

MONTHLY

# AL-FAROOQ

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# RAIN

In Islamic teachings, "Rain" is generally considered to be Allah (Subhaanahu Wa Ta'aala)'s Mercy. Therefore, when the summer season drags on, the water in the rivers decreases and the dams start to empty, the electricity generated from the water also starts to decrease, the استسقى "Istisqaa" Salaah (Prayer for rain), seeking water through rain from Allah (Subhaanahu Wa Ta'aala) to remove drought and requesting for rainfall, is offered. As this is the Sunnah of the Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam), the human history confirms that this Salaah is offered with sincerity and remorse, the river of "Divine Mercy" ascended to the peak, the flames of His wrath extinguished and the human population had gotten rainfall, eventually.

Rain, beside ground and surface water, is one of the two natural sources of water that is not only needed by humans but also by animals, birds and other living beings. Allah (Subhaanahu Wa Ta'aala), the sole Creator of the universe, declares:

وَجَعَلْنَاهُ مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

"And We created every living thing from water. Would they still not believe." (Al-Anbiyaa 21:30)

The other aspect of this "Reality" is that neither humans nor other creatures have any power and power over these two resources:

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْآرِضِ وَنَاَعَلِ ذَهَابٍ بِهِ لِقَادِرُونَ ﴿١٨﴾

"And We sent down water from the sky in due measure, then We lodged it in the earth, and of course, We are able to take it away." (Al-Muminoon 23:18)

The Generous Lord can rain if He wills or not if He wills, no one has any power over Him and His resources. He has His own "Schemes" based on His infinite "Divine Wisdom", and is ultimately beneficial to His creatures. So, the creature, admitting its helplessness, supplicate only to the Lord Almighty and wait for the moment when He manifests its Mercy.

Every drop of rain coming down from the sky, descends with an angel which is Divine arrangements that either directly commanded by Allah (Subhaanahu Wa Ta'aala) or indirectly controlled through His angels. It is said that if the angels did not bring the rain drops, then every single drop of rain would be a disaster. That is, if the protection system of the angels were removed from the rain, then with the speed with which the drops of water fall from the sky to earth, would enter the skulls of humans and come out through their feet because of the speed and distance may cause an effect of modern pistol bullets (scientifically proven fact). Thanks to Divine arrangements, the occurrence of rain usually becomes a sign of the pleasure of Allah (Subhaanahu Wa Ta'aala). It irrigates the earth, gives life to barren land and, in turn, leads to the lives of humans and other living beings, producing fruits, vegetables, and other food sources.

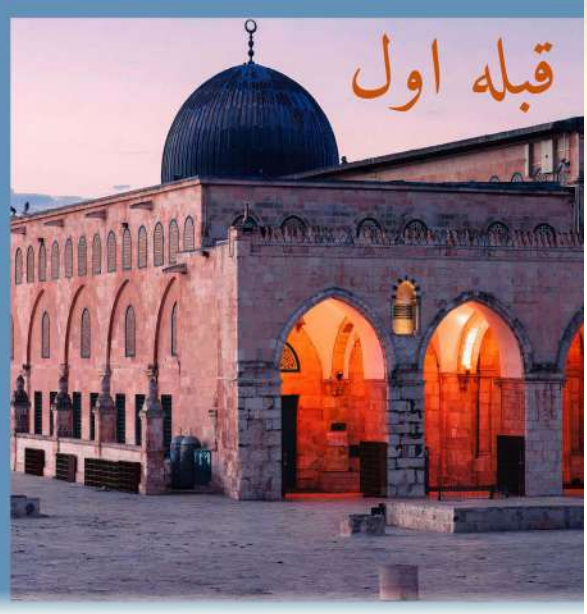
But when this rainfall exceeds the limit, people, again, have no choice but to supplicate the Lord Almighty to stop the rain. There is no specific name of a Salaah to be offered, opposite to the Salaah of استسقى "Istisqaa", it is only offered with the نية "Niyyah" (Intention) of توبه "Taubah" (Repentance), of course with the true feeling of remorse, to seek forgiveness of those sinful acts that results in wrath and anger of Allah (Subhaanahu Wa Ta'aala).

Rain, the great mercy of Allah (Subhaanahu Wa Ta'aala), is stopped when His servants stop paying زكاة "Zakaah" start oppressing His creation, playing tricks with Allah (Subhaanahu Wa Ta'aala) and His creation, underestimating wrongful deeds like reducing the measure and weight, committing indecency, wreaking havoc on His earth, etc.

As the cessation of rain is Allah (Subhaanahu Wa Ta'aala)'s displeasure similarly, the abundance of unexpected heavy raining also displays His wrath. A rain of رحمة "Rahmah" is the outcome of the efforts of Allah (Subhaanahu Wa Ta'aala)'s righteous servants and innocent animals. He sends rain on the earth in a fixed measure, neither too much nor too little, not more than required, not less than needed, according to His "Infinite and All-Encompassing Knowledge".

Let us start practicing a life, individual and collective, based on Sunnah of (Sallallahu 'Alaihe WaSallam); deal with Allah (Subhaanahu Wa Ta'aala)'s creation with compassion, love and kindness and continue to repent on wrongful acts, if acted upon. Aameen!





# Soorah Al-Baqarah

## (THE COW)

AAYAAT Cont. 106-108

Part-xxi

*Ma'aariful Quraan: Grand Mufti of Pakistan  
Mufti Muhammad Shafi' R.A.*

Aayah 106-107

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ  
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

﴿١٠٧﴾

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

"Whenever We abrogate an Aayah or cause it to be forgotten, We bring one better than it or one equal to it. Do you not know that Allah is powerful over everything? Do you not know that to Allah alone belongs the kingdom of the heavens and the earth? And, you have none, other than Allah, to protect or help you.

(Al-Baqarah 106-107)

At first, Muslims used to offer Salaah with their faces turned towards the بيت المقدس "Baiul-

Maqdis" at Jerusalem; later on, Allah (Subhaanahu Wa Ta'aalaa) commanded them to turn towards the Ka'bah. Similarly, certain other injunctions were abrogated altogether, or replaced by others. This provided the Jews and some of the associators too with an occasion to taunt the Muslims, and to say that such changes were made by the Holy Prophet (SallAllaahu 'Alaihe WaSallam) himself and not by Allah (Subhaanahu Wa Ta'aalaa). Their purpose was to sow the seed of doubt in the mind of the Muslims with regard to the Holy Quraan being a book revealed by Allah (Subhaanahu Wa Ta'aalaa). They used to argue that if everything that Allah (Subhaanahu Wa Ta'aalaa) revealed was good, as the Muslims affirmed, why should one injunction be re-placed by another? For, it

would only mean that one of the two injunctions must be good, and the other evil, but no Divine commandments against the hostility of their foes but if the obedient are to receive blessings in the

**Hostility to the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) had become so habitual to the Jews that they were always making insolent demands. Once they asked him to bring before them whole of the Quraan all at once, just as the Torah had been revealed. In reprimanding them for making such improper demands on the prophets of their time, the Aayah reminds them how their forefathers, too, had done the same.**

revelation can possibly be evil. Putting these two premises together, the Jews tried to draw the conclusion that the Holy Quraan could not be a revealed book.

The present Aayah refutes this line of argument, and, in effect, points out that abrogation does not mean replacing good with evil, or vice versa, which should imply the possibility of the presence of evil in Divine revelation, but that everything that Allah (Subhaanahu Wa Ta’aalaa) reveals to His prophets is good, and that what has been abrogated is good as much as what abrogated it.

The Aayah declares that if Allah (Subhaanahu Wa Ta’aalaa) chooses to abrogate an injunction contained in a certain Aayah, while retaining the Aayah itself as a part of the Holy Quraan, or chooses to remove an Aayah from the memories of men altogether, there is nothing objectionable in it, for Allah (Subhaanahu Wa Ta’aalaa) alone knows the wisdom that lies in His choice, and He makes these changes for the good of men. In fact, He always sends another Aayah or injunction better than, or at least equal to, what He has abrogated. Allah (Subhaanahu Wa Ta’aalaa) being Omnipotent and Omniscient, He possesses the authority to change His commandments as He likes, and He also knows what is good for men at a particular time, and makes these changes according to this knowledge. Men have no friend or helper except Allah (Subhaanahu Wa Ta’aalaa). As friend, Allah (Subhaanahu Wa Ta’aalaa) keeps their good in view while laying down injunctions.

As helper, He protects those who obey His

other world greater than the harm they have to suffer in this world, the apparent domination of their foes does not really matter.

### WHAT IS نسخ “NASKH”? (ABROGATION)

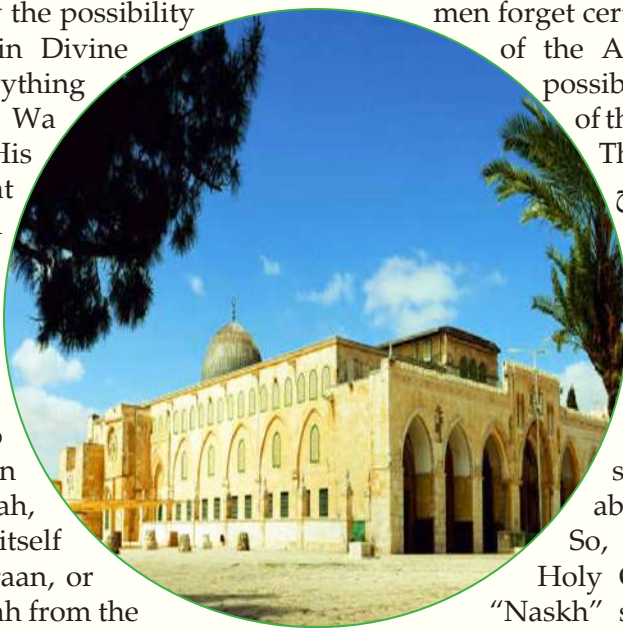
Aayah 106 speaks of Allah (Subhaanahu Wa Ta’aalaa) abrogating certain Aayaat, or making men forget certain others. The first phrase of the Aayah, thus covers all the possible forms in which an Aayah of the Quraan can be abrogated.

The Arabic word in the text is نسخ “Naskh”, which has two lexical meanings -- (1) to write, and (2) to abolish, to repeal. According to the consensus of all the commentators, the word has been employed in this Aayah in the second sense that is, the repeal or abrogation of an injunction.

