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# THE REAL CONCERN

**W**ith the entry into the year 2023, the human population on the planet earth has crossed its number beyond 8 billion. Beside atheists and agnostics, the believer on a Deity as a Creator only – not as a Nourisher – began to worry again. There are questions: Will we have enough food for a growing global population? How will we take care of more people in the next pandemic? What will heat do to millions with hypertension? Will countries wage water wars because of increasing droughts?

In 1798, Thomas Robert Malthus, wrote a book, “An Essay on the Principle of Population” wherein he declared: The power of population is indefinitely greater than the power in the earth to produce subsistence for man. One of his three basic ideas was “the superior power of population is repressed and the actual population is kept equal to the means of subsistence”. Though he was Fellow of Jesus College. He had taken orders in the Church of England, and became a curate at Oakwood Chapel in the parish of Wotton, Surrey, UK, but his ungodly theory predicted almost a doomsday after two centuries. The fear of global hunger and famines leading to mass-scale death dominated the Western policy makers, both scientifically and ideologically, for almost two centuries.

Even the theory has, now, been negated, and the human kingdom is still alive, the concerns are the same: human health, inequity, infectious diseases resulting from floods, droughts, extreme heat, food scarcity and water insufficiency, poor air quality, challenges due to climate change, etc. The advantages of various unnatural forms of contraceptives to restrict the human growth is still being bombarded the human minds through formal and informal educating tools.

The Ulamaa (Islamic Scholars), on the other hand, explain:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

“In fact, Allah is the Ar-Razzaaq (All-Sustainer), Possessor of power, the Strong.”

(Az-Zaariyaat 51:58)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴿٦﴾

“There is no creature on earth whose Rizq (Sustenance/Provision) is not undertaken by Allah.” (Hud 11:6)

وَكَايُنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ﴿٦٠﴾

“How many an animal there is that does not carry its Rizq (Sustenance/Provision). Allah gives provision to it as well as to you.”

(al Ankaboot 29:60)

The Rizq (Provision) is only in the hands and control of Allah (Subhaanahu Wa Ta’aalaa) and not any of the creatures is responsible to provide it to His slaves. He, Himself provides and distributes Rizq among His servants.

In a Hadeeth (Tradition), Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said, which means as:

“... no soul will die unless he fulfills his provision, and does not eat all his provision. So, pursue Allah and achieve the provision well. Delay or insufficiency of sustenance should not compel you to disobey Allah for getting sustenance, because whatever is with Allah can only be achieved through obedience to Almighty Allah.”

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) also said:

“Allah has appointed an angel in the womb (of mother), and the angel says: ‘O Lord! A drop of discharge (i.e., of semen), O Lord! a clot, O Lord! a piece of flesh.’ And then, if Allah wishes to complete the child’s creation, the angel will say: ‘O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his رِزْقُ “Rizq” (Livelihood) be? What will his age be?’ The angel writes all this while the child is in the womb of its mother.”

The real concern should, therefore, be while striving for sustenance, Allah (Subhaanahu Wa Ta’aalaa), the Almighty, be pleased by adopting Sunnah based lifestyle in every walk of life, at individual and collective level. May Allah (Subhaanahu Wa Ta’aalaa) give us Taufeeq to dedicate most part of our energies to the real and genuine concern. Aameen!



# Soorah Al-Faatihah

## سُورَةُ الْفَاتِحَةِ (The Opening)

MAKKAN SOORAH

Part-III

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

**E**vidently, one cannot extol and praise Allah (Subhaanahu Wa Ta'aalaa) without knowing Allah (Subhaanahu Wa Ta'aalaa). It is equally evident that knowing Allah (Subhaanahu Wa Ta'aalaa) is the highest form of knowledge possible, and such a knowledge cannot be gained unless one possesses consciousness and understanding. These Aayaat, therefore, show that everything that exists in the universe possesses life, sensitivity, understanding and consciousness, though it may not always be apparent to the ordinary observer -- a truth which has been endorsed by all the great religions, by certain ancient philosophers, and lately even by experimental science.

This, then, is the first degree of guidance

which is common to minerals, plants, animals, men, jinns and all the forms of creation. The Holy Quraan speaks of this primary and general guidance in these words:

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ، ثُمَّ هَدَى ﴿٥٠﴾

"Our Lord is the One who gave everything its due shape, then guided it."

(Taa Haa 20:50)

Or, as we find in another Soorah:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

"Pronounce the purity of the name of your most exalted Lord, who created (everything), then made (it) well, and who determined a measure (for everything), then guided (it)."

(Al-A'laa 87:1-3)

That is to say, Allah (Subhaanahu Wa Ta'aalaa) has given every creature a particular nature

and function, and guided it in a way which should correspond to its station in the scheme of things. Thanks to this general guidance, everything in the universe is performing its allotted function with such marvelous efficiency. For example, it is the ears that hear a sound and not the eyes or the nose. Similarly, the nose smells but cannot see; the eyes see but cannot smell. In short:



إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا



“There is none in the heavens and the earth, but bound to come to the All-Merciful as a slave.”

(Maryan 19:93)

### THE SECOND DEGREE OF GUIDANCE

Unlike the first, the second degree of guidance is not general but particular. It is limited to those creatures which are considered to be rational, that is, men and jinns. This kind of guidance comes to every man through prophets and revealed books. Some accept this guidance, and become believers (Muslims); some reject it and become disbelievers (Kaafirs).

### THE THIRD DEGREE OF GUIDANCE

The third degree of guidance is still more particular, being special to true Believers (Mu'mineen) and the Allah-fearing (Muttaqeen). Like the first degree, the third kind of guidance, too, descends directly to the individual from Allah (Subhaanahu Wa Ta'aalaa), and it is called تَأْفِيقٌ “Taufeeq”. That is to say, Allah (Subhaanahu Wa Ta'aalaa)’s grace provides a man with internal and external means and circumstances which should make it easy, and even pleasant for him to accept and act upon the guidance of the Holy Quraan, and difficult to ignore or oppose it. The scope of the third degree of guidance is limitless, and its levels indefinite. (Contrary to all the modern fictions about man’s Evolution or Perfectibility or Progress which may pass for sound philosophy of science. Translator) Here is the sphere in which man, not only can, but is required to make a progress in the veritable sense of the term. The agency of this

progress is the performance of virtuous deeds. [As defined, it goes without saying, by the Shari’ah and not by individual or collective fancy, or by custom and habits, or by the fads or fashions of the day – Translator] All increase in virtuous deeds brings with it an increase in Divine Guidance. The Holy Quraan itself mentions such increase:

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى

“As for those who have adopted right path, Allah improves them in guidance.”

(Muhammad 47: 17)

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

“And whoever believes in Allah, He guides his heart.”

(At-Taghaabun 64:11)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who strive in Our way, We will certainly take them onto Our paths, and indeed Allah is with those who are good in deeds”

(Al-'Ankaboot 29:69)

It is in this field of progress that we see even the greatest prophets and men of Allah striving, and it is an increase in Divine Guidance and help that they keep seeking to their last breath.

### A CUMULATIVE VIEW OF GUIDANCE

Keeping in mind the three distinct degrees of guidance, one can easily see that guidance is a thing which everyone does possess in some way, and yet no one, not even the greatest, can do without wishing to attain more of its advanced and higher stages. Hence, of all the prayers man can address to Allah (Subhaanahu Wa Ta'aalaa), the most important is the prayer for guidance, which has been taught to us in the very first Soorah of the Holy Quraan; and this prayer is as necessary for the greatest of prophets and men of Allah (Subhaanahu Wa Ta'aalaa) as for an

ordinary Muslim. That is why, the Soorah ۞۞۞۞۞۞ Al-Fath (Victory), in enumerating the material and spiritual benefits of the conquest of Makkah al Mukarramah in the last days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) also says

وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

“He guides you to the straight path.”

(Al-Fath 48:20)

When these Aayaat were revealed, the Holy Prophet (SallAllaaho 'Alaihe WaSallam) had already received guidance and was a source of guidance for others. The good tidings of receiving guidance can, in this situation, have only one meaning that he attained some very high station of guidance at the time.

### ***GUIDANCE: SOME NOTES OF CAUTION***

In concluding this discussion about the different implications of “Hidaayah” (Guidance), we repeat points that would help the reader of the Holy Quraan avoid certain confusions and errors:

1. The Holy Quraan sometimes speaks of divine guidance as being general and common to believers and non-believers, in fact to all creatures, and sometimes makes it out to be particular and special to the ۞۞۞۞۞۞ “Muttaqeen” (Allah-fearing). So, the unwary may be led to sense a contradiction here. But once it is understood that one degree of guidance is common to all, whereas another degree is limited to particular cases, the doubt and confusion readily resolves itself .

2. On the one hand, the Holy Quraan reminds us again and again that Allah (Subhaanahu Wa Ta'aalaa) does not grant guidance to the

unjust and the unrighteous; on the other hand, it repeatedly declares that Allah (Subhaanahu Wa Ta'aalaa) guides all. The misunderstanding which may arise here is also dispelled by a knowledge of the degrees of Guidance. Now we can easily see that the general guidance is given to all without any distinction, but the third and very special degree of guidance is not granted to the unjust and the unrighteous.

3. The first and the third degrees of guidance pertain to a direct act of Divine Grace, and no prophet can have anything to do with it, for the function of the prophets is related only to the second degree.

Whenever the Holy Quraan speaks of Prophets as “Guides”, it is always referring to this second degree, and to it alone. On the other hand, when the Holy Qur'an, addressing the noble Prophet (SallAllaaho 'Alaihe WaSallam), says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٥٦﴾

“You cannot give guidance to whomsoever you wish, but Allah gives guidance to whomsoever He wills.”

(Al-Qasas 28:56)

It is the third degree of Guidance which is intended, that is to say, it is neither the function of a prophet nor is it in his power to provide “Taufeeq” to anyone, in other words, to make it easy for anyone to accept guidance.

