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INCREASING SIZE OF RESPONSIBILITY

Continuing the important THOUGHT shared in the last issue of Al-Farooq, "The Real Concern", the non-believers as well as weak believers raising a less serious issue as the highest concern on increasing number of world population and unfortunately influencing perception of the Believers.

The Believers look towards their Lord for all the matters. He says:

﴿٥٨﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٩﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٦٠﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

"I did not create the Jinns and the human beings except for the purpose that they should worship Me. I do not want any sustenance from them, nor do I want them to feed Me. In fact, Allah is the All-Sustainer, Possessor of power, the Strong." (Adh-Daariyat 51: 56-58)

So, the prime concern for us, the human beings, has already been determined by the One who sent us in this world and to whom we all will return to face Him for accountability. Hunger due to food scarcity, thirst due to water insufficiency, diseases due to infections and pandemics, poverty due to poor economy, all have no match to the gravity of "accountability" in the Noble Court of Allah (Subhaanahu Wa Ta'aalaa). For Believers, this appearance before the Lord Almighty to justify his / her life in comparison to the Prophetic teachings, is the primary concern of all those believe in life of Aakhirah (Hereafter).

No doubt, the population is now, double the population of just 48 years ago. And 70 years ago, within a human lifetime, there were only 2.5 billion people. Obviously, the nature of complications and number of problems must have taken a toll. Yet, the issue of "Accountability in Aakhirah", is on the top. And will remain at top forever.

The other aspect of the population growth, hence, relates to enhanced size of accountability much more.

Among the Believers of all times, the Muslim Ummah (Nation) is assigned with a responsibility to call other nations towards the religion of Islam, to fulfill its additional duty as Last Ummah of Last and Final Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). Allah (Subhaanahu Wa Ta'aalaa) says:

﴿١١٠﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴿١١٠﴾

"You are the best 'Ummah' (nation) ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah." (Aale 'Imraan 3:110)

He further orders:

﴿١٢٥﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِغَ الَّذِي هِيَ أَحْسَنُ ﴿١٢٥﴾

"Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners." (An-Nahl 16:125)

As the population grew, the followers of different religion (masses to be invited to Islam) also increased accordingly. Pew Research Center is an American thinktank based in Washington, D.C. They claim to provide information on social issues, public opinion, and demographic trends in the world after conducting public opinion polling, demographic research, etc. Pew Research Center made following "Population Growth Projections, 2010–2050" based on 2010 baseline estimates:

Christianity (2.382 billion), Islam (1.907 billion), Secular / Non-religious / Agnostic / Atheist (1.193 billion), Hinduism (1.161 billion), Buddhism (506 million), Chinese traditional religion (394 million), Sikhism (26 million), Judaism (14.7 million), etc.

It simply means the size of responsibility of Muslim Ummah to call people towards Islam is also extending vastly. Accountability of this responsibility, thus, has increased in same manner.

Since all worldly concerns are limited to this life of average 70 years, persuading people to the fold of Islam -- the only way to eternal salvation -- is the issue of highest priority beside Self-Reformation.

May Allah (Subhaanahu Wa Ta'aalaa) give us Taufeeq to rightly prioritize the issues in our lives. Aameen!

Soorah Al-Faatihah

سُورَةُ الْفَاتِحَةِ

(The Opening)

MAKKAN SOORAH

Part-IV

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

As for الضَّالِّينَ (those who go astray), they are the people who, out of ignorance or lack of thought, go beyond the limits appointed by Allah (Subhaanahu Wa Ta'aalaa) and indulge in excess and exaggeration-in religious matters. This, for example, has generally been the error of the Christians who exceeded the limits in their reverence for a prophet and turned him into a god. On the one hand, there is the rebelliousness of the Jews who not only refused to listen to the prophets of Allah (Subhaanahu Wa Ta'aalaa) but went on to kill them; on the other hand, there is the excessive zeal of the Christians who deified a prophet. Thus, the essential meaning of the Aayah is that, in praying for the "Straight Path", we do not ask for the path of those who are the

slaves of their desires, perverse in thought and action, and deficient in performing their religious obligations, nor the path of those who are ignorant or unmindful or misled, and indulge in excess and exaggeration in religious matters, but wish for a path between these two extremes, which inclines neither towards excess nor towards deficiency, and which is as free of the promptings of desires as of doubts and confusions and of erroneous beliefs.

In short, the prayer for the "Straight Path" is the essence of the Soorah Al-Faatihah. Since knowing and following the "Straight Path" is the real knowledge and the real achievement in this mortal world, a mistake in picking it up right takes peoples and nations to ruins; otherwise, there are even non-Muslims who claim to be seeking God

and undertake stupendous labors to attain this end. The Holy Quraan has, therefore, defined the "Straight Path" so explicitly from a positive as well as eliminative point of view.

THE KEY TO THE STRAIGHT PATH

But, before we proceed, there is another problem to be considered, the answer to which would open the door to a new and more comprehensive understanding. It would seem that in order to define "the Straight Path" it should have been sufficient to call it "the Path of the Prophets" or "the Path of the Quraan", which should also have been more succinct and more explicit, for the whole of the Holy Quraan is really an explanation of the "Straight Path", and the teachings of the Holy Prophet (SallAllaaho 'Alaihe WaSallam), an elaboration. But, setting aside the succinct and explicit form of expression, the Holy Quraan has taken up two Aayaat of this short Soorah for defining and delimiting the "Straight Path" positively and negatively, and has thus indicated that if one wishes to follow the "Straight Path", one should seek such and such men "those on whom Allah (Subhaanahu Wa Ta'aalaa) has bestowed His grace....." and adopt their way. Here, the Holy Quraan does not ask us to follow the "Path of the Quraan", for a book alone is not sufficient for the grooming of man; nor does it ask us to follow "the Path of the prophet", for the Holy Prophet (SallAllaaho 'Alaihe WaSallam) was not to be in this world for ever, and no other prophet was to come after him. So, in enumerating those whose teaching and example can help us attain the "Straight Path", the Holy Quraan has, besides

the prophets, included those too, who will always be found living amongst us till the last day of the world -- namely, the Siddiqueen, the Shuhadaa, and the Saaliheen.

For the purpose of indicating the manner in which one can find the "Straight Path", the Holy Quraan has thus referred not to a book but to certain men. According to a Hadeeth, when the Holy Prophet (SallAllaaho 'Alaihe WaSallam) informed his Sahaabah (Companions) that, like earlier communities, his Ummah (Nation), too, would be divided into seventy or seventy-two sects, and that only one among them would be on the right path, they wanted to know as to which group it would be. The answer he gave also leads on to certain men of Allah, for he said:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

"That which follows my way and the way of my Sahaabah".

(At-Tirmizi)

All this comes to mean that written books or oral traditions alone cannot teach, train and discipline man; for this, one has to be with knowing men, and learning from them. In yet other words, the real teacher and groomer of man has to be another man; a book cannot take that place all by itself. How curtly this was pointed out by Akbar, the famous Urdu poet-humorist, who said:

کورس تو لفظ ہی سکھاتے ہیں
آدمی آدمی بناتے ہیں

This, in English, comes close to saying: "Courses teach words only. But, men train men." This truth holds good even for spheres of everyday life.

No one has ever become a doctor, or an



engineer, or even a cook or a tailor merely by reading a book. Similarly, studying the Holy Quraan and the Hadeeth on one's own cannot by itself be sufficient for the moral-spiritual education and training of a man; such a study must be carried on under the guidance of a specialist or a genuine 'Aalim (Scholar) before it can be useful. It is common observation that, [under the influence of the West, particularly that of Protestantism -- Translator] many people today, though otherwise educated, cherish the erroneous notion that one can acquire a masterly knowledge of the Holy Quraan and Hadeeth merely by reading a translation or at best a commentary. [The illusion has been encouraged by the modernistic or pseudo-modernistic interpretations of Islam – Translator] But the error of such an enterprise is self-evident. Had a book in itself been sufficient for the guidance of men, there was no need for the prophets to be sent. But, Allah (Subhaanahu Wa Ta'aalaa) in sending us His Book, has also sent His Prophet to serve as a teacher and guide. In defining the "Straight Path", too, He had also enumerated those of His servants who find special favor with Him -- all of which argues that, in trying to understand the "Book of Allah" and to act upon it, one cannot solely rely on one's own study and judgment, but must turn to someone who knows.

THE CONCLUSION

Two things are necessary for the physical and spiritual well-being and success of man – كتاب الله the "Book of Allah" which contains guidance for every sphere of human life, and رجال الله the "Men of Allah" who help in making this guidance effective. The way to profit from the "Men of Allah" is to assess them according to the well-known principles of the "Book of Allah". Those who do not conform to these principles should just not be regarded as "Men of Allah". But, when one has found "Men of Allah", in the real sense, one should seek their guidance in order to understand the meaning of the "Book of Allah" and act upon it.

WHY THE SCHISM?

As to the sectarian differences on this point, we may remark that there are two kinds of deviations in this respect. Some people elected to follow the "Book of Allah" alone, ignored the "Men of Allah" totally and gave no value to their teachings and explanations. Conversely, others adopted the "Men of Allah" as the only criterion of truth and became indifferent to the "Book of Allah". Both these ways lead to fatal error.

