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STRIVE FOR RIGHT DIRECTION

The Blessed personality, chosen to give the light of Divine Revelation to the long-suffering humanity in the mortal world, came to this world in the month of ربيع الاول Rabee'-ul-Awwal, in the house of 'Abdullah, the late son of Abdul Muttalib. This is the reason the Muslims – the Ummah of خاتم النبيين Khaatim-un-Nabiyyeen, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) -- around the globe consider this month as remarkable.

The past 14 centuries have been witnessing the conflict between the Truth and the Falsehood. The followers of Islam and the cohorts of other religions continued to make their own efforts for the dominance of their own religion on the planet realizing it as a Divinely- assigned responsibility. But history clearly and strongly reveals that whenever Islam became the first priority in the lives of Muslims, they became the leaders of other nations and whenever Muslims forgot the teachings of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and indulged in the luxury of the world, straying away from their religion, they were deeply humiliated among nations today or in past.

These results were not consequence of any power and strength, education and literacy, science and technology or affluence and prosperity, but appeared under a Divine Law prescribed for Muslims, as Allah (Subhaanahu Wa Ta'aalaa) stated in Quraan:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

“for you are bound to rise high if you are [truly] believers.”

(Aale 'Imraan 3:139)

As if the real goal for Muslims is to become True Believers, having strong Iman (Belief) and strict adherence to the Sunnah of Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) in actions and in all sphere of life. Worldly progress, advancements and dominance are the fruits, obtained through ايمان Iman (Faith) and اعمال صالحه A'maal Salihah good deeds, which is given to him as a “Reward” by his Lord. Allah (Subhaanahu Wa Ta'aalaa) announces in His Holy Book – the Book of Guidance – the Quraan in clear and concrete words, that cannot be misinterpreted in any other sense:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴿٥٥﴾

“Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me.”

(An-Noor 24:55)

This promise is the assurance from Allah (Subhaanahu Wa Ta'aalaa) which cannot be “False” in any case, or is never “Impossible” to achieve under any circumstances. This is the sort of guarantee provided by the Creator, the Owner, the Controller of the universe – the Almighty, Allah (Subhaanahu Wa Ta'aalaa) -- who is above all assistance and helps to execute His Will. He reminds His slaves:

فَعَالٌ لِّمَا يُرِيدُ ﴿٦١﴾

“He is ever doer of what He intends.”

(Al-Burooj 85:16)

Rather, every atom in the universe acts upon His command to cause its own benefit or harm.

May Allah (Subhaanahu Wa Ta'aalaa) give us “Taufeeq” to struggle in the right direction, i.e., striving for Iman and A'maal Saalihah that will attract reward from Allah (Subhaanahu Wa Ta'aalaa) by making all of our other efforts beneficial for us. Aameen!



Soorah Al-Faatihah

سُورَةُ الْفَاتِحَةِ

MAKKAN SOORAH

Part-II

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

It proceeds from this principle that the greatest sufferings, in this world, are for the lot of the Prophets and, after them, of the men of Allah (Subhaanahu Wa Ta'aalaa), and yet we see them quite content and even happy. In short, physical well-being or worldly glory or luxury is no sure indication of one's virtue and truthfulness, nor is sorrow and suffering that of one's misdeeds and falsity. It may, however, happen that a man receives some punishment or reward for his deeds in this world. This never is the full recompense, but only a faint model which has been manifested to serve as an intimation or warning. The Holy Quraan has spoken very clearly on this point:

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

“And We shall surely let them taste a nearer punishment (in this world) before the greater punishment (in the other world), so that they may return (to the right path).”

(As-Sajdah 32:21)

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

“In this way the punishment comes. And, of course, the punishment of the Hereafter is even greater, if they but realize.”

(Al-Qalam 68:33)

The sufferings of this world, as even its joys; are sometimes a trial, and sometimes a punishment, but never a full recompense, for the world is itself transitory. What really counts is the joy or suffering that will endure forever; and which one will come to know in the other world



beyond this world. Given the fact that good or evil deeds are not fully recompensed in this world, and the rational and just principle that good and evil not being equal in value, every deed should be rewarded or punished according to its nature, it readily follows that beyond this world there should be another world where every deed, big or small, good or evil, is to be judged, and then justly rewarded or punished. This the Holy Quraan calls الآخره Al-Aakhirah (Hereafter or the world-to-come), or يوم القيامة "Yoom al-Qiyaaamah" (Doomsday or the Day of Resurrection), or يوم الدين "Yoom al-Deen" (Day of Requital or Day of Judgment). The whole idea has been explained by the Holy Quraan itself:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَنبِيءٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

"The blind one and the sighted one are not equal, and those who believed and did good deeds and the evil ones are not (equal) either. Little you heed to the advice. Certainly, the Hour is bound to come. There is no doubt in it, but most of the people do not believe."

(Momin / Ghaafir 40: 58-59)

Who is the Master?

Now, we come to the second question. It should be obvious, on a little reflection, to everyone that the real master of every particle of dust in the universe can only be He who has created and nurtured it, Whose mastery over everything is complete, having neither a beginning nor an end, covering the living and the dead, the apparent and the hidden, the seen and the unseen.

On the contrary, the mastery of man is delimited by a beginning and an end; it has a "before" when it did not exist, and an "after" when it will exist no more. Man's mastery and control extends to the living, not to the dead, to the seen, not to the unseen, to the external aspect of things, not to the internal. All this would show to those who can see that the real Master of the whole universe, not only on the Day of Requital but even in this world, is no other than Allah (Subhaanahu Wa Ta'aalaa). Then why should this Aayah specify the Day of Requital?

The above Aayaat (Verses) of the Soorah Al-Momin / Ghafir (Chapter 40) serve as a commentary on the phrase under discussion, and provide a clear account of the Day of Requital. The real and complete mastery over everything, no doubt, belongs to Allah (Subhaanahu Wa Ta'aalaa) alone even in this world. Yet Allah (Subhaanahu Wa Ta'aalaa) Himself, in His beneficence and wisdom, has granted a kind of imperfect, temporary and apparent mastery to man as well; and the Shari'ah, in laying down laws for worldly affairs, has given due consideration to man's limited right to ownership. But today, in possessing lands or money or power, which has been given to him by way of trial, man has always been prone to get drunk with pride and vanity. [Specially the modern man living in the so-called "humanistic civilization" when the sole drive and motivating force is the complacent belief in man's mastery – Translator] The phrase "Master of the Day of Judgment" is a warning to man reeling in his forgetfulness and self-conceit, and an intimation that all his possessions, all his relationships with things and men are only short-lived, and that there shall come a Day when masters will no more be masters and slaves no more slaves, when no one will own anything even in appearance, and the ownership and mastery, apparent as well as real, of the whole universe will be seen to belong to none but Allah (Subhaanahu Wa Ta'aalaa), the Exalted. The Holy Quraan says:

يَوْمَ هُمْ بَدْرُؤُنَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٦١﴾ الْيَوْمَ يُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٦٧﴾

"the day they will come in open view. Nothing about them will remain hidden from Allah. To whom belongs the kingdom today? To Allah alone, the One, the All-Dominant. Today, everyone will be recompensed for what one earned. There is no injustice today. Surely, Allah is swift in reckoning."

(Momin / Ghaafir 40:16,17)

The fourth Aayah **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** "You alone we worship, and from You alone we seek help" has a double aspect, one of praise and another of Du'aa. A man's life is subject to three states of time -- past, present and future.

The first two Aayaat of the Soorah **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** (All Praise belongs to Allah) and **الرَّحْمَنِ الرَّحِيمِ** Ar-Rahmaan Ar-Raheem (the All-Merciful, the Very-Merciful), remind man that, as far as his past and present are concerned, he owes everything to Allah (Subhaanahu Wa Ta'aalaa) alone; for it is Allah (Subhaanahu Wa Ta'aalaa) who created him out of nothing, endowed him with

the best form in the universe, add with reason and intuition, and continues to sustain and nurture him in the present.

The third Aayah **مَلِكِ يَوْمِ الدِّينِ** (Master of the Day of Judgment) tells him that in the future too he will have to depend on Allah (Subhaanahu Wa Ta'aalaa) alone, for on the Day of Requitment one cannot possibly have a helper other than Allah (Subhaanahu Wa Ta'aalaa).

The three Aayaat having made it clear that man is totally and absolutely dependent on Allah (Subhaanahu Wa Ta'aalaa) in all the three states of his life, it logically and naturally leads to the conclusion that Allah (Subhaanahu Wa Ta'aalaa) alone is worthy of being worshipped, for in Arabic the word **عِبَادَهُ** "Ibaadah" (Worship) connotes showing the utmost humility and submissiveness out of an intense respect and love for someone, and such an attitude of willing self-abasement cannot justly be adopted towards anyone except Allah (Subhaanahu Wa Ta'aalaa). So, the phrase: **إِيَّاكَ نَعْبُدُ** (You alone we worship) expresses this very natural and logical conclusion. And once it has been understood that there is only one Being who can satisfy all our needs, it is equally natural and logical to turn for help in everything to Him alone. Hence, the phrase **إِيَّاكَ نَسْتَعِينُ** (to You alone we pray for help).

Beside these two aspects, the fourth Aayah **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** has another dimension as well. It teaches man not to worship anyone except

Allah (Subhaanahu Wa Ta'aalaa), not to consider anyone else as being really capable of satisfying his needs, and not to beg anyone else to satisfy these needs. It does not, however, go against this principle if, in praying to Allah (Subhaanahu Wa Ta'aalaa), one mentions the name of a prophet or a man (servant) of Allah (Subhaanahu Wa Ta'aalaa) by way of a **وسيلة** "Waseelah" (Medium or intermediary) for drawing the Mercy of Allah (Subhaanahu Wa Ta'aalaa) upon oneself.