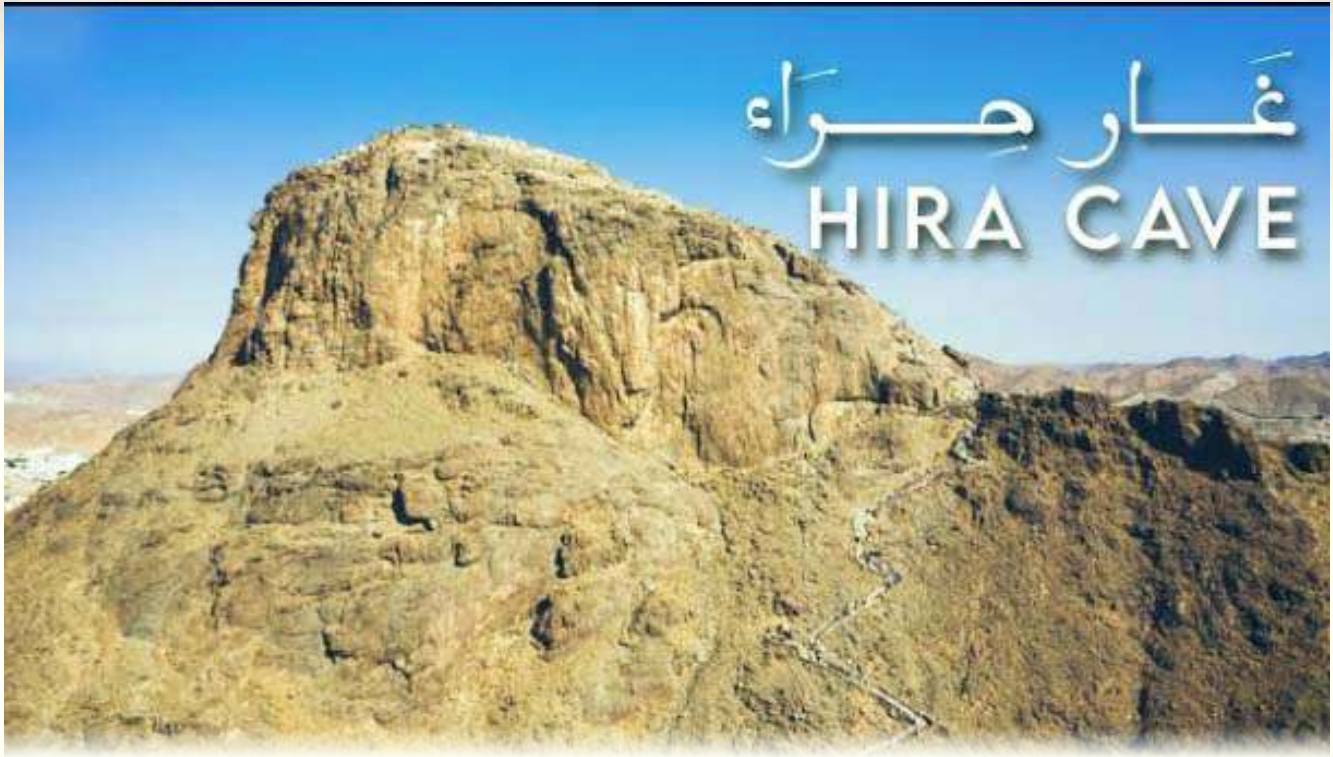
So, in the terminology of the Holy Quraan and the Hadeeth, “Naskh” signifies the promulgation of an injunction in place of another whether the later injunction merely consists in the repeal of the earlier or, substitutes a new regulation in its place. The other form of “Naskh” mentioned in this Aayah is that sometimes Allah (Subhaanahu Wa Ta’aalaa) made the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) and the blessed Sahaabah (Companions) forget a certain Aayah altogether. The commentators have cited several instances of this kind of “Naskh”, and the purpose in such cases has usually been to repeal a certain regulation.

### THE KINDS OF ABROGATION

Making laws and repealing them to promulgate new ones in their stead is a regular and well-known practice in human governments







**In fact, all it would do is to furnish a weapon to the present-day traducers of Islam and those who wish to rebel against Islam, who would now be saying that what the 'Ulamaa of the Islamic Ummah have been maintaining on the subject for the last fourteen hundred years has finally proved to be wrong. May Allah (Subhaanahu Wa Ta'aalaa) forbid such a thing!**

and institutions. But in the case of man-made laws abrogation takes place sometimes because the law-makers do not understand the situation properly while making a certain law, and have to change it when they realize their mistakes, and sometimes because when a law is promulgated, it is in accord with the prevailing situation, but when quite unforeseen changes alter the situation, the law too has to be changed. But these two forms of abrogation are out of the question in the case of Divine injunctions.

There is, however, a third form, too. The lawmaker makes a law, knowing fully well that the circumstances are going to change in such a way that the law will no longer be suitable for the new situation; so, when the situation changes as he already knew, he changes the law too, and promulgates a new one which he had thought of at the very start. For example, a physician prescribes a medicine for a patient in view of his present conditions, but he knows that when the patient has been using it for two days, his

condition will change and require a new medicine with this realization, he prescribes a medicine suitable for that day, but two days later, when circumstances have changed, he prescribes a new one. The physician can easily give the patient written instructions for the whole course of the treatment, with all the changes in the medicines duly indicated. But this would be putting too much burden on the already feeble patient, and there would also be the danger of some harm through a possible error or misunderstanding.

This is the only form of abrogation which can occur, and has been occurring in Divine injunctions and in Divine books. Every new Shari'ah and every new revealed Book has been abrogating many injunctions of the earlier Shari'ah and of the earlier Book. Similarly, within the same Shari'ah, too, it has always happened that a certain law was in force for a time, but Divine Wisdom chose to abrogate it and to promulgate another in its place. A Hadeeth reported by Muslim says:

لم تكن نبوة قط الا تناسخت



“There has never been a prophethood which did not abrogate some injunctions.”

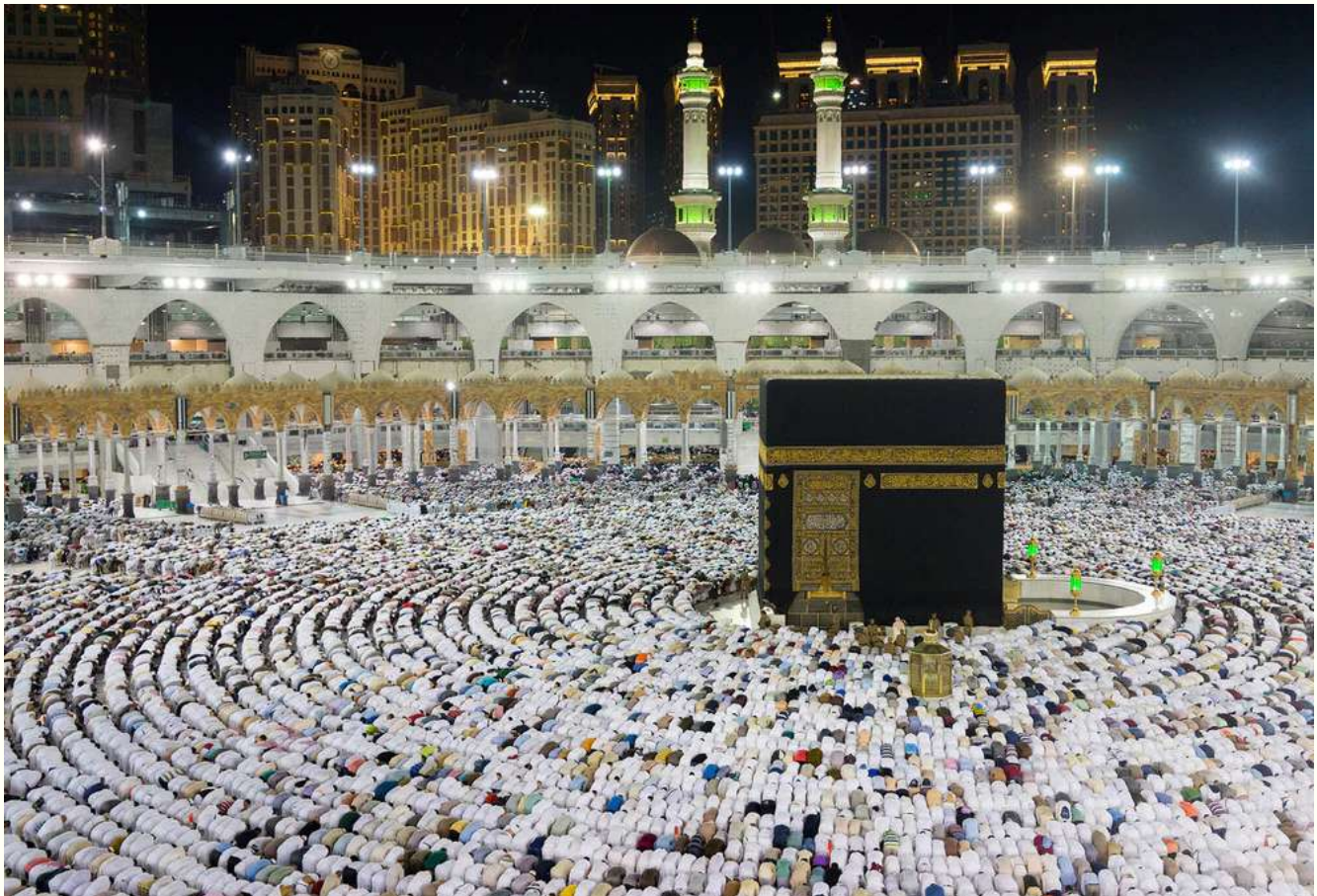
This is a principle which it should not be difficult to understand. It was only some

abrogation in the case of Divine injunctions, and the possibility cannot be denied on any rational ground, but abrogation has not actually occurred in the Holy Quraan, and there is no Aayah in the

Sayyedina ‘Ali saw a man preaching in a Masjid. He asked the people what the man was doing. On being told that he was preaching, the blessed Khalifah asked: “Do you know the injunctions which have been abrogated and those which have abrogated the earlier ones? When he confessed that he did not, the Khalifah turned him out of the Masjid, and ordered him never to preach there.

malicious and ignorant Jews who confused the Divine abrogation of injunctions with the two

Holy Book which abrogates another نسخ “Naasikh” and no Aayah which has been abrogated منسوخ



forms of the repeal of man-made laws, and began, in their impudence, to taunt the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) in reply to which, as we have said, these two Aayaat were revealed. (Ibne Jareer, Ibne Katheer, etc.)

As for the Muslims, it was probably in their desire to avoid giving occasion to the enemies of Islam for such taunts that some from among the معتزلة “Mutazilah” tried to explain away the whole question of “Naskh”. Logically speaking, there is a possibility -- so ran their argument -- of

“Mansookh”. This view is attributed to Abu Muslim al-Isfahaani, but the ‘Ulamaa in general have always rejected this opinion, and refuted the argument. Thus, we read in “Rooh ul-Ma’aani”:

واتفقت اهل الشرائع على جواز النسخ و وقوعه وخالف

اليهود غير العيسوية في جوازه وقالوا : يمتنع عقلاً وأبو مسلم الاصفهانى

في وقوعه فقال: إنه وإن جاز عقلاً لكنه لم يقع  
“The people belonging to all the Shari’ahs are unanimous in accepting the validity of



abrogation and its actual occurrence both. Only the Jews with the exception of their 'Isawiyyah sect have denied the possibility of abrogation, and Abu Muslim al-Isfahaani has denied its occurrence, for he says that it is rationally possible, but has not actually taken place."

Imam al-Qurtubi says:

معرفة هذا الباب أكيدة وفائدته عظيمة لا تستغنى عن

معرفة العلماء ولا ينكره الا الجهلة الاغبياء

"It is essential to understand the question of abrogation, and great benefits flow from such an understanding, which no scholar can dispense

laid down by the Holy Quraan and the Hadeeth. Some of these have been quoted, along with the evidence for the authenticity of the reports, in the commentaries of Ibne Jareer and Ibne Katheer, etc. and in الدر المنثور "Al-Durr al-Manthoor". As for the reports less strongly authenticated, they are just innumerable. That is why there has always been a total consensus of the 'Ulamaa on the question of "Naskh", except for Abu Muslim al-Isfahaani and a few others from among the Mu'tazilah who have denied the actual occurrence of abrogation -- but Imam Raazi has, in his commentary, exposed in detail the hollowness of their opinion.

The physician can easily give the patient written instructions for the whole course of the treatment, with all the changes in the medicines duly indicated. But this would be putting too much burden on the already feeble patient, and there would also be the danger of some harm through a possible error or misunderstanding.

with, and no one can deny abrogation except the ignorant and the dull-headed."