INJUNCTIONS AND RELATED CONSIDERATIONS

To recapitulate, the Soorah Al-Faatihah

begins with the praise of Allah (Subhaanahu Wa Ta'aalaa). Then comes an affirmation on the part of man that he worships Allah (Subhaanahu Wa Ta'aalaa) alone, and turns to him alone in the hour of need. That is, so to say, the oath of allegiance man offers to his Lord and Master. Finally, there is a prayer which covers all possible human needs and goals. Beside these, there are some related secondary considerations also which arise from the Soorah. These are as



follows:

THE PROPER WAY OF PRAYING TO ALLAH (SUBHAANAHU WA TA'AALAA)

Through this particular mode of expression and through its structure, the Soorah teaches man how to pray and how to make a request to Allah (Subhaanahu Wa Ta'aalaa). The proper method is that one should begin by fulfilling one's obligation to praise Allah (Subhaanahu Wa Ta'aalaa). Then, one should offer the pledge of complete allegiance to Allah (Subhaanahu Wa Ta'aalaa) to the effect that one does not regard anyone except Allah (Subhaanahu Wa Ta'aalaa) as being worthy of adoration and worship, nor does one look upon anyone except Allah (Subhaanahu Wa Ta'aalaa) as having the real power to give help in one's distress or need. Finally, one should pray for what one wishes to have. And there is every hope that a prayer made in this manner will be granted (See



Ahkam al-Jassas). The Soorah also suggests that, in praying to Allah (Subhaanahu Wa Ta'aalaa), one should pray for something so comprehensive that it includes in essence all possible human goals, for example, pray for being guided in the "Straight Path", because if one can and does follow the "Straight Path" in everything that concerns this world or the other, one's material life or spiritual, one need not be afraid of stumbling or of being hurt.

PRAISING ALLAH (SUBHAANAHU WA TA'AALAA) IS MAN'S NATURAL DEMAND

The first Aayah of the Soorah teaches man to praise Allah (Subhaanahu Wa Ta'aalaa). We praise someone either for a quality inherent in him or for a favor received from him. But the Aayah mentions neither. The implication is that the blessings of Allah (Subhaanahu Wa Ta'aalaa) are limitless. The Holy Quraan says:

وَإِنْ نَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَ ﴿١٨﴾

"If you count the bounties of Allah, you cannot count them all.

(Ibrahim 14:34 and An-Nahl 16:18)

Leaving aside other things, if man only considers his own being, he would find that it is a microcosm -- in itself which contains in analogical form everything contained in the macrocosm, his body offers a parallel to the earth, the hair on it to the vegetation, his bones to the hills, his veins

flowing with blood to the springs underground.

[It may not be out of place to remark that this analogical view of man's relationship with the universe has been an essential feature of all traditional cosmologies. The Copernican cosmology, whatever its merits may otherwise be, has tended to dissolve this vision of things, leaving man, at least in the West, to grow more and more alienated from the universe -- till we have arrived at the viewers of the American television who are reported to have been more interested in a ball game than in man's first landing on the moon -- Translator]

Man, again, is composed of two parts, spirit and body, of which the spirit is obviously superior in value, while the body is subservient to it. In this inferior part alone, there are thousands of anatomical and biological wonders. There are supposed to be more than three hundred joints, but Allah (Subhaanahu Wa Ta'aalaa) has made each of them so strong that during the sixty or seventy years of an average man's life, they are in perpetual motion and yet do not need repairs normally. Of this Allah (Subhaanahu Wa Ta'aalaa) himself has reminder us:

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ﴿٢٨﴾

"We have created them and have made their joints strong."

(Al-Insaan 76:28)

Or, take the example of the eye. One may spend a life-time and yet not fully know the

manifestations of divine wisdom present in it. Or, take a single movement of the eye, and see how many blessings of Allah (Subhaanahu Wa Ta'aalaa) are involved in its functioning. Before the eye can see, internally it requires physical energy which in its turn is provided by food, air, water, etc. And externally it requires the light of the sun which in its turn depends on a thousand other factors. That is to say, all the forces of the universe join together to make it possible for the eye to see even once. Now, try to calculate how many times does the eye see in a day, in a year, in a man's life-time. Similarly, the functions of the ears, the tongue, the hands and the feet, each brings into action the forces of the whole universe.

This is a kind of blessing which is equally available to every living man, be he a king or a beggar. In fact, all the greatest blessings of Allah (Subhaanahu Wa Ta'aalaa) are the common property of every living creature -- for example, air, water, light, the sun, the moon, the stars, in fact, everything that exists in the heavens and the earth, or between them, offers its benefits to all without distinction.

Then there are special blessings which divine wisdom has chosen to distribute unequally among men, some getting more and others less. This category includes wealth, honor, health, peace, knowledge and other acquisitions. Although the general blessings are obviously much more important and essential for human life than the special blessings, yet man in his naivete takes them for granted and never realizes what great gifts they are in spite of being common.

Now, human nature itself requires that in recognition of the innumerable blessings that keep descending on him at every moment of his life, man should, as far as he can, praise and continue to praise his Benefactor. It is to indicate this basic need of human nature that the Holy Quraan employs the word: الحمد "Al-Hamd" (Praise) as the first word of the very first Soorah. Thus, the praise of Allah (Subhaanahu Wa Ta'aalaa) has been accorded a very high rank among the acts of worship. The Holy Prophet has said that when, on receiving some kind of a blessing from Allah (Subhaanahu Wa Ta'aalaa), His servant says الحمد لله "Al-Hamdolillaah" (Praise belongs to Allah), it is like giving something better in return for what he has taken (Qurtubi, from Ibne Maajah, as narrated by Sayyedina Anas). According

to another Hadeeth if a man, on receiving all possible blessings of the world, says: الحمد لله "Al-Hamdolillaah" (Praise belongs to Allah), his act is superior to all those blessings. Commenting on this Hadeeth and citing certain Ulamaa (Scholars), al-Qurtubi says, the ability to repeat the phrase الحمد لله "Al-Hamdolillaah" with one's tongue is in itself a blessing of Allah (Subhaanahu Wa Ta'aalaa). According to another authentic Hadeeth, saying this phrase fills half the scale



on the side of good deeds in the ميزان "Meezaan" (Balance). As to what praising Allah (Subhaanahu Wa Ta'aalaa) should actually mean, Shaqeeq ibne Ibrahim explains that when one receives some gift from Allah (Subhaanahu Wa Ta'aalaa), one should first of all recognize the Benefactor, then be content with what He has given, and finally never disobey Him as long as one has some strength left in the body, which again is a gift from Allah. (See Qurtubi)

The second element in the phrase is لله "Lillaah", which is composed of the preposition ل "Laam" (Arabic equivalent of the letter "L") and the noun الله "Allah". This preposition means "for" and is used for particularization, showing the exclusive possession of a thing or quality. So, the phrase implies that not only is it the duty of man to praise Allah (Subhaanahu Wa Ta'aalaa), but in reality, all praise belongs exclusively to Him, and no one else in the universe is worthy of it. At the same time, and by way of a further blessing, Allah (Subhaanahu Wa Ta'aalaa) has, for the purpose of teaching man how to behave with his fellow beings, commanded him to thank those too through whom the gifts of Allah (Subhaanahu Wa Ta'aalaa) come to him, for one who does not see the need of thanking his human benefactor would not thank Allah (Subhaanahu Wa Ta'aalaa), too.

(To be Continued)



TENETS OF ISLAM

ORDER AND GRADATION IN PREACHING

HE CANNOT ATTAIN SALVATION

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

(6/6)

وعن طلحة بن عبيد الله، رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم، من أهل نجد، ثائر الرأس نسمع دوي صوته، ولا نفقه ما يقول، حتى دنا من رسول الله صلى الله عليه وسلم فإذا هو يسأل عن الإسلام، فقال الرسول صلى الله عليه وسلم: «خمس صلوات في اليوم والليلة» قال: هل علي غيرها؟ قال: «لا، إلا أن تطوع» فقال رسول الله صلى الله عليه وسلم: «وصيام شهر رمضان» قال هل علي غيره؟ قال: «لا إلا أن تطوع» قال: وذكر له رسول الله صلى الله عليه وسلم، الزكاة فقال: هل علي غيرها؟ قال: «لا، إلا أن تطوع» فأدبر الرجل وهو يقول: والله لا أزيد على هذا ولا أنقص منه، فقال رسول الله صلى الله عليه وسلم: «أفلح إن صدق».

It is reported by Sayyidina Talhah bin 'Ubaidullah that a man from Najd with untidy hair came towards Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) (saying something). They could hear his voice but could not make out what he said (because his voice was not clear or that a distance separated them from him), till he was close to the Prophet (SallAllaaho 'Alaihe WaSallam). He asked about Islam (the primary injunctions of Islam that are obligatory for me and every Muslim to follow). The Prophet

(SallAllaaho 'Alaihe WaSallam) said:

خمس صلوات في اليوم والليلة
"The five times Salaah in day and night (that are Fardh i.e., Obligatory, and are the first duty in Islam)."

He said:

هل علي غيرها؟
"Is any other (Salaah Fardh) on me besides these?"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

لا، إلا أن تطوع
"No, (only these five Salaah are Fardh) but you can at your own offer more (than these five Salaah and get more reward)."

The Prophet (SallAllaaho 'Alaihe WaSallam) then said:

وصيام شهر رمضان
"And, (once a year) Sawm (Fasting is prescribed for a month) in Ramadhaan (this being the second duty in Islam)."

He asked:

هل على غيره؟

“Is any other (Sawm necessary) for me besides (Ramadhaan)?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

لا إلا أن تطوع

“No (only the Sawm of Ramadhaan are Fardh) but you are allowed to observe more (optional Sawm at your will, receiving more nearness to Allah).”

The narrator goes on to say that the Prophet (SallAllaaho ‘Alaihe WaSallam) then mentioned to him the Fardh of Zakaah and he asked the same question:

هل على غيرها؟

“Is anything (Obligatory) on me to pay besides this (i.e., Zakaah)?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

“He has triumphed, if he is truthful.”

(Bukhari and Muslim)

COMMENTARY

Hajj, the last tenet of Islam, is not mentioned in this Hadeeth, too. Perhaps, this happened before Hajj was prescribed in 8th or 9th Hijrah.

