

# Islam *and* Humanity

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# EDITORIAL

Mohd Akmal Falahi Alig, Ph.D, AMU



When the public protest against the governments started in Tunisia on December 17, 2010, which was later named the “Arab Spring”, the big and strong governments were forced to kneel before this public protest. The regimes of dictators Zain al-Abidin from Tunisia, Muammar Gaddafi from Libya, Hosni Mubarak from Egypt, and Ali Abdullah Saleh from Yemen ended, but when the spark of the Arab Spring reached Syria, the Syrian people were oppressed severely by the regime of dictator Bashar al-Assad. The Syrians demanded the end of slavery, the freedom of the people, and the protection of their honour and dignity, but he used his full force to crush this public protest. The story is very painful.

It started in February 2011, when some schoolchildren in the Syrian city of Daraa wrote on the wall of their school, “The people want the end of the regime, and it’s your turn, O dictator (Bashar al-Assad).” The police of Daraa arrested these children and treated them with the worst brutality. When the family demanded the release of their child, the police officer replied, “Go back, forget your children, and have other children. Do it, and if you are not capable, then send your women to us.” This response ignited the public sentiments in Daraa, and public protests against the government were announced on Friday, March 18, 2011. It reached Raqqa, Aleppo, and Idlib, and the entire Syrian people began to demand the end of the government and freedom through peaceful protests, but Bashar al-Assad ordered his army to use full force to crush this popular protest. The army started firing on unsuspecting civilians, arresting youths and brutalising them.

Some soldiers refused to use weapons on the public and left the army to become part of the popular protests. On August 3, 2011, the “Free Syrian Army” was founded with public support to fight Bashar’s army and the power. An armed insurgency began to respond with force, and by the end of 2011, it had captured Idlib, Aleppo, Hama, Homs, Ghouta, and Daraa.

Seeing the reins of the country come out of the hands of Alawite Bashar al-Assad, the Iranian government and the Shia militias of different countries started sending their people to Syria to help Bashar, so the Quds Force of Iran (Iranian Revolutionary Guards), the Shia of Lebanon (Hezbollah), and the Shia militia of Iraq (Hashd al-Shabi) started killing the Sunni people of Syria in an unprecedented way in history. There is no time to go into detail here.

More than half of the Syrian territory was occupied by the Free Syrian Army initially, but suddenly in 2014, ISIS emerged, and instead of confronting Bashar’s army, it opened a front against the FSA and took control of Deir al-Zor and Raqqa.

In 2015, it seemed that Bashar’s regime would end, but he asked for military help from Russia, and Russia’s military intervention changed the map of Syria. Apart from Idlib and Daraa, all cities that were under FSA control, such as Aleppo, Homs, Hama, and Ghouta, were lost away. On the other hand, the “Syrian Democratic Force” of the Syrian Kurds, with the help of the United States, opened a front against ISIS and captured all the cities that it controlled. The SDF, because in the eyes of Turkey, is an extremist group and does not want that this group has control over an area in Syria. So Turkey launched a military intervention in Syria against the SDF with the help of the FSA.

The current situation is that the north-eastern region of Syria (Hasaka, Raqqa, and Deir ez-Zor) is under the control of the SDF with the support of the US, the

northern region of Idlib, and a small area of Aleppo, is under the control of the FSA and various opposition groups with the support of Turkey. Damascus, Homs, Hama, Aleppo, Sweda, Latakia, and Tartus are controlled by Russian and Iranian forces, while Bashar al-Assad is in control with the support of various Shia militias.

As a result of this war, according to the Syrian Network for Human Rights, 230,224 civilians have been killed so far; 154,816 civilians are imprisoned in various prisons under Bashar and are suffering from the worst persecution and torture; and as a result, 15,272 prisoners have died so far. Nearly 14 million people have lost their lives and been displaced from their homes, with a large number taking refuge in Turkey and various European and Arab countries, and a large number living in tents in FSA-controlled territory on the Turkish border. This is a brief overview of the 12 years of the Syrian revolution. The problem of Syrian Muslims is one of the most urgent problems for the Ummah, but the behaviour of the leaders of the Ummah and the world has been worst until now.



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وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَقَىٰ الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

“Know that one-fifth of whatever booty you may acquire in war is for God and the Messenger, and for the near of kin, the orphans, the needy and the traveller in need. [This you must observe] if you believe in God and what We revealed to Our servant on the day when the true was distinguished from the false, the day when the two hosts met in battle. God has power over all things. [08:41]

in need. [This you must observe] if you believe in Allah and what We revealed to Our servant on the day when the true was distinguished from the false, the day when the two hosts met in battle.” (Verse 41) The same applies to all categorical statements that delineate the nature of true faith and its framework which we read in the divine book. Allah has taken away the ownership of the spoils of war from those who actually collected them on the battlefield, and assigned that ownership to Allah and His Messenger, as stated clearly at the opening of the sūrah. His purpose was that those who fight for Allah’s cause may have only pure motives. Thus, they would be able to remove from their minds all thoughts and temptations that relate to the life of this world. They would be able then to submit themselves totally to Allah, fighting the battle for Allah’s cause, under His banner, in obedience to Him and to earn His pleasure. They accept His rule over their lives as they accept it over all their affairs, making no dissent or objection. This is the practical meaning of true faith. When they accepted Allah’s ruling, demonstrating that faith is deeply rooted in their hearts, Allah gave them back four-fifths of the spoils of war, and retained one-fifth in its original ownership, i.e. belonging to Allah and His Messenger. The Prophet was then to dispense with it for the welfare of those in the Muslim community who needed help, be they near of kin, orphans, needy or wayfarers. When the share of four-fifths was given back to them, the Muslims were well aware that they did not own it by right of fighting or victory. They went to war for Allah’s sake, and achieved victory for His faith. They only deserved this share of four-fifths