In this connection, al-Qurtubi has related a very illuminating incident. The fourth خليفة "Khalifah" (Caliph), Sayyedina 'Ali saw a man preaching in a Masjid. He asked the people what the man was doing. On being told that he was preaching, the blessed Khalifah said:

"He is not doing anything of the sort, but only announcing to the people that he is such and such a man and the son of such and such, and asking them to recognize and remember him." Calling the man to his side, he asked:

"Do you know the injunctions which have been abrogated and those which have abrogated the earlier ones?"

When he confessed that he did not, the Khalifah turned him out of the Masjid, and ordered him never to preach there.

It is not feasible to cite here all the sayings of the Sahaabah and their immediate Successors تابعين "Taabi'een" which affirm the actual occurrence of abrogation in the case of injunctions

#### THE TERMINOLOGY OF THE "NASKH"

It is also essential to keep in mind a certain distinction in the use of the word "Naskh" as a technical term of the Shari'ah. The technical sense of the word implies changing an injunction, and replacing one injunction by another. Now, this change may consist in repealing an injunction altogether and replacing it by another (for example, fixing the Ka'bah as the Qiblah -- the direction towards which Muslims turn in their Salaah -- instead of the Baitul-Maqdis); the change may equally consist in retaining an injunction but adding certain condition and provisions to it. The 'Ulamaa of the early period of Islam have used the word "Naskh" in this general and comprehensive sense which includes the total repeal of an injunction as well as a partial change in an injunction with the addition of certain conditions, provisions or exceptions. That is why the 'Ulamaa of the earlier period have indicated some five hundred Aayaat of the Holy Quraan which, according to them, have been abrogated. But, according to the 'Ulamaa of a



قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴿١٤٤﴾

"We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of "Al-Masjid-ul-Haraam (the Sacred Mosque) ..." (Al-Baqarah 2:144)

(Companions), their Successors (Tabi'een), and the 'Ulamaa of the generations that followed them during the last fourteen hundred years, nor can it stop the recriminations of the enemies of Islam. In fact, all it would do is to furnish a weapon to the present-day

later period, only that change is to be called a "Naskh" which cannot in any way be brought into consonance with an earlier injunction. Obviously, this approach greatly reduces the number of abrogated Aayaat. For example, there are, according to السيوطي "a-Suyooi", only twenty such Aayaat. Later on, Shah Waliyyullah, seeking to bring the abrogated injunctions in consonance with the earlier injunctions, reduced the number of abrogated Aayaat to only five -- these being the cases where later injunctions could not be made to correspond with the earlier ones without far-fetched interpretations. This effort is highly commendable, because the basic postulate behind an injunction is its permanence, while abrogation goes against this postulate, and hence it is not proper to posit abrogation in an Aayah laying down an injunction which can, in some justifiable manner, be shown to be still valid.

But this effort to reduce the number of abrogated Aayaat does not, and cannot in the least imply (as the 'modernists' have been all too impatient to believe.) that the presence of abrogation is in any way -- may Allah (Subhaanahu Wa Ta'aalaa) forgive us for reproducing a blasphemy -- a shortcoming or defect in the Holy Quraan or Islam, that the 'Ulamaa have for the last fourteen hundred years been trying to remove it, that the ultimate inspiration came to Shah Waliyyullah whose extraordinary achievement lies in having reduced the number of abrogated Aayaat to five, and that now one may wait for a few geniuses who would bring the number down to zero.

To adopt such an approach towards the question of "Naskh" is no service to Islam or to the Holy Quraan (To which pretends the whole tribe of self-styled scholars, researchers, "experts in Islamic studies" and "revivificateurs of Islam"), nor can it obliterate the profound investigations into truth of the matter made by the Sahaabah

traducers of Islam and those who wish to rebel against Islam, who would now be saying that what the 'Ulamaa of the Islamic Ummah have been maintaining on the subject for the last fourteen hundred years has finally proved to be wrong. May Allah (Subhaanahu Wa Ta'aalaa) forbid such a thing! If this door is opened, it would let in all kinds of disorders, and all the injunctions of the Shari'ah would come under suspicion. Then, is there any guarantee that the results of this "modernistic" research would not turn out to be wrong tomorrow!

We have come across certain recent writings in which an attempt has been made to revive the argument of Abu Muslim al-Isfahaani.

Such writers begin with the assumption that the Arabic word ما "Maa" in Aayah 106 is not a relative or adverbial pronoun signifying "whenever", or "whichever" but a conjunction implying "if" that introduces a conditional clause; so, they translate the first phrase of the Aayah not as "whichever Aayah We abrogate", but as "if We abrogate an Aayah", and say that the statement pertains to a supposition or to an imaginary situation as do the phrases beginning with the Arabic word لو "Lau" i.e. if -- for example:

لَوْ كَانَ فِيهِمَا آلَ اللَّهِ أَحْسَنُ .... ﴿٢٢﴾

"If there were in the sky and the earth another god beside Allah...."

(21:22)

Similarly, another example:

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ .... ﴿٨١﴾

"Had there been a son for the Rahmaan...."

(Az-Zukhruf 43:81)

On this basis, they argue that abrogation is possible, but has never actually occurred. Such writers, we are afraid, do not show an intimate knowledge of Arabic grammar, for there is a great deal of difference between a condition suggested





by the word ما “Maa” and the imaginary situation introduced by the conjunction Law. Moreover, it is on the basis of this Aayah itself that the Sahaabah have affirmed the occurrence of abrogation, and have even cited many instances. So have their Successors and all authentic Commentators. In view of such unanimity, the new-fangled interpretation cannot be acceptable. Even Shah Waliyyullah, in reducing the number of abrogated Aayaat, has never thought of denying the fact of abrogation. In short, all the authentic and authoritative ‘Ulamaa, from the days of the Sahaabah down to our own day, have always affirmed not only the possibility, but also the actual occurrence of abrogation. This has been the position of all the ‘Ulamaa of Deoband too, without any exception..

The injunctions with regard to abrogation are too many and too intricate to be discussed here -- they properly belong to the books on the Principles of Jurisprudence.

Aayah 108

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ  
 قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

“Or, do you rather want to ask your Prophet as Moosaa was asked earlier? And whoever takes to infidelity in exchanges of faith has certainly missed the straight path.

(Al-Baqarah 108)

Hostility to the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) had become so habitual to the Jews that they were always making insolent demands. Once they asked him to bring before them whole of the Quraan all at once, just as the Torah had been revealed. In reprimanding them for making such improper demands on the prophets of their time, the Aayah reminds them how their forefathers, too, had done the same -- for example, they had asked Sayyedina Moosaa (Moses) to help them to see Allah (Subhaanahu Wa Ta’aalaa) openly with their physical eyes. In such cases, the intention of the Jews had never been to seek guidance or to satisfy their doubts or to strengthen their faith, but only to cast aspersions on a prophet, or to question the wisdom of Allah (Subhaanahu Wa Ta’aalaa). The Aayah indicts this behavior as كفر “Kufr” (Infidelity). Such demands are improper, because there is a raison d’etre for everything Allah (Subhaanahu Wa Ta’aalaa) does, but divine wisdom alone knows what that is, and the creature has no right to determine the precise mode of his Creator’s acts -- he should not even ask the why and wherefore of a Divine action, but accept it and submit himself to the Divine Will.

If one takes this Aayah as having been addressed to the Muslims, it would mean that they are being warned against making improper demands on the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). (Continued) ◀ ▶





BOOK OF FAITH

# کتاب الرقاق KITAAB UR RIQAAQ

(Continued)

(Part-XVII)

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

## COMMENTARY

It can be hoped about Salaah offered behind a virtuous and righteous bondsman of the Lord that it will find acceptance with the Lord. In a similar way, Sayyedina 'Umar believed that good actions like Salaah, Sawm, Hijrah and Jihad he had carried out in the company of the Prophet (SallAllaaho 'Alaihe WaSallam) would be blessed with Divine approval but since the deeds performed after demise of the Prophet (SallAllaaho 'Alaihe WaSallam) did not possess the virtue of association with him, Sayyedina 'Umar, like all spiritually evolved men, felt apprehensive of what they were going to lead to and saw his success and safety in their being considered to be worthy neither of reward nor of punishment at the Final Reckoning.

The remark of Abu Burdah that Sayyedina 'Abdullah ibne 'Umar's father was superior to his own probably denotes that Sayyedina 'Umar was better and nobler because he was so greatly dissatisfied with his earthly conduct and fearful of Divine displeasure.

In a report of the martyrdom of Sayyedina 'Umar, appearing in Saheeh Bukhari, it is mentioned that, at the time of his death, he said:

"I swear by Allah that if I had gold of the weight of the earth I would give it as ransom against the punishment of Allah and obtain my release."

Such was the dominance of the fear of Allah (Subhaanahu Wa Ta'aalaa) over the bondsman who had repeatedly heard the glad-tidings of Jannah from the Prophet (SallAllaaho

‘Alaihe WaSallam) himself!

O Allah! Let us have some such condition in ourselves. Aameen!

## CONTEMPTUOUS DISREGARD OF THE WORLD

In the Hadeeth concerning الرقاق “Riqaaq” which we are now going to discuss, the holy Prophet (SallAllaaho ‘Alaihe WaSallam) has expressed contempt for the material world and laid stress on its worthlessness in the sight of Allah (Subhaanahu Wa Ta’aalaa) as compared with the Aakhirah.

The attachment to worldly interest has become so strong these days and the problem of material advancement has assumed such proportions that even the Muslims do not easily digest the rejection of the world as inferior. Things have come to such a pass that some of those who are regarded as Muslim leaders or theologians feel no hesitation in dismissing all talk about the futility and nothingness of worldly success and material well-being. They,

sometimes on the basis ill-conceived mysticism and monasticism practices of few ignorant, reject تصوف “Tasawwuf” (Islamic concept of mysticism) as a whole, and when their attention is drawn to the relevant sayings of the Prophet (SallAllaaho ‘Alaihe WaSallam) they challenge their veracity in the manner of the deniers of the Ahaadeeth. We, as such, propose to examine the question in some details in the light of the Quraan before proceeding with the Ahaadeeth. May Allah (Subhaanahu Wa Ta’aalaa) help us. Aameen!

## THE WORLD AND THE AAKHIRAH (HEREAFTER)

(i) As the world we live in is a reality, so, also, is the Aakhirah (Hereafter). There can be no two opinions about it. If we do not see it,

or have a physical sensation of it, in the present existence, the material world, too, was not visible to us when we were in the wombs of our mothers. Then, just as on coming into this world we saw the earth and the sky and millions of the other things we could not dream of in our mothers’ womb, when we will die and arrive at the next world we will also discover Jannah and Jahannum and

all the things have been revealed by the Divine Messengers and in the holy Scriptures. In short, the Aakhirah (Hereafter) is as much real as the present existence on earth, and we will find that out on dying. We have full faith in that.

(ii) About the existing world we are certain that it is transitory. It is bound to perish one day along with all that is contained in it. On the other hand, the Aakhirah is everlasting. On reaching there, man, too, will be endowed with eternity. The life that will be granted to him in the next world will be endless. In the same manner, the boons and favors conferred on worthy bondsmen in the future existence will also be unending. Or, as the

Quraan has put it:

عَطَاءٌ غَيْرٌ مَّجْذُورٍ ﴿١٠٨﴾  
“A gift unfailing.”

[Hood 11:108].

Similarly, the punishment of those who will incur the wrath of the Lord due to apostasy, intransigence or evil-doing will, also, be without end, as it has been said at various places in the Quraan:

خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾  
“They will reside there in forever.”

(Al-Jinn 72:23)

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٢٧﴾  
“And they will not emerge from the Fire.”

