

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Al-Inaam

A bi-annual Islamic periodical

Al-Inaam	A bi-annual Islamic periodical
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Lessons from the Holy Qur'ān

Refutation of the Divinity of 'Īsā ﷺ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَا الْحَيُّ الْقَيُّومُ

There is no God besides Allāh, the living, the eternal.

A venerable and ethical delegation of sixty Christians from Najrān came to meet Rasūlullāh ﷺ. Three prominent personalities distinguished themselves in this delegation: (1) 'Abdul Masīh 'Âqib, who was the tribal leader, (2) Ayham As-Sayyid, who was a counselor and planner, (3) Abû Hârithah Ibn 'Alqamah, who was their most eminent religious scholar and archbishop.

Abû Hârithah was originally related to the famous Arabian tribe of Banî Bakr Ibn Wâ'il. Later, he became a devout Christian. Upon seeing his unflinching religious dedication, eminence and nobility, the Roman emperors revered him greatly. Apart from giving him substantial monetary assistance, they constructed monasteries for him and appointed him to the highest religious position.

This delegation presented itself to Rasūlullāh ﷺ with much ceremony and pageantry and discussed with him the matters in which Islam and Christianity differed. Muḥammad Ibn Is'hâq has mentioned the details of this in his *Sīrah*.

The initial portion of Sûrah Âl 'Imrân, which encompasses approximately ninety verses, was revealed in relation to this

incident. The first basic and fundamental belief of the Christians was that 'Îsâ ﷺ was God incarnate, the son of God or one of three gods. In mentioning pure monotheism in the first verse of this sûrah, Allâh ﷻ mentions two of His attributes, i.e. Al-Hayy and Al-Qayyûm (the eternal sustainer of all), thereby explicitly invalidating this claim of the Christians.

In the course of the discussions, Rasûlullâh ﷺ said to them: “Don’t you know that Allâh is living - death can never ever overtake Him? It is He who has given existence to all the creation and, after providing it with the means for its continuity; He has maintained it with His perfect power. On the other hand, death will surely overtake 'Îsâ ﷺ. It is obvious that if a person is unable to maintain his own existence, how will he be able to maintain the existence of others?”

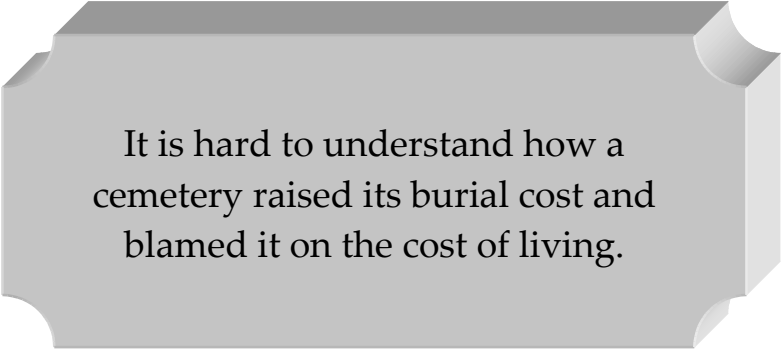
On hearing this, the Christians agreed with Rasûlullâh ﷺ and acknowledged that he was indeed correct. They probably felt grateful over the fact that Rasûlullâh ﷺ questioned them in accordance with their belief that “mortality will overtake 'Îsâ”. In other words, he will definitely pass away. Had they replied in the negative, it would have accorded Rasûlullâh ﷺ an opportunity to constrain and silence them much more explicitly and effectively regarding their belief that death had overtaken 'Îsâ ﷺ a long time ago. They therefore considered it unwise to fall into any polemics with him.

It is also possible that these Christians belonged to the groups which had the same belief as that of the Muslims with regard to 'Îsâ ﷺ; that they explicitly rejected the concept of his being killed and crucified, and they believed that he was raised to the heavens.

It has been clearly stated by Hâfiz Ibn Taymiyyah *rahmatullâhi ‘alayh* in his book, “*Al-Jawâbus Sahîh*” and by the author of “*Al-Fâriq Baynal Makhlûq Wal Khâliq*” that the Christians of Syria and Egypt generally held this belief. It was after some time that St. Paul circulated the belief of crucifixion. This concept subsequently came from Europe to Syria and Egypt.

Nevertheless, by Rasûlullâh ﷺ saying: “death will overtake ‘Îsâ ﷺ” instead of “death overtook ‘Îsâ ﷺ”, despite the fact that the latter statement would have been more effective in refuting the divinity of ‘Îsâ ﷺ and more effective in silencing them, he did not choose to use a phrase which would imply the death of Îsâ ﷺ prior to its occurrence. ●

(Adapted from Tafsîr Uthmânî by Moulânâ Ebrâhîm Muhammad)



It is hard to understand how a cemetery raised its burial cost and blamed it on the cost of living.

The Limits of Discipline

Mufti Ebrahim Desai

Islam has set the limits of discipline. Al-hamdulillah, this code of conduct is part of the disciplinary code of Madrasah Inaamiyyah and is strictly implemented whereby no teacher is allowed to mete out corporal punishment on the students.

The core of Islam is respect for the Quran (being the word of Allah) and the Hadith (being the word of Rasulullah ﷺ). Islam teaches us to be respectful in all aspects of life. The equivalent of respect in Arabic is Azmat which means to regard as great and with high esteem. A believer holds Allah, His Rasul ﷺ, and all Islamic values in high esteem.

The relationship between the Ustād and the student should be one of respect based on love and not on fear. The Ustād is a means of cultivating the Azmat of Allah, His Rasul ﷺ and all Islamic values in the heart of his students. The student will grow up with Azmat in his heart and practice Islam with the respect and high esteem it deserves. The Ustād will be rewarded for that and whatever good emanates from that, it will be a Sadaqah Jāriyah (recurring reward) for the Ustād. The Ustād is also making an investment for himself for the Ākhirah. The student is a means for that. The Ustād should also be thankful to the student for giving him the opportunity to sow his seed of knowledge in his heart. The Ustād should value that and appreciate his student. He too stands to benefit by way of rewards from Allah. For that, he too should sacrifice and bear with the student. He is an adult with more experience in life. He should contain himself against any misdemeanour emanating from his student. He must have the greatness of Allah and the Quran in his heart at all times. The amount of respect of Deen he has in his heart will be passed over to the student. It is also part of the Azmat of Deen to respect the students of Deen. They are the visitors of Allah and His Rasul ﷺ. They walk on the wings of angels. All the creations of Allah make dua for them. If an Ustād

is conscious of the lofty position of his students, he too will treat his students with respect. If by chance, he has to witness anything unbecoming of his student, he should guide his student. The student has placed his confidence in the Ustad to be guided. The student will appreciate that guidance. If now he does not appreciate it due to mental immaturity, he will recall it later in life and appreciate the advice. No advice and good character of the Ustād goes in vain.