[Translator's Note: In this context one should not overlook the popularity enjoyed in the West, since the rise of “Protestantism”, by the notion of a personal relationship with God on the part of the individual. This notion has in its turn produced a diffused yet very effective conviction

that ethics can be made independent of religion, that the external or legislative aspect of religion is of no account, that prescribed rites are irrelevant to the so-called “Religious Experience”, and more monstrously still, that doctrines can be dispensed with altogether -- of which betrays a total incomprehension of what constitutes a religion. The tendency has, in fact, begun to infect some of the modernist interpreters of Islam in one way or another, all of whom claim to be fulfilling the “needs of the



present age". Attempts have been made even to exploit this notion for ulterior motives.

In persuading the Muslim countries to look upon themselves as "the eastern-most part of the West", the London ECONOMIST argues that Islam "also implies a one-to-one relationship between the believer and the God he believes in, a direct contact without intermediary and in this relationship, in which a single God speaks directly to the core of a single man, is the basis of individualism. The Protestant ethic is grounded on precisely the same concept." (May 17-2,3, 1975, page. 82 of the Special Survey)

In the light of the discussion regarding the three degrees of guidance, it should not be difficult to see that the direct contact with God without intermediary pertains only to the first and third degrees, and not the second degree where the mediation of the prophets is indispensable. To attain the third degree may be necessary for making a spiritual progress, but Islam, or for that matter any authentic religion, is born out of the second degree of Guidance. One cannot, indeed, enjoy the benefits of the third degree without having accepted the Guidance of the second degree -- or, to use the Islamic terminology, without following the Shari'ah.]

To sum up, the Quraanic prayer: **أَفِدْنَا** (Guide us to the straight path) is most comprehensive, and certainly, one of the most important prayers taught to man. No member of the human family can claim not to need it. No success, no prosperity in this or in the other world can really come without being on the "Straight Path". Particularly so, for man lost in the anxieties of mortal life, the prayer for the straight path is an elixir, though people do not realize it.

#### WHICH "PATH" IS "STRAIGHT"?

Now, to come to the meaning of the "Straight Path", it is the path which has no turns and twists. The term signifies the particular way of Faith which equally avoids the two extremes of excess and deficiency. One who follows the straight path would, in matters of doctrine and practice both, neither go beyond the limits nor fall short of them.

The last two Aayaat of the Soorah Al-Faatihah define and identify that "Straight Path", something man has been prompted to pray for immediately earlier. The Aayah says: **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** (The path of those on whom You have

bestowed Your grace). As to who these people are, another Aayah of the Holy Quraan gives us details in the following words:

**الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ**

"Those whom Allah has blessed, namely, the prophets, the Siddiqueen, the Shuhadaa and the Saleheen (Righteous). And excellent are they as companions" (An-Nisaa 4:69)

These are the four categories of those who find favor with Allah (Subhaanahu Wa Ta'aalaa). Among them all, the **انبياء** Prophets are the greatest.

The **صديقين** Siddiqueen (the Constantly True) are those who acquire spiritual perfection, and thus -- attain the highest rank among the followers of a prophet. In common parlance, they are called **رجال الله** Men of Allah, or saints.

[If taken in an untainted religious sense, and certainly not if taken in one of the many modern vulgarized usages of the term where, for instance, you see the halo of spiritual glory over the head of a spy! Translator]

The **شهداء** "Shuhadaa" (the plural of **شهيد** "Shaheed" i.e., Martyrs) are those who sacrifice even their lives for the sake of their Faith (or, who, bear witness to the Truth, as the word admits of both meanings). The **صالحين** "Saaliheen" (the Righteous) are those who follow the Shari'ah completely, not only in the matter of **واجبات** "Waajibaat" (Plural of **Wajib** i.e., Obligations) but also with regard to **مستحب** "Mustahabb" (Commendable) actions. In everyday language they are called the pious or the virtuous or the good.

This Aayah, then, determines the Straight Path in a positive manner, identifying it with the path followed by men of these four categories. The next Aayah, by a process of elimination, does the same in a negative manner by saying:

**غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**

"Not of those who have incurred Your wrath, nor of those who have gone astray."

Those who have incurred Allah (Subhaanahu Wa Ta'aalaa)'s wrath are the people, who inspite of being quite familiar with the commandments of Allah (Subhaanahu Wa Ta'aalaa) willfully go against them out of a calculated perversity or in the service of their desires, or, in other words, who are deficient in obeying divine injunctions. This, for example, was the general condition of the Jews who were ready to sacrifice their religion for the sake of a petty worldly gain, and used to insult and sometimes even to kill' their prophets. **(To be Coninued)**





# TENETS OF ISLAM

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

(3/3)  
وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ  
الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً عبده ورسوله  
وأقام الصلاة وإيتاء الزكاة والحج وصوم رمضان»

It is related by Sayyidina 'Abdullah ibn Umar that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said: «بُنِيَ الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً عبده ورسوله وأقام الصلاة وإيتاء الزكاة والحج وصوم رمضان» "Islam is built upon five things: the Shahaadah i.e., Testimony (of the fact) that there is no deity but Allah and that Muhammad is His bondsman and Messenger and the observance of Salaah (Prayers), and the paying of Zakaah (Charity), and the Hajj (Pilgrimage) to Makkah, and the Sawm (Fast) of Ramadhaan."

(Bukhari and Muslim)

## COMMENTARY

In the above Hadeeth (Tradition), the Prophet (SallAllaaho 'Alaihe WaSallam) has compared Islam to a building that is built upon pillars and said that the structure of Islam is raised

upon the five fundamental tenets. It is, therefore, inconceivable for a Muslim to be negligent in the observance of these principles which, in fact, are the foundational pillars of Islam. It should, however, be remembered that duties in Islam are not confirmed only to the five basic principles but extend to other matters as well, such as, the sanctioning of what is right and prohibiting of what is wrong, and Jihad in the path of Allah (Subhaanahu Wa Ta'aalaa). Since the importance they enjoyed is not equaled by any other tenet they have been elevated to the status of fundamental doctrines and this distinction is identical to what has been pointed out in the commentary of the preceding Hadeeth. The five points are to Islam what body is to soul. Moreover, they exemplify the principal aspects of worship that are an end in themselves and whose obligatoriness is not limited in time or related to a particular situation. These are binding and compulsory at all times and in all conditions as against Jihad and the sanctioning of what is allowed and the forbidding of what is



prohibited which are an obligatory duty only on certain occasions and in certain circumstances.

**GLAD TIDINGS OF PARADIS'E AGAINST THE TENETS OF ISLAM**

(4/4)  
 حَدِيثِي عَمْرُو بْنِ مُحَمَّدِ بْنِ بَكْرِ بْنِ النَّاقِدِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو الْبَضْرِ، حَدَّثَنَا سَلِيمَانُ بْنُ الْمَغِيرَةِ، عَنِ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ نَهَيْنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ فَكَانَ يَعْجِنُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلِ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ جَفَاءَ رَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَرَزَعْنَا لَنَا أَنْكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ « صَدَقَ ». قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ « اللَّهُ ». قَالَ فَمَنْ خَلَقَ الْأَرْضَ قَالَ « اللَّهُ ». قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ . قَالَ « اللَّهُ ». قَالَ فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْإَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ اللَّهُ أَرْسَلَكَ قَالَ « نَعَمْ ». قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا . قَالَ « صَدَقَ ». قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرًا كَهَذَا قَالَ « نَعَمْ » . قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا . قَالَ « صَدَقَ ». قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرًا كَهَذَا قَالَ « نَعَمْ ». قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا حَجَّ الْبَيْتِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا . قَالَ « صَدَقَ ». قَالَ ثُمَّ يُولِي . قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْكَ وَلَا أَنْقُصُ مِنْهُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَنْ صَدَقَ لِيَدْخُلَنَّ الْجَنَّةَ » .

Sayyedina Anas ibn Maalik has related:

نَهَيْنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ فَكَانَ يَعْجِنُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلِ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ  
 "We had been forbidden from asking questions from Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) (without a genuine need). It, therefore, made us happy when some intelligent bedouin came to the Prophet (SallAllaaho 'Alaihe WaSallam) and enquired from him (about something) and we listened."

On one of those days, a bedouin came to the Prophet (SallAllaaho 'Alaihe WaSallam) and said:

يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَرَزَعْنَا لَنَا أَنْكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ

"O Muhammad! Your envoy (or preacher) came to us and told us that Allah has raised you up as His Messenger."

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

صَدَقَ

"He told the truth."

So, the bedouin said:

فَمَنْ خَلَقَ السَّمَاءَ

"(Tell me,) who created the heavens?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

الله

"Allah."

He then asked:

فَمَنْ خَلَقَ الْأَرْضَ

"Who created the earth?"

The Prophet (SallAllaaho 'Alaihe WaSallam) again replied:

الله

"Allah."

The bedouin, then, asked:

فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ

"Who raised the mountains on earth and made what is contained in them?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

الله

"Allah."

Thereupon, the bedouin questioner said:

فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ اللَّهُ

أَرْسَلَكَ

"By the Being Who created the heavens and the earth and raised the mountains! Has the same Allah sent you as His Messenger?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

نعم

"Of course! (He has sent me as His Messenger.)"

The bedouin, then, said:

وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا

"Your envoy also told us that five times Salaah are enjoined for the day and night."

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

صَدَقَ

"This (too,) is correct."

The bedouin said:

فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرًا كَهَذَا

"By the One Who raised you up! Has the same Allah given you this command (for those Salaah)?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

نعم

"Yes (It is the command of Allah)."

The bedouin, again, said:

وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا

"And your envoy, also, told us that Zakaah is prescribed on our wealth."

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

صَدَقَ

"This (too,) is correct."

The bedouin, thereupon, enquired:

فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرًا كَهَذَا

“By the Being Who sent you! Has the same Allah commanded you to it?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) replied

“Yes (It, also, is the command of Allah).”

