



## A serious problem Of Muslims

Among the problems that have worried the leaders of the nation at this time, the main issue is the marriage of some Muslim girls with non-Muslim boys, although this relationship is not reliable from the Shari'a point of view; But it is valid in the eyes of the law, so such incidents have always happened: The marriage of Muslim men with non-Muslim women and Muslim women with non-Muslim men, such incidents have been happening in the film world and the world of politics; But now two things have been added to it, which rightly cause more concern, one is that earlier such incidents were accidental and mostly the result of personal affection. ; But now it is being systematically attempted and declared by the sectarian elements; In order to humiliate Muslims as much as possible, the second reason is that many Muslim leaders are quoting such events in their speeches and writings with great exaggeration without considering the consequences; Although there is no credible evidence of such a large number of cases, the marriage registration office must have a record of it; But that is not what he said

It would also not be correct to assume that a large number of Muslim girls are becoming apostates, and after apostasy they are looking for their match in a non-Muslim society, as nine Muslim girls marry Muslim boys after converting to Islam. want to; Rather, most of them just want to get married to a non-Muslim acquaintance for some reason, or are persuaded to do so, usually they don't want to change their religion. Love and affection should be given the form of marriage and both should stick to their respective religions; Therefore, not all such events are based on apostasy;

Rather, most of them are based on Baalhosi, others should remember that by discussing such incidents, the feeling of defeat increases in the nation and the nation becomes depressed at the collective level, this feeling of inferiority is cowardice and arrogance. Creates a mood; So more such unverified things Advertising is harmful to the community as a whole, and when evil people hear that so many people have adopted this path, then the sense of its evil diminishes in their hearts; Therefore, corrective efforts must be made; But it should not be made such a topic that the young people who are thinking about this kind of thing, will increase their courage to commit the sin that when so many people of the nation are suffering from it, if I also go down in this bath. what is bad

The concept of Islam is that there should be maximum harmony between the two parties in the marriage relationship, this harmony makes the relationship sustainable, people who temporarily fall in love with someone and get married on this basis, Generally, there is no stability in the relationship between them, a necessary condition for harmony is the compatibility of thought and belief, think that if a person believes in Allah as One and putting his forehead in front of anyone other than Allah is the greatest. Thinks it is a crime, how can he reconcile with this person in 24 hours life, who is the priest of hundreds of

beings, when the religious festivals of both come, if he is serious and true in his views, will there be a conflict between them? Will not be born? When the issue of children's education and training and their religious affiliation will come, will there not be a tug of war between them? Of course it will come; That is why in Islam, the things considered as obstacles to marriage

If considered in depth, there seem to be four main reasons for the incidence of marriage with non-Muslim boys, first: wedding expenses, second: educational backwardness of Muslim boys, third: mixed education, fourth:Employing a mixed environment—marriage extravagance has increased to such an extent that commoners' weddings are now surpassing the pomp and splendor of the weddings of the old Nawabs and Rajas, the wealthy classes using it as a display of their financial abundance. The middle class is sometimes forced to sell door-to-door due to this and the weak class, if they are deaf to religion, want to somehow get rid of the burden of their liver, even if they live in a Muslim's house. Be it Jai or non-Muslim, unless the wealthy people of the society adopt austerity, there is no possibility of any change in this situation, for this it is necessary to start a campaign of help and rescue on the occasion of natural calamities. In the same way, to create simplicity in marriage, scholars and priests, social and political leaders, journalists and intellectuals, workers of religious organizations and parties should conduct a campaign and give them simple methods by knocking house to house.Invite him to perform the marriage ceremony.

The educational situation is that girls are progressing in education and boys seem to have started their journey backwards, the result is that educated girls do not have boys to match them, in the current situation. Girls cannot be forced to give up education, especially in situations where 50% participation for women in all spheres of life is being sought, in these situations if Muslim girls drop out of education, 50 seats. Without any reason, it will go into the hands of others, and then the competition that is going on in getting education, especially the facilities that are being given to girls, your advice in this regard may not be fruitful; That is why the mood has to be created in the boys to take their steps forward in the educational struggle,

if this concern wakes up in every Muslim home, it will not happen that educated young girls will not be able to find their relationship. On the other hand, there is a need for mental and intellectual training of educated girls that the real reason for a Muslim to be proud is to be a believer, not to be more educated and have a higher means of livelihood; Because education and wealth are not superior, faith is an even more precious essence, for a Muslim girl there can be no greater shame than that she has kept a person deprived of faith as her life partner. The third cause of these incidents is "mixed education", the mixing of boys and girls is not only morally harmful; Rather, it is also dangerous from the

**Sura al-Ma'idah**

151. Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.

152. And do not go near the property of the orphan but in the most likable manner until he reaches the age of maturity.' And always give full measure and weight with justice. We do not burden any soul beyond its ability to bear it. And when you say (something pertaining to somebody), do justice even though he is (your) near relative. And always fulfil the promise of Allah. These are (the matters) which He has strictly ordained for you in order that you may accept direction and guidance.

153. And that this (Islamic law) is My straight path. So follow it and do not follow (other) paths, because they (the other paths) will move you away from Allah's path. This is what He has enjoined you strictly so that you may become Godfearing.

Narrated Anas: The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell." Narrated Talha bin 'Ubaidullah: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Apostle replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)."

