

الْجَلْسَةُ

# Environmental Problems Its Islamic Solution

The environmental problem is due to intellectual dilemma (flaw) ingrained in the capitalist ideology.





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"The Call" a monthly edition, is a unique forum for serious discussion of issues pertaining to the Islam and Muslim Ummah with an aim to revive the UMMAH intellectually.

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# Beautiful Names of ALLAH Al Khaaliq – The Creator

Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

(Surah Ar-Ra`d 13:16)

"Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), The Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things."

(Surah Al-An`am 6:102)

Allah Almighty says – [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

(Surat Al-Mulk 67:3 – 4)

**Subhanallah!**

Everything in the universe has been created beautiful, with purpose and in proportion and measure.

"On the earth are Signs for those of assured Faith; as also in your own selves: will yet not then see?"  
(Ad-Dhariyat 51:20 – 21)

The study of science in itself makes one to marvel that how well programmed and engineered things are made and no doubt the more one study science and universe, the more one reflects upon His signs that this cannot be a jest! It is all beautifully created by The All Powerful, The All Wise.

The awesomebreathtaking,remarkable,spectacular creation all around us, including us – the humans, the best of all creation, should really make us to reflect upon His signs.

Al Khaaliq has indeed widespread His beautiful signs all around us, has made evident in our ownselfes as well.



The simple study of biology makes one who has eyes to see and identify His beautiful, amazing creation.

Indeed, the blinds are not those who cannot see, they are the ones who have all the signs of truth widespread but they choose to close their eyes, or they dont want to open their eyes, they are the blind in reality.

He is Al Khaaliq and He is The One who has indeed told us our purpose behind our takhleeq (creation) and it is clearly to worship and obey Him in every aspect!

He is Al Khaaliq, The Creator of us all and to Him we belong and to Him is our return, so we need to understand that the creation we are always chasing to please, is itself dependent upon His Mercy.

The creation, the ones whom we have made our priority, is itself bound to perish.

The creation, we worship (in the sense, we hear and obey whatever they say or set as standards) is nothing but made up of sperm and dust!

Our worship, submission should be for The One Who has created us at first place and to Whom will be our ultimate return- our Khaaliq.

*- By: Abd-Ur-Rahman Zeeshan*



# Explanation of Ayah



يَأَيُّهَا الَّذِينَ آمَنُوا أَتَقْوِا اللَّهَ حَقَّ تَقْوَاهُ، وَلَا تَمُونُ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
(03:102)

## Explanation:

In this verse, Allah is addressing the believers to have the taqwa of Allah as is His due. Taqwa of Allah comes from the belief in the life hereafter (Imaan bil aakhirah). When this verse was revealed then the companions of prophet Muhammad (S.A.W) worried that who could pay the due of Allah until this verse was revealed,

"So, fear Allah as much as you are able". (**Quran 64:16**)

Imam Ahmad recorded that Mujahid said,

"The people were circling around the Sacred House when Ibn Abbas was sitting, holding a bent-handled walking stick. Ibn Abbas said, The Messenger of Allah recited this verse (03:102) and then he (S.A.W) said; Verily, if a drop of Zaqqum (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqum." (Recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih)

May Allah save us from the Hell whose food is only Zaqqum. (Aameen)

Allah's statement,

وَلَا تَمُونُ إِلَّا وَأَنْتُمْ مُمْسِنُونَ  
and die not except as (true) Muslims.

Means, preserve your Islam while you are well and safe, so that you die as a Muslim.

The Most Generous Allah has made it His decision that whatever state one lives in, that is what he died upon and is resurrected upon. (We seek refuge from dying on other than Islam.)

The time of death is a secret to man. So, whoever wants to die in a state that he is a (true) Muslim, he should not deviate from the commandments of Allah even for an instant i.e. Completely submit himself to Allah in all spheres of his life. He should obey Him and follow the only way of life given by Him i.e. Islam in all his affairs everywhere and every time. If we choose a way other than Islam that Allah has already revealed, then we should remember the hadith of Prophet Muhammad (S.A.W.), "Every innovation is a misguidance and every misguidance goes to Hell fire." (**Sahih Muslim**)

May Allah save us from the hell fire. (Aameen)

## Explanation of this Ayah in the Light of Hadith:

Sulaim bin Amir narrated:

"I heard Abu Umarah saying: I heard the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of Allah giving a Khutbah during the Farewell Hajj, and he said: 'Have Taqwa of your Lord, and pray your five (prayers), and fast your month (Ramadhan), and pay the Zakat on your wealth, and obey those who are in charge of you, you will enter the Paradise of your Lord.'

**Hasan (Darussalam), Jami' at-Tirmidhi 616 In-book: Book 6, Hadith 73, English translation: Vol. 2, Book 1, Hadith 616**

## Explanation:

This hadith was quoted on the occasion of last hajj (pilgrimage) of Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) i.e. in the farewell sermon. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) admonished some commandments of Allah to the ummah to make their Jannah (Paradise). Having the fear of Allah (Taqwa) is the most important commandment of Allah because without the fear of Allah, one would not do the good deeds such as establishing the obligatory prayers five times a day, fasting in the month of Ramadhan, paying the zakat. Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also commanded us to obey the ruler of their time. It is mandatory to obey the ruler as Allah says in **Quran 04:59**

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ أَنْزَلْنَاهُمْ فِي الْأَرْضِ  
"O you who have believed, obey Allah and obey the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and those in authority among you"

Indeed, obeying the ruler of the time is mandatory but it is conditional. The condition to follow a ruler is that he must implement the rules according to Islam and must not implement the open kufr. Failing any of the conditions mentioned above will invalidate the obligation to follow the ruler.

Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler." (Sunan Abi Dawud)

*From the book "Riyad-us-Saleheen"*



# Environmental Problems & Its Islamic Solution

Corruption has appeared on land and sea because of that which the hands of men have earned. He (Allah) will give them a taste of some of their deeds: in order that they may turn back (from Evil).

[Al Rum: 41]

Researchers are claiming that we are entering 6th mass extinction epoch. With rate of several species going extinct per day, sorry state of water bodies locally & globally, pollution level off the charts (you can see the result clearly the day after Diwali). The claim is not a far fetch reality.

The World is deteriorating rapidly in terms of environmental condition. The actual causes behind the disruption in the environmental balance are not to be found in production, technological development or exploitation of natural resources for benefit of mankind. This is due to the fact that Allah (swt) has ordained earth with everything contained in it to service of mankind. He (swt) has thus called on people to cultivate the Earth and seek subsistence therein, and to explore the natural resources & natural laws to take advantage of them.

**The environmental problem is due to intellectual dilemma (flaw) ingrained in the capitalist ideology.**

Western culture's dominance of the world and the implementation of the Capitalist system lead to fatal consequences in the shape of hunger, poverty, colonization, wars of aggression, mass killings of civilians, economic crises and the emergence of western led dictator regimes in the Muslim world and other poor countries. The repeated abuse of the environment and the emergence of the



environmental problem are merely fruits of this Capitalist system.

This culture is materialistic and benefit-oriented, and its Aqeedah (secularism) dictates that the deen (religion) should be separated from the affairs of life (i.e. deen is separated from dunya), just as it calls for freedom, including freedom of property and personal freedom.

In this culture benefit is the sole criterion for actions and man's happiness is achieved through the realization of his maximum share of sensual pleasures. Success is characterized by consumption of goods and services and possession of materialistic things driven by the desire to own without any real need.

Major industries and manufacturing companies engage in a ruthless exploitation of natural resources and filled the markets with products in huge quantities to achieve profits with boundless greed, without any regard for anything other than the material gain. These companies and industries exert considerable influence on different legislation and legislators in government to benefit their own profit and economic objectives.

Furthermore, there is a Capitalist understanding that there is a constant trade-off between development on one hand & the environmental and human issues

on the other. This view is fundamentally flawed since economic development & prosperity do not necessitate violations against humans, animals or the surrounding environment, & any solution based on this erroneous view will only lead to an escalation of the problem. Various reliable reports can be cited from UN WHO other think tanks & study reports to proof the fact there are sufficient resources on Earth for sustainable development.

Islam has a fundamentally different view regarding this matter. Islam offers mankind a solution that can deliver real economic progress, stability and development for the whole of mankind, without being at the expense of the environment or for the interests of small elite.

The Islamic view of life is based on the absolute belief that man, life and the universe are created by a Creator, Allah(swt), and that Islam is the message which the Allah (swt) has sent down to mankind to bring it forth from darkness into light.

**The Islamic doctrine solves man's problems taking into account all the values that man seeks to achieve, i.e. spiritual, humanitarian, moral, and material. The Islamic doctrine organizes man's relationships in a manner that realises and regulates all these values as opposed to capitalism which makes the material value the pivotal value in its doctrine.**

The balance of these four values will never be achieved if legislation (deciding the Halal & Haram like in parliament) is left to man, based on the fact that man is incapable of being free from the influence of his own interests and inclinations whilst legislating. This is due to the fact that man's understanding of organizing is subject to variation, discrepancy, contradiction and influence from the

environment in which he lives, which would result in an inconsistent and contradictory system and inevitably lead to man's misery. The state of the world today, which is ravaged by corruption, injustice and damage to man and nature, is the best proof of man's incapability of designing a suitable system that determines what is good and what is evil.

Islam does not accept that some people over consume while others are unable to satisfy their basic needs. **Consequently, Islam regards the economic problem as being related to the distribution of the wealth and not its scarcity.**

With these views Islam ensures that the economic activities conform to Shariah and to the moral and spiritual values, and prevent the economic activities in becoming a mere material activity that doesn't pay regard to anything except profit. In doing so, Islam eliminates the type of human behavior which leads to an environmental imbalance.

**Islam's view on the environment** Islam does not view man's relation to nature as one of conflict or contradiction. On the contrary, because the universe and life itself, just like man, are all Allah's creations, Islam treats their relations as being mutually complementary.

There are many Shariah texts in the Quran and Sunnah that are related to preservation of the environment, which indicate that Islam did not leave the relationship between the Muslim and nature according to his own individual desires and interest without regard for nature or human lives.

**The following are some narrations from the Prophet (صلی اللہ علیہ وسلم) that suffice to show these details:**

#### • Relationship with water

Muadh ibn Jabal (RA) narrated from the Rasool (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

"Avoid the three actions that bring people's curses: defecating in water sources, on roads, and in the shade." **(Abu Dawud and ibn Majah)**

#### • Crops and plants

Rasool (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"There is no Muslim who plants a tree or grows crops, and a bird, a human or an animal eats from it, except that it will be counted as a charity for him." **(Bukhari).**

#### • Birds and animals

Ibn Umar (RA) narrated, that Rasool (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "A woman was doomed to Hell on account of a cat, because she tied it. She had not given the cat anything to eat nor did she free it to enable it to feed itself from among insects and other creatures of the earth till it died (due to losing weight)". **(Bukhari).**

To ensure its implementation the system of Islam relies on the taqwa of Allah(swt) which the Islamic doctrine enroots. Yet, the system of Islam has not left the matter to the taqwa of Allah(swt) alone. The Islamic system has determined practical mechanisms to achieve the implementation of its laws. Thus, Islam has made the State responsible for implementation, set penalties for violation of the law and ordered the Muslims to account the individual and the state if there is negligence. The judicial system plays an important role in safeguarding the implementation of Islam in general, and especially in taking into account the issue of the environment and climate. For e.g. Qadi

Muhtasib (Supervisory Judge) looks into the cases where there is a harm to community. The Judge of Hisbah will be among the inspectors, who inspect and supervise pollution and waste that companies leave.