The bedouin, then, said:

وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا

“Your envoy also told us that Sawm (Fasting) is prescribed yearly during the month of Ramadhaan.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) replied:

صَدَقَ

“This, too, is correct.”

The bedouin said:

فِي الَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا

“By the Being Who sent you! Has the same Allah commanded you to it also?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) replied:

“Yes (It is the command of Allah).”

The bedouin, further, said:

وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا حَجَّ الْبَيْتِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا

“Your envoy also told us that Hajj (Pilgrimage) of the House of Allah, is prescribed to those of us who possess the means to undertake the journey (to Makkah al Mukarramah).”

The Prophet (SallAllaaho ‘Alaihe WaSallam) replied:

صَدَقَ

“This (too,) he said correctly.”

The bedouin left after the completion of these questions and answers, and, while departing, he remarked:

وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْكَ وَلَا أَنْقُصُ مِنْهُنَّ

“By the Being Who raised you up with truth, I will neither make an addition to them nor a subtraction.” Upon it, the Prophet (SallAllaaho ‘Alaihe WaSallam) observe:

لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ

“If this bondsman is truthful, he shall go to Heaven.”

(Bukhari and Muslim)

Commentary

The opening remark in the above Tradition about the “prohibition of questions” pertains to the Quraanic Aayah (Verse) which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَسْمَاءَ إِن بُدِدَ لَكُمْ

تَسْؤَلُكُمْ

“O you who believe! Do not ask about



things which, if disclosed, would displease you.” (Al-Maaidah 5:101)

It is natural for man to be inquisitive but if he is allowed to indulge freely in the habit, he tends to make minute distinctions in argument and a corresponding weakening of the capacity for action takes place. Much time is also wasted in it. Another harm in asking too many questions from the Prophet of the day is that his replies often lead to the expansion of the duties of Ummah. (People of the same belief. Here it means the Muslims.) The Sahaabah (Companions), too, were, therefore, forbidden from putting unnecessary questions. They avoided being needlessly inquisitive after the command was given to them and wished for some bedouin to come and ask questions from the Prophet (SallAllaaho ‘Alaihe WaSallam) so that they could also get a chance to listen. The holy Prophet (SallAllaaho ‘Alaihe WaSallam) was greatly indulgent towards the poor bedouin and he allowed them many liberties. In another version of the above Hadetth, it is related by Sayyedina Anas himself that:

“the bedouin were very bold in putting questions to the Prophet (SallAllaaho ‘Alaihe WaSallam) and asked from him whatever they liked.”

(Fath-ul-Baari, on the authority of Ibne Abu Uwanah)

From Saheeh Bukhari we learn, further, that while leaving the bedouin had disclosed that “my name is Damam ibn Tha’labah and I belong to the tribe of Bani Sa’d and have come here as a representative of my people.”

In Bukhari, again, it is mentioned that the bedouin had made plain to the Prophet



(SallAllaaho ‘Alaihe WaSallam) on coming that:

“I want to ask a few questions but my attitude will be rough and severe. Will you not be angry?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) had, thereupon, permitted him to ask whatever he pleased.

The departing words of the bedouin “I will make neither an addition to nor a subtraction in them” signified that he would abide strictly by the Prophet (SallAllaaho ‘Alaihe WaSallam)’s teachings and make no alteration in them of his own choice or inclination. It could also mean that he would convey the Prophet (SallAllaaho ‘Alaihe WaSallam)’s message to his people without making any changes.

Another report of the above incident has it that the bedouin took to the preaching of Islam most enthusiastically on his return and delivered such forceful speeches against idolatry that some of his relatives admonished him:

“O Damam! Fear leprosy and insanity, lest you became a leper or a lunatic by opposing the gods.”

Allah (Subhaanahu Wa Ta’aalaa), however, blessed Damam’s efforts so bountifully that those who were warning him against leprosy and lunacy in the morning became ardent upholders of “Tauheed” i.e., Monotheism in the evening and not a single person was left in the tribe of Bani Sa’d who had not embraced Islam.

(5/5)  
 حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَمْرُو بْنُ  
 عَثْمَانَ، حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ، قَالَ حَدَّثَنِي أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا،  
 عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي سَفَرٍ. فَاخْتَلَفَ خَطَامُ نَاقَتِهِ  
 أَوْ بَزَامُهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدَ - أَخْبِرْنِي بِمَا يَقْرِبُنِي مِنَ الْجَنَّةِ  
 وَمَا يَبَاعِدُنِي مِنَ النَّارِ، قَالَ فَكَيْفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَظَرَ فِي  
 أَصْحَابِهِ ثُمَّ قَالَ «لَقَدْ وَفَّقَ - أَوْ لَقَدْ هَدَى» - قَالَ كَيْفَ قُلْتَ «. قَالَ  
 فَأَعَادَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيمُ  
 الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتُحِلُّ الرِّجْمَ دَعِ النَّاقَةَ.»

Sayyedina Abu Ayoob relates:

“Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) was in a journey, when a bedouin came and stood in front of him and taking the reins of his camel (in his hands) said:

يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدَ - أَخْبِرْنِي بِمَا يَقْرِبُنِي مِنَ الْجَنَّةِ وَمَا يَبَاعِدُنِي مِنَ النَّارِ

“O Messenger of Allah (or O Muḥammad)! Tell me something that will take me close to Heaven and far from the Fire of Hell.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) stopped (i.e., pulled up the reins of his camel in order to reply), turned towards the Sahaabah (and drawing their attention) observed:

لَقَدْ وَفَّقَ أَوْ لَقَدْ هَدَى  
 “He has received right guidance.”

The Prophet (SallAllaaho ‘Alaihe WaSallam), then, said to the bedouin questioner:

كَيْفَ قُلْتَ  
 “Say again what you asked.”

The bedouin repeated the question. The Prophet (SallAllaaho ‘Alaihe WaSallam), thereupon, replied:

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتُحِلُّ الرِّجْمَ

“Continue to worship Allah and do not associate anyone, in any way, with Him and continue to offer Salaah and to pay Zakaah and to join ties of relationship.”

On completing his reply, the Prophet (SallAllaaho ‘Alaihe WaSallam) said to the Bedouin:

دَعِ النَّاقَةَ  
 “Now leave the reins of my camel.”

(Muslim)

### COMMENTARY

In this Hadeeth, the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) has mentioned only the worship of one God i.e., Allah (Subhaanahu Wa Ta’aalaa), the observance of Salaah, the payment of Zakaah, and the joining of ties of relationship as the deeds that are capable of taking one close to Jannah (Heaven) and far from Jahannum (Hell) and left out even Sawm (Fasting) and Hajj (Pilgrimage). But it does not mean that these four acts are enough and all the other obligatory duties are unnecessary. To interpret the sayings of the Prophet (SallAllaaho ‘Alaihe WaSallam) in such a narrow and rigid manner is to betray a woeful want of good judgement. A student of Hadeeth

should always bear in mind the general truth that the Prophet (SallAllaaho 'Alaihe WaSallam) is a loving teacher and an earnest benefactor of the Ummah and not a writer or philosopher, and the practice of an ideal teacher is that he imparts knowledge only to the extent to which it is called for by the occasion. Writers, on the other hand, are prone to go into the details of whatever they discuss. To look for the style of writers in the instruction and exhortation of teachers and benefactors is to give the proof of one's ignorance. If Sawm, Hajj and Jihad are not included in this Hadeeth, it must be because the questioner, at that time, needed, particularly, to be informed and persuaded about the four tenets stressed therein, perhaps, because people, generally, are apt to be negligent about them, i.e., the establishment of Salaah, the payment of Zakaah, the fulfilment of the rights of kinsmen and the belief in the Oneness and Uniqueness of Allah. Even, today, we find that the number of defaulters among the people for whom Sawm and the Hajj are obligatory is less as compared to those who are negligent about observing the duties of Salaah and Zakaah and fulfilling the rights of relatives, or who are guilty of open or concealed



شرك "Shirk" (Polytheism). Such persons will be very few who may be particular about Salaah and Zakaah and the rights of kinsmen but do not observe the Sawm of Ramadhaan or perform the Hajj although it is obligatory for them to do so. On the contrary, their number is legion who keep the Sawm when the month of Ramadhaan comes but do not offer Salaah regularly or who have performed the Hajj but are sadly neglectful where Zakaah and the rights of fellowmen, like joint ties of kins are concerned.

In another account of the same Hadeeth, it is mentioned at the end that after the bedouin had gone away the Prophet (SallAllaaho 'Alaihe WaSallam) said:

إِنْ تَمَسَّكَ بِمَا أَمَرَ بِهِ دَخَلَ الْجَنَّةَ

"If he observes these commands strictly he will, surely, go to Heaven."

(Muslim)

While reporting the above Hadeeth, the narrator has expressed his doubts on three occasions:

One, whether the preceding narrator had used the word خَطَام "Khitaam" or زِمَام "Zimaam" for the reins of the camel.

Two, whether the bedouin had addressed the Prophet (SallAllaaho 'Alaihe WaSallam) as رَسُولِ اللَّهِ the "Messenger of Allah" or مُحَمَّد "Muhammad".

Three, whether the Prophet (SallAllaaho 'Alaihe WaSallam) had said لَقَدْ وَفَّقَ "Laqad Wuffiqa" or لَقَدْ هَدَى "Laqad Hudiya" in respect of the bedouin to the Sahaabah.

It shows how very honest and scrupulous the narrators were in recounting and reporting the Ahaadeeth. If they were not sure about the particular word used by the preceding narrator, they took care to put it on record even though it did not make the least difference to the meaning of the report.