## Perpetual Nature of Salat & Salam

If one studies commands relating to worship it can be noted that they are mostly conditional and subject to rules and regulations. There are different conditions for all kinds of worship. Take the example of the Muslims' prayer. It has the binding of time. If time elapses, the specific prayer is deferred. If someone wants to perform the night prayer ('Isha') the next day, he is not allowed to do so because the time has elapsed. In the same way the afternoon prayer ('Asr) cannot be performed in the evening. Similarly if someone wants to perform his sunset prayer (Maghrib) before sunset, he cannot do so.

Moreover, the Muslims' prayer has some external form to be followed, namely the way the Prophet (ﷺ) performed it. Standing, bowing and prostration are required to be maintained in the prayer similar to the Prophet's sunnah. The prayer will only be acceptable if all the parts of the prayer are executed as taught by Prophet Muhammad (ﷺ).

Fasting is also conditional and stipulated with time. The duration for the fast is from dawn to dusk. During this time, the observer of the fast abstains from eating, drinking and other religious prohibitions. If the observer of the fast does not abide by time, his fast will not be acceptable or if he eats during the fast, his fast will be futile. Since the fast warrants the observance of all its requisites it is also conditional in its apparent form.

All these examples indicate that the acts, which are the Prophet's sunnah, have the binding of time and compliance with all its respective requisites.

They are subject to the observance of forms and conditions of the acts because they belong to the sunnah of the creation. But salat and salam are the sunnah of the Creator, so they are free from all bindings of time and other subsidiary obligations.

A simple grammatical analysis of this verse helps elucidate this point further. In the Arabic language there are two types of sentences, *jumla fi'liyyah* — a verbal clause or sentence — and *jumla ismiyyah* — a nominal clause or sentence. A verbal sentence is related to some specific time (past, present or future) and falls within the confines of any of the three specific times. Time is also temporal and transient. If it is present, it is about to elapse; if it is future, it is yet to come.

However, a nominal sentence is not related to time but spread over all times. It is lasting and abiding. After adhering to a name, it relates to all times; past, present and future. In this verse Allah the Almighty has opted to use a nominal sentence.

Instead of using the past tense "...Allah and His Angels sent blessings..." or the future tense of "...Allah and His angels will send blessings...", Allah has stated "Allah and his Angels send blessings...". This is not a command or directive but a declaration and announcement of an event that is continuing to occur or news that is happening. As such blessings and salutations upon the Prophet (ﷺ) is an ongoing process, an act for all times, securing its perpetual nature.



# The case for an international mechanism for Syria's disappeared

One of the many tragedies of the Syrian War is the unresolved fate of the missing and disappeared. Since the start of the war in 2011, tens of thousands of Syrians have gone missing or have been forcibly disappeared by the Syrian government and in some cases, by other parties to the conflict.

Families' searches for detained relatives are fraught with the danger of being arrested, extorted and abused. The Syrian government and other parties have deliberately prolonged the suffering of hundreds of thousands of family members by withholding information on the fate and whereabouts of those missing or disappeared.

A much-awaited step has now been taken, providing the international community with a pathway to address the practical concerns and real-life implications of this terrible phenomenon.

In August, the UN Secretary-General António Guterres released his landmark report on how to bolster efforts to clarify the fate and whereabouts of missing persons in the Syrian Arab Republic and provide support to their families, as requested by the United Nations General Assembly in Resolution 76/228.

The report unequivocally recommends that member states establish a new entity to help coordinate and build on existing efforts to address this situation.

We warmly welcome the secretary-general's recommendation as it is consistent with the forceful advocacy led by Syrian associations of families of the missing. For years, the UN Syria Commission of Inquiry has

flagged the need for such a body to consolidate claims filed with a wide variety of non-governmental and humanitarian organisations, to efficiently and effectively track and identify those missing and disappeared, and to assist their families who are taking many risks and facing hardships in their continuing search. We have always stressed that family, victim and survivor participation must be central to its functioning.

With the release of the secretary-general's report, there should no longer be a debate about the need for such an international entity. His message is very clear: any progress towards addressing the continuing tragedy of missing persons in Syria requires a coherent and holistic approach going beyond current efforts. The UN General Assembly should move swiftly, passing a resolution establishing this new entity, setting out its mandate and framing its priorities.

Experience globally shows that the longer it takes to establish such a mechanism, the more difficult it will be to ever clarify the fate and whereabouts of the missing and those forcibly disappeared.

The secretary-general's report described the gaps in current efforts that a new mechanism can fill: It can provide a one-stop shop to support families searching for missing loved ones. It can coordinate and consolidate their claims to learn how many are missing. And it can advocate for access to all places of detention and other relevant locations controlled by all actors in the conflict.

This mechanism would not only focus on those who have disappeared in detention, but also on all the Syrians who have gone missing as a direct result of more than a decade of fighting. The war rages on, still forcing civilians to flee, while conditions for Syrian refugees in neighbouring countries grow increasingly difficult and uncertain as refugee-hosting countries grapple with complex economic, social and political challenges.

With welcomes wearing thin and the looming threat of being forced back to Syria, refugees often choose to risk their lives during perilous sea journeys or to go on dangerous overland treks to reach the borders of Europe. The recent disaster off the Syrian coast with more than 100 desperate refugees drowning in the sea, and so many tragedies before, show the transnational complexities of the issue of the missing and disappeared stemming from the conflict in Syria.

We have had the privilege of meeting on many occasions with the families, mothers, husbands, wives, children, friends and colleagues of the disappeared over the past decade. We and our team have listened to them, and while individual circumstances may differ, their message is consistent and clear – they will not stop until they find their missing relatives or uncover the truth about their fate. Families have the right to know the fate of their loved ones.