#### The Real Solution to the Global Problem

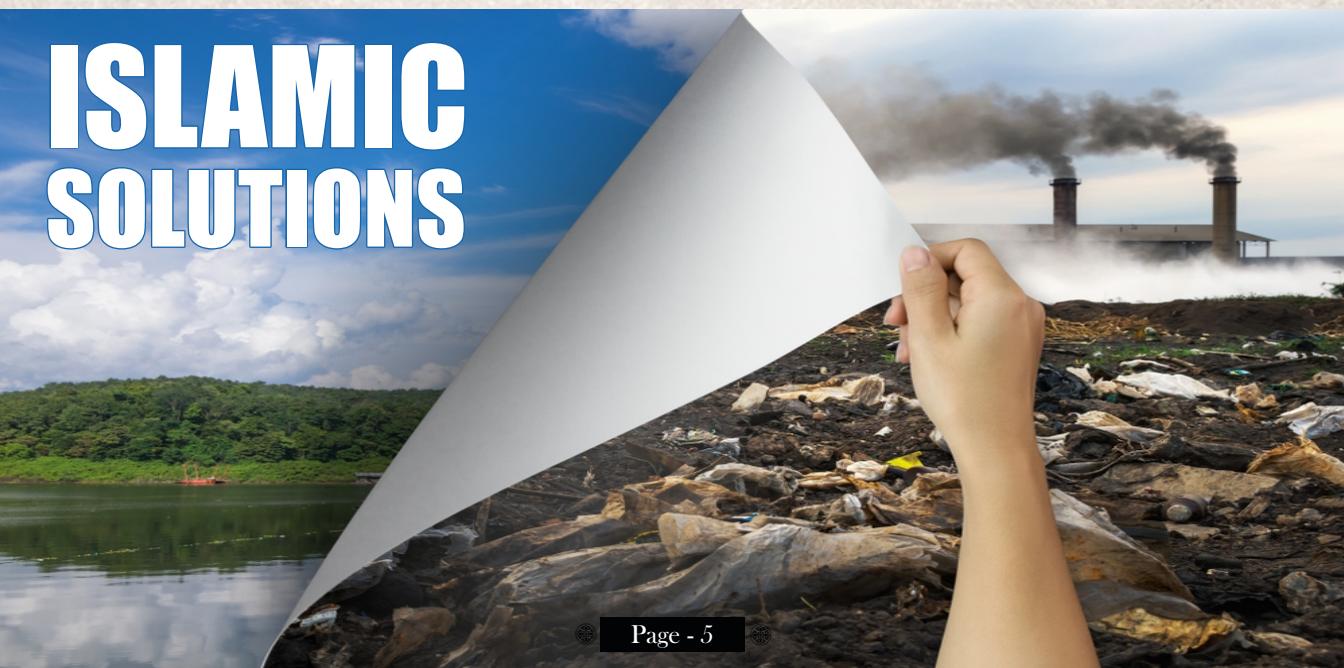
The problem lies in the ruthless behavior of Capitalist countries in their pursuit of achieving material prosperity at the expense of others and at any price. The reason for this behavior is inhumane doctrine of the Capitalist ideology.

The solution to the global environmental problems and problems concerning poverty and other global issues is to remove and discard the real reason, which has caused these problems, i.e. by a global rejection of the inhumane Capitalist doctrine, which still controls the destinies of nations, and by looking for an alternative that ensures mankind's happiness and tranquility.

The alternative is Islam, with its idea and method. Islam is the solution to the world's problems. Islam's political, economical, social, and environmental and other solutions are the only solutions which will save the world from the injustice and darkness that the Capitalist system has thrown it in. Islam is the alternative that takes people from worshiping other people to the worship of the Lord of mankind. And Islam takes people away from the injustice of various doctrines and ways of life (Capitalism, Communism etc.) to the justice of Islam.

**Abu Afsa**

# ISLAMIC SOLUTIONS



# Islam

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# Panacea to Suicide

**S**uicide is one of the top 10 reasons for death among youth globally. **About 800,000 people die by suicide worldwide every year out of which 135,000 (17%) are residents of India, a nation with 17.5% of world population.** Between 1987 and 2007, the suicide rate increased from 7.9 to 10.3 per 100,000 every year. According to government data parental pressure in youth education was the biggest reason for suicide in 2014. Other reasons for suicide varies from marital discord, dowry related issues, love affairs, unemployment, financial bankruptcy and many among others. **In high income countries suicide is multiple times more than gun related homicides.**

**In a week followed after declaration of Telangana board XII results on 18 April 2019, 22 students committed suicide.** Similar news keeps coming as soon the board exam results are declared across the states boards in India. **As per National Crime Records Bureau every hour a student commits suicide in India and on an average 45 farmers commit suicide every day.** Many celebrities, successful businessmen, politicians and bureaucrats keep making headlines every now and then for suicide related news.

**When it comes to 'why these suicides are happening?' we tend to focus on tangible (material) aspects of it and ignore abstract (spiritual) aspect.** It must be deliberated that when a normal person can go to any extent to save his / her life, what in the world forces one to take one's own life? It must be contemplated why suicide is not as big issue among poor as compared to those who are materially accomplished and have more avenues to enjoy life? **It must be questioned that what makes a person love death more than life? It also must be recognized why the world with all technology**



and progress is unable to tame this horrible phenomenon?

We have to first recognize that root of this problem is not materialistic but rather spiritual; in all the cases of a potential individual for suicide is the person with sinking heart, generally an outcome of sustained and chronic depression. **Since this problem is not physical it cannot be solved by medicines or surgery but rather by thought that takes the sinking heart to positivity and hopefulness. Such sustainable thoughts of positivity and hopefulness can only be provided by faith in Allah.**

Unfortunately present world order run by the ideology called capitalism only recognizes what is seen and can be touched thus ignores the **spiritual aspect**. The neglect of moral, humanitarian and spiritual aspect causes many problems like negativity, identity crisis, depression and suicidal thinking. Even if it recognizes partially, there is no proper ecology to help address such issues. One such example is that Technical board of India realized that large number engineering students are doing suicide as they don't understand the value of human life, so it included a subject called 'Human Values' in the curriculum of engineering studies. But teaching human values along with

Darwin theory (promoting atheism) and in absence of eternal accountability goes in vein. So no wonder we see students cheating in the examination of human values.

Other solutions proposed to solve this issue such as helpline numbers, and counselling is not helping either as the rate of rise in Suicide is gradually rising. Nor does the consolation with money to suiciding farmers are helping the cause, on the contrary it has been reported that such proposals from government has triggered more suicides. So we can conclude that present world order i.e. capitalism has no solution to epidemic rise of suicide in the world.

As a spiritual alternative to prevent suicide, Islam has its ways of addressing the issue. **First of all, researchers show that suicide rates interestingly appear to be lower among Muslims as compared to those of other faiths or atheists.** The researchers have attributed, among others, the lower rate to the religion of the Muslim i.e. Islam.

***The belief in Allah makes one conceptualized that Allah is disposer of all affairs and I am just following His commands and prohibitions to fulfill my needs; thus whenever a Muslim encounters overwhelming issues in life such as financial loss, or betrayal, or failure he transfers the responsibility to Allah (swt.) saying that 'Allah is my lord' or 'Allah malik hai' and becomes completely normal. On the contrary a disbeliever in Allah thinks that I am disposer of all my affairs, but when testing times comes and he falls short to handling life issues, then it burdens himself. Such burdens keep mounting as the time passes and more problems stacks against him, thus leading to intolerable burden on himself. This burden leads to frustration, depression, sinking heart and suicide.***

Islam also gives a sense of purpose in life. Since Allah (swt) has created whole universe as well as human, we are designed to look out for that sense of purpose. But when an individual doesn't find that purpose of life, there is a void in the heart. This voidness creates restlessness and an individual tries to find the contentment of heart in women, in games, in maximizing pleasure with premier leagues and gambling; but it doesn't get satisfaction anywhere because Allah (swt) says, "Verily in the remembrance of Allah does hearts find rest" (Quran-3:28). But problem is that capitalism has branded religion a source of backwardness and people see belief in God as an encroachment on their freedom. So when human tries to be smarter than God, it proved to be suicidal for human.

This remembrance of God takes one to Quran that says, 'In the mutual competition of this world you have forgotten (Allah) until you return to your graves' (Quran-102:1-2) where the mindless competition has been cautioned. As soon a baby is born, parents force kids into competition of run run run otherwise you will be left behind, not giving any chance to realize why is he/ or she is running at all. This is when the concept of RIZQ comes handy that you will get only what has been decreed, thus relieving a soul and giving a sense of contentment. **The belief that Allah loves me more than my mother makes one feel hopeful that whatever Allah decides for me is best for me.** The concept of examination makes us satisfied with whatever situation we are; even if we are born disabled or born healthy, or born poor or rich.

Lastly Islam makes suicide prohibited (Haraam), that even if Satan whispers in the heart of Muslims, its prohibition dispels the Satan away from such manoeuvres. Furthermore, the Prophet (saw) also issued a stern warning to suicides. He said, **"Whoever kills himself with something in the world, he will be punished with same on the Day of Judgment."** (Bukhari & Muslim). Also Allah says **"Allah does not burden a soul except what it can bear".** (Quran – 2:286). Thus, it indicates that one is always capable to sustain whatever calamity befalls in life. Also, Allah promises that **"There is ease with every difficulty."** (Quran – 94:5).

In short, Islam protects the sanctity of human life by its teachings and practical solutions. It urges the distraught to not despair and try their utmost best to get out of their doldrums while simultaneously putting their trust in Allah.

**Dr. Abrar Ahmad**

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# The Secret of Success

Looking at the period just before the dawn of Islam, we find that the region was dominated by two main powers. On the one side was the Persian empire, while on the other side was the Roman empire and both had reached the zenith of power. They boasted political stability, economic prosperity, military capability and exercised influence that extended over much of the globe.

And then in the deserts of Arabia, lived the Arabs, a group of semi-nomadic tribes scattered across the endless desert. With barren lands, difficult climate and uncivilized people, they had nothing that would entice the regional powers towards them. Highly superstitious and incorrigible in nature, they were the ones who had no qualms burying their daughters alive. It is interesting to note that Alexander the great passed this region during his expeditions, the Romans remained in the close vicinity and the Persians too lurked nearby, yet, none of them considered the region, nor its people worthy to be conquered.