One can also obtain an idea of the benignity and kindness of the Prophet (SallAllaaho 'Alaihe WaSallam) from the above Hadeeth. The Prophet (SallAllaaho 'Alaihe WaSallam) was on a journey, riding on a she-camel (and, naturally, the journey might have

been for a religious purpose), when a bedouin who is a total stranger, comes up, holds the reins of the camel and puts to him bluntly the question mentioned in the Hadeeth. The Prophet (SallAllaaho 'Alaihe WaSallam) far from getting angry at the bedouin's unrefined behavior, appreciates his religious keenness and drawing attention of the fellow-travelers observes:

لَقَدْ وَفَّقَ أَوْ لَقَدْ هَدَى

"He has been rightly-guided."

Moreover, in order to give the Sahaabah another opportunity to listen to the question directly from the bedouin's mouth he asks him to repeat it. He, then, gives the reply, and, finally, says politely to the Bedouin:

دَعِ النَّاقَةَ

"Well, now leave the reins of my camel."

The questioner, it should be remembered, was a mere wandering Arab, a nomad.



# SOME OF THE PROPHET'S MANNERS & CHARACTERISTICS

Sent by: Brother Syed Abdullah Madni

## 1. SOUND INTELLECT

The Messenger (SallAllaaho 'Alaihe WaSallam) had an excellent, complete and sound intellect. No man has ever had an intellect as complete and perfect as his. Qadhi 'Iyaadh said:

This becomes clear to an individual when the researcher reads the Prophet (SallAllaaho 'Alaihe WaSallam)'s biography and understands his state of affairs, and his meaningful and inclusive utterances and traditions, his good manners, ethics and moral character, ..... and knowledge of by-gone nations, and ability to strike examples and implement policies and correct emotional manners. He was an example and paradigm to which his people could relate to in all branches of knowledge; acts of worship, laws of inheritance and other matters as well. He knew and learned all of this without reading or examining the Scriptures of those before us, nor did he sit with their scholars. The Prophet (SallAllaaho 'Alaihe WaSallam) had no formal schooling, and was without knowledge of the above before being commissioned as a Prophet, nor could he read or write. The Prophet (SallAllaaho 'Alaihe WaSallam) was wise to the fullest extent of his mental capacity. Allah (Subhaanahu Wa Ta'aalaa), the Exalted, informed

him of some of what had taken place (in the past) and of that which would take place in the future. This is a sign that the Dominion belongs to Allah (Subhaanahu Wa Ta'aalaa), and that He is capable over all things.

## 2. DOING THINGS FOR THE SAKE OF ALLAH (SUBHAANAHU WA TA'AALAA)

The Prophet (SallAllaaho 'Alaihe WaSallam) would always do deeds through which he would seek the pleasure of Allah (Subhaanahu Wa Ta'aalaa). He was harmed and abused when he invited and called people to Islam; yet he was patient and endured all of this, and hoped for the reward from Allah (Subhaanahu Wa Ta'aalaa). Sayyedina 'Abdullah bin Mas'ood said that the Prophet (SallAllaaho 'Alaihe WaSallam) resembled a prophet who was harmed by his people. He wiped the blood from his face and said:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O Allah! Forgive my people, for they know not" (Bukhari)

Sayyedina Jundub bin Sufyaan said that the Messenger (SallAllaaho 'Alaihe WaSallam)'s finger bled during one of the battles, and he said:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيَّتِ، وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ

“You are just a finger that bled, and what you got is in Allah’s Cause.” (Bukhari)

### 3. SINCERITY

The Prophet (SallAllaaho ‘Alaihe WaSallam) was sincere and honest in all his matters, as Allah (Subhaanahu Wa Ta’aalaa) had ordered him. Allah (Subhaanahu Wa Ta’aalaa), the Exalted, says:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٣١﴾  
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٣٢﴾

“Say: ‘Indeed, my prayer, my offering, my life and my death are for Allah, the Lord of all the worlds. For Him there is no partner. And thus, I have been commanded, and I am the first one to submit.’” (Al-Anam 6:162-163)

### 4. GOOD MORALS, ETHICS AND COMPANIONSHIP

The Prophet (SallAllaaho ‘Alaihe WaSallam) was a living example for all humans to follow.

Qatadah has reported that he said to Sayyedahatuna ‘Ayesah:

يَا أُمَّ الْمُؤْمِنِينَ أَنْتِ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“O mother of the believers! Tell me about the character of Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam).”

Sayyedahatuna ‘Ayesah said:  
أَلَسْتَ تَقْرَأُ الْقُرْآنَ

“Have you not read the Quraan?”

He said:

بَلَى

“Of course.”

Sayyedahatuna ‘Ayesah said:

فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ

“Verily, the character of Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) was the Quraan.”

In her statement, Sayyedahatuna ‘Ayesah meant that the Prophet (SallAllaaho ‘Alaihe WaSallam) abided by its laws and commands and abstained from its prohibitions, and observed the virtuous deeds mentioned in it

Once, the Prophet (SallAllaaho ‘Alaihe WaSallam) said:

بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ  
“I have been sent to perfect good character.” (Muwattaa imam Malik)

Allah (Subhaanahu Wa Ta’aalaa), the Exalted, described the Prophet (SallAllaaho ‘Alaihe WaSallam) saying:

وَإِنَّكَ لَعَلَى خُلُقِي عَظِيمٍ ﴿٤﴾

“And you are surely on an excellent standard of character.” (Al-Qalam 68:4)

Sayyedahatuna Anas bin Maalik served the Prophet (SallAllaaho ‘Alaihe WaSallam) for ten years. He was with him day in and day out, both when the Prophet (SallAllaaho ‘Alaihe WaSallam) traveled and when he was a resident in Madinah al Munawwarh. He was knowledgeable of the Prophet (SallAllaaho ‘Alaihe WaSallam)’s manners. He said:

لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيًّا وَلَا فَحَّاشًا وَلَا لَعَانًا  
كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ مَا لَهُ تَرَبُّ جِيبِهِ

“The Prophet (SallAllaaho ‘Alaihe WaSallam) would not abuse others, he would not use obscene words, and he would not curse others. If he wanted to admonish anyone of us, he used to say: ‘What is wrong with him? His forehead be dusted!’” (Bukhari)

### 5. Politeness and Good Manners

The Prophet (SallAllaaho ‘Alaihe WaSallam) showed good manners and was courteous to all, even to children. Once when the Prophet (SallAllaaho ‘Alaihe WaSallam) was in a gathering, when a tumbler (full of milk or water) was brought to the Prophet (SallAllaaho ‘Alaihe WaSallam) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. Feeling obliged by the respect of elders, and not wanting to hurt the feelings of the child, he asked the young boy:

يَا غُلَامُ أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاخَ  
“O boy! Will you allow me to give it to the old men?”

The young boy said:

مَا كُنْتُ لِأَوْثَرِ بَفْضِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! I will not give preference to anyone over me to drink it from which you have drunk.”

So, the Prophet (SallAllaaho ‘Alaihe WaSallam) gave it to him.” (Bukhari)

### 6. LOVE FOR REFORMATION AND RECONCILIATION

Whenever a situation occurred which called for reconciliation, the Prophet (SallAllaaho ‘Alaihe WaSallam) would hurry to resolve it. Once when he heard that the people of Qubaa disputed with each other about a matter, the Prophet (SallAllaaho ‘Alaihe WaSallam) said:

أَذْهَبُوا بِنَا نَصْلِحْ بَيْنَهُمْ

“Let us go to bring about a reconciliation

between them.”

(Bukhari)

## 7. ORDERING WITH THE GOOD AND FORBIDDING EVIL

If the Prophet (SallAllaaho ‘Alaihe WaSallam) saw an act which opposed a tenet of the religion, he would reprimand it in a suitable manner. Sayyedina ‘Abdullah bin ‘Abbas said that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) saw a man wearing a gold ring. So, the Prophet (SallAllaaho ‘Alaihe WaSallam) pulled it off and threw it away, saying:

يعمد أحدكم إلى جمرة من نار فيجعلها في يده

“One of you takes a live coal, and puts it on his hand.”

It was said to the man after Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) had left:

خذ خاتمك؛ انتفع به

“Take your ring (of gold) and utilize it,”

The man said:

والله لا آخذه أبداً وقد طرحه رسول الله صلى الله عليه وسلم

“No, by Allah, I would never take it when Messenger of Allah (ﷺ) has thrown it away”.

(Muslim)

Sayyedina Abu Sa’eed al-Khudri said that he heard Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) say:

مَنْ رَأَى مِنْكُمْ مِنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الأيمانِ

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” (Muslim)

## 8. LOVE OF PURIFICATION

A Sahaabi (Companion), Sayyedina Muhaajir ibn Qunfuz came to the Prophet (SallAllaaho ‘Alaihe WaSallam) while he was urinating. He saluted him. The Prophet (SallAllaaho ‘Alaihe WaSallam) did not return the salutation to him until he performed Wudhoo (Ablution). He then apologized to him, saying: إني كرهت أن أذكر الله عز وجل إلا على طهارة (أو قال على طهارة)

“I disliked remembering / mentioning Allah (‘Azza wa Jall) except in the state of purification.” (Abu Daawood)

## 9. Safeguarding and Minding One’s Language

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) would busy himself with the remembrance of Allah (Subhaanahu Wa Ta’aalaa); he would not talk in vain. He would lengthen his Salaah and shorten the speech, and he would not hesitate to help and take care of the needs of a needy, poor or widow. (Ibne Hibbaan)

## 10. EXCELLING IN ACTS OF WORSHIP

Sayyedatina ‘Ayeshah said that the Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) used to offer Salaah during the night until his feet would swell. She said:

لم تصنع هذا يا رسول الله، وقد غفر لك ما تقدم من ذنبك وما تأخر؟

“Why do you do this, while you have been forgiven of your former and latter sins?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

أفلا أكون عبداً شكوراً

“Should I not be a grateful slave of Allah?” (Bukhari)

## 11. FORBEARANCE

Once some Sahaabah (Companions) came to the Prophet (SallAllaaho ‘Alaihe WaSallam) complaining about a tribe, namely the Daws, who refused to accept Islam, asking him to curse them: إن دوساً قد كفرت وأبت فادع الله عليها فقبل هلكت دوس

“The tribe of Daws has disbelieved and rejected you, so pray to Allah against them. May the tribe of Daws be destroyed!”