It could also be that the narrator chose brevity and omitted to mention those things although the Prophet (SallAllaaho ‘Alaihe WaSallam) may have mentioned them. This is a possibility because a version of this Hadeeth in Bukhari has these words too: (So, he informed him of the duties in Islam).”

ORDER AND GRADATION IN THE PREACHING OF THE PRINCIPAL TENETS

(7/7)

عن ابن عباس رضي الله عنهما قال: «قال رسول الله صلى الله عليه وسلم لمعاذ بن جبل حين بعثه إلى اليمن: إنك ستأتي قوما من أهل الكتاب، فإذا جئتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله وأن



لا، إلا أن تطوع

“No (only Zakaah is Fardh) but you are allowed to give more (optional Sadaqah at your will and earn more reward).”

The narrator Talhah bin Ubaidullah said that the man returned after that saying:

والله لا أزيد على هذا ولا أنقص منه

“By Allah! (Whatever the Messenger of Allah has said to me) I will not add to or deduct from it.”

The Messenger of Allah (heard him and) said:

أفصح إن صدق

محمدًا رسول الله، فإن هم طاعوا لك بذلك، فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة، فإن هم طاعوا لك بذلك، فأخبرهم أن الله قد فرض عليكم صدقة، تؤخذ من أغنيائهم، فترد على فقراءهم، فإن هم طاعوا لك بذلك، فأياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينه وبين الله حجاب.

It is related by Sayyedina ‘Abdullah bin Abbas that when Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) sent Sayyedina Mu’aaz bin Jabal as the Governor of Yemen he told him (at the time of farewell):

إنك ستأتي قوما من أهل الكتاب، فإذا جئتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله، فإن هم طاعوا لك بذلك،

فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة، فإن هم طاعوا لك بذلك، فأخبرهم أن الله قد فرض عليكم صدقة، تؤخذ من أغنيائهم، فترد على فقرائهم، فإن هم طاعوا لك بذلك، فإياك وكرام أموالهم، واتق دعوة المظلوم، فإنه ليس بينه وبين الله حجاب

“You are going to a people who are Ahl-Kitaab (i.e., profess a religion revealed and contained in the Scripture). So, when you reach them invite them to the truth that no one is worthy of worship save Allah, and Muhammad is His Messenger. If they accept and affirm it, tell them that Allah has enjoined five Salaah upon them during the day and night. If they also accept it, tell them that, in addition to it, Allah has enjoined Zakaah upon them which will be taken from the well-to-do of the community and distributed to their poor and needy. If they agree to it as well, desist from laying your hands on the best of their wealth (while realizing Zakaah from them] and fear the cry of the oppressed for there is no curtain between him and Allah.”

(Bukhari and Muslim)

COMMENTARY

According to Imam Bukhari and some other scholars the Prophet (SallAllaaho ‘Alaihe WaSallam) had appointed Sayyedina Mu’az as the Governor of Yemen in 10 A.H., but according to most biographers and writers of Maghaazi in 9th Hijrah. And while bidding him farewell, he gave him these instructions regarding the preaching of Islam to its people. This has led some people to raise the question about this Hadeeth, too, that in it the Prophet (SallAllaaho ‘Alaihe WaSallam) has mentioned only Salaah and Zakaah though Sawm and the Hajj had also been prescribed to the Muslims as a religious duty by that time. Various commentators have explained it in various ways but in our views, the aim of the Prophet (SallAllaaho ‘Alaihe WaSallam) in giving directions to Sayyedina Mu’az was not to describe all the commands and obligations that became binding on a person when he embraced Islam but simply to indicate to him the sequence which should be followed in the preaching and propagation of Faith. All the tenets and requirements of Islam and laws and injunctions of the Shari’ah need not be placed at once before the people for, in that case, it may be hard for them to accept the Faith willingly. On the other hand, first of all, the creed of Divine Unity and mission of the Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) should be presented to them, and when they have accepted it, they should be

told that Allah (Subhaanahu Wa Ta’aalaa), who is the Lord Sovereign and the One and Only Creator of whole universe, has also enjoined five daily Salaah upon His bondsmen, and when they have accepted it as well, they should be told that Allah (Subhaanahu Wa Ta’aalaa) has prescribed Zakaah on their wealth which will be realized from the rich and given away to the poor of the community.

Be that as it may, the object of the Prophet (SallAllaaho ‘Alaihe WaSallam) was to expound the wise and more sensible principle of graduality, in the preaching of Faith, or else, the essential limits and laws of Islam were already known to Sayyedina Mu’az and it was not necessary to describe all of them to him on that occasion.

Besides, Salaah and Zakaah are, undoubtedly, the two most important tenets of Islam and the greatest stress has been laid on them in the Quraan partly for the fact that when anyone begins to carry them out habitually, it becomes easy for him to observe the other duties as well. In the disciplining of the self, also, the two duties play a vital role. Perhaps, it is for this reason that Salaah and Zakaah are, at many places, mentioned side by side in the Quraan and the Sunnah.

For example, it is stated in Soorah al-Bayyinah:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيَتَوَاتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

“While they were not ordered but to worship Allah, making their submission exclusive for him with no deviation, and to establish Salaah and pay Zakaah and that is the way of the straight religion.”

(Al-Bayyinah 98:5)

And it is stated in Soorah At-Taubah:

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴿١١﴾

“Then, if they repent and establish Salaah and pay Zakaah, they are your brothers in faith.”

(At-Taubah 9:11)

And there is the Hadeeth narrated by Sayyidina Abdullah ibn ‘Umar which we will see later:

مَسَّ رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيَتَوَاتُوا الزَّكَاةَ، وَأُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ بِحَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“I am commanded to fight people till they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah and they establish Salaah and pay Zakaah.”

(Bukhari & Muslim)

Thus, these selection from Quraan and Hadeeth give an aspect of mentioning Salaah and Zakaah only. But Allah (Subhaanahu Wa Ta’aalaa)



knows best.

The Prophet (SallAllaaho 'Alaihe WaSallam) after giving the directions to Sayyidina Mu'aaz advised him that when the time for the collection of Zakaah came he should refrain from picking out the best of the assessee's wealth (like agricultural produce and cattle) and take only those of the average standard.

Lastly, the sacred Prophet (SallAllaaho 'Alaihe WaSallam) told him to guard against the imprecation of the wronged one (i.e., avoid being cruel and unjust to the people to whom he was being sent as the Governor) for there was no barrier between the cry of the aggrieved and the Almighty Creator.

In Musnad Ahmad, the Prophet (SallAllaaho 'Alaihe WaSallam), also, is reported to have said, on the authority of Sayyidina Abu Hurairah:

دعوة المظلوم مستجابة، وإن كان فاجراً ففجوره على نفسه
 "the malediction of the oppressed is accepted in any case. If he happens to be an evildoer, the punishment for the evil-doing is on his person (i.e., the supplication of the oppressed against the oppressor is granted in spite of his sinfulness and immorality)."

(Fath-ul-Bari and 'Umdat-ul-Qaari)

Likewise, in Musnad Ahmad, again, it is stated, on the authority of Sayyidina Anas that the Prophet (SallAllaaho 'Alaihe WaSallam) once said:

دعوة المظلوم مستجابة وإن كان كافراً ليس دونه حجاب

"The malediction of the wronged one is granted even though he is an infidel. There is no obstruction in its path." ('Umdat-ul-Qaari)

From the above Hadeeth, we also learn that the recognition of the mission of the Prophet (SallAllaaho 'Alaihe WaSallam) and the observance of Shari'ah he brought, is essential for the earlier Prophets and believers in the Scriptures belonging to the previous periods. To profess their former faith is now not enough for deliverance. The so-called educated Muslims of our time who hold that religious communities like the Jews and Christians can attain the good pleasure of Allah (Subhaanahu Wa Ta'aalaa) and salvation by adhering to their ancient ways of Law and it is not binding on them to follow the Islamic Shari'ah are either ignorant of Faith and its fundamental principles or mere hypocrites.

HE CANNOT ATTAIN SALVATION WHO DOES NOT BELIEVE IN THE MESSENGER OF ALLAH AND PROFESS THE RELIGION BROUGHT BY HIM

(8/8)
 وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي فِي يَدَيْهِ لَا يَسْمَعُ بِي إِحْدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أَرْسَلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.»

Sayyedina Abu Hurairah has related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"By Him in Whose Hand is the life of

Muhammad! A Jew or a Christian of the present Ummah (i.e., belonging to the present age) who hears about me (i.e., the call of my Prophethood reaches him) and, yet, dies without affirming faith in the religion brought by me will, surely, be among the dwellers of Hell.”(Muslim)

COMMENTARY

The reference to the Jew and Christian in the above Hadeeth is only by way of an illustration. What it aims at emphasizing is that when confirmed people of the Scripture, like Jews and Christians, cannot achieve deliverance

اللَّهُ ﷻ: من سمع بي من يهودي أو نصراني ثم لم يتبعني فهو في النار. (أخرجه الدار قطني في الأفراد)

It is related by Sayyedina ‘Abdullah ibne Mas’ud that a person came to Prophet (SallAllaaho ‘Alaihe WaSallam) and said: “O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! There is a Christian who acts according to the Bible, and, in the same way, there is a Jew who obeys the commandments of the Torah and also believes in Allah and His Messenger, but does not profess your Faith nor accepts your Shari’ah -- tell us,



without acknowledging the Prophethood of Muhammad (SallAllaaho ‘Alaihe WaSallam) and accepting the Islamic Shari’ah as their way of life, one can imagine what the end of other infidels and polytheists is going to be.