It may also be noticed that the phrase: **إِيَّاكَ نَسْتَعِينُ** (to You alone we pray for help) does not mention the purpose for which help is being sought. According to most of the commentators, it generalizes the idea of the request to cover everything

from acts of worship to all possible worldly or other-worldly concerns.

Then, acts of **عِبَادَهُ** "Ibaadah" (Worship) are not limited merely to prescribed Salaah (Prayers) or Sawm (Fasting). Imam al-Ghazaali in his book **اربعين** "Arba'een" has enumerated ten forms which worship can take:

1. Salaah (Prayers)
2. Zakaah (Prescribed Alms-giving)
3. Sawm (Fasting)
4. Hajj (Pilgrimage to Makkah al Mukarramah)
5. Tilaawah (Reciting) of the Holy Quraan
6. Zikr (Remembrance) of Allah in all possible situations
7. Earning one's livelihood in accordance with the regulations of the Shari'ah
8. Fulfilling one's obligations towards one's companions and neighbors.
9. Persuading people to act righteously and dissuading them from what is reprehensible and forbidden
10. To follow the Sunnah, or the practices of the Holy Prophet (SallAllaahu 'Alaihe WaSallam).

Therefore, not associating anyone with Allah (Subhaanahu Wa Ta'aalaa) in worship means that one should not love or fear or depend on anyone else as one loves or fears or depends on Allah (Subhaanahu Wa Ta'aalaa), nor should



one repose one's hope in anyone else, nor should one consider obedience or submission or service to another as obligatory as the worship of Allah (Subhaanahu Wa Ta'aalaa), nor make a votive offering or consecrate or dedicate anything to anyone or take a vow in the name of anyone similar to the way one does these things in the case of Allah (Subhaanahu Wa Ta'aalaa), nor should one show complete self-abasement and total humility before anyone as one is required to do before Allah (Subhaanahu Wa Ta'aalaa), nor should one engage in the particular God-oriented acts of worship for anyone other than Allah (Subhaanahu Wa Ta'aalaa) -- acts which symbolize the farthest limits of self-abasement, such as, ركوع "Rukoo'" (Bowling as in Salaah) and سجده "Sajdah" (Prostrating as in Salaah).

THE PRAYER FOR GUIDANCE

The last three Aayaat of the Soorah consist of a Supplication on the part of man. In other words, Allah (Subhaanahu Wa Ta'aalaa) Himself, in His great Mercy, has taught man what to supplicate for:

"اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين
"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."

THE IMPLICATIONS OF GUIDANCE

A problem of highest significance arises here. The teaching with regard to the prayer for being guided in the straight path is addressed equally to all men or all Muslims and to saints and prophets who have already received guidance and are even a source of guidance or other men. Why should these repeatedly pray for something they already possess? The answer to this question depends on knowing all that is implied by guidance. The answer would, at the same time, remove all difficulties and confusions which arise in the minds of those who, not being familiar with the true signification of guidance, begin to suspect that certain Aayaat of the Holy Quraan were contradicting certain others.

THE MEANING OF هِدَايَه "HIDAAYAH" OR GUIDANCE

The best explanation of the word, هِدَايَه "Hidaayah" (Guidance) has been offered by Imam Raghīb al-Isfahani in his Mufradaat ul Quraan, which can be summed up thus: "Hidaayah" signifies leading someone towards his destination,

gently and kindly; while guidance, in the real sense, issues forth from Allah alone, and it has several degrees.

THE FIRST DEGREE OF GUIDANCE

The first degree of guidance is general, and covers everything that exists in the universe -- minerals, plants, animals, etc. It would surprise many to hear of guidance in relation to minerals. But the Holy Quraan makes it quite clear that all forms of existents in the universe, and every particle of dust possesses life, sensitivity, and even consciousness and understanding in its own degree and according to its own sphere of existence. Some of these existents possess more of this essence than others, and some less. Hence, those who have very little of it are considered to be inanimate and devoid of consciousness. The Shari'ah, too, has recognized this difference, and such creatures have not been made to bear the obligation of observing the injunctions of Allah (Subhaanahu Wa Ta'aalaa). The creatures which show obvious signs of life but not those of consciousness and reason are considered to be living, but not rational; whereas, creatures showing the signs of consciousness and reason, along with those of life, are called rational beings. Because of these differences in the degrees of consciousness, men and jinn alone, of all the existents in the universe, have been made subservient to the injunctions of the Shari'ah and accountable for their actions, for they alone have the necessary consciousness and understanding. But it does not mean that other creatures or existents are totally devoid of life or sensitivity, or of consciousness and understanding. The Holy Quraan is very explicit on this point:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

"And there is not a single thing that does not extol His purity along with His praise, but you do not understand their extolling."

(Al-Israa 17:44)

الَّذِينَ أَنْزَلَ اللَّهُ سُورَةَ الْبُرُوجِ وَالَّذِينَ صَبَّحُوا كُلَّ يَوْمٍ فِي سُورَةِ الْبُرُوجِ وَالَّذِينَ صَبَّحُوا كُلَّ يَوْمٍ فِي سُورَةِ الْبُرُوجِ وَالَّذِينَ صَبَّحُوا كُلَّ يَوْمٍ فِي سُورَةِ الْبُرُوجِ

"Did you not realize that purity of Allah is proclaimed by all those in the heavens and the earth, and by the birds with their wings spread out? Everyone knows one's own (way of) praying (to Allah) and one's own (way of) proclaiming Allah's purity. And Allah knows well what they do."

(An-Noor 24:41)



ISLAM, IMAN AND IHSAN HADITH JIBREEL

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

Part-II

Likewise, belief in the Scriptures signifies that Allah (Subhaanahu Wa Ta'aalaa) sent down His Books of Guidance, from time to time, through His Messengers, and that the last and the terminator of the Divine Scriptures is the Holy Quraan which, also, is their Musaddiq (Testifier) and Muhaimun (Custodian). In other words, whatever was contained in the earlier Scriptures, the preaching and propagation of which is necessary in all ages, is included in the Quraan. It is comprehensive of the essential features of all the sacred text previously revealed by Allah (Subhaanahu Wa Ta'aalaa) and makes one independent of them, and, since those Scriptures are no longer in their original form, the Quraan, now, is the only authentic Book of Guidance for mankind. It has also taken their place and is more complete than all of them. Allah (Subhaanahu Wa Ta'aalaa) accordingly, has taken upon Himself the responsibility of its reservation till the end of the

world.

وَإِنَّا لَهُ لَحَافِظُونَ ﴿١﴾

“and verily, We are there to protect it.”

(AJ-Hijr 15:9)

Further, faith in the Messengers of Allah (Subhaanahu Wa Ta'aalaa) means the recognition of the truth that, from time to time, and at different places, He sent down His chosen men with His Guidance and the Law of His preference for the instruction of His bondmen and the Messengers conveyed the Divine Message faithfully to His slaves and strove to their utmost to lead them along the Straight Path. All the Prophets were truthful and selected servants of the Lord. The names of some of them and few details about their lives are given in the Quraan while nothing has been said in it specifically about the rest.

قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ﴿٧٨﴾

“Among them there are those whose history We have narrated to you, and of them there are



those whose history We did not narrate to you.”
(Al-Mumin 40:78)

Anyhow, to declare all the Prophets to be true and to hold them in reverence is an essential requisite of Faith.

As it is borne out clearly by a number of Aayaat (Verses) of the Quraan and sayings of the Prophet (SallAllaaho 'Alaihe WaSallam), the glorious line of Messengers was brought to an end with the raising up of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam). He is the خاتم النبيين “Seal of Prophet” and the last of the Divine Messengers and now the salvation and felicity of all men that are going to be born till the Last Day depends on following him and adhering to his guidance.

صلى الله وسلم عليه وعلى سائر الانبياء والمرسلين وعلى كل من
التبعهم باحسان الى يوم الدين.

“May blessings and peace be on him and on all the Prophets and Messengers and on everyone who follows them with goodness to the Day of Requital.”

Faith in the Last Day denotes that it should be believed in as an unalterable reality that the present world will be destroyed altogether one day, and, then, Allah (Subhaanahu Wa Ta'aalaa) will raise from death all men and women and requite each one of them for the deeds he or she may have performed during their earthly existence.

Obviously enough, when the entire structure of faith and belief is based, as such, upon the doctrine of Divine Reward and Punishment, one who does not believe in it will also find it unnecessary to believe in any religion or its

teachings. Consequently, Divine Requital constitutes a fundamental tenet of faith in all religions, whether revealed by Allah (Subhaanahu Wa Ta'aalaa) or evolved by man. In some faiths conceived by men it has been expounded in the form of dogmas like the transmigration of souls while all the religions sent down by Allah (Subhaanahu Wa Ta'aalaa) are agree that the shape of things to come after death will identical to what has been indicated by Islam and which the Quraan has explained so logically that only an imbecile can now be skeptical about the doctrines of the Last Day and the Final Judgement and regard them as false or mythical.

Finally, belief in Predestination shows that one is convinced that whatever is happening in the world, good or evil, is at the behest of Allah (Subhaanahu Wa Ta'aalaa) and in accordance with His Will. Every event has been determined by Him beforehand. It is not that Allah (Subhaanahu Wa Ta'aalaa) may want something else and the workshop of the world may operate independently of His wish and desire. Such an idea or belief will virtually connote the utter helplessness of the Almighty Creator.