According to Shariah, it is harām to hit a student of Deen. Almighty Allah Ta’ala outlines the mission of Rasulullah ﷺ on earth as follows: ‘It is He (Allah) who sent to the Ummyyeen (unlettered), a Prophet from among them who recites upon them His Āyāt (Qur’ān) and purifies them and teaches them the Kitāb (Qur’ān) and Wisdom.’ (Surah Āle Imrān Verse 164)

In a Hadith, Rasulullah ﷺ said, ‘I was sent as a teacher.’ (Ibn Mājah vol.1 pg.83; Beirut). Almighty Allah Ta’ala bestowed Rasulullah ﷺ with intellectual and psychological skills to be a perfect teacher. Hadhrat Mu’āwiyah ibn Hakam ؓ narrates, ‘I have never seen and will never see a teacher better than Rasulullah ﷺ. I take an oath in the name of Allah, he did not rebuke, hit nor reprimand me.’ (Sahīh Muslim vol.5 pg.20; Beirut)

The first Madrasah in Islam was at the raised platform behind the house of Hadhrat Āisha ؓ. The students of that Madrasah commonly known as Ashābus-Suffa ؓ were the guests of Rasulullah ﷺ. He spoke about their virtues to others and fulfilled their needs. It was this love and affection that attached the Sahāba ؓ with Rasulullah ﷺ and made it possible for them to derive benefit from him. The Sahāba ؓ, in turn, passed over their knowledge to the Ummah. Rasulullah’s ﷺ attitude towards his Sahāba (students) was of care and love. He said, ‘I am to you like a father to his son.’ (Mishkāt pg.42; Qadeemi) He also emphasised that a teacher should treat his students with care and respect. Hadhrat Abu Saeed Khudri ؓ narrates that Rasulullah ﷺ said, ‘People from far and wide will come to you in order to study and understand Deen. You should treat them kindly.’

(Mishkāt pg.34; Qadeemi). Therefore, a teacher should embrace the opportunity by showing love to his students and plant in them the seeds of knowledge. Be thankful to the students that they have offered their fields (hearts) to plant in them your seeds of knowledge. If there are no students of Deen, who will learn Deen, especially in contemporary times when the world offers many other opportunities? They have sacrificed and come to you. Appreciate their sacrifices and sacrifice yourself for them. Imām Abu Yusuf (RA), the famous student of Imām Abu Hanifa (RA), advised that one should treat one's students with so much care and love that people regard them as your own children. (Ādabul Muallimeen pg.13; Rahmaniyyah) Our pious predecessors used to serve students of Deen as though they were masters. In one instance, during a discourse of Moulana Rashid Ahmad Gangohi (RA), it began to rain. The students picked up their books and ran for shelter. They left their shoes in the rain. Moulana Rashid Ahmad Gangohi Saheb (RA) picked up the shoes of his students and placed them under the shelter. (Ibid)

However, if a student misbehaves and this interrupts his studies as well as the studies of his fellow colleagues, the teacher should apply wisdom and diplomacy in advising him. If the teacher treats such a student like his own child and makes Du'ā for the success of that student, Insha Allah, that student will be disciplined and will prosper in his studies. If the teacher is unsuccessful, he should communicate his difficulty with the administration of the institute or the parent of the child. He should not resort to hitting the child as that may be a hindrance to the education of the child. How can the teacher fill the child's container (heart) with knowledge by making a hole in that container (breaking the heart)? Furthermore, the teacher should be conscious of the implications and negative consequences of hitting the child.

It is indeed unfortunate that the need arose to establish a child protection unit. To a large extent, its establishment is due to our shortcomings. However, the child protection unit too may cherish the opportunity to

disgrace Islam and its teachings by presenting a mole hill as a mountain. They should not be given such an opportunity.

If all possible methods of disciplining the child fails, then as a last resort, one may punish the student with the following conditions:

1. The punishment should be to reform the child and not to give vent to one's anger. If the teacher has no control over himself, how will he be able to control his student?
2. It is not permissible to hit more than three strokes at once. (Shāmi vol.1 pg.352; HM Saeed)
3. It is Harām to hit on the face, damage the skin, break the bones and leave marks on the body. In such a situation, the teacher is liable for punishment.

It should also be remembered that Islam is also about respect and Azmat of Deen. The students and parents too should bear this in mind. The Ustād is a human being. He is bound to err and an effort should be made to correct him with respect. It is praiseworthy for a teacher to apologize for his wrong. The parents should forgive the Ustād and appreciate the hard work he has done for their child thus far. The pain for the abuse is another investment for them and the child in the Ākhirat. This by no means should be taken as covering up the wrong of the Ustād. The parents should meet the ustād in confidence and offer their help to him. He is engaged in a lofty service. And Allah knows best. ●

Did I read that sign right?

Toilet out of order. Please use floor below.

Imām Muhammad Ibn Tāhir Al-Maqdisi

(الامام الحافظ محمد بن طاهر المقدسي – رحمه الله تعالى)

Imām Muhammad ibn Tāhir Al-maqdisi (رحمه الله) was born in Baitul Maqdis in the year 448 A.H and he passed away on his return from Haj in 507 A.H in Baghdad. He used to travel swiftly and he performed many Hajs and 'Umrahs. He was of the Dāwūdī (Zāhiri) School of thought.

Hāfiz Zhahabi (رحمه الله), after naming the different cities / towns to which Imām Muhammad ibn Tāhir (رحمه الله) travelled, says: "These are 40 towns to which he travelled. There are others as well which I did not mention."