The considerable wealth of information that our Commission has collected over 11 years will be made available to the new mechanism in line with the consent provided by our sources. The Commission has already begun preparing for the transmission of the data entrusted to it by our sources, in line with their consent, and we hope other organisations dealing with missing people in Syria are doing the same.

Families have waited far too long for action at the international level. The time to act is now. Member states from the different regions of the globe have a rare opportunity to put their weight behind this meaningful humanitarian effort that will help address the suffering caused by the scourge of missing and disappeared Syrians.

Last, we should not forget that the Syrian government and the armed groups hold primary responsibility for this tragedy and can act swiftly to resolve it. They can begin by allowing immediate access by international humanitarian organisations such as the International Committee of the Red Cross to all places of detention. They can permit visits by the families. Knowing who is alive and their whereabouts would be a major step forward in breaking the wall of silence around the fate of the missing and the disappeared.

## Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

### SUNDAY

2 to 3pm : Halqae Zikr,  
Darse Hadees,  
Khutbaat-e-Ghouse al Azam  
RA, Fiqahi Masail,  
Tazkiratul Auwliya.

### TUESDAY

Maghrib to Isha: Darse  
Tasswuff, Question  
Answers. At: Qanqahe  
Shujaiya

### EVERYDAY

After Maghrib Zikre Jahri.  
At: Khanqahe Shujaiya

### UNDER GUARDIANSHIP

Hazarat Maulana Syed  
Shah Obaiullah Qadri  
Sahab Qibla

### UNDER ORGANISE

Anjuman-e-Khadimeen  
Shujaiya, Hyderabad.  
Ph: 040-66171244.  
www.shujaiya.com

### THURSDAY

After Asar to Maghrib:  
Halqae Zikre Jahri and  
Waaaz. At: Dargah Hazrat  
Syedna Mir Shujaiddin  
Hussain Qibla RA, Eidi  
Bazar Hyderabad.

### FRIDAY

2 to 3 pm : (Khitab) Speech  
of Hazrat Maulana Syed  
Shah Obaidullah Qadri Asif  
Pasha Sahab Qibla At:  
Jama Masjid Shujaiya  
Charminar Hyd. Namaze  
Juma at:3-15 pm. After  
Namaz Majlis Darood wa  
Zikr, Salaam Ba Huzoor  
Sallalaho Alaihi Wa Sallam

### SATURDAY

Deeni Tarbiyati Camp: After  
Maghrib to Sunday Isha  
(Zikr, Wazif, Basic Education  
of Islam, Tazkiratul Awliya,  
Muraqiba, Prays Namaze  
Thajjud and Ishraq. At:  
Khanqahe Shujaiya  
Backside Jama Masjid  
Shujaiya Charminar,  
Hyderabad.

# THE EARLY LIFE OF PROPHET MUHAMMAD (P.B.U.H)

Prophet Muhammad (s.a.w.a.) was born in Banu Hashim to the most blessed parents on earth Hazrath Syedna Abdullah as His Father & Hazrath Syeda Amina as His Mother, on 12th Rabi'-ul-Awwal the, 1st year of 'Amul-Fil (corresponding to 570 C.E.) to bring the Message of God to the world and Thus, the prayer of prophet Ibrahim done whilst constructing the House of lord "Ka'bah" along with His son Hazrath Ismaeel A.S was answered & granted: The All mighty Allah subhanahu w'a Ta'la has mentioned the Dua of Prophet Ibrahim in Holy Qur'an in the following manner...

"Oh Lord! And raise a Messenger from among them who shall recite to them thine verses, and teach them the Book and the wisdom, and purify them, indeed Thou art the Mighty, the Wise (Qur'an, 2:129). And the tidings of Christ came true:- O Children of Israel! Surely, I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me whose name will be Ahmed. (Qur'an, 61:6) Hazrath syedna 'Abdullah, father of the Prophet, died a few months before the noble birth of His Blessed son. And then the grandfather of Prophet Muhammad saws Hazrath syedna 'Abdul-Muttalib, The then custodian of Holy Ka'ba took over the care and upbringing of His grandchild.

After a few months, according to the age-long custom of the Arabs, the child was entrusted to a Be'douin woman Halimah by name, of the tribe of Bani-Sa'd, for his upbringing.

When he was only six years old, he lost his mother as well; so, the doubly-orphaned blessed child was brought up by 'Abdul-Muttalib with the tenderest care. It was the will of God that the Prophet to-be should undergo the entire sufferings, pains and privations incidental to human life in order that he must learn to bear them with becoming fortitude and raise his stature in human perfection. Not two years had passed before Hazrath 'Abdul-Muttalib also expired.

'Abdul-Muttalib died at the age of 82, leaving the care and custody of Prophet Muhammad (s.a.w.a.) to His paternal Uncle Hazrath Abu Talib. Abu Talib and his wife, Fatimah Bint Asad, loved Prophet Muhammad more than their own children. As the Holy Prophet himself said, Fatima Bint Asad was his "mother" who kept her own children waiting while she fed the Holy Prophet, kept her own children cold while she gave him warm clothes. Abu Talib always kept this blessed child with him day and night. Hazrath Abu Talib

had succeeded 'Abdul-Muttalib in Siqayah and Rifadah and was an active participant in the trade caravans. When Prophet Muhammad (s.a.w.a.) was 12 years old, Abu Talib bade farewell to his family to go to Syria. Muhammad (s.a.w.a.) clung to him and said "take me with you". Abu Talib was so moved that he took the child with him. When the caravan reached Busra in Syria they, as usual, stayed near the monastery of a monk, Buhayra.