because Allah granted it to them, just as He determined the outcome of the battle and indeed all their affairs, and just as He granted them victory. They are reminded here anew that obeying this new order is a manifestation of faith. It is indeed both the condition and the outcome of being true believers: “Know that one-fifth of whatever booty you may acquire in war is for Allah and the Messenger, and for the near of kin, the orphans, the needy and the traveller in need. [This you must observe] if you believe in Allah and what We revealed to Our servant on the day when the true was distinguished from the false, the day when the two hosts met in battle.” (Verse 41) **We see clearly how Qur’anic statements support one another in confirming an essential and decisive principle of Islam that relates to the true meaning of having faith.**

## THE REQUIREMENTS OF SHAB-E-QADR

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be done with faith and accountability. Faith means refreshing our minds with the great demands and meanings associated with the Night of Qadr (religion, revelation, prophethood, and the Qur’an). Accountability means that worship should only be for the pleasure of Allah and with sincerity.

Worship is necessary to keep the facts of faith alive and active in the world of the heart and action. Mere theoretical knowledge of these facts, devoid of worship, cannot keep them alive and intact, nor can they become an active force in the life of the individual and society.

## IF YOU TRULY BELIEVE

True faith has certain essential indicators to prove it. Allah makes His recognition of true faith for the fighters in Badr conditional on their acceptance of His ruling on the question of the spoils of war. If they accept then they are truly believers in Allah and what He revealed to His Messenger. In fact such acceptance is a practical demonstration of faith.

The divine faith is clear, well defined, free from ambiguity and extremism. The Prophet ﷺ says: “To be a true believer does not come about through wishful thinking. True faith is that which is firmly rooted in one’s heart and to which credence is given by practice.” To be a true believer presupposes acceptance of Allah’s law and its implementation in real life. Conversely, the rejection of Allah’s law and the implementation of a law other than the one He has laid down, in matters large or small, constitutes unbelief. *Allah’s law provides rulings that are clear and decisive.* One example of these is provided in this verse: “Know that one-fifth of whatever booty you may acquire in war is for Allah and the Messenger, and for the near of kin, the orphans, the needy and the traveller



# ISLAM & HUMANITY

ER. AHMAD OSAMA JAFRI

The Quran says, “You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian.” (5:82)

The example of how Islam upholds human rights is demonstrated through the *story of Hazrat Ali A.S.*, who lost a legal dispute to a Jew, despite the above verse that may seem to take a strict stance against non-believers. This highlights the value of justice in Islam and how it does not discriminate based on religion. **The incident of the dispute between the camel seller and Abu Jahl also carries a meaningful message for all individuals. These examples emphasize the significance of human rights within the Islamic faith.**

Talking about human rights doesn't mean that we are discussing them just because the rest of the world is doing so. It is to explain the overall Islamic ideology. **It is necessary to understand why Islam, being a peaceful religion, talks of “bloodshed”, “war” and “terrorism”, i.e., Jihad, or talks of “dharam parivartan”, i.e., Dawah, if it also allows people to follow their faith.** Everyone uses these terms. Muslims also feel fear from these two concepts but can't keep themselves away from acts that indirectly make Islam a matter of pondering for others.

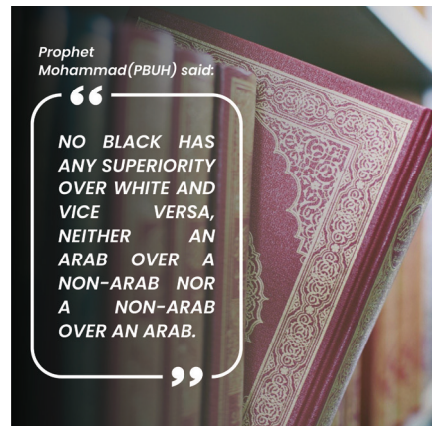
Regarding human rights, Islam does not value any caste, religious, geographical, or political boundaries. Prophet Muhammad ﷺ said, “No black has any superiority over white and vice versa, neither an Arab over a non-Arab nor a non-Arab over an Arab.”

On the other hand, Jews oppressed everyone. Christian kings made every non-Christian a slave. By Varn Vyawastha, Brahmins exploited the whole society; the upper class exploited the lower class compared to them. The same is the case with others. The worst form of terrorism has been showcased in the world wars and the war on terror. Whether in Asia, Africa, or the Middle East, the terrorism and sexual exploitation by superpowers, civilizations, and systems—whether communism, capitalism, or any other—are

well known. **On the other hand, Islam is the only system of life that has expanded from east to west with a negligible amount of war crimes.**

The three most targeted terms in Islam are **DAWAH, JIZYA, AND JIHAD**. If we look deeply, these three concepts are the biggest identification of humanity. On the one hand, Islam teaches us to respect human rights, and on the other, it asks us to strive so that humans can benefit in the hereafter. This emphasis is solely based on brotherhood. As everyone tries to save his brother or sister from problems, in the same manner he or she should try to save him in life hereafter.

