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## THE DESTINATION ???

It was the 27th of a month which is considered sacred by the Muslims in the light of the teachings of the Quraan, i.e., Ramadhaan. The Muslims of Sub-continent wanted freedom from British colonial rule and a separate land for establishing "Rule of Allah (Subhaanahu Wa Ta'aalaa) over it. It is another matter that the same day, 27th of Ramadhaan of Islamic/Hijrah/Lunar calendar of year 1366, the Christian/Gregory/Solar calendar was showing 14th of August of the year 1947.

On this date, Allah (Subhaanahu Wa Ta'aalaa), the Almighty, granted a separate homeland for the Muslims of the subcontinent simply by His grace, as a reward for their selfless sacrifices of their own lives, their families and their assets, all movables and immovables. Millions of people lost their lives during their struggle for independence. Millions of chaste women were robbed of their virginity. Millions of marriages were ruined and millions of children became orphans. Millions of Muslims gave up their valuable resources and vast pieces of land of millions and billions to migrate to their newly independent homeland.

But as soon as the new land of Islam -- Pakistan -- came into existence, except for a few people, the Muslims of Pakistan forgot the original religious objective of the liberation movement and set the temporary worldly gains as their destination.

On the one hand, some of the Muslim refugees, "Muhajirs" from the Muslim minority provinces of the sub-continent, after sacrificing their own wealth, fell into the trap of "Claims" against their losses while leaving their forefather's land to receive the fruits of their sacrifices in this mortal world, in the form of obtaining properties in Pakistan left behind by Hindus. Those who did not make their Hijrah (Migration) as a Tijaarah (Business) had to get involved in vicious circle of bread-earning to save their family from economic hardships.

On the other hand, the land on which Pakistan was formed, the "Ansaar" (the natives) came out of the sense of slavery of the Hindus, without any significant effort and losses, and started to harvest the fruit of an independent homeland, which indeed every Pakistani deserved.

However, Pakistan started its journey, on the basis of the mindset and concerns of its two types of population, in which the goal of Islam was left behind. Thus, the real motivation of carving out of sub-continent, a separate land for Muslims to practice their individual and collective life under Islamic Shari'ah was buried somewhere in the past.

Now every year, instead of 27th Ramadhaan, 14th August is the Independence Day of Pakistan. Through the marchpast and parade Pakistan's Armed Forces, the nation is given the feeling of a strong security and also a show of strength and military might to the enemies of the country and the nation. In the background of waving green crescent national flags and the echo of national songs, solidarity with the country and the nation is also expressed on platforms of a few conferences and meetings.

After that, for the rest of the year, the ruling elites, the various-level authorities and the common men alike, remain busy pursuing their own goals, until the next Independence Day arrives.

However, the important thing to remember and remind is that the acquiring an independent land in the form of Pakistan was not a "destination" but a "big step" towards the goal of practical implementation of Islami teachings -- brought by Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) for the Muslim Ummah. Pakistan was probably the only next country established in the name of Islam after Madinah al Munawwarah, which was supposed to be the epitome of Islamic glory. As a result of the weaknesses and negligence of the Muslims of Pakistan, half of the original Pakistan was separated from them as a victim of their in-house conspiracies. And the remaining is looking towards others for survival.

How long will this situation last? How many more years will this country take to stand on its own, without the help of others? Will a Messiah really heal its suffering? To whom, these and other innumerable questions like this, the ordinary and powerless common people shall ask???



# Soorah Al-Faatihah

## سُورَةُ الْفَاتِحَةِ

### MAKKAN SOORAH

#### Part-I

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ ② وَالرُّحَمَانِ  
الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا  
السَّائِئِينَ ⑦

With the name of Allah, the All-Merciful,  
the Very-Merciful.

Praise belongs to Allah, the Lord of all  
the worlds, the All-Merciful, the Very-Merciful,  
the Master of the Day of Judgment. You alone we  
worship, and from You alone we seek help. Guide  
us in the straight path -- the path of those on whom  
You have bestowed Your Grace, not of those who

have incurred Your wrath, nor of those who have  
gone astray.

This Soorah comprises of seven Aayaat  
(Verses). Of these, the first three are in praise of  
Allah (Subhaanahu Wa Ta'aalaa), while the last  
three contain a request or a Du'aa or Supplication  
on the part of man, which Allah (Subhaanahu Wa  
Ta'aalaa) himself has, in His infinite Mercy, taught  
him. The Aayah (Verse), in between the two sets,  
has both the features -- there is an aspect of praise,  
and another of Du'aa.

The Saheeh of Muslim reports from the  
blessed Sahaabi (Companion) Sayyedina Abu



Hurairah a Hadeeth (Tradition) of the Holy Prophet (SallAllaaho 'Alaihe WaSallam):

“Allah has said: ‘The Salaah (i.e., the Soorah Al-Faatihah) is equally divided between Me and My servant. And My servant shall be given what he prays for.”

The Holy Prophet (SallAllaaho 'Alaihe WaSallam) continued:

When the servant says:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٢﴾

“Praise belongs to Allah, the Lord of all the worlds.”

Allah (Subhaanahu Wa Ta'aalaa) says:

حمدنى عبدى

“My servant has paid his homage to Me.”

When he says:

اَلرَّحْمٰنُ الرَّحِيْمُ ﴿٣﴾

“The All-Merciful, the Very-Merciful.”

Allah (Subhaanahu Wa Ta'aalaa) says:

اثنى على عبدى

“My servant has praised Me.”

When the servant says:

مَلِكِ يَوْمِ الدِّيْنِ ﴿١﴾

“The Master of the Day of Judgment.”

Allah (Subhaanahu Wa Ta'aalaa) says:

مجدنى عبدى

“My servant has proclaimed my greatness.”

When the servant says:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْثُ ﴿١﴾

“You alone we worship, and to You alone we pray for help.”

Allah (Subhaanahu Wa Ta'aalaa) says:

هذا بينى وبين عبدى، ولعبدى ما سأل

“This is common to Me and My servant. He shall be given what he has prayed for.”

When the servant says:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٥﴾

“Guide us in the straight path.....”

Allah (Subhaanahu Wa Ta’aalaa) says:

“All this is there for My servant. He shall be given What he prays for.” (Mazhari)

The Soorah begins with the words الحمد لله Al-Hamdulillaah, signifying that all praise essentially belongs to Allah (Subhaanahu Wa Ta’aalaa). Whosoever praises anything anywhere in the world is ultimately praising Allah (Subhaanahu Wa Ta’aalaa). The sensible world contains millions of things which compel man’s attention and admiration for

their beauty and usefulness, but if one tries to look behind the veil of appearances, one would find in each and every thing the manifestation of the same creative power. Admiring anything that exists in the created world is no more than showing one’s admiration for a work of art or craft, which in fact is a praise of the artist or the craftsman. This small statement of the Holy Quraan opens a new perspective for man lost in the labyrinth of multiplicity, and



shows him how the many are knit together in the same unity, and how all praise in reality belongs to One whose power is absolute, and that it is only in our ignorance or indifference that we regard this praise to be due to anyone else.

If there is only one ذات “Being” in the whole universe who inherently deserves all praise, it necessarily follows from it that this ذات “Being” alone should be worthy of adoration and worship. Thus, we can see that although the phrase, الحمد لله Al-Hamdulillaah, has been used to signify praise,

yet, by implication, it cuts the very root of “the worship of created beings” (Polytheism), and at the same time brings out in a self-evident manner the first and the basic principle of the Islamic creed -- توحيد “Oneness of God”.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

“ So, glorious is Allah, the Best of the creators.” (Al-Muminoon 23:14)

The next phrase to follow in the Soorah speaks of an attribute of Allah (Subhaanahu Wa Ta’aalaa) – رب العالمين “Lord of the Worlds”. Lexically, the word, رب Rabb signifies “one who nurtures”. And “nurture” implies developing a thing by gradual stages in a manner which is

conducive to its own good till it attains perfection. The word, رب Rabb is exclusive to the sacred Being of Allah (Subhaanahu Wa Ta’aalaa), and cannot be employed in the case of any created being without adding some qualification, for a created being is itself in need of “nurture”, and cannot nurture anyone else.

العالمين Al-’Aalamin is the plural of عالم ‘Aalam (world, universe, kingdom). العالمين “The worlds” include all possible forms of -- existence:

the sky, the earth, the sun, the moon, stars, wind and rain, the angels, the jinns, animals, plants, minerals, and, of course, men. So, رب العالمين “the Lord of all the worlds” means that Allah (Subhaanahu Wa Ta’aalaa) alone nurture to all the forms of existents that are to be found in this universe, or in the millions of universes that may lie beyond our own universe in the outer space. Imam Raazi, the great commentator of the Holy Quraan, says that the existence of an indefinite space beyond our universe can be proved on the



basis of rational argument, and it is also certain that Allah (Subhaanahu Wa Ta'aalaa) is All-Powerful, so it should not be at all difficult for Him to have created millions of other universes in this endless space. It has been reported from the Sahaabi Sayyedina Abu Sa'eed al-Khudri that there are forty thousand worlds; our world, stretching from the East to the West, is only one of them, there being many more besides it. According to the well-known commentator Muqaatil, the number of worlds is eighty thousand. (See Qurtubi)

As for the objection that no man or animal can live in the outer space owing to the lack of the kind of air which should be compatible with the physical make-up of man, Imam Raazi replies that the inhabitants of the worlds in the outer space need not necessarily have the same physical make-up as that of the inhabitants of our world which should make existence in space impossible for them, and suggests that their organic composition and the requirements for its

nourishment and sustenance might just be totally different.

Imam Raazi postulated these possibilities some eight hundred years ago without the help of the modern facilities for observation and exploration, yet the speculations of the scientists in the age of space travel endorse his view.

Seen in the light of this short phrase, "Lord

of the worlds", the universe reveals itself to be an incredibly complex, yet perfectly integrated order. From the heavens to the earth, from the planets and the stars to the particles of dust, everything is bound in a chain of being, and is performing the function assigned to it by Divine Wisdom. Man cannot obtain a little morsel of food unless a thousand forces of the sky and the earth work together to produce it. The universal order is there for man to contemplate, and to realize that, if Allah (Subhaanahu Wa Ta'aalaa) has put millions of His creatures in the service of man, man in his turn cannot be worthless or purposeless or meaningless. [As do proclaim the current Western philosophies of the Absurd and of Unreason – Translator] The Holy Quraan is indeed very explicit and very insistent in reminding us that the universe is not absurd:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٣٧﴾

"We did not create the heavens and the earth and what is between them in vain. That is the thinking of those who disbelieve. So, woe to the disbelievers because of the Fire (they have to face)."