This Hadeeth clearly implies that in the current era of the Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) -- which began with his raising up as the Messenger of Allah and shall endure till the Last Day -- anyone to whom the call of his Prophethood reaches but he does not believe in him nor accept the religion revealed through him as his own and dies in that state, will go to Hell, be he a Jew or a Christian, i.e., the follower of an earlier Prophet and his Book and way of Law .

In a nutshell, with the raising up of the Last of the Prophets (SallAllaaho ‘Alaihe WaSallam), salvation is not possible without affirmation of faith in him and acceptance of his Shari’ah. Whoever may not have received the knowledge of his mission or heard the call of Islam is, of course, free from guilt. It is a fundamental principle of Islam and any doubt or misgiving in respect of it can only be due to lack of appreciation of the true significance of the mission of the sacred Prophet (SallAllaaho ‘Alaihe WaSallam).

(9/9)

عن عبد الله بن مسعود رضي الله عن قال: جاء رجل إلى النبي ﷺ فقال: يا رسول الله! إرأيت رجلا من النصارى متمسكا بالإنجيل ورجلا من اليهود متمسكا بالتوراة يؤمن بالله ورسوله ثم لم يتبعك؟ قال رسول

then, what is the verdict about them.” The Prophet (SallAllaaho ‘Alaihe WaSallam) replied: “The Jew or Christian who received the knowledge of what I tell (i.e., my call reached him] and yet he did not become my follower is sure to go to Hell.”

(Daraqutni)

This Hadeeth is narrated by Maulana Badr ‘Aalam in Tarjumaan-us-Sunnah, V:2 and I have reproduced it from there.

COMMENTARY

The above Hadeeth is even more explicit than the preceding one. It distinctly tells us that even though a Jew or a Christian believes in Allah (Subhaanahu Wa Ta’aalaa) and His Messengers (SallAllaaho ‘Alaihe WaSallam), i.e., acknowledges the Oneness of God and the mission of the Messenger (SallAllaaho ‘Alaihe WaSallam), but follows the Torah or the Bible in place of Shari’ah brought by the Holy Prophet (SallAllaaho ‘Alaihe WaSallam), and regards it as sufficient for his salvation, he will not attain deliverance. The same truth has been propounded in the Quraan in these words:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١)

“Say (O Prophet!): ‘If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very- Merciful.’” (Aal-e-‘Imraan 3:31)





SOME OF THE PROPHET'S MANNERS & CHARACTERISTICS

Part II

Sent by: Brother Syed Abdullah Madni

12. GOOD APPEARANCE

The Sahaabah knew the Prophet (SallAllaaho 'Alaihe WaSallam) to be the most beautiful of people. Sayyedina Baraa bin 'Aazib said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ؛ لَهُ شَعْرٌ يَبْلُغُ شِخْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حِلَّةٍ حُمْرَاءَ، لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ

"The Prophet (SallAllaaho 'Alaihe WaSallam) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome than him."

(Bukhari)

13. ASCETICISM IN WORLDLY AFFAIRS

There are many examples in the Prophet (SallAllaaho 'Alaihe WaSallam)'s life which prove that he had no concern for the pleasures of this life. Sayyedina 'Abdullah bin Mas'ood said that the Prophet (SallAllaaho 'Alaihe WaSallam) lay down on a reed mat, and it left marks on his skin. So, he said:

بِأَيِّ وَأُمِّي يَا رَسُولَ اللَّهِ لَوْ كُنْتُ أَذْنَتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَقِيكَ مِنْهُ

"May my father and mother be ransomed

for you, O Messenger of Allah! If you had told us we would have provided you with something that would save you this trouble."

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said: مَا أَنَا وَالدُّنْيَا إِلَّا أَنَا وَالدُّنْيَا كَرَائِبٍ اسْتَضَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

"What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it."

(Ibne Maajah)

The brother of Sayyedatina Juwairiyah, the Mother of believers, Sayyedina 'Amr bin al-Haarith said:

مَا تَرَكَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عِنْدَ مَوْتِهِ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا، وَلَا أَمَةً، وَلَا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا، وَسِلَاحَهُ، وَأَرْضًا جَعَلَهَا لِبْنِ السَّبِيلِ صَدَقَةً

"(When he died) Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers."

(Bukhari)



14. ALTRUISM

The Prophet (SallAllaaho 'Alaihe WaSallam) had more care for those around him than for his own self.

Sayyedina Sahl bin Sa'd said that a woman brought a Burdah (Sheet) to the Prophet (SallAllaaho 'Alaihe WaSallam). Sayyedina Sahl asked the people:

أَتَدْرُونَ مَا الْبُرْدَةُ

"Do you know what is a Burdah?"

The people replied:

هِيَ شِمْلَةٌ

"It is a 'Shamlah'"

Sayyedina Sahl said

هِيَ شِمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا

"It is a sheet with a fringe (piece of woven cloth, similar to a shawl)."

That woman said:

يَا رَسُولَ اللَّهِ أَكْسُوكَ هَذِهِ

"O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)! I have brought it so that you may wear it."

So, the Prophet (SallAllaaho 'Alaihe WaSallam) took it because he was in need of it and wore it.

A man among his Sahaabah, seeing him wearing it, said:

يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذِهِ فَأَكْسِنِيهَا

"O Allah's Apostle! Please give it to me to wear."

The Prophet (ﷺ) said:

نَعَمْ

"Yes."

The Prophet (SallAllaaho 'Alaihe WaSallam) gave him that sheet.

When the Prophet (SallAllaaho 'Alaihe WaSallam) left, the man was blamed by his companions who said:

مَا أَحْسِنْتَ حِينَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَهَا مُتَحَاجًّا إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا، وَقَدْ عَرَفْتَ أَنَّهُ لَا يَسْأَلُ شَيْئًا فِيمَنْعُهُ

"It was not nice on your part to ask the Prophet (SallAllaaho 'Alaihe WaSallam) for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for."

That man said:

رَجَوْتُ بَرَكَتَهَا حِينَ لَبَسَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلِّي أَكْفَنُ فِيهَا

"I just wanted to have its blessings as the Prophet (SallAllaaho 'Alaihe WaSallam) had put it on, so I hoped that I might be shrouded in it."

15. STRONG FAITH AND DEPENDENCE ON ALLAH (SUBHAANAHU WA TA'AALAA)

Although the Prophet (SallAllaaho 'Alaihe WaSallam) and his Sahaabah faced severe trials from the disbelievers, he always reminded them that the end was for the believers, and that the Will



17. SIMPLIFICATION AND EASE

The Prophet (SallAllaaho 'Alaihe WaSallam) always sought to make things easy for people. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إني لأقوم إلى الصلاة، وأريد أن أطول فيها، فأسمع بكاء الصبي، فأجوز في صلاتي كراهية أن أشق على أمه
 "I stand up to lead Salaah with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salaah lest I should make it burdensome for his mother."

(Bukhari)

of Allah (Subhaanahu Wa Ta'aalaa) will come to pass. When Sayyedina Abu Bakr and the Prophet (SallAllaaho 'Alaihe WaSallam) hid in a cave after they had left their homes for Hijrah to Madinah al Munawwarah, the disbelievers of Makkah al Mukarramah had sent people in search of them. They came so close to the cave that Sayyedina Abu Bakr could see their feet. Sayyedina Abu Bakr said to the Prophet (SallAllaaho 'Alaihe WaSallam):

لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا

"If anyone of them looks down at his feet he would see us!"

The Messenger (SallAllaaho 'Alaihe WaSallam) said:

مَا ظَنَنْتُكَ يَا أَبَا بَكْرٍ بَاتْنَيْنِ اللَّهِ تَاللَّهِمَا

"He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

(Bukhari)

16. KINDNESS AND COMPASSION

The Prophet (SallAllaaho 'Alaihe WaSallam) was the kindest of people, and this was also apparent in his treatment of infants. It is reported by Sayyedina Abu Qataadah:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصِلِي وَهُوَ حَامِلٌ إِمَامَةَ بِنْتِ زَيْنَبِ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا

"Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) performed Salaah while he was carrying (an infant granddaughter named) Umaamah, daughter of (his daughter) Zainab. When he prostrated (in Sajdah), he put her on the ground, and when he stood up, he would carry her again."

(Abu Daawood)

18. FEARING ALLAH (SUBHAANAHU WA TA'AALAA), BEING MINDFUL TO NOT TRESPASS HIS LIMITS

The Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ الثَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي ثُمَّ أَرْفَعُهَا لِأَكْلِهَا ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَالْقِيَهَا

"Sometimes, when I return to my family, I would find a datefruit on the bed. I would pick it up to eat it; but I would fear that it was from the charity, and thus, throw it away." (Muslim)

19. SPENDING GENEROUSLY

Sayyedina Anas bin Maalik said Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was never asked for something when a person accepted Islam, except that he granted that person what he asked. Once a man came to the Prophet (SallAllaaho 'Alaihe WaSallam) and he gave him a herd of sheep that was grazing between two mountains. The man returned to his people and said:

يَا قَوْمِ اسْلَمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ

"O my people! Accept Islam. Muhammad gives out generously like one who does not fear poverty."

(Muslim)

Sayyedina Ibne 'Abbas said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ جَبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ فَلِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَلْقَاهُ جَبْرِيلُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

"Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was the most generous of the menkind; and he was the most generous during the month of Ramadhaan

when Jibril visited him every night and recited the Quraan to him. During this period, the generosity of Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) waxed faster than the rain bearing wind."



(Bukhari and Muslim)

Sayyedina Abu Zarr said that he was walking with the Prophet (SallAllaaho 'Alaihe WaSallam) in the Harrah (region) of Madinah and they looked towards the mount of Uhud. The Prophet (SallAllaaho 'Alaihe WaSallam) said to me:

يَا أَبَا ذَرٍّ

"O Abu Zarr!"

