

Islamic Thought Process

pg04

Acceptance

Rejection

لا اله الا الله

Tauheed

Risalat

Akhirat

Disbelief

Misguidance

Delusion

Editorial

Maaz Ahmed Javed

February 2021, Jumada Al-Akhirah 1442

Dear friends!

A study of history shows that one of the major causes of corruption and depravity in the world is man's misjudgment of his position. That is why when he begins to understand himself, he does not settle for anything less than Pharaoh and Nimrod and enslaves the people proclaiming with great pomp "I am your greatest lord".

On the other hand, when he underestimates his position and starts plunging, he falls into such a state of humiliation that he begins to fold his hands in front of trees, plants, rocks, streams, even human organs and makes himself feel helpless and unease.

Whether in this country or any part of the world, humanity is groaning in this mill of oppression everywhere due to these two extremities. Different people try to heal the wounds of humanity in different ways, but the result of these efforts is a matter of consideration in itself.

Take the current Farm Laws and the protests against them. Everyone considers the hard-earned money from the blood and sweat of the farmer as their right. The democratic style of government, which has been wholeheartedly accepted by all the countries of the West and the East, is in the hands of a few today. Whether the United States, which is considered to be the champion of democracy in the world, or India, which calls itself the biggest democracy, everywhere it seems to be fulfilling the goals of the elite class caring the least for the middle and lower class.

Statistics show that one percent of the world's population owns half of the total wealth of the world. Now consider these Farm Laws. According

to the government, the law will create an opportunity for farmers to sell their products in all markets of the country. Besides, they will not incur any additional tax on selling their produce in the market of other areas, due to which they will get higher profit. But farmers and other analysts say that the farmers will be forced to end the market system. They will sell their produce to the capitalists at a low profit. In this buying and selling MSP (Minimum Support Price) facility will also be abolished and they will be fully indebted to the owners of the companies. Clever traders can easily fool farmers and their owners. Similarly, if there is a dispute between the farmers and the traders, there is a danger that the rights of the farmers will be violated because the capitalists seem to be manipulating the government machinery.

If we go a little deeper, we will find that the present government is also a part of the global capitalist democratic system and it is moving on the same path which is already set by its world masters. Because at the very core of this system is the depravity that makes humanity disgusted with God. As a result, some people seem to rule over all of humanity. The reality of this system, which is adorned with the dazzling slogans of people's government, equal distribution of capital, equality of rights and power, "Sabka Saath Sabka Vikaas (development of all with all)", is even darker than Genghis Khan.

Majlis-E-Aaen-O-Islah-O-Ra'ayaat-O-Haqooq
Tib-E-Maghrib Mein Maze Mithe, Asar
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Those Parliaments and their reforms, Charters, and Bills of Rights—
The Western pharmacopeia swarms with opiate delights

In other words, the wounds that appear on the body of the present system at different times are telling that the disease is serious. It is our responsibility to catch the root of the disease. We need to look at all the problems that humanity is facing in different ways through this system. . Explain the shortcomings of this system. Tell people what the real problem is. And offer them alternative solutions in an objective way. That is the best service to humanity.

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CREATOR'S CALL



إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۗ قَرِيضَةً مِّنَ اللَّهِ
ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Zakāh expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

This is verse 60 of Surah At-Tawbah, another name of Surah At-Tawbah is also “*Baraa’t*” because in it Allah Almighty has declared Baraa’t (disassociation) from the polytheists. This Surah consists of three sermons, the first sermon was revealed before Hajj in the year 9 AH, the second sermon was revealed before the battle of Tabuk and the third sermon was revealed during the return from the battle of Tabuk. In this surah there are three main commandments viz. a) proclamation of disassociation from the polytheists who broke the covenant, b) command to treat the hypocrites strictly, c) the believers being encouraged to be more patient and make way for holy war (Jihad).

In the above verse, Allah Almighty has mentioned the people who are most deserving of Zakat, i.e. who are the people for whom it is permissible to provide the wealth of Zakat and Sadaqat.