It is not possible to give here the full account of that visit. Suffice it to say that the monk, seeing some of the signs, which he knew from the old books, was convinced that the orphan child was the last Prophet-to-be. To make sure, he started a conversation with him, and at one point said: "I give you oath of Lat and Uzza to tell me..." The child cried out: "Don't take the names of Lat and Uzza before me! I hate them!" Buhayra was now convinced. He advised Abu Talib not to proceed to Damascus "because if the Jews found out what I have seen, I am afraid they will try to harm him. For sure, this child is to have a great eminence." Abu Talib, acting on this advice, sold all his merchandise for cheaper prices then and there, returning at once to Mecca.

### **Sacrilegious War (Harb-ul-Fijar) and League of Virtuous (Hilful-Fudhul):**

At a place known as 'Ukaz, a great annual fair used to be held during the month of Dhul-Qa'dah during which war and bloodshed were forbidden. At the time of the fair, 'Ukaz presented a scene of pleasure and abandonment with its dancing girls, gaming tables, drunken orgies, poetic contests and shows of prowess ending frequently in brawls and bloodshed. At one of the fairs, war broke out between the Quraish and the Banu Kinanah on one side and the Qais 'Aylan on the other. This war continued for a number of years with a considerable loss of life and varying fortunes. The lewd scenes, drunken affrays and the horrors of the war must have created a deep impression on Prophet Muhammad's sensitive mind. When the Quraish were ultimately victorious, a league was formed, on the suggestion of Zubayr, an uncle of the Prophet, to prevent disturbances of peace, to help victims of oppression, and to protect travelers.

Prophet Muhammad took a very active interest in the functioning of this League which came into being as a result of a settlement known as Hilful-Fudhul between Banu Hashim, Banu Tay'm, Banu As'ad, Banu Zuh'rah and Banu Mutt'alib. The League continued to function for half a century following the inception of Islam.

### **Prophet Muhammad (s.a.w.a.) marries Khadija Rz**

Now, Prophet Muhammad (s.a.w.a.) was old enough to go with the trade caravans. But Abu Talib's financial position had become very weak because of the expenses of Rifadah and Siqayah, and it was no longer possible for him to equip Muhammad (s.a.w.a.) with the merchandise on his own. He, therefore, advised him to act as agent for a noble lady, Khadijah bint Khuwaylid, who was the wealthiest person in Quraish. It is written that in the trade caravans, her merchandise usually equaled the merchandise of the whole tribe put together. Her genealogy joins with that of the Holy Prophet at Qusayi. She was Khadijah daughter of Khuwaylid ibn Asad ibn 'Abdul-Uzza ibn Qusayi.

The reputation which Prophet Muhammad (s.a.w.a.) enjoyed for his honesty and integrity, led Khadijah to willingly entrust her goods to him for sale in Syria. He traded in such a way that the goods earned more profit than expected, and yet he was praised for his integrity, honesty and generosity. Khadijah was very much impressed. Only two months after his return to Mecca, he was married to Khadijah. He was twenty-five years of age and Umm'ul Mom'ineen Khadijah (The Mother of Believers) was forty and a widow.

**Reconstruction of the Ka'bah & Restoration of the Black Stone:** - In about 605 A.D., when the Holy Prophet was 35 years old, a flood swept Mecca and the building of the Ka'bah was badly damaged. The Quraish decided to rebuild it. When the walls reached a certain height, a dispute arose between various clans as to who should have the honor of placing the Black Stone (Hajar Aswad) in its place.

This dispute threatened to assume serious proportions but, at last, it was agreed upon that the first person to enter the precincts of the Ka'bah the next morning should arbitrate this issue. It so happened, that first person was none other than Prophet Muhammad (s.a.w.a.). The Quraish were pleased with the turn of the events because Muhammad was well recognized as the most Truthful and Trust-worthy personality amongst their tribes. Prophet Muhammad (s.a.w.a.) put his own robe on the ground and put the Black Stone on it. He told the disputing clans to send one representative each to hold the corners

( Continue on page 5 )

# Keep your Joints Healthy & Strong This Winter

New Delhi [India]: With a drop in the mercury, there is a whole set of health issues which suddenly pop up from nowhere. The problem of joint pains is one of them. That's why people struggling with the issue dread the onset of the winter season. During winters, joints become painful, extremely inflexible, and creaky, making it difficult to move. People with orthopedic problems like arthritic knees, issues in shoulders and hip joint struggle the most.

Dr Anil Arora, Head of Unit and Lead Consultant, Department of Orthopaedics Max Super Speciality Hospital, Patparganj, Delhi, while citing the cause of joint pains in Winters, said that due to the cold temperature, the pain threshold of the body decreases as the nerve endings become sensitive, exceeding the pain tremendously. Another reason for joint pains is that the blood doesn't circulate properly in the body parts causing pain and stiffness in the joints. In winters, the physical activity of the body also decreases and hence, the joints start pain. Dr Arora further gives us some amazing tips that will keep your joints healthy and strong this winter season.