(Al-Baqarah 2:167)

لَا يُقْضَىٰ عَلَيْهِمْ فِيمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ﴿٣١﴾





"It takes not complete effect upon them so that they can die, nor is its torment lightened for them." (Faatir 35:36)

We, again, place our reliance on the revelation made by the Divine Messengers and in the Scriptures about the joys and comforts of the Aakhirah that they are immeasurably superior to those of this world. The real pleasures and blessings are, in truth, of the Aakhirah. No pleasant conditions of earthly life can bear comparison with them. Likewise, the pain and suffering of the present world is nothing in contrast with the torment of Jahannum of the lowest order.

All these things, obviously, demand that man's activities were directed wholly towards the life to come and the attachment to this world was restricted only to what was essential and unavoidable.

(iii) But since the world is surrounding us all the time and the Aakhirah is hidden from our eyes even those of us who believe in these truths are, generally, swayed by material aims and interests. It is an inherent weakness with us. Our thinking in this regard is like that of the children who remain engrossed in toys and games and find the educational pursuits that are intended to make them successful in the life most tiresome and uninteresting. Their parents try to interest them in the serious pursuits that they may succeed in life

When a person will make the world the exclusive aim of his life, he will live for it and all his endeavors will be directed towards the realization of material aims and interests and the Aakhirah will get into the background: he will not care much for it, and eventually, it will lead to the loss of the world to come.

and become honorable persons.

(iv) Through the Prophets raised up by Allah (Subhaanahu Wa Ta'aalaa) and the Scriptures revealed by Him, the endeavor has always been made to remove this failing and to make clear the position of the Aakhirah vis-a-vis the present world, but man has continued to behave like a child.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۚ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝ صُفِّىٰ إِبْرَاهِيمَ وَمُوسَىٰ ۝  
 "But you prefer the life of the world although the Aakhirah (Hereafter) is better and more lasting. Lo! This is in the former scrolls, the Books of Ibrahim and Moosaa."

(Al-A'laa 87:16-19)

(v) The Quraan, being the last message to be sent down by Allah (Subhaanahu Wa Ta'aalaa), the importance of the Aakhirah and the immateriality of this world have been emphasized in it with utmost force and clarity. For instance, it says:

قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۝  
 "Say (unto them, O Muhammad!): 'The comfort of this world is scant; the Aakhirah will be better for him who ward off evil.'"

(An-Nisaa 4.77)

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّذِينَ

يَنْقُوتُونَ ۚ أَفَلَا تَعْقِلُونَ ۝



“Naught is the life of the world save a pastime and a sport. Better far is the abode of the Aakhirah for those who keep their duty (to Allah). Have you then no sense?”

(Al-An'aam 6:32)

إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْنٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٢﴾

“Lo! This life of the world is but a passing comfort, and Lo! The Aakhirah, that is the enduring home.”

(Al-Mumin 40:39)

وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ

الدُّنْيَا إِلَّا مَتْنٌ الْفُرُورِ ﴿٤٠﴾

“And in the Aakhirah there is grievous punishment (for the rebels and the transgressors), and (also) forgiveness from Allah and His good pleasure (for those who are loyal and do good), whereas the life of the world is but a matter of illusion.

(Al-Hadeed 57:20)

(vi) Among the few points on which special stress has been laid by the Divine Prophets and holy Scriptures, one is that the material world should be regarded as utterly worthless. One must not get unnecessarily involved in it nor make it the end and purpose of his hopes and aspirations but believing in the Aakhirah to be his real abode and keeping in mind the preference it enjoys over the present world, allow the solicitude for success in future existence to prevail over all worldly cares and considerations. An essential condition of felicity in the Aakhirah, therefore, is that this world is looked down upon

as base, contemptible and valueless, the heart is set on life after death, and the cry of his heart and soul should be:

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

“O my Allah! There is no joy other than the joy of the Aakhirah.

Hence, the Prophet (SallAllaaho 'Alaihe WaSallam), also, taught it through his sayings and sermons and inscribed it on the hearts of the Believers by his own conduct. The object of the Ahaadeeth we are now going to discuss and in which the Prophet (SallAllaaho 'Alaihe WaSallam)

has dwelt upon the futility and worthlessness of this world ought to be understood against this background.

(vii) It needs, further, be remembered that the material world that has been condemned in these Ahaadeeth is that which is inimical to felicity in the Aakhirah. Otherwise, active engagement in worldly occupations and pursuits of material gain and enjoyment which is subordinated to earnest anxiety for the Aakhirah and does not offer a hindrance to salvation in Aakhirah is not condemnable or restricted but may be a stepping stone to Jannah.

Let us now read the following Ahaadeeth in this light.

## THE MATERIAL WORLD IN COMPARISON TO THE AAKHIRAH

(٢٥/١٦٥)

عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ يَمَّ يَرْجِعُ (رواه مسلم)

(165/25)

It is related by Mustawrid ibn Shaddaad that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) say:

“By Allah! The likeness of this world as compared to the Aakhirah is that someone of you took out his finger after dipping it into a river and then saw how much water it had brought with itself.” (Muslim)

The Believers should lead a life of checks and restraint in the world, as one does in the prison, and remember always that to regard it their Jannah and to get attached to it and make its joys and comforts the ambition's end is the way of the infidels.

## COMMENTARY

It shows that the existing world is as insignificant before the world to come as the water on the finger is as compared to the river in which it is dipped. This is only a way of saying or else the present world does not bear even as much resemblance to the Aakhirah. The world and all that is in it is finite and ephemeral while the Aakhirah is infinite and eternal and it is an accepted principle of mathematics that the finite and the ephemeral has nothing in common with the infinite and the everlasting. Such being the

case, one who strives to the utmost for his worldly aims and interests but makes no preparation for the life after death is a loser through and through.

(٢٦/١٦٦)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ أَسْكَمَ مَيِّتٍ فَقَالَ أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ بِدَرَاهِمَ؟ فَقَالُوا مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، قَالَ فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ. (رواه مسلم)

(166/26)

Sayyedina Jaabir related to us that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) once passed by a dead young goat whose ear had been cut off. He enquired from those who were with him at that time:

أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ بِدَرَاهِمَ؟

"Will anyone of you like to buy this dead kid for a dirham?"

They replied:

مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ

"We will not buy it at any price."

The Prophet (SallAllaaho 'Alaihe WaSallam), thereupon, said:

فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ

"I swear in the name of Allah that in His sight this world is as hateful and worthless as the dead kid is in your sight."

(Muslim)



## COMMENTARY

The unbounded passion Allah (Subhaanahu Wa Ta'aalaa) had granted to the Prophet (SallAllaaho 'Alaihe WaSallam) for

the guidance and upliftment of mankind can be imagined from the above report. The Prophet (SallAllaaho 'Alaihe WaSallam) is going on the road when he comes across the dead body of a goat, and, instead of turning his gaze away from it in revulsion and passing on quickly, he makes use of the incident to impart, valuable moral teaching to the Companions and tells them that the world was valueless in the judgement of the Lord as the carcass of the young goat was in their judgement. They should, therefore, not make it the object of their desires and exertions but strive sincerely for the Akhirah.

(٢٧/١٦٧)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً.

(رواه احمد والترمذي وابن ماجه)

(167/27)

It is related by Sayyedina Sahl ibn Sa'd that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"Had this world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of water therefrom to the infidel."

(At-Tirmizi and Ibne Maajah)

## COMMENTARY

Whatever the infidels, the unbelievers and the deniers of Allah (Subhaanahu Wa Ta'aalaa) and the Messenger (SallAllaaho 'Alaihe WaSallam) are getting from the world (and it is a great deal, no doubt) is simply due to the fact that this world is altogether vain and valueless in the sight of Allah (Subhaanahu Wa Ta'aalaa). Were it not so, He would not have given even a draught of water to the rebels and transgressors. Thus, in the Akhirah, which is of real worth and importance in the judgement of the Lord, not as much as a drop of fresh water will be given to them.

## BELIEVER'S PRISON-HOUSE

(٢٠/١٦٠))

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. (رواه مسلم)

(168/28)

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

"The world is the prison-house of the Believer and Jannah of the infidel." (Muslim)





### COMMENTARY

One of the main features of a prisoner's life is that he is not free in whatever he does. He has to carry out other people's commands in all matters. He eats and drinks what is given to him and when it is given, and sits or stands where he is told to do so. He has no will of his own. Another characteristic of it is that the prisoner does not feel attached to the prison and never considers it his home. He is always eager to get out of it. On the contrary, no restrictions will be placed on the dwellers of Jannah. Everyone will be free to do as he pleases and all his wishes will be fulfilled. Besides, even after spending thousands of years in Jannah no dweller will get tired of living in it or weary of its comforts. He will never want to leave it. Says the Quraan:

وَفِيهَا مَا شَتَّىٰهِمُ الْأَنْفُسُ وَلَذَّ الْأَعْيُنُ وَأَنْتَرُ فِيهَا

خَالِدُونَ ﴿٧١﴾

"And therein is all that souls desire and eyes find sweet. And you are immortal therein."

(Az-Zukhruf 43:71)

لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

"Wherein they will abide, with no desire to be removed from there."

(Al-Kahf 18:108)

Hence, in my humble opinion the chief moral the above Hadeeth contains for the Believers is that they should lead a life of checks and restraint in the world, as one does in the prison, and remember always that to regard it their Jannah and to get attached to it and make its joys and comforts the ambition's end is the way of the infidels.

If a person's attitude towards the world is akin to that of a prisoner towards the prison-house, he is a truthful Believer, and if he becomes so deeply involved in it as to make it the be-all and end-all of his existence, he is an infidel, according to the maxim laid down in this Hadeeth.

## THE WORLD IS TRANSITORY WHILE THE AAKHIRAH IS ETERNAL

(٢٩/١٦٩)

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَأَيُّرُوا مَا يَبْقَى عَلَى مَا يَفْنَى. (رواه احمد والبيهقي في شعب الایمان)



(169/29)

It is related by Sayyedina Abu Moosaa that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"Whoever loves the world shall damage his Aakhirah, and whoever loves his Aakhirah shall damage his world. Thus, (when between the world and the Aakhirah the choice of one is sure to lead to the loss of the other) you should prefer what is lasting to what is transitory.

(Musnad Ahmad and Baihaqi)

### COMMENTARY

When a person will make the world the exclusive aim of his life, he will live for it and all his endeavors will be directed towards the realization of material aims and interests and the Aakhirah will get into the background: he will not care much for it, and eventually, it will lead to the loss of the world to come.

Similarly, when a person will set his heart on the Aakhirah he will strive for it to the best of his ability, and his worldly interests will suffer in the outcome. Hence, a truthful Believer should make the Aakhirah the object of his desire, which is eternal. The material world, at best, is a nine days' wonder.

(Continued)







## HOPE IN MERCY OF ALLAH (SUBHAANAHU WA TA'AALA)

(Part-I)

*Sent by: Brother Abu 'Ubaidah*

**S**ayyedina Anas bin Maalik reports that Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) once entered upon a young boy who was dying.

The Prophet (Sallallahu 'Alaihe WaSallam) asked him:

كَيْفَ تَجِدُكَ

"How are you?"

The boy replied:

وَاللّٰهِ يَا رَسُولَ اللّٰهِ إِنِّي أَرْجُو اللّٰهَ وَإِنِّي أَخَافُ ذُنُوبِي

"O Messenger of Allah! I swear by Allah that I have hope in Allah and I am scared over my sins."

The Prophet (Sallallahu 'Alaihe WaSallam) said:

لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللّٰهُ مَا يَرْجُو وَأَمَنَهُ مِمَّا يَخَافُ

"These two (qualities) do not gather in a slave's heart in such a moment except that Allah gives him what he hopes for, and protects him from what he is scared of."