Their minds were limited to think only about the little things in life. Even UMAR R.A. , when asked, "*what is your biggest goal in life? What do you want to achieve in life?*," replied "*I wish that if I could have a herd of camels that I could breed, milk and live off that comfortably.*" This was all Umar could think off, before the light of Islam pierced his heart.

Despite this, ALLAH SWT chose these uneducated, illiterate, insignificant and disunited people as the primary promoters, propagators and the custodians of the one true religion for the salvation of the mankind. Not to forget, the Romans and the Persians both were present, along with their governance, economy and a world-class army.

When these semi-nomadic group of people, who were good for nothing, entered ISLAM and as THE Quran says

***O you who have believed, enter into Islam completely [and perfectly]... {02:208}***

when they accepted it entirely, when ISLAM became their focus, their purpose and their everything, they took Islam and its system of governance from Spain on one side to China on the other.

## Lesson

You can be the lowest of low, the weakest of the weak, illiterate, inhuman, unimportant, undisciplined and disunited nation on the face of the earth but if you cling to this rope of your creator, you will reach the pinnacles of human achievements. History calls the Sahaba the torchbearers of light and education. And the same Umar (R.A) when asked later what the purpose of his life is, replied "I want to struggle until the Deen of Muhammad SAW reaches every corner of the globe." The unnoticed became notable, the small became significant, the localized dream became world vision. The secret formula of change and success was ISLAM.

*- By: Team "The Call"*



# Youth: Harbinger of change

اللهُ الَّذِي خَلَقَكُمْ مَنْ ضَعَفَ إِنَّمَا جَعَلَ مِنْ بَعْدِ  
فُوْرَةٍ ضَعْفًا وَشَيْئًا ۝ يَخْلُقُ مَا يَشَاءُ ۝ وَهُوَ الْعَلِيُّ الْقَدِيرُ

*"Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair."*

[TMQ :Ar-Rum - 30:54]

The three broad stages of one's life viz. Childhood, youth and old age are characterised by weakness & dependency, strength and again weakness with white hair (symbolising experience) respectively. Strength, a subjective term ascribed here to the youth, has multi-facet meaning.

**Which strength Allah is talking about here?  
Is it physical strength, which is obvious or something else?**

Ontologically, emotionally and physically, youth distinguishes itself from the other half population. Youth symbolises end of an era of dependency and reliance as well as a departure onto deep quests for meaning and purpose in life. Youth's main aspects consist of its mobility and dynamism. In this sense, youth has a revolutionary character or is atleast prone to revolution.

Insight and analysis of historical process of change reveals that it was always youths who had the courage to embrace the call against oppression and tyranny. It was always youths who step forward to break the embodiment of injustice and had fought in front line against the oppressive regimes. It was youths who were first and foremost inspired by the revolutionary ideas of Jack Rousseau, which broke the chains of tyranny and dictatorship in Europe. It was youths who were the cause of intellectual revivalism of Europe.

Youths were the first to raise the call of equality and fraternity in the era of French revolution. The call of prophets and messengers have always been answered firstly by youths. The call of truth and monotheism has always met with "labbaiyk" of this very section of population. Youths, because they have very less to loose and due to the dynamism and courage, strength and fearlessness, optimism and competency, vigour and valour, have always



been the prime factor in steering the orientation of society, nation and communities.

One of the great scholar said: " Change in history always depends on youths".

Dense clouds and darkness has overshadowed the Ummah. Humiliation and oppression has broken our backs, our bloods has been spilled like water. Storms of fitan from inside and tyranny from outside has engulfed Muslims in lands and in hearts. The Deen of Muhammad(s.a.w) has become weak and fragile. Hypocrites and enemies of Islam has gathered and has left no stone unturned.

The dignity of our beloved prophet(s.a.w) has been questioned and mocked, Quran has stopped affecting hearts and minds of masses and muslim blood has become cheap and cold. Yet all this is the sign that Allah is preparing us for victory. These are the darkest hours before dawn. This is the separation and segregation of righteous and liars. This era of trials will manifest truth and who are firm on it and those who have hollow claims.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الدَّيْنُ صَدُقُوا وَلَيَعْلَمَنَّ الظَّاهِرُونَ

*"But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars."*

[TMQ :Al-'Ankabut - 29:3]

Surely the change in status of Ummah will depend largely on the role that our youths are going to play. Our history will change and is about to change and we will be the Harbinger of it.

Prophet(s.a.w) has foretold us of our upcoming glory:

"Indeed, this affair (Islam) will reach as far as night and day reach, and Allah will not leave a dwelling of bricks, nor of fur, but will surely make this religion (Islam) enter it"

**(Ahmad)**

Prophet (peace and blessings be upon him) said,

"Verily, Allah has folded the earth for me, and I saw its eastern and western parts, and verily the dominion of my nation will reach as far as what has been folded to me from it"

**The rise of Islam is our future. Islam will rise, with or without us. Islam will dominate, with or without us.** It's our role in this golden struggle that will determine our position in the sight of Allah. Have we embraced the Deen of Allah when it needs us? Have we shown our true loyalty to Allah and his messenger in the time when Islam is weak? Is our connection with our lord strong enough that he might write us amongst sincere and truthful? Or are we just making claims, reality of which might be unmasked in the time of trials?

Muslim youths, the leaders of tomorrow will be tested in the times to come.

As great poet of East, Allama Iqbal says:

"sabaq phir padh sadāqat kā adālat kā shujāt kā liyā jāegā tujh se kaam duniyā kī imāmat kā"

Our faith in Allah will be put to scrutiny, as has always been, we with our valour and courage had managed to answer the call of haqq by prophets of all generations.

فَمَا أَمَنَ لِمُوسَى إِلَّا ذُرِّيَّةً مِّنْ قَوْمِهِ عَلَى حَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَأْتُهُمْ  
أَنْ يَقْتَلُهُمْ وَأَنْ فَرَّعَوْنَ لَعَالِمِ فِي الْأَرْضِ وَأَنَّهُ لَمِنَ الْمُسْرِفِينَ

*"But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them."*

[TMQ : Yunus -10:83]

It is the persistence in the call of Quran, through the understanding of wisdom in ayah of Allah, through deep psychological and spiritual anecdotes that Quran impinges on the mind of its reader, through inculcating the multifaceted persona of prophet(s.a.w) in our spiritual, social and political strata, through struggle of body and hearts, through sacrifices and benevolence, through living uswah-e-husna (best example) personally as well as at community level that Ummah is going to rise again from its own ashes. Islamic revival on prophetic methodology is genuinely Islamic revival, which will be strong and firm-rooted. Youths can, must and will be the most influential caller of the Quranic revivalism.

Sheikh Saleh Al-Fawzan said: "Elder posses wisdom while youth posses strength and vigour. If youth and elders co-operate for the advancement of a nation, a lot of good will result from that".

## Obstacles in the way:

• Illusion of knowledge: Our greatest enemy is the delusion of self-righteousness and illusion of intellectualism. This is the key pathway through which shaytaan imbibes passiveness and indifference towards evil perpetrating in the society. While we are young, we have an enormous opportunity to learn, learn and learn.

• Exposure to overly dramaticised romanticism: While sexual desires and romantic endeavours are natural instincts, wasting hours and hours doing haram is not natural and highly discouraged. Exposure to adultery literally destroys the soul and corrupt the mind. The great hero of Islam, the conqueror of Jeruselum, Saladin Al-Ayyubi(r.a) said: "If you want to defeat a nation without fighting, make adultery common amongst its youth". Instant fulfillment of carnal desires makes us slaves, no longer fit for the position of change.

• Weakness in determination, faith and persistence: While it's easy to do things out of emotion and sudden surge in faith, it is utmost difficult yet beloved to Allah to remain persistent and consistent, the key to success in both worlds.

## Five Before Five

The Prophet ﷺ advised to:

"Take benefit of five before five:  
Your youth before your old age,  
Your health before your sickness,  
Your wealth before your poverty,  
Your free time before you are preoccupied,  
and Your life before your death"

(Narrated by Ibn Abbas and reported by Al Hakim)

## Your Youth

**When we are young we have strength, enthusiasm and drive and putting those advantages in the path of Allah raises the individual levels.**

**The Prophet has told us that a young person who grew up with the worship of Allah, will be among the seven who are granted shade by Allah when there no shade but His. (Bukhari)**

# ROADMAP FOR CHANGE

1:

**Q**uranic understanding: In depth understanding of words of Allah, it's implication, wisdom, applicability, situation dependency, benefits and style will imbibe and create personalities capable to undertake the task of spreading the call of Allah. Quran, if understood with context will help to eradicate deep theological confusions and fitan of our time. Quranic pattern of deliverance of hidaya touches the cores of one's heart viz. Inner purification.

2:

**P**rophetic seerah: The example of prophet(s.a.w) is a complete leadership skill training program in itself. Prophet's(s.a.w) seerah guide us on almost every aspect of reality encountered in anyone's life. From being father to a statesman, being husband to a military commander, most forgiving to a strong leader, deeply spiritual to a highly practical leader and many more roles an individual can play, the example of prophet(s.a.w) is undoubtedly the "best example" to be looked on. The in-depth, critical, analysis-based study of seerah time and again will help us imbibe characters of a believer, beloved in the sight of Allah.

3:

**B**eing aware of our time: last but not the least, it's of immense importance that we understand the challenges of our time. Challenges and objections on Islam is not a new phenomenon, it's an old age struggle between Haqq and Batil, but the nature of challenges change over time. We need to be aware of it. Understanding populism and minds of general people will help us extend the Dawah in more practically suiting and appealing ways. Understanding moral and ethical dilemmas of our time will help us fill those blanks with Islamic theology. Our own understanding of Islamic as well as modern issues with great comprehensiveness will be a deciding factor in our journey of this golden struggle for the sake of Allah.

We are living in times of "Gold-rush" of rewards. We are living in times when our small struggles will count many-fold in the sight of Allah. We are living in times when our struggle will be written as historical and will shift and steer the orientation of Islamic world. Let's not waste our lives by standing on sidelines. Let's not waste our breath waiting for big changes to happen, let's make the change. Let's be a part of the change!

By - Mohtashim Ali



# Seerah

## Seerah 01 : Introduction



It was early April in the year 1453, a navy of 320 vessels and an artillery trains of over 70 large field pieces was approaching a city(Constatinople) which was surrounded by sea and land; the fleet at the entrance of the Bosphorus stretched from shore to shore in the form of a crescent, to intercept or repel any assistance for Constantinople from the sea.