(Saad 38:27)

( To be Continued )





# ISLAM, IMAN AND IHSAN HADEETH JIBREEL

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

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ؛ لَا يَرَى عَلَيْهِ إِثْرَ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَدْرَكَ بِيْتَهُ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى نَحْيَيْهِ. وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَقِمْ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَمَّا بَعْدَهُ مِنَ السَّائِلِ قَالَ: فَأَخْبِرْنِي عَنِ آيَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةَ رَبِّهَا، وَإِنْ تَرَى الْحَفَاةَ الْعِرَاةَ الْعَالَةَ رِعَاءَ الْبُشَاءِ يَتَطَاوَلُونَ فِي الْبَنِيَانِ، قَالَ: ثُمَّ انْطَلِقْ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ أَتَدْرِي مِنْ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ.

(2/2) It is related by Sayyedina 'Umar bin al-Khattaab: "One day I was with the Messenger of Allah (from another version of the Tradition, in Fath ul Baari, it appears that a number of

Sahaabah i.e., Companions, were present at that time and the Prophet was talking to them) when, all of a sudden, there appeared a man from the opposite direction whose clothes were very white and hair very dark and who also did not show the effects of a journey (i.e., from his appearance it did not seem that he was an outsider; at the same time, it was a fact that none of us recognized the newcomer, which showed that he was a stranger. The man came up, passing through the people who were present), till he kneeled down and sat back on his heels before the Messenger of Allah in such a way that his knees were touching the knees of the Prophet and his hands were placed on the Prophet's thighs, and said:

يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

"O Muhammad! Tell me about Islam?"

The Prophet replied:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِمْ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ

سَبِيلٌ.

“Islam is (i.e., its fundamental doctrines are) that you affirm (with tongue as well as the heart) that there is no deity but Allah (i.e., no one is worthy of worship and obedience save Him) and Muhammad is His Messenger), and that you establish Salaah (Prayer), and pay Zakaah (the obligatory Charity), and observe Sawm (Fasting) during the month of Ramadhaan, and perform the Hajj (Pilgrimage) if you can afford the journey.”

(On hearing the Prophet’s reply,) the newcomer remarked:

صَدَقْتَ

“You told the truth.”

(The narrator of the Tradition, Sayyedina ‘Umar tells that) they were surprised at it that the stranger was asking the question, and, also, ratifying the answer.

(After that) the newcomer said:

أَخْبِرْنِي عَنِ الْإِيمَانِ.

“Now tell me, what is Iman?”

The Prophet replied:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلَّهُ خَيْرِهِ وَشَرِّهِ .

“Iman is to believe in Allah, and His Angels, and His Scriptures, and His Prophets, and to believe in (the Resurrection, and) the Last Day, and the Divine predestination of good and evil and to have the fullest faith in all these things.”

(On hearing it also) the man remarked:

صَدَقْتَ

“You told the truth.”

(After it,) he said:

فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

“What is Ihsan?”

The Prophet explained:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“(Ihsan means) to worship Allah as if you see him, for if you do not see Him, be sure, He sees you.”

(The man, then) said:

فَأَخْبِرْنِي عَنِ السَّاعَةِ

“Tell me about the Hour when will it come?”

The Prophet replied:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ

“He who is asked has no more knowledge [about this] than he who asks.”

(The man thereupon) said:

فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا

“Tell me some of its portents (at least).”

The Prophet replied:

أَنَّ تَلَدَ الْأُمَّةِ رَبَّتَهَا وَأَنَّ تَرَى الْحَفَاةَ الْعُرَاةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبِنَاءِ.

“(One of its portents is that) the slave-girl will give birth to her master; (and another is that) you will see that bare footed, semi-naked, empty handed and obscure camel-herdsmen will erect high buildings and try to surpass each other in it.

Then the man went away. Sometime later, the Prophet enquired from me:

يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ

“O ‘Umar! Do you know who [that] questioner was?”

I replied:

اللَّهُ وَرَسُولُهُ أَعْلَمُ

“Allah and His Messenger know best.”

The Prophet (thereupon,) said:

فَأَنَّهُ جِبْرِيلُ أَتَاكُمْ يَلْعَلُكُمْ دِينَكُمْ .

“That was Jibreel, (he) came in (your assembly) to teach you your religion.”

(Muslim)

(In Bukhari and Muslim, the same incident is also narrated by Sayyedina Abu Hurairah)

### Commentary

In this Hadeeth, the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) has described five things in reply to the questions put by the Jibreel: Islam, Iman, Ikhlas, the warning about the Last Day that no one except Allah (Subhaanahu Wa Ta’aalaa) had the knowledge of when it would be, and, lastly, its portents. Let us regard them one by one.

### (A) Islam

Literally, Islam denotes self-surrender or to give oneself up to someone and accept his overlordship in the fullest sense of the term. The religion sent down by Allah (Subhaanahu Wa Ta’aalaa) and brought into the world by His Prophets has been called Islam for the simple reason that, in it, the bondsman yields completely to the power and control of the Lord and makes the rendering of whole-hearted obedience to Him the cardinal principle of his life. This is the sum and substance of the Islamic creed and this is what is required of us in the Quraan:

فَالِدِّهِمْ إِلَهًا وَاحِدًا فَلَهُ أَسْلَمُوا وَيَشِرُّ الْمُخْتَلِبِينَ ﴿٣٤﴾

“So, your God is One God. Therefore, to Him alone you must submit.”

(Al-Hajj 22:34)

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ ﴿١٢٥﴾

“Who is better in Faith than one who has surrendered his self to Allah.”

(An-Nisaa 4:125)

وَمَنْ يَبْتَغِ عِزَّ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

“Whoever seeks a Faith other than Islam, it will never be accepted from him, and he, in the Aakhirah (Hereafter), will be among the losers.”

(Aale ‘Imraan 3:85)

Further, there are some tenets that are peculiar to Islam in the Shari’ah (Ways or Laws) brought by the Divine Prophets. These tenets, so to say, are the outer manifestations of the inner reality of Islam, its signs. and symbols, and it, again, is sustained and nourished by them. They are purely of a devotional nature and it is by means of them that the exterior-beholding eye distinguishes between those who have opted for Islam and those who have not.

Thus, in the final, complete and perfect Law brought to us by the Last of the Prophets the testimony of the Oneness of Allah (Subhaanahu Wa Ta’aalaa) and Messengership of Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam), Salaah, Zakaah, Sawm, Hajj have been prescribed as the principal tenets of Islam. In another Tradition, it is candidly set forth that:

رَسُولُ اللَّهِ، وَأَقَامَ الصَّلَاةَ، وَأَيَّأَ الزَّكَاةَ، وَالْحَجَّ، وَصَوْمَ رَمَضَانَ.  
 رَوَى بَنِي الْإِسْلَامِ عَلَى خَمْسٍ : شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنَّ مُحَمَّدًا

Islam has been built on five (pillars): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the Salaah (Prayers), paying the Zakaah (Obligatory Charity), performing the Hajj (Pilgrimage) to the House, and Sawm (Fasting) in Ramadhaan.

(Bukhari & Muslim)

The five things the Prophet (SallAllaaho ‘Alaihe WaSallam) has delineated in the above Tradition in reply to the question regarding Islam are, at all events, the fundamental principles of Islam and constitute its external form. Thus, it is that Islam has been made acquainted through them in this Tradition.

### (B) Iman

In the literal sense, it means to believe in veracity of someone on the basis of one’s faith in Him --- As stated in Aayah 17 of Soorah Yousuf in Holy Quraan: لَنَا وَلَوْ كُنَّا صَادِقِينَ وَمَا أَنْتَ بِمُؤْمِنٍ (You will never believe us, howsoever truthful we may be) but in the usage of Islam it denotes the affirmation and acceptance as true and authentic of what Allah (Subhaanahu Wa Ta’aalaa)’s Messenger

(SallAllaaho ‘Alaihe WaSallam) may tell and the guidance they may bring from the Lord about the realities that are beyond the organs of one’s own understanding. Dogmatic faith, in any ease, is basically related to things that are invisible and about which we cannot know through the organs of physical perception (like the eyes, the ears, the nose).

[That is why, the condition of belief in the unseen is also attached to Faith, as set forth in the Aayah 3 of Soorah Al-Baqarah in Holy Quraan: يُؤْمِنُونَ بِالْغَيْبِ (Who believe in the “Unseen”).]

These include the Existence of Allah, His commands and Attributes, and the mission of the His Messengers, the “Wahi” (Revelation), the Ma’aad (Resurrection) and other information furnished by the Messengers concerning the present world and the Aakhirah (Hereafter). Hence, in the terminology of the Shari’ah,

Iman signifies sincere acceptance of all the things the Prophet (SallAllaaho ‘Alaihe WaSallam) may teach or reveal (like those mentioned above) due to an absolute reliance upon his truthfulness. To disbelieve or reject any of the Prophet (SallAllaaho ‘Alaihe WaSallam)’s teachings, belonging to the aforementioned category, amounts to the repudiation of the Prophet (SallAllaaho ‘Alaihe WaSallam) himself and take one out of the fold of Islam.

(For those who during the lifetime of a Prophet listen to his teachings directly for him, the test of Faith is that they testify every word the Prophet communicates to them in his especially as Divine Messenger: If the deny or reject any part of what he preaches they would not have been regarded as believers but if the Prophet is not alive, the affirmation of only such of his teachings is necessary about whose authenticity there may not the slightest doubt. In theological parlance, these teachings are known as essentials on Faith and it is imperative to believe in all of them, otherwise a person will not remain a believer, and if he was a Muslim earlier his bond with Islam will come to an end.)

It is, therefore, essential for being a believing man to acknowledge:

كل ما جاء به الرسول من عند الله

“All the things brought by the prophet from Allah.”



But it is not necessary to know all these things in detail. Only a general affirmation is enough.