**Maintain a Balanced Diet-** A well-balanced diet is of utmost importance especially for people suffering from joint pains. Foods rich in Vitamin D, C and K are good for joint pains. Orange, cabbage, spinach, tomato are superfoods when it comes to getting relief from knee pains. For those who have extremely low levels of Vitamin D, can also take supplements after prescription from the doctor. Adding sulphur rich food in your diet is another plus point! **Drink Plenty of Water-** Many associates it with combating dehydration but water is essential for joint pain relief as well. In winters, we tend to reduce our water consumption but it is necessary because the cartilage between the joints has to be smooth and in order to maintain the right amount of friction, the body needs to be hydrated.

**Wear Knee Guards or Knee Supports-** In order to protect your knees in winters and reduce pain, wear knee guards. There are a plenty of varieties of knee protectors in the market that provide comfort in knee pain and protect it from serious injury. **Physiotherapy-** People having osteoarthritis should regularly go for physiotherapy to maintain flexibility in the joints and get relief from the pain. The session provides the right amount of movement, warmth, and medication to sooth your knees. **Regular exercise or physical activity-** Winters should not be a reason to skip your exercise regime. Due to lack of movement and physical activity, joints become stiff and start pain. Even on a slight movement.

**To avoid this, indulge in regular exercise. Warm-up before Exercise is Important-** Exercise is important but makes sure that you warm-up before starting any rigorous exercise. This will avoid injury and make your body more flexible. The warm-up also increases your blood circulation that increases the effect of exercise. **Check your shoes-** Many people tend to ignore this point but wearing a right size shoe is good for your knees, ankles and joints. Avoid wearing high heels for long hours and make sure that your toes have enough space to allow you comfort while walking.

**Change Positions While Standing For Long Hours-** People with certain jobs need to stand for a long time. For those, it is advisable to keep on changing positions to avoid putting strain on only one foot.

**Avoid Smoking-** It is a lesser known fact that people who smoke tend to have lower bone density and hence, are at higher risk of issues related to bones and joints. Quit smoking for a healthier lifestyle and robust bones!

**Calcium Intake-** Keep a watch on your calcium intake. Foods rich in

calcium are great for your joints and bones. Apart from following all these things, keep yourself warm. Maintaining the right body temperature during winters will be great for your joints. (ANI)

## ( Continue by page 4 )

of the robe and to raise it. When the robe was raised to the required level, he took hold of the Stone and put it in its place. This was a judgment, which settled the dispute to the satisfaction of all the parties.

**A Trade instance in the early life of Prophet (SAW)** At this time, he had entered into several business partnerships and always acted with great integrity in his dealings with his partners. 'Abdullah, son of Abu Hamza, narrates that he had entered into a transaction with Muhammad (s.a.w.a.). Its details had yet to be finalized when he had suddenly to leave promising that he would return soon. When, after three days, he went again to the spot, he found Muhammad (s.a.w.a.) waiting for him. Prophet Muhammad (s.a.w.a.) did not remonstrate with him. He just said that he had been there for all those three days waiting for him. Saib and Qays, who also had business transactions with him, testify to his exemplary dealings. People were so impressed by his uprightness and integrity, by the purity of his life, his unflinching fidelity, and his strict sense of duty that they called him "al-Amin," the trusted one.

**The Age of Ignorance (Jahilli'ya) :** - It was an age of ignorance (ayyamul-jahiliyyah) in which, generally speaking moral rectitude and the spiritual code had long been forgotten. Superstitious rites and dogmas had replaced the tenets of the Divine religion. Only a few Quraishites (the ancestors of the Holy Prophet and a handful of others) remained followers of the religion of Ibrahim (A.S), but they were an exception and were not able to exert any influence on others who were deeply submerged in pagan rites and beliefs. There were those who did not believe in God at all and thought that life was just a natural phenomenon. It is about these people that the Qur'an says:

And they say: There is nothing but our life of this world; we live and die and nothing but time annihilates us. (Qur'an, 45:24) Some believed in God but not in the Day of Resurrection or reward and punishment. It is against their belief that the Qur'an says: Say: He will give life to them who brought them into existence at first. (Qur'an, 36:79)

While a few believed in God as well as in the reward and punishment in the life hereafter, they did not believe in Prophet Hood. It is about them that the Qur'an has said: And they say: What sort of prophet is he that eats and goes about in the market? (Qur'an, 25:7)

But, by and large, the Arabs were idolaters. They did not, however, recognize idols as God but only as intermediaries to God. As the Qur'an has pointed out, they said: We do not worship them save so that they may bring us nearer to Allah. (Qur'an, 39:3) Some tribes worshipped the sun, others the moon. But the great majority, while indulging in idolatry, believed that there was a Supreme Being, the Creator of the heavens and the earth whom they called "Allah." The Qur'an says: And if you ask them: Who has created the heavens and the earth and made the sun and the moon subservient? They will cry out 'Allah'. Then whither are they going? (Qur'an, 29:61) And when they sail in boats, they sincerely solicit the aid of Allah, but when He brings them safely to the land, behold! They ascribe others (with Him). (Qur'an, 29:65)

# THE TRUE RICHNESS

---

Many people mistakenly assume that true wealth and real treasure is that of money. It is indeed true that wealth is a great blessing from God which He bestows upon His servants. And the one who earns it purely, and spends it properly, and gives it to those that deserve it, without a doubt earns a great reward from God.