(A brief but highly useful advice towards understanding the most difficult aspect of the doctrine of predestination is contained in these italicized words. Imam Ghazali has discussed it in detail which, along with what has been said on the subject by other celebrated theologians like Ibn-ul-Qayyim and Shah Waliullah, has been reproduced by Maulana Shabbir Ahmad Uthmani in his Commentary of Saheeh Muslim entitled, Fath-ul-Mulhim. The present writer does not know of a more thorough and convincing exposition of the principle of pre-ordination. Religious scholars who want to satisfy themselves in this regard cannot do better than to study Fath-ul-Mulhim. But as it is not easy for the general body of readers to follow an abstruse discussion like that, we have not mentioned it here. What can be easily appreciated will, however, be stated in the succeeding pages in explanation of the Traditions on predestination.)

(C) Ihsan

Like Islam and Iman, Ihsan, too, is a distinctively theological and typically Quraanic



term. In the Quraan it is stated:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ
 “Of course, whosoever submits his face to Allah, and is good in deeds, will have his reward with his Lord.” (Al-Baqarah 2:112)

And also:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
 “Who is better in Faith than one who has surrendered his self to Allah and is good in deeds.” (Al-Nisaa 4:125)

The significance of Ihsan has been amply indicated by the Holy Prophet (SallAllaahu ‘Alaihe WaSallam) in the Tradition under study i.e., to worship Allah (Subhaanahu Wa Ta’aalaa) in such a way that the subduer and the Sublime, the Most Gracious and the All-Powerful is present before our own eyes and we, so to speak, see Him.

Take it like this. The slave carries out the commands of his master, sometimes in his presence and sometimes in his absence. Generally, there is a difference in the quality of his work in the two situations. He discharges his duties with greater efficiency and keenness under the eye of the master than when the master is away. In the absence of the master, he is apt to be negligent. The same is true to bondsmen in respect of the real Lord and Sovereign. When the bondsman will feel that the Master is present right there, watching his every act and movement, his servitude will acquire a special earnestness and dignity which

cannot be possible if his heart is devoid of the awareness. Ihsan denotes nothing more than that Allah (Subhaanahu Wa Ta’aalaa) should be worshipped and His decrees and injunctions obeyed as if He is seeing us and we are seeing Him. There is nothing that He does not watch and observe. This is what is meant by the Prophet’s (SallAllaahu ‘Alaihe WaSallam) advice contained in the above Tradition:

(الإحسان) 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 import of the above part of this Tradition has been explained in another way as well, which, incidentally, is more popular i.e., Worship Allah (Subhaanahu Wa Ta’aalaa) as if you see Him, but if you fail to attain that degree of excellence, you ought to worship Allah (Subhaanahu Wa Ta’aalaa) with the feeling and realization that He is seeing you. The theologians who prefer this interpretation are of the view that, in it, two grades of worship have been described. One in which worship is performed with the “seeing of Allah” (which is the station of those who are perfect in piety and devoutness), and the other is that the station of second class worshippers).

Although some of the most eminent commentators have expounded this view, in our humble opinion it is not borne out by the saying. The interpretation given in the commentary



here seems to us to be nearest to the text of the Tradition and Imam Nawavi in Sharh Muslim, and Allama Sanadi in Hawashi Muslim, have also upheld it. Hence, the purport of the above saying of the Prophet (SallAllaaho 'Alaihe WaSallam) comes down to this that Ihsan signifies that you should worship Allah (Subhaanahu Wa Ta'aalaa) as if you are seeing Him, for if you did not see Him, He, in any case, sees you, and when He is seeing you, your devotions ought to be as they are expected in His presence. The slave performs his duties better in the master's presence for no other reason than that he is being watched by him. The most effective factor in the elegance of worship, really, is the seeing of the devotee by the Lord.)

Warning

Often it is maintained about this part of the above Tradition that it applies exclusively to Salaah. 'It is said that only Salaah is required to be offered with full humility and devotion. But the words of the Tradition do not justify it. It speaks of Ta'bud which denotes absolute worship and obedience. Thus, there is no justification for limiting the Prophet (SallAllaaho 'Alaihe WaSallam)'s observation to Salaah. Moreover, in another version of this Tradition the word تحشى "Takhshaa" has been used in the place of تعبد "Ta'bud".

(الإحسان) أَنْ تَحْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُن تَرَاهُ فَإِنَّهُ يَرَاكَ

This, when translated into English, reads:

"Ihsan means that you fear Allah as if you see Him".

Yet another version has it that "Ihsan means that you perform every act for the sake of Allah and in such a way that you see Him". Both of these

accounts make it clear that Ihsan is not related only to Salaah, but it covers the entire range of living and doing and its pith and substance is that every act of worship and obeisance should be performed and all the Divine commands carried out and the prospect of Final Reckoning dreaded as if the Lord is present before us and watching all our acts and movements.

(D) The Last Hour

After enquiring about Islam, Iman and Ihsan, the newcomer requested the Prophet (SallAllaaho 'Alaihe WaSallam) to tell when the Last Hour will take place and the Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"He who is asked has no more knowledge (of it) than he who asks."

It means that so far as the appointed Last Hour was concerned, he was as much ignorant as the questioner himself. In Sayyedina Abu Hurairah's account of the above Tradition (which is reproduced also in Saheeh Bukhari) it is added that the Holy Prophet (SallAllaaho 'Alaihe WaSallam) said that "the Last Hour is among the five things about which it is stated in the last Aayah (Verse) of Soorah Luqmaan of the Quraan that their knowledge is with Allah (Subhaanahu Wa Ta'aalaa) alone and no one else knows anything about them".

The Aayah is:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

"Surely, it is Allah with whom rests the knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. No one

knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware.” (Luqmaan 31 :34)

Commentators have observed that the Prophet (SallAllaaho ‘Alaihe WaSallam) instead of giving a straightforward reply that he had no knowledge of the Hour, preferred to say that “he who is asked has no more knowledge (about it) than he who asks” because he wanted to emphasize that no one in the world, neither the one who asked nor the one who was asked, was aware of it, and by reciting the last verse of the Soorah Luqmaan he made his reply more striking.

(E) Portents

On receiving this answer about the Last Hour, the visitor asked the Prophet (SallAllaaho ‘Alaihe WaSallam) to tell him something about its portents. The Prophet (SallAllaaho ‘Alaihe WaSallam) thereupon, described two of the main signs:

(I) the slave-girl will give birth to her mistress or master; and

(II) the poor, ill-clad and starving herdsmen will erect high buildings.

The first sign has been explained by the authorities in various ways. In our view, the most reasonable interpretation is that in the period preceding the Hour the tendency to disobey the parents will become widespread, so much so that daughters, who by nature are more respectful to their mothers and about whom it is hard to believe that they can ever be defiant towards them will not only become insolent to their mothers but actually domineer over them and treat them as a mistress treats her slave-girl. In other words, there will be a general tendency towards parents becoming the slaves of their children and the sign, indeed, is already being witnessed.

The other sign denotes that the period preceding the Hour will, among other things, be remarkable for the fact that wealth will pass into the hands of the low-born who will be utterly unworthy of it They will be interested only in making a vulgar display of their affluence by building palatial houses and competing with each other in other fields of ostentatious living.

The same subject is broached in another Hadeeth thus:

إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

“When authority and high offices are handed over to the unworthy then wait for the Last Hour.” (Bukhari)

At the end of the Tradition under discussion it is mentioned that after the visitor had departed, the Prophet (SallAllaaho ‘Alaihe WaSallam) disclosed that he was Jibreel, the Trustworthy, who had come to teach people their religion by means of the dialogue.

In some versions of the above Tradition, it is stated that the visit by Jibreel and the ensuing conversation had taken place during the last days of the Prophet (SallAllaaho ‘Alaihe WaSallam)’s life. That being the case, it would appear that Allah (Subhaanahu Wa Ta’aalaa) had mercifully, decided to bring to perfection the Sahaabah in Faith by making the Prophet (SallAllaaho ‘Alaihe WaSallam) explain its sum and substance in reply to questions put to him by Jibreel and to make them the trustees of that knowledge.

In fact, three things are the extract of Faith.

Firstly, the bondsman surrenders himself wholly to Allah (Subhaanahu Wa Ta’aalaa) and casts his life into the mold of submission to Him. This is what Islam actually is, while its tenets and practices are the signs and symbols of this fundamental reality.

Secondly, the major transcendental truths Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) have revealed and called on mankind to believe in are accepted as true. This is Iman.

Thirdly, if Allah (Subhaanahu Wa Ta’aalaa) enables one to complete the stages of Islam and Iman, the third and ultimate stage is that the consciousness of the existence of Allah (Subhaanahu Wa Ta’aalaa) and the awareness of His Omnipresence became so strong that allegiance is rendered to Him and His commands are carried out as if He is present before our own eyes in all His Glory and Splendor, and watching all our deeds and actions closely. This state of feeling is called Ihsan.

The concentrated meaning of Islam is contained in these few questions and answers, and the scholars of the Traditions have, accordingly, described this saying as the “Mother of Sunnah”. As Soorah Al-Faatihah is called the ‘Mother of the Book’, since it is symbolical of all the main precepts and doctrines of Islam, in the same way the above Tradition deserves to be known as the “Mother of Sunnah” because of its comprehensiveness. For the same reason, Imam Muslim has placed this Tradition at the head of his compilation and Imam Baghawi, also, has opened both of his books, Masaabih and Sharh Sunnah with it. ❀❀



IMPROVE QUALITY OF SALAAH

Sent by: Brother Hafiz Ahmad Tanweer

Salaah is Allah's (Subhaanahu Wa Ta'aalaa) most important form of Ibaadah (Worship) that He Himself has prescribed for us, the Believers. The aim of Salaah is to be ever conscious of our Lord, Creator and Sustainer of all things, as it is indeed one of the most comprehensive forms of 'Zikr'. Perhaps, it is for this reason Allah (Subhaanahu Wa Ta'aalaa) mentions in Hadeeth Qudsi:

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaahu 'Alaihe WaSallam), said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْهُ فَرِيضَتُهُ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرَ عَمَلِهِ عَلَى ذَلِكَ.