A historic event, a prophecy, a glad tiding was about to take place. This military expedition was not of generic nature, rather it was fulfillment of a 800 years old foretold prophetic statement, a futuristic prediction by Imam-ul-Ambiya(s.a.w), the Messenger of Allah in his words:

**'Verily you will conquer Constantinople. What a wonderful leader will her leader be, and what a wonderful army will that army be!' [Musnad Ahmad, Al Hakim, al Jami' al Saghir]**

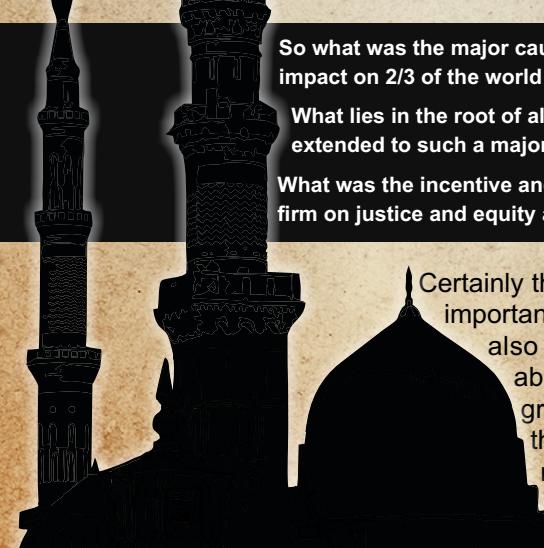
On 29th May 1453, the great city fell to Muhammad Al-Fateh and Constantinople was made capital of the Ottoman Empire. Time continued to move forward and the boundaries of Islamic rule kept extending to Belgrade, Rhodes as well as most of the Hungary till the walls of Vienna. It was the time that if a person would have started moving from Spain through Morocco into Algeria via Sudan and Libya into Egypt and moves up west into Palestine, Syria, Turkey and moves forward to Bulgaria, Serbia, Bosnia, Hungary and to the capital of Austria and then return back to Syria and goes to Saudi Arabia, Yemen, Kuwait, Qatar and enters into Iraq and moves forward into vast lands of Iran and the great mountains of Afghanistan, crossing them enters into vast and fertile land of India, crossing giant landscapes and thousands of races with huge geographical differences, the person would have found people bowing and praising to the same lord in the same language, their dresses would be different, their prayers had the same melancholy. The person would have found the stark coherency in people of all these vast lands in their belief of life and death. He

would have found same love in the hearts of people of these distant lands, for their beloved messenger(saw) across these residing lands. A person travelling these lands would not be required to produce their passport at every check-points, rather the identity of "La-Ilaha-Il-alallah" was sufficient for them. According to historians, if a person would have landed from Mars in 16th century, there is very high probability that he would have postulated that earth is ruled by Muslims!

**So what was the major cause for the rise of the ideology and civilization that left a lasting impact on 2/3 of the world residing population of the time?**

**What lies in the root of all the spiritual and scientific advancement of a civilization which extended to such a major section of land?**

**What was the incentive and driving force that motivated men of valour and vigour to stand firm on justice and equity and propagate it's message from them to the rest of the world?**



Certainly the answer doesn't lie in military advancement (though it is important). Certainly the philosophical and scientific advancement is also not the answer. Wealth and resources were not in abundance, rather for understanding the prosperity and greatness of muslim civilization and understanding the idea that had driven men of passion to master the spiritual and material world(viz. Islam), we need to understand the idea and the personality that sparked 14 century back from now in the sands of Arabia.

The success was a visible fruition of a revolution brought-up by an orphan trader, inspired by angel Gibra'eel with words of Allah, bringing forth light for the mankind dwelt into darkness and misery. It was the revolution that world has neither witnessed before nor it will afterwards. The revolution altered the throne of tyrants, it spread light in darkness, it brought hope to weak and slaves, it dignified weak and marginalised, it channelized emotions, it connected men to God, it revealed man his status, it gave izza'h to those who deserved it, humiliated proud and arrogant, it changed the way people think, it changed the way they eat and dress, it changed the way they trade and transact, it changed the way they pray and fast, it changed the orientation and objective of their life, it brought an unprecedented alteration of human civilisation whose marks continue to be felt today and onwards. History on earth and heavens knows this man of unfathomable conviction, piousness, leadership and valour as Muhammad Bin Abdullah Bin AbdulMuta'l'lib (SAW)

*"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often".* [TMQ :Al-Ahzab - 33:21]

Male or female, adult, child, scholar or commoner, businessman or laborer, the biography of beloved prophet(saw) is indispensable part of one's learning curriculum and understanding of Deen. I would add to it that, the Deen of an individual is unacceptable without making and considering prophet(saw) to be the final authority.

*"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."* [TMQ :An-Nisa' - 4:65]

In fact, the fulfillment of many of our Islamic duties hinges upon our knowledge of the Prophet's life. For example, every Muslim should love the Prophet(saw) yet how can one love him without knowing him. We were not alive when the Prophet(saw) was preaching the message of Islam to the Quraish, so the only way we have left to become intimately acquainted with the Prophet(saw) and consequently to love him, is to study his sayings and deeds, which give us partial glimpses of his life, or to study his biography, which fits the pieces of his life together, so that we can

have an overall view of his ideal character. And how are we to follow the Prophet(saw) if we do not know his sayings and deeds, or which is more relevant to his biography the context in which his sayings and deeds occurred. Thus we are all in dire need of acquainting ourselves with the life of the Prophet(saw).

Through the study of the Seerah (the Prophet's biography), we are able to appreciate how the Prophet(saw) was an -

**Ideal husband**

**Ideal father**

**Ideal leader**

**Ideal ruler**

**Ideal educator**

**Ideal judge and so on...**

So regardless of our situation and who we are, we benefit from studying the Prophet's life. If one has dedicated at least some part of his life to inviting others to Islam (which makes him a Daa'ee) then the Prophet's biography is for him an indispensable guidebook. Through studying the Prophet's Seerah, the Daa'ee learns about the Prophet's methodology for inviting others to Islam; furthermore, he learns about how the Prophet(saw) dealt with those who refused to embrace Islam and how he was patient when he was made to suffer at their hands, not to mention the countless other lessons and morals he learns from the Seerah.

Yet the study of seerah is the process of change initiated by the word "Iqra"(read) inspired by Gibra'eel on the heart of Muhammad(saw). It was an announcement that descendent of Adam(a.s) was going to be given the same honour which it deserves from the first day when Adam was prostrated by Angels due to the superiority given to him by Allah because of ilm.( See surah baqrah verse 31-34) It was an announcement that days of tyranny and taaghoot are coming to an end. It was the announcement of Allah's plan and that guidance to the mankind is going to be revealed in its most perfect and complete way.

*"Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."* [TMQ :Al-A'raf - 158]

The process of change can only be understood with respect to the social, economic and political conditions prevailing in the land concerned. The process of divine revelation of Islam and the revolution brought forth by Muhammad(s.a.w) can be best understood only if the geo-politico-religious situation of the Arabian Peninsula and lands around is known to us. So the process of understanding seerah is always initiated by giving glimpses of world politico-socio-religious environment, so our approach is no different in this regard.

## Political forces of the world and Civilisation prior to the advent of Islam:

### The Roman Empire:

The eastern part of the Roman Empire was known as the Byzantine Empire, which ruled over, among other lands: Asia, Syria, Palestine, Egypt, and Northern Africa; and its capital was Constantinople. It was known for oppression and wrongdoing. As is almost always the case when an occupying foreign force rules over the native inhabitants of a land, violent tactics were employed to bring the population under control. People would sell their children and use the proceeds of the sale to pay off their debts due to desperate economic conditions in Syria.

The Byzantines lived lives that were replete with contradictions. On the one hand, religion was deeply ingrained in people's minds and monasticism was widespread. In fact, it was not uncommon for a common man to enter into deeply arcane religious research. But on the other hand, the population had become engrossed in frivolous, and often outright evil, forms of entertainment. Stadiums that could accommodate 80,000 spectators were built. The main sporting events that took place in them consisted of gladiators fighting one another to the death, and at times gladiators were even pitted against predatory animals. The rulers and the higher classes lived life of luxury and decadence.

MOHTASHIM ALI

### Persian Empire:

The Persian Empire was greater and stronger than the Byzantine Empire. Zoroastrianism and Mithraism, dominated the lands of Persia. The kings of Persia the crown would pass from father to son were extremely corrupt; they acted with impunity because they believed themselves to have been descended from their gods. Anything that was produced in Persia became the property of the kings, who would spend what came to them with almost unimaginable extravagance.

Many farmers left their lands and sought refuge in places of worship, fleeing either from exorbitant taxes or forced entry into the army. For the people of Persia were used as mere pawns in the wars that would intermittently be waged between the Persian Empire and the Byzantine Empire; and of course, the citizens had nothing to benefit from such wars; it was only the kings who stood to gain profit.

Such was the situation of the two greatest empire at the time of advent of Islam. Humankind was in ultimate darkness and pitfall. Light at the end of tunnel was not visible. Atrocities had fulfilled land and houses of people. Rich were eating away the poor. Religion was the business model used to fool the common mass. Allah described the time:

Ar-Rum 30:41 "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."

This was the political and social situation of major world platform and civilization in the time when light of guidance was about to shine in the remote tribal desert of Makkah.

# Seerah BITES 01

## TYPES OF ARABS

- ◆ There are 3 Types of Arabs:
  - ① Arab Baedah (Perished Arabs)
  - ② Arab Aarbah (Pure Arabs)
  - ③ Arab Musta'arbah (Arabized Arabs)
- ◆ Literal meaning of Arabs:
  - ① Desert (Sehra or Registan)
  - ② Beaab-o-gyah Zameen
- ◆ Where there is no water or vegetation.
- ◆ It is surrounded by desert from all sides.

# WAY TO TAWHEED - Doubt Busters

## Revert Story of a Brother

Subhansh Sinha  
(Mohd Abdullah)

I became Muslim 8 years ago Alhamdullillah.

I was a normal boy with no exceptional qualities. Right from childhood, I went to a convent school. Even though I was not very rich but my father's sole aim was to give us the best education. In missionary school there are moral science classes, they tell about the teachings of Isa (a.s) but those were of no importance to me. I had Muslim friends but they were just like me with no difference. Our thoughts were same, our actions were same, our discussions were the same.

In school, I used to be among the top 10 students in the class. So my sole focus was on my studies. At home, I was the youngest among three brothers and so I was loved and cared a lot. My world was between school, coaching and a few friends. Beyond that, I neither knew anything nor wished to.

The only exceptional thing which I had was that I prayed a lot. I used to spend 2-3 hours daily praying and going to hanuman mandir every Tuesday and Saturdays. That is huge from standards of Hindus, because no one really cares for religion and that too for a boy of 14-15 years it becomes even more exceptional.

When I started giving competitive exams my results were average as compared to my elder brothers.

The eldest one is IITian and the second one got short by 2 marks and got into Motilal Nehru Allahabad. I got admission into Krishna Institute of Engineering and Technology Ghaziabad.

Since I was a shy boy it took me a while to make friends. But slowly my group became of 10 guys among whom nine were Hindus and one was Muslim. The Muslim guy was completely like me. The only objectionable thing he used to say was -

### **“ISLAM CAN SOLVE ALL PROBLEMS OF THE WORLD”**

and when I used to argue, he used to give me answers. He even started studying Islam to answer me because I was most outspoken against Islam, not because I hated Islam or anything, I just used to say whatever was in my mind. But his replies seemed convincing and I myself started researching about Islam through the internet.