(At-Tirmizi)

Hope in Allah, known as الرجاء "Ar-Rajaa" in Arabic, is to behold the vastness of Allah (Subhaanahu Wa Ta'aala)'s Mercy and have full confidence in His Generosity. Hope is an engine which propels the heart to its Beloved. Hope motivates us: if we didn't have hope, we wouldn't strive hard to please Allah (Subhaanahu Wa Ta'aala). Hope makes our journey to Him beautiful.

Ibn al-Qayyim explains:

والرجاء ضروري للسائر إلى الله والعابد لو فارقه لحظة تلف أو كاد يتلف لأن المسلم يدور ما بين ذنب يرجو غفرانه، وعيب يرجو إصلاحه، وعمل صالح يرجو قبوله، واستقامة يرجو حصولها وثباتها، وقرب من الله يرجو الوصول إليه، لذلك كان الرجاء من أقوى الأسباب التي تعين المرء على السير إلى ربه والثبات على الدين، وهذا زمن الفتن والشهوات والحنن والشبهات.

Hope (in Allah) is a necessity for the seeker, on his journey to Allah. The seeker would nearly perish if he lost hope even for a moment, for he moves between:

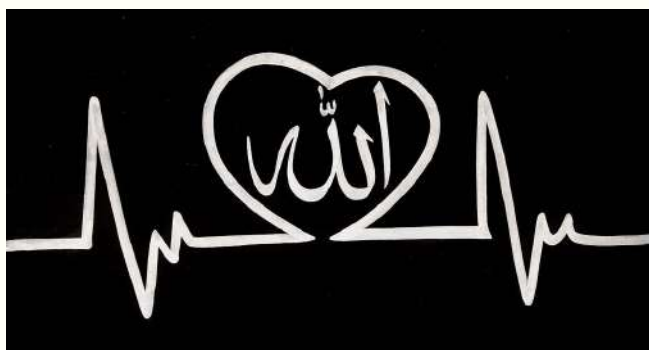
1) sins which he hopes will be forgiven;

“Rajaa” is when we strive hard to perform good deeds and then hope for Allah (Subhaanahu Wa Ta’aala) to accept them from us, and forgive us for our shortcomings in them. On the other hand, “Tamanni” is when we are heedless, do not obey Allah (Subhaanahu Wa Ta’aala) and commit endless sins, and then hope for His mercy and Jannah.

- 2) shortcomings which he hopes will be rectified;
  - 3) righteous deeds which he hopes will be accepted;
  - 4) steadfastness which he hopes to attain and sustain;
  - 5) closeness to Allah and a high rank with Him which he hopes to attain;
- and no seeker can ever afford to lose sight of these.”

#### HOW CAN WE NOT HAVE HOPE IN HIM?

When we recognize who Allah (Subhaanahu Wa Ta’aala) is, our hearts will be



overwhelmed with hope. There is no one kinder, more loving or more generous than Him. Allah (Subhaanahu Wa Ta’aala) is المصور “Al-Muṣawwir” (The Fashioner); He has created us in the most beautiful form. Allah (Subhaanahu Wa Ta’aala) is الرحمن “Ar-Rahmaan” (The Extremely Merciful); His mercy encompasses all of His creation. Allah (Subhaanahu Wa Ta’aala) is الستار “As-Sattaar” (The Concealer of sins); He does not expose us despite the multitude of our sins. Allah (Subhaanahu Wa Ta’aala) is الرفيق “Al-Rafeeq” (The Gentle); He loves gentleness. Allah (Subhaanahu Wa Ta’aala) is الروف “Ar-Ra-oof” (The Most Compassionate); His compassion knows no ends. Allah is الحى “al-Ḥayy” (The Most Modest); He feels shy to turn us back, empty-handed. He is the One True God,

and there is no one like Him.



Every day, Allah (Subhaanahu Wa Ta’aala) attends to His creation: He forgives sins, eases difficulties and relieves distress. He mends the broken, enriches the poor, teaches the ignorant, guides the astray, directs the confused and helps the desperate. He frees the captive, feeds the hungry, clothes the naked and cures the sick. He accepts the repentance of the one who repents, and rewards the one who does good. He aids the oppressed and humbles the tyrant. He conceals faults and calms fears.

#### HOPE IN ALLAH (SUBHAANAHU WA TA’AALA)’S FORGIVENESS

Reflecting on the vastness of Allah (Subhaanahu Wa Ta’aala)’s mercy will fill our hearts with hope. Allah (Subhaanahu Wa Ta’aala) is Free of all need, and yet we find His Messengers telling those who reject Allah (Subhaanahu Wa Ta’aala):

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ ۗ (10)

“Is it in Allah that you have some doubt, who is the Creator of the heavens and the earth? He calls you, so that He may forgive you some of your sins .....”(Ibrahim 14:10)





Not only does Allah (Subhaanahu Wa Ta'aala) forgive, but he loves those who constantly repent and seek His forgiveness. The Prophet (Sallallahu 'Alaihe WaSallam) explained that Allah (Subhaanahu Wa Ta'aala)'s delight at His servant's repentance, is greater than the delight of a person who was travelling in a desert, lost all his belongings, and then unexpectedly found them.

As humans, we struggle to forgive each other, let alone reciprocate evil with good. Allah (Subhaanahu Wa Ta'aala), on the other hand, does not only conceal and forgive, but for some people He also bestow favors with:

يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ

".... Allah will replace the evils of such people by good deeds ...."

(Al-Furqaan 25:70)

He showers us with worldly blessings as a result of us seeking forgiveness.

Sayyedina Anas bin Maalik reported he heard Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) quoted Allah (Subhaanahu Wa Ta'aala):

يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي . يَا ابْنَ آدَمَ : لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ . يَا ابْنَ آدَمَ : إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ

خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً

"O Son of Aadam! As long as you call upon me and hope in Me, I will forgive you despite what you do, and I do not care. O Son of Aadam! Even

"Rajaa" is when we strive hard to perform good deeds and then hope for Allah (Subhaanahu Wa Ta'aala) to accept them from us, and forgive us for our shortcomings in them.

On the other hand, "Tamanni" is when we are heedless, do not obey Allah (Subhaanahu Wa Ta'aala) and commit endless sins, and then hope for His mercy and Jannah (Paradise). This is a false hope, and a fool's one. It is one of شيطان "Shaitaan" (Satan)'s tricks: to make you believe: 'it is ok, carry on doing what you're doing; your Lord is Very Merciful and He will forgive you'. Tamanni (Deluded hope) is characterized by laziness, whereas Rajaa (Hope) is characterized by hard work and placing one's trust in Allah (Subhaanahu Wa Ta'aala).



Our beloved Prophet (Sallallahu 'Alaihe WaSallam) said:

Sayyedina Shaddad bin Aus reported that Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) said:

Not only does Allah (Subhaanahu Wa Ta'aala) forgive, but he loves those who constantly repent and seek His forgiveness. The Prophet (Sallallahu 'Alaihe WaSallam) explained that Allah (Subhaanahu Wa Ta'aala)'s delight at His servant's repentance, is greater than the delight of a person who was travelling in a desert, lost all his belongings, and then unexpectedly found them.

if your sins were to reach to the clouds of the sky, then you seek forgiveness from Me, I will forgive you. O Son of Aadam, even if you were to come to Me with nearly an earth full of sins, and then you meet me, not having associated anything with me, then I will surely bring you as much as the earth in forgiveness."

(At-Tirmizi)

#### REAL HOPE VS DELUDED HOPE

There is a difference between رجاء "Rajaa", which is real hope and تمنى "Tamanni", which is deluded hope or wishful thinking.

الكيس من دان نفسه، وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها، وتمنى على الله

"A wise man is the one who overcomes his "Nafs" (Inner-Selfs) i.e. calls himself to account and refrains from doing evil deeds, and does noble deeds to benefit him after death; and the foolish person is the one who allows his Nafs to pursue its desires i.e. subdues himself to his temptations and desires, and deluded hopes about Allah i.e. seeks from Allah the fulfillment of his vain desires."

(At-Tirmizi)

Allah (Subhaanahu Wa Ta'aala) says:



إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ



أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ

“As for those who believed and those who migrated and carried out Jihad in the way of Allah, they hope for Allah’s mercy: and Allah is Forgiving, Very-Merciful.”

(Al-Baqarah 2:218).

This Aayah shows that the hope which believers have is accompanied by good action.

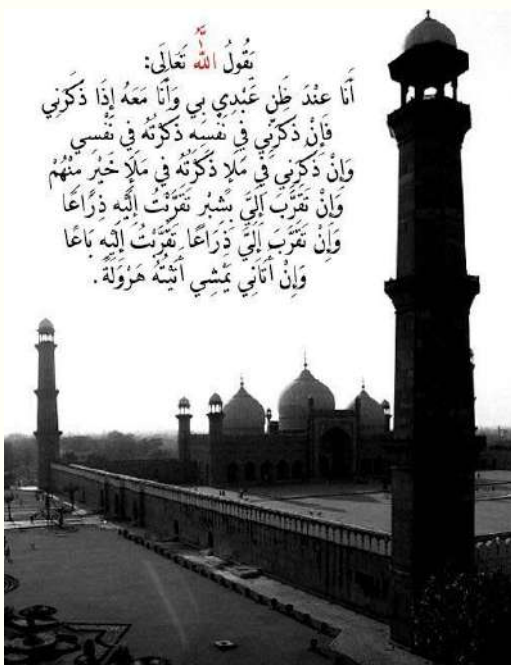
### “HUSN AZ-ZANN BILLAAH” حسن الظن

Rajaa (Hope) springs from thinking good of Allah (Subhaanahu Wa Ta’aala), and expecting the best from Him حسن الظن “Husn az-Zann Billaah”. Allah (Subhaanahu Wa Ta’aala) loves for His servant to have good thoughts about Him, think the best of Him, and have hope in Him.

Sayyedina Abu Hurairah reported that the Allah (Subhaanahu Wa Ta’aala)’s Messenger (Sallallahu ‘Alaihe WaSallam) quoted Allah (Subhaanahu Wa Ta’aala):

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ ذَرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذَرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

“I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him when He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” (Bukhari)



Ibn Hajar said:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، أَي: قَادِرٌ عَلَى أَنْ أَعْمَلَ بِهِ مَا ظَنُّ

“I am as My servant expects of Me” means

“I am able to do whatever he expects I will do.”

Imam An-Nawawi said:

قال العلماء: معنى حسن الظن بالله تعالى أن يظن أنه يرحمه

ويعفو عنه

“The ‘Ulamaa (Scholars) said that the meaning of having good expectations of Allah is to expect that He will have mercy on him and forgive him.”

All of us will face difficulty in our lives. Sometimes, these difficulties may feel overwhelming. But instead of thinking ‘Why me? O Allah!’, we should have good thoughts about Allah (Subhaanahu Wa Ta’aala). We should expect good from Him in times of ease and difficulty, and we should believe that Allah (Subhaanahu Wa Ta’aala) wants good for us in all situations. We should always think the best of Him, and remember that He is الحاكم “Al-Haakim” (The Wisest / Real Ruler). Maybe there is a hidden wisdom in the difficulty. He is العالم “Al-Aalim” (The All-Knowing). Maybe He knows something which we do not. He is اللطيف “Al-Lateef” (The Most Subtle). Perhaps this trial we’re enduring will be the key to our eternal success.

No matter what we are going through, we should never lose hope. In his deep pain and sorrow, the Prophet Sayyedina Ya’qoob (Jacob) complained to Allah (Subhaanahu Wa Ta’aala) and cried excessively, but he never lost hope in Allah (Subhaanahu Wa Ta’aala). He said to his sons:

“O my sons! Go and search for Yousuf and his brother, and do not lose hope in the mercy of Allah. In fact, only the infidels lose hope in Allah’s mercy.”