The first action for which a servant of Allah will be held accountable on يوم القيامة "Youm ul Qiyyaamah" (the Day of Resurrection) will be his Salaah (Prayers). If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. If there is something defective in his فرض صلاة "Fardh Salaah" (Obligatory Prayers), then the Almighty

Lord will say: 'See if My servant has any نفل صلاة "Nafl Salaah" (Voluntary Prayers) that can complete what is insufficient in his Fardh Salaah. The rest of his deeds will be judged the same way. (At-Tirmizi)

Salaah is one of the fundamental blocks of Islam that leads to success in this world and the Akhirah (Hereafter). Undoubtedly, if we are steadfast in our Salaah, everything else in life also falls into place. We should, therefore, concentrate on achieving خشوع "Khushoo'" (state of fear of Lord Almighty) into our daily Salaah. The execution of Khushoo' lies in the level of submissiveness, humility, longing, and tranquility within the heart due to the conscious awareness of Allah (Subhaanahu Wa Ta'aalaa)'s Greatness and Magnificence during the daily act of standing in front of Him.

It is thus, imperative, that we consciously improve the quality of our daily Salaah, not only for Allah (Subhaanahu Wa Ta'aalaa)'s sake, but for our own level of acceptance in His noble court. What better way is there to connect with Him through Salaah? Below are few tips compiled in



this regard. May Allah (Subhaanahu Wa Ta'aalaa) bestow Khushoo' because of His infinite رحمه "Rahamah" (Mercy).

FOCUS AND CONCENTRATE

Be sure to focus on every step of your Salaah and concentrate on every transitional

Try to keep a working schedule that integrates all five Fardh (Obligatory) Salaah and make it a point to be punctual.

position that you are in. For example, be aware of your posture while going in ركوع Rukoo' (Bowling down) and then in سجده Sajdah (Prostration). In essence, try your best to execute the positions as accurately as has been prescribed in Sunnah:

صَلُّوا كَمَا رَأَيْتُمُنِي أُصَلِّي
 "Pray as you have seen me praying."

The فقهاء Fuqahaa (Islamic Jurisprudents) have explored, filtered out and explained exactly what were the practices of the Prophet

(Subhaanahu Wa Ta'aalaa) in his Last days. As during compilation period, all Ahaadeeth (Traditions), irrespective of early Islamic days and later days (final stage of the life) of the Prophet (SallAllaaho 'Alaihe WaSallam), had been collected in Hadeeth Books.

Moreover, take your time with each and every part of the Salaah. There is no Salaah dearer to our Lord than that which is said wholeheartedly.

UNDERSTAND WHAT YOU RECITE

To establish a deeper connection with Allh (Subhaanahu Wa Ta'aalaa), the Almighty, we should make an effort to understand the actual meaning of what we are saying in Salaah, so we are able to connect our hearts to it. Through understanding the meaning of what we are reciting during our daily Salaah, we will notice a new-found depth and sweetness in our Salaah and hence, it will draw us closer to Allah (Subhaanahu Wa Ta'aalaa).

PRE-SALAHAH PREPARATION

Try to keep a working schedule that integrates all five Fardh (Obligatory) Salaah and make it a point to be punctual. Purify yourself by doing وضوء Wudhoo (Ablution) with great care as this impacts the concentration in Salaah. It was narrated from Shabib Abi Rawh, from a man among the Sahaabah (Companions) of the Prophet (SallAllaaho 'Alaihe WaSallam) that he led the Salaah of Morning (Fajr) and recited Soorah Ar-Room, but he stumbled in his recitation. When he had finished Salaah, he said:

"What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Quraan."
 مَا بَالُ أَقْوَامٍ يَصَلُّونَ مَعَنَا لَا يَحْسِنُونَ الطَّهْرَةَ فَإِنَّمَا يَلْبَسُ عَلَيْنَا الْقُرْآنَ أَوْلَتْكَ.
 (An-Nasaaee)

Find a Masjid at accessible distance. Accessible, without surrendering to the lethargic attitude in usual cases because this is an important command you are going to fulfill. If not possible, then try to offer salaah at a quiet and clean place, with minimum distractions and noise to concentrate in your Worship as it deserves. Make sure to adorn clean and modest clothing for the meeting with your Creator.

REALIZE AND AVOID SHAITAAN'S (SATAN'S) ATTEMPT TO DE-TRACK YOU



lure you towards anything other than the ذِكْرُ "Zikr" (Remembrance) of Allah (Subhaanahu Wa Ta'aalaa). So, with your utmost strength that Allah (Subhaanahu Wa Ta'aalaa) surely has given to you, actively seek refuge with Allah (Subhaanahu Wa Ta'aalaa) from Shaitan's disruption during the rest of the Salaah.

CONTINUOUSLY MAKE DU'AA

Du'aa is one of the most powerful tools that the Believer is equipped with. Du'aa grants you a direct passage

As soon as a Believer starts his / her Salaah, Shaitaan whispers in his / her ear to create distraction and to fill his / her mind with anything and everything but the attentiveness towards Allah (Subhaanahu Wa Ta'aalaa). Shaitaan is well aware that the coming out of unmindful state

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and keep remembrance of Allah (Subhaanahu Wa Ta'aalaa) (especially in Salaah and generally all the time) brings you closer to Him, so he tries endlessly to disengage your mind and heart from your Salaah. If you ever feel your mind wandering, do not allow Shaitaan to disrupt your Salaah as Shaitaan has been given power to some extent to

to Allah (Subhaanahu Wa Ta'aalaa), where nothing except you and your Creator exists. Take every Salaah as an opportunity to converse with Allah (Subhaanahu Wa Ta'aalaa). If you're facing hardships in life, call upon Him. If you don't know which road to take in life, ask Him. If you feel a void in your heart, request Him to fill it. If you feel blessed and content in life, make Du'aa to accept your thanks in His court for all His bounties and for giving us the blessing to be able to perform Salaah and pray to Him despite many faults.

We should make it a point to offer every Salaah as if it is our last Salaah (direct contact with Lord Almighty) on earth, as Allah (Subhaanahu Wa Ta'aalaa) mentions in the Quraan:

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

"So remember Me, I will remember you..."

(Al-Baqarah 2:152)

Offer your every Salaah in a satisfactory way and it will surely lead to a positive change in your life and of course, in the Aakhirah (Hereafter).

Allah (Subhaanahu Wa Ta'aalaa) has time to listen; do you have time to contact Him?



FEW ASPECTS OF ISLAMIC TEACHINGS

Humans have been blessed with the divine favors of body and soul by the supreme Lord possessing four elements with distinct powers. These distinct powers are exuberant to foster new portals of imaginations leading to soul purification. Apart from these powers, the moral attributes reshape the inner beauty of soul pertaining to high distinction in sight of Allah (Subhaanahu Wa Ta'aalaa), the Almighty, otherwise the human body succumb to tyranny and gluttony that is the end to the moral and spiritual life of a body.

As water is essential for plants, good deeds are to soul. The soul nourishes with every good deed that is why the Holy Scripture of Quraan and Prophet (Subhaanahu Wa Ta'aalaa)'s Sunnah are the essence persuading humans towards good deeds.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١﴾

“Surely, this Quraan guides to something

that is most straightforward, and gives glad tidings to the believers who do good deeds that ready for them there is a great reward.”

(Al-Israa 17:9)

The benefit of doing good deeds lies in the reward that a person will get it from the glorified Lord of the universe and who knows which of their deed becomes a source of their redemption at يوم الحساب “Youm-ul-Hisaab” (the Day of Reckoning). Islamic virtues are intertwined with the performance of good deeds regardless of nature to attain the level of piety and bounties. Some of the daily Islamic virtues that a Muslim should perform for moral, spiritual, and social perspective are:

1. Paying Alms:

Allah (Subhaanahu Wa Ta'aalaa) has awarded almost everything to His worshippers, yet has kept some deprivations for a man because nothing is perfect except the Lord Himself. These deprivations are of different types and for

different people, some being tested through lack of food, some through lack of happiness, and some being tested upon lack of money and daily requirements. Quraan narrates:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمْرِتِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

“Surely, We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient.”

(Al-Baqarah 2:155)

Allah (Subhaanahu Wa Ta’aalaa) has

the core block of Islamic doctrines that are weak until they lack justice and equality. Allah (Subhaanahu Wa Ta’aalaa) is the omnipotent Judge and His realm is the absolute example of it. يوم الآخرة “Youm-ul-Aakhirah” (the Doomsday) even is the example that Allah (Subhaanahu Wa Ta’aalaa) will reward people with what they have been committed throughout their lives. Justice is an utmost social factor too which leads to pay the due rights to people. Allah (Subhaanahu Wa Ta’aalaa) despises that arrogant leader who have



emphasized in Quraan to give alms to those who deserve, in order to fulfill their daily needs. Zakaah (the Obligatory Charity @ 2.5% yearly) is the deed that has highly recommended and emphasized in the Sacramental Scriptures. This deed cleanses one’s money and intention and brings him closer to His Mighty Lord.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا نُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ
خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

“And be steadfast in Salaah (Prayer), and give Zakaah (Obligatory Charity). Whatever good you send forth for yourselves, you will find it with Allah. Certainly, Allah is watchful of what you do.”