There are, however, some fundamental truths to believe in which is indispensable for a Muslim. The things the Prophet (SallAllaaho 'Alaihe WaSallam) has mentioned in the Tradition under discussion, in reply to the question about Iman (i.e., Allah had His Angels and His Scriptures and His Messengers arid the Last Day and the Pre-ordination of good and evil) are the basic realities one must precisely affirm in order to be a Believer. The Prophet (SallAllaaho 'Alaihe WaSallam) has, for that very reason, spoken of them explicitly and in the Quraan, too, these have been set forth as the Fundamental Articles of Faith.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ (١٨٥)

"The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers."

(Al-Baqarah 2:285)

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ  
ضَلَّ ضَلَالًا بَعِيدًا (١٣٦)

"Whoever disbelieves in Allah and His angels and His Books and His Messengers and the Last Day has indeed gone far astray."

(An-Nisaa 4:136)

Though pre-ordination of good and evil is not included in the Aayaat (Verses) produced above, it has been mentioned specifically at another place in the Quraan. In Soorah An-Nisaa, the Prophet (SallAllaaho 'Alaihe WaSallam) is commanded to say:

قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ (٧٨)

"Say: 'All is from Allah'."

(An-Nisaa 4:78)

Allah (Subhaanahu Wa Ta'aalaa) has also said:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ  
يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا (١١٥)

"So, whomsoever Allah wills to guide, He makes his heart wide open for Islam, and whomsoever He wills to let go astray, He makes his heart strait and constricted....."

(Al-An'aam 6: 125)

We will, now, examine briefly the significance of belief in all these things.

Affirmation of faith in Allah (Subhaanahu Wa Ta'aalaa) means to believe that He is One and

without a partner, that He is present everywhere at once, and that He is the Lord of the worlds and the Creator of the universe, free from the blemishes and adorned with every attribute of perfection.

Belief in the angels, in the same way implies that their existence as a permanent species of created beings should be accepted as a reality, and, also, that they are virtuous and honored creatures of Allah (Subhaanahu Wa Ta'aalaa):

بَلْ عِبَادٌ مُّكْرَمُونَ (٦١)

"They are but (His) honored servants."

(Al-Anbiyaa 21:26)

There is not a trace of mischief, sinfulness or intransigence in them. They are bound in utmost loyalty to Allah (Subhaanahu Wa Ta'aalaa) and carry out faithfully the duties that are assigned to them.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)

"who do not disobey Allah in what He orders them, and do whatever they are ordered to do."

(At-Tahreem 66:6)

### A MISGIVING AND ITS ANSWER

The misgiving about the existence of the angles that if they were present we would be seeing them is patently absurd. How many things are there in the world that are not visible to us, though they are present? Before the invention of the microscope had anyone seen the organisms in the blood or water that are common knowledge today? Or, has anyone been able to see the soul, all the inventions notwithstanding? Just as our eye cannot see the soul, or the microbes without a microscope, so, also, we cannot observe the angles. There is, thus, no validity in the argument that what we

cannot see with our eyes does not exist. Have our eyes or other faculties of perception encompassed the totality of the material world? Only a fool can make such a claim. Particularly in the modern age when discoveries are being made every day, our intellect and other sources of know ledge, after all, are very limited and inadequate. As the Quraan has put it:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥)

"you are not given from the knowledge but a little."

(Al-Israa 17:85)

(To be Continued)





# ALLAH

(Subhaanahu Wa Ta'aalaa)

## The Only God

Sent by: Sister Umme 'Urwah

**T**auheed (Monotheism), i.e., belief in one God, is the most important and foundational concept in Islam. Muslims believe in one God who created the universe and has power over everything within it. He is unique and exalted above everything He creates, and His greatness cannot be compared to His creation. Furthermore, He is the only one deserving of any worship and the ultimate purpose of all creation is to submit to Him. The Islamic understanding of God is distinct from all other religions and beliefs in various respects since it is based on a pure and clear understanding of monotheism. This essentially captures the concept of God in Islam, which will be further elaborated here.

Muslims refer to God as Allah. This is a universal name for God and does not refer to an exclusively 'Islamic' God. Interestingly, this name is related to the Aramaic and Hebrew names for God, Allaha and Elohim. Therefore, Allah is simply the Arabic name for God which affirms that He is One singular God with no partners or equals. The name Allah cannot be pluralized or limited to a specific gender, which establishes that God is One and that He is unique from everything He creates. Muslims continue to use this original Arabic name for God (Allah) since it perfectly expresses His unique qualities.

Allah (Subhaanahu Wa Ta'aalaa) is the Creator and the Sustainer of the universe who

created everything for a reason. Muslims believe that He created humankind with a simple purpose – to worship Him. He sent messengers to guide people in fulfilling this purpose. Some of these messengers include Prophet Adam, Prophet Noah (Hadhrat Nooh), Prophet Abraham (Hadhrat Ibrahim), Prophet Moses (Hadhrat Moosaa), Prophet Jesus (Hadhrat 'Eesaa), and the Prophet, Hadhrat Muhammad (SallAllaaho 'Alaihe WaSallam). They all taught a consistent message about Allah (Subhaanahu Wa Ta'aalaa) by affirming His greatness as the Creator and guiding people to worship Him alone. This basic concept has always resonated with people's natural understanding of God.

When the Final Prophet, Hadhrat Muhammad (SallAllaaho 'Alaihe WaSallam) was asked about God, the answer came directly from Allah (Subhaanahu Wa Ta'aalaa) in the Holy Book of Muslims, the Quraan:

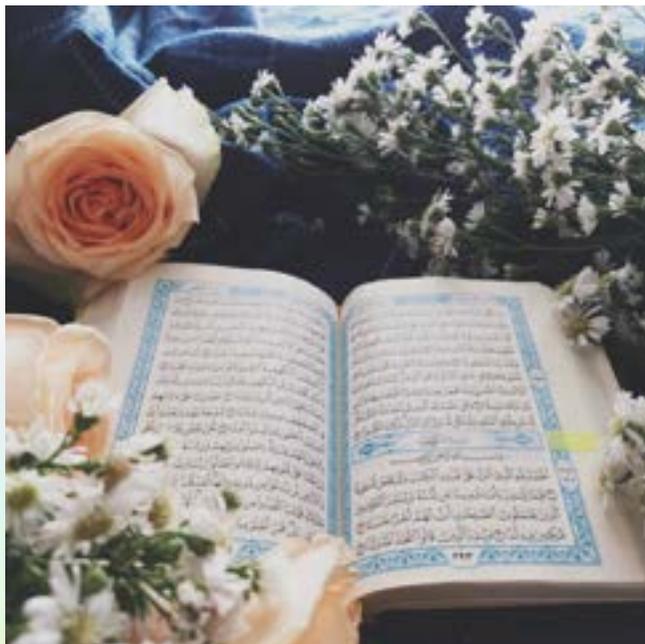
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَكَ يَدٌ ۝ لَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“Say: ‘(The truth is that) Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been any one.’”

(Al-Ikhlaas 112:1-4)

This is a clear statement by Allah (Subhaanahu Wa Ta'aalaa) describing Himself to humanity without any room for confusion. Allah (Subhaanahu Wa Ta'aalaa) is One and is exalted above everything He creates and He is capable over all things.

Fully accepting the oneness of God is to



accept that He is distinct from everything else. It would not suit Allah (Subhaanahu Wa Ta'aalaa)'s majesty and glory to associate the limited attributes of His creation to Him because He is not restricted in any way, while His creation is. He is the First with no beginning and the Last with no end. Everything in the universe was created by His will. He is not confined by space or time and He is the only One who is in control and provides for His creation.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُنْكَرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

“He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is All-Merciful, Very-Merciful. He is Allah, besides whom there is no god, the Sovereign, the Supreme-In-Holiness, the Safe (from all defects), the Giver-Of-Peace, the Guardian, the All-Mighty, the All-Repairer, the Sublime. Pure is Allah from what they associate with Him. He is Allah, the Creator, the Inventor, the Shaper. His are the Most Beautiful Names. His purity is proclaimed by all that is in the heavens and the earth, and He is the All-Mighty, the All-Wise.”

(Al-Hashr 59:22-24)

Why did Allah (Subhaanahu Wa Ta'aalaa) create people whom He already knew would reject Him and go to Jahannum (Hell)? Shouldn't Allah (Subhaanahu Wa Ta'aalaa) who is All Loving instead not create them so that they won't go through punishment? These are some common questions connected to this topic. It may be explained as the Quraan says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا  
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
الْعَظِيمُ ﴿٢٥٥﴾

“Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills. His Kursiyy (Chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. He is the All-High, the Supreme.”

(Al-Baqarah 2:255)

The primary pillar of Islamic belief clearly states that there is nothing worthy of worship except Allah (Subhaanahu Wa Ta’aalaa). Associating partners with Him or attributing qualities of lesser beings to Him is considered to be the greatest sin in Islam.

In the past, this often took the form of idol worship or praying to multiple lesser gods. Although this is less common now, the current era has replaced many of the physical ‘idols’ of the past with other contemporary ‘gods.’ Many people today allow passions like entertainment,



if another person puts a loved one before Allah (Subhaanahu Wa Ta’aalaa) by obeying that person even if that causes them to transgress against Allah (Subhaanahu Wa Ta’aalaa)’s commands, their loved one has taken precedence over Allah (Subhaanahu Wa Ta’aalaa).

Islam teaches that people should completely submit only to Allah (Subhaanahu Wa Ta’aalaa) as He is the only One worthy of their worship. He is the Creator and Sustainer of the universe and everything in it belongs to Him. The Quraan points out the faulty thinking of those who worship other than Allah (Subhaanahu Wa Ta’aalaa):

قَالَ اتَّعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

“He said: ‘Do you worship what is carved by yourselves, while Allah has created you and what you make?’”

(As-Saaffaat 37:95-96)

In order to be a true believer, one must believe in the absolute oneness of God i.e., Allah (Subhaanahu Wa Ta’aalaa), as the only Creator, Preserver and Nourisher of everything. However, this belief in the true characteristics of Allah (Subhaanahu Wa Ta’aalaa) is not the sole condition of true faith; one must also acknowledge that Allah (Subhaanahu Wa Ta’aalaa) is the only one who deserves to be worshipped. His commands and guidelines for how to live one’s life should always take precedence over the commands of anything He created. Indeed, He guides humanity to what is best for them in this life and the Akhirah



drugs, relationships or material objects to become the center of their lives. They become so consumed with these things that they submit to whatever will allow them to fulfill their desires. For example, if a drug addict allows their addiction to control their actions, beliefs, feelings, and behaviors, causing them to risk their personal safety and the safety of others, that drug has taken almost the place of their god, literally speaking. Likewise,



(Hereafter) and He is All-Knowing and All-Wise.