“*Sadaqat*” is the plural of Sadaqah, which means truth and loyalty. A Muslim spends his wealth in the way of Allah and declares his loyalty to Allah Almighty and; obedience and loyalty to the Islamic government by giving that wealth. Therefore, every wealth that is spent in the way of Allah is called Sadaqah, and Zakat is also included in it.

Zakat money will be spent on eight types of people.

(1) **Poor (Fuqara):** This is the plural of a faqir, which means the needy one. It includes all those who are permanently needy or in need due to some sudden problem such as accident, ailment, etc.

(2) **The Masaakin:** This is the plural of the poor, which means humility. It includes those who are in need, but their outward appearance does not indicate that they are deserving nor they ask for it because they mean it as humility.

(3) **The collectors of Zakat:** This includes all those who are appointed by the Islamic government to receive Zakat, keep an account of it and distribute it. Such people even if they are rich, their salary must be withdrawn from Zakat. It should be given immediately. This section highlights that it is the responsibility

of the Islamic government to receive and distribute Zakat, so the establishment of an Islamic government is very important so that peace and order, and justice can be established in the society.

(4) **Reverts:** This includes those who have just converted to Islam and can be brought more closely to Islam by giving wealth. Similarly, the infidel, who is the worst enemy of Islam, if his enmity can be reduced by giving wealth then it can be done through Zakat.

(5) **Riqab:** This is the plural of Raqab, which means neck, it means the slave whose freedom is meant. Zakat money can be used to free the slaves.

(6) **Gharmin:** This is the plural of gharam, which means to suffer loss, it includes those who have suddenly become very indebted due to an accident, then the debt of such people can be repaid from the wealth of zakat.

(7) **For the sake of Allah:** In the way of Allah, this includes those who are permanently or temporarily engaged in the service of the religion of Islam, whether they are in the field of jihad or in the field of da’wah and preaching.

(8) **Ibn al-Sabeel:** It means traveler i.e. those who have become needy for some reason while traveling.

These eight types of people are determined by Allah Almighty, so no one can increase or decrease their share.

Allah Almighty is All-Knowing and All-Wise, that is, Allah has declared eight types of people to be the recipient of Zakat on the basis of knowledge and wisdom.

Therefore, the system of Zakat should be established in such a way that there is not a single person in the society who cannot fulfill the basic necessities of life, and for this, it is necessary to establish an Islamic government.

Akmal Falahi
Translated by Bilal Hasan

إلى الله وإلى محمد رسول الله

ISLAMIC THOUGHT PROCESS

Ahmed Osama Jafri

Thanks to Almighty Allah, the most Beneficent and most Merciful, for making us able to introduce ourselves as Muslims. Although, as part of the muslim community, sometimes we even face hardships & biased attitude because of this identity, but we must check whether we have made our names to the list of Muslims in the life and hereafter or not.

By birth, we are Muslims but most probably we haven't ever recited the declaration of Imaan thoughtfully & sensibly. For this is the point where we have to make decision about what lifestyle we must adopt in order to make ourselves count in the court of Allah.

When the Prophet Muhammad (ﷺ) made anyone a part of the Muslim community, he asked him/her to declare that there is no authority whose slavery must be done other than Allah. **But was this recitation done in the same sequence?**

There were two parts of this declaration:

1. Rejection 2. Acceptance.

First, rejection of all kinds of beliefs & slavery which were accepted by him till this moment of declaration of Imaan - **La Ilaah - no god, no Almighty, no one to guide & tell the path of truth, no one to tell what is good & what is bad, no one to define the code of conduct for his/her life.**

This was the first part whose recitation and declaration changed the hearts, sense, thoughts and the levels of good & bad. The walls of the previous character were demolished. The nature of all relationships were jolted. The idol of the desirous heart was demolished.

One of our elders used to define this by a glass filled with mud/dirt. He used to say that Prophet Mohammad (ﷺ) first asked to remove this mud/dirt and cleanse the glass because even if you pour the purest water in this glass, the water will get dirty.