(Al-Baqarah 2:110)

2. Be Just Be fair:

The five fundamental pillars of Islam are

bestowed with throne yet lacks justice and shows Love for those who are just and patient in dealings.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَتَاؤُنَ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

“O you who believe! Be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa (Piety). Fear Allah. Surely, Allah is All-Aware of what you do.”

(Al-Maaidah 5:8)

3. Treat with kindness:

Prior to Islam, the Arabs were in the amalgamation of fear and miseries, fear of neighbors, fear of people belonging to other religions but with the advent of Islam, the cruel practices had perished and replaced by love and

peace. Kindness has attained the highest level in deeds and the kind-less hearts were told that they have no place in Jannah (Paradise) as well.

أَتَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

“You will not enter Jannah until you have faith; and you will not complete your faith till you love one another.” (Muslim)

Kindness can be in subset of any form that is kindness to kids, wives, family, neighbors, and all fellow beings. Kindness is Muslim’s expression of faith and has high rewards for the one who deal people in the best of his manner in kind pursuit.

Removing obstacle is kindness, generosity, willful guidance, and giving someone best advice to alleviate one’s miseries is kindness, the level of which has even kept higher than Salaah (Prayers) and Sawm (Fasting) as reported that the Prophet (SallAllaaho ‘Alaihe WaSallam) asked his Sahaabah (Companion):

أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ

“Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (Sadaqah)?”

The people replied:

“Yes (O Prophet of Allah)!

He said:

إِضْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ

It is putting things right between people, spoiling them is the shaver (destructive).

(Abu Daawood & At-Tirmizi)

4. Patience and Tolerance

Allah (Subhaanahu Wa Ta’aalaa) loves those who are patient in their nature and avoid haste. Allah (Subhaanahu Wa Ta’aalaa) has asked the Momineen (Faith bearers) to tolerate the ordeals and calamities that will be rewarded in the end by Allah (Subhaanahu Wa Ta’aalaa), the Almighty. Allah (Subhaanahu Wa Ta’aalaa) tests His close worshippers to test them against variables to see who is of concrete faith.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

“Seek help through patience and Salaah. It is indeed exacting, but not for those who are humble in their hearts”

(Al-Baqarah 2:45)

By saying that Allah (Subhaanahu Wa

Ta’aalaa) is with the one who is patient and tolerant, meaning that this feature embodied the strength in persons molding them to encounter the challenges with enlighten heart.

ومن يتصبر يصبره الله، وما أعطي أحد عطاء خيرا وأوسع

من الصبر

“And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.”

(Bukhari)

Prior to Islam, the Arabs were in the amalgamation of fear and miseries, fear of neighbors, fear of people belonging to other religions but with the advent of Islam, the cruel practices had perished and replaced by love and peace.

5. Repentance for forgiveness

Human succumb quite easily to the trials and miseries eventually befell in the grave of sins. Still Allah (Subhaanahu Wa Ta’aalaa) does not disown His follower and ask him to repent in order to beseech His mercy.

توبه “Taubah” (Repentance) is a good habit that shields a person from gross sins

that is Why Allah (Subhaanahu Wa Ta’aalaa) has warned His worshippers from the whispers of شيطان “Shaitaan” (Satan), which is the proximal enemy of Human being.

وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِئِعْكُمْ مَنَّاعًا حَسَنًا إِلَىٰ أَجَلٍ

مُسَمًّى وَتُوبَ كُلِّ ذِي فَضْلٍ فَضْلُهُ، وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

“and you must seek forgiveness from your Lord, then, turn to Him in repentance, and He will provide you with good things to enjoy for a given time, and bestow His extra favor on everyone who has extra good deeds (in his account). And if you turn away, then, I fear for you the punishment of a terrible day.” (Hood 11:3)

To err is human and human has born weak that is why the door to repentance, penitence, and forgiveness are all open for humans.

Aforementioned are some of the virtues that Islam propagates for the betterment of a human because eventually the fair, just, and righteous person will become a vital human to society as well. Verily, deeds will be judged on the intentions and will be rewarded accordingly.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ،

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.”

(Bukhari)





The Fuqahaa verdict as:

Translated by:

Mufti Yahya Habib

Department of Jurisprudence
Jamia Farooqia Karachi

Question:

A person boarded an airplane after offering the Maghrib Salaah. The sun was visible when the plane went to a high altitude, now will he / she have to repeat the Maghrib Salaah when the plane landed at another place, or the first one will suffice? Please advise about Futoor of Sawm (Fasting) of the day, as well.

Answer:

The criterion for Maghrib Salaah and Futoor (Breaking the Fast) is sunset. When a person has offered Maghrib Salaah or had taken Futoor after witnessing sunset, the offering of the Maghrib Salaah and Futoor of the Sawm of the day will be valid, and he / she won't have to repeat it. Although, in the case of Futoor, it is Wajib (Essential) for such person to abstain from eating and drinking until the sunset again.

”ومن أراد أن يصلى في سفينة فرضاً أو نفلًا، فعليه أن يستقبل القبلة متى قدر على ذلك، وليس له أن يصلى إلى غير جهتها حتى لو دارت السفينة، وهو يصلى، وجب عليه أن يدور إلى جهة القبلة حيث دارت. --- ومحل كل ذلك إذا خاف خروج الوقت قبل أن تصل السفينة أو القاطرة إلى المكان الذي يصلى فيه صلاة كاملة، ولا تجب عليه العادة، ومثل السفينة القطر البخارية البرية والطائرات الجوية.» ونحوها. (كتاب الفقه على المذاهب الأربعة، كتاب الصلاة ٧١٩٧/١، دارالفكر بيروت)

”فلوغربت ثم عادت هل يعود الوقت بالظاهر، نعم، قال ابن عابدين- رحمه الله تعالى:(قوله:الظاهر نعم)بحث لصاحب النهر حيث قال:ذكر الشافعية أن الوقت يعود“لأن عليه الصلاة والسلام



نام في حجر على رضى الله عنه حتى غربت الشمس الخ---قالت:على أن الشيخ إسماعيل ردا بحثه في النهر تبعاً للشافعية، بأن صلاة العصر بغيبوبة الشفق تصير قضاء ورجوعها لا يعيدها أداء، وما في الحديث خصوصية لعل كما يعطيه قوله عليه الصلاة والسلام إنه كان في طاعتك وطاعة رسولك. قلت:ويلزم على الأول بطلان صوم من أفطر قبل ردها وبطلان صلاته المغرب لو سلمنا عود الوقت بعودها للكل.“(الدرالمختار مع رد، كتاب الصلوة ٣٦١، ١/٣٦٠، سعيد)



Question:

What is Shari'ah ruling on taking medication (pills) to prevent menstruation? Also, is there a difference if a woman is married or not?

Answer:

The 'Abd (Servants) of Allah (Subhaanahu Wa Ta'aalaa) should follow the Fitrah (Nature) as created by the Creator, Allah (Subhaanahu Wa Ta'aalaa), in the light of teachings of the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam).

The female folk, too, should not interfere with her natural monthly cycle. However, due to unavoidable circumstances (Shara'ee 'Uzur / Excuse), she may take medication (pill) to delay the monthly cycle. The ruling is same for married and unmarried.

لما في مجموعة رسائل ابن عابدين:

قال المرغيناني صاحب الهداية في كتابه المسمى بالتجنيس والمزيد صاحب الجرح السائل إذا منع الجرح عن السيلا ن بعلاج يخرج من أن يكون صاحب جرح سائل، فرق بين هذا وبين الحائض، فإنها إذا حبست الدم عن الدور لا تخرج من أن تكون حائضاً، لانعدام الحيض حقيقياً كما يخرج هو أن يكون صاحب الجرح السائل، إلا أن الشرع اعتبر دم الحيض كالخارج حيث جعلها حائضاً مع الأمر بالحبس ولم

يعتبر في حق صاحب الجرح السائل.(الرسالة الثالثة، الفوائد المحضة بأحكام كي الحمصة: ٥٥، سهيل اكيدمي) وفي الهندية:

لا يثبت حكم كل منهما إلا بخروج الدم وظهوره، وهذا هو ظاهر مذهب أصحابنا وعليه عامة مشايخنا وعليه الفتوى. (في الدعاء المخصصة بالنساء في أحكام الحيض: ٣٨/١، رشيدية).

Question:

What is Shari'ah ruling for a woman to wear socks or gloves in the state of Ihraam?

Answer:

It is permissible for a woman to wear socks or gloves in the state of Ihraam, but it is better not to wear them.

لما في التنوير مع الدر:

(“وتلبس المخيط) والخفين والحلي.“

قال ابن عابدين رحمه الله تعالى: (“قوله: والخفين) زاد في البحر وغيره: والقفازين. قال في البدائع: لأن لبس القفازين ليس إلا تغطية يديها وأنها غير ممنوعة عن ذلك، وقوله عليه الصلاة والسلام: “لا تلبس القفازين.“ نهى نذب حملناه عليه جمعا بين الأدلة.“ (كتاب الحج، مطلب في مضاعفة الصلاة بمكة، ٣/٦٣٠، رشيدية.) (وكذا في غنية الناسك، فصل في احرام المرأة، ص: ١٥٥، المصباح).



Question:

If an animal has been slaughtered in the name of someone other than Allah (Subhaanahu Wa Ta'aalaa),



and the meat of that animal was fried or cooked in the oil, what would be the ruling of other foods, cooked in the same oil?