I didn't even recognize when I became a supporter of Islam and at the end of my 2nd year on the first day of Ramazan, my Muslim friend asked me if you believe in Kalma then namaz and Roza is Farz for you. On that day I offered my first 'Isha Namaz and Taraweeh and Alhamdullillah I became a Muslim.

But this was not the end rather beginning of my journey into a world of new thoughts and experiences...

### *Ways to Deal with your Non-Muslim Family after Conversion to Islam*

1

Enhance your respect for your parents, especially your mother.

3

Let them see that your conversion of Islam did not keep you from doing the useful activities

2

Show your Islamic lifestyle and how it made you a better person in your deeds rather than your words.

4

Tell them that you have converted to Islam so that you could have a better life both in this world and even after death.

# This month RAMADHAN in our past



**R**amadhan is a month during which the gates of Mercy are wide open, the gates of Hell are shut and the Shayateen are chained up. It is a month chosen by Allah (swt) as a month of fasting; an act of Ibadat that Allah (swt) made special to Him. He (swt) favoured this month over all other months by making it the month of mercy and reverence for all the believers.

In this month Allah has revealed Quran.

In this month we recite the Quran everyday, we pray the Taraweeh-salah in which the Quran is recited.

# But do we understand and practice this Quran?

# Aisha (ra) described the Prophet's (saw) character as being the walking Quran, are we in our characters like the Quran?

# Do we implement it in our lives?

# Do we feel the weight of the Quran on our shoulders?

# Do we feel the burden of the Quran?

# Have we realised the power and might of this Quran which revealed by the one almighty in power?

Today brothers why is it that many muslims come to the mosque and pray taraweeh – so we see the mosques are full but as soon as Eid comes, many people stop coming to the mosque, stop reading the Quran and even stop praying regularly. Today brothers we read the Quran but do we implement it?

Brothers today some Muslims have become like the Christians and the Jews because they recite the Quran and not act according to it in their lives, so limit the quran to Ramadhan and not in the rest of their lives.

***"And hold fast all together by the rope of Allah and be not divided among yourselves"*** [TMQ 3:103]

Ibn Masud said that the rope of Allah in this ayah means the Quran.

Brothers the Quran should never be allowed to left on our shelves gathering dust, we must realise that it is the Guidance that Allah (swt) has sent for humanity.

Unfortunately, for some amongst us, instead of being a month of increasing ones good deeds on top of the obligations we consistently perform, we find today that for many it is a month of only temporary change. Unheard of in the early days of Islam, today we have the phenomenon of the 'Ramadhan Muslim' - one who is Muslim in name but only Muslim in action for one month in the year.

The examples of such individuals are numerous, to the extent that it has become a norm amongst Muslims in the West to find a contingent of 'Ramadhan Muslims' within them. These are Muslims who usually practise little of Islam but suddenly transform in this holy month into actively practising Muslims. They begin to perform their Salah, are careful of their speech, control their tempers, lower their gaze and increase their remembrance of Allah (Subhanahuwata'aala). On top of the obligatory actions, people even compete in the recommended ones such as tarawihsalah and recitation of the Qur'an, such that the mosques are full at many times during the day.

Many Muslims would openly declare their belief in Islam yet at the same time have adopted this corrupt notion that relegates Allah (Subhanahuwata'aala) and the Qur'an to one month in the year or only to personal worship. A Muslim who treats Ramadhan and Islam in this manner resembles the Christian who acts as he pleases and attends the church on Sunday or during Lent expecting to be forgiven.

Ramadhan should be a month for us to increase our remembrance of Allah (SWT) rather than a month of temporary obedience to His (SWT) orders.

Allah (SWT) says,

*"Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may gain Taqwa"* [TMQ - 2:183]

Taqwa comes from the word 'waqiya', which means to protect. It is protection from the anger of Allah (SWT) and His (SWT) punishment. This is why taqwa is used to describe the performing of actions, which pleases Allah (SWT) and abstaining from all actions that displeases Him (SWT).

Taqwa in essence means God consciousness, being conscious of Allah (SWT) in all our actions and affairs. Fasting should aid us in gaining taqwa, as it puts us in an atmosphere of obedience to Allah (SWT), every time we feel hunger during the fast or fatigue, we know that we are doing it for the obedience of Allah (SWT). It makes us realise our relationship with Allah (SWT).

Here are some of important historical events that happened in Ramadan:

1. The great victory at the decisive Battle of Badr in 2 AH happened on the 17th of Ramadan, and it witnessed the death of the heads of the Mushrikin of Quraysh, such as Abu Jahl. The digging of the Trench around Madinah took place in Ramadan of year 5 AH.

2. On the 8th of Ramadan, another crucial event took place. Mecca was conquered, which marked the ending of 'Shirk' in the Arabian Peninsula and the purification of Al-Ka'bah from the idols. Over 360 idols around Al-Ka'bah were destroyed by Rasul Allah (PBUHS) and his companions. On the 25th of Ramadan of that year, the "Uzza" idol, which was the greatest idol the Arabs had ever known was destroyed at the hands of Khalid ibn al-Waleed. Following that, the 'Laat' idol of Thaqeef was demolished by the hands of Abu Sufyan, Khalid and al-Mughirah. Not long before that, those men had been fighting to protect those idols as they used to worship them, but now everything had changed.

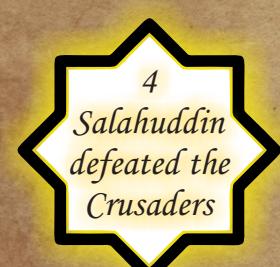
3. In the Ramadan of the 9th year of Hijrah, the Prophet (PBUHS) returned victorious from Tabook after he regained control of the area and let the Romans and the Persians know that there was a new young nation in Arabia that would only grow and not be intimidated. Also during that blessed month of that year, the tribe of Thaqeef came around after 20 years of enmity and rejection of Islam and accepted the faith. The kings of Himyar in Yemen came to the Prophet (PBUHS) to declare that the time of change had come, and they embraced Islam.

4. During the year 13 AH in Ramadan, Al-Muthanna ibn Harithah and his army won the most important battle for Muslims in Iraq known as Al-Buwaib, and it was the gateway to opening the land of Iraq as well as the downfall of the Persian Empire. Sudan and the south of Egypt had become Muslim lands of freedom and justice after the Muslims' army led by Abdullah ibn Abi As-Sarh arrived there in the Ramadan of the year 31 AH.

If we observe from the above mentioned events one thing is common between them that Muslims have achieved much in ramadhan and Allah azzawaj'al has given us things that are beyond human capabilities like the incident of Badr where Muslims were around 300 and enemies were more than three times of the muslim army. To get our honor back we have to return back to Allah.

**Brothers and sister take this Ramadhan as a chance to attain Taqwa of Allah .**

## Major Events that shook the world in Ramadhan



By - Syed Ibn Ali

# BROKEN MARRIAGES AND DISINTEGRATION OF THE UMMAH

As-SalamoAlaikum readers !

The purpose of my article is to remind specifically the youth of the importance and need of a successful marriage. I have witnessed a lot of unsuccessful marriages around me and I think it's an alarming state for the ummah. Things need to be understood and sorted out immediately. Otherwise the number of divorce cases will increase in scores. Let's begin this in the light of Qur'an:

الرّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَّبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

*Men are the protectors and maintainers of women because Allah has made one of them excel over the other, and because they spend out of their possessions (to support them). [TMQ : An-Nisa - 34]*

**A**qawwam or qayyim is a person responsible for administering and supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

The verb used here - a derivative of the root fdl - is not used to mean that some people have been invested with superior honour and dignity. Rather it means that God has endowed one of the sexes (i.e. the male sex) with certain qualities which He has not endowed the other sex with, at least not to an equal extent.

Allah is the owner of Justice and He, SWT by no means will ever deliver injustice.

The moment Allah says men are the protectors and maintainers of women, He exempts them of bread winning. That is Allah assigned this duty to men. Men have to struggle, bear the heat and the pain of working day and night to provide for his family. It's a liability on them. Isn't this a blessing of Allah SWT on women? Whether a woman wants to work or not is a different subject to be dealt with. It is permissible in cases when both ends are to be met. Islam allows her to work outside the home in an appropriate job which suits her nature, her concern, and her capacity, and which does not crush her femininity. Otherwise it's disliked. I've introduced this topic here because I'm targeting those issues which are the prime reasons of disintegration of a marriage.

There's a quote in urdu which says,  
"mein raani, tu raani, kaun bharega paani"  
(I'm a queen, you're a queen then who'll fill water?)

When Allah distributed the responsibilities of the household among its members, he observed equity



rather than equality.

He, SWT put Barakah in equity. When a work is distributed among the team mates according to their capabilities and each person in turn fulfills the task assigned to him, there is one thing that prevails and one that doesn't: Peace prevails, clash doesn't. And in this lies His hikmah.

This in no way means that the husband shouldn't help his wife in household chores. Infact this is the Sunnah of Prophet :

"Aisha(ra), the wife of the Prophet Muhammad (pbuh), was asked, "What did the Prophet ﷺ use to do in his house?" She replied, "He used to keep himself busy serving his family (يَكُونُ فِي مُهَنَّدِ أَهْلِهِ) and when it was the time for prayer he would go for it." (Bukhari)

In another report Aisha is reported to have said, "He did what one of you would do in his house. He mended sandals and patched garments and sewed." (Adab Al-Mufrad graded sahih by Al-Albani)

The Qur'an says :

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُورَةَ وَيُطْبِعُونَ اللَّهَ وَرَسُولُهُ أُولَئِكَ سَيِّرْ حَمْمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*"The believing men and believing women are awliya (helpers, supporters, friends, protectors) of one another\*....."*

[TMQ : At-Taubah - 51]

**So for a domestic life to be successful, it's better for a woman to take care of her home and family (majorly) and for the husband to shoulder the finances (majorly).**

I am sure my feminist friends would try to flip this. Why not husbands be at home then? Simple. Because it's against the laws of Allah SWT. Submitting your will to Allah makes you a Muslim. We're not here to rule, we're here to follow His commands while awaiting for the rewards in Hereafter.

لِيَأْتِهَا الَّذِينَ أَمْنَوْا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَأُولَئِكُمْ مُنْكَرٌ  
فَإِنْ تَنَزَّلْ خَمْرٌ فِي شَيْءٍ فَرُوْحٌ إِلَيْهِ اللَّهُ وَالرَّسُولُ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ طَذِّلَكَ حَيْرٌ وَأَحْسَنُ تَأْوِيلٍ

*"O you who believe, obey Allah, the Messenger, and those in command among you. If you disagree about something, refer it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best thing to do and gives the best result".* [TMQ : An-Nisa` - 59]

I'm again repeating that if a woman wants to work for supporting her husband financially, she is allowed but conditions do apply.

Secondly, when a wife says that her in-laws aren't her responsibility, I really fear for her Aakhirah. Can't she, for obtaining the pleasure of Allah SWT serve her in-laws?

Cook meals for them wholeheartedly? Is it any less than goodwill and a package of good deeds?

Why has she lost sight of aakhirah? Why does she forget that her good deeds have to weight heavier on the scales and she has to strive for it?