Imām Al-Sam'āni (رحمه الله) says he heard some Shuyookh mentioning that Imām Muhammad ibn Tāhir (رحمه الله) used to *walk* approximately 17 farsakhs on a single night! And if he walked day and night he would cover 20 Farsakhs! This equals to approximately 100 kilometres on foot! He himself mentions regarding his struggle: "I urinated blood twice while on a journey in search of Hadith, once in Makkah, and at another time in Baghdad. This happened due to me *walking with bare feet* on the hot plains!"

He further states: "I never rode a conveyance at all during my journeys except once. And I used to carry my books on my back!"

I never asked for my needs from anyone. Instead, I used to live on whatever I received without asking."

Hāfiz Abu-Tāhir As-Silafi (رحمه الله) says: "I heard Muhammad Ibn Tāhir Al-Maqdisi (رحمه الله) saying: " I wrote Sahih Bukhari , Sahih Muslim and Sunan Abi Dawud 7 times and Sunan Ibn Majah 10 times and earned something to live on.

He also stated: "Once while I was in Toos, somebody informed me that Sheikh Abu'Amr Al-Isbahani (r.a) has a certain hadith which I wanted to hear. The next morning I left for Isbahān (walking and with no food!) When I reached, I read the hadith to the Sheikh. He then gave me 3 pieces of bread and 2 pears. I had nothing else besides that.

Once I was in Egypt by Imām Abu Ishāq Al-Habbāl (رحمه الله) when a person from my home-town (Baitul Maqdis) came to me and whispered into my ears that your brother has come after fleeing from the war in Baitul Maqdis. I continued reciting the lesson but I couldn't continue. The Sheikh asked me as to what was wrong; I replied that there was nothing to be concerned about. He insisted that I tell him what that man had whispered to me. So I told him. He asked: "For how long haven't you seen your brother?" I replied: a few years. He said: "Then why aren't you going to meet him?" I said: "After I finish the lesson."

He said: "What magnificent enthusiasm you people have, O Ahlul hadith," (people of Hadith). He then stopped the lesson immediately and left.

He says: "I was in Tinnees for a while by Imām Abu Muhammad Ibnul Haddād (رحمه الله) and others and things became difficult for me until I only had one dirham left. And on that day I needed to buy paper as well as food. I began to contemplate that if I bought food, I would not be able to buy the paper and if I bought paper, I would not be able to buy food to eat. I stayed like this for 3 days and nights without eating anything!

On the morning of the fourth day, I said to myself: "If I buy paper, I would not be able to write due to extreme hunger. So I placed the dirham in my mouth and proceeded to purchase the bread. On the way I mistakenly swallowed the dirham!"

Surprised, I began to laugh! Abu Tāhir Ibnul Khattāb (رحمه الله) met me and enquired as to why I was laughing. I avoided the reply. He insisted and I refused to tell him. Then he took an oath and asked me, so I told him. He then took me by my hand to his house and gave me food to eat."

As mentioned earlier, this great Imām passed away in Baghdad on his return from Hajj in the year 507 A.H.

Lessons to be acquired from the incident:

Imagine walking 100 kilometres a day with books on your back everyday, not seeing your brother and family for years, being hungry so often and urinating blood! Imagine travelling to more than 40 towns in search of knowledge in this manner!

Compare this to ... using a car, going home every week or month, eating 3 meals a day, sleeping on soft beds, walking in soft cool sandals or shoes which do not result in urinating blood and seeking the very same knowledge.

" لا يستوي منكم من أنفق من قبل الفتح وقاتل ، اولئك أعظم درجة من الذين أنفقوا من بعد و قاتلوا ، و كلا وعد الله الحسني ... "

"Those from among you who spent before the conquest (of Makkah) and fought are not equal. They have a higher status than those who spent and fought after the conquest. Allah has promised a good reward to each one."

Thereafter, for anyone in this era to claim to have greater knowledge than those of the past is a baseless claim.

May the Almighty Allah make us all the true students of Dīn. Āmīn. ●

(Moulānā Mohammad Abbasomar)

Sins

The Prophet Sallallahu Alaihi Wasallam said : "The one who makes wudu properly, his sins leave his body even from beneath his nails."
(Sahīh Muslim)

The History Of Zamzam

The water of Zamzam is refreshing, sweet, pleasant in taste, easily palatable, boundlessly blessed, virtuous and honourable. It enjoys such blessings and virtues, which no other water of the world enjoys. It was this very same water which was a means of comfort and saviour for Hadrat Hajirah عليها السلام and her son Hadrat Ismail عليه السلام when they had lost hope of food and water. This water has been satiating the thirst of the believers of tauheed since 2000 years before Hadrat Isa عليه السلام.

The water of Zamzam has many different names. Imam Zubaidi R.A states: “If the various names of Zamzam had to be gathered from the books of Ahadith dictionaries, it will total up to sixty names. (Tājul Urus, pg. 328, vol. 8) From among the various names of Zamzam, some are: Shubā’a, Suqya and Hafeeratu Abdil Muttalib.

According to Imam Nawawi R.A., the name of Zamzam was given owing to its large quantity, because the word Zamzam is used to denote excessive water. (Muslim Shareef vol. 1, pg. 400)

The era of Hadrat Ibrahim عليه السلام marked the beginning of the well of Zamzam. Hadrat Ibrahim عليه السلام was ordered by Allah Ta’ala to leave his wife Hadrat Hajirah عليها السلام and his child Hadrat Ismail عليه السلام in the deserts of Arabia. After a few days, when their provisions and water were exhausted, Hadrat Ismail عليه السلام began to strike his heels on the ground due to severe thirst. His mother, Hadrat Hajirah عليها السلام had also become restless due to her severe thirst and she ran up one mountain (Safā) and down again and ascended the other mountain (Marwah) in search of water. During this period, Hadrat Jibraeel عليه السلام made his appearance. According to some narrations, with the strike of his

wing, a spring gushed forth. Hadrat Hajirah عليها السلام quenched her own thirst and the thirst of her child. She formed a barrier around the water with the sand.