He said:

لَبَّيْكَ يَا رَسُولَ اللَّهِ

"Here I am O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)!"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

مَا أُجِبُّ إِيَّيَّ إِجْدًا ذَاكَ عِنْدِي ذَهَبٌ أَمْسَى ثَلَاثَةَ عِنْدِي مِنْهُ دِينَارٌ إِلَّا دِينَارًا أَرْضِدُهُ لَدِينٍ

"I would not be pleased to have an amount of gold equal to (the weight of) Mount Uhud, until no Dinar left with me within three nights, but one Dinar which I would keep to pay debt.

(Bukhari)

Sayyedina Jabir bin 'Abdullah said:

'The Prophet (SallAllaaho 'Alaihe WaSallam) did not refuse to give anything which he had to someone if he asked for it.' (Bukhari #5687)

20. Cooperation

The Prophet (SallAllaaho 'Alaihe WaSallam) was not a king who commanded his followers to carry out his orders. Rather he always carried out his own affairs and helped others in collective duties. Sayyedatina 'Ayesah was once asked about how the Prophet (SallAllaaho 'Alaihe WaSallam) behaved with his family. She said:

كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ.

"He used to work for his family, and when he heard the Azaan (call for the prayer), he would go out."

Sayyedina Al-Baraa bin 'Aazib said:

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ وَهُوَ يَنْقُلُ التُّرَابَ حَتَّى وَارَى التُّرَابَ شَعْرَ صَدْرِهِ

"I saw Allah (Subhaanahu Wa Ta'aalaa)'s

Messenger (SallAllaaho 'Alaihe WaSallam) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust."

(Bukhari)

21. TRUTHFULNESS

Sayyedatina 'Ayesah said:

مَا كَانَ خَلْقٌ أَبْغَضَ إِلَيَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكُذْبِ وَلَقَدْ كَانَ الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْكَذِبِ فَأَيَّرَالُ فِي نَفْسِهِ حَتَّى يَعْلَمُ أَنَّهُ قَدْ أَحْدَثَ مِنْهَا تَوْبَةً

"There was no behavior more hated to Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) than lying. A man would lie in narrating something in the presence of the Prophet, and he would not be content until he knew that he had repented."

(At-Tirmizi)

Even his enemies attested to his truthfulness. Abu Jahl, who was one of the harshest enemies of Islam, is reported in Tafseer Ibne Katheer with reference to Tafseer Ibne Jareer that he admits the truthfulness of the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam).

It mentions: On the occasion of the Battle of Badr, Akhnas bin Shuraiq asked Abu Jahl, when they were alone, to confide whether he considered Muhammad (SallAllaaho 'Alaihe WaSallam) to be truthful or not. He replied:

"By God! Muhammad is a veracious person. He has never lied in all his life. But if every honorable office-liwa' (standard-bearing in war), Siquayah (provision of water to the pilgrims), Hijaabah (guardianship of the Ka'bah) and Nubuwwah (prophethood) -- were to fall to the share of the decedents of Qusayy, what would be left for the rest of the Quraish?"

(Ibne Katheer, vol.3, pp.17-18-Ed.)

This is mentioned under the following Aayah of Quraan:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ

الظَّالِمِينَ بَيَّأْتِ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾

"Indeed, We know that what they say makes you sad, because it is not you whom they reject, but the transgressors actually deny the signs of Allah." (Al-An'aam 6:33)

(To be Continued)



THE PLEASURES OF JANNAH

PART-II Final

Sent by: Brother Abu Hurairah Ibrahim

THE ETERNALNESS OF THE AAKHIRAH

The Pleasures of this world are transient whilst the joys of the Aakhirah are lasting and eternal. In this life when a person enjoys something, it is only a short while before they get bored with it and proceed to search for something they feel is better, or they may not feel a need for it altogether. As for the delights of Jannah, a person will never feel bored with anything, but rather, its goodness will increase each time they indulge in it.

Also, the life of this world is very short. Humans only live on this earth for a short while, and very few people reach the age of seventy.

قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى ﴿٧٧﴾

“Say: ‘The enjoyment of the world is but a little, and the Aakhirah (Hereafter) is far better for the one who fears Allah.’”

(An-Nisaa 4:77)

As for Jannah, people will live forever. Allah (Subhaanahu Wa Ta’aalaa) says:

أَكُلُهَا دَائِمًا وَظِلُّهَا ﴿٣٥﴾

“its food is everlasting and (so is) its shade.”

(Ar-Ra’d 13:35)

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴿١٦﴾

“What is with you shall perish and what is with Allah shall last.”

(An-Nahl 16:96)

إِنَّ هَذَا لَرِزْقُنَا مَا لَمْ يَنْفَدِ ﴿٥٤﴾

“Surely, that is provision provided by Us, to which there is no end.”

(Saad 38:54)

SUPERIOR DELIGHTS

The delights of the people of Jannah, such as their clothing, food, drink, jewelry and palaces, will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Jannah is better than this world and all that is in it. The Prophet Muhammad (SallAllaahu ‘Alaihe WaSallam) said:

وَلَيْتَابِ قَوْسٍ أَحَدٌ كَمَنْ الْجَنَّةِ أَوْ مَوْضِعِ قِيدٍ - يَعْنِي سَوْطَهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

“A place in Jannah as small as the bow or

lash of one of you is better than all the world and whatever is in it.” (Bukhari)

FREE FROM ALL IMPURITIES

Jannah is free from all the impurities of this world. Eating and drinking in this life results in the need for excretion and its associated unpleasant odors. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Jannah is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Jannah, as described by its Creator, is:

بَيْضَاءَ لَذَّةٍ لِلشَّرْبِ بَيْنَ (٤٦) لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ

(٤٧)

“(that will be) white (and) delicious for those who drink. There will be no headache therein, nor will they be intoxicated with it.”

(Saaffaat 37:46-47)

The water of Jannah does not become brackish, and its milk never changes in flavor:

فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ (١٥)

“In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad”

“...rivers of water incorruptible; rivers of milk of which the taste never changes...”

(Muhammad 47:15)

The women of Jannah are pure and free from menstruation, postnatal bleeding and all the other impurities suffered by women in this world, and all are free from stool and feces. Allah (Subhaanahu Wa Ta’aalaa) says:

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ (١٥)

“And for them there shall be wives purified” (Al-Baqarah 2:25)

The Prophet (SallAllaaho ‘Alaihe WaSallam) answered a person when they asked how the people of Jannah will relieve themselves:

“They relieve themselves by perspiring through their skins, and its fragrance will be that of musk, and all stomachs will have become lean.”

(ibn Hibbaan)

What we have mentioned has been a mere comparison in order to understand the nature of Jannah, but as Allah (Subhaanahu Wa Ta’aalaa) said, its delights are truly hidden:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ (١٧)

“So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do.” (As-Sajdah 32:17)

JANNAH: THERE IS NOTHING LIKE IT

The delights of Jannah surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is as nothing in comparison with the joys of the Aakhirah. As is mentioned in several reports, there is nothing like Jannah:

“It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful soundly-constructed high houses”.

(Ibn Maajah, Ibn Hibbaan)

The Sahaabah (Companions) asked the Prophet (SallAllaaho ‘Alaihe WaSallam) about the buildings of Jannah and he replied with a wonderful description:

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade.”

(Ahmad, at-Tirmidhi, ad-Daarimee)

Allah (Subhaanahu Wa Ta’aalaa) says:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا (٢٠)

“When you will look around there, you will see the Bliss and a magnificent realm.”

(Al-Insaaan 76:20)

What Allah (Subhaanahu Wa Ta’aalaa) has kept hidden from us the delights of Jannah is beyond our ability to comprehend. The Prophet (SallAllaaho ‘Alaihe WaSallam) said that Allah (Subhaanahu Wa Ta’aalaa) said:

“I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine.”

Recite, once again, if you wish:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ (١٧)

“No person knows what is kept hidden for them of joy as a reward for what they used to do.”

(Quraan 32:17)

In another report:

“Never mind what Allah (Subhaanahu Wa Ta’aalaa) has told you; what He has not told you is even greater.”

(Saheeh Muslim)





IMAN BRINGS HONOR

Sent by: Sister Umme Munzir

During his Caliphate, Sayyedina ‘Umar bin Khattaab set out for Ash-Shaam (Syria) with Sayyedina Abu Ubaidah. On this journey, they came upon a deep creek, which they needed to cross. So Sayyedina ‘Umar took off his sandals and carried them on his shoulders. Then he took the reign of the camel and began plowing through the water. Seeing the Khalifah of the Muslims in this state, Abu Ubaidah felt saddened and said:

“I fear that the people of the village will think you without honor.”

Sayyedina ‘Umar replied:

“Oh Abu Ubaiah! If only someone less knowledgeable than you made such a statement. We were of the most disgraced of people, and Allah granted us honor with this Islam. Now, whenever we seek honor in other than that which Allah honored us with, Allah shall disgrace us (once again).”

We often hear that the victory from Allah (Subhaanahu Wa Ta’aalaa) is something promised and very near. However, some of us do not really believe in our hearts that Allah (Subhaanahu Wa Ta’aalaa) will grant victory to Islam. Some of us may think that this victory that Allah (Subhaanahu Wa Ta’aalaa) speaks about is only for a certain elite group of believers, or that the victory was only for a certain time in history. We must understand that it is not just anyone who is promising this; it is Allah (Subhaanahu Wa Ta’aalaa), the Lord of the Heavens and the Earth, that is promising this. It is not just a promise of the Aakhirah (Hereafter), but it is promised in this life as well:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَادُ ﴿٥١﴾

“Surely, We do help Our messengers and the believers (granting them victory), in the worldly life, as well as (we will help them) on the day in which witnesses will stand (to give their



testimony)."