Abu Hurairah (radi Allahu anhu) narrated the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: If the woman prays the five daily prayers, fasts in Ramadhan, safeguards her chastity and obeys her husband, she will enter into Jannah from any door she wishes.

See? Its easy for us. We've got the key to any door of Jannah in the form of our husbands.

A woman is Rabbatul Bait : the Malikah of her home. If she takes care of her palace; keeps it organised, neat and clean as an act of kindness , or to please her husband, that will be good and she will have the reward for that in sha Allaah. This is something that will raise her status in the eyes of her husband and his family in this world, and will raise her in status in the Hereafter too, in sha Allaah.

The West has successfully been able to convince us that a woman who chooses to be in her home is inferior to the one who chooses to work outside. Outside world with all its glitters is the real place for

a woman. A woman has to doll up herself in short dresses and costumes to impress customers as receptionist or as air hostess. She has to sell her smile and show off her body and waxed legs and arms.

**Ironically the people of her home long for her to smile at them.**

According to a hadith reported by Imam Ahmad, the Prophet (PBUH) said: "Dajjal" will come to this pond in Marriqanaat – a valley in Madinah – and most of those who go out to him will be women, until a man will come to his mother-in-law, his mother, his daughter, his sister, and his aunt, and he will tie them up strongly for fear that they will go out to him. This is narrated by Ibn Umar (RA).

This hadith tells us that the majority of the followers of "Dajjal" will be women. And the impact of "Dajjal" on women will be of such intensity that it will require men of a family to coercively stop their women folk from being deceived by fitnah of "Dajjal".

It's a trend these days to see wives leaving their homes on petty issues. I repeat, "**petty issues**" which can be solved by discussion and adjustments.

And what's happening today is an evidence that women will leave their homes in one call of Dajjal. Women! Stay grounded! We have to fight off Dajjal and strive to repel him and his temptations. We've to train ourselves to obey none other than Allah.

Enough talk about wives. Now I'd address the husbands.

Allah has made men the caretakers of women. But this doesn't mean they are your slaves. You can't abuse them nor you can give them physical pain. Or force them to endlessly clean your stuff or cook 6 different types of dishes every day. Act like a man, not a kid.

وَلَهُنْ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ ..

*"... And women have rights similar to the rights of men in a just manner, and the men have a degree (of advantage) over them..."*

[TMQ : Al-Baqarah- 228]

"The Prophet of Allah (S) stated: 'Man is the guardian of his family and every guardian has responsibilities towards those under his guardianship'."

A man must find out about his wife's behaviour and her desires. He must program his life according to her wishes and righteous requests.

If you want to conquer her heart, if you want to make her obedient with regard to your demands, if you want to strengthen your marriage, make her love you and remain faithful to you, show her love.

If you deprive your wife of kindness, then she would lose interest in her house, children and, above all, in you. Your house would always be in a messy condition. She would not be prepared to make efforts for a person who does not love her.

**The Prophet of Allah (S) stated:**  
**“The more one becomes faithful the more one expresses kindness to his spouse.”**

Moreover, NEVER EVER shout at your wife in public. It's insulting and impacts her the most. Do not forget that your attitude would repel your family from you. They will become disappointed in you and disheartened with the house.

Help and support her in daily work. And spend quality time with her. Your cuddles really matter to her. Be good to her family and friends. Her parents are your parents too.

When she's on her menses, arrange her favourite meal from her favourite restaurant. Give her the much needed break.

Men should also remember that housework is an area for their wives to perform their duties. It is wrong to deprive them of their rights or to turn them into puppets. It is wiser to leave them to run the house the way they like.

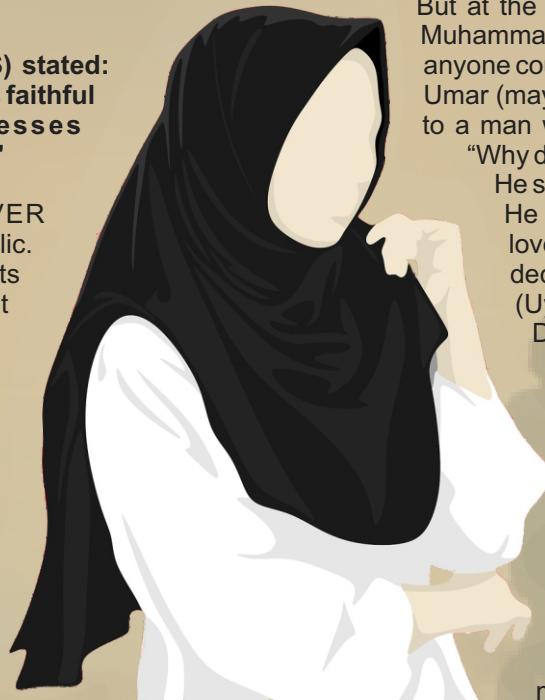
Don't pick up her faults everytime. Instead ignore them for Allah's sake and expect its reward by Allah SWT. Allah would love you!

**The Prophet of Allah (S) stated:** “O you who express to be Muslims by tongue only but faith has not entered your hearts! Do not speak ill of Muslims and do not set out to find their faults (because) whoever picks up fault with others, would be criticized by Allah and even if such a person is at his house, he would be disgraced.”

When talking about marriage, Allah says your spouses are Garments for you. A garment may /may not fit perfectly but either way it covers imperfections, protects and beautifies.

I won't say that all marriages “can” be perfected. All couples “can” move on or there are “happy endings” always.

The wife of Loot AS and that of Noah AS, both were trials for them. And howsoever hard they tried, their wives never believed. The husband of Asiya RA : Pharoah was a source of trouble for her.



But at the opposite end, Khadijah RA and Muhammad SAW were the perfect couple anyone could ever think of.

Umar (may Allah be pleased with him) said to a man who wanted to divorce his wife: “Why do you want to divorce her?”

He said: “I do not love her.”

He said: “Are all families based on love only? What about care and decency?”

(Uyuun al-Akbaar, 3/18).

Do you know why this was said? Because the most disliked act by Allah of all permissible acts is DIVORCE.

The husband's forcing himself to be kind to his wife, despite his not loving her – is **striving against his nafs and striving to attain good manners and a good attitude**. Perhaps the dislike may cease and be replaced with love, as often happens. Perhaps he may be blessed with a

righteous child from her, who will benefit his parents in this world and the hereafter (applied to wife as well).

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

*And whoever strives only strives for the benefit of himself.* [TMQ : Al-Ankabut - 6]

What that means is : BEAR. WITH. PATIENCE. People in general face similar situations with their wives and their friends, but they may stick together even though they are not entirely happy with one another and do not love one another, but the need that each of them has for the other keeps them together!

أَخْسِبَ النَّاسُ أَنَّ يُتَرَكُوا أَنْ يَقُولُوا أَمَّا وَهُمْ لَا يُفَتَّنُونَ

*Do the people think that they will be left to say, "We believe" and they will not be tried?* [TMQ : 29 - 2]

Now,

How do you save a marriage which has "differences"?

## SHIFT YOUR FOCUS AND PRIORITIES TOWARDS PLEASING ALLAH.

First of all, love for the sake of Allah and hate for the sake of Allah. If you love your spouse, love him because Allah would love you for it.

I've observed and drawn my own lessons of what happens around me. And I perfectly know why this happens. Because PEOPLE HAVE STOPPED KEEPING ALLAH SWT in their perspectives.

Look. Make a rule.

**If this makes Allah happy, I'll do it.**

**If it doesn't. I won't even think of doing it.**

I have already emphasised much that make a habit from DAY 1 to read Qur'an together. That's how you both will develop love for Allah. And if you love Allah more than anything else, then you'd rise above all the differences and fights and arguments....kyunki Allah ko pasand hain wo log jo doosron ki khaamyon ko nazarandaaz karte hain. (because Allah loves those who ignore the flaws of others).

**The Messenger of Allah (blessings and peace of Allah be upon him) said: "No believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another."**

And remember:

Fixing your relationship with Allah necessitates fixing your relationship with people around you.

وَمِنْ أَيْتَهُ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتُسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَكَبَّرُونَ

*“..And one of His signs is that He created mates for you from yourselves that you may find rest in them and He put between you love and compassion; most surely there are signs in this for a people who reflect.”*  
[TMQ : Ar-Rum - 21]



By - Ayat Fatima

# THE FIQH OF PART : 01 MARRIAGE

## •INTRODUCING•

### Definition

**Linguistic:** Nikah means 'sexual intercourse' and also 'marriage contract'.

**Legal:** A contract entailing permissibility of mutual physical enjoyment.



### Wisdom behind marriage

- Fulfils physical desire.
- Preserve mankind.
- Need for comfort and mercy.
- Child can be brought up by a mother and father.
- Fulfils desire of Ummah to increase in number.
- Increase of Iman.

### Permissibility of Marriage

- The Quran (Surah : Al-Nisa).
- Sunnah.
- Ijma.

## •THE RULING•

### Basically, recommended!

According to majority of scholars, the basic ruling is that it is recommended. There are also other rulings depending upon situation of individuals.

### Obligatory (Wajib)

- When a person fears Zina for themselves.



### Recommended (Sunnah)

- For the person who has the means.

### Disliked (Makruh)

- If the man/woman fears that he/she cannot physically satisfy partner, cannot fulfil obligations of partner.

### Forbidden (Haram)

- If the man/woman with certainty cannot physically satisfy partner (unless accepted). Cannot fulfil certain marital obligations to partner. Legal reason preventing them from the marriage.

# Does God Exist?

It may sound like an obvious question, but often many of us don't have a clear answer to it. Our initial answer may be 'Well, our family is Muslim', what if our family were Hindu or Christian?

It is therefore vital for a Muslim to believe in the existence of Allah(swt) without any doubt whatsoever and to believe in the Prophethood of Muhammad (saw) and that the Qur'an is the final revelation sent by Allah(swt) to humanity. Islam is unlike all the other religions as it has a decisive proof of the existence of Allah SWT that convinces the mind.

Let us begin by discussing the proof of the existence of Allah (swt).

The fundamental proof that God exists is that everything that we sense around us whether it is the mountains, the trees, the sun, the moon, the stars, the galaxy(group of stars) or animals and fellow human beings are limited things and dependent as well. By limited we mean that they have restrictions, a starting point and an ending point, and they have definable attributes i.e. they are all finite. Human beings take birth and die. There is no living being that will not die. During their life span, they will grow to a certain height, weight and volume. So, all living beings have limited life which will eventually come to an end. The earth may be huge but it still has a certain shape, weight, volume by which it is limited, this applies to all the planets, stars, solar systems and galaxies. Even if all of the galaxies and elements of the Universe are added together they do not become unlimited since sum of limited things can never be unlimited. In fact when they say that the universe arose from the Big Bang and is expanding they inherently admit it is finite in size, otherwise it could not have expanded. And being dependent we mean that Man has needs and desires which he has to satisfy in order to survive. He has organic needs for example he must eat,drink and relieve himself if he has to survive. If he does not he will die. We also see the need and dependency in plants and animals. They depend on other parts of the food chain for their

existence. The water cycle is dependent on the sun, which is dependent on the laws of the galaxies and of burning mass, and so on...