This effort, which makes this Ummah, the chosen one, and the best Ummah, should be so great that the Quran can say to us what it said to Prophet Muhammad ﷺ:



Prophet  
Mohammad(PBUH) said:

“  
NO BLACK HAS  
ANY SUPERIORITY  
OVER WHITE AND  
VICE VERSA,  
NEITHER AN  
ARAB OVER A  
NON-ARAB NOR  
A NON-ARAB  
OVER AN ARAB.  
”

When a Muslim puts all his efforts, with his life and wealth, into establishing such a society at any cost, a society where people can recognise the true God and escape hellfire by obeying Him, then it is jihad. The ones who do not want this to happen create hurdles in their way, but these “crazy and insane people” go on and on.

The ones who are not following Islam but are ready to live with their faith in an Islamic society with security and enjoy its fruits without posing any resistance are required to pay a tax called jizya instead of zakat. **It's very surprising that those who live in a heavily taxed system criticise this just system of taxation.**

**To sum up, the followers of Islam must always stand for justice, regardless of the identity of the oppressed and the oppressor.** Secondly, we should develop a feeling of love and affection on the basis of humanity to strive to save those who don't obey Allah from hellfire. Last but not least, one stimulus of Dawah is the benefit of our own. Prophet Muhammad ﷺ said to Hazrat Ali (a.s.), “**By Allah, that Allah guides a man through you is better for you than a herd of expensive red camels.**”





# The requirements of Shah e Qadr

SYED QUTUB SHAHEED

**S**urah Al-Qadr describes a night that was celebrated by the entire universe with joy. It was the night of connection between the Almighty and the Earth, marking the beginning of the Quran's revelation to Prophet Muhammad ﷺ. This was a significant event that the Earth had never witnessed before, in terms of its greatness, importance, guidance, and impact on human life. Its magnificence cannot be fully comprehended by the human intellect. As stated in Surah Al-Qadr:

**“Verily, We revealed it in the Night of Qadr. And what do you know What Shab Al-Qadr is? The Night of Qadr is better than a thousand months.”** (Al-Qadr 97:1-3)

These verses are filled with the light of Allah, the angels, Rooh ul Ameen, and their movement between the Almighty and the Earth throughout the night. As stated in the following verse:

**“The angels along with the Spirit (Rooh ul Quds) descend in it by the permission of their Lord with all kinds of decrees.”** (Al-Qadr 97:4)

Furthermore, these verses refer to the morning light, which corresponds to the revelation and the light of the angels, and the spirit of peace that pervades the souls of the entire universe:

**“All peace is that night until the rise of dawn.”** (Al-Qadr 97:5)

**Shab al-Qadr is a night of the month of Ramadan**, as mentioned in Surah Al-

Baqarah:

**“During the month of Ramadan the Qur’an was sent down as a guidance to the people with Clear Signs of the true guidance and as the Criterion (between right and wrong).** (Al-Baqarah 2:185)

In other words, during this night of Ramadan, the Holy Quran's revelation began, so that the Messenger of Allah ﷺ could convey its teachings to the people. **It is narrated by Ibn Ishaq that the first verses of Surah Al-Alaq were revealed in the month of Ramadan.**

There are different narrations regarding the night of Shab-e-Qadr. It is believed to be the 27th night of Ramadan, or the 21st night, or any night of the last ten Ramadan, or any night of the entire Ramadan. **However, the most important thing is that Shab Qadr is one night of the entire month of Ramadan.**

**The term ‘Qadr’ has two meanings: planning and arrangement, and destiny and position**, both of which are correct in relation to this great event. This night is significant as it marks the beginning of the revelation of the Quran, which contains faith, thought, law, and all the rules and manners of human life that ensure safety and well-being.

When we consider the reality of this auspicious night and its impact on human hearts and minds, we are witnessing a great event. Not only the fate of individuals, but also the fate of generations and governments were

decided during this night. Great things, facts, methods, and values of hearts were also determined.

The greatness of this night is beyond human understanding:

**“And what do you know What Shab Al-Qadr is?”** (Al-Qadr 97:2)

Unfortunately, humanity is unaware of the value of this night due to its ignorance, and as a result, it is deprived of the best blessings of Allah. It has lost happiness and real peace—peace of the heart and peace of society. Modern material development and civilization cannot compensate for this deprivation.

The joy of humanity's connection with the Supreme has faded, and the grace of peace has vanished from our souls and hearts. Nothing can substitute for this joy, and we are commanded never to forget it. Our Prophet ﷺ advised us to seek the Night of Qadr every year during the last ten days of Ramadan, and to awaken and worship Allah during that night. This keeps our souls connected to the universal event of the heavenly revelation.

Bukhari and Muslim narrate: “Look for the Night of Qadr in the last ten nights of Ramadan.” “Whoever worships Allah on the Night of Qadr with faith and accountability, their previous sins will be forgiven.”