The existence of this spring (Zamzam) attracted the tribe of Jurhum and this led to their settling down in that area. They lived in that area and governed it for approximately three hundred years. Allamah Azraqi R.A in his famous work, “Akhbāru Makkah” mentions: “It was their immorality, mischief, sinning and disrespecting the sanctity of the haram that led to them being removed from Makkah and the well of Zamzam. When they left Makkah, they dumped the treasures of the Ka’bah, its ghilāf (cover) and valuables into the well of Zamzam and then covered it with sand. The well had dried up. As time progressed, no sign of the existence of the well of Zamzam remained, and five hundred years had passed in this condition.

When Allah Ta’ala intended to revive this well and satiate the Ummah with its sweet waters, Allah Ta’ala chose the Quraish, in particular the grandfather of Nabi ﷺ, Abdul Muttalib, via a dream. Abdul Muttalib used to say that he had experienced a dream in which someone was telling him: “Dig up Tayyibah.” Abdul Mutallib asked: “What is Tayyibah?” but the person walked away without offering any reply. The following night, he had another dream wherein he was told to dig up ‘Maghnoonah’! But again this person disappeared. On the third night, again he saw a dream, wherein he was told to dig up ‘Zamzam’ and clean it up. He asked: “What is Zamzam?” He was told that it was a well whose water will never decrease and that he will find no difficulty in digging it up. He was told to serve it to the hujjaj. Abdul Mutallib asked for a sign of the location of this well. He was told that it was at a place where the anthills were in abundance. He was also told that when he reaches

the place of the anthills, he will find a crow pecking the ground and that would be the exact spot of digging.

The next morning, Abdul Mutallib went in the direction of the Ka’bah with his eldest son, Hārith, taking along with him a pick and a spade. They spotted the anthills and the crow pecking the ground. So they began to dig at that very spot. In a short space of time, they struck water and discovered the lost well of Zamzam. They also found the buried treasure of the Jurhum, which they had left behind. When the Quraish saw that Abdul Mutallib had unearthed a great amount of treasure, they laid a claim to it as being the inheritance of their forefather, Hadrat Ismail ؑ but Abdul Mutallib rejected their claim and became the sole custodian of the well of Zamzam. Thereafter, during the months of hajj, Abdul Mutallib would provide Zamzam water for the hujjaj. Later on, this responsibility of providing water for the hujjaj was passed onto the son of Abdul Mutallib, Hadrat Abbas ؑ, and until this day, the descendants of Hadrat Abbas ؑ are in charge of the well. Even though nowadays the water is extracted by machines etc. this duty still remains in the hands of the family of Hadrat Abbas ؑ. ●

(Hafez Talha Desai)

Assistance

The fund collector (to the wealthy miser): We have begun constructing a well for the benefit of the people. Please assist us in this work.

The wealthy miser: There is certainly a need for a well and I am prepared to assist.

Saying this, he called out to his servant, “Fadlu, give these people two buckets of water for their well.” ●

When Islam Almost Vanished

"Who is better in religion than he who surrenders his purpose to Allah while doing good [to men] and follows the traditions of Abraham, the upright." [Surah Al-An'am verse 125].

This article shows what ordinary people can accomplish in times of great trials and tribulations. Almighty Allah ﷻ Most Exalted expounds with words of wisdom from His Limitless Mercy to the Muslim *Ummah* what He is asking of them in severing relationships between themselves and His enemies, although it may seem hard, Almighty Allah ﷻ enjoined this upon the believers before them, and they fulfilled it in the best way. So it is a good example for Muslims today to follow their predecessors in faith when they disowned themselves from their people, and from that which they worshipped other than Almighty Allah Rabbul Ala'meen, and set up a barrier between themselves and the unbelievers - a barrier of enmity and hatred which will not be severed unless they believe in Almighty Allah alone and depart from their disbelief and Shirk.

Some people today are mistakenly thinking that countries which are not openly fighting Islam should not be considered the territory of nations at war with Islam, but on careful reflection we can see very clearly the wisdom of this definition.

The enemies of Islam have learned that they can never defeat Islam by physical conflict, they conclude that the only way is to invade the Muslim psychologically in corrupting their souls and so turn them away from Islam. This psychological warfare is often unperceived by the unwary or heedless person who falls victim to non-Islamic corrupting influences, even if it is only in his or her thinking. Indeed it is incumbent upon Muslims today to re-establish that psychological barrier between themselves and the enemies of Islam, so that they can preserve what remains for them of the bond of Islam, and to put away the great mistakes of the past, and draw a lesson from it. There is no greater teacher than the past. Read on....

The genocide lasted decades. Historians said that the world had never seen murder and destruction on such a massive scale. Millions of Muslims died and those left alive often longed for death. People openly wondered whether the light of Islam would be forever extinguished. But the course of history changed through some of Almighty Allah's most unassuming servants. In the thirteenth century, a tidal wave of devastation swept over the Muslim world. City after city and region after region disintegrated amidst a storm of iron and fire. The death toll was incredible: Nishapur 1,747,000 dead; Baghdad 1,600,000 dead; Herat 1,600,000 dead; Samarkand 950,000 dead; Merv 700,000 dead and Aleppo 50,000 dead. The cities of Balkh, Khiva and Harran were totally and completely destroyed.

Baghdad was often described as the jewel of the world. For

six long weeks, this jewel cracked and shattered under the ferocious might of the Tartar hordes. The rivers of the Tigris and Euphrates ran red with blood. Women who had observed modest and chaste lives were savagely assaulted and raped. Five centuries of knowledge accumulated from every literate civilization and contained in the world's largest libraries was reduced to ashes. Many of humanity's greatest centres of education, commerce and culture became nothing more than killing fields.

The architect of this colossal avalanche of death was Genghis Khan. His barbaric legions were triggered into a forty year bloodlust through the folly of the Muslim ruler, Muhammad Khwarizm Shah. Once a powerful and mighty monarch, Khwarizm Shah ordered the execution of Mongol caravans that came to trade within his kingdom. When Genghis Khan sent a delegation of envoys to lodge a formal protest, Khwarizm Shah executed most of them. These two inhuman acts were avenged at the cost of millions of innocent lives.