Thus what we see is that everything around us is limited and dependent and everything that is dependant is dependant upon something greater than itself. Applying this to everything we see will bring us to a conclusion. If everything in the universe is dependant because it has not the power of being in existence on its own accord, and is also finite and limited, then what is everything dependant upon for its existence? It must be an unlimited and independent Creator.

It is a simple principle that something cannot come from nothing and on its own, therefore, where did the Universe come from? It cannot simply exist without having any cause as this contradicts the clear reality which everyone can sense, for example, if we see a car no one would ever think that it simply exists without any manufacturer, this can be applied to anything around us.

Therefore, it is a simple fact that this universe must have a Creator. The question which remains is that whether Creator is like the universe i.e. limited or is the Creator unlimited and eternal? If the creator was limited like the universe then He would also require a creator as this is the case with every limited thing. So if the universe was caused by a big bang as they claim, what was before the big bang? If it was something else like another universe then what was before that? This chain would continue until there would be a beginning or origin, this could only be caused by something which is uncaused or eternal, which we call God or Allah (swt). This is why we say that Musabbib e Asbaab is Allah i.e. He is the cause of every cause. He is the cause of every creation, every attribute and trait that is found in the creation. He organised and set that attributes in His every creation so that it serves its purpose and objective for which it has been created. In this way we recognise that there is the Super Intelligence of Allah that not only has created things but also assigns certain attributes in certain proportions so that it serves its purpose of existence.

- By: Rahman Siddiqui

# Muhammad Ibn Musa Al-Khwarizmi

While the names Newton, Galileo and Copernicus are well known but how many of us know about the Muslim scientists who came before them - in the Golden Age of Islamic Science? Muhammad Ibn Musa Al-Khwarizmi was a Persian Muslim scholar (C. 780- C. 850) who has done amazing works in the field of Mathematics, Astronomy and Geography under the patronage of the Caliph Al Ma'mun of the Abbasid Caliphate.

## Life

His full name was Abu 'Abdullah Muhammad ibn Musa al-khwarizmi. His name refers to his birth place "Khwarizm", currently known as Khiwa, a city in Uzbekistan. In 820 AD he was appointed as an astronomer and head of the library of the "House of Wisdom" (a public academy and as an Intellectual Learning Center in Baghdad). It is also known as one of the largest library belonging to the Abbasid Caliphs during the Islamic Golden Age.

## Contributions and Achievements

Al Khwarizmi contributions to Mathematics, Geography, Astronomy and Cartography established the basis for innovation in algebra and trigonometry. His systematic approach of solving linear and quadratic equations led to algebra. Al-Khwarizmi is also known as the "Father of Algebra". The word algebra is derived from the title of his book, Kitab al-Jabr. He was the first to treat algebra as an independent discipline and introduced the methods of Reduction and Balancing. In the 12th Century, translations of his textbook on arithmetic which codified the various Indian numerals, introduced the decimal position number system to the western world. His book Al-Kitab Al-Mukhtasur Fi Hisab al-jabr wa al-muqabala (The Book of Restitution and Comparison) was used until the sixteenth century as the principal mathematical text book in European Universities.

The achievement of Al-Khwarizmi in Mathematics is extremely remarkable, and it laid the foundation on which the western mathematics developed many centuries later. He also developed the concept of the algorithm in mathematics, which is why he is also known as "grandfather of computer science".



Algorithms later became useful in the creation of computer software. Computers require algorithms to count in the binary system. Today, we can no longer imagine a world without computers. Al-Khwarizmi had a significant share in this technological ingenuity from which our digital society profits today. During the 11th century CE nearly all the original and creative work was done by Muslims that's why Arabic became the language in which all the works were written and even Non-Muslims wrote their mathematical work in Arabic. The west learned the use of numerals from the Muslims and naturally called them the Arabic numerals.

## What led him to do such Extra-Ordinary work

His pioneering work offered practical answers for the land distribution, rules on inheritance and distributing salaries, which was in accordance with the Quranic principles - the commandments of ALLAH swt, which demands people to be fair & just while doing transactions for inheritance, measurement, buying & selling, paying labor wages etc. So, all these Islamic principles, which he did considering as a worship to GOD, led him to various contributions and achievements which has made calculations easier for daily life affairs.

Without knowing the message of your Creator is it Possible to get the success in any of the world?

*- By: Abdullah Khan*

# Usul Al Fiqh

Abu Afsa

Islam and Secularism, fundamentally have two distinct views on how to deal with societal issues. There is a general misconception among people that the Shari'ah, if applied today, will be unable to deal adequately with the issues of the 21st century.

Enter the concept of Ijtihad, derived from the root word Jahada. Linguistically, it means striving or self-exertion in any activity, which entails a measure of hardship. The great scholars of Usul such as Abu alHusayn Ali otherwise known as Al-Amidi (d. 631 AH) and Mohammad bin Ali Al-Shawkani (d. 1255 AH) defined it as the total expenditure of effort made by a jurist in order to infer, with a degree of probability, the rules of Shari'ah from their detailed evidence in the sources. Others add in a manner the Mujtahid feels unable to exert any more effort to this definition. Essentially as a juristic term, Ijtihad means exhausting all of one's efforts in studying a problem thoroughly and seeking a solution for it from the sources of Shari'ah.

A person who performs Ijtihad is a Mujtahid; whereas, a person who knows the rules of Shari'ah in detail, but is unable to extract the rules directly from their sources, is not a Mujtahid but rather a Faqih (jurist), Mufti or a Qadi (judge).

Unlike Secularism which makes the reality and the issue at hand the basis of legislating, Islam makes the reality the subject of legislation; the actual rule is therefore not taken from the reality. All contemporary problems and their solutions are extracted using the existing Shari'ah sources.

The Islamic legislative process has four fundamental stages: 1. Understanding the reality of the problem. 2. Identifying the Islamic texts which address the relevant or similar subject matter. 3. To analyse between the

current issue and the relevant text to identify similarities and differences. 4. The weighing of these differences and similarities to extract a rule for the contemporary problem.

Each of these elements is progressively more detailed requiring expertise and experience in Islamic jurisprudence, Islamic sources, Islamic legal maxims, the Arabic language (both pre- and post-revelation), legal definitions and more. The Qur'an and ahadith were revealed in the form of broad guidelines even when focusing on specific details. The nature of these broad guidelines is that they give the Qur'an and ahadith general meanings within which collective and detailed issues can be included and from this arise an abundance of general meanings that contain real and perceptible issues. At the same time they are revealed to solve the problems of all humanity, and not of specific individuals. As such, there exist over three hundred general principles (qawa'id 'aammah)

## The Messenger's approval of Sahabas ijtihad in his age:

The Sahabah (ra) used to make ijtihad in the time of the Messenger of Allah (saw) and differ in their deduction of ahkaams and the Messenger (saw) accepted this. This can be seen in the following incidents:

1- Bukhari narrated from Aisha that when the Prophet (saw) returned from the battle of khandaq (ditch) and laid down his arms and took a bath. Jibrail came and said "You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Messenger (saw) asked, "where to go?" so Jibrail pointed towards Banu Quraiza. The Prophet (saw) instructed the mu'azzin to give azan and so he announced to the people: "Whosoever hears and obeys he should not pray Asr except in Banu Qurayzah." So they headed towards the fortresses of Banu

Qurayzah, however they had different understandings of what the Messenger (saw) had said to them. Some took the literal meaning and they did not pray until they reached Banu Qurayzah after maghrib. And others took it to mean that they should go there quickly, so they prayed Asr in Madinah or on the way. When the Messenger (saw) heard about this he accepted the action of all them. [Bukhari: 894, 3810 Muslim: 3317]

2- The saying of the Prophet (saw) when he sent Mu'az as Qadi to Yemen: "By what will you pass judgement?" He said: By the Book of Allah. The Prophet (saw) said: If you do not find it there? He said: By the Sunnah of the Messenger of Allah (saw). He said: And if you do not find it? He said: 'I will exercise my own ijтиhad' He (saw) said: 'Praise be to Allah who has made the messenger of the Messenger of Allah to accord with what Allah and His Messenger loves.' [Ahmad: 5/230, Abu Dawud: 3592, at-Tirmizi: 1327, al-Hafiz said in his Talkhees: Ibn Tahir said: it has two lines of transmission both of which are not authentic. At-Tirmizi said: he does not know of this hadith except from this line of transmission. The isnad is not muttasil (connected throughout) but it has become well known amongst the people and their acceptance of it has strengthened it.]

3- The hadith of the Messenger (saw): "If a judge passes judgment and makes Ijtihad and he is right then he will have two rewards. And if he makes a mistake he will have one." [Agreed upon (muttafaq a'alayh) from the hadith of 'Amr b. al-'Aas and Abu Hurayrah. [Bukhari: 7352, Muslim: 1716]

4- The Messenger of Allah (saw) made Sa'd b. Mu'az to judge over Banu Qurayzah so he gave the judgment that they should be killed and their offspring to be taken prisoners. The Messenger (saw) said: "You have given a judgment that is from above the seven arki'ah." [Muslim: 1761, Ahmad: 2/22]

From these examples we can see that the Sahabah used to make ijтиhad in the time of the Messenger (saw) and that he used to accept their ijтиhads and tell them that the one who got it right will get two rewards while the one who got it wrong will get one.

## From Ijma as Sahaba (Consensus of the companions)

Similarly there are examples of Ijtihad from the time of the Sahaba and Ijma'a as-Sahaba on the issue of Ijtihad. The fact that the Companions resorted to ijтиhad in the absence of a text is established by continuous testimony (tawatur).

## Ijtihad & Applying Islam in the 21st Century

The Shari'ah texts (the Qur'an and ahadith) are of the most detailed in thought, the widest in scope for generalisation and the most fertile ground to cultivate general principles. In themselves they are suitable as legislative texts for all peoples and nations. This is because they cover all kinds of relationships, whether between individuals, the state and its citizens, or between states, peoples and nations. However new and multifarious these relationships may be, new thoughts can be deduced from the Shari'ah texts.

Islam has the broadest scope for generalisation, which can be seen from the grammar, sentences, words, style of expressions in terms of covering the wording (mantoq), meaning (mafhum), indication (dalalah) reasoning (ta'leel) and qiyas (analogy) based on the Shari'ah reason (illah) which makes deduction feasible, continuous and inclusive. This enables the Shari'ah to be equally suitable for all times, regardless of whether it is the 7th century or the 21st century, or indeed any other century.

That's why you can find the Ijtihad on the following issues (just to name a few) the humans are tackling in the 21st century.

- Abortion
- Cloning
- Drug Abuse
- Space Travel
- Intercontinental Ballistic Missiles (ICBM'S)
- Intellectual Property
- Nanotechnology

The Islamic system has all the necessary ingredients to solve the problems and issues of any society. Secular societies are drowning in a sea of misery to fulfill ones desires in any way one deems fitting. The lies and propaganda against Islam are in reality the last vestiges of secularism attempting to defend itself.