The Messenger of Allah ﷺ said that worship during the Night of Qadr must.....*Remaining on Page - 3*



# ATHEISM

DR. FARRUKH ADNAN

There are followers of different religions in the world, and all of them believe that the religion they are following is the right one. The biggest role in this belief is played by “Atha” and “Partha” passed down from their ancestors. Ever since humans came into the world, they have gradually progressed, discovered new things, observed the world around them carefully, and understood it. However, the scientific revolution led them to believe that humans were first monkeys and then gradually modified into human form, which is the theory of evolution.

Fourteen centuries ago, Allah revealed a book to His last Prophet ﷺ that explained the inception of humans, their being sent into the world, the coming into existence of the universe, and many observations that passed in the universe long ago and that were seen by the previous nations.

If humans consider their own existence and creation by Allah, they can get very close to their creator, but atheism has played a very important role in alienating humans from their Lord. Atheism rejects the belief that any Creator of the world exists. However, how is it possible that an explosion (big bang) can lead to such a great creation? Everything that we can see with our naked eyes is created in a highly disciplined manner without a single defect. If we observe our surroundings, we see that everything has a definite time and action.

“He created you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion” (39:6).

Dr. Israr Ahmad writes in the commentary on this verse that the process of creating a child in the mother’s womb takes place within three curtains. The first curtain is

the outer wall of the stomach, called the abdominal wall. The second membrane is the thick wall of the uterus, while the third membrane is the membrane inside the uterus that wraps the baby, called the Amniotic Sac. The Qur’an spoke of these three veils 14 centuries ago, at a time when human knowledge about embryology was almost nonexistent. It is for this reason that Dr. Keith L. Moore, who is considered a world authority on embryology, has admitted that the information provided by the Qur’an about the knowledge of the foetus is truly astonishing and that the interpretation of the different stages of human creation inside the mother’s womb is not possible better than the interpretation given by the Quran. However, Allah creates humans within three veils. He makes their organs and forms them as He likes.

As much as science is progressing in this era, it is somewhere pointing towards the Creator of this world. In *Fi Zilal ul Quran*, the commentator writes that the most plausible theory regarding the creation of the large oceans on Earth, whose water evaporates and falls on the earth as rain, is that these oceans were first created in the sky and then fell on the ground.

“And We fixed the mountains on the earth so it would not slide down with them and made wide paths in it so that these people may find their way.” (21:31)

All the large mountains that we see are fixed deep inside the earth. If these were not there, the earth would collapse and its systems would be disrupted. Can these systems come into being with an explosion?

“He is the one who made the sun shine

and the moon shine and set the stages of the moon’s waxing precisely so that you can calculate the years and dates from it. Allah has made all this, not as a game but with a purpose. He is revealing His signs to those who have knowledge.” (10:05)

The sun rises in the east and sets in the west. This system has been in place for centuries and has not changed. How can an explosion be so organised? Even if you burn a small firecracker, its components are broken into pieces and scattered in the air. So how could such a large universe system have formed so efficiently due to an explosion?

Pondering over all these verses of the Quran, we conclude that atheism, which bases itself on science, is reduced to a corner when its own base is submitting to the Quran.

## ATHEIST LOGIC





# THE CALIPHATE AND THE TREND TOWARDS THE CIVILIZATION STATE

Since the 1990s, many have noticed that there is a global trend away from conventional models of the “nation state” towards an emerging model of the “civilization state.”

The nation state model is based on the idea of a linguistically distinct people located in a limited territory (e.g., Germany, France, Britain, Italy). Such a people may have come together fairly recently (e.g., past 50-200 years).

A civilization is broader. It is based on deeper cultural, racial, and/or religious bonds that extend back many centuries or millennia. It often encompasses many linguistically distinct peoples, and often extends over a large territory. For instance, Europe (or the West) is a civilization which encompasses the peoples of Germany, France, Britain, as well as the US, Canada, etc.

A civilizational state is a state (or integrated political-economic-military organization) which seeks to preserve a civilization and advance its interests. The European Union can be seen as a quasi-civilization state; and the same is true of NATO (to a lesser extent). These are organizations for preserving and advancing the interests of Western civilization.

*China, Israel, and India are gradually redefining themselves as civilization states – i.e., as representative of ancient Chinese-Confucian, Jewish, and Hindu civilizations. Russia is doing likewise, while seeking to integrate Ukraine and Belarus (i.e., an Orthodox Slavic civilization).*