(Ghaafir 40:51)

We can only hope for victory when we surrender our loyalty to none other than Allah (Subhaanahu Wa Ta'aalaa), His Messenger (SallAllaaho 'Alaihe WaSallam) and the believers:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

٥١

"And whoever maintains friendship with Allah and His Messenger and those who believe (must know that) it is the (members of the) Party of Allah that are the triumphant (Victorious)."

(Al-Maaidah 5:56)

Honor and victory come only from Allah (Subhaanahu Wa Ta'aalaa). Whoever seeks it from other than Allah (Subhaanahu Wa Ta'aalaa), nothing awaits them but disgrace:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَيْبِنُغْتَابَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝

"Give the hypocrites the 'good news' that for them there is a painful punishment - those who take the disbelievers for friends rather than the believers. Are they seeking honor in their company? But, indeed, all honor belongs to Allah."

(An-Nisaa 4:138-139)

And when someone thinks that this victory and honor that was promised to the righteous

is only a delusion, they are in fact recycling the statements of the منافقين "Munaafiqeen" (Hypocrites) before them. Allah (Subhaanahu Wa Ta'aalaa) recorded their scoffing in the Quraan:

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝

"(Remember) when the hypocrites and those having malady in their hearts were saying: 'Allah and His messenger did not promise us but deceitfully'."

(Al-Ahzaab 33:12)

Was the promise of victory just a delusion? Let the Quraan speak to us the outcome of that battle of Al-Ahzaab! Allah (Subhaanahu Wa Ta'aalaa) tells us:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْفِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ۝

"And Allah has turned back the disbelievers with all their rage, having achieved no good; and Allah sufficed the believers in fighting. And Allah is Powerful, Mighty."

(Al-Ahzaab 33:25)

Ibn Katheer said:

"Whoever wants a place of honor in this life and the next, let him hold firmly to the obedience of Allah (Subhaanahu Wa Ta'aalaa) and his goal will be realized."

This is because to Allah (Subhaanahu Wa Ta'aalaa) belongs this life and the next, and all honor is His. Allah (Subhaanahu Wa Ta'aalaa) says:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

"Say: 'O Allah! O Lord of the Kingdom! You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything."

(Aale-'Imraan 3:26)

King, prince, duke, marquee, earl, viscount, baron, baronet, and knight – these were the names

the English used to appropriate nobility amongst themselves. Humans want to be honored in this life and so they set out in search of things that will grant them this honor. Some search for it in money, but when the stock market crashes and they lose everything, they commit suicide or live in humility. Some search for it in degrees, but those same degrees may be their citation for arrogance over others. Some search for it in military might or a leadership position, but when the tables turn on them, they become the most humiliated. Only in the worship of Allah (SallAllaaho 'Alaihe WaSallam) is true honor found because all honor belongs to Allah:

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

“And to Allah belongs the honor, and to His Messenger, and to the believers, but the hypocrites do not know.”

(Al-Munaafiqoon 63:8)

Al-Hasan Al-Basri said concerning the people of sin:

“They – even though their riding beasts pitter patter with them atop and their mules carry them ever so gracefully, upon them at all times is the hovering disgrace of sin. Allah (Subhaanahu Wa Ta’aalaa) shall never allow for those who disobey Him anything more than disgrace.”

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ﴿١٨﴾

“And the one whom Allah puts to disgrace, there is none to give him respect.”

(Al-Hajj 22:18)

The people of Sayyedina Nooh (Noah) ran out to see if the news was true:

“He is doing what? Building a boat in the desert?”

Yes indeed! There he was, building a huge boat without a drop of water in site. Allah (Subhaanahu Wa Ta’aalaa) tells us:

وَصَخَّعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ﴿٣٨﴾

“He started making the Ark. Whenever the leaders of his people passed by him, they mocked



at him.”

(Hood 11:38)

They couldn't help but to ridicule him:

“Hey Nooh! You were a prophet yesterday; have you now become a carpenter?”

What happened to those devilish people who disbelieved in Allah (Subhaanahu Wa Ta’aalaa)'s Messenger for 950 years? Where are they now? Who was the winner in the end? Certainly, in the end Allah (Subhaanahu Wa Ta’aalaa) granted a decisive victory to Sayyedina Nooh. More so, Allah (Subhaanahu Wa Ta’aalaa) tells His Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) at the conclusion of Sayyedina Nooh's story, how victory will always be for the believers:

فَاصْبِرْ إِنَّ الْعَقِبَةَ لِلْمُنْفِقِينَ ﴿٤٩﴾

“So, be patient. Surely, the end is in favor of the Allah-fearing”

(Hood 11:49)

In their misguided quest for 'Izzah (Honor), the Greeks designated a female god whose sole job was to dispense victory and honor. She was a popular subject in their art, usually represented as winged and bearing a wreath or palm branch. They called her Nike. Sadly, many of us may still find remnants of their شرك "Shirk" (Polytheism) present today on our shoes. The Prophet (SallAllaaho 'Alaihe WaSallam) said:

ليبلغن هذا الأمر ما بلغ الليل والنهار، ولا يترك الله بيت مدبر ولا وبر إلا أدخله الله هذا الدين، بعز عزيز، أو بذل ذليل، عزاً يعز الله به الإسلام، وذلاً يذل الله به الكفر.

"Indeed this affair (of Islam) shall reach wherever the night and day reach. Allah will not spare a single clay...home except that Allah will cause for Islam to enter it – whether with nobility or with humiliation; nobility that Allah grants with them entering Islam, or humility that Allah places upon them for their kufr.)

(Al Haithami)

The narrator of the Hadeeth, Sayyidina Tameem Ad-Daaree said:

"Certainly, I saw this in my own family. Those that became Muslim amongst them found prosperity and nobility and honor. And those that turned to Kufr (Infidelity) found nothing but disgrace, humility and the جزيه "Jizyah" (Tax)."

There are different ways in which Allah (Subhaanahu Wa Ta'aalaa) grants victory to His righteous servants. For example, Allah (Subhaanahu Wa Ta'aalaa) may grant victory through martyrdom. Allah (Subhaanahu Wa Ta'aalaa) tells us in the Quraan to not think that those who were killed in the way of Allah (Subhaanahu Wa Ta'aalaa) are dead. Nay, they are alive with Allah (Subhaanahu Wa Ta'aalaa), well provided for. Allah (Subhaanahu Wa Ta'aalaa) may grant victory through the huge success in spreading one's effort for Da'wah. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) taught us this in the story of the boy and the king.

In the end, the only way the king could kill the boy was to shoot the arrow pronouncing the statement, "In the name of the Lord of this boy." When he did so, although the boy was martyred, the entire village believed in Allah (Subhaanahu Wa Ta'aalaa) alone – the Lord of the boy. Allah

(Subhaanahu Wa Ta'aalaa) may grant victory through the trials that distinguish the believers from the hypocrites. As a sage once said:

"All thanks are to Allah (Subhaanahu Wa Ta'aalaa) who places a hardship on me through which I distinguish my friends from my enemies."

Or victory may come through Allah (Subhaanahu Wa Ta'aalaa) assisting his servant with clear and decisive arguments. An example of this is how Allah (Subhaanahu Wa Ta'aalaa) supported Sayyidina Ibrahim against the tyrant Namrood when he said that he too gives life and death. Sayyidina Ibrahim replied that verily Allah (Subhaanahu Wa Ta'aalaa) brings the sun from the east and he challenged Namrood to bring it from the west. Namrood was dumbfounded and had no reply.

In conclusion, we all know that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) started this mission of Islam at the Mountain of Safa. After telling his people about Allah (Subhaanahu Wa Ta'aalaa) and the final Day, Abu Lahab, his own uncle, turned his back on him and said aloud:

"May you perish O Muhammad! Is this why you have gathered us?"

On his heels he turned and everyone followed him, leaving our Prophet (SallAllaaho 'Alaihe WaSallam) standing alone. Two decades later, in the farewell Hajj, he stood on that very same mountain. At this time, the victory from Allah (Subhaanahu Wa Ta'aalaa) had come true as Allah (Subhaanahu Wa Ta'aalaa) had promised. All of Makkah al Mukarramah was now Muslim, a sea of believers memorizing their Prophet's every move. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) stood there on Mount Safa, faced the Ka'bah and recited:

لَا إِلَهَ إِلَّا اللَّهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

"There is no god but Allah. Only One. He was true to His promise. He granted victory to His servant, he granted honor and nobility to his army, and the confederates did He alone defeat."

(Ahmad)





ADVICE TO FORMER FELLOWS

Prof. Abdul Ahad Daawood.
Formerly the Reverend David Benjamin Keldani
(Former Bishop of Urmiah)

My conversion to Islam cannot be attributed to any cause other than the gracious direction of Almighty Allah (Subhaanahu Wa Ta'aalaa). Without this Divine guidance, all learning, searching and other efforts to find the truth may even lead one astray. The moment I believed in the Absolute Unity of God, His Holy Apostle Muhammad (SallAllaaho 'Alaihe WaSallam) became the pattern of my conduct and behavior. I have not the slightest intention or desire to hurt the religious feelings of Christian friends. I love Christ, Moses

and Abraham, as I do Muhammad (SallAllaaho 'Alaihe WaSallam) and all other Holy Prophets of Allah (Subhaanahu Wa Ta'aalaa). Quraan states:

The very difference and relationship that is admitted to exist between the persons of the Trinity leaves no shadow of doubt that they are neither equal to each other nor are they to be identified with one another.