# Political Invasion of Iran by the West- British control over Iran and the beginning of American era

- By: Bahis AnalHaq

**"World"** is what humans know to their mind. The understanding of world to man is associated with the information he has acquired. The quest to increase the understanding of the world has been carried by the human race beginning from the time of their creation till today. Man looks around to explore the world continuously. He develops his thoughts on the basis of his understanding and the actions taken by him are governed by these thoughts. The behaviour of the world depends on the action of its inhabitants, the humans. So, it becomes essential to have the correct understanding of the world. As for wrong or improper understandings of the world can affect it drastically. However, proper and correct understandings will shape the world progressively.

There have been Evil Powers and Good Powers throughout the human history. The understandings of the world, often creates these powers. These Powers although try to regulate, monitor and control the understanding always. **We will be presenting unfolding facts about a country and its relationship with the West throughout its history.** Iran and its relations with the West is often very confusing. The words of Iranian leaders of today depict an enmity with the West. Many Muslims understand it as to be a supporter of all Muslims across the world for this very reason. But this understanding about the Iran-West relationship is incorrect. For getting the correct understanding of this relation, the history of events which have occurred between them needs to be analyzed.

Iran has its importance for its strategical location in the Middle East and had grown under the Persian Empire. It was known as Persia until 1935 when an Iranian ambassador in Germany suggested it to be named as "Iran". Iran means the 'Land of Aryans'. Germany had very good relations with countries of Aryan descent in those times. This name was accepted by the newly formed Shah government at that time and also had acceptance in the General public owing to their affection with their race, i.e Aryan. This was done also to signal that Persia had freed itself from the grip of the British and Russians. The British were not politically active in Iran until the early 20th century. There was Islam in Persia in 651 AD when the Ummayid Caliphate had defeated the Persian army. Islam continued to be their system for ruling until the 15th century. Then in 1501, Safavids emerged from

Azerbaijan and conquered Persia. It was the Safavids who had declared Shiism as the state religion for Iran after this conquest. However, the west invasion of Iran took place after the end of World War I. By the end of 1918, Persia was militarily occupied by the Great Britain. Reza Khan who was the head of Cossack Brigade was appointed as the ruler of Persia by the Great Britain. In 1925, he crowned himself as Shah Reza Pehalvi of Persia.

He then showed his loyalty towards his appointees, the Britain by giving them total control over Iranian oil Production, refining and marketing. This had made it the most important source of fuel for British in the Second World War later. In 1941, when Hitler invaded Russia, Germany had joined hands with Britain. Both realised well the importance of stability and security of Iran for obtaining full support in their Allied War Effort. So, in August 1941, they sent armies to Iran to bring it under their direct control. The amount of control Britain had over Iran can be very well understood by the event wherein the Shah resisted this military invasion, he was immediately replaced by his son, Mohammad Reza Pehalvi in September 1941. Though Shah was appointed by the Britain and was loyal to them, he also wished to have his own political influence to a certain level but when that conflicted with the British interests, he was dethroned. Iran was thus under total control of the British until this time through their appointed puppets.

Later that year in December, America had also entered the war after the Pearl Harbor attack by Japan. This led to the beginning of American influence in Iran when America became the main supplier for Soviet Union to send its troops to Iran for its support. Americans deeply despised the Pahlavi family because they had kept the American oil companies out of Iran for decades despite immense pressure on them to open up Iranian oil industry to 'international competition'. But since it had to organize its involvement in Iran, America still entered into many agreements with Shah Mohammad Reza Pahalvi. These treaties had put the Iranian army, police, internal security service and public finances under control of American advisors. In a letter to the American President, one of the advisor Wallace Murray, had written that:

*"The obvious fact is that we shall soon be in the position of actually running Iran through an impressive body of American advisors"*

# ARE WE RAMADHANI MUSLIMS?

Allah (swt) has blessed this Muslim Ummah in ways that cannot be counted, with indeed the biggest blessing being that of Guidance. It is through following, practicing and implementing his Ahkaam that mankind is elevated, and marks a clear distinction from the other creations that Allah (swt) has created.

Out of all the Ahkaam that encompass the actions of mankind, the ones dealing with rituals have a higher significance than as compared to ones that deal with material value, since these are done only to seek the pleasure of Allah (swt). Fasting in the month of Ramadhan is one of them. Its significance that comes in the texts are far too many to be all mentioned here however, the below three may just put things in the right perspective –

Umm Saleem (may Allah be pleased with her) reported that the Prophet (saw) said:

“(The performance of) ‘Umrah during Ramadan is equal (in reward) to performing Hajj with me.”

Abu Hurayrah reported that the Prophet (saw) said:

“Every action a son of Adam does shall be multiplied—a good action by ten times its value, up to 700 times. Allah says: With the exception of fasting, which belongs to Me, and I reward it accordingly. For, one abandons his desire and food for My sake.”

In another hadith Abu Hurayrah reported that the Messenger of Allah (saw) said:

“There are two occasions of joy for a fasting person: one when he breaks his fast, and the other when he meets his Lord, and the (bad) breath (of a fasting person) is better in the sight of Allah than the fragrance of musk.”

Knowing these, and the other various texts that elaborate the significance of this month and that of fasting, motivate us to fast and therefore, seek the pleasure of Allah (swt). In fact we often witness our brothers and sisters going beyond fasting and bringing a complete habit change like, from not praying to praying-five times regularly, refraining from bad/incorrect language, listening and reading the Quran and different translations, attending Islamic lectures, offering Taraweeh, giving Sadaqah, connecting with our neighbors that were unknowns till now, and so much more.

However, that this change remains limited to Ramadhan is worrisome, for which we need to ask this question sincerely to our-self –

## Are we Ramadhani-Muslims?

Though this change from routine-to-good-and-back-to-routine is often discussed, and the scholars, activists and Da'wah carriers address this hypocritical behavior of ours during and after Ramadhan, however, rarely do we view this as a state of mind that is the cause of this rather than merely just being state of behavior.

Let's flip as to what Allah (swt) says in one of his glorious Ayah that again gives Ramadhan the special status:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*The month of Ramadhan is one in which the Quran was sent down as guidance to mankind, with manifest proofs of guidance and the Criterion. [TMQ : Al-Baqarah - 185]*

Our natural response after listening to this Ayah is that we get associated to the Quran during this month which is manifested in the reading of it, listening, learning, looking at the meanings, flipping through the pages of various exegesis that are available, and the like.

However, how often do we miss moving beyond this information of Quran being revealed in the month of Ramadhan, and pay heed to what comes immediately after it, and that is, that this Quran was sent as a guidance to mankind with clear proofs, and that, it is the clear distinguisher for mankind.

Therefore, Allah (swt) sent this Quran so that mankind, that includes us as a part of the Muslim Ummah, take this as the source of guidance in terms of everything pertaining to our life viz., thinking that constitutes the 'Aqeedah, the rituals like Salah, Ramadhan, Hajj, Zakat, social transactions like marriage, economic transactions like usury, the punishments that need to be obliged on a thief, fornicator, adulterer, etc. Moreover, Allah (swt) also explicitly says that all the rules have a clear proof so as to remove any ambiguity or excuse that any human may have. In other words, the commands of Allah (swt) are a guidance to mankind. We need to ponder over this especially in times like today where the governments in the East and the West are exerting themselves to defame Islam. The tool that they use the most to achieve this is the media, and therefore, we witness a lot of discussions happening like the veiling of the women, the permissibility of men to have four wives, Jihaad, the recent Triple Talaq controversy here in India, the Prophet (saw)'s marriage with Aisha (ra), the men being allowed to beat their wives, and the list goes on. They do this so as to create doubts in the minds of the Muslims about Islam, to primarily make Muslims adopt the values that Secularism gives, and also detach Muslims from Islam. In fact it won't be wrong at all to confess that the West has been successful in divorcing the Muslims from Islam, as a result of which the Quran that we were ordained to make the guidance for mankind, has caught doubts within our own-selves.

Lastly, Allah (swt) says that it is this Quran that should act as the criteria for people to judge between what is right and what is wrong. It is this Quran that not only draws the line between Iman and Kufr, Believers and Disbelievers, Haqq and Baatil, Khair and Shar but also between Trade and Usury, Marriage and Fornication, Liberation and Oppression, Justice and Injustice, Moderation and Extremism, Peace and Terror, Savings and Hoarding, Freedom and Slavery, Civil and Belligerent, Morals and Indecency. This Quran was revealed to give a viewpoint to the entire mankind through the thoughts, concepts and principles the book gives, because of which the people living under different realities could apply them, and accordingly take the judgement of Allah (swt) in regards to that reality.

Allah (swt) says about this Quran –

وَنَزَّلْنَا عَلَيْكَ الْكِتَبَ تَبَيَّنَّا لِكُلِّ شَيْءٍ

*We sent down the book to you which makes everything clear. [TMQ : An-Nahl - 89]*

Therefore, the Quran is more of a book that requires an intellectual comprehension that facilitates for us to make it the criterion, and that this criterion needs to be propagated to the world.

This is exactly how the companions (ra) of the Prophet (saw) approached Ramadhan, where not only did they fasten their belts in performing the rituals, and practice the Quran individually and in the society of Madina but also propagate and struggle against all the political entities or empires of that time, whether big or small, in making Quran and hence, Islam the sole arbitrator for the entire mankind. As a matter of fact, this was done even if it required the best of the best among the companions to break their fast for the sake of Jihaad to make Quran the sole source of guidance, and the only constitution basis which the people can decipher between right and wrong.

In conclusion, it is important that we change the way we approach Ramadhan, and stay out of the fold of the tag of Ramadhan-Muslims, to being Muslims during our entire lives. Instead of making this glorious month confined to only ritual activities, we also need to give our utmost attention to the objective the Quran came with, and as to how did the Prophet (saw) and his companions (ra) after undergoing the harshest of trials and tribulations for 13 years were able to make this book as the source of guidance, because of which our forefathers became Muslims and hence, even we today feel blessed entering the month of Ramadhan.



By - Tabish Zishan Khan

# Quiz Time for You

## Instructions

1. Readers, please go through the relevant articles to get all the answers.
  2. Don't **Google** it, it is not just to **win** & get the prize.
  3. Questions are **subjective**.
  4. Write your answers & send us through WhatsApp or Email.
- 

**Q1** Under which Caliph the great Muslim scholar Al-Khwarizmi produced his work?

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**Q2** By whom and on which Ramadhan, the idol "UZZA" was destroyed ?

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**Q3**

When and why our great leaders conquered the city of Constantinople ?

**Q4**

What is "Ijtihad" and what is the difference between a "Mujtahid" and a "Faqih" ?

**Q5**

What is the root-cause behind today's world environmental problems ?

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## Feedback

**Readers**, don't forget to give your valuable feedback/(s) related to any issue, so that we can make it more effective **InShaAllah!**

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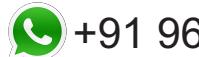
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