Having embraced this understanding of Allah (Subhaanahu Wa Ta'aalaa), one should constantly have faith in Him, and should remain steadfast on the truth. When true faith enters a person's heart, it positively impacts their outlook and behavior. The Prophet Hadhrat Muhammad (SallAllaaho 'Alaihe WaSallam) said:

"Faith is that which resides firmly in the heart and which is proved by actions."

(Hadeeth)

One of the striking effects of faith is a feeling of gratitude towards Allah (Subhaanahu Wa Ta'aalaa). Believers love Allah (Subhaanahu Wa Ta'aalaa) and are grateful to Him for the blessings He gives them. They are aware of the fact that their good deeds will never be equal to His divine favors upon them so they are always striving to please Him. Furthermore, sincere believers in Allah (Subhaanahu Wa Ta'aalaa) accept that any hardships they face are part of the greater 'test of life.' They are patient through times of difficulty and turn to Allah (Subhaanahu Wa Ta'aalaa) for assistance. A beautiful characteristic of the believers is that they accept everything Allah (Subhaanahu Wa Ta'aalaa) wills and continuously remember Him in all aspects of life.

Anyone who denies the basic truth of the existence of God, Allah (Subhaanahu Wa Ta'aalaa), is considered ungrateful and a disbeliever. On many occasions in the Quraan, Allah (Subhaanahu Wa Ta'aalaa) reminds humanity of the disbelievers' clear misguidance and His complete power over everything:

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا  
يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٦﴾

"Listen! To Allah belong all those in the heavens and all those on the earth. And those who invoke associate-gods besides Allah do not follow a reality. They follow nothing but whims and do nothing but make conjectures."

(Younus 10:66)

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا  
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿١١﴾  
ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ فَآَنِي  
تُؤْفِكُونَ ﴿١٢﴾

"Allah is the One who made for you the night, so that you may have rest in it, and the day to let you see. Surely, Allah is most kind to people, but most of the people do not offer gratitude. This is Allah, your Lord, the Creator of everything. There is no god but He. Then, from where are you being reversed (by your selfish desires)."

(Ghaafir 40:61-62)

In the end, one must understand that the belief or disbelief in Allah (Subhaanahu Wa Ta'aalaa) does not affect Him in any way. Believing in Him, worshipping Him, and following His commands will only benefit the believer because one in needs His blessings, favors and mercy. On the other hand, He does not need anyone's believe because He is the Self-Sufficient Creator. However, it is never too late for a person to turn back to Allah (Subhaanahu Wa Ta'aalaa), seeking His guidance and forgiveness by submitting to Him.

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ  
اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ  
رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾  
وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ  
الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

"Say (on My behalf): 'O servants of Mine who have acted recklessly against their own selves! Do not despair of Allah 's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. Turn passionately towards your Lord, and submit to Him before the punishment comes to you, after which you will not be helped. And follow the best of what has been sent down to you from your Lord before the punishment comes to you suddenly when you do not even expect."

(Az-Zumar 39:53-55)





## HOW TO ADVISE?

Sent by: Brother Tasneem Hassan, Dubai, UAE

Sayyedina Anas Ibn Malik said that whilst we were in the Masjid with Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam), a Bedouin came and stood urinating in the Masjid. The Sahaabah (Companions) of the Messenger (SallAllaaho 'AlaiheWaSallam) said:

مَهْ مَهْ

“Stop, stop!”

They were about to attack him. But the Messenger (SubhaanahuWaTa'aalaa) said:

لَا تُزْرِمُوهُ دَعْوَهُ

“Do not interrupt him; leave him alone.”

So, they left him until he had finished urinating, then Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam) called him and said to him:

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَيْزِ وَلَا الْقَدْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ (أَوْ كَمَا قَال)

“These Masjids are not the places meant for urine and filth, but are only for the Zikr (Remembrance) of Allah, Salaah (Prayers) and the recitation of the Quraan (or words to that effect).”

Then the Prophet (SallAllaaho 'Alaihe WaSallam) commanded a man, who was there, to bring a bucket of water and throw it over (the urine), and he did so. (Muslim)

The principle which the Prophet Sayyedina Muhammad (SallAllaaho 'AlaiheWaSallam)

followed in dealing with this mistake was to treat the man gently, not to be harsh with him.

There were two options -- stopping him or leaving him alone. If they tried to stop him, forcing a man to suppress his urination could do him harm, and if he was unable to stop but moved away because he was afraid of them, the impurity would be spread over a wider area of the Masjid and on the man's body and clothing. The Prophet (SallAllaaho 'Alaihe WaSallam) had the farsightedness to see that leaving the man alone until he had finished urinating was the lesser of two evils, especially since the man had already started doing it, and it was not a problem that they would be able to do something about by cleaning it afterwards. So, he told his Sahaabah to leave him alone and not to interrupt him.

Ibn Hajar mentioned in his commentary a number of things we learn from the Hadeeth about the Bedouin, among which are the following:

- We should be gentle when dealing with one who is ignorant and teach him what he needs to know without rebuking him, so long as he is not acting out of stubbornness, especially if he is one who needs to be won over.

- The Prophet (SallAllaaho 'Alaihe WaSallam) was kind and he dealt nicely with him.

- The idea of taking precautions against impurity was established well in the minds of the Sahaabah, which is why they hastened to denounce it in the presence of the Prophet

(SallAllaaho 'AlaiheWaSallam), without first asking his permission. The idea of enjoining what is good and forbidding what is evil was also well established in their minds.

- We should also hasten to remove anything objectionable when there is nothing to stop us from doing so, because when the man had finished urinating, the Prophet (SallAllaaho 'Alaihe WaSallam) issued instructions that the place should be cleaned with water.

We find another event greater than the previous one. Sayyedina Ibne 'Umar, Muhammad Ibne Ka'b, Zaid Ibne Aslam and Qutaadah reported (the following is compiled from their reports) that during the campaign of Tabook, a man said:

ما رأينا مثل فرائنا هؤلاء  
أرغب بطوننا، ولا أكذب ألسنتنا، ولا أجبين  
عند اللقاء

"We have never seen anyone who loves food and tells lies more than our rector, or anyone who is more cowardly when confront (in the battlefield)."

He was actually referring to Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam) and his Sahaabah.

Sayyedina 'Awf bin Maalik said to hm:

كذبت، ولكنك منافق، لأخبرن رسول الله

"You are lying! You are a hypocrite, and I am going to tell Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam).

Sayyedina 'Awf went to the Messenger (SallAllaaho 'AlaiheWaSallam) to tell him, but found that Quraan had already been revealed concerning it:

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ  
قُلْ أَلَيْسَ لِي آيَاتُهُ وَرَسُولِي ۗ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ  
كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿٦٦﴾

"And if you ask them, they will say: 'We were just chatting and having fun'. Say: 'Is it Allah and His Aayaat (Verses of Quraan) 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. (At-Taubah 65,66)

That man, then, came to the Prophet (SallAllaaho 'Alaihe WaSallam) who was riding his camel, and said:

يا رسول الله، إنما كنا نخوض ونتحدث حديث الركب  
نقطع به عنا الطريق

"O Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam)! We were only talking idly and joking, just to pass time in the journey."

Sayyedina Ibne 'Umar, later, said:

كأني أنظر إليه مُتعلِّقًا بنسعة ناقة رسول  
الله ﷺ، وإنَّ الحجارة تنكب رجليه، وهو يقول:  
إنما كنا نخوض ونلعب. فيقول له رسول الله:

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا  
نَخُوضُ وَنَلْعَبُ قُلْ أَلَيْسَ لِي آيَاتُهُ وَرَسُولِي  
كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ  
كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

ما يلتفت إليه، وما يزيد عليه

"It is as if I saw him hanging onto the reins of the Prophet's camel, with the stones hitting his feet, saying, 'We were only talking idly and joking', whilst Allah (SubhaanahuWaTa'aalaa)'s Messenger (SallAllaaho 'AlaiheWaSallam) was reciting (Aayah 65 of Soorah At-Taubah):

قُلْ أَلَيْسَ لِي آيَاتُهُ وَرَسُولِي ۗ كُنْتُمْ تَسْتَهْزِئُونَ

"Say: 'Is it Allah and His verses and His Messenger that you were mocking?'"

The Prophet (SallAllaaho 'AlaiheWaSallam) neither turned towards him nor added (anything) upon it.

We see that the Prophet (SallAllaaho 'AlaiheWaSallam)'s reply to these abominable remarks was by reciting some Aayaat (Verses) of the Quraan by which this man was told that Allah (SubhaanahuWaTa'aalaa) and His Messenger (SallAllaaho 'AlaiheWaSallam) are far above mocking. He didn't become enraged or order that the man should be punished severely as the man felt sorry and did not show stubbornness. On his acceptance of mistake, the Prophet (SallAllaaho 'AlaiheWaSallam) confirmed that he was sent as a mercy to all creation and to be an example of how people should behave.





# The Fuqahaa verdict as:

**Translated by:**

**Mufti Yahya Habib**

Department of Jurisprudence

Jamia Farooqia Karachi

## Question:

Umar bought a car worth Rs 2 million from Highway motors and paid Rs 1.5 million in advance. Rs 0.5 million was to be paid in three months. Highway motors holds the car documents until the balance payment is cleared. After three months, when balance payment was not cleared, Umar suggested Highway motors to sell the car documents to third party (Zaid) for Rs 0.5 million, and he (Umar) will purchase those documents from Zaid later.

Is it allowed to do so?

## Answer:

In such case, it is not permissible for Highway motors to sell car documents to third party (Zaid) and then for Umar to buy those documents from Zaid. The documents belong to the owner of the car, i.e. Umar in this case.