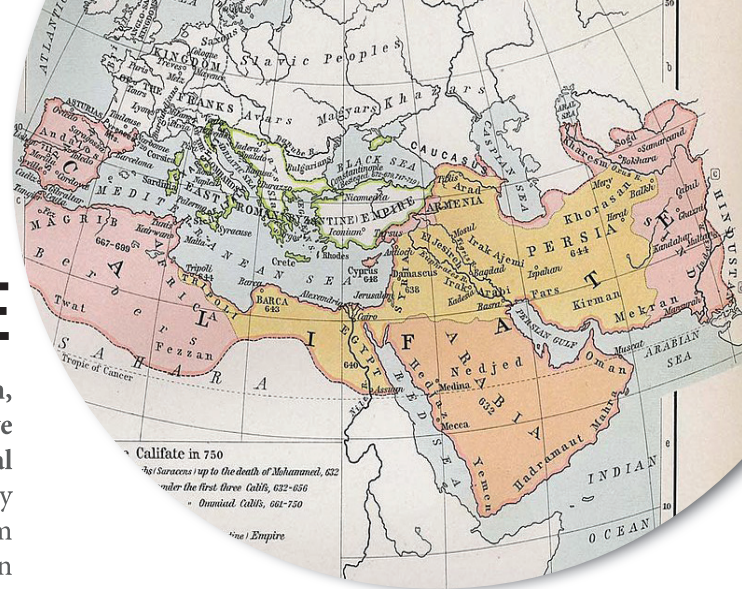
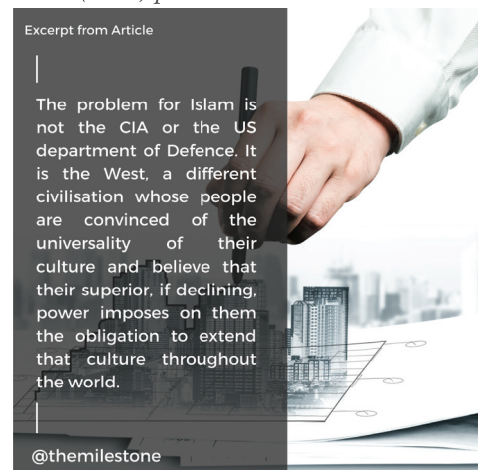
The major exception to this trend is Islam. Muslim peoples (e.g., Arab,

Turkish, Berber, Indian, West African, Malay) have a strong civilizational consciousness. But they are prevented from establishing a civilization state or a quasi-civilization state (e.g., EU/NATO type alliance).

*The underlying motivation from the West to keep Muslims weak and divided was indicated by Samuel Huntington:*

**“The fundamental problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US department of Defence. It is the West, a different civilisation whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel conflict between Islam and the West.”**

*Samuel Huntington, The Clash of Civilizations and the Remaking of World Order (1996) p. 217*



For geopolitical reasons, the West seeks to weaken Muslims and split them apart by driving them further in the direction of the nation state model (e.g., be a proud Kuwaiti, Malian, or Bangladeshi). It foments constant conflict between Muslim peoples/countries (e.g., Sunni-Shiite conflict in the Middle East). Western intelligence agencies also use terrorist organizations (e.g., ISIS) to stigmatize the notion of an Islamic state and, more broadly, an Islamic civilizational state (i.e., a “Caliphate”).

The West has decreed that the notion of an Islamic civilization state (i.e., “Caliphate”) is geopolitically unacceptable. Whereas Westerners, Chinese, Jews, Hindus, and Russians openly organize to build and strengthen civilization states, Muslims who do likewise are stigmatized as ISIS-style terrorists/extremists.

Western intelligence agencies amplify this message through networks of Muslims religious scholars they control. Thus, they use liberal Muslims imams (i.e., RAND’s “moderate Muslim networks”). They also use Madkhalis. These Muslim scholars propagate the message that anyone who calls for an Islamic state (especially a civilization state) is a terrorist/extremist (e.g., khariji) who must be surveilled, imprisoned, tortured, or killed.



# The History Of **SEXUAL IMMORALITY**

*The question to be pondered here is:*  
**How come societies around the world are so sexually promiscuous?**



Sexual attraction between people of opposite genders is a natural instinct given by Allah and an important part of mutual love and relationships in human society. **Allah Ta'ala created this proclivity and described marriage as a secure and ideal means of fulfilling and satisfying it.** Despite the existence of this method, sexual desires are also fulfilled in other ways, which are considered obscene and inhumane by Islamic Sharia. **Homosexuality, extramarital affairs, and forbidden sex are examples of these wrong practises.** Sometimes these unnatural movements are made by accident, but other times philosophy or societal behaviour is used to justify them.

*According to Niaz Fatehpuri, a famous writer, "obscenity is that which violates the norms of morality and is repugnant to the common sense and sensibility of the people."*

Niaz Fatehpuri's definition of obscenity is the most comprehensive in this regard, as it includes any practice used to satisfy desire that is contrary to natural law or established social principles. **Obscenity and sexual immorality have played a significant role in the destruction of civilized nations throughout history.**

In the history of Egypt, **the depiction of obscenity is related to the incident of Hazrat Yusuf (peace be upon him) in the Holy Quran, where a woman from a high family sacrifices herself to him and forces him to spend ten years in prison. This gives an idea of the moral condition of the upper classes in Egypt at that time.** The most important details in this text are that the woman presents her beloved young man in front of a crowded assembly of noble women and expresses her determination to send him to prison if he does not agree to become her toy. This shows that Europe, America, and their Eastern imitators, who consider the

independence and boldness of women as the charisma of the 20th century, are unaware that it was found hundreds of years ago in Egypt.

When Japan opened its doors to other nations in the 19th century, American tourists were shocked to see the open display and worship of genitals. In some nations of the island of New Guinea, it is customary for all boys and unmarried youths to sleep in special houses set apart for that purpose, on the walls of which are painted nudist pictures in various postures. **Apparently, this practise seems very good as it seems to teach them a life of celibacy, but the fact is that in this case they are forced to fulfil their desires through unnatural means.**

If we look at the history of nations deprived of divine guidance around the world, strange types of obscenity and their motives come to light. In some countries, people even change their wives on festivals, not to marry but to break the law of marriage.