Answer:

A Halaal (Islamically Permissible) animal, if slaughtered in the name of someone other than Allah (Subhaanahu Wa Ta'aalaa), will be Haraam (Forbidden) to consume. The oil in which the Haraam meat was fried has been contaminated and this will cause everything else that comes into contact with it to become contaminated and Haraam as well.

Therefore, it is not permissible for you to consume other foods, as well, if cooked in the same contaminated oil.

لما في التنزيل:
 إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزُرِ وَمَا أُهْلَ بِهِ لِغَيْرِ
 اللَّهِ. (سورة البقرة، الآية: ١٧٣)
 وفي الأشباه والنظائر:
 "إذا اجتمع الحلال والحرام غلب الحرام..... ومنها: لو
 اختلط ودك الميتة بالزيت ونحوه لم يؤكل إلا عند الضرورة". (الفن
 الأول، القاعدة الثانية: ٣٠١، ٣٠٥: إدارة القرآن)

Question:

I exchange Iranian currency with Pakistani currency on credit, but due to deferred payment, I

get lower exchange rate. Is it permissible to deal in this way or not? If not, please advise any alternate Shari'ah solution.

Answer:

The conditions for the validity of exchanging two different currencies may be divided in different categories:

1- Cash transaction:

If there are two different currencies being exchanged "on cash", then it is permissible to exchange them on any rate on condition that both the transacting parties are in agreement of the rate.

2- One side credit transaction:

If there are two different currencies being exchanged "on one side credit", then it is permissible to exchange them, only in the case, when the rate of exchange is on the market rate and not on any agreed upon rate.

3- Two side credit transaction: Not permissible in any case.

In above mentioned question, where currencies are being exchanged on one side credit, it is not permissible if an exchange rate is lower than the market rate.

لما في تكملة فتح الملهم:
 "وأما الأوراق النقدية وهي التي تسمى نوت.....فالذين
 يعتبرونها سندات دين، ينبغي أن لا يجوز عندهم مبادلة بعضها ببعض
 أصلاً، لاستلزام بيع الدين بالدين، ولكن قدمنا هناك أن المختار عندنا
 قول من يجعلها أثماناً، وحينئذ تجري عليها أحكام الفلوس النافقة
 سواء بسواء وقدمنا أنفاً أن مبادلة الفلوس بجنسها لا يجوز بالتفاضل
 عند محمد رحمه الله، ينبغي أن يفتى بهذا القول في هذا الزمان سداً
 لباب الربا، وعليه فلا يجوز مبادلة الأوراق النقدية بجنسها متفاضلاً،
 ويجوز إذا كانت متماثلاً.....وأما العملة الأجنبية من الأوراق فهي
 جنس آخر، فيجوز بالتفاضل، فيجوز بيع ثلاث ريبات باكستانية بريال
 واحد سعودي". (كتاب المساقاة والمزارعة، حكم الأوراق النقدية: ١/
 ٥٨٩، ٥٩٠: دارالعلوم كراچی)
 وفي تبیین الحقائق:

"قال رحمه الله: (فحرم الفضل والنساء بهما) أي بالجنس
 والقدر لما بينا أنهما علة الربا. قال رحمه الله: (والنساء فقط بأحدهما)
 أي حرم النساء وحل التفاضل بوجود أحدهما إما القدر دون الجنس
 كالحنطة بالشعير أو الجنس دون القدر كالهروي بالهروي لقوله عليه
 الصلاة والسلام (الذهب بالذهب والفضة بالفضة والبر بالبر والشعير
 بالشعير والتمر بالتمر والملح بالملح مثلاً بمثل سواء بسواء فإذا
 اختلفت هذه الأصناف فبيعوا كيف شئتم إذا كان يدا بيد". (كتاب
 البيوع، باب الربا: ٤/ ٤٥١، ٤٥٢: دار الكتب العلمية)





THE MUSLIM WOMAN

SISTER SHARIFFA CARLO

Part-I

“The French Economic Philosopher, Jules Simon said, Women have started to work in Textile factories and printing presses etc... The government is employing them in factories, where they can earn a few francs. But on the other hand, this has totally destroyed the bases of family life. Yes, the husband may benefit from his wife’s earnings, but apart from that, his earnings have decreased because now he is competing with her for work.” (The Muslim Woman, Dr. Muhammad Ali Al Hashimi, p. 446) The famous English Writer, Anna Ward said, “I wish that our country was like the lands of the Muslims, where modesty, chastity and purity are like a garment...it is a source of shame for England that we make our daughters examples of promiscuity by mixing so much with men. Why do we not try to persue that which makes a girl do work which agrees with her natural temperament, by staying at home, and leaving men’s work to men, to keep their honor safe?” (The Muslim Woman, Dr. Muhammad Ali Al Hashimi, p. 447).

Most Women Don't Want to be Working Mothers

On a personal level, while I know that many women will not admit it, but the actions of the Western woman speak volumes. They really do believe that it is better for a woman to stay home than to work. Notice that women with husbands in the upper income level rarely work, especially if she has children. My sister in law and my brother have been married for over ten years. She refuses, to this day, to have children because my brother cannot afford to fully support her and her children in the style to which they have become accustomed, unless she also works. She refuses to be a working mother and is constantly pointing out her sister who is more successful because she was able to leave her job when she became pregnant.

All this proves one basic point, that since Islam is the religion of Allah (Subhaanahu Wa Ta’aalaa), and No one Knows better than Allah (Subhaanahu Wa Ta’aalaa) how to safeguard the dignity, honor and success of the woman, the way

He has chosen for us is the best, and we have the West to thank for proving this to us.

The Most Honorable Job

The role of the woman is balanced but fair. She has been removed from the burden of supporting herself, in monetary terms. This responsibility was given to the men in her life, her father and her brothers and even on the government, if the other two are not available. If she does not want to work, she does not have to. She is free to spend her time raising her children and tending to her family, social and religious life. However, if she wants to work, she is not forbidden to do so. She is encouraged to educate herself and to know her Lord, so that she can educate and rear her children up. She is discouraged from leaving her children without guidance and example. She is given the most honorable and important job in the universe; she is encouraged to be a mother.

Which is the Queen?

I once had a conversation with some non-Muslims. I gave them an example: Suppose you were an alien visitor. You come to this society and view a family unit. You notice that one of them is completely cared for. The second person goes out every morning bright and early to spend the day working and earning money. This person may have a job that is intellectually stimulating, but often it is a job that requires strong physical labor. This tired worker returns to his home with offerings of food, clothing and shelter for this other mate, who has spent her time in her home, cleaning, cooking, playing with and educating children, maybe taking a break for shopping or going to the park (because her duties give her the time and luxury of doing so). Normally, the full salary of the worker goes towards maintaining this mate who stays home. Now, looking to this, which do you think is the superior one? Which is the queen and which is the servant? While we know that cooking, cleaning and caring for and educating children is a difficult job, in the long run, it is miles easier than working on the outside. We have more leisurely time, and the rewards go beyond monetary compensation. Most women,



who have the choice, would never give up staying at home for going out to work.

During the Gulf War, a Western reporter interviewed a Saudi woman. The reporter, trying to make her feel inferior, asked her:

“Doesn’t it bother you that you are not able to go and get a job as a waitress, if you wanted to?”

This woman, may Allah (Subhaanahu Wa Ta’aalaa) bless her, answered:

“Are you joking? I am a woman with maids and servants, why would I want to lower myself to such a task.”

Think about it, the job of waitress is a glorified servant. No woman actually aspires to it, most are forced to do it because there is nothing better for them. And, many of these waitresses are nothing more than cheap entertainment for men. When questioned about not being able to drive, Saudi women point out that having a driver is a luxury that most Westerners aspire to, why is it a humiliation only for Muslim women? In the same vein, the Western woman hopes for the ability to be a stay-at-home mother. It is a status symbol, yet they try to make us feel inferior for making that choice the most common and preferred one. The West loves to make us feel inferior due to our choices, yet given the same choices, they look to reach what we have. Allah (Subhaanahu Wa Ta’aalaa) keep us from following their example and make us an example for them.

(To be Continued)



THE BATTLE OF BADR

Sent by: Brother Muhammad Islam

After the Hijrah (Migration from Makkah al Mukarramah to Madinah al Munawwarah), there had been several small skirmishes fought between the Muslims and the Quraish of Makkah al Mukarramah. The first large scale battle between the Muslims and the Quraish was the Battle of Badr which was fought on the 17th of Ramadhaan 2 AH (March 624 CE) and took place at Badr, about 65 miles south of Madinah Al Munawwarah. This battle was of great importance in early Islamic days.

The intention of the Muslims was to intercept a trade caravan of Quraish travelling back from Syria to Makkah al Mukarramah which was led by Abu Sufyaan (who did not embrace Islam till that time.) The Muslims expected to stop the caravan on the trade route from Syria to Makkah Al Mukarramah where they would capture it.

Abu Sufyaan was informed that the Muslims were intending to capture the trade caravan. He immediately sent a messenger to

Makkah al Mukarramah to inform the Quraish. The Quraishi leaders started to assemble an army to rescue the caravan.

The 300-317 Muslims (82-86 Makkah Muhaajirs i.e., Emigrants, 61 and 170 Madinian Ansaar i.e., Helpers, respectively from Aws and Khazraj, with only two horses and 70 camels, one for two or three men to ride alternatively) left Madinah al Munawwara searching the trade caravan, not any well-equipped army, of Quraish. On the way, the Muslims learned of the news that the Quraish had gathered an army to save their people and trade goods. Around this time Abu Sufyaan changed course to save the caravan from Muslims.