لما في الدر مع الرد:

”مطلب: لا يجوز الاعتياض عن الحقوق المجردة.“  
 ”قوله: (لا يجوز الاعتياض عن الحقوق المجردة على الملك) قال في البدائع: الحقوق المفردة لا تحتل التملك ولا يجوز الصلح عنها. أقول: وكذا لا تضمن بالإتلاف، قال في شرح الزيادات للسرخسي: وإتلاف مجرد الحق لا يوجب الضمان؛ لأن الاعتياض عن مجرد الحق باطل، إلا إذا فوت حقا مؤكدا، فإنه يلحق بتفويت حقيقة الملك في حق الضمان كحق المرتهن، ولذا لا يضمن بإتلاف شيء من الغنيمة أو وطاء جارية منها قبل الإحراز؛ لأن الفأث مجرد الحق وأنه غير مضمون، وبعد الإحراز بدار الإسلام ولو قبل القسمة يتضمن؛ لتفويت حقيقة الملك، ويجب عليه القيمة في قتله عبدا من الغنيمة بعد الإحراز في ثلاث سنين.“ (كتاب البيوع، ٧ / ٣١: رشيدية)

وفي البدائع:  
 ”وأما الذي يرجع إلى الشراب، فهو أنه لا يجوز بيعه منفردا بأن باع شرب يوم أو أكثر؛ لأنه عبارة عن حق الشرب والسقي، والحقوق لا تحتل الأفراد بالبيع والشراء.“ (كتاب الشرب، ٨ / ٢٩٥: رشيدية)

## Question:

I live in United States. Since Covid, I am very worried and upset due to lack of work and



unemployment. A "Job" offer has come twice or thrice in the past, but I refused as I wasn't satisfied with its nature (Islamically allowed i.e., Halaal or forbidden i.e., Haraam).

I am now getting a contract for a fuel station, and as you know the mart / convenient store at the fuel station, here in the US, sells alcoholic beverages among other things as it has a contract with those beverages' companies. I have been told by the Muftis here, that if a sale of other products is more than the sale of alcoholic beverages, then it is allowed to get a contract. Please advise me according to Shari'ah.

### Answer:

In this case, when a convenient store is included in fuel station's contract, and alcoholic beverages are being sold at the store among other things, it is not permissible to get a contract of fuel station as any kind of support and involvement in the sale of alcoholic beverages is not allowed in Shari'ah.

لماني سنن أبي داود:

«حدثنا عثمان بن أبي شيبة، قال ثنا وكيع بن الجراح، عن عبد العزيز بن عمر، عن أبي علقمة مولاهم وعبد الرحمن بن عبد الله الغافقي أنهما سمعا ابن عمر يقول: قال رسول الله صلى الله عليه وسلم: «لعن الله الخمر وشاربها وساقبها ويايعها ومبتاعها وعاصرهما ومعتصرهما وحاملها والمحولة إليه».» (كتاب الأشربة، باب تحريم الخمر: ١٦١ / ٢: إيج ايم سعيد)

وفي تبين الحقائق:

«قال رحمه الله: (لم يجز بيع الميتة والدم والخنزير والخمر والحمر وأم الولد والمدير والمكاتب) لعدم ركن البيع وهو مبادلة المال بالمال وبيع هذه الأشياء باطل لما ذكرنا».» (كتاب البيوع، باب البيع الفاسد: ٤ /

٣٦٢: دار الكتب العلمية)

وفي الهندية:

«إذا استأجر رجلا ليحمل له نحمرا، فله الأجر في قول أبي حنيفة رحمه الله تعالى وقال أبو يوسف ومحمد - رحمهما الله تعالى - لا أجر له وإذا استأجر ذمي مسلما ليحمل له نحمرا ولا يقل ليشرب جازت له الإجارة في قول أبي حنيفة رحمه الله تعالى خلافا لهما». (كتاب الإجارة: ٤ / ٤٨٦: دار الفكر)

### Question:

Is it permissible to offer Salaat ul Jumu'ah (Friday Prayer) with the Jamaa'ah (Congregation) in the Stock Exchange Building or not? where the situation is:

1. Salaah is offered in a specific place, a 'Musallah', not in a Masjid.
2. Salaah is not performed in Jamaa'ah (Congregation) during public holidays.
3. Almost 4000 people are present on normal weekdays and an Imam is also appointed.

If Salaat ul Jumu'ah (Friday Prayer) is not permissible, is it allowed to offer Zuhr Salaah in Jamaa'ah (Congregation) on Friday or not?

### Answer:

It is not a condition for the validity of Salaat ul Jumu'ah (Friday Prayer) that it should be offered at a Masjid. Thus, it would be valid to offer it in Stock Exchange Building, but people will be deprived of "Ajar" (Reward) of Masjid in such situation.



”ولو صلى الجمعة في قرية بغير مسجد جامع والقرية كبيرة لها قري وفيها والحاكم“

(الحلي الكبير: ٥٥١، سهيل اكيدي)

”شَرِّطُ أَدَائِهَا الْمَصْرُ أَوْ مُصْلَاهُ وَالْحَكْمُ غَيْرُ مَقْصُورٍ عَلَى الْمَصْلِيِّ بَلْ يَجُوزُ فِي جَمِيعِ أَفْتِيَةِ الْمَصْرِ“ (تبيين الحقائق، كتاب الصلاة، باب الصلاة جمعة، ٥٢٥/١، دارالكتب)

a valid recipient.

وكره إعطاء فقير نصاباً أو أكثر إلا إذا كان المدفوع إليه مديوناً، أو كان صاحب عيال بحيث لو فرقه عليهم لا يخص كلاً، أو لا يفضل بعد دينه نصاب، فلا يكره. (الدر المختار، كتاب الزكاة، باب المصرف: ٣٥٣/٢، سعيد) ويشترط أن يكون الصرف (تمليكا) لا إباحة. (الدر المختار، كتاب الزكاة، باب المصرف: ٣٤٤/٢، سعيد)

### Question:

Is it permissible to give Zakaah (Obligatory Charity) for the following causes:

1. A person having a heart or kidney operation.
2. Arranging a girl's marriage genuine requirements.
3. A person performing Fardh Hajj (Obligatory Pilgrimage).

Also, is it appropriate to give the whole 'Nisaab' amount to one single person?

### Answer:

In principle, it is "Makrooh" (Undesirable) to give someone Zakaah money; if its equal or more than the 'Nisaab' amount. But if the amount needed to meet his / her essential requirements, is more than the 'Nisaab' amount, as mentioned above, it is permissible to give the required amount.

It is necessary to give Zakaah into the ownership of a valid recipient of Zakaah. The recipient must become the owner of the Zakaah and have the option to spend the received money as he / she wishes.

Therefore, Zakaah cannot be given directly to above mentioned causes without ownership of

### Question:

Can a woman wear artificial jewelry made of iron or brass? For example, bracelets, rings, necklaces, etc.

### Answer:

It is permissible for women to use artificial jewelry made of metals other than gold and silver, but rings (in the finger) should be of gold and silver. Rings made of other metals should be avoided.

لما في إعلاء السنن:

”وفي المغني لابن قدامة: يباح للنساء من حلي الذهب والفضة والجواهر كل ما جرت عاداتهن بلبسه كالسوار والخلخال والقرط والخاتم، وما يلبسه على وجوههن، وفي أعناقهن وأيديهن وأرجلهن وأذانهن وغيره.“ (كتاب الحظر والإباحة، ١٧ / ٢٨٩: إدارة القرآن)

وفي الهندي:

”ولا بأس للنساء بتعليق الحرز في شعورهن من صفر أو نحاس أو شبة أو حديد ونحوها للزينة والسوار منها.“ (كتاب الكراهية، الباب العشرون في الزينة، ٥ / ٤١٥: دار الفكر) وفي رد المحتار:

”وفي الجوهرة: والتختم بالحديد والصفر والنحاس والرصاص مكروه للرجل والنساء.“ (كتاب الحظر والإباحة، ٩ / ٥٩٤، ط: رشيدية)





## BURNING THE DIVINE SCRIPTURE

Sent by: Sister Umme Okasha

Instances of desecrating the Quraan, such as burning or disrespecting it, keep occurring from time to time in various countries, particularly in Europe and North America. These abhorrent acts have been perpetrated by various groups, including right-wing Christians, Zionist extremists, Hindu nationalists, liberal activists, communist zealots, and Buddhist fanatics, as well as some mentally disturbed individuals who identify as Muslims.

While some countries in these regions once had blasphemy laws that were punishable by death, they have since abolished such laws, citing freedom of expression as the reason. Unfortunately, the burning of religious texts, especially the Holy Quraan, is seen by authorities as exercising that freedom. This perspective is deeply flawed, as such acts are often perpetuated to incite violent reactions from Muslims and promote anti-Islam sentiments globally.

Throughout history, the burning of

religious texts has manifested hate against specific communities or beliefs. For instance, Chinese Emperor Qin Shi Huang ordered a bonfire of books to suppress other schools of thought, while the Catholic Church executed philosophers for challenging their doctrines. In the Spanish

Inquisition, Jewish and Muslim scriptures were targeted for burning and desecration.

Some well-known instances of book burning were carried out by Adolf Hitler and the Nazis, who framed themselves as victims of the Jewish community. This

pattern of victimization is shared by groups and individuals involved in Quraan burning.

Beside the teachings of religion, these Religious texts are vital repositories of civilization, history and societal stories. While modern technology has made it possible to preserve and immortalize books, the act of burning religious texts signifies deep-rooted hatred and bigotry towards the communities associated with those texts.

While explaining the fate of nations, obeying or disobeying the Divine teachings, the Religious texts carry civilization in their pages. In order to elaborate the mortality of this world, the Holy Books tell the events of history and the stories of human society.



John Milton, author of Paradise Lost, in his 1644 book Areopagitica wrote: "Who kills a man kills a reasonable creature... but he who destroys a good book, kills reason itself—" But of course, Milton did not know in the future technology will allow humanity to preserve every idea and every book. He also was unaware that millions of Muslims memorize the Holy Quraan -- the Book of Allah (Subhaanahu Wa Ta'aalaa) and, without an iota of doubt, the "Word" of Allah (Subhaanahu Wa Ta'aalaa) -- and keep the text in their hearts.

While explaining the fate of nations, obeying or disobeying the Divine teachings, the Religious texts carry civilization in their pages. In order to elaborate the mortality of this world, the Holy Books tell the events of history and the stories of human society.