Niaz Fatehpuri argues that the freedom that has existed since time immemorial was maintained under the guise of religion, leading to the belief that sexual intercourse between men and women in temples was the service of the god or goddess. **This was the reason that "sacred prostitution" was practised within religious buildings. Rape in temples has a long history, and nudity and obscenity are being supported and protected by the government under the name of culture.**

Christianity started the heresy of monasticism with lofty claims of self-purification and invented strange ways of crushing the self, but it quickly turned into a source of obscenity. Monastic centers turned into slaughterhouses for newborn forbidden children, and scandals of sexual

abuse of children continue to surface even today.

**The question to be pondered here is: how come societies around the world are so sexually promiscuous?** Intellectuals around the world can give many logical answers to this, but compared to all these answers, the statement of the Qur'an is completely different. When the history of sexual immorality is examined in light of the Qur'an's statement, the truth of the Qur'an is revealed.

The Qur'an describes the conflict between Adam and Iblis in many places. He describes in detail Iblis' actions and the forms of his eternal enmity with the children of Adam, and he advises them to regard Satan as an enemy and be aware of his tactics. **"O children of Adam! Verily, We have sent down to you a garment that conceals your shame and a garment that is beautifying, and the garment of piety is the best. This is among the signs of Allah, so that they may be admonished."**

Clothing is a great blessing from Allah, used to hide the private parts and beautify our appearance. **It is an honour for humanity and a cause for distinction compared to other creatures.** Iblis, the eternal enemy of man, attacked Adam and Eve and exposed them to each other. The Holy Qur'an warns the children of Adam that he does not cause them to be tempted in this matter and that the end of this nudity will be dangerous.

In summary, faithless nations can never be safe from sexual immorality and obscenity. **According to the Qur'an, only the society of faith can be protected from this dirt. There is a need to present a comparative study of Islamic and non-Islamic societies to the world and to tell them that salvation lies in the establishment of an Islamic society.**



# GHAYRAH

## A VITAL MUSLIM TRAIT IN INCREASING DECLINE

MUFTI ABDULLAH MOOLLA

Sayyidunā Abu Hurayrah radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said:

**“Indeed Allāh Ta‘ālā displays Ghayrah and a believer also experiences and displays Ghayrah. The Ghayrah of Allāh Ta‘ālā (comes to the fore) when a believer does that which Allāh Ta‘ālā has forbidden.”** [Bukhārī & Muslim]

### A MUSLIM'S GHAYRAH FOR ISLAM

**Ghayrah is a quality that is desired by Allāh Ta‘ālā. For ease of understanding, let us explain Ghayrah in light of Hayā’ – translated as modesty and shame.**

When a person has modesty and shame, then he will experience Ghayrah. If someone is modest, then they will not be able to endure witnessing, doing, or experiencing anything immodest. This feeling of not being able to bear immodesty is termed as Ghayrah.

**In Islām, human traits and characteristics do not need to be erased. Rather, Muslims are required to control them;** to place each in its respective place, to be displayed at the appropriate occasion. For example, every person becomes angry. Islām does not ask us to kill off our anger. It teaches us that we must control it, and that we do not vent it via the wrong avenues. Islām requires us to utilize our anger in the correct place, like becoming angry for the sake of Allāh Ta‘ālā when we see a command of Allāh Ta‘ālā being trampled upon.

The same rule applies to Ghayrah. If a person experiences Ghayrah, then he or she must utilize this quality and trait correctly, without infringing upon the rights of others. When a person has Ghayrah, he or she will also take offence at the commands of Allāh Ta‘ālā being

broken, misinterpreted, mocked and so on – whether this is done openly or not. Ghayrah is a very praiseworthy quality, but in order to bring about an end to the disobedience of Allāh Ta‘ālā, it must be controlled and then manifested with wisdom.

In a report found in both Sahīh al-Bukhārī and Sahīh Muslim, *Rasūlullāh sallallāhu ‘alayhi wa sallam is reported to have said that he also has Ghayrah and the Ghayrah of Allāh Ta‘ālā is much more than His. It is on account of His Ghayrah that He forbade evil and wrong; lewdness and indecency.*

Now here comes the Modernist twist. **When a true believer displays Ghayrah, the Modernist emerges, guns blazing, proclaiming: ‘you’re too harsh man,’ ‘adopt Hikmah brother,’ ‘be diplomatic about it.’** If the Modernist was in agreement regarding a certain action being wrong and evil, why do they not adopt Hikmah and work towards preventing it? They don’t. Why? Because inwardly they have a deficiency in their Ghayrah for Islām, or they have no Ghayrah at all. They prefer to see the evil and wrong being perpetrated. Then they jump on the ‘abuse’ and ‘harassment’ wagon, calling out this one and that one. Subhānallāh, where is the shame and modesty? Where is the Ghayrah?

### A MUSLIM'S GHAYRAH FOR THEIR FAMILY

This Ghayrah deficiency, or complete absence of Ghayrah, has repercussions that do not bode well. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

**“Three types of people will never enter Paradise; the dayyūth, the woman who resembles a man, and the one addicted to**

**alcohol.”** [*Nasā’i, Ahmad*]

Rasūlullāh sallallāhu ‘alayhi wa sallam was asked about a dayyūth. He said:

**‘The one who does not care about who mixes with his wife.’**

This is a clear indication that when a person has a sense of Ghayrah, he will protect his womenfolk and guard their honour. However, when a man has no Ghayrah, he will allow the shame and modesty of his wife, daughter, sister and mother to evaporate and disappear.