The act of cleansing this dirt & mud demands courage, will & solid intent. This was not an easy task. A thing that was true, good, even morally good, everything to him/her; **he/she was saying goodbye to all of them. And all of this for what end? What was he/she accepting in its stead? A God whom he cannot see & His teachings about which he/she didn't know whether they will ever bear any fruits or not?**

But these words orchestrated a revolution in their hearts. Anyone who listened to it had no other option but to ponder that a day will come when they will have to give an account of what they did with the life that was given to them. Their hearts filled with the guilt of burying their daughter alive, they saw before them the terrible time when not them but their daughter will be asked about her crime for being buried alive. **A day will also come when they will be punished for maligning the sanctity of a woman & doing cruelty on her? How was it possible that the oppressor not get his due? Or the good their reward?** Truly there will be a day to reward the deprived and to snatch from the usurper.

They realized that if the sun, moon, planets & even our earth had different or multiple owners & gods, the system would have been a complete mess. Water evaporates due to heat & then cools down to bring the rain. If the God of heat decided not to give heat and/or the God of cold decided not to give the cooling effect, how could the God of rain make precipitation happen?

Thus, it dawned on these listeners that all these have only one Owner & God and since

all these parts of nature are following his teachings, guidelines and doing his slavery, it is also for them to accept this slavery. Why did they do so? Because the glass of their heart was already clean, they accepted this pure water of belief. This was a simple & easy task because the hard part was already completed.

And who was the speaker? A personality who had never done any wrong. Never told a lie, never abused anyone. Famous for being Truthful and Trustworthy. Perfectly modest throughout his youth. Never cheated anyone. Never even thought of evil for anyone. Only talked about truth & justice.

These were the teachings which were poured in the glass after its cleansing - **ILLALLAH - Except Allah.**

This acceptance had three parts:

1. Tawheed (Oneness of God)
2. Risaalat (Prophethood)
3. Aakhirat (Life Hereafter).

So, this water was free of every dirt & impurity. Clean & pure water - true & pure belief staged a revolution in their hearts & they threw themselves in the shadow of their true Lord - Allah, and they exchanged their everything with his Jannah.

This is the sequence which we must adopt today. This is the Islamic thought process. This is the Sunnah. This is the way of becoming a Muslim & this is the Imaan. Allah has mentioned in his book that "O those of you who are known as Believers, Believe and have Faith.." (4:136)

May Allah help me & all of us in reciting and accepting the phrase of "bearing witness to faith" in its true sense and essence. Aameen!

Sealed Nectar



Safiur-Rahman Al-Mubarakpuri
Trns by Issam Diab

.....Continued

After mentioning the coming of the Revelation, the Messenger of Allâh (ﷺ) said: "I have never abhorred anyone more than a poet or a mad man. I can not stand looking at either of them. I will never tell anyone of Quraish of my Revelation. I will climb a mountain and throw myself down and die. That will relieve me. I went to do that but halfway up the mountain, I heard a voice from the sky saying 'O Muhammad (ﷺ)! You are the Messenger of Allâh (ﷻ) and I am Gabriel.' I looked upwards and saw Gabriel in the form of a man putting his legs on the horizon. He said: 'O Muhammad (ﷺ) You are the Messenger of Allâh (Peace be upon him) and I am Gabriel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him. He was in every direction I looked at. I stopped in my place without any movement until Khadijah sent someone to look for me. He went down to Makkah and came back while I was standing in the same place. Gabriel then left, and I went back home. I found Khadijah at home, so I sat very close to her. She asked: 'Father of Al-Qasim! Where have you been? I sent someone to look for you. He went to Makkah and returned to me.' I told her of what I had seen. She replied: 'It is a propitious sign, O my husband. Pull yourself together, I swear by Allâh that you are a Messenger for this nation.' Then she stood up and went to Waraqa and informed him. Waraqa said: 'I swear by Allâh that he has received the same Namus, i.e. angel that

was sent to Moses. He is the Prophet of this nation. Tell him to be patient.' She came back to him and told him of Waraqa's words. When the Messenger of Allâh (Peace be upon him) finished his solitary stay and went down to Makkah, he went to Waraqa, who told him: 'You are the Prophet of this nation. I swear by Allâh that you have received the same angel that was sent to Moses.'