The Muslims when reached up to the valley of Badr, they found the Quraish, now a full-fledged army of that time, had already reached there and captured water resource of the valley -- the wells of Badr. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)



اللَّهُمَّ إِنَّكَ إِنْ تَبْلِكَ
هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ
فَلَا تَعْبُدُ فِي الْأَرْضِ أَبَدًا

“O Allah! If this small band of Muslims is destroyed, You will never ever be worshipped on earth.”

He continued to call out to his Lord, stretching forth his hands and facing Al-Qiblah, until his cloak fell off his shoulders. Then Sayyedina Abu Bakr came, embraced him from behind, picked up the cloak, and put it back on his

wanted to camp close to the nearest well. One of his Sahaabah (Companions), Sayyedina Hubab bin Munzir, asked if this was a divine order or whether it was the Prophet (SallAllaaho ‘Alaihe WaSallam)’s own opinion. When the Prophet (SallAllaaho ‘Alaihe WaSallam) replied that it was his own decision, Sayyedina Hubab respectfully suggested that they occupy the well closest to the enemy so that the Quraishi army have no easy access to water.

Quraish positioned their forces in Al-‘Udwat Al-Quswaa opposite the Muslim lines. A few of them tried to approach, in a provocative deed, to draw water from the wells of Badr, but they failed. ‘Umair bin Wahab Al-Jumahi, in an attempt to reconnoiter the power of the Muslims, made a scouting errand and submitted a report saying that the Muslims numbered as many as 300 men keen on fighting to the last man. On another reconnaissance mission he came to the conclusion that neither reinforcements were coming nor ambushes laid. He understood that they were too brave to surrender and they intent carrying out their duty of Jihad in the path of Allah (Subhaanahu Wa Ta’aalaa), slaying the largest number possible of the enemy.

On the eve of the battle the Prophet, Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) supplicated to his Lord Almighty and kept praying and wept in His Noble Court the whole night.

shoulders, and said:

يَا نَبِيَّ اللَّهِ كَفَّاكَ مَنَاشِدَتَكَ رَبِّكَ فَإِنَّهُ سَيَنْجِزُ لَكَ مَا وَعَدَكَ

“O Prophet of Allah! This prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you.”

Immediate was the response from Allah (Subhaanahu Wa Ta’aalaa), Who sent down angels from the heavens for the help and assistance of the Prophet (SallAllaaho ‘Alaihe WaSallam) and his Sahaabah. The Noble Quraan observes:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا
سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ
وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ

“When your Lord revealed to the angels: ‘I am with you. So, make firm the feet of those who believe. I shall cast awe into the hearts of those who disbelieve. So, strike at the necks, and strike at every finger-joint of theirs.’”

(Al-Anfaal 8:12)

Allah (Subhaanahu Wa Ta’aalaa), the Almighty, also inspired another message to His Messenger (SallAllaaho ‘Alaihe WaSallam), saying:

أَنِّي مُيِّدُكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ

“I am going to support you with one thousand of the angels, one following the other.”

(Al-Anfaal 8:9)

In the morning, the Prophet (SallAllaaho ‘Alaihe WaSallam) led the Muslims in Salaah

The
300 - 317
Muslims (82-86 Makkian
Muhaajirs i.e., Emigrants, 61 and
170 Madinian Ansaar i.e., Helpers,
respectively from Aws and Khazraj, with
only two horses and 70 camels, one for two
or three men to ride alternatively) left
Madinah al Munawwara searching
the trade caravan, not any well-
equipped army, of Quraish.

(Prayers) and then led them in the battle field himself, while the army of the Quraish (around 950 to 1000 men with around 700 camels and about a 100 horses) was commanded by Abu Jahl ('Amr bin Hishaam).

When the two parties approached closer and were visible to each other, the Prophet (SallAllaaho 'Alaihe WaSallam) began supplicating to Allah (Subhaanahu Wa Ta'aalaa):

"O Allah! The conceited and haughty Quraish are already here defying You and belying Your Messenger. O Allah! I am waiting for Your victory which You have promised me. I beseech You Allah to defeat them (the enemies)."

He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly and never resort to sword unless the enemies came too close.

Abu Jahl had also prayed for victory last night, saying:

"Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow."

They were confident that their superior number, equipment and experience would be decisive. The Noble Quraan told them that the decision had come, and the victory — but not in the sense they had hoped for:

إِنْ تَسْتَفِئِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

"(O unbelievers!) If you were looking for a decision, the 'decision' has come upon you. And if you give up, it is better for you. And if you repeat, We shall repeat. And your people shall not suffice you at all, even though they are many in number; and Allah is with the believers."

(Al-Anfaal 8:19)

The battle started when three warriors from the Quraishi army, Utbah, Shaibah and Al-Waleed emerged and challenged the Muslims. From the side of Muslims three Ansaar of Madinah al Munawwarah emerged but the Quraish refused to fight them. They started taunting the Muslims and said that they have nothing against the people of Madinah al Munawwarah and they only wish to fight the people from Makkah al Mukarramah.

The Ansaar were, then, called back

and Sayyidina Ali bin Abi Taalib, the first cousin of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), Sayyidina 'Ubaidah and

Sayyidina Hamzah, the uncle of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), responded to the challenge. Sayyidina Ali and Sayyidina Hamzah killed their opponents but Sayyidina 'Ubaidah, despite killing his opponent, was severely injured and died a few days after.

This was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much exasperated and enraged and fell upon the Muslims to exterminate them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers.

During the instances, the Prophet (SallAllaaho 'Alaihe WaSallam) took a handful of gravel, cast it at the enemy and said: "Confusion seize their faces!" As he flung the dust, a violent sandstorm blew like furnace blast into the eyes of the enemies. With respect to this, Allah (Subhaanahu Wa Ta'aalaa) says:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَنْ يَكُنَّ اللَّهُ رَمِيًّا

"And you (O Muhammad!) threw not when you did throw but Allah threw."

(Al-Anfaal 8:17)

Only then did he give clear orders to launch a counter-attack. He was commanding the Muslims, inspiring confidence among his men and exhorting them to fight manfully for the sake of their Lord. It wasn't long before the Quraish army tuned their backs and start fleeing, some were taken prisoner by the Muslims.

Abu Jahl, the commander of the Quraish, was killed along with about 70 other tribesmen of Quraish. The Muslims lost about 14 Sahaabah that day.

There is strong evidence in the Holy Quraan and Hadeeth that Allah (Subhaanahu Wa Ta'aalaa) sent down angels led by Archangel Jibreel (Gabriel) to help the Muslims in the Battle of Badr. This was the first major victory of Islam against the unbelievers.



Sayyidina Ali bin Abi Taalib, the first cousin of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), Sayyidina 'Ubaidah and Sayyidina Hamzah, the uncle of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), responded to the challenge of Quraish, first in the battlefield.



WESTERNERS REVERTING

A few weeks ago, about 100 Muslim brothers surrounded a School teacher, Lincoln Randall, at a Masjid, in Launceston, Tasmania, Australia, as he took his Shahaadah (Pledge) --- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ "There is no God But Allah, Muhammad is his Messenger" — a statement of faith taken on entry into the Religion of Islam.

But if you'd told him six months ago that he'd become a Muslim, he said he probably would have laughed.

Born into a non-practicing Protestant family, Mr. Randall said that while he always believed in God, Christianity just didn't sit right with him.

"I'd been to a few Christian churches before and that was a battle for me. I just didn't feel like I connected or that it made sense," he said.

While living in Indonesia 18 years ago he first met Muslim people.

Taken aback "by how warming they were, and the sort of beautiful people they were", it encouraged him to explore Islam further.

During his Shahaadah, he felt officially welcomed into the community.

"It was overwhelming. I was very nervous,

but I felt the warmth from every single person who came up to me and welcomed me," Mr. Randall said.

From 2016 to 2021, the Tasmanian Muslim community grew to 2,449 people; it's now estimated to be at least 3,000 people, according to Mostafa Seleem, the founder of Launceston's Masjid.



Nationally, the Bureau of Statistics recorded 813,392 Muslims in Australia in 2021.

Islam is the world's fastest growing religion. Due to globalization, immigration and higher birth rates — as noted by Pew Research Centre — it makes sense.

Interestingly, there's also a gradual stream of Westerners picking up Islam.

A 2023 report by Cambridge University Press found interest has been on the rise in the West, with 15.8 per cent of 1,034 surveyed Australian Muslims self-identifying in 2020 as converts.

And in the United States, a 2017 Pew Research report found one in five of 1,001 surveyed Muslims were converts, and 57 per cent of converts were previously Protestant or Orthodox Christian.

Dr Seleem has helped 10 northern



Tasmanians convert to Islam since his Masjid opened last year, nine from traditional Western backgrounds.

He said the Masjid community was at least 700 strong Muslims.

“At least every three or four months we have someone of Caucasian background who’s lost in a way or are looking for some answers to very deep and specific questions,” Dr Seleem said.

But it doesn’t come without challenges.

Mr Randall said one new member of his community was still adapting to practices like offering Fardh Salaah (Obligatory Prayers) five times a day and observing Sawm (Fasting) for Ramadhaan.

“Diving into five times a day is probably a pretty huge undertaking for someone who’s coming from a long traditionally Western background,” he said.

“At the moment, the most important thing was taking the Shahaadah. Now, it’s about trying to implement prayer life into my life. But that’s a slow journey.”

Dr Seleem said while offering Salaah five times a day might sound like a burden to some, for those embracing the religion of the God, none other but Allah (Subhaanahu Wa Ta’aalaa), for many it provides frequent meaningful connection with Allah (Subhaanahu Wa Ta’aalaa), mindfulness of His presence and spiritual nourishment.

“You get to let go of what’s on your mind, what’s occupying you,” he said.