The liberal world around us calls on us to adopt feminist attitudes, whereas our faith in Allāh Ta‘ālā, and the life of Rasūlullāh sallallāhu ‘alayhi wa sallam and his spouses and daughters, is all directly opposed to this. Contrary to what the liberals and feminists allege, having Ghayrah does not equal being insecure.

While a man should be concerned about his womenfolk, the womenfolk must also take care to guard their own honor, and the honor of their husbands, by ensuring that their menfolk do not mix and intermingle with females.

No matter the pretext, no scholar or genuine Muslim brother should ever be intermingling, socialising or joking around with females, just as no genuine Muslim sister should ever be intermingling, socialising or joking around with males.

When you see someone doing this, advise them with wisdom and help them find their way back to the path of modesty and shame. May Allāh Ta‘ālā help us all. Āmīn.



# ATHEISTIC Fallacies

TARIQ JAAN

In my book, “**Engaging Secularism - Limits of a Promise**,” I describe the components of secularism and argue that it is not merely an intellectual seduction or unrelated to worldly affairs. Rather, at its essence and spirit, **secularism is atheism**, which is strong in democratic societies. Despite this, some scholars have reacted to this position, claiming that secularism does not challenge the absolute reality of God, nor does it negate it. They argue that it is merely a name for a thought and practice related to the management and order of worldly affairs. However, these scholars are ignorant of the nature and requirements of the composition of secularism.

The **compositional elements I refer to are humanism, evolutionism, rationalism, positivism, and scientism. It is necessary to briefly describe these intellectual components so that their nature can be determined.**

**Humanism** posits that man is the axis of thought and action in every matter of life and does not need any religious or spiritual justification in his decisions. **Evolutionism** argues that the universe or its human inhabitants are not the creation of a supernatural being. Its origin is a mere cell that has evolved from simplicity to complexity and is still undergoing a spontaneous evolution that has resulted in the evolution of science from religious obscurities to metaphysical conceptions. **Rationalism** asserts that although the sources of

knowledge may vary, ultimately, it is human reason that accesses true knowledge through logic and reason, while belief and faith stand in the way. **Positivism** claims that what is not proven by observation and experience is not reliable. Religious beliefs are the childhood of humanity, while its maturity is the freeing of human thought from supernatural concepts and superstitions so that conclusions drawn from observation and experience can guide it. **Scientificism** argues that scientific thinking is the authentic source of knowledge and truth. Claims based on divine and religious sciences do not correspond to the truth.

None of these theories and philosophies of life lead to the recognition of the absolute existence of God. **All of them are atheistic in their nature and spirit.**

Therefore, even in countries where secularism or liberalism exists, atheism is flourishing day by day. For example, *according to some sociologists, 40% of atheists are in France, 87% in Japan, 73% in UK Wales, 64% in Germany, and 43% in the USA (these are not final figures). The number of atheists in Pakistan itself is said to be 7 percent.* Literature, especially poetry, is an effective means of atheistic publication, of which many examples can be cited.

The main importance in atheistic thought is the negation of the Supreme

Being who is the cause of the creation of the universe. This thought claims that human beings, the inhabitants of this universe, have come into being by an evolutionary process. **The biggest argument of the atheists is that if God exists, what was before him, that is, is there a creator of God or not?** Here, I present this thought and the position of the monotheists and God worshipers against it in the form of a **short dialogue** so that the matter can be clear.

**MONOTHEIST**

If your position is accepted that there is no God and this universe was not created by Him, then the question arises, how did all this happen?

**A T H E I S T**

If your position is accepted that there is no God and this universe was not created by Him, then the question arises, how did all this happen?

You are giving blind and deaf matter the highest position of consciousness. Consciousness is something with spiritual qualities in its place. You are conflating two contradictory things. Let's assume for a moment that matter dominates



**MONOTHEIST**

everything and also accept that there is no creative force beyond the existence of matter, then that would mean that you are giving matter the status of consciousness, although both consciousness and materiality are self-contradictory entities.

In other words, there is no thing separate from 'cause', 'matter', but it is all matter.

**A T H E I S T**

*Yes! It is like that, behind the actual matter are the laws of nature, which govern the universe.*

Come on, sir, at least it is known that this game is based on physical laws. If so, then according to your logic, the physical laws that led to the existence of the universe must have already existed.

*That's right.*

It is a matter of great surprise that the laws of physics were in motion even in the absence of physical matter. Can the universe exist without physical laws? That is, matter exists in the universe, but it is unfamiliar with physical laws. Although both are necessary and related to each other. In other words, if there is physical matter, there will be physical laws. In the same way, tell what is the nature of physical laws? Does this also exist by accident? Are they static, random, and without order? If not, then is there a coherent, disciplined, and creative mind behind them?