The Tartar Holocaust began in 1218 C.E., six centuries after the death of our Beloved Nabī Muhammad ﷺ. It moved westward from Mongolia across Central Asia and the Persian Gulf, southward towards Delhi and northwest to Budapest and Moscow. People as far away as Sweden shuddered at the thought of a Mongol invasion.

Muslims were so overawed by their power that one Mongol could kill over a hundred Muslims and none would dare

defend himself. An Arabic proverb sprang up which meant that if someone tells you the Mongols have suffered a defeat, don't believe him. On the eve of the Mongol invasion, the spiritual state of the Muslim world was pathetic. Corruption, disunity, and materialism were rampant. Khwarizm Shah was not the only example of insufferable leadership. The Abbasid Caliph, Al-Mustasim, was reportedly pleased to hear of the collapse of Khwarizm Shah's empire because of his personal dislike for the monarch. Before the Mongols reached Baghdad, the Caliph's advisors had convinced him to seriously scale back the army. The city was in no way prepared to withstand what lay in store for it.

And yet Islam, the Divine Din of Haqq did not die. Genghis Khan who proclaimed himself as the *Scourge of God*, who delighted in the rape of conquered women could not exterminate the Muslim Ummah.

Within a generation, the tide had begun to turn in Islam's favour. Baghdad was destroyed by Genghis' grandson Halaku but his great grandson, Berek became a Muslim. In fact, Berek withdrew his forces from Halaku's army after the fall of Baghdad which contributed to the first defeat the Mongols suffered against the Muslims during the battle of Ayn Jalut in 1260.

The aura of the Mongols' terrifying invincibility was broken. Three years later Berek himself would defeat Halaku's forces

in the Caucus region. Those who tried to destroy Islam became its protectors.

The role that ordinary Muslims played in this miraculous recovery cannot be ignored. The entire Muslim *Ummah* owes a debt of gratitude to those men and women who never forgot the centrality of their faith or the importance of sharing it with others. Berek or Baraka Khan was introduced to Islam by two unknown merchants. Their efforts eventually led Islam to reach Russia and Eastern Europe. If the Tartars are regarded as part of Islam's universal brotherhood today, one can thank the efforts of unsung heroes like Jamaluddeen. The vast Mongol empire was divided amongst the various descendants of Genghis Khan. In certain parts of the empire, the Mongols regarded the Muslims as no better than animals, while Christianity or Buddhism were expected to become the official state religions. But the sincerity of ordinary believers like Jamal was to outshine all else.

Jamal was a Persian who was travelling through the Middle Kingdom or Chaghatay Khanate known for its animosity toward Muslims. With his small band of travellers, he mistakenly travelled through the game reserves of the Mongol Prince Tuqluq. Jamal was arrested and brought before Tuqluq. In his anger, the prince told Jamal that a dog was worth more than a Persian. Jamal replied, 'Yes. If we did not have the true faith, we would indeed be worse than dogs.' Tuqluq was struck by the reply. He inquired what Jamal meant by the true faith.

When Jamal explained the message of Islam, Tuqluq was convinced. He asked Jamal for some time to unite the fractured Middle Kingdom and then he would proclaim his faith. Jamal returned home and later fell seriously ill. As he was dying, he instructed his son Rasheed to remind the prince of his promise when he became king.

When Tuqluq ascended the throne, Rasheed set out to meet him. An ordinary person had little access to royalty and after many efforts, Rasheed risked his life to enact a plan. He called out the *Adhan* at the *Fajr* prayers near the royal compound. He was brought before the king and invited him to fulfil his promise. On that very morning, Tuqluq Timur Khan, king of the unified Middle Kingdom, became a Muslim.

Death and destruction are ravaging Baghdad once more. The innocent victims of this injustice must not be forgotten. We owe it to them to follow in the footsteps of our Beloved Nabī ﷺ, and in the footsteps of ordinary believers like Jamal and Rasheeduddeen and share Islam with each and every human being. The beauty of our character and our sincere conduct need to be the beacons that attract those around us to this divinely prescribed system of life. True it is Almighty Allah ﷻ alone who guides; it is also true that He does not change the condition of a people until they change what is within themselves. For us to do anything less would be to disgrace those who are dying before our very eyes. How truthful the Nabī's ﷺ words are, when he said:

"Islam elevates and there is nothing more elevated than Islam."

Will anyone learn a lesson from this? And Almighty Allah Most Exalted knows best and to Him alone belongs all praise and all Glory. ●

(Abdul Hamid Lachporia)

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والله أعلم

Hungry Man

Beggar: O Lady, do you have any food for a hungry man?

Lady: Yes, but the hungry man has not returned from the office as yet.

Eye of the Universe

Muhammad Marbūqī

The word “as-shams” meaning ‘sun’ is mentioned thirty three times in the Qur’an and one surah (chapter) of the Qur’an was named after it. Allah ﷻ takes an oath on the sun and its bright light.

Praise belongs to Allah ﷻ who created the heavens and the earth and who made multitudes of darkness and light. The One who created the sun and the moon as a sign of His wisdom and power, for the believers who are people of intelligence. Peace and salutations upon our master, Muhammad ﷺ, the sun of guidance, the light that illuminates the darkness of the cosmos.

Allah ﷻ mentions in the Qur’an:

وَالشَّمْسِ وَضُحَاهَا [الشمس : ٨]

I take an oath by the sun and its morning brightness.

Allah ﷻ swears by these objects and universal phenomena as He swears by the human soul, how it is fashioned and how it is inspired. The oath gives the sun an added significance and draws man’s attention to it. Man ought to contemplate the universal phenomena and try to appreciate their value and the purpose of their creation.