Technology has immortalized books. When some groups burn books, they know that books are there to exist. But they show their hatred and bigotry against those whose books they burn.

Allah (Subhaanahu Wa Ta'aalaa) has already informed the hatred of non-believers in Holy Quraan, when they expressed their hate

against Believers:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صدورهم أَكْبَرُ

"Malice has come out of their mouths while what is concealed in their hearts is still worse."

**These abhorrent acts have been perpetrated by various groups, including right-wing Christians, Zionist extremists, Hindu nationalists, liberal activists, communist zealots, and Buddhist fanatics, as well as some mentally disturbed individuals who identify as Muslims.**

Muslims must realize that they will always face people with deeply rooted hatred against them, their faith, and their books. Their response should emerge from divine guidance in the Holy Quraan.

وَلَقَدْ نَعَلْنَا أَنَّاكَ يَضِيقُ صَدْرَكَ  
بِمَا يَقُولُونَ ﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ  
السَّاجِدِينَ ﴿١٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

"We know that your heart feels distressed for what they say. So, proclaim the purity and glory of your Lord, and be among those who make "Sajdah (Prostrate) themselves (before Allah). And worship your Lord until comes to you that which is certain i.e., death.

(Al-Hijr 15:97-99)

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ  
فِي ضَلَالٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

"And be patient. Your patience is bestowed by none but Allah, and do not grieve over them, and do not be in distress for what they devise."

(An-Nahl 16:127)





# THE ORPHAN

Sent by: Brother Irfan Muzzammil

Initially, after his birth, Thuwaybah, the freed slave-girl of Abu Lahab – Abdul ‘Uzzaa bin ‘Abdul Muttalib -- suckled the little one, Muhammad, for seven days. She had already suckled Sayyedinah Hamzah, the uncle of the Prophet Sayyedinah Muhammad (SallAllaaho ‘Alaihe WaSallam), also. Thus, both Masruh Ibn Thuwaybah and Hamzah were his foster brothers. According to the custom of the Arab nobles, on the eighth day he was entrusted to lady Sayyeditina Haleemah of the Banu Sa’d, a clan of the Hawaazin tribe, to suckle him and bring him up in her village environment.

The nobles of Arabia would entrust their babies to bedouin women so that they would become healthy and strong in the open and free climate of the desert. Besides this, it would help develop eloquent speech, because the language of the bedouins was more pure, graceful and eloquent than those living in urban areas.

Sayyeditina Haleemah Sa’diyyah would

come to Makkah al Mukarramah twice a year to show him to his mother, Sayyeditina Aaminah, and grandfather, ‘Abdul Muttalib. Sayyeditina Haleemah Sa’diyyah suckled him for two years and he remained with her for four years altogether. The mother of the Holy Prophet, Sayyeditina Aaminah, summoned him to Makkah al Mukarramah at the end of four years. According to some narrations, he remained with Banu Sa’d for five years. He was five years of age, when he was out grazing goats along with his foster brother and sisters and other boys of the same age when the event of the opening up of his chest occurred.

According to a narration of Seerat Ibn Hishaam, Sayyeditina Haleemah bint Abu Dhuayb relates this event in these words:

“One day both of my children came fearfully to me and said that two cleanly dressed persons seized our Quraishi brother and split open his chest. I went to the spot along with my husband (Haarith Ibn ‘Abdul-‘Uzzaa) and saw

that he was sitting there with a pallid face. Upon inquiry, he stated that two cleanly dressed persons came to him, laid him down with his face up, took out his heart, and extracted something from it.”

Yet, Sayyadatina Haleemah found no trace of any injury or spot of blood. Having thought that a Jinn had affected the boy, she brought him to Makkah al Mukarramah without loss of time and related the whole event to his mother, Sayyadatina Aaminah. She, instead of being afraid of what had happened, spoke with all the confidence at her command that her son would achieve a very distinctive place in the world, and would surely remain safe from all calamities. She related that when her baby, Muhammad, was in her womb, she heard many things from the angels and noticed many uncommon happenings.

Imam Muslim reports from Sayyedina Anas Ibn Maalik that one day, in the childhood, when the Prophet (SallAllaaho ‘Alaihe WaSallam) was playing with other foster brothers, Jibreel (Gabriel) came to him, split his chest, took out a black spot from it, and said:

“This was the portion of Shaitaan (Satan).”

Following that, he washed his heart in a tray of gold with Zamzam water and then replaced it.

After this event, Sayyadatina Haleemah was worried about the boy and returned him to his mother with whom he stayed until he was six.

In respect and memory of her late husband, Sayyedina Abdullah, the Prophet (SallAllaaho ‘Alaihe WaSallam)’s mother, Sayyadatina Aaminah decided to visit his grave in Yathrib (Madinah al Munawwarah). She set out to cover a journey of 500 kilometers with her orphan boy and her a female servant, Umme Aiman. She spent a month there and then started her way back to Makkah al Mukarramah. On the way, she had a severe illness and died at a place, called as “Abwaa” on the road between Makkah al Mukarramah and Madinah al Munawwarah.

On return of his beloved grandson, Muhammad, to Makkah al Mukarramah, ‘Abdul Muttalib welcomed him. He had warm feelings towards the boy, now an orphan, whose recent disaster (his mother’s death) added more to the

pains of the past. ‘Abdul Muttalib was more passionate with his grandson than with his own children. He never left the boy a prey to loneliness, and always preferred him to his own children. Ibn Hishaam reported that a mattress was put for ‘Abdul Muttalib in the shade of Al-Ka’bah, the House of Allah (Subhaanahu Wa Ta’aalaa) in Makkah al Mukarramah. His children used to sit around that mattress in honor of their father, but young Muhammad, used to sit on the same mattress. His uncles would pull him back, but ‘Abdul Muttalib would say:

“Leave my grandson. I swear by Allah that this boy will hold a significant position.”

‘Abdul Muttalib used to seat the boy on his mattress, pat his back and was always

pleased with what the boy did.

When Muhammad (SallAllaaho ‘Alaihe WaSallam) was eight years, two months and ten days old, his grandfather Abdul-Muttalib passed away in Makkah al Mukarramah. When ‘Abdul Muttalib’s funeral procession was proceeding, he joined it with tearful eyes. However, ‘Abdul-Muttalib had entrusted him to his son, Abu Taalib, before his death, stressing the utmost care and protection for the boy. Despite having several other sons, ‘Abdul Muttalib was wise enough to give him to the care of Abu Taalib because he and Sayyedina ‘Abdullaah, the father of the boy, were born of the same mother. The assessment of ‘Abdul Muttalib came true and the nephew became Abu Taalib’s favorite.

Abu Taalib took special care of his nephew and held him dearer than his own sons. He made him sleep on his own bed. He singled the boy out with great respect and high esteem. Abu Taalib remained for forty years cherishing his nephew and extending all possible protection and support to him. His relations with the others were determined in the light of the treatment they showed to the Prophet (SallAllaaho ‘Alaihe WaSallam). Ibn ‘Asaakir reported on the authority of Jalhamah Ibn ‘Arfotah who narrated that when he came to Makkah al Mukarramah, it was a rainless year. the Quraish said:

“O Abu Taalib! The valley has become leafless and the children hungry, let us go and pray for rainfall.”



Abu Taalib went to the Ka'bah with a young boy i.e., the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), who was as beautiful as the sun and a dark cloud was over his head. Abu Taalib and the boy stood by the wall of the Ka'bah and prayed for rain. Immediately, clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.

The Prophet of Islam, Muhammad (SallAllaaho 'Alaihe WaSallam) passed his childhood days in a manner quite strange for the Arabian society. Instead of playing with children of his age group, he preferred to be in solitude. Allah (Subhaanahu Wa Ta'aalaa), the Almighty, had kept him aloof from every kind of debasement and immorality. Once, going towards a marriage ceremony, his ears caught voice of music of those olden style. As he reached the spot, he was overtaken by sleep and kept sleeping the whole night, only to get up when the assembly had dispersed at the end of the event. He was, thus, saved from the undesirable and forbidden activities of the marriage ceremony.

In his early years even, Muhammad (SallAllaaho 'Alaihe WaSallam) was not free from the cares of life. He had to watch the flocks of his uncle, who, like the rest of the Bani Hashim, had lost the greater part of his wealth.

It is reported that at his early age, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam), like other boys grazed the goats. Ibne Sa'd reported that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

"Allah did not raise a Prophet but he grazed the goats.....I grazed them for the residents of Makkah al Mukarramah in return of seeds of tamarind.

Once in the way with his Sahaabah (Companions), they passed by fruit bearing al-arak trees, he said:

"Pluck only those which have turned black and I used to pluck them when I grazed the goats."

The Prophet (SallAllaaho 'Alaihe WaSallam) was twelve years old when Abu Taalib planned to go with a merchant caravan to Syria leaving him behind in Makkah al Mukarramah. But he was so used to the company of Abu Taalib that he could not bear separation from his uncle. Abu Taalib felt moved and agreed to take him to

Syria. When they reached Busrah (which was a part of Syria in the vicinity of Howran under the Roman domain), they met a monk called Baheerah



(his real name was Georges), who showed great kindness and entertained them lavishly. He had never been in the habit of receiving or entertaining the caravans before. Actually, he readily enough recognized the Prophet (SallAllaaho 'Alaihe WaSallam) and said while taking his hand:

"This is the master of all humans. Allah will send him with a Message which will be a mercy to all beings."

Abu Taalib asked:

"How do you know that?"

He replied:

"When you appeared from the direction of 'Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophethood, which is below his shoulder, like an apple. We have learnt this from our books."

He also requested Abu Taalib to send the boy back to Makkah al Mukarramah and not to take him to Syria for fear of the Jews. Abu Taalib agreed and sent him back to Makkah al Mukarramah with some of his servants.

During those days, a great fair was regularly held at 'Ukaaz. This fair would organize a number of programs including horse races, wrestling, demonstrations of the art of combat and poetic competitions. All the tribes of Arabia were highly belligerent by nature and drew swords against one another at the smallest incident.

Right from early stages of life, he led an almost solitary life. The lawlessness rife among the people, the sudden outbursts of causeless and bloody quarrels among the tribes frequenting the Fair of Ukaaz (The Arabian Olympia), and the immorality and skepticism of the Quraish, naturally caused feelings of pity and sorrow in the heart of the sensitive youth.