(Yousuf 12:87)

One of the Soofi Scholars of his time, (Haazim al-Qati or Suhail al-Quta’i) narrates that he saw Maalik bin Dinaar in his dream and asked him to tell what happened when he met Allah (Subhaanahu Wa Ta’aala).

He replied:

قَدِمْتُ بِذُنُوبٍ كَثِيرَةٍ، مَحَاها عَنِّي حَسَنُ الظَّنِّ بِاللَّهِ  
“I came to Him with many sins; but my good expectations of Him (Husn az-Zann) wiped them away.”

(Husn az-Zann Billaah by Ibne Abi-ad-Dunyaa)

(Continued) ◀▶

# Just smile.



## SMILE A KIND OF CHARITY

*Sent by: Sister 'Aafiyah binte Bilal*

**H**ow many times have you passed someone walking through a mall, in a hallway at school, on the bus, a train, or in the office where you work, and noticed that no one was smiling?

It is particularly interesting that this is oftentimes also the case amongst Muslims, which is a contributing factor to the misconception that to be Muslim means being serious all the time; never laughing or having fun.

**I had given him a smile, and in return he offered me what he could that would not take away from the source of his own meager sustenance; the petals of the roses that no one else would have appreciated the way I did that night.**

Ironically, this is quite contrary to the Sunnah, as Prophet Muhammad (Sallallahu 'Alaihe WaSallam), was well-known for his congenial nature and smile.

One such Hadeeth, narrated by Sayyedina Jarir ibn 'Abdullah Al-Bajali states:

مَا جِئَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُنْذُ أُسَلِّتُ وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِهِ

"The Messenger of Allah (peace be upon him) never refused to see me from the time I

became Muslim, and whenever he saw me he would smile at me..."

(Ibne Maajah)

In fact, when I ran a search on the phrase "Prophet smiled" through a Hadeeth search engine online, there were 3,177 results!

### SMILING AS CHARITY

Among the five pillars of Islam, Muslims are also commanded to be charitable.

It is reported from Sayyedina 'Abdullah ibne 'Umar saying:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

"I heard the Messenger of Allah say: 'Islam has been built upon five things – on testifying that there is no god save Allah, and that Muhammad is His Messenger; on performing Salaah (Prayer); on



giving the Zakaah (Charity); on Hajj (Pilgrimage to Makkah al Mukarramah); and on Sawm (Fasting) during Ramadhaan.” (Bukhari & Muslim)

In addition to the mandatory charity of Zakaah, Muslims are also enjoined toward voluntary charity (Sadaqah), and incidentally, a smile is counted as an act of voluntary charity.

And according to the 2011 findings by researchers at the Face Research Laboratory at the University of Aberdeen, Scotland, our bodies are affected by smiling in that we actually look better with a smile, which, in turn, positively affects the way people respond to us. Now, I’m not quite sure why it took a research study to inform us of this, but there you have it.

Once, Sayyidina Abu Hurairah while making a mention of Ahaadeeth reported that Allah (Subhaanahu Wa Ta’aala)’s Messenger (Sallallahu ‘Alaihe WaSallam) said this:

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ  
- قَالَ - تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَتَعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلَهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ - قَالَ - وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ تَمْشِي إِلَى الصَّلَاةِ صَدَقَةٌ وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ  
“Sadaqah is due on every joint of a person, every day the sun rises. Administering of justice

“Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.” – Hadeeth

between two men is also a Sadaqah. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqah; and a good word is a Sadaqah; and every step that you take towards Salaah is a Sadaqah, and removing of harmful things from the pathway is a Sadaqah.”

In another Hadeeth, Sayyidina Abu Zarr reported that Allah (Subhaanahu Wa Ta’aala)’s Messenger (Sallallahu ‘Alaihe WaSallam) said:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ



“Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.”

(At-Tirmizi)

Oftentimes we think of charity as being monetary in nature. The simplicity of Islam teaches us otherwise, isn’t that great?

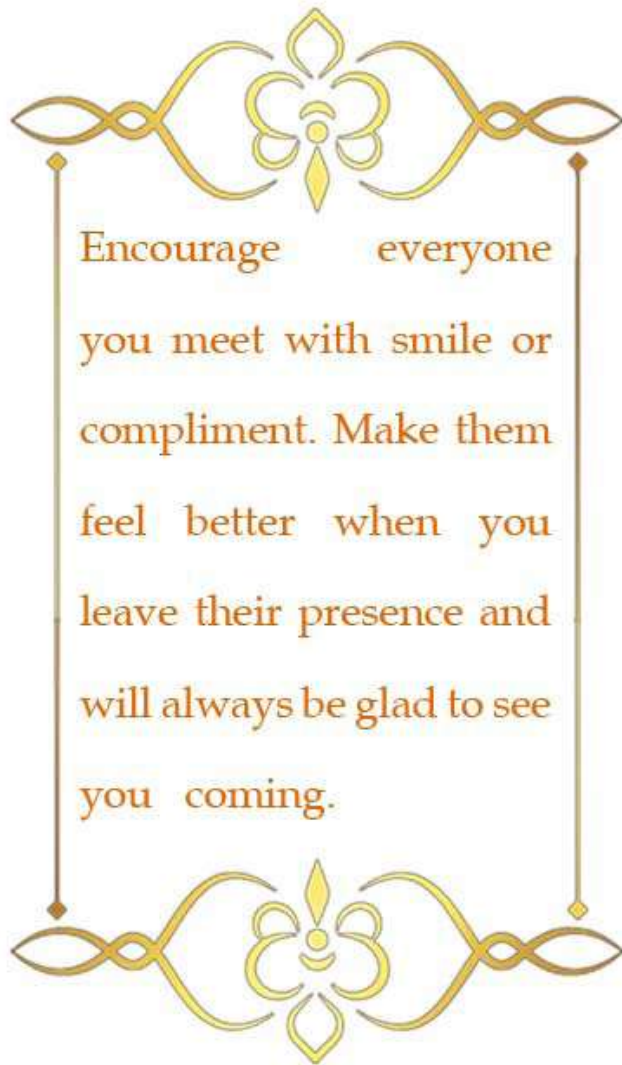
#### SMILING AS دَعْوَةٌ “DA’WAH”

Muslims are also commanded to perform دَعْوَةٌ “Da’wah” (Calling others to Islam). I recall very well that a catalyst for my interest in Islam

11-years ago happened to be the ادب “Adab” (Good manners) of a Somali taxi driver who, incidentally, was always smiling. Obviously he had a clear understanding of the Hadeeth that says:

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ مِنْ حُمْرِ النَّعَمِ

“By Allah! If Allah guides even one person through you that is better for you than possessing a whole lot of red camels



(Bukhari and Muslim)

Imagine that one of the greatest achievements you could make in this life were to be realized simply through a smile.

### SMILING FOR HEALTH

Furthermore, psychologists say that smiling is a great way to improve our health! It affects our brains, bodies and those around us.

Through our brains, smiling activates neuropeptides that combats stress, which lowers your heart rate and blood pressure. Endorphins released by the brain when you smile act as a 100% natural pain reliever, and the serotonin released by your brain through your smile serves as an anti-depressant/mood lifter.

And according to the 2011 findings by researchers at the Face Research Laboratory at the University of Aberdeen, Scotland, our bodies are affected by smiling in that we actually look better with a smile, which, in turn, positively affects the way people respond to us. Now, I'm not quite

sure why it took a research study to inform us of this, but there you have it.

سبحان الله Subhaan Allah, smiling affects those around us in that it is actually contagious! Each time you smile at a person, their brain coaxes them to return the favor. Hasn't this happened to you before?

### SMILING IN MOTION

On a recent weekend evening, I was sitting at a table in front of a local coffee shop when an elderly man dressed in a traditional Egyptian "Thawb" (Ankle-long Arabian shirt) passed through the tables selling roses.

I was chatting with my daughter in Colorado. As the man passed by, in the same instant that I happened to glance up, he looked back over his shoulder.

In that brief moment that our eyes met, instantly seeing the smile I was wearing from the conversation I had been engaged in, سبحان الله "Subhaan Allah, he smiled in return as if he had just seen the moon.

Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) said:

"Every good deed is Sadaqah (Charity). To meet your brother with a smiling face and to pour out from your bucket into his container are Sadaqah." (At-Tirmizi, 1956)

A charity for a charity, I remember thinking to myself.

The moment passed and I returned to my chat with my daughter. Head-bowed in concentration, I did not even notice that the man selling roses had turned around a few minutes later as he was headed back in the direction from which he had originally arrived.

### CUE SURPRISE

As the man passed by my table – without stopping or saying a word – he silently placed a bountiful handful of rose petals. ماشاء الله "Maa Shaa Allah".

I had given him a smile, and in return he offered me what he could that would not take away from the source of his own meager sustenance; the petals of the roses that no one else would have appreciated the way I did that night.

الحمد لله رب العالمين "Al-Hamdu lillaahi Rabbil 'Aalameen" (Praise belongs to Allah, Lord of all worlds).

This is Islam.







## BLESSING IN DISGUISE

*Sent by: Brother Khawajah Zaheer*

It had been six years since the Prophet of Islam, Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) and his Sahaabah (Companion) had left Makkah. The pagans of Quraish at Makkah al Mukarramah had tried to crush the rising of Islam and attacked Muslims three times, first at the place of بدر "Badr", then at the mount of احد "Uhad" and finally at the Madinah al Munawwarah with احزاب "Ahzaab" (Many Groups) when Muslims made خندق "Khandaq" (Trench) for the defense of the city. The Muslims were not strong enough to launch a counterattack on such a large force at Makkah al Mukarramah.

would declare his plan to visit Makkah al Mukarramah to perform the عمره "Umrah" (Minor Pilgrimage) later that year.

Considering the dream of the Prophet (Sallallahu 'Alaihe WaSallam) as a good sign from Allah (Subhaanahu Wa Ta'aala), they started preparation for journey of 'Umrah. A caravan of 1400 pilgrims and 70 sacrificial camels consequently headed for Makkah al Mukarramah. They did not fully arm themselves, only the sacrificial animals (camels) with them. The journey commenced in Zul Qa'dah -- a Sacred month -- when Arabs observe an environment of peace and

The Treaty of Hudaibiyah also proves that Islam was never spread through sword and it is one of the best evidences of Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam)'s sincere affection for the human being – the best creation of Allah (Subhaanahu Wa Ta'aala). Only a year and a half after the Treaty of Hudaibiyah, Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) peacefully entered Makkah al Mukarramah as a conqueror

One day, Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) related a dream to his Sahaabah. He said:

"I saw that I and the Muslims have gone to Makkah and circumambulating Ka'bah."

His dream aroused such a passion among the Muslims that they longed to be there actually compassing around Ka'bah.

The Prophet (Sallallahu 'Alaihe WaSallam)

amity, and no-violence at all, in which free access to Makkah al Mukarramah was in vogue and the roads were quite safe.

The leaders of Quraish at Makkah al Mukarramah were alarmed at this congregation, and despite the fact that Makkans were bound to allow any unarmed pilgrims to perform 'Umrah, they tried to restrict the Muslims and sent one of their leaders Khalid bin Waleed (who was one



of them till then) with 200 fighters to stop them. The Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) changed his route to avoid any confrontation and traveled to a lesser known place called Hudaibiyah on the western edge of the حرم "Haram" territory. A battle was out of question as it was a sacred month and they were already in a state of consecration called احرام "Ihram."

At Hudaibiyah, nineteen miles from Makkah al Mukarramah, it was decided that a Muslim delegate would be sent to Makkah al Mukarramah. This was to clarify to the Quraish that the Muslims had come peacefully to perform 'Umrah and had no ill intentions toward them. The Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) specifically chose his son-in-law Sayyedinah 'Uthmaan bin Affaan, a well-respected former resident of Makkah al Mukarramah.