INTERRUPTION OF REVELATION:

Ibn Sa'd reported on the authority of Ibn 'Abbas that the Revelation paused for a few days. After careful study, this seems to be the most possible. To say that it lasted for three and a half years, as some scholars allege, is not correct, but here there is no room to go into more details. Meanwhile, the Prophet (Peace be upon him), was caught in a sort of depression coupled with astonishment and perplexity. Al-Bukhari reported: The Divine inspiration paused for a while and the Prophet (Peace be upon him) became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say: "O Muhammad! You are indeed Allâh's Messenger in truth," whereupon his heart would become quiet and he would calm down and return home. Whenever the period of the coming of the Revelation used to become long, he would do as before, but Gabriel would

appear again before him and say to him what he had said before.

ONCE, GABRIEL BRINGS ALLAH'S REVELATION:

33Ibn Hajar said: 'That (the pause of Allâh's revelation for a few days) was to relieve the Messenger of Allâh (Peace be upon him) of the fear he experienced and to make him long for the Revelation. When the shades of puzzle receded, the flags of truth were raised, the Messenger of Allâh (Peace be upon him) knew for sure that he had become the Messenger of the Great Lord. He was also certain that what had come to him was no more than the ambassador of inspiration. His waiting and longing for the coming of the revelation constituted a good reason for his steadfastness and self-possession on the arrival of Allâh's inspiration, Al-Bukhari reported on the authority of Jabir bin 'Abdullah that he had heard the Messenger of Allâh (Peace be upon him) speak about the period of pause as follows: "While I was walking, I heard a voice from the sky. I looked up, and surely enough, it was the same angel who had visited me in the cave of Hira'. He was sitting on a chair between the earth and the sky. I was very afraid of him and knelt on the ground. I went home saying: 'Cover me ..., Cover me ...' Allâh revealed to me the verses: • 'O you [Muhammad (Peace be upon him)] enveloped (in garments)! Arise and warn! And your Lord (Allâh) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!' [74:1-5] After that the revelation started coming strongly, frequently and regularly.

To be Continued.....

CONCEPT OF UNITY OF RELIGIONS

By Hamza Jamal
(with special thanks to Maulana Zakiurrehman Gazi)



The concept of unity of religions is a widely accepted concept in our ideological circles. The most dangerous of all the efforts that have been made in this regard is to convince people that theoretically and practically, **Deen and religion (Mazhab)** are the same. Some misguided people say that the blessings and goodness of the Hereafter are not only for those who believe in Islam and follow it, but also for those who belong to any religion and believe in God and the Hereafter. They also claim that superior amongst people are those who do good deeds. Unfortunately, they have defined 'good deeds' in terms of technology development.

The **idea of unity of religions was conceived by Jamaluddin Afghani in the late 18th century**. He used to say that the three religions, **Judaism, Christianity and Muhammadanism**, are the same in their origin and purpose. If something from the commandments for total good is missing in one then the other fills the gap.

The main arguments of these people are these verses of the Qur'an:

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (1:62)

Surely, those who believe, and those who are Jews, and the Sabians, and the Christians - whoever believes in Allah and the Last Day, and acts righteously, shall have no fear, nor shall such people grieve. (5:69)

But when we look at the context of these verses, we find that these verses were presented to refute the Jewish belief that only the Jewish community deserves salvation and that they have a special relationship with God. The above verses have been presented to show that the real issue in the sight of Allah is not your sectarianism but your actions and beliefs.

Although there are no flaws in the Qur'anic verses, these 'intellectuals' still try to create one for themselves.