There exists in fact, some kind of a special language through which the human heart communicates with the universe and its marvelous scenes and phenomena. It is a communication to the hearts and an inspiration to the souls which come alive whenever man looks up to the universe for an inspiring touch or cheerful sight. Hence, the Qur’an frequently urges man to reflect upon the surrounding universe. ¹

¹ In the Shade of the Qur’an vol. 30, Syed Qutb, pg 184

Facts about the Sun

The sun is the star nearest to the Earth; eight light minutes (149.6 million kilometres) and the most massive body of the solar system (333,400 times the Earth's mass). It is a typical star, approximately midway between the largest and the smallest, the brightest and the faintest star known. The sun's temperature is estimated to range from 1461° C to about 10,000,000° C (temperature of boiling water is 100° C). It is thought to be about five billion years old. The sun can be studied in more detail than any other star because it is comparatively closer to the Earth.²

The sun is part of a much larger group of perhaps 100 billion stars that make up the Milky Way Galaxy. Whereas light could cross the solar system in units of one hour, it would require something like 100,000 years to go from one extreme to the other. This in turn is only one of billions of galaxies in an incomprehensibly large universe.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ [يونس : ٥]

He is the One who created the sun as a light and the moon as a glow and has appointed stages for it so that you may know the count of the years and calculation (of time). Allah has created these only with the truth.

Our galaxy includes a very large number of stars spaced so as to form a disc that is denser at the centre than at the rim. The sun occupies a position in it which is far removed from the centre of the disc. The galaxy revolves on its own axis which is its centre with the result that the sun revolves around the same centre in a circular orbit.³

² Encyclopedia Britanica (Macropedia 17) : Sun pg. 798.

³ The Bible, The Qur'an and Science, Maurice Bucaile pg. 159.

The sun, moon and other heavenly bodies were a subject of discussion since ancient times since the existence of mankind. The topic also has been traced from the traditions of the master of both the worlds, Muhammad ﷺ, a spring of knowledge and crown of the believers. It is certainly not a hypothesis or theory, rather it is a fact of reality.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ
حِينَ غَرَبَتِ الشَّمْسُ أَتَدْرِي أَيْنَ تَذْهَبُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا
تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا وَيُوشِكُ أَنْ تَسْجُدَ
فَلَا يُقْبَلُ مِنْهَا وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا يُقَالُ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ
فَتَطْلُعُ مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ تَعَالَى ﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾
صحيح البخاري (مكتبة الشاملة ٤٧٤/١٠)

In a narration of Bukhari Sharif, Sayyiduna Abu Dhar ؓ reports that Rasulullah ﷺ asked him at sunset, “Do you know where the sun goes (at the time of sunset)?” I replied, “Allah and His messenger know best.” Rasulullah ﷺ said, “It travels till it prostrates under the throne and seeks permission to rise again, and it is permitted. A time will come when it will be about to prostrate but its prostration will not be accepted and it will seek permission (to move on in its orbit) but it will be ordered to return from where it came, it will rise from the west and that is the meaning of the

statement of Allah ﷻ, “The sun moves to its fixed time and that is the decree of the Almighty, All-Knowing.”⁴

This hadith explicitly states the obedience of the sun to its creator without the slightest trace of objection and denial despite being among the great creations of Allah ﷻ. On the other hand, Allah ﷻ does everything according to His own wise planning which sets a time for everything and a purpose for every action. He is the Lord of man, the universe and fate.

The Sun Reminds Us Everyday about the Circulation of Our Own Life

Fajr (dawn): The sphere of the sky in the early dawn, gleaming brilliantly, bears a resemblance to the feel of every family member that anticipates the coming of an infant, a bounty and a blessing from the Creator.

Ishraq (morning): This reminds us of a new-born baby, free from any blemish and sin, a pure white canvas waiting to be tinted.

Dhuha (midday): It resembles the time of youth, a time of vigour and courage, a time for acquiring knowledge, shaping one’s own moral and social values and building one’s personality. When the time comes, one is prepared to infuse one’s full energy and skill into society for the progress of the ummah.

Zuhr (noon): At this time, the sun is beating down from almost directly overhead, when a man reaches maturity. At this time, all man’s faculties reach their peak and the prime of his youth⁵ around the age of thirty to forty. The Qur’an mentions,

ثُمَّ لِيَتْلُوَ أَشَدَّكُمْ [الحج: ٥]

Then (We nourish you) so that you reach your maturity.

(Surah al-Hajj : 5)

⁴ Sahih al-Bukhari, chapter regarding the Star.

⁵ Ma’ariful Qur’an, Mufti Muhammad Shafi’i, (6:246)

This is a time a person needs to contemplate deeply on the object of his being. He should be more serious and resolute in attaining the purpose of his life and to leave out any amusement and futility.

Asr (evening): When its shine and glow become faint and dim, its vigour and splendour weary, it reminds us of old age, when the hair becomes white, hearing and sight become weak, the body becomes feeble and frail. It is hoped that a slave moves closer towards his Rabb.

Maghrib (sunset): This is a time when we send many relatives and friends to their eternal abode and we frequently forget ourselves. Those opportune moments that we had in our lifetime will never return, a time when, we cannot utter even a single tasbih, the ending of our life. This is a time when our remembrance is still in the minds of people, our names are still being mentioned, rewards of the good deeds are still conveyed, like the redness in the horizon, and slowly it disappears.

Isha (night): When the night covers and conceals the land, this is the end of our existence in this world, our name is no more mentioned, it disappears together with the SUN. ☉

The Prophet ﷺ said : "Do not assume any action to be small even though it might be meeting your brother with a smiling face." (Bukhari)

The Prophet ﷺ said : "Īmān (faith) will return to Madinah just as a snake returns to its hole." (Bukhari)

Authentic Ahādīth

Are all the Sahīh (Authentic) Ahādīth limited to the Sahīhain (Sahīh Al-Bukhārī And Sahīh Muslim)?

When commenting on the criteria laid down by Imām Bukhari (*Rahimahullāh*) and Imām Muslim (*Rahimahullāh*), the scholars generally rely upon their own scrutiny of the respective books, i.e. Sahih Al-Bukhari and Sahih Muslim. The reason for this is that very little has being explained by the authors themselves. For example, Imām Al-Bukhari (*Rahimahullāh*) has not written an introduction to his book, wherein he would have mentioned his criterion for accepting ahadith as sahih, or as to what would be his methodology in his book. This naturally leads to a difference of opinion among the scholars.

However, there can be no difference of opinion when “the horse speaks for itself”, as is the case in this topic under discussion.