But at the same time, wealth is not the greatest blessing that can be given to mankind. Furthermore, no matter how much wealth a person has, eventually it will leave him, and pass on into the hands of others. The Prophet, may the mercy and blessings of Allah be upon him, reminded us of this when he asked the Companions,

“Who amongst you loves the money of his inheritors more than his own money?” They replied, “O Messenger of God! There is no one of us except that he loves his own money more than he loves the money of his inheritors.” So the Prophet (Sallallahu Alaihi Wa Sallam) replied: “But his money is only that which he sent forth, and the money of his inheritors is what he left behind.” [Saheeh Al-Bukhari]

So in reality most of the money that a person owns will eventually end up in the hands of his or her inheritors, and only that part which was spent for the sake of God will actually benefit one in the Hereafter. God emphasizes this point in the Quran with the teaching that: “Wealth and children are the adornments of the life of this world. But the permanent righteous deeds are better in your Lord’s Sight (to attain) rewards, and better in respect of hope.” (Quran 18:46)

So money and children can be a comfort and a pleasure of this life, but righteous deeds are what will remain permanently — not one’s family or wealth. It is these righteous deeds which will bring a person God’s Pleasure, and through which a person can hope for an ever-lasting reward in the Hereafter. The Quran clearly states,

“And it is not your wealth, nor your children that bring you nearer to Us, but only he (will please Us) who believes, and does righteous deeds; for such (people), there will be a double reward for what they did, and they will reside in the high dwellings (of Paradise), in peace and security.”

(Quran 34:37) In a well-known and oft-repeated parable, the Quran compares the life of this world to a crop that flourishes after rainfall, only to wither up and shrivel in a short period of time. The Quran states, “Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children — like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.” (Quran 57:20)

Imam al-Sa’adi summarised the commentary of this verse when he wrote, in a very beautiful passage: In this verse, God informs us of the true nature of this world, and what it is really based on, and He explains its end, and the end of the people in it. He informs us that it is a mere play and amusement, so our bodies play in it, and our hearts are amused at it. And we see that this is exactly what the people that are following this world are upon, so you find that they have wasted their entire lives so that they can amuse their hearts. They are in total ignorance about remembering God, and what they are about to face of rewards and punishments (in the Hereafter). You see them taking their religion as an amusement and pastime.

And this is in contrast to the people of awareness, and the ones that strive for the Hereafter. Their hearts are alive with the remembrance of God, and

His knowledge, and His love. And they have busied themselves with actions that will bring them closer to God, whether those actions will benefit themselves only, or also others. And the phrase, ‘amusement and diversion’ means that they will try to beautify themselves in their clothes, food, drinks, the means of transportation, their houses and palaces, their prestige, and other matters. The phrase, ‘boasting to one another and competition in increase of wealth and children,’ implies that everyone is attached (to this world), trying to outdo others, so that he will be the victor in all its matters. He wishes that he can satisfy all of his desires through it. And (this occurs in money and children), so each one wants to be the one that has more than the other, in terms of money and children. And this is what is occurring amongst those that love this world and are content with it. But this is in contrast to the one who realizes this world and its reality, so he made it a passage, and not the goal. So he competed in coming closer to God, and he took the necessary means to ensure that he would arrive at the promised destination. So when he sees someone who tries to compete with him in money and children, he instead competes against him with good deeds!

Then, God drew for us a parable of this world. It is like a rain that falls to the earth, and then mixes with the vegetation that is eaten by men and animals, until, when the earth spreads forth its beauty, and the disbelievers — those who cannot see beyond this life — are amazed at its fruits, the command of God comes upon it. So it is destroyed, and it withers up, and dries, and it returns to its previous state, as if the land never gave any greenery, and as if no beauty were ever seen on it!

And this is how this world is! While it is at its prime for its companion, sprouting forth with beauty, whatever he wants of its treasures he can take, and whenever he wants to obtain anything of it, he finds the doors to achieve it are open, when, all of a sudden, God’s decree falls upon it. So all is the material gain he made from the world is removed from his hands, and his control over it is gone, or he himself is removed from it, so he leaves the world with absolutely nothing of it in his hands. In the end, he would have gained nothing from all of it except a shroud (in which his body is wrapped). So woe to him who makes it his goal, and sacrifices everything for it, and strives and devotes his entire life to it!

And as for the actions of the Hereafter, then that is what will truly benefit. It will store for its owner (the fruits of his work), and will accompany him forever. This is why God stated, “But in the Hereafter (there is) a severe torment (for the disbelievers), and (there is) Forgiveness from God and (His) Good Pleasure (for the believers).” (Quran 35:7) So, the Hereafter will be one of these two matters only. As for the punishment, then it will be in the Fire of Hell, and its pits and chains, and all of its horrors. And this will be for one who has made this world his goal, and the end of his journey, so he freely disobeyed God, and rejected His signs, and did not thank His blessings.

And as for the forgiveness from God for one’s sins, and the absolution of all punishment, and the pleasure of God, then this will be for one who strived for the Abode of Enjoyment (Paradise) — the one who realized the true nature of this world, and therefore strived in truth for the Hereafter.

So all of this should make us lessen our desire for this world, and increase our desire for the Hereafter, and this is why God said, So, this (life) is an enjoyment that a person can benefit from, and take his needs from. No one except a person of weak mind will be deceived by it, and become content with it, and these are the ones that God will allow to be deceived by the Deceiver (Shaytan).