فُولُوا ءَامِنًا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لِلَّهِ مُسْلِمُونَ ﴿١٣٦﴾

“Say (O Muslims!): ‘We believe in Allah, and in what has been revealed to us, and in what has been revealed to Ibrahim, Isma’il (Ishmael), IsHaaq (Isaac), Ya’qoob (Jacob) and his children, and in what has been given to Moosaa

(Moses) and 'Eesaa (Jesus) and what has been given to the prophets from their Lord: We make no difference between any of them, and to Him we submit ourselves'." (Al-Baqarah 2:136)

My writings are not intended to raise a bitter and therefore useless dispute with the churches, but only invite them to a pleasant and friendly investigation of this all important question with a spirit of love and impartiality. If the Christians desists from their vain attempt of defining the essence of the Supreme Being, and confess His absolute Oneness, then a union between them and the Muslims is not only probable but extremely possible. For once the unity of God is accepted and acknowledged; the other points of difference between the two faiths can more easily be settled.

It would be a mere waste of time here to refute those who ignorantly or maliciously suppose the Allah (Subhaanahu Wa Ta'aalaa) of Islam to be different from the true God of Christianity and only a fictitious deity of Muhammad

(SallAllaaho 'Alaihe WaSallam)'s own creation. If the Christian priests and theologians knew their Scriptures in the Original Hebrew instead of in translations as the Muslims read their Quraan in its Arabic text, they would clearly see that "Allah" is the same ancient Semitic name of the Supreme Being who revealed and spoke to Adam and all the Prophets.

Allah (Subhaanahu Wa Ta'aalaa) is the only self-existing, Knowing, Powerful Being, He compasses, fills every space, being and thing; and is the source of all life, knowledge and force. Allah (Subhaanahu Wa Ta'aalaa) is the unique Creator, Regulator and Ruler of the universe. He is Absolutely One. The essence, the person and nature of Allah (Subhaanahu Wa Ta'aalaa) are absolutely beyond human comprehension, and therefore any attempt to define His essence is not only futile but even dangerous to our spiritual welfare and faith; for it will certainly lead us into error.

The Trinitarian branch of the Christian Church, for about seventeen centuries, has exhausted all the brains of her saints and philosophers to define the Essence and the Person of the Deity; and what have they invented? All that

which Athanasiuses, Augustines and Aquinases have imposed upon the Christians "under the pain of eternal damnation" — to believe in a God who is "the third of three"!

Allah (Subhaanahu Wa Ta'aalaa), in His Holy Quraan, condemns this belief in these solemn words:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّنْ
إِلَهِ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

"Surely, disbelievers are those who say: 'Allah is the third of the three' while there is no god but One God. If they do not desist from what they say, a painful punishment shall certainly befall such disbelievers."

(Al-Maaidah, 5:73)

The attributes of God are not to be considered as distinct and separate diving entities or personalities, otherwise we shall have, not one trinity of persons in the Godhead, but several dozens of trinities. An attribute, until it actually emanates from its subject has

no existence. We cannot qualify the subject by a particular attribute before that attribute has actually proceeded from it and is seen. Hence, we say "God is Good" when we enjoy His good and kind action; but we cannot describe Him — properly speaking — as "God is Goodness", because goodness

is not God, but His action and work. It is for this reason that the Quraan always attributes to Allah (Subhaanahu Wa Ta'aalaa) the adjectival appellations, such as the Wise, the Knowing, the Merciful, but never with such descriptions as "God is love, knowledge, word," and so forth; for love is the action of the lover and not the lover himself, just as knowledge or word is the action of the knowing person and not himself.

The first verse with which St. Johns Gospel commences was often refuted by the early Unitarian writers, who rendered its true readings as follows:

"In the beginning was the words; and the word was with God; and the Word was God's."

It will be noticed that the Greek form of the genitive case "Theou," i.e., "God's" was corrupted into "Theos"; that is, "God," in the nominative form of the name!

It is also to be observed that the clause. "In the beginning was the word" expressly indicates

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the origin of the word which was not “before the beginning!” by the “word of God” is not meant a separate and distinct substance, coeval and co-existent with the Al-mighty, but an expression and proclamation of His knowledge.

The Christian auspiciatory formula: “In the name of the Father, and of the Son, and of the Holy Ghost,” does not even mention the name of God! And this is that Christian God! The Christian Trinity — in as much as it admits a plurality of persons in the Deity, attributes distinct personal properties to each person; and makes use of family names similar to those in the pagan mythology — cannot be accepted as a true conception of the Deity. Allah (Subhaanahu Wa Ta’aalaa) is neither the father of a son nor the son of a father. He has no mother, nor is He self-made. The belief in “God the Father and God the Son and God the Holy Ghost” is a flagrant denial of the unity of God, and an audacious confession in three imperfect beings who, unitedly or separately, cannot be the true God.

Then we are told that each person of the trinity has some particular attributes which are not proper to the other two. And these attributes which are not proper to the other two. And these attributes indicate — according to human reasoning and language — priority and posteriority among them. The Father always holds the first rank, and is prior to the Son. The Holy Ghost is not only posterior as the third in the order of counting but even inferior to those from whom he proceeds. Would it not be considered a sin of heresy if the names of the three persons were conversely repeated? Will not be signing of the cross upon the countenance or over the elements of the Eucharist be considered impious by the Churches if the formula be reversed thus “In the name of the Holy Ghost, and of the Son, and of the Father”? For if they are absolutely equal and coeval, the order of precedence need not be so scrupulously observed.

The truth is that there is no mathematical exactitude, no absolute equality between the three persons of the Trinity. If the Father were in ever respect equal to the Son or the Holy Spirit, as the unit 1 is positively equal to another figure 1, then there would necessarily be only one person of God and not three, because a unit is not a

fragment or fraction nor a multiple of itself. The very difference and relationship that is admitted to exist between the persons of the Trinity leaves no shadow of doubt that they are neither equal to each other nor are they to be identified with one another. The Father begets and is not begotten; the Son is begotten and not a father; the Holy Ghost is the issue of the other two persons; the first person is described as creator and destroyer; the second as savior or redeemer, and the third as life-giver. Consequently, none of the three is alone the creator, the Redeemer and the Life-giver. Then we are told that the second person is the Word of the first Person, becomes man and is sacrificed on the cross to satisfy the justice of his father, and that his incarnation and resurrection are operated and accomplished by the third person.

In conclusion, I must remind Christians that unless they believe in the absolute unity of God, and renounce the belief in the three persons, they are certainly unbelievers in the true God. Strictly speaking, Christians are polytheists, only with this exception, that the gods of the heathen are false and imaginary, whereas the three gods of the Churches have a distinct character, of whom the Father — as another epithet for Creator — is the One true God, but the son is only a prophet and servant of God, and the third person one of the innumerable holy spirits in the service of the Almighty God.

The belief in “God the Father and God the Son and God the Holy Ghost” is a flagrant denial of the unity of God, and an audacious confession in three imperfect beings who, unitedly or separately, cannot be the true God.





BIASED WESTERN MEDIA

Sent by: Brother Tahir Hameed, USA

The brazen one-sided account of the conflict justifying Israeli aggression against Palestinians living in the occupied Gaza Strip has exposed the mainstream Western media's claims of objectivity in reporting. Truth has been a major casualty in the ongoing war.

While disproportionately highlighting the Hamas assault, the destruction of Gaza and the killing of thousands of Palestinians, mostly children in Israeli airstrikes, has received little coverage in the US and other Western media.

Israel's war crimes are being justified on the pretext of the 'right to self-defense'. There is no word of protest on the killing of a dozen Arab journalists in the relentless bombing that has turned Gaza into rubble. The double standards of those who claim to be the champions of freedom and democracy is appalling.

While scores of Western journalists are

covering the war from Israel, there are few on the ground to report on the unfolding humanitarian catastrophe in Gaza. For them, there is only one side of the story and that's what they are projecting.

Much of their reporting of the Israeli-Palestinian conflict show a dominant pattern biased in favor of the Zionist colonizers. The events of Oct 7 are reported in isolation without going into the genesis of the Palestinian struggle for freedom.

Unconfirmed reports of the beheading of Israeli children have been used to whip up sentiments in the West and to build a narrative for the annihilation of 2.2 million people living in a narrow strip of open prison since long. Israeli leaders and some Western media commentators have compared the Hamas attack to 9/11.

Indeed, the killing of women and children by any side cannot be condoned, but what is



happening in Gaza is without any parallel in recent history. Nothing is worse than the genocide of a subjugated population by a colonizing power.

In its recent report, Human Rights Watch has confirmed Israel's use of white phosphorus in military operations in Gaza and Lebanon, putting civilians at risk of serious and long-term injuries. "The use of white phosphorus in Gaza, one of the most densely populated areas in the world, magnifies the risk to civilians and violates the international humanitarian law prohibition on putting civilians at unnecessary risk," the report said.

Meanwhile, according to a UNICEF report, hundreds of children have been killed and injured in the latest Israeli airstrikes: "The images and stories are clear: children with horrendous burns, mortar wounds, and lost limbs." The number of such cases is rising every minute, with overwhelmed hospitals unable to treat them. The dead and injured are not only numbers; each and every one is a human tragedy.

But the ongoing tragedy seems to have been ignored by the Western media that has continued to justify the Israeli military action. Such distortion of facts has virtually turned the media into a propaganda tool for warmongers. It

Nothing could be more bizarre than the defense of an apartheid regime, which has constantly been accused of committing war crimes, by the editors of a newspaper that takes pride in upholding the cause of democracy and human rights.

appears that their 'objective' journalism is meant to serve their respective governments' policy of unequivocal support for Israel.

It is as if there is virtual censorship, particularly on electronic media. There is shrinking space for rational views.

For instance, it has been reported that three Muslim anchors were suspended by MSNBC, a leading American TV network, for apparently trying to present the other side of the story regarding the plight of the people in besieged Gaza. One journalist has been quoted by the Arab News as saying that "the mood is very similar to what had happened post 9/11 with the whole you are either with us or against us argument".