*Not much can be said about it.*

It is perfect. You call the concepts related to God as baseless assumptions beyond scientific reason, but your entire conversation is based on assumptions. The objections you have on the existence of God, the same objections can be applied to your concepts. For example, according to you, the ultimate cause is matter, so tell me how that matter came into existence. What was before matter? Is there any justification and reasoning for this? Then how did physical laws exist before material entities? This is no more a fact than a hypothesis. Of course, whether or not to acknowledge the existence of God is a matter of our faith and belief, but we also have to accept that there are

**If you look at the arguments of atheists in this dialogue, except for the stubborn denial that God is a hypothesis, there are no evidences and no valid arguments. Although there are people among atheists who call themselves humanists and agnostics, they hide their atheism by saying (apathy), but among them, some intellectuals of the level of Professor Isaac Asimov (m: 1992) admit that their atheism is an emotional attitude, which has nothing to do with reason. Because they cannot prove the non-existence of God, nor can they say that there is no such thing as God.**

**A T H E I S T**

*No, where does God come into this? Our position is that matter is the final 'cause' and is absolutely self-existent.*

This thought is tangled in many knots. If you are talking about cause and effect, then this is a never-ending Hegelian regress, which has no limit and is not out of place. There was nothing.

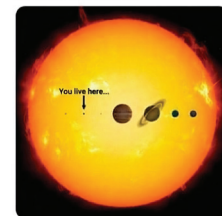
*This question will arise.*

Answer the same question, what was before matter? The problem is that when you talk about 'causes' and 'causes', it means that the 'cause' sets in motion and produces the result. But this is incomplete. Did the 'cause' spontaneously move from a 'static' state, or was there a driving force behind it that gave life to it and made it move?

*Of course, the 'cause' automatically set in motion, and the effect produced by it, that 'cause' became everything.*

Ex-Muslims of North America @ExmuslimsOrg

Open your mind. A god who cares about the details of life on a small speck of dust is too small to govern the universe.



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# Sealed Nectar

*The Vanguard of Migration (in the Cause of Allāh)*



After the endorsement of the Second 'Aqabah Pledge and the establishment of a petite Muslim state in a vast desert surging with disbelief and ignorance — the most serious gain in terms of Islam — the Prophet ﷺ gave his leave for the Muslims to migrate to Madinah, the nascent Muslim state. Migration to Madinah, in terms of personal interests, was no more than material waste and a sacrifice of wealth, all in return for personal safety only. Even here, the immigrant could not expect full security; he was liable to be robbed or even killed, either at the beginning or end of his departure. The future was foggy, predictable with various unpredictable sorts of sorrows and crises. With this in mind, the Muslims began to migrate, while the polytheists wasted no time in obstructing and discouraging them, knowing that such a move implied unimaginable threats and unthinkable destructive dangers to their entire society:

**1. Abu Salamah was the first to migrate, a year before the Great 'Aqabah Pledge.** When he decided to leave Makkah, his in-laws detained his wife and snatched his son, dislocating his hand in a desperate attempt to create obstacles. Umm Salamah, after the departure of her husband and the loss of her son, spent a

year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a 500-kilometer journey with no assistance. At a spot called At-Tan'im, 'Uthman bin Talhah came across her and offered to give her a ride to Madinah. She, along with her son, joined Abu Salamah in the village of Quba, a suburb of Madina.

**2. Another instance of the atrocities of the polytheist Makkans with regard to migration is Suhaib.** This man expressed his desire to migrate, which, of course, infuriated the detractors. They began to mock him, claiming that he had arrived in Makkah as a worthless tramp, but their town was gracious enough to allow him to make a lot of money and become wealthy. They gave orders that he would not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. **The Prophet heard this story and commented on it, saying, "Suhaib is the winner, after all."**

**3. Then there was the story of 'Umar bin Al-Khattab, 'Ayyash bin Abi Rabi'a, and Hisham bin Al-'Asi, who agreed to meet at a certain place one morning in order to leave for Madinah;** 'Umar and 'Ayyash came, but Hisham was detained by the Makkans. Shortly afterwards, Abu Jahl and his brother Al-Harith came to Madinah to see their third brother, 'Ayyash. They cunningly tried to touch the most sensitive area in a man, i.e., his relationship with his mother. They addressed him, claiming that his mother had sworn she would never comb her hair or shade herself from the sun unless she had seen him. 'Ayyash took pity on his mother, but 'Umar was intelligent enough to understand that they wanted to entice 'Ayyash away from Islam, so he cautioned him against their

tricks and added, "Your mother would comb her hair if lice pestered her, and she would shade herself off if the sun of Makkah got too hot for her." These words notwithstanding, 'Ayyash was determined to go and see his mother, so Umar gave him his manageable docile camel, advising him to stick to its back because it would provide rescue for him if he perceived anything suspicious on their part. The party of three then set forth towards Makkah. As soon as they covered part of the distance, Abu Jahl complained about his camel and requested that Ayyash allow him to ride behind him on his camel. The two polytheists fell upon 'Ayyash and tied him when they knelt down to the level of the ground. They rode into Makkah, yelling at people to follow their lead in regard to "fools."

These are just three self-explanatory models of the Makkans' reaction towards anyone intending to migrate. Nevertheless, the believers still managed to escape insidious groups, and so rapidly that within two months of the Second Aqabah Pledge, entire quarters of Makkah were deserted. **Almost all the followers of Muhammad had migrated to their new abode, except Abu Bakr, Ali, the Prophet ﷺ himself, and those helpless noble souls who had been detained in confinement or were unable to escape.** The Prophet ﷺ, together with Abu Bakr and Ali, had made all the necessary preparations for migration but was waiting for leave from his Lord.



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