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (3:85)

But Abdul Lateef Ghazali takes it the other way, he says that the Islam spoken of in this verse is not one that has specific rules and regulations, but that the word Islam is used here in its literal sense. Which means just being a worshiper of Allah and doing 'good deeds.

Dr. Hassan Hanafi writes in his book *Al-Tarath wa Al-Tajdeed*: "Today, no religion is permanent or complete. Everything else is a system inherited by a particular group, which has been formed in certain historical periods and can be adapted to the next historical period by evolving through changes and reforms."

After looking at the writings of these people, one can understand how much ignorance and curse befalls man when he becomes a victim of egoism and arrogance and how much they understand Islam. The unity of religions is a slogan of disbelief which has devastating effects. In fact, the slogan was first coined by members and supporters of Freemasonry in Muslim

society. Freemasonry is a secret Jewish movement. Apparently, it claims to love the whole of humanity without distinction, but in reality, it seeks to tear humanity apart.

In these circumstances, we should consider the Prophet's (ﷺ) biography that when the Prophet (PBUH) rejected the Quraysh's offer of wealth, rule, and marriage to a beautiful woman, finally, the Quraysh made the last suggestion that if he (ﷺ) worshiped their gods for a year, they would worship Allah in return. Then the **Surah Al Kafirun** was revealed in response.

O disbelievers! I do not worship those whom you worship. Nor are you worshipers of Him Whom I worship. Nor am I a worshiper of those whom you have worshipped. Nor are you worshipers of Him Whom I worship. For you is your religion and for me is mine. (109: 1-6)

This surah gives us a bold position that we should separate ourselves from the religions, rituals and deities of others. It also leads us to the expression of complete instability with other religions and also states that there is no possibility of Islam and other religions being combined into one.

Knowledge in the light of the Qur'an

Adil Yaseen ul Haq
B.S.W Delhi University
(with special thanks to The Express Tribune)

The Holy Qur'an puts the highest emphasis on the importance of acquiring knowledge. That knowledge has been at the core of the Islamic world from the very beginning as attested by Surah Alaq, which Muslims believe to be the first revelation received by the Prophet Muhammad (ﷺ).

It says:

“Read — for thy Sustainer is the Most Bountiful One who has taught (man) the use of the pen — taught man what he did not know!”

The Qur'an describes the Prophet Muhammad (ﷺ) as an impartor of knowledge to others (Surah 2:151). His famous prayer was:

“Allah grants me knowledge of the ultimate nature of things”.

In Surah 39:9, the Quran rhetorically asks:

“Can they who know and they who do not know be deemed equal?”

and exhorts believers to pray for advancement in knowledge. Further, the Quran exhorts believers not to pursue that of which they do not know

God will hold them accountable for actions that reflect a lack of knowledge.

About those who know, the Quran says:

“God will exalt by (many) degrees those of you who have attained to faith...”

(Surah 58: 11).

According to the Quranic perspective, knowledge is a prerequisite for the creation of a just world in which true peace can prevail. The Qur'an emphasizes the importance of the pursuit of learning even at the time and in the midst, of war.

It says:

“With all this, it is not desirable that all of the believers take the field (in time of war). From within every group in their midst, some shall refrain from going to war, and shall devote themselves (instead) to acquiring a deeper knowledge of the Faith, and (thus be able to) teach their home-coming brethren, so that these (too) might guard themselves against evil”

(Quran 9: 122).

Embodying the spirit of the Qur'an are some well-known ahadith:

“The seeking of knowledge is obligatory upon every Muslim”

(Baihaqi, Mishkat);