A media report said the MSNBC has quietly taken Mehdi Hasan, Ayman Mohyeldin and Ali Velshi out of the anchor chair since their initial programs aired on recent Palestine conflict.

Hasan, Velshi and Mohyeldin have been slammed by Jewish-controlled media over their Israel coverage blaming their comments on factual reporting from Middle East as "justifying Hamas violence as the inevitable result of Israeli aggression".

Mohyeldin's analysis included his



remarks that the attacks were the “very deadly consequences of failed policies” by Israeli Prime Minister Benjamin Netanyahu’s administration.

In 2021, Hasan and Mohyeldin both covered the violence in Israel, and they both emphasized the impact of violence on Palestinian civilians “with a strong skepticism of the use of Israeli military force.”

American political pundits also weighed in. A Washington Examiner editor at the time accused Mohyeldin in a tweet of “denying Israel’s existence” following the anchor’s aggressive questioning of Netanyahu’s spokesman.

Prior to that, in 2014, Mohyeldin, the network’s most experienced reporter in Gaza, was abruptly pulled from NBC’s coverage of the region and replaced by Richard Engel for several days

MSNBC has denied the report that it quietly sidelined Muslim anchors amid slumping ratings and outrage over the network’s biased coverage of the Israel-Hamas war.

MSNBC parent NBCUniversal said it did not sideline the hosts, saying the changes in the lineup were “coincidental.”

Whereas, anti-Donald Trump radio host and ex-GOP Rep. Joe Walsh blasted MSNBC on X (Twitter), writing: “I’ve been told this is true. That @MSNBC has silenced three of its Muslim broadcasters since the Hamas attack. This is utter bulls—t. This is wrong. @AliVelshi , @mehdirhasan , & @AymanM are total pros – objective, tough, fair journalists. I may disagree on their perspective on the Middle East, but we need to hear their perspective. Shame on MSNBC.

This mindset is very much apparent in the way some media groups have been reporting the protests against Israeli aggression and the wholesale massacre of the Palestinian population, across the Western world. A BBC TV report described massive pro-Palestinian marches across Britain as “pro-Hamas”. The network later confessed to misleading the public but it stopped

short of apologizing.

Many European countries, including France, Germany and Italy, have banned the protest rallies, but defying the restrictions, people are coming out in large numbers to express their solidarity with the Palestinian people who have been subjected to Israeli war crimes. The worsening humanitarian situation in Gaza will only intensify the public’s outrage.

While the severity of the Palestinians’ plight is mostly missing from Western mainstream reporting, the destruction inflicted by the Israeli bombardment has been widely relayed through social media and some media networks such as Al Jazeera. But there is now a move to block reports and commentaries on the Gaza massacre even on those forums.

Azmat Khan, a Pulitzer Prize-winning investigative reporter for the New York Times and a professor at Columbia University, has reported that her account was “shadowbanned” after she posted an Instagram story about the war in Gaza. “It’s an extraordinary threat to the flow of information and credible journalism about an unprecedented war,” she posted on X (formerly Twitter).

In the midst of Israel’s relentless bombing of Gaza, forcing millions of people out of their homes and turning the territory into a killing field for Palestinian children, the New York Times in its editorial declared: “What Israel is fighting to defend is a society that values human life and the rule of law.”

Nothing could be more bizarre than the defense of an apartheid regime, which has constantly been accused of committing war crimes, by the editors of a newspaper that takes pride in upholding the cause of democracy and human rights. There is no mention of Israeli colonizing Palestinian land and regularly forcing the inhabitants out of their homes in the editorial.

And what rule of law is the NYT is talking about? While condemning Hamas for its Oct 7 attack and the reported kidnapping of Israeli women and children, the editors deliberately ignored the fact that Israel is holding some 5,000 Palestinian prisoners.

Is the use of white phosphorous on civilian populations and starving millions of people an attribute of a country that values human life? Such duplicity and support from the West have emboldened Israel and destabilized the situation further.





REVERSION TOWARDS TRUTH

A PIECE OF PICTURE, NOT ENOUGH

May 2, 1996. Ever since I (Afrah) can remember, my family attended a non-denominational conservative Christian church (Church of Christ). I grew up in the church, taught bible school and sang in the choir. As a young teenager I began asking questions (as I think everyone does at one point in their lives): Why was I a member of the Church of Christ and not say Lutheran, Catholic or Methodist? If various churches are teaching conflicting doctrine, how do we know which one is right? Are they all, right? Do 'all paths lead to God' as I had heard some say? Others say that as long as you are a good person it doesn't matter what you believe -- is that true?

After some soul searching, I decided that I did believe that there was an ultimate truth and, in an attempt to find that truth, I began a comparison study of various churches. I decided that I believed

in the Bible and would join the church that best followed the Bible. After a lengthy study, I decided to stay with the Church of Christ, satisfied that its doctrines were biblically sound (unaware at this stage that there could be various interpretations of the Bible).

I spent a year at Michigan Christian College; a small college affiliated with the Churches of Christ, but was not challenged academically and so transferred to Western Michigan University. Having applied late for student housing, I was placed in the international dorm.

Although my roommate was American, I felt surrounded by strange people from strange places. It was in fact my first real experience with cultural diversity and it scared me (having been raised in a white, middle class, Christian community). I wanted to change dorms but there wasn't anything available. I did really like my roommate and decided to stick out





the semester.

My roommate became very involved in the dorm activities and got to know most everyone in the dorm. I however performed with the marching band and spent most of my time with band people. Marching season soon ended and finding myself with time on my hands, I joined my roommate on her adventures around the dorm. It turned out to be a wonderful, fascinating experience! There were a large number of Arab men living in the dorm. They were charming, handsome, and a lot of fun to be around. My roommate started dating one of them and we ended up spending most of our time with the Arabs. I guess I knew they were Muslims (although very few of them were practicing). We never really discussed religion; we were just having fun. The year passed and I had started seeing one of the Arabs. Again, we were just enjoying each other's company and never discussed our religious

It is like putting a puzzle together: until you have all the pieces in the right places, you cannot make a statement about the picture, you cannot look at one little piece of the puzzle and judge the whole picture.

differences. Neither of us were practicing at this time so it never really became an issue for us. I did, deep down, feel guilty for not attending church, but I pushed it in the back of my mind. I was having too much fun. Another year passed and I was home for summer vacation when my roommate called me with some very distressing news: she'd become a Muslim!!

I was horrified. She didn't tell me why she converted, just that she had spent a lot of time talking with her boyfriend's brother and it all made sense to her. After we hung up, I immediately wrote her a long letter explaining that she was ruining her life and to just give Christianity one more chance. That same summer my boyfriend transferred to Azusa Pacific University in California. We decided to get married and move to California together. Again, since neither one were practicing, religion was not discussed.

Secretly I started reading books on Islam.

However, I read books that were written by non-Muslims. One of the books I read was Islam Revealed by Anis Sorosh. I felt guilty about my friend's conversion. I felt that if I had been a better Christian, she would have turned to the church rather than Islam. Islam was a man-made religion, I believed, and filled with contradictions. After reading Sorosh's book, I thought I could convert my friend and my husband to Christianity.

At APU, my husband was required to take a few religion courses. One day he came home from class and said: "The more I learn about Christianity, the stronger my belief in Islam becomes."

At about this same time he started showing signs of wanting to practice his religion again. Our problems began. We started talking about religion and arguing about our different beliefs. He told me I should learn about Islam and I told him I already knew everything I needed to know. I got out Sorosh's book and told him I could never believe in Islam. My husband is not a scholar by any stretch of the imagination, yet he had an answer for everything I showed him in Sorosh's book. I was impressed by his knowledge. He told me that if I really wanted to learn about Islam, it must be through Islamic sources. He bought a few books for me from an Islamic bookstore and I started taking classes at a local Masjid. What a difference the Islam I learned about from Muslim sources from the Islam I learned about from non-Muslims!

It was so difficult though when I actually decided to convert. My pride stood in the way for a while. How could I admit to my husband and my friend that they were right all along? I felt humiliated, embarrassed. Soon though, I could deny the truth no longer, swallowed my pride, and Al-Hamdulillaah, embraced Islam -- the best decision I ever made!

A few things I want to say to the non-Muslim reader:

I got out Sorosh's book and told him I could never believe in Islam. My husband is not a scholar by any stretch of the imagination, yet he had an answer for everything I showed him in Sorosh's book.

1. When I originally began my search for the truth all those years ago, I made a few wrong assumptions. First, I assumed that the truth is with Christianity only. It never occurred to me at that time to look outside Christianity. Second, I assumed that the Bible was the true Word of God. These were bad assumptions because they prohibited me from looking at things objectively. When I began my earnest study of Islam, I had to start at the very beginning, with no preconceived ideas. I was not a Christian looking at Islam; I looked at both Islam and Christianity (and many other religions) from the point of view of an outsider. My advice to you is to be a critical thinker and a critical reader.

2. Another mistake that many people make when talking about Islam is that they pick out a certain teaching and judge the whole of Islam on that one point. For example, many people say that Islam is prejudiced towards women because Islamic laws of inheritance award the male twice as much as the female. What they fail to learn, however, is that males have financial responsibilities in Islam that females do not have. It is like putting a puzzle together: until you have all the pieces in the right places, you cannot make a statement about the picture, you cannot look at one little piece of the puzzle and judge the whole picture.

3. Many people said that the only reason I converted was because of my husband. It is true that I studied Islam because he asked me to -- but I accepted Islam because it is the truth. My husband and I are currently separated and plan to divorce. My faith in Islam has never been stronger than it is now. I look forward to finding a practicing Muslim husband, In Shaa Allah, and growing in my faith and practice. Being a good Muslim is my number one priority. May Allah (Subhaanahu Wa Ta'aalaa) lead all of us closer to the truth.