The Quraish received Sayyedinah 'Uthmaan warmly and informed him that he could perform the 'Umrah. However, Sayyedinah 'Uthmaan refused and said that he could not perform 'Umrah alone and that the Quraish needed to allow the Prophet (Sallallahu 'Alaihe WaSallam) and all the Muslims accompanying him to enter the city. He was then arrested and rumors started circulating that he had been martyred.

These reports led the Prophet (Sallallahu 'Alaihe WaSallam) to believe that the hatred of the Quraish toward Muslims had no limits. The Prophet (Sallallahu 'Alaihe WaSallam) said that if it was true that they had murdered the delegate sent by the Muslims, and that also someone as

prestigious as Sayyedinah 'Uthmaan bin 'Affaan, then the Muslims must anticipate the worst.

It was then that Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) reengaged his people by having them pledge loyalty. In this pledge that was taken under a tree, he used his own right hand to symbolize Sayyedinah 'Uthmaan's loyalty. This incident is known as بيعت رضوان "Bai'at Ar-Ridhwaan" (The Pledge of Ar-Ridhwaan i.e. Satisfaction or Pleasure) since Allah (Subhaanahu Wa Ta'aala) announced His pleasure and satisfaction with everyone who took part in بيعه "Bai'ah" (Pledge) in سورة الفتح "Soorah Al-Fath" (The Victory):

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

﴿١٨﴾

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا  
"Allah was pleased with the believers

when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand."

(Al-Fath 48:18)

This "Oath of Loyalty" is also called as بيعت "Bai'at Ash-Shajarah" (Pledge under Tree).

The Quraish of Makkah al Mukarramah on hearing of this Bai'ah were terrified, and their elite presented themselves to the Prophet (Sallallahu 'Alaihe WaSallam) at Hudaibiyah. 'Urwah bin Mas'ood, their representative on his return to Makkah al Mukarramah, told them:

"O my people! I have visited the courts of نجاشي "Najaashi" (Abyssinian king), قيصر "Caesar" (Emperor of Constantinople) كسرى "Kisraa" (Emperor of Persia, now Iran) but none of them enjoyed that greatness in

the hearts of his courtiers as that in the hearts of the followers of Muhammad. When he spits the sputum does not fall on the ground but somebody takes it in his hand which that person rubs on his face. When he orders for something, they all compete with one another to obey. When he performs ablutions, they vie with one another in getting at it (the used water). When he speaks perfect silence prevails. They have such profound respect and regard for their prophet that they



sit in his presence with downcast eyes. It is my considered opinion that it would be better to enter a truce with him at all costs."

They had realized that their stubbornness might result in unwanted consequences.



Moreover, Sayyedina 'Uthmaan had not been martyred as rumored and had just been arrested, and the Quraish also released him.

After this, envoys from the Quraish started visiting Al-Hudaibiyah repeatedly to convince the Prophet (Sallallahu 'Alaihe WaSallam) to go back to Madinah al Munawwarah. They sent Budail Bin Waraqah Khuza'i, 'Urwah bin Mas'ood Ath-Thaqafi, Hulais Bin Alqamah, and Mikraaz for negotiations, respectively.

Ultimately, the Quraish sent Suhail bin 'Amr to the Muslim camp to negotiate a treaty with the Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam). He was a well-known orator and flexible negotiator. Upon seeing him, Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) realized that the Makkans really wanted to come to an agreement.

After lengthy discussions, the Prophet (Sallallahu 'Alaihe WaSallam) started to dictate the terms of the treaty to Sayyedina 'Ali ibn Abi Talib. The Prophet (Sallallahu 'Alaihe WaSallam) stated:

"Write: 'In the name of Allah, the Most Compassionate, the Most Kind'."

Suhail bin 'Amr immediately objected:

"By Allah! We do not know who this **رحمن** 'Rahmaan' is. Write: 'In Your name O Allah!'"

The Prophet (Sallallahu 'Alaihe WaSallam)

agreed to his request.

The Prophet (Sallallahu 'Alaihe WaSallam) then instructed Sayyedina 'Ali to write:

"This is a peace agreement between Muhammad, the Messenger of Allah, and the Quraish....."

Suhail again objected:

"If we recognized you as a messenger of Allah, why would we be battling you? So, don't use the phrase: 'the Messenger of Allah'; and only write your name along with your father's name."

The Prophet (Sallallahu 'Alaihe WaSallam) was willing to meet this request and remove the phrase, but Sayyedina 'Ali had already written it and he would not erase it. He told the Prophet (Sallallahu 'Alaihe WaSallam):

"This esteemed position has been granted to you by Allah, Himself, and I will never erase the phrase: 'Messenger of Allah' with my hand."

Upon hearing this, the Prophet (Sallallahu 'Alaihe WaSallam) erased the phrase himself.

This action highlights the cooperative and patient nature of the Holy Prophet (Sallallahu 'Alaihe WaSallam). He did not want to go into conflict with Quraish at this point, because he knew this agreement would benefit the Muslims. He did not boast about his Prophethood and calmly granted the requests of Quraish. This shows his humble personality and willingness to do anything for the betterment of the Muslim Ummah.

Subsequently, the Muslims and the Quraish developed the terms of the treaty as follows:

1. Muslims would not enter Makkah al Mukarramah this year, and return to Madinah al Munawwarah.
2. Next year the Muslims will be permitted to visit Ka'bah. They may travel armed (for their safety in the journey) but arms will not be allowed in Makkah al Mukarramah.
3. The tribes were at liberty to go with either party they chose as their ally, and these tribes also would enjoy the same rights.
4. For ten years, peace will reign and there will be no restraints whatever in the movements of the two parties.
5. Under this treaty, if somebody from Quraish

**At the time when this condition had just been agreed upon and being written and yet to be signed by the parties a new Muslim, Abu Jundal, came upon the scene before the Quraish attorney Suhail. He had embraced Islam in Makkah al Mukarramah. He had been incarcerated by the Quraish and finding an opportunity to escape he had come all the way in chains to the Muslims.**

goes to Mohammad, he will have to return him to Quraish on their demand. But if some believer discarding belief joins the Quraish, he will not be returned.

The last condition, especially, was distressing to everyone except Sayyedina Abu Bakr Siddeeq. Sayyedina 'Umar Farooq was most zealous in this behalf. But the Prophet (Sallallahu 'Alaihe WaSallam) accepted this, apparently, unjust condition also with a smile on his face.

About the last term, the Quraish were under the impression that in face of it, no one will enter the fold of Islam.

At the time when this condition had just been agreed upon and being written and yet to be signed by the parties a new Muslim, Abu Jundal, came upon the scene before the Quraish attorney Suhail. He had embraced Islam in Makkah al Mukarramah. He had been incarcerated by the Quraish and finding an opportunity to escape he had come all the way in chains to the Muslims. Suhail claimed him as their man and returnable to Quraish under the terms of the treaty.

The Prophet (Sallallahu 'Alaihe WaSallam) refuting his claim, explained them that the contract had not yet been completed. So it does not come under this treaty.

Suhail showing temper said that in that case they would not enter this treaty. The Prophet ordered his surrender to Quraish and it was complied with in spite of protests from Abu Jundal.

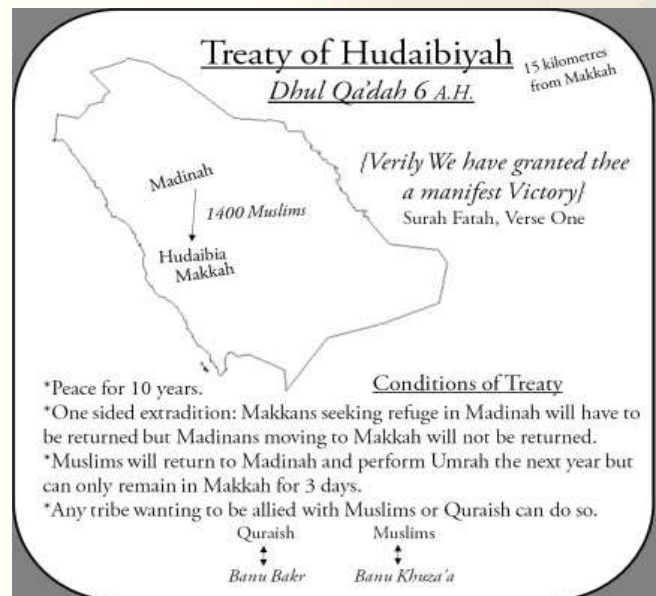
The Quraish tied his hand behind his back then and there in the Muslim camp with feet chained and dragged him along with them. At the time of their departure the Prophet (Sallallahu 'Alaihe WaSallam) had said:

"Don't worry Abu Jundal! Allah shall create some means for your freedom."

At this degradation of Abu Jundal and the tyranny and injustice of Quraish, the Muslims were much perturbed, even enraged but in face of the decree of the Prophet (Sallallahu 'Alaihe WaSallam) they suppressed their emotions with patience.

The treaty was signed on two copies, one for the Muslims and the other for the Quraish. The original was kept by the Prophet (Sallallahu 'Alaihe WaSallam) while a duplicate was given to Suhail bin 'Amr for safekeeping in the archives of Makkah al Mukarramah.

The Sahaabah of the Prophet (Sallallahu 'Alaihe WaSallam) were confused and a bit



reluctant to accept the demands of the treaty and did so with great difficulty. They viewed it as degrading to Islam and its followers. However, on their way back to Madinah al Munawwarah, Allah (Subhaanahu Wa Ta'aala) revealed the following Aayah (Verse) of Soorah Al-Fath:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

"Surely, We have granted you an open victory."  
(Al-Fath 48:1)

When Sayyedina 'Umar Farooq heard about this Aayah revealed by Allah (Subhaanahu Wa Ta'aala) to the Prophet (Sallallahu 'Alaihe WaSallam):

"O Apostle of Allah! Is this treaty, a victory for us?

The Prophet (Sallallahu 'Alaihe WaSallam) replied:

"Yes, it is?"

The Prophet (Subhaanahu Wa Ta'aala) was yet at Hudaibiyah, when 80 armed persons got down from Tan'eem mount close by and wanted to kill Muslims when they were busy in offering Salaah. They were all captured by the Muslims but the Prophet (Sallallahu 'Alaihe WaSallam) -- Mercy for mankind -- forgave them and let them go scot free. The Quraan says:

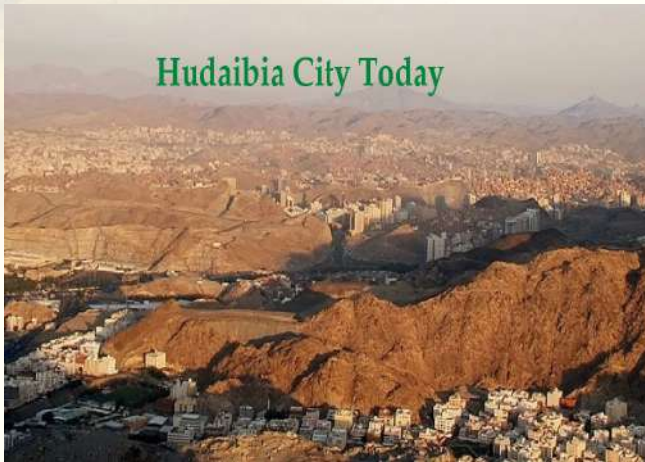
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ

بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

"And He is the One who restrained their hands from you and your hands from them in the valley of Makkah after He had let you prevail (victory) over them, and Allah is watchful over what you do."  
(Al-Fath 48:24)

Abu Jundal, while in the captivity in





Hudaibia City Today

Makkah al Mukarramah, started preaching Islam. The one who was appointed to keep eye on him and monitor his imprisonment, Abu Jundal preaching to him the excellence of توحيد "Tauheed" (Oneness of God), invited him to believe in Him. The Quraish imprisoned this fresh convert to Islam also. And now both of them took up the preaching job together. Through his devotional preaching about three hundred persons entered the fold of Islam.