“Every time you feel you’ve been overwhelmed with work or life, Salaah reminds you the purpose of life, it organizes your work priorities, it attracts Allah (Subhaanahu Wa Ta’aalaa)’s help in everything you do.

“We talk about social, work and academic intelligence. Nobody ever tells me about spiritual intelligence, and that’s exactly what Islam does.”

Looking across the country, from Hijab tutorials to Ramadhaan activities and Eid delights, the Muslims support each other along with new Muslims.

One of them disclosed: 60 females had

Dr Halafoff says it’s important to recognize the diversity within Islam and other religions: “It’s something we don’t typically talk or learn about at school: internal diversity in terms of religious denomination, but also different cultural groups, as Islam has a significant presence in Asia.”

joined us this year for support as new Muslims — about 80 per cent of them were from traditionally non-Muslim ethnicities.

“We have Greeks, Italians, we have South Americans, Chinese backgrounds, but they’re Australian. We have so many that are your typical Australian-English person,” a lady, born in Newcastle to Italian parents, said.

Her story of Islam started with meeting Muslim people at church which inspired her to do her own research.

Meeting her Muslim husband later also encouraged her decision.

And while marriage is often a catalyst, as it was in her case around 14 years ago, she said it is allowed for Muslims to marry other females of اهل الكتاب “Ahl ul Kitaab” (People of Book).

She said there were many reasons for converting. For instance, she noticed young people studying religion at school becoming intrigued about Islam.

She also believed many found solace in the stability of strict rules and what she described as practical, clear answers to life’s big questions.

“(The world,) it’s continuously changing, people are unable to keep up with the trends. But in Islam, like their religion, it never changes. It just offers stability, kind of remove our focus from materialism.”

She admits she received inquiries from all over Australia, the majority from cities, however she noticed many rural, small-town Australians picking up Islam too.

“I find it fascinating when I hear the story of another new Muslim; (I think to myself) how did you get here? What’s your journey?”

Dr Seleem said he was proud of the Masjid, which had helped ground new Muslims in their community.

“Launceston has become a hub to address and receive considerable number of immigrants, multiculturalism, diversity that I love about Australia,” he said.

With an influx of migrants from Pakistan, Afghanistan, India and Bangladesh over the last years, migration has been a contributor to

Australia’s biggest minority religion: Islam.

Almost 126,000 people who arrived in Australia between 2016 and 2021 were Muslims.

But the biggest contributor to the growth of Islam came via Australian-born Muslims.

One Muslimah, who was born in Australia, but her parents were born in Lebanon and migrated to Australia in the 1990s, said: “I am grateful to them always, having come from the Middle East, from a country that is very much war-torn and very difficult to live in.”

Now married with one daughter and another on the way, she is keen for more young people to better understand Islam.

“My main vision in life is to be able to teach people what Islam is — Muslims are part and parcel of the Australian community. There is no conflict between being a Muslim, and being an Australian,” she says.

Followers of Islam in Australia come from many parts of the world, including one of the nearest neighbors, Indonesia, which has the biggest Muslim population in the world.

Dr Halafoff says it’s important to recognize the diversity within Islam and other religions.

“It’s something we don’t typically talk or learn about at school: internal diversity in terms of religious denomination, but also different cultural groups, as Islam has a significant presence in Asia.”

Aileen Ma was born to a Muslim family in north-west China and came to Australia as an international student in 2003.

She is one of nearly 5,000 Muslims of Chinese heritage in Australia.

“People say, ‘Wow, you are Muslim, and Chinese? You are the first I have ever met’,” she says.

“It is fine, but it does get tiring explaining.”

“I am happy to see the Muslim community grow in Australia and to see so much cultural and religious diversity.”

10 northern Tasmanians converted to Islam since the Masjid opened last year, nine from traditional Western backgrounds. At least every three or four months they have someone of Caucasian background who’s lost in a way or are looking for some answers to very deep and specific questions.





BEAUTY IN ENVIRONMENT

Sent by: Sister Zohra Hussaini

Nature's beauty is one of the most wonderful blessings gifted to mankind by Allah (Subhaanahu Wa Ta'aalaa), the Almighty. Allah (Subhaanahu Wa Ta'aalaa) has created nature not only for our physical existence but also for our psychological well-being. His creations portray a magnificent touch of beauty which can never be surpassed by any man-made object. Therefore, it is the Will of Allah (Subhaanahu Wa Ta'aalaa) to make mankind's existence in this world a memorable one so that man in return shows his gratefulness to him in a humble manner. Al-Hamdulillaah!

All of Allah (Subhaanahu Wa Ta'aalaa)'s creations prove that Allah (Subhaanahu Wa Ta'aalaa) loves beauty and also wants us to be conscious of its importance. In every aspect of nature, be it the running water from the sky, the amazing water surface above sea, the high

mountains or the flying birds, creatures in the sea or the wilderness in the forest, or the dry desert and the oases therein, there is eye catching attraction for the man to feed his inner senses. Wherever we turn around to cast a look, we are greeted abundantly with the spectacular beauty of nature. Without this touch of attraction in nature, man's life on earth could be a mere dull existence.

Take the majestic sun which rises in the morning, spreading its brilliant rays of flaming colors to wake us in the dawn. The splendor of its beauty creates such liveliness in us to produce not only an energetic feeling, but also to present the whole world a magnificent scenery. The attractive scene of the sunrise and the sunset draw millions of people to the mountain tops or to the sea sides specifically to admire them to bring a soothing effect to their disturbed minds.

With the rising of the sun, there emerge the



blooming flowers in various colors and shades. Has Allah (Subhaanahu Wa Ta'aalaa) created these bloomers in arrays of hues without any meaning? The sparkling beauty of these bloomers in red, yellow, orange gold and violet are simply fabulous and breathtakingly eye catching. Have the roses, jasmines orchids and magnolias name to some of them, just cropped up wildly and meaninglessly? Forests and deserts too encompass colorful wild flowers and plants to treat the travelers through them with glints of brightness and beauty.

Isn't man able to derive great pleasure in such companions around him? Shouldn't man be thankful to the creator for giving him such happiness free of charge?

Just imagine a world without trees and plants. Who created them with such abundance of resourcefulness adding a touch of cooling greenery that stretches over the earth unending? From the great oaks to tiny bushes and grass, we get not only food, shelter and protection but also a soothing array of colorful formation to feed our hungry eyes. How would our life be in a place where everything is brown instead of the green

coolness you get from the vegetation? It is very unfortunate that man today is so thoughtless, selfish and callous to destroy these valuable gifts. Isn't he heading towards destruction?

One can spend hours watching the waves in the sea that display Allah (Subhaanahu Wa Ta'aalaa)'s love for beauty. Certainly, there is a lesson for man to understand the meanings behind these creations.

Birds, bees, butterflies and other creatures around us give added brightness to the environment. Why should Allah (Subhaanahu Wa Ta'aalaa) create so many birds large and small with brilliant colors including gold and silver? If one visited a birds' conservation park, he would realize how Allah (Subhaanahu Wa Ta'aalaa) has gifted man

with his blessings to cater to his aesthetic sense in these beautiful creations. They are created with such delicacy, coordination and color combination which evidently prove Allah (Subhaanahu Wa Ta'aalaa)'s benevolent kindness to man to live a life filled with calmness, serenity and joy.

Animals huge and tiny, roaming on earth enhance this further. Ever wonder how the monstrous looking whales and giant elephants on land came to be on earth without Allah (Subhaanahu Wa Ta'aalaa)'s help? Don't they bring us the joy of seeing his creations with amazement?

Look at our water resources. They are not



signs for the people who believe.”

(Al-An'aam

6:99)

وَهُوَ الَّذِي مَدَّ
الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ
فِيهَا زَوْجَيْنِ آتَيْنِ يُعْشَى الْبَيْلَ
الَّذِي فِي ذَلِكَ لَا يَدْرِي
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾

“And He is the One who spread out the earth and made mountains and rivers on it, and created in it the pairs of two from all the fruits. He makes the

only simply water resources, but are also great attractions that captivate our senses. Waterfalls especially are great aspects of beauty that bring a great sense of calmness to us. The vast blue ocean and the ever flowing rivers have their own projection of attraction. One can spend hours watching the waves in the sea that display Allah (Subhaanahu Wa Ta'aalaa)'s love for beauty.

Certainly, there is a lesson for man to understand the meanings behind these creations.

What if the world is a colorless dry arid desert? Can you and I be here reading a text like this?

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

“Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom.”

(Aale 'Imraan 3:190)

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ
شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ
مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَبِهٍ نَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿١٩١﴾

“He is the One who sent down water from the heavens. Then We brought forth with it vegetation of all kinds. Then from it We brought grains set upon one another. From the palm-trees, from their spathes, come forth the low hanging bunches. (We produce) vineyards and the olive and the pomegranate, either similar or not similar to each other. Look at its fruit when it bears fruit, and at its ripening. Surely, in all this there are

night cover the day. Surely, in that there are signs for a people who think.”

(Ar-Ra'd 13:3)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ
شَيْءٍ مَّوْزُونٍ ﴿١٩﴾

“As for the earth, We have stretched it out and placed on it firm mountains, and We have caused to grow in it everything well-balanced.”

(Al-Hijr 15:19)

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ
وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

“He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder.”

(An-Nahl 16:11)

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

“And We made the sky a protected roof; and they are averse to its signs.”

(Al-Anbiyaa 21:32)

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ
تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ
كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

“He has created the skies without the pillars that you may see, and placed mountains on the earth, lest it shakes with you, and spread over it all kinds of creatures. And We sent down water from the heavens, and caused to grow in it every noble pair.”

(Luqmaan 31:10)