---

# PURIFICATION OF THE HEART AND SOUL IN ISLAM

In the name of Allah, the Beneficent, the Merciful. The command to purify our hearts from sin was an essential Islamic teaching ever since the early stages of the revelation in Mecca. This is known as "purification of the soul" (tazkiyyat an-nafs). Allah said: He has succeeded who purifies the soul, and he has failed who corrupts the soul. ( Surah Ash-Shams )

And Allah said: A day when there will be no benefit in wealth or children, but only in he who comes to Allah with a pure heart. ( Surah Ash-Shu'ara )

We learn from these verses that our success in the Hereafter depends upon the purification of our hearts in this life. We must purify our hearts from spiritual sins such as greed, malice, envy, arrogance, and worldliness. In their place, we must adorn the heart with spiritual virtues such as generosity, compassion, benevolence, humility, and asceticism.

Purification of the heart was one of the first commands with which Moses, upon him be peace, was sent to Pharaoh. Allah said: Go to Pharaoh, for verily, he is a transgressor. Say to him: Will you purify yourself? (Surah An-Naz'iat )

Purity of heart is also one of the defining characteristics of Abraham, upon him be peace.

Allah said: Verily, among his people was Abraham, when he came to his Lord with a pure heart. (Surah As-Saffat )

One of the primary methods we can use to purify our hearts is to perform sincere supplications and prayers according to the prophetic way (sunnah).

Allah said: He has succeeded who purifies himself, who remembers the name of his Lord and prays. (Surah Al-A'la )

When we exalt Allah and ask for our sins to be forgiven, this removes arrogance from our hearts and makes us humble. When we pray for Allah to guide others, this removes malice and hatred from our hearts and makes us love others for the sake of Allah. When we remember the Hereafter and the Day of Resurrection, this makes us less attached to the world and more inclined to help others.

In this way, the Messenger of Allah would purify his heart every morning and evening by performing supplications and prayers. Anas ibn Malik, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said to me: O boy, if you are able every morning and evening to remove any rancor from your heart towards anyone, then do so.

Then the Prophet said to me: O boy, that is my tradition and whoever revives my tradition has loved me, and whoever

loves me will be with me in Paradise. ( Sunan At-Tirmidhi ) The ritual prayer is meant to prevent us from committing sins and immoral deeds. Allah said: Verily, the prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. (Surah Al-Ankabut ) Abu Huraira, RadiyAllahu Anhu, reported: A man came to the Prophet, SallAllahu Alaihi Wa Sallam, and he said, "Indeed, so-and-so prays in the night but he steals in the morning." The Prophet said: Verily, it should prevent him from doing that. ( Musnad Ahmad )

The next method we can use to purify our hearts is to give in charity and perform good deeds for others.

Allah said: But the righteous one will avoid Hellfire, who gives from his wealth to purify himself. (Surah Al-Layl ) And Allah said: Take from their wealth a charity by which you cleanse them and purify them, and invoke blessings upon them. (Surah At-Tawbah ) When we give away our wealth in charity, this removes worldliness from our hearts and envy of what others have and it makes us hope for our good deeds stored in the Hereafter. Charity means not only giving wealth, but also giving people your time, your effort, your work, and even a smile or a kind word.

Jabir ibn Abdullah, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Every good deed is charity. Verily, it is a good deed to meet your brother with a smiling face, and to pour what is left from your bucket into the vessel of your brother. ( Sunan At-Tirmidhi )

Charity is a duty upon every Muslim, for every person can give something from his wealth, time, and energy. At the very least, Muslims can refrain from harming others and that is also charity.

Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Charity is due upon every joint of the people for every day upon which the sun rises. Being just between two people is charity, and helping a man with his animal and lifting his luggage upon it is charity, and a kind word is charity, and every step that you take towards the mosque is charity, and removing harmful things from the road is charity. (Sahih Muslim)

When a Muslim commits a sin, his or her heart is covered by a stain, but it is removed by repentance and good deeds.

Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Verily, when the believer commits a sin, a black spot appears upon his heart. If he repents and abandons the sin and seeks forgiveness, his heart will be polished, but if he increases in sin, the blackness increases.

That is the covering which Allah has mentioned in his Book: Nay, but on their hearts is a covering because of what they have earned. (83:14) (Sunan ibn Majah) Therefore, a Muslim must continue to perform supplications, prayers, charity, and good deeds until the heart is purified from sin.

In conclusion, the salvation of a Muslim depends upon purification of the heart soul from vices and adorning the heart with virtues. Purification is achieved through performing sincere supplications, prayers, and acts of charity toward others. We must remember that we will be judged on the Day of Resurrection according to the purity of our hearts and the righteousness of our deeds. Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions. (Sahih Muslim)

# Karnataka: 24-yr-old Muslim man arrested under anti-conversion law

In a first, an FIR has been registered in Bangalore on Thursday under the new anti-conversion law titled the Karnataka Protection of Freedom of Religion Act. A 24-year-old man has been arrested in connection with a case of forceful conversion.

An interfaith couple eloped and married, after which the woman converted to Islam. After her wedding, the woman on October 8, gave a statement before the police that she married and converted of her own will. However, as per the Protection of Freedom of Religion Act, any person converting to another religion, will have to submit an application to a district magistrate 30 days before the conversion. Only upon the approval of the magistrate will the conversion be held legal and valid. If the application before a magistrate is not submitted, the conversion could be considered illegal. Further, the new act enables any relative to register a complaint alleging conversion, based on which police have to file an FIR.