The Prophet (SallAllaaho ‘Alaihe WaSallam) raised his hands in prayer and instead said:

اللهم أهد دوساً وأئت بهم

“O Allah! Guide the tribe of Daws and bring them to me.”







# THE GUIDE

Sent by: Sister Umme Shareef

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٠١﴾  
 “Alif, Laam, Raa. This is a book We have sent down to you, so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light, leading them to the path of the Almighty, the Praiseworthy.”

(Ibrahim 14:1)

Allah (Subhaanahu Wa Ta’aalaa) sent down the Quraan for people to reflect upon, so that they can know that He is the only God, to learn how to worship Him, and to become heedful. The Quraan, our only guide, provides us with explanations for everything we need, shows us the path which pleases Allah (Subhaanahu Wa Ta’aalaa), and gives the good news of the great consequences of surrendering as a servant to Him:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

“....And We have revealed to you the

Book, an exposition of everything, and guidance, and mercy, and glad tidings for the Muslims”  
 (An-Nahl 16:89)

The Quraan is the book in truth Allah (Subhaanahu Wa Ta’aalaa) sent to His servants. It is an admonition, a healing and a mercy for believers. Believers who can grasp this important reality reflect deeply on every Aayah (Verse) of the Quraan, and spend all their lives in compliance with it. Allah (Subhaanahu Wa Ta’aalaa) provides the answer of any question they seek in the Quraan:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ غَيْرِ هُدًى وَرَحْمَةٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

“Surely We have brought them a book that We have elaborated with knowledge, as guidance and mercy for a people who believe.”

(Al-A’raaf 7:52)

Since the Quraan explains everything relevant to being a servant to Allah (Subhaanahu Wa Ta’aalaa), man is responsible for living by





the people of intelligence (understanding) may observe the advice.”

(Ibrahim 14:52)

كُنْتُ أَنْزَلْتُهُ إِلَيْكَ مَبْرُكًا  
لِيَذَّبُوا عَابَتِهِمْ وَيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿١٩﴾

“This is a blessed Book We have revealed to you, so that they deliberate in its Aayaat (Verses/Signs), and so that the men of intelligence (understanding) may heed to advice.” (Saad 38:29)

As is seen in the above quoted Aayaat, Allah (Subhaanahu Wa Ta’aalaa) informs us that only the people of intelligence, who

have the faith described in the Quraan, can take heed. The Quraan is made easy for us to reflect and take advice:

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونُونَ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

“So, should I seek someone other than Allah as judge, while it is He who has sent down to you the Book in details? Those We have given the Book know that it is revealed from your Lord with the truth. So, never be one of those who are in suspicion” (Al-An’aam 6:114)

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَذَكَّرُ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ ﴿٦١﴾  
“And this is how We have sent it (the Quraan) down as clear signs, and the fact is that Allah leads whom He wills to the right path.” (Al-Hajj 22:16)

Aside from that stated in these Aayaat, there is yet another fact we need to keep in mind: the Quraan is a guide for believers whereas it may misguide disbelievers. Those who do’ not believe that they will be gathered in the presence of their Lord on the Day of Hisaab (Judgment) and that the Quraan is the book in truth sent by the Lord, fail to grasp the divine purpose of its Aayaat. They remain deaf and blind towards them. This condition is related in the Quraan as follows

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٥٤﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتُ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوْ عَلِمَ آدْبُرُهُمْ غُورًا ﴿٥٦﴾

“When you recite the Quraan, We place an invisible curtain between you and those who do not believe in the Aakhirah (Hereafter). And We put covers on their hearts barring them from

the Quraan, observing its limits and complying with its commands. On the Day of Qiyaamah (Reckoning), people will be questioned based on this book alone.

Therefore, never forget that the way you conduct yourself, your thoughts and decisions, in brief, your entire way of life, should be in compliance only with the Quraan, and not with what the majority of people want. Living by the Quraan is the unique way to salvation.

Moreover, it is necessary to read and comprehend the Quraan in order to live by the religion revealed in it, even though those around you, may be far from complying with it. The majority of people might have never read the Quraan. Among those who are familiar with the Quraan, on the other hand, there may be those who only memorize the Aayaat (Verses) in Arabic without reflecting on their meaning. They may even consider the Quraan as a kind of amulet (Surely Allah is beyond all that which they falsely ascribe to Him) and thus keep it on the upper shelves of closets. But if what you want to accomplish is salvation, you need to comply with Allah (Subhaanahu Wa Ta’aalaa)’s commands, not those of the majority of people. You need to read the admonitions Allah (Subhaanahu Wa Ta’aalaa) has sent down and know by heart His commands. The reason why the Quraan was revealed is made clear in the following verses:

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِمْ وَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ  
وَلِيَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٥٢﴾

“This is a message for mankind, so that they (take lesson and) be warned, and so that they may know that He is One God, and so that

understanding it, and (We put) deafness in their ears; and when you refer to your Lord alone (without referring to their presumed deities,) in the Quraan, they turn their backs in aversion.”

(Al-Israa 17:45-46)

Undoubtedly, this attitude of the disbelievers results from their insincerity and their inclination to follow their whims and desires. Examples of this inherent lack of understanding among the disbelievers are as follows:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا يَـُٔى إِلَّا ذِكْرًا لِّلنَّاسِ ﴿٣١﴾

“And We did not make wardens of the Fire but (from) angels, and did not fix their number but as a test for those who disbelieve, so that those who are given the Book may come to believe, and those who believe may improve in belief, and so that those who are given the Book and those who believe may not doubt (its correctness), and so that those having malady in their hearts and the disbelievers say: ‘What has Allah meant by this strange statement?’ Thus, Allah lets go astray whomever He wills, and leads to the right path whomever He wills. And no one knows the hosts of your Lord but He. And this is nothing else but a reminder for mankind.”

(Al-Muddaththir 74:31)

Believers, on the other hand, are of an entirely different state of mind. As soon as they hear Allah (Subhaanahu Wa Ta’aalaa)’s Aayaat, they conform to this most beautiful message, and thus, attain salvation both in this world and beyond. The attitude typical of a believer towards Allah (Subhaanahu Wa Ta’aalaa)’s signs is related in the Quraan as follows:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ فَهُوَ لَهُ مِّنْ هَادٍ ﴿٣٢﴾

“Allah has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the remembrance of Allah. This is the Guidance of Allah with which He brings to the right path whomsoever He wills. As for the one whom Allah lets go astray, for him there is no one to guide.”

(Az-Zumar 39:23)

Allah (Subhaanahu Wa Ta’aalaa) has informed us that believers with sincere faith will have the faculty to grasp the Quraan as the book in truth. Only disbelievers harbor doubts about its justness:

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِّلَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيضَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

“and so that those who have been given knowledge may know that it (i.e. the revelation recited by the prophet) is the truth from your Lord, and they may believe in it and their hearts may become humble towards it. Allah is the Guide of the believers to the straight path. Those who disbelieve will remain in doubt about it (the Quraan) forever, until the Hour (of Judgment) comes upon them suddenly, or there comes to them the punishment of a barren day.”

(Al-Hajj 22:54-55)

People will be judged according to the Quraan on the Day of Hisaab (Judgment). Allah (Subhaanahu Wa Ta’aalaa) reveals this truth in the following Aayah:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

“So, hold fast to that which has been revealed to you. Surely, you are on the straight path. And certainly this (Quraan) is a word of honor (and reminder) for you and your people, and you will be questioned.”

(Az-Zukhruf 43:43-44)

That the majority of people are far removed from the Quraan, and that they have almost abandoned it, should not deceive you. That is because, as people regard a lifespan of 60-70 years as guaranteed, they tend to wait for the later years of their lives as the appropriate time to follow the Quraan. They wrongly conclude that living by the religion would deprive them of the pleasures of youth. By this insincere reasoning, however, they prepare a bitter end for themselves. The guide that explains for you how to be a servant to Allah (Subhaanahu Wa Ta’aalaa) is the Quran. You must structure your life according to its commands. That is because, on the Day of Hisaab (Judgment), believers and disbelievers alike, will be judged according to their obedience to the Quraan. You can only hope to attain Jannah (Paradise) and deliverance from eternal punishment provided that you sincerely carry out what the Quraan commands.



# THE MUSLIM WOMAN

SISTER SHARIFFA CARLO

Part-II Final

## *Children Need More Than “Quality Time”*

Western society has made the stay at home mother so ashamed of her role in society that a movement was actually needed to make the housewife feel more fulfilled. It became necessary to have a media campaign that educated American women about the fact that being a mother was just as valid a choice for a woman as being a working member of society. Think about it. I have read articles that say that the American woman was fooled into thinking she could have it all. Magazine after magazine talks about the failure of “quality time” with children. Children do not need quality time, they need a physical presence that will guide and mold them, and that presence is not a babysitter who really does not care about the values she instills.

We are told by Allah (Subhaanahu Wa Ta’aalaa) to save ourselves and our family from a fire that is fueled by men and stones:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ

“O you who believe! Save yourselves and your families from a fire, the fuel of which is

human beings and stones” (At-Tahreem 66:6)

How are we going to do that if we allow someone else to raise them? How are we going to educate our children by giving them to strangers? We have a great responsibility that we will be questioned about. We should not allow the failure of the West to change us from our basic nature. In Feminist literature, the woman’s language is defined as nurturing. Feminist philosophers state that a woman’s style is nurturing. Allah (Subhaanahu Wa Ta’aalaa) created us in a fashion that makes us the perfect nurturer, so why do we reject that nature in search of some elusive goal of accomplishment?