Quraish, then, realized their mistake of insisting on return of their men becoming believers back to them, making it a term of the treaty. So they sent some selected persons of Makkah al Mukarramah to the Prophet (Sallallahu 'Alaihe WaSallam) that they declare this particular term of the treaty null and void, and the convert to Islam should be called back. But the Prophet (Sallallahu 'Alaihe WaSallam) did not like to go against the terms of the treaty. At this stage of events, it came to be clearly understood even by the common people that the most unpleasant term of the treaty has proved a blessing in disguise for Muslims.

Imam Zuhri has written about the term of the treaty that lifting the barrier of free movement on either side resulted in the free mixing of people with Muslims and this provided occasions to understand the truth about Islam and people entered the fold of Islam during this year more than in anyone year so far.

The Prophet (Sallallahu 'Alaihe WaSallam) entered Makkah al Mukarramah the following year with 2000 pilgrims alongside him, an increase of 600 from the previous year.

Quraish would later request that the clause stipulating that converts to Islam be returned to Makkah al Mukarramah be abrogated, as runaways did not emigrate to Madinah al Munawwarah knowing they would be returned but instead hid at the Red Sea coast and fought

the trade caravans of Quraish as and when they passed.

Abu Jundal's episode brings to light the fact that the truth of Islam was spreading with the Divine Power and going to the hearts of the seekers of truth. It was this supernatural power that exile from the land of their birth, separation from the near and dear, imprisonment, hunger, thirst, fear and temptation, sword and cross, in fact nothing could block their way. The 10-year ceasefire clause was a major turning point in Islam. Until 6 years after Hijrah, the Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam) was seen by the Arabs and the Jews in the frame of their enemy. This did not give the non-believers a fair chance to witness Islam in practice. After the Treaty of Hudaibiyah, the non-believers saw the practice of Islam with a neutral view for the first time. This resulted in numerous individuals embracing Islam. Hence, the Treaty of Hudaibiyah helped unlock the doors for spreading Allah (Subhaanahu Wa Ta'aala)'s word in the entire region.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا



"Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand."

(Al-Fath 48:18)

The Treaty of Hudaibiyah also proves that Islam was never spread through sword and it is one of the best evidences of Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam)'s sincere affection for the human being – the best creation of Allah (Subhaanahu Wa Ta'aala). Only a year and a half after the Treaty of Hudaibiyah, Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam) peacefully entered Makkah al Mukarramah as a conqueror, accompanied by ten thousand followers. Hence, the Treaty played a major role in Islam's ultimate triumph over its first and long blood thirsty enemy.



اِذَا الدِّينُ عَالَمٌ لِّلْاِسْلَامِ



## A POWERLESS FOUND "THE OMNIPOTENT"

(Part-I)

*Kali Jain, a former Hindu, reverted back to Islam and discussed her past with Ayes Shah, another reverted to Islam from Hinduism. Now, read the interview with "Questions" from 'Ayes Shah (A) and "Answers" by Kail Jain (KJ).*

'Ayes Shah (A): As-Salaamu 'alaikum wa Rahmatullahi wa Barakatuh

Kali Jain, my guest, has an interesting past, a bit similar to mine, with the Hinduism, the spirituality kind of seeking, and eventually coming to Islam. So it'd be really interesting to really find out what that was like for you.

Kali Jain (KJ): Wa 'alaikum As-Salaam

Thank you for having me. I'm very excited and grateful. Grateful for today in general, but grateful to be speaking to you here. Al-Hamdulillah, Al-Hamdulillah. Grateful for every moment.

exact same thing.

I was traveling in India. I was going in all the temples. I had a picture of Ganesh in the background of my phone. I had a Ganesh statue in my house that I was doing puja to every morning. So what actually drew you to Hinduism? What did it offer that you were looking for at the time?

KJ: I was on a really lonely path, to be honest with you. To answer the question, I guess I have to give context to everything.

I was dealing with recovery of all types. Not of all types, but many different types, like health, mental health, but then physical health.

When I had my spiritual awakening, that's when I felt God's presence. It's quite interesting that when did you become Muslim? I really have to think about it. Because I was Muslim before reading the Quraan. I was Muslim before really understanding what Muslim meant. It was then because I started to pray to God alone, when I was little.

A: That's what it's all about. Allah (Subhaanahu Wa Ta'aalaa) tells us in the Quraan that if we're grateful, He will increase us in what we're grateful for. If we're ungrateful, He will increase us in what we're ungrateful for.

So, we definitely don't want to be ungrateful. We want to be grateful all the time. Your background as a Hindu, I went through that

And at the time of exploring or coming to explore Hinduism, I had just moved back to Spain.

And this was after six months of basically coming round from an overdose. And the time before that, like the years prior to that, that was like the pinnacle point, the moment I like.

But prior to that, it was major mental health, addictions, all this stuff. So I had like spiritual



awakening started right after. And the first few months were obviously a bit like a psychosis.

I'm sure this will resonate with many people, because I think it often goes like this, where I was getting all these signs. The moment I woke up, literally, I stopped all medication that the doctor gave me. I stopped eating meat. I just stopped everything. Just something inside of me was: 'you're the only one that can save yourself'. There's no one else that can actually help you.

So, long story short is, I just gone back to Spain, because I knew that I had to go and be alone and figure my stuff out without any meds or any distractions or any addictions or nothing. And that path was where I got deep into astrology, not predictive astrology, but psychological astrology.

So understanding myself, after being labeled many years ago by the doctors as having this personality disorder, and all this other stuff. I'd always been an astrologer. My way into Hinduism was astrology, because it's a part of the faith.

So it was about the Vedic way, I studied a Vedic medicine. There was some truth to it. What it gave to me at the time was understanding and deep, deeper understanding of me and my needs and people around me. I started to understand relationships a lot better. And the way things happened, and why? And then the other sort of religious aspects of it.

*A: You said you were into Hinduism, right? You were Hindu before? I was also Hindu before, but I have no idea about astrology. We have completely different paths that got us to that place.*

KJ: Yeah, it was purely really astrology. Basically, in the astrology aspect, the planets are connected to different deities, different energies. And so they believe that if you make mantra to specific planets, according to the imbalances in your chart, then those deities or those energies can help your health and assist you.

At this point, I was looking for anything. I had so many health symptoms that even after

many years these weren't getting better.

*A: I think, before I go into the addiction aspects, I do really want to ask about that. I think when it comes to Hinduism, a lot of people don't know, it's that Hinduism isn't like, people say Hinduism is the oldest religion. That's not true.*

*Hinduism was only made by the British colonizing India. Originally, India was full of a diverse range of religions. When the British were not able to label them, they just went that everyone who is not a Muslim, a Buddhist, a Christian, they're Hindu.*

*The British actually gave that label to them. So they were not a united religion. There were lots of different religions like Vaishnavism, Shaivism.*

*There was like loads of religions. And then there was also like little village religions, where they worship things like trees or rivers. They were super diverse.*

*The British were need to unify them. They were having small-scale battles between each other, because they were not of the same religion. People who followed Vaishnavism, the people that followed Shaivism, they didn't like each other because they were different religions.*

*The British united them all. That's why there's so much variety in Hinduism. And even now, if you meet Hindus, they have their own personal gods, which will be based on historically, what they would have had at the time.*

*That's why people who are Hindu could have vastly different experiences. Because they can be following a different path. Have you heard the Bhagavad Gita? Bhagavad Gita is not a central scripture to Hinduism, only because the British put it as a central scripture to Hinduism. Before the Bhagavad Gita was just a tiny little book inside the Mahabharata, which is a huge book.*

*They have so many books like the Vedas and Mahabharata, etc. And one tiny book inside Bhagavad Gita.*

*The English liked this one. Let's make this*

one the central scripture to Hindus. And that's why all the Hindus follow it now.

Not because they think it's better or because it's more authentic. Literally, because the British picked it out. And they like this one because it has least violence in it. The least weird, like, God's having sex with their children and things like that, weird stuff inside these books. This one has the least weirdness in it. Let's put this one and let's market this one. They used English speaking Indians to market it to other Indians. Now if you speak to any Hindu today, they'll declare Bhagavad Gita is our book. It's really important to look back in history.

Anyway, we go back to your addiction aspect. You said you had an overdose. Was that something that happened on purpose? Or was it an accident?

KJ: So when I say addictions, it was, you know, Gabor Mate, who is the OG of trauma healing. He speaks a lot about addiction.



A: And Palestine too, right?

KJ: And Palestine, of course. When I read his stuff, or listen to him, at least talking about addiction, where it comes from, what it was. It was me trying to mask trauma that I hadn't seen yet, like that I hadn't understood.

So, I was in a lot of unconscious pain, a lot of wounding, a lot of pain, and I really couldn't see it. And so the addictions I had were, first and foremost, a lot of people don't really consider, in my non-Muslim years, I was a long term gal, it was monogamy after monogamy, like serious relationship. I couldn't ever not have a partner. And I was addicted to relationships, just always having someone and being loved and thinking I attained love through that. And I became like

obsessive.

And all that sort of stuff that you see in culture, and that sort of normal stuff, like dependency. And then, there was substances, you know, alcohol, and then party drugs.

I think that maybe called addictions. Oh, smoking. And then, the overdose was because I just gone on like a downward spiral in two years. That was the point when I couldn't do it anymore. And the reason being, is that I was literally told by my doctor, who was apparently the best doctor in the town.

These were his words. And this is you have to imagine this is me after battling with different health problems for about seven years at that time, no, about six years. He said to me, we don't know what to do with you. We don't know how to help you. So, it was literally no one could help me.

No medication could help me. And I didn't really feel any support in my life, even. It was literally a dead end. And at that dead end where I found God.

A: This is what happens. I mean, at the end of the day, Allah (Subhaanahu Wa Ta'aalaa) tells in the Quraan that we can't even create a fly. We think we have so much power over everything, but we just don't. We don't have that much power; anything compared to Allah (Subhaanahu Wa Ta'aalaa), where do you turn to the "All-Powerful"? Was that when you turn to Hinduism? Or is that when you turn to Islam?

KJ: Well! No, that wasn't Islam or Hinduism. That is when my first entry into spirituality. I was always doing "Tarot" (A set of playing cards in fortune-telling or divination.) because it was popular and I was always a bit intuitive and just a bit witchy. But when I had my spiritual awakening, that's when I felt God's presence.

It's quite interesting that when did you become Muslim? I really have to think about it. Because I was Muslim before reading the Quraan. I was Muslim before really understanding what Muslim meant. It was then because I started to pray to God alone, when I was little.

To answer your question, when I took the overdose and came round, and something deeply shifted, in several ways in me. That's when I started to pray to God. I got a Bible. But I was also doing like new age stuff and praying as my ancestors connected with different things.

And then Hinduism unfolded the deeper I got into astrology. (Continued)



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The huge mass of literature produced through mass media, like a rolling flood, is devouring and influencing public opinion and thinking, by adopting various means, measures and media of propaganda and publicity in different ways. And the media, electronic and print, is persistently engaged in propagating and propounding erroneous ideas and ideologies as vigorously as humanly possible. It is to face and combat such ideas and ideologies opposed to the faith of Islam that we have, in a very humble way, we are publishing English Edition of Al-Farooq.

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Jazaak Allah

Idarah Al-Farooq, Karachi.