Imām Al-Bukhari (*Rahimahullāh*) said, ‘I have memorized one hundred thousand authentic ahadith. [Tazkiratul Huffaz – vol.2 pg.556]

Interestingly, he only included nine thousand and eighty two of them (including repetitions) in his Al-Sahih! (Refer to Hadyus Sāri, pg.653)

“Imam Al-Ismaeeli (*Rahimahullāh*) has quoted Imam Al-Bukhari (*Rahimahullāh*) as saying: “I have only included sahih (authentic) ahadith in this book, i.e. Sahih Al-Bukhari. However, the amount of sahih ahadeeth that are not included in it are much more.” [Hadyus Sāri pg.9]

Imām Ibrahim ibn Ma’qal Al-Nasafi (*Rahimahullāh*) reports that Imām Bukhari said, “I have only quoted authentic ahadith in my book. Furthermore, I excluded many other authentic narrations for the fear of monotony.” [ibid pg.9; Tarikh Dimashq vol.55 pg.54]

These are quotations from Imām Al-Bukhari (*Rahimahullāh*) himself, which clearly explain the reality.

Imam Abu Bakr al Hazimi (*Raḥimahullāh*) states, ‘Imam Al-Bukhari (*Raḥimahullāh*) never intended to encompass every authentic narration.’ [Shurutul A-immah]

Imām Muslim (*Raḥimahullāh*) has made a similar statement in his book, Sahih Muslim, "Chapter on Tashahhud": ‘I haven’t included every single authentic narration in this book.’ i.e. there are many authentic narrations that are not included therein.

Imam Muslim (*Raḥimahullāh*) is also reported to have said, ‘I haven’t ever claimed that those narrations that are excluded from my Sahih are weak. My only claim is that the ahadith contained in my book are authentic.’ [Tarikh Baghdad and Al-Imām Ibn Majah wa kitābu Al-Sunan, pg.107]

In the fourth century, there existed a deviated sect which claimed that besides the ahadith of Sahihain, there does not exist any other authentic narration. This false accusation was the reason for which Imām Abu Abdillah Muhammad ibn Abdillah Al-Hākim Al-Naisaburi (*Raḥimahullāh*) compiled his famous work, ‘*Al-Mustadrak Alas Sahihain*’, in which he endeavoured to compile those ahadith that fulfil the criteria of Sahih Al-Bukhari and Sahih Muslim but were not included therein.

In his introduction, Imām Al-Hākim (*Raḥimahullāh*) says: "Neither of them (i.e. Imām Bukhari *Raḥimahullāh* or Imām Muslim *Raḥimahullāh*) have stated that there exist no other authentic narrations besides what they have chosen." [Al Mustadrak, vol.1 pg.2]

Furthermore, Hafiz Ibn Salāh (*Raḥimahullāh*) and others have divided the Sahih ahadith in to seven types:

- 1) Those ahadith that appear in both, Sahih al Bukhari and Sahih Muslim.
- 2) Those ahadith that appear only in Sahih al Bukhari.
- 3) Those ahadith that appear only in Sahih Muslim.
- 4) Those ahadith that match the criteria of both, Sahih al Bukhari and Sahih Muslim.

- 5) Those ahadith that match the criteria of Sahih al Bukhari only.
- 6) Those ahadith that match the criteria of Sahih Muslim only.
- 7) Those that do not fit the description of any one of the above, but were classified authentic by some reliable Muhadditheen. [Muqaddimah ibn Salāh pg.27; Tadribur Rawi pg.73 and Sarh Nukhbah pg.64]

In the light of the above, the last four types of authentic ahadith do not appear in the Sahihain. Despite that, they are still considered as authentic. Added to this is the fact that Al-Hakim (*Rahimahullāh*) cited ten types of Sahih ahadith, many of which are not included in the Sahihain. [Tadribur Rawi pgs.85-86]

Lastly, the practice of all the Muhaddithin throughout time also confirms the prevalence of authentic ahadith outside of the Sahihain. Many Muhaddithin have compiled books which they ensured only contained authentic narrations.

Undoubtedly many of their narrations are not found in the Sahihain.

Some of these compilations are:

- a) Sahih ibn Khuzaimah
- b) Sahih ibn Hibban
- c) Al-Muwatta of Imam Malik (r.a)
- d) Al Mukhtārah of Diyāudeen al Maqdisi (r.a) etc.

In this regard, countless Muhadditheen have classified various ahadith (that do not appear in Sahihain) as Sahih. Books such as:

- 1) Al-Targheeb wa Tarheeb of Hāfidh Al-Mundhiri (r.a.)
- 2) Riyādu Salihien of Imām Al-Nawawi (r.a.)
- 3) Majma'uz Zawāid of 'Allamah Al-Haithami (r.a.) etc.

clearly substantiate this.

The above-mentioned points are sufficient to prove the fallacy of the claim that there exists no Sahih hadith outside of the Sahihain (Sahih al Bukhari and Sahih Muslim). And Allah knows best. ●

(Moulānā Mohammad Abbasomar)

A Unique Example of Steadfastness

Sayyidunā Umar ؓ despatched an army to Rome under the leadership of Abdullāh Ibn Hudhāfah ؓ. The enemies captured him and his companions. When these noble souls were presented before the Roman emperor, he tried to entice Abdullāh Ibn Hudhāfah ؓ by telling him that if he embraced Christianity, he would include him in his government. The poor soul thought that by presenting wealth and position to this desert dweller, he would win him over. Little did he realize that before him was a die-hard supporter of Muhammad ﷺ and that a thousand kingdoms could be sacrificed for his hunger and poverty. Abdullāh Ibn Hudhāfah ؓ openly rejected the offer.

Abdullāh Ibn Hudhāfah ؓ had to receive the treatment which the world metes out to those who are steadfast in the way of truth. The emperor issued instructions for him to be hung and killed by arrows. The officers began to hang him up and prepare him as a target for the arrows to pierce his body. Death was dancing in front of him. But the emperor was surprised to see that this slave of Allāh was not perturbed or anxious and afraid in the least bit. When did the emperor see such a person who looks at death in the eye and smiles.

The emperor thought that this man needs to be killed in such a manner that will make him afraid and he would be compelled to tremble. Subsequently, he issued the order that he must be brought down from the crucifixion pole and thrown into a boiling pot of water.