## *Free From Fitnah*

While a woman has been granted the right to leave her home for her needs, Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) told us that the best place for us is at home. There, we are free from fitnah and harassment. Look to the women of the West, the capital of women workers. They are constantly complaining that they are underpaid, overworked,

they have the home duties still as well as the duties and demands of their jobs. They are overworked and over stressed. Their families have suffered as they have. Too many of their children are promiscuous, addicted and morally bankrupt. They have so little respect for each other that many of the parents end up in nursing homes the minute they get old. Those who don't, end up fending for themselves late into their elderly years, years that should be spent enjoying the fruits of their labor, children who love, honor and respect them while caring for their every need. This is Islam. We raise our children with the values of wanting to take care of us later. My teacher once told a lady who came to him for advice that she needs to instill better values in her kids, that they should help her now that they are older. He said, if we are raising children with no sense of responsibility, it is better to raise sheep, at least you can benefit from their meat.

### Cannot Neglect Our Responsibilities

Our children are our responsibility. Our husbands are our partners in leading our family life as they hold the steering at the driving seat. So, we need to take care of them as they should have a firm grip on the steering. Our parents are our trust. We cannot neglect any of these duties in the search for fulfillment. If we follow our Fitrah (basic nature) we will find fulfillment in these tasks. The woman can work. The woman can be a doctor or accountant or teacher. She has the mental capacity to do so and the physical abilities. However, she is better suited to be a mother, a wife, a daughter. She does not have to go out and sell her services, and if necessity does not force her to, she shouldn't.

Sayyedina 'Abdullah Ibne 'Umar narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَلَا كَلِمَةٌ رَاعٍ؛ وَكَلِمَةٌ مَسْئُولٍ عَنِ رَعِيَّتِهِ، فَإِلَامَامِ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنِ رَعِيَّتِهِ، وَالْمَرْءُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكَلِمَةٌ رَاعٍ وَكَلِمَةٌ مَسْئُولٌ عَنِ رَعِيَّتِهِ

"Surely! Every one of you is a guardian and is responsible for his charges: The ruler of the people (who has authority over people) is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave

of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges."

(Bukhari)

Our responsibility is our husband's home and children, which are also our home and children. The rights of Allah (Subhaanahu Wa Ta'aalaa) come first. So, we must tend to this responsibility before any other. The man is responsible for us financially, even if he has to work two or more jobs to fulfill this task. If the woman wants to help him, she may, but she cannot neglect her duties to do so. Allah (Subhaanahu Wa Ta'aalaa) will question her about her home and children, she will not be asked about her personal fulfillment or her maintenance of her family (unless there is no one else to do it). The woman must do her best to be a great wife and mother. This is number one. After this, there is permissibility.

### An Honorable Duty and the Tools to Fulfill It

No one claims that a woman cannot do many jobs, but the reality exists that while a man can be the nurturer in a home, no one is better suited for this than the woman. She has been benefited by hormones which make her more patient, a temperament that makes her more nurturing, and a gentleness that makes her a better mother. There exists the aberrant Susan Smiths of the world who harm their children, but the reality is that when we hear about such horrible crimes, we are shocked because it is not normal. (Susan Leigh Smith is an American woman who was convicted of murdering her two sons, three-year-old Michael and 14-month-old Alexander, in 1994 by letting her car roll into nearby John D. Long Lake, drowning the sons inside. Her motivation was reportedly to facilitate a relationship with a local wealthy man. Prior to the murders, she sent Smith a letter ending their relationship.) We know how mothers are with their children, from the human to the bird who will peck the hair off anyone who dares to harm her children. Allah (Subhaanahu Wa Ta'aalaa) gave us an honorable duty and the tools to fulfil it. Alhamdulillah for the blessings of Allah.

May Allah (Subhaanahu Wa Ta'aalaa) protect the women of Islam. May Allah (Subhaanahu Wa Ta'aalaa) guide the women of Islam. May Allah (Subhaanahu Wa Ta'aalaa) protect our society through the women of Islam. Aameen.





# THE PLEASURES OF JANNAH

Sent by: Brother Abu Hurairah Ibrahim

## PART I

**T**he reality of Jannah (Paradise) is something which people can never be able to understand until they will actually enter it, but Allah (Subhaanahu Wa Ta'aalaa), has shown us glimpses of it in the Quraan. He has described it as a place essentially different to the life of this world, both in the very nature and purpose of life, as well as the types of delights which people will enjoy therein. The Quraan tells people about Jannah, which Allah (Subhaanahu Wa Ta'aalaa) offers to them, describes its great blessings, and proclaims its beauties to everyone. It informs people that Jannah is one of two ways of life prepared for them in the Aakhirah (Afterworld), and that every good thing will be theirs in Jannah to a degree that surpasses our present ability to imagine. It also shows that Jannah is a place where all blessings have been created perfectly and where people will be offered everything their

souls and hearts will desire, and that people will be far removed from want and need, anxiety or sadness, sorrow and regret. Every kind of beauty and blessing exists in Jannah and will be revealed with a perfection never seen or known before. Allah (Subhaanahu Wa Ta'aalaa) has prepared such blessings there as a gift, and these will be offered only to people with whom He is pleased.

But what is the nature of these delights in Jannah, and how will it be different from the delights of this world? We will try to highlight a few of these differences.

### *PURE DELIGHT WITHOUT PAIN AND SUFFERING*

While people in this world experience some delight, they also face much toil and suffering. If one was to scrutinize the life which they live, they will find that the amount of hardship they face is much more than the ease and comfort. As for the life of the Aakhirah, there will be neither hardship



nor suffering in it, and people will live therein in pure joy and delight. All the causes of sorrow, pain and suffering which people experience in this life will be absent in the Aakhirah. Let's take a look at some of these causes.

### WEALTH

When one thinks of success in this life, they usually conjure the image of big houses, fine jewelry and clothing, and expensive cars; financial stability is seen to be the key to a happy life. To most people, success is inseparably related to wealth, even though this is the furthest from the truth. How many times have we seen the wealthiest of people living such miserable lives, that it sometimes even leads them to commit suicide! Wealth is something which humans in their very nature desire at any cost, and this desire has been created for a great and wise purpose. When this desire is not satiated, it causes some extent of grief in a person. For this reason, Allah (Subhaanahu Wa Ta'aalaa) has promised the inhabitants of Jannah that they will have all that they imagined as far



as wealth and belongings are concerned, both for those who were extremely poor, experiencing even hunger and thirst, to those well-to-do but who desired even more. Allah (Subhaanahu Wa

Ta'aalaa) gives us a glimpse of this when he says:

وَفِيهَا مَا شَتَّهِهِ الْأَنْفُسُ  
وَتَلَذُّ الْأَعْيُنُ

“And there will be whatever souls desire and that which eyes enjoy.”

(Az-Zukhruf 43:71)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ

فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

“Eat and drink with pleasure, as a reward for what you did in advance during past days.”

(Al-Haaqqah 69:24)

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

“They will be adorned therein with bracelets of gold, and they will be dressed in green garments, made of fine silk and thick silk, reclining therein on couches. Excellent is the reward and beautiful is the place as a resting-place”

(Al-Kahf 18:31)





### DISEASE AND DEATH

Another cause of pain and suffering in this life is the death of a loved one or disease, which are both non-existent in Jannah. None will feel any sickness or pain in Jannah. The Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) said about the people of Jannah:

“They will never fall ill, blow their noses or spit.” (Saheeh Al-Bukhari)

None will die in Jannah. All shall live eternally enjoying the pleasures therein. The Prophet Muhammad said that a caller will call out in Jannah when people enter it:

“Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow feeble again, may you enjoy, and never feel sorrow and regret again.” (Saheeh Muslim)

### SOCIAL RELATIONSHIPS

As for the remorse felt due to a rift in personal relationships, people will never hear any evil or hurting comments or speech in Jannah. They will only hear good words and words of peace. Allah (Subhaanahu Wa Ta'aalaa) says:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيْلًا سَلَامًا سَلَامًا ﴿٣٦﴾

“They will hear neither an absurd talk in it, nor something leading to sin but (they will hear) the words of Salaam, Salaam (Peace, Peace as greetings).”

(Al-Waaqi'ah 56:25-26)

There will be no enmity between people nor ill-feelings:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ ﴿٤٣﴾

“We will remove whatever amount of malice they had in their hearts.”

(Al-A'raaf 7:43)

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

“There will be no hatred or resentment among them, their hearts will be as one, and they will glorify Allah (Subhaanahu Wa Ta'aalaa), morning and evening.” (Saheeh Al-Bukhari)

People will have the best of companions in the Akhirah, who were also the best people in the world:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦١﴾

“Those who obey Allah and the Messenger are with those whom Allah has blessed, namely, the prophets, the Siddiqueen, the Shuhadaa and the Righteous. And excellent are they as companions.”

(An-Nisaa 4:69)

The hearts of the people of Jannah will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Jannah is free of all worthless words and deeds. If we were to discuss all the causes for anguish in this life, we would surely find its absence or opposite to be true in Jannah.





## OPTION OF HOME-SCHOOLING

One of the primary responsibilities of a Muslim parent or guardian is nurturing and sustaining the educational thirst of their ward. This goes beyond the متن "Matn" (Text), toward manifestation of manners and skills that benefit individuals at a personal and interpersonal level, and in the private and public sphere.

Since homeschooling was made legal in recent decades, it is estimated that 100,000 families are home schooling their children. While reasons and methodologies vary, there are expected negatives and positives that come with swimming against the tide. If anything research indicates, such a rich choice cannot be made lightly and without commitment from both parents and their extended families over a long-term. What research also indicates is that parents need to be (i) in tune with their Creator, (ii) their personal and expanding self-development and (iii) be happy and able to network with other parents who have made the same choice.

In the early days, home schoolers were

so few and far between most people didn't even know what it meant to home school. Just a few decades ago, the handful of families who did home school often fitted into a certain mold that already seemed radically different from the world. Soon enough, home schooling in religious circles became

synonymous with ultra-conservative, long-haired, pinafore-wearing, quiversful families who baked their own bread, canned their own fruit and milked their own cow on their own small holding.