Once, in the course of the fair at 'Ukaaz, the Hawaazin and Quraish tribes challenged each

other due to a slight provocation. At the outset, some wise and sober people stood in the way and put the matter right. Nevertheless, some mischief-mongers worsened the situation, which led to a large-scale fighting and killing on both sides. The war was known as Harb Al-Fijaar because it took place in the month of Zul-Qa'dah, when fighting was altogether forbidden. Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) was about fifteen when the 'sacrilegious' wars started -- which continued with varying fortunes and considerable loss of human life for a number of years. This war was based on a series of four wars in which the first three were small and the fourth war happened to be fiercer than the preceding one as all the tribes of Qais joined the



Hawaazin tribe while all the tribes of Kinaanah came to the help of the Quraish. Thus, this war developed to become a war between the Qais and Kinaanah tribes. The fourth and last war was so terrible that some of the chieftains had their feet chained so they would be unable to flee from the battlefield.

The Prophet joined this fourth war for the first time. Among Banu Kinaanah, every tribe had a commander. Zubayr Ibn 'Abdul-Muttalib, an uncle of the Prophet (SallAllaaho 'Alaihe WaSallam) led the Quraish while Harb Ibn Umayyah was the commander of all the troops of Banu Kinaanah. Sayyedina Muhammad was entrusted with the service of picking up the arrows for his uncles. However, he was saved from combat action. At the outset Banu Hawaazin seemed to be dominating, but in the end, Banu Kinaanah turned the tables against the Banu Qais and the war ended with a peace treaty.

At the conclusion of these wars when peace was restored, people felt the need for forming a confederacy at Makkah al Mukarramah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Haashim, Banu Al-Muttalib, Asad Ibn 'Abd Al-'Uzzaa, Zahrah Ibn Kilaab and Taim Ibn Murrah were called to meet in the habitation of an honorable elderly man called 'Abdullaah Ibn Jada'aan At-Taimi to

enter into a confederacy that would provide for the abovementioned terms.

During his prophethood, the Prophet (SallAllaaho 'Alaihe WaSallam) commented on it with very positive words:

"I witnessed a confederacy in the house of 'Abdullaah Ibn Jada'aan. It was more appealing to me than herds of cattle. Even now in the period of Islam, I would respond positively to attending such a meeting if I were invited."

Going through the life history of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) it seems that he has never indulged in any objectiveless event, but all authorities agree in ascribing to him such correctness of manners and purity of morals as were rare

among the people of Makkah al Mukarramah. The fair character and the honorable bearing of the unobtrusive youth won the approbation of the citizens of Makkah al Mukarramah, and by common consent, he received the title of "Al Ameen," The Faithful.

In short, the life of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) before prophethood, displayed the disposition of kind treatment of the oppressed, serving the people in need and helping the suffering people. His court was the epitome of mercy and compassion and was like a fountain in a desert.

This was the orphan for which the humanity was longing for centuries who would come and give light to humanity immersed in darkness. There is no doubt that all the Prophets were the Messengers of Mercy, but they were not the Mercy for the Worlds. They were only limited to their own nation, region, and their time, while the mercy and compassion of this orphan was for every era, every age, every nation, and also for all worlds and the Aakhirah (Hereafter). In him, was a great treasure of mercy for friends, enemies, masters, slaves, women, men, children, adults, young, old, weak, strong, disabled, Muslims, non-Muslims, humans, animals, alike.



## FROM THE STRONGHOLD OF CHRISTIANITY

Italy's ambassador to Saudi Arabia converted to Islam in November 2001. This was the second time in seven years that an envoy of Christian-dominated Rome to the land of Muslim-dominated Saudi Arabia left Christianity and reverted to the religion of "Fitrah", Islam.

Sayyedina Abu Hurairah, narrated that the Prophet of Islam stated in a Ḥaḍeeḥ (Tradition):

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ.

"Every child is born on Fitrah (with a true faith i.e., to worship none but Allah Alone)."

Explaining the Hadeeth "Every child is a born on Islam" Ḥammad bin Salamah said:

هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ عَلَيْهِمُ الْعَهْدَ فِي أَصْلَابِ آبَائِهِمْ حَيْثُ، قَالَ: أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى .

"In our opinion it means that the covenant which Allah (Subhaanahu Wa Ta'aalaa) had taken in the loins of their fathers when He said: "Am I not your Lord? They said: Yes."

He referred to the covenant, as mentioned in Aayah 172 of Soorah Al-A'raaf in Quraan:

وَإِذْ أَخَذْنَا مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى .

"(Recall) when your Lord brought forth their progeny from the loins of the children of

Aadam, and made them testify about themselves (by asking them,): 'Am I not your Lord?' They said: 'Of course! You are.'"

(Abu Daawood)

So, Torquato Cardilli, a career diplomat from overwhelmingly Roman Catholic Italy, reverted to Fitrah (Religion of Islam) and revealed his decision to Saudi media when he reached exactly at the age of 59. His official conversion was made on the eve of the Islamic holy Fasting month of Ramadhaan that year.

The conversion of Cardilli followed the move to Islam made by Mario Scialoja, Italian ambassador to the Arab kingdom during 1994-96, who left the foreign service since.

Scialoja's decision of embracing Islam, in 1988, came as a shock for many in the world of Christianity. He reverted when he was Rome's permanent representative to the United Nations in New York, long before he was posted to Riyadh, Saudi Arabia, home to Islam's holiest sites in Makkah al Mukarramah and Madinah al Munawwarah. That was last posting of his career as Diplomat. Upon retiring, he decided to spend his last years serving the Muslim community of



Italy.

In 1998, Scialoja promoted the opening in Rome of a branch of the Muslim World League. He occupied the position of Vice President and Director General from 1998 to 2006, and, after resigning, remained a member of the group's Constitutive Committee. Subsequently, he was a member of the Consultative Commission for Italian Islam in the Ministry of the Interior, and Counselor of Administration of the Islamic Cultural Centre of Italy, the only Islamic institution officially recognized in Italy by a decree of the President of the Republic.

Mario Scialoja departed from this mortal world on June 24, 2012.

Torquato Cardilli's change of faith was the result of years of in depth study of Islam and Muslims. He learned Arabic and consequently read Quraan and observed Muslims in person. A graduate in oriental culture and languages from the University of Naples, Cardilli had spent much of his 33-year diplomatic career in the Muslim world, before he decided to come back in the fold of Islam.

Howard Schneider of "the Washington Post" in his taunting piece remarked: "It is a fact that the Italian ambassador here, Torquato Cardilli, who was raised Roman Catholic in the

land of prosciutto, Chianti and Sophia Loren, is now a Muslim living in a land of no pork, no alcohol and no public display of skin." He especially mentioned (1) the land of prosciutto (highly prized dry-cured ham of Italian origin), Chianti (dry, red wine made only in a specific part of Tuscany in central Italy) and Sophia Loren (an Italian actress worked in Hollywood cinema).

When reverted, Torquato Cardilli was not a mediocre, rather married and had two children. He had been posted in Sudan, Syria, Iraq and Libya, and then, he had taken over the embassy in Riyadh in October that very year. Cardilli had also served as ambassador to Albania and Tanzania.

His personal move came at a sensitive time (after 9/11), when Italy, a member of the U.S.-led coalition, was fighting the Taliban movement in Afghanistan

and barely two months after Prime Minister Silvio Berlusconi offended the Muslim world by saying Western Christian civilization was superior to Islam.

Corriere della Sera newspaper disclosed instantly that Cardilli had been recalled to Rome "for consultations."

The ambassador said he has considered himself a Muslim since the early 1960s: "I became a Muslim (in my heart) in 1964, in Jerusalem,

"I became a Muslim (in my heart) in 1964, in Jerusalem, before the Israeli occupation when I was studying Arabic at the time in preparation for joining the Italian foreign service."



before the Israeli occupation when I was studying Arabic at the time in preparation for joining the Italian foreign service."

"This was not supposed to be known. Are you Christian? Do you say publicly how many times you pray in church? . . . This belief has always been most discreet," he says.

"Being converted to Islam and being appointed to the land of Islam -- I saw it as a sign of destiny," Cardilli said. "Before the 11th of September this would not have been so interesting. There is a lot of criticism of Islam, and there is no distinction between Islam and deviations from Islam."

"It is not unusual, even in the United

in Riyadh, said of the Italian ambassador's conversion.

"When people learn about Islam and understand it as it is . . . people come to that conclusion," he said. "Jesus. Moses. We look at them as our prophets, but since Muhammad (SallAllaaho 'Alaihe WaSallam) came later, and built on the previous work, it is a continuation."

That is what Cardilli came to believe when, as a 22-year-old student in Jerusalem, he entered that city's al-Aqsa Masjid and felt the call to become a Muslim.

Compared to Catholicism's plethora of saints and its complex rituals, the comparative simplicity of Islam -- a religion that speaks of a direct relationship between man and God when supplicating and when repenting, not needing a priest in between -- is what attracted him, he said.

He had served as Ambassador of Italy to Albania (1991), Tanzania (1993) before posting in Saudi Arabia (2000) and later in Angola (2005). He retired in 2009 at the end of his mission as Ambassador to Luanda.

According to an Islamic Da'wah Center in Saudia Arabia: "Torquato Cardilli came to the office and read out the Shahaadah (Pledge i.e., the two testimonies, necessary to declare Islamic Faith) and then offered Salaah with us.

Later, in a press statement, the ambassador expressed his happiness over his reversion to Islam. He said he was fully convinced about the truthfulness of Islam through his regular reading of Allah (Subhaanahu Wa Ta'aalaa)'s final revelation, the Holy Quraan.

Cardeilli was born in 1942. He was first appointed at the Italian Foreign Ministry's political office in 1967.

With the news of Cardeilli's Islam in a post 9/11, anti-Muslim environment, Mohammed Abbas Afesh, of the World Assembly of Muslim Youth (WAMY), had commented that the events of Sept. 11 had sparked a great deal of interest in Islam among Christians. They want to know about the concept of Jihad and other relevant matters. Overall, they are receptive to the message of Islam.