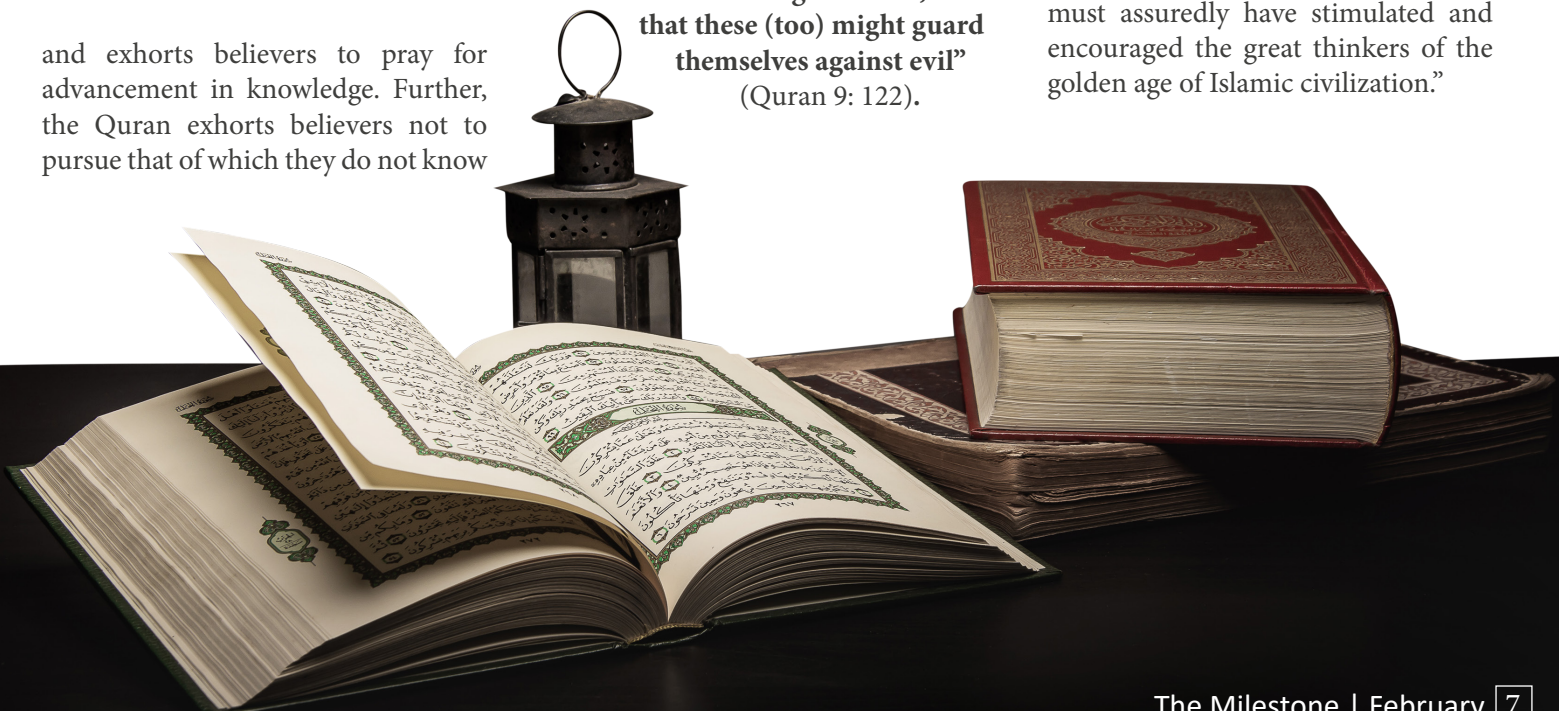
“Searching for knowledge is compulsory for every Muslim male and Muslim female

(Ibn Majah).

The attitude of Prophet Muhammad (ﷺ) towards acquiring knowledge can be inferred from the fact that after the Battle of Badr (624 AD), he employed several captives from the Quraish tribe to teach Muslim boys reading and writing — this service counted as their ransom. As Semaan pointed out:

“... Muhammad (ﷺ) instituted learning as an incumbent duty upon his people and this established a definite educational policy for Islam”.

That the obligation to acquire knowledge was **“a concept that possessed religious urgency and was ready to play a prominent role in a new religious movement”** is testified by Rosenthal. Gulick expressed the belief that the knowledge-affirming ahadith which “have been widely accepted as authentic and...have exerted a wide and salutary influence... must assuredly have stimulated and encouraged the great thinkers of the golden age of Islamic civilization.”