There are many reasons parents may choose to home school. Among them:

- Families where the parent/s' jobs require regular and sporadic moves or parents work shifts.
- Families where kids struggle for e.g., Attention Deficit Hyperactivity Disorder ADHD, or excel. Knowing that one can race ahead in an area of strength for one child, or spend time going over a troubling area for another, is a reason many families choose to home school.
- Families where kids are heavily involved in extra mural activities, (including

A parent may choose to commit to just the primary years or just the secondary years for homeschooling. They may even want to home school for the years their children commit to Hifz-e-Quraan or other extra-curricular talents.



Hifz-e Quraan). Parents sometimes choose homeschooling for these kids because they can fit formal school around their practice hours, or they want to give their kids more free time than a heavy mainstream school schedule, plus a stringent practice schedule would allow.

A research, done at the University of South Africa (UNISA), titled "The effect of home schooling on the social development and academic performance of the pre-adolescent" found that there are a lot of positive effects on children who are home educated in:

- A greater sense of responsibility
- A positive self-image
- Improved self-confidence
- A positive outlook on life
- Better time management skills
- Own opinion formation and better decision making ability
- The ability to define and pursue own goals

• An independent work attitude.

Homeschoolers can usually:

- Relate better than average both horizontally and vertically
- Take leadership positions often
- Have the tendency to build quality friendships and

Parents need to be (i) in tune with their Creator, (ii) their personal and expanding self-development and (iii) be happy and able to network with other parents who have made the same choice.

- their self-image is not dependent on group pressure.

Home schooling however, just like mainstream schooling, is not without problems. The following issues, among many, have been highlighted by Taryn Hayes: educator, blogger, author and home schooling mum.

Superiority:

Making the choice to home school can stir up feelings of superiority and pride, both in the parents and the kids. Parents may feel that they've made the educationally superior choice for their child and thus look down upon families who have made different choices. This only serves to widen the chasm between those who do and those who don't. It doesn't engender understanding or support. Instead, it deepens suspicion and compounds prejudices.

Home-schooled kids, especially those who excel in their academics, have been known to come across as arrogant in their self-confidence. Sometimes this is just a misreading of natural confidence. Sometimes it's just plain arrogance.

Socialization:

The issue of socializing (and potentially socialization) can be a problem. Parents need to make the effort to create opportunities for their kids to mix with people outside of their

immediate family. This means socialization via extra murals, self-dealing during shopping, odd jobs, extended family and friends, Madrasah and sports activities. Parents do need to encourage positive (monitored) friendships and acceptance of differing attitudes and opinions.

#### Selfishness (in the kids):

This is not a typical pitfall, but it can happen in home-schooled families. Where kids are used to individual attention when they demand it, it can lead to an expectation of being first or to an assumed leadership position, without consultation with others.



#### Selfishness (in the parents):

Learning styles differ from child to child. They also differ from parent to parent. Sometimes parents choose a curriculum (or an educational philosophy) that fits their own personality but simply does not suit the child. It takes time, effort and not just a wee bit of selflessness to truly focus on the child's needs, rather than one's own preferences.

The following guidelines have been drafted for parents, keen to home school – themselves, via a teacher at their home, or the home of like-minded parents:

- Read up good resources so as to make an informed decision. Determine costs and space required. Often it is more economical for parents who start with one child and younger siblings to follow using the same books. Aside from saving on uniform costs, home schooling is not always the 'cheaper' option. A quality education including field trips, excursions, extra-curricular activities to hone physical and socialization skills, cost. Similarly access to the (carefully monitored) Internet, books and computers are now a vital learning tool.
- Attend a home schooling workshop/ seminar.
- Obtain legal counsel and assess your legal position and your commitment to home school your child.
- Obtain a good curriculum. Understand that there are many different ways to home school and different curricula that could be followed. It

isn't legally essential that a child follow the exact themes covered by mainstream schools unless they wish to write the same exams.

- Find out who else home schools in your area and join or form a support group.
- Join the regional home school association.

As with any decision a parent makes with their family's best interest at heart, nothing is cast in stone. A parent may choose to commit to just the primary years or just the secondary years for homeschooling. They may even want to home school for the years their children commit to Hifz-e-Quraan or other extra-curricular talents. Similarly, dependent on individual sibling's personalities, home schooling may serve some better than others. Binding however is never to make the child feel like they need to be 'saved' or 'punished' via homeschooling. Wherever a child is schooled it is imperative they are given the tools to explore and nurture their own talents as the unique and special individuals Allah (Subhaanahu Wa Ta'aalaa) has made them.



## PREPARING ASSETS OF AAKHIRAH

Rev. David Benjamin Keldani, Bachelor of Divinity (B.D.), was a Roman Catholic priest of the Uniate-Chaldean sect, before reverting to Islam, when he changed his name to Abdul Ahad Dawud.

He was born in 1867 at Urmia in Persia; educated from his early infancy in that town. From 1886-89 (three years) he was on the teaching staff of the Archbishop of Canterbury's Mission to the Assyrian (Nestorian) Christians at Urmia. In 1892, he was sent by Cardinal Vaughan to Rome, where he underwent a course of philosophical and theological studies at the Propaganda Fide College, and in 1895 was ordained Priest.

In the same year, Professor Dawud contributed a series of articles to The Tablet on "Assyria, Rome and Canterbury"; and also,

to the Irish Record on the "Authenticity of the Pentateuch." He has several translations of the Ave Maria in different languages, published in the Illustrated Catholic Missions. While in Constantinople on his way to Persia in 1895, he contributed a long series of articles in English and French to the daily paper, published there under the name of The Levant Herald, on "Eastern Churches." He joined the French Lazarist Mission at Urmia the same year, and published for the first time in the history of that Mission a periodical in the vernacular Syriac called Qala-La-Shara, i.e. "The Voice of Truth."

In 1897, he was delegated by two Uniate-Chaldean Arch-bishops of Urmia and of Salinas to represent the Eastern Catholics at the Eucharistic Congress held at Paray-le-Monial in France under the presidency of Cardinal Perraud. This was, of

The great question which for a long time had been working its solution in the mind of this priest was now approaching its climax. Was Christianity, with all its multitudinous shapes and colors, and with its unauthentic, spurious and corrupted Scriptures, the true Religion of God?





course, an official invitation. The paper read at the Congress by "Father Benjamin" was published in the Annals of the Eucharistic Congress, called "Le Pellerin" of that year. In this paper, the Chaldean Arch-Priest (that being his official title) deplored the Catholic system of education among the Nestorians, and foretold the imminent appearance of the Russian priests in Urmia.

In 1888, Father Benjamin was back again in Persia. In his native village, Digala, about a mile from the town, he opened a school gratis. The next year, he was sent by the Ecclesiastical authorities to take charge of the diocese of Salinas, where a sharp and scandalous conflict between the Uniate Archbishop, Khudabash, and the Lazarist Fathers for a long time had been menacing a schism. On the day of New Year 1900, Father Benjamin preached his last and memorable sermon to a large congregation, including many non-Catholic Armenians and others in the Cathedral of St. George's Khorovabad, Salinas. The preacher's subject was "New Century and New Men." He recalled the fact that the Nestorian Missionaries, before the appearance of Islam, had preached the Gospel in all Asia; that they had numerous establishments in India (especially at the Malabar Coast), in Tartary, China and Mongolia; and that they translated the Gospel to the Turkish Uighurs and in other languages; that the Catholic, American and Anglican Missions, in spite of the little good they had done to the Assyro-Chaldean nation in the way of preliminary education, had split the nation — already a handful — in Persia, Kurdistan and Mesopotamia into numerous hostile sects; and that their efforts were destined to bring about

the final collapse. Consequently, he advised the natives to make some sacrifices in order to stand upon their own legs like men, and not to depend upon the foreign missions, etc.

The preacher was perfectly right in principle; but his remarks were unfavorable to the interests of the Lord's Missionaries. This sermon hastily brought the Apostolique Delegate, Mgr. Lese, from Urmia to Salinas. He remained as the last a friend of Father Benjamin. They both returned to Urmia. A new Russian Mission had already been established in Urmia since 1899. The Nestorians were enthusiastically embracing the religion of the "holy" Tsar of All Russia!

Five big and ostentatious missions — Americans, Anglicans, French, Germans and Russians — with their colleges, Press backed up by rich religious societies, Consuls and Ambassadors, were endeavoring to convert about one hundred thousand Assyro-Chaldeans from Nestorian heresy unto one or another of the five heresies. But the Russian Mission soon outstripped the others, and it was this mission which in 1915 pushed or forced the Assyrians of Persia, as well as the mountaineer tribes of Kurdistan, who had then immigrated into the plains of Salinas and Urmia, to take up arms against their respective Governments. The result was that half of his people perished in the war and the rest expelled from their native lands.

The great question which for a long time had been working its solution in the mind of





this priest was now approaching its climax. Was Christianity, with all its multi-tudinous shapes and colors, and with its unauthentic, spurious and corrupted Scriptures, the true Religion of God? In the summer of 1900, he retired to his small villa in the middle of vineyards near the celebrated fountain of Chali -Boulaghi in Digala, and there for a month spent his time in prayer and meditation, reading over and over the Scriptures in their original texts. The crisis ended in a formal resignation sent in to the Uniate Archbishop of Urmia, in which he frankly explained to Mar (Mgr.) Touma Audu the reasons for abandoning his sacerdotal functions. All attempts made by the ecclesiastical authorities to withdraw his decision were of no avail. There was no personal quarrel or dispute between Father Benjamin and his superiors; it was all question of conscience.