Speaking to Hindustan Times, a senior officer said that the woman in her statement claimed that she converted in Andhra Pradesh, which raises questions on where Karnataka's jurisdiction ends. Nevertheless, the police have registered an FIR based on the woman's parents' complaint. The man is currently in judicial custody

## Taming the beast of Islamophobia in India? A practical guide

Indian Muslims have, since 2014, been in a state of perpetual reaction—reacting to, among other things, mob violence, lynchings, an intense imposition of nationalism, the CAA-NRC controversy, the Babri Masjid verdict, the beef ban, hijab ban and blasphemy. And now we are facing the threat of an imminent genocide as warned by Dr Gregory Stanton.

We woke up from a deep slumber of comfort and ignorance into a sudden state of reaction and confusion. Yet the approaches adopted by the Muslim leadership, viz. AIMIM, JUH, JIH, AIMPLB, and even the recently banned PFI, have been so lackluster that they are not even worth criticizing. Why are we repeating the same mistakes as did by the Andalusian Muslims before the Spanish inquisition, or by the Uyghurs before China tightened its grip, or even the Rohingyas in Burma? How naïve have we become that we do not recognize patterns of history? Why is there rampant Islamophobia?

First, it is important to understand that Islamophobia is not limited to India; it is a global phenomenon. Even the victory of BJP in 2014 General Elections was not due to any Modi wave, but rather a global wave of Islamophobia. Why does Islamophobia exist? Is it because non-Muslims have the wrong perceptions of Islam and/or Muslims? Reflecting over the motives behind the first Islamophobe, Abu Lahab, we discover that his hatred stemmed from the Prophet's (saws) assertion of Islam's being the sole valid path to God.

The true religion with Allah is Islam...Let him who refuses to follow the ordinances and directives of Allah know that Allah is swift in His reckoning. (3:19) Such an assertion is offensive to a postmodern paganistic world. Islam's opposition to associating partners with God and its declaration of war against usury are the primary factors behind the global wrath Islam is facing. Another reason still is that after the fall of the USSR and Socialism, Islam stood as the only credible alternative system to modern capitalism.

**What will appeasement do for us ?** Prior to the battle of Badr, one of the pagan leaders of Makkah, Utbah bin Rabi'ah, attempted to persuade the Quraishi' army to return to Makkah and not fight the Muslims, as it had been discovered that the threat they were anticipating from the Muslims was a false alarm. When the Quraishi army appeared, the Prophet (saws) said about Utbah bin Rabi'ah, "Whatever good may be in them resides in the man mounted on the red camel. If they were to obey him, they would be well guided."

We do affirm that there are among the non-Muslims voices of reason, wisdom, and moderation; however, when the battle is against Islam—an ideological war against the deen of Allah—the voices of reason and moderation are swept aside, and the cries of fanaticism and extremism emerge triumphant.

Upon studying all the genocides committed against Muslims over the past 1400 years—from the Crusades to the Rohingya massacre—we find that although allies have always existed, they have been mostly, if not wholly powerless. Even democratic and legal mechanisms become ineffective when the weapons of oppression are geared toward Muslims. Given this, what should we do in such a situation? The Qur'an answers this

question: Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the last Day, and remembers Allah often. (33:21) As Muslims, in whatever situation we find ourselves, individually or collectively, we have to relate it back to the life of Prophet Muhammad (saws). The answer to our predicament is social engagement through a Sunnah framework, as has been perfectly explained by Imam Omar Suleiman in his piece Faithful Activism (published on Yaqeen Institute). We must ask ourselves: Has our Prophet (saws) ever been in a situation similar to ours own? What was his and his companions' response in the face of persecution? Did they try to appease the pagan chieftains like Mahmood Madani and Asaduddin Owaisi desperately try to do today? Or did they join the ranks of non-hostile disbelievers like Azam Khan and Ghulam Nabi Azad? Or did they, —God forbid—, forsake Islam to protect themselves and win the goodwill of their oppressors like Wasim Rizvi? Indeed, we have to engage collectively with non-Muslims; however, without a Sunnah Framework, we will be forced into a position where the most fundamental tenets of Islam will be compromised. Furthermore, the Muslims later weaponized the same belief in tawheed that instigated the Makkani pagans to persecute them Muslims, in their resistance against their adversaries. Pure monotheism became a shield in the passive resistance of the companions. It is said that Gandhiji found influences for his methodology of non-violence and passive resistance from the Makkani phase of Prophet Muhammad's (saws) Seerah. We must therefore proclaim the truth with full conviction and bear its consequences until either the icy hearts of the oppressors melt or we are forced to emigrate in the way of Allah.

**Why is the Sunnah Framework so Crucial?** If undertaken in an appropriate manner, dawah can rattle the foundations of an unIslamic system. It is so forceful that the system would use its every resource to silence you. The Quraish offered the Prophet (saw) leadership, wealth, women, and permission to pray individually as much as he wished—all upon the condition that he ceased inviting people towards his religion. A society's economic system is determined by its political makeup, the political makeup is organized by a society's social order, and the social order is a direct reflection of the beliefs, values, and morals of the society. In dawah, we openly challenge these beliefs, values, and morals, thus shaking the core foundations of the society. When challenged by Islam, the threat to the socio-political and economic order is even more severe, and all establishments are, despite our own ignorance of it, aware of this fact. To conclude, it is incumbent on us to supplant our angry reactionary activism and apologetic appeasement politics, with dawah and adopt a Sunnah Framework. However, we certainly must not, nor are even required to compromise our ideals in order to work together with the kindhearted non-Muslims for the greater good of humanity. Doing so will make us lose the help and goodwill of Allah.