How to Use Your Time to Study Effectively



Huzaifa Ahmad Javed

Most of us surely want to be focused and concentrated throughout the educational calendar but unfortunately, we couldn't follow it for more than a week or two. For any academic success, we all need to manage our study time on a daily, weekly, and semester basis. It is important that how we deal with our time and needs. Here are few points which are helpful for all those who wish to achieve something bigger in academics.

Firstly, we all must prepare an academic calendar like a monthly calendar. Make sure that the calendar you prepare is made keeping an eye on the institution's one. Mark out tentative dates for college tests, assignment submission dates, etc. Besides, that prepare a weekly schedule to examine your weekly activities. Sunday will be the better option for this. Distribute your upcoming weekly events that are occurring in that week. Put down the separate time for special activities like learning special skills etc.

Secondly, you must have a daily planner list that helps you in achieving your target daily. Your weekly and daily planner list gives you the required details to fulfill everything in your annual calendar. Distribute your best hour in the most valuable task and later on accordingly.



Try to study regularly as most of us only remain attentive during exams.

Thirdly, Find a space that suits you the best so to minimize distraction. Less distraction leads to more brain expansion. Take a break of 10 to 15 minutes to change the environment so that the freshness level will be there. Join study circles and try to help others too in their studies, this will help in boosting your delivering power.

Never ignore that you are a social animal so keep yourself busy in social activities too. Make sure your social behavior is the only thing by which others will remember you. As a student life is the best one in which you can learn more and more. So try not to be only a book worm but also make yourself available for other valuable skills.

Most of us think that note making is an old fashioned technique of memorizing and understanding any particular topic. Try not to be among those and always review what you study and try to make proper date wise notes. Notes will show its effect on your competitive results.

Keep exercising and playing regularly since it is also an important task of your daily activities. This will make you fit and maintain your stamina which results in an efficient personality. Don't make your life a boring one, it will create hurdles in your path to success.

Here are few points which are helpful in your studies. Always remember that the new session is a beginning and each of you is starting from level zero. Those who balance their study time table will surely succeed in the upcoming session. You may not fully follow your planner list but the real losers are only those who didn't even try to take any step. Try to add other effective stuff that you think will help you in achieving your target.

Across the Globe

New Zealand troops to leave Afghanistan after 20-year deployment

Six remaining personnel leaving in May ending what Prime Minister Jacinda Ardern describes as the 'longest-running' deployment in nation's history. (17 Feb 2021)

Biden administration pauses weapons sales to Saudi Arabia, UAE

Secretary of state says review of Trump administration arms sales aims to ensure they advance US 'strategic objectives'. (27 Jan 2021)

Pakistan PM: We would give Kashmiris 'right to independence'

Addressing thousands, PM Khan said he is willing to allow Kashmiris the full right to self-determination even if they vote to stay with Pakistan. (5 Feb 2021)

Pakistan urges Biden to stick to Afghan troop withdrawal

Pakistan FM tells Al Jazeera the country has hopes for greater engagement with the new Biden administration. (21 Jan 2021)

Prisoner exchange between Israel and Syria underway: State media

Two Syrians should be released in return for a young Israeli woman in swap mediated by Russia. (17 Feb 2021)

Bangladesh sends third group of Rohingya refugees to island

Nearly 1,800 refugees sent to isolated Bhasan Char island despite calls by human rights groups to halt the process. (29 Jan 2021)

US ending aid to Saudi-led forces in Yemen, but questions persist

Joe Biden's announcement is a pivot in US foreign policy, but experts say what exact support will be cut is unclear. (7 Feb 2021)

French MPs approve controversial 'anti-separatism' bill

National Assembly legislators sign off on draft law which critics say will unfairly target France's Muslim population. (16 Feb 2021)

Kosovo establishes Israel ties, to open embassy in Jerusalem

The global consensus is against recognising Jerusalem as Israel's capital until the Palestinian conflict is resolved. (1 Feb 2021)