For several months he was employed in Tabriz as Inspector in the Persian Service of Posts and Customs under the Belgian experts. It was in 1903 that he again visited England and there joined the Unitarian Community. And

**In 1897, he was delegated by two Uniate-Chaldean Arch-bishops of Urmia and of Salinas to represent the Eastern Catholics at the Eucharistic Congress held at Paray-le-Monial in France under the presidency of Cardinal Perraud.**

in 1904 he was sent by the British and Foreign Unitarian Association to carry on an educational and enlightening work among his country people. On his way to Persia, he visited Constantinople; and held detailed interviews and long discussions with Muslim scholars including the officially appointed Shaikh-ul-Islam in Ottoman Turkey, Muhammad Jamaluddin Effendi, former Qadhi of various regions under the Caliphate.

As a result of these fruitful meetings with Muslim scholars and after going through earlier deep research in Divine Scriptures, during his high positions in Christendom, he embraced Islam and departed towards the eternal abode in 1940 as 'Abdul Ahad Dawud'.

He wrote for the Turkish paper the Aqsham in 1922 or 1923, "Prophet Muhammad is the Son-of-Man". This piece of his writing has been translated into German. It asserts that many biblical prophecies -- understood by Christians to refer to Jesus -- actually point in fact to Muhammad (SallAllaaho 'Alaihe WaSallam). The Kingdom of God announced by Jesus is the establishment of God's rule on earth through Islam. The Paraclete foretold by Jesus -- he argues -- is "Periqlytos", meaning "Ahmad".

His another marvelous work is a book, "Muhammad in World Scriptures: The Bible". He writes at page

58: Ever since the day when God revealed to Abraham in Ur of the Chaldees until the Creed and the Acts of the Council of Nicea were proclaimed and enforced by an imperial edict of Constantine amidst the horror and protests of three-fourths of the true believing members in A.D. 325, never has the Oneness of God so officially and openly been profaned by those who pretended to be His people as Constantine and his gang of the unbelieving ecclesiastic!

Before leaving this mortal world, Allah (Subhaanahu Wa Ta'aalaa) gave him chance to prepare assets for his Aakhirah (Hereafter) (i) his call to former fellows towards Tauheed i.e., Oneness of God (ii) his strong Biblical evidences of Prophethood of Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam).



# NATURE OF THE UNIVERSE

Sent by: Shaikh Abu Ahmed, Jeddah, Saudi Arabia

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ  
الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢١﴾

“Allah is the One who raised the heavens without pillars that you can see them. Then He positioned Himself on the Throne and subjugated the sun and the moon, each one of them running to an appointed time. He manages all matters, elaborating the signs, so that you may be sure of meeting your Lord.”

(Ar-Ra`d 13:2)

The last of the Abrahamic religions, following Judaism and Christianity, Islam considers the creation of the universe as ultimate proof of the existence of one Creator, Allah (Subhaanahu Wa Ta’aalaa).

According to the teachings of Islam, Allah (Subhaanahu Wa Ta’aalaa) is the one and only God, the absolute Creator of the universe, its

components and its laws. Allah (Subhaanahu Wa Ta’aalaa) is the beginning and the end of all things, and this is the foundation for Islam’s teachings.

The Quraan is the word of Allah (Subhaanahu Wa Ta’aalaa) as passed down to Muslims through the Prophet Sayyidina Muhammad (SallAllaaho ‘Alaihe WaSallam) and the existence of only one version of the Quraan (there are no dissimilarities between any two copies) attests to the reverence in which Muslims hold it. For Muslims, the Quraan, containing the word of Allah (Subhaanahu Wa Ta’aalaa), provides irrefutable proof of His existence. Along with the Quraan, nature provides another source for the proof of Allah (Subhaanahu Wa Ta’aalaa)’s existence. This intimate relationship between the Quraan and nature is shown in Quraan, which refers to signs of Allah (Subhaanahu Wa Ta’aalaa)’s exist in nature.

In Islam, the world as man knows it,

begins and ends with the Will / Command of Allah (Subhaanahu Wa Ta'aalaa). Unlike Christianity and Judaism, the creation process is not described in detail, but referred to as a starting point for Allah (Subhaanahu Wa Ta'aalaa)'s power. The creation story in Islam is described in the Quraan as the creation of the universe by Allah (Subhaanahu Wa Ta'aalaa)'s will with a single command:

كن  
"Be!"

Several Aayaat in the Quraan highlight Allah (Subhaanahu Wa Ta'aalaa)'s power of creation:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿١٧﴾

"(He is the) Originator of the heavens and the earth. When He decides a matter, He simply says to it: 'Be.', and it comes to be."

(Al-Baqarah 2:117)

And also:

كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾

".....That is how Allah creates what He wills. When He decides a matter, He simply says to it: 'Be', and it comes to be."

(Aale `Imraan 3:47)

In this manner, Allah (Subhaanahu Wa Ta'aalaa) created the heavens and the earth, the sun and the moon, and the rest of the universe. He created the plants and the animals, and placed them on Earth, and He decreed upon them the laws by which the natural order of all creation functions. In Islam, this in itself is considered conclusive proof of Allah (Subhaanahu Wa Ta'aalaa)'s existence. The laws placed by Allah (Subhaanahu Wa Ta'aalaa) take into account all natural phenomena and provide further proof for Allah (Subhaanahu Wa Ta'aalaa)'s greatness, which the Quraan describes in detail:

فَالنَّوْمُ وَالصَّبَاحُ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

"(He is) the One who causes the dawn to break. He has made the night for rest, and the sun and the moon for reckoning. This is a measure set by the All-Mighty, the All-Knowing."

(Al-An`aam 6:96)

Natural law, as decreed by Allah (Subhaanahu Wa Ta'aalaa), reflects and issues

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*Man is expected to discover Allah (Subhaanahu Wa Ta'aalaa)'s Will and to follow it, because discovering the truth, learning the truth, and believing in the truth are all possible.*

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(1) freedom of choice

(2) specialized knowledge or creative knowledge.

Freedom of choice allows man the ability to make the decision whether or not to worship Allah (Subhaanahu Wa Ta'aalaa) and follow His will. The universe, as described before, is governed by the laws decreed for it by Allah (Subhaanahu Wa Ta'aalaa), and has, therefore, been in submission to Allah (Subhaanahu Wa Ta'aalaa) since its creation. Man, however, was given the ability to think, rationalize, and argue even the presence of a creator, and then decide whether to submit to Him or not.

Creative knowledge was first displayed — according to the teachings of Islam — when, after the angels submitted in the Noble Court of the Lord Almighty, Allah (Subhaanahu Wa Ta'aalaa), as to why he intends to create man in the form of Adam, Allah (Subhaanahu Wa Ta'aalaa) asked the

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angels and Adam to name objects.

The angels were unable to bestow names upon things, whereas Adam could, giving him superiority over those that he had named and demonstrating his Creator's power.



As part of man's privilege, Islam, through the Quraan, invites man to discover the laws of nature and the ways in which the universe exists. There is no threat to Allah (Subhaanahu Wa Ta'aalaa)'s supremacy in this way, because if Allah (Subhaanahu Wa Ta'aalaa) Wills something to remain a mystery (such as Himself) then man has no possible way of discovering whatever Allah (Subhaanahu Wa Ta'aalaa) chooses to remain hidden. On the contrary, when man sees for himself the extent to which the universe has been meticulously planned and provided for, Allah (Subhaanahu Wa Ta'aalaa)'s infinite wisdom becomes apparent. Man is invited to question, discover, explore, and manipulate the world around him and use it for his benefit.

There are three types of learning encouraged in Islam, all of which will (or should) inevitably lead to acknowledgement and recognition of Allah (Subhaanahu Wa Ta'aalaa)'s power. These are:

(1) the discovery of nature, its laws, and how it can be used for the benefit of mankind

(2) the exploration of the history and the geography of the physical world and its peoples

(3) knowledge of oneself

This encouragement to learn and discover has led to a proliferation of Arab scholars in the various fields of knowledge. In Islamic approach, one must always seek knowledge, both within and without, as knowledge illuminates the path on which one must travel. Ignorance is an unfavorable state of being, as the process of acknowledging the existence and power of Allah (Subhaanahu Wa Ta'aalaa) is one of enlightenment through knowing. Nature exists for man to exploit for his own ends, while the end of man himself is nothing else but to serve Allah (Subhaanahu Wa Ta'aalaa), to be grateful to him, and to worship him alone. Islam suggests that nature was created

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by Allah (Subhaanahu Wa Ta'aalaa) specifically for mankind's use and so must be recognized and respected as a gift for which man must be grateful. It is said, among others, there are three reasons for creation:

(1) to serve as a collection of signs of the power and goodness of Allah (Subhaanahu Wa Ta'aalaa)

(2) to serve Allah (Subhaanahu Wa Ta'aalaa) and to be submissive to His Will

(3) for the use of humans  
Natural law in Islam is based on the laws Allah (Subhaanahu Wa Ta'aalaa) created for nature, which as mentioned earlier, reflected the laws of Allah (Subhaanahu

Wa Ta'aalaa)'s divine realm. Man is expected to discover Allah (Subhaanahu Wa Ta'aalaa)'s

Will and to follow it, because discovering the truth, learning the truth, and believing in the truth are all possible. Allah (Subhaanahu Wa Ta'aalaa) created the universe, bestowed human beings with a privileged position within it, and left the world to function under the laws He had decreed for it. Allah (Subhaanahu Wa Ta'aalaa) observes



how people treat the bounty He has given them, and the universe is allowed to exist, with little intervention, for a certain length of time. At the end of this time, following portents of the end of the world as we know it, mankind is brought in front of Allah (Subhaanahu Wa Ta'aalaa) for Judgment Day. Islam's eschatology places Allah (Subhaanahu Wa Ta'aalaa)'s role as mankind's judge as the progression from His role as mankind's Creator, and man will be punished or rewarded for his deeds in Allah (Subhaanahu Wa Ta'aalaa)'s universe. Islam is a natural religion, in that its teachings advocate the utilization of nature for man's benefit, along with the preservation of the universe that Allah (Subhaanahu Wa Ta'aalaa) has placed in mankind's safekeeping.