When the pot began to boil, a companion of Abdullāh Ibn Hudhāfah ؓ was brought and flung into the pot. Abdullāh Ibn Hudhāfah ؓ saw that the victim's flesh immediately separated from his bones and

his bones began shining. The king said, “If you do not accept Christianity, you will suffer the same consequence.”

However, this terrifying scene too did not make Abdullāh Ibn Hudhāfah ؓ waver in the least. He had only one answer, and that was he could undergo all this torture but he could not renounce Islam.

The soldiers prepared to throw him into the pot. Now there was an amazing sight. The same Abdullāh Ibn Hudhāfah ؓ who was smiling when he was about to be hung, now began shedding tears. The king felt that now he had defeated his adversary and immediately summoned for him. He asked him the reason why he began to cry. Abdullāh Ibn Hudhāfah ؓ replied, “I am crying because I wish I had a hundred lives and this should be done to each life of mine.”

On hearing this, the king was stunned. He did not expect such an answer from a person who was about to be flung into the jaws of death in a most terrifying manner. Finally he probably decided that the punishment of such a person is not in killing him but in keeping him alive. He accordingly addressed him as follows:
“Okay, kiss my forehead and I will release you.”

Abdullāh Ibn Hudhāfah ؓ responded, “I accept this on condition you don’t only release me but you release all my companions.”

The emperor said, “Okay, I will release all your companions.”

Abdullāh Ibn Hudhāfah ؓ stepped forward, kissed his forehead and returned safely with his companions.

When this sacred caravan came to Umar رضي الله عنه and he heard their experience, he stood up from his place and kissed Abdullāh Ibn Hudhāfah رضي الله عنه on his head for having displayed such steadfast īmān, intuition and wisdom in leading his companions and miraculously returning safely with them. ●

(Adapted from Al Isābah of Hāfiz Ibn Hajar [vol.4 p.52 دار
الكتب العلمية] by Moulānā Ebrāhīm Muhammad)

Good Conduct

In a khutba at Mina, the Prophet ﷺ said :
"O people! Verily your Rabb (Allah) is One and verily your father is one (Aadam عليه السلام). Remember! There is no virtue of an Arab upon a non-Arab and vice versa, nor is there any virtue of a white person above a black person or for a black person over a white person except in taqwā (piety). Verily the noblest among you in the sight of Allah is the one who is the most pious." (Baihaqi)

Consultation

Moulānā Ashraf Ali Thānwī (Raḥimahullāh)

Without a healthy social life based on piety, there will be corruption, mistrust and dissension in the community. There are certain factors, which are essential ingredients for a successful communal life. Without these, a community cannot hope to have love and unity among its members. Among these essential factors, one is consultation.

Consultation in affairs (shurā) should be based on honesty and true sympathy for the one to whom the advice is given. If there is no mutual trust among people, there will be no confidence on the advice given. Mutual trust, love and unity among people are possible only if people ensure that they do not cause harm, difficulty and discomfort for others while at the same time, there should be concern to save others from harm and hardship. This attitude will bring about true unity and love among the individuals of a community. Consultation with others also facilitates the progress of mutual love and unity.

Consultation impedes haste, which leads to failure. By consulting with others, calmness is introduced into one's affairs. In such procrastination pertaining to worldly matters, there is worldly benefit as well as religious benefit since the Deen has stated the significance of procrastination in mundane matters.

The Qur'ān Shareef praises the Mu'mineen on account of the praiseworthy practice of 'shurā' or consultation by means of which they decide their affairs. The significance of consultation may be gauged from the fact that Allah Ta'ala ordered even Rasulullah ﷺ to consult with his Sahābah ؓ regarding matters of importance.

If the consultation is a matter which requires concealing, it should be maintained a secret.

The participants in the consultation are people of trust. This means that what has been discussed in the gathering should not be publicized outside, However, if the discussion pertains to the usurping of another's property or to harming anyone, then it will not be permissible to conceal the conspiracy. ●

Children's Corner

Give it to Him First

Ikrama, Harith and Suhail were close friends who fought with the Prophet ﷺ for the cause of Islam. On this particular day the battle had been raging fiercely since dawn. None of the companions had eaten or drunk for many hours, still, they continued fighting as if nothing could vanquish them.

Ikrama, Harith and Suhail were never far from each other. When Ikrama saw that Suhail was in trouble, he would cover him and fend off the enemy. When Suhail spotted an attack upon Harith, he would lunge at the aggressor. And so it continued hour after hour. It seemed as if the enemy would never give in.

Ikrama felt himself weaken but he forced himself to fight on. Harith and Suhail also were losing strength and their reflexes were slowing down. Finally, each one in turn was wounded. Ikrama received a blow in the head, Suhail an arrow in the chest and Harith was losing strength due to a severe gash in the side. One by one they collapsed on the battlefield, panting from thirst and exhaustion.

The water bearer, whose job it was to seek out the wounded, made his way to Ikrama as fast as he could. As Ikrama raised himself up on his elbow to take a drink he spotted his friend Suhail lying wounded beside him. "Take water to Suhail first" he gasped, and turned away his head.

So the water bearer went to Suhail with the mug of fresh water. But Suhail had just recognised Harith's voice crying out for water and

his heart went out to him. He shook his head as the mug of water reached his lips. “Take it to Harith first” he murmured.

But as the water bearer reached Harith, it was too late. Harith was lying lifeless on the ground. Turning quickly, the water bearer ran back to Suhail, but Suhail in those few moments had passed away. Turning to Ikrama, the water bearer pressed the mug to his lips, but it was no use, Ikrama had been the first of the three friends to die.

And so it was that in their last moments on earth these three companions of the blessed Prophet ﷺ died with no thought for themselves in their concern for their brothers’ needs. ●

(Excerpt from Golden Tales)

Laziest

A few friends were sitting and talking when a passer by asked them, “Which of you is the laziest? I want to give him a reward.” All of them raised their hands but one of them remained sitting quietly without raising his hands. The passer by said, “It seems as if you are the laziest. Here, take these five dollars.” The lazy man said, “Please put these dollars in my pocket.”

وأخر دعوانا ان الحمد لله رب العالمين

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