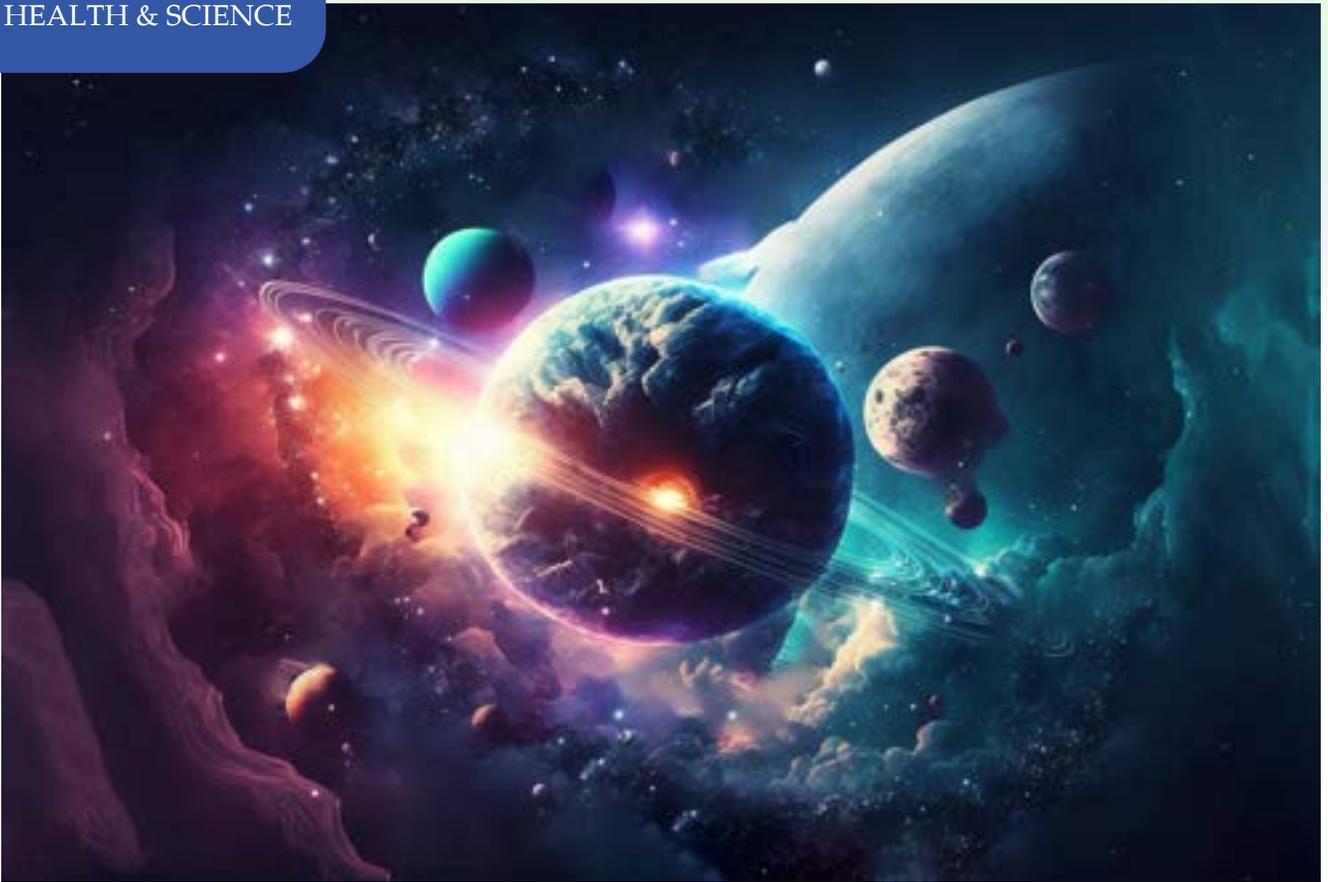
More than 3,000 to 5,000 Italians have converted to Islam from Catholicism in recent years, according to figures from the Union of Islamic Organizations and Communities.

**"Every child is born on Fitrah (with a true faith i.e., to worship none but Allah Alone)."**



States," Mohammed Salem, president of the Imam Muhammad bin Saud Islamic University





# WORSHIP THE CREATOR

Sent by: Brother Talhah Abdul Ghani

﴿١٧﴾ نَسُوا اللَّهَ فَنَسِيَهُمْ.....

“They forgot Allah, so He forgot them.”

(At-Taubah 9:67)

The following is just common sense: If we see a castle made of sand along the seashore, we are certain that someone has made it. Only a foolish person would claim that it was coincidentally formed by the effect of waves and winds. Everything existing in the universe has evident design. Moreover, this design apparent in every detail of created things is incomparably more perfect, superior and complex than

ذٰلِكُمْ  
اَللّٰهُ رَبُّكُمْ لَا  
اِلٰهَ اِلَّا هُوَ خَلَقَ كُلَّ  
شَيْءٍ فَاَعْبُدُوْهُ وَهُوَ عَلٰى كُلِّ شَيْءٍ  
وَكَوْنٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ الْاَبْصَارُ وَهُوَ  
يُدْرِكُ الْاَبْصَارَ وَهُوَ الْلطِيْفُ الْخَبِيْرُ ﴿١٠٣﴾

“No vision can comprehend Him, and He comprehends all visions, and He is Absolutely Subtle, All-Aware. (Say: O Prophet!) ‘There have come to you insights from your Lord. Now, whoever uses his sight, does so for his own self, and whoever remains blind does so against his own self. I do not stand guard over you’.”

(Al-An’aam  
6:102,103)

that of a sandcastle. Therefore, we are confronted with a crystal clear fact: The universe is created by a superior Creator. That Creator is Allah (Subhaanahu Wa Ta’aalaa), the Lord of all the worlds.

The existence of flawless order in the universe is an undeniable fact. The world on which we live was created to be habitable. The ratio of the gravitational force, the distance between the earth and the sun, the proportion of oxygen in the atmosphere, and hundreds of other delicate equilibriums, have not occurred spontaneously or by



chance. They are, without a doubt, the creation of Allah (Subhaanahu Wa Ta'aalaa), Who holds control over everything, from the miniscule microorganisms, to the immense planets of the solar system. Allah (Subhaanahu Wa Ta'aalaa) is the one Who created the universe with infinite wisdom and might, and specifically designed the world as an inhabitable place for us:

وَهُوَ الَّذِي  
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ  
 فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ  
 "And He is Allah. There is no god but He. Praise is only for Him in the beginning and at the end, and He alone has the right to judge, and to Him you are to be returned."

are all obedient and submissive to their Creator, and dutifully comply with what is ordained for them. Air, purified and warmed as it passes through the nose, is then carried to the lungs through the trachea. This oxygen will be used by our hearts and blood vessels, by every single cell in our bodies. The organs involved in this process skillfully carry out many processes without confusion, error or delay in any way.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ  
 اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ  
 قِطْمِيرٍ ﴿١٣﴾

Should there be any flaw in this harmony, there would be neither respiration, nor life. The same also holds true for the process of

"He makes the night enter into the day and makes the day enter into the night, and He has subjugated the sun and the moon; each one of them is running towards an appointed time. That is Allah, your Lord. To Him belongs the kingdom. And those whom you invoke beside Him do not own even the membrane on a date-stone."

(Faatir 35:13)

Turning our attention now from outer space, let's consider our body. The human body is a structure abounding with amazing wonders. The perfect functioning of the human brain is beyond comparison to the computer, the most advanced product of modern technology. Furthermore, each organ fulfils its specific task perfectly, and works in complete harmony with other organs. For example, in order to take a single breath, one's mouth, nose, trachea, lungs, heart and all blood vessels, must function simultaneously. None of these ceases for a single instant or becomes exhausted. They



sight. The eye is one of the clearest signs of creation. Both human and animal eyes are remarkable



examples of perfect design. This awesome organ provides quality vision, still unmatched by twenty-first century technology. But, never forget that an eye only functions with all its components intact. For instance, if all components of the eye, such as the cornea, conjunctiva, iris, pupil, lens, retina, choroids, muscles and the lachrymal glands were intact, but missing only a single eyelid, the eye would become damaged and unable to see. By the same token, merely the failure of tear production would cause the drying of the eye, and, ultimately, blindness. This fact raises a vital question: Who created the eye and its ability to perceive from nothing?

Certainly, it is not the possessor of the eye himself who decides to create his own eye. Because, it is indeed illogical to assume that a being, unaware of even the concept of "sight," could decide upon its necessity and for the creation of an eye in its own body. This being the case, the reality is that there is a "Being" with superior wisdom, Who created living beings with the faculties of sight, hearing and so on. Some people who cannot measure Allah (Subhaanahu Wa Ta'aalaa) with His true measure claim that unconscious cells acquired sight and hearing, faculties that demand consciousness, by their own will and skill. However, it is clearly evident that it cannot possibly be so. Allah (Subhaanahu Wa

Ta'aalaa) reveals in the Quraan by whom sight is given as follows:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٣﴾

"Say: 'He is the One who has originated you, and made for you ears and eyes and hearts. How little you pay gratitude!'"

(Al-Mulk 67:23)

As is seen in the Aayah (Verse) above, Allah (Subhaanahu Wa Ta'aalaa) is the one Who creates all of these systems that function in perfect harmony with one another. Countless details within our bodies and in other organisms show forth the might and grandeur of Allah (Subhaanahu Wa Ta'aalaa), and reveal to us the truth that He encompasses everything with His knowledge. Nevertheless, rather than reflecting upon it some people find it easier to turn their back to this reality. However, Allah (Subhaanahu Wa Ta'aalaa) encourages man to look around and reflect on His greatness:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِيَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

"Allah is the One who has created seven skies, and their like from earth. The Command descends among them, so that you may know that Allah is powerful over everything, and that Allah has encompassed everything in knowledge."

(At-Talaaq 65:12)

You cannot be other than a servant to Allah (Subhaanahu Wa Ta'aalaa); because Allah (Subhaanahu Wa Ta'aalaa) created man to worship Him:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

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

(Az-Zaariyaat 51:56)

Being submissive to our Lord, Who gives us everything we have, Who created us and granted us a life span, to which He will put an end whenever He wills, is like taking hold of the firmest grip, one can never come loose:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿١٢﴾

"And whoever submits his self to Allah and is good in deeds, he in fact holds on to the strongest ring. Towards Allah is the ultimate end of all matters."

(Luqmaan 31:22)

