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ATTACK ON PROPHET'S HONOUR NEED TO MOVE BEYOND DEFENSIVENESS

EDITORIAL

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The manner in which the issue of Gyan Vapi Mosque, Mathura Eidgah, and Qutb Minar, etc. was going on, made it seem that this process is not going to stop now and soon these matters will be ‘settled’ by the government and the court. But the pros of the present situation in India are that no problem lasts more than a week and another problem arises or is created. And when it gets old, another new problem is raised or the old one is repeated.

The entire Muslim Ummah is aware of the dark age that Indian Muslims are going through, but so far there has been no formal response from the Ummah. Even being persecuted, imprisoned, and their lives, property, honor, and dignity being attacked and their houses being bulldozed and demolished, the Muslim Ummah did not have a specific reaction. Even the Muslims who suffered the most were considered to remain silent. But when these people saw that the honor of the Prophet ﷺ was being attacked, they reacted strongly regardless of their lives and property. Mass demonstrations took place in different parts of the country and expressed their anger against the members of the ruling party in the country who uttered obscene words about the Holy Prophet. The officials open fired upon the Muslims during the protests, in which two Ranchi youths were martyred.

The most welcome aspect of these demonstrations was that the Muslims in India felt that they too are a part of the Muslim Ummah. As the matter was about the honor of the Prophet ﷺ, all the Muslim countries reacted strongly. Saudi Arabia, Iran, Oman, Qatar, Kuwait, and Indonesia had expressed their outrage. Ajit Doval, who holds a key position in the government, has also admitted that “this comment has tarnished the image of India and India has come under a lot of pressure in the international arena.” At a time when the whole world was expressing its grief and anger over the blasphemy, a jurisprudential debate was started by our so-called intellectuals. The death sentence was rejected outright and all the arguments put forward in this regard were rejected as baseless. However, no clear arguments have been put forward for their baselessness. Whenever there is a case of blasphemy, there is a deliberate attempt by this section to lighten the issue. Demonstrators are labelled as rioters and mobsters. On the other hand, we also come across instances where a woman involved in blasphemy is referred as “our daughter” by these ‘scholars’.

Demonstrations were going on and such a situation was created by Allah Almighty that a clear

distinction was made between Muslim demonstrations and non-Muslim demonstrations. As soon as the government implemented the “Agni Path Yojana” for army recruitment, the Agni warriors handed over the entire country to Agni. The police and the force were stoned, but in spite of all this, the measure of endurance was not full and they were pardoned by saying “our children”. If even one percent of it had been in Muslim protests, the estimate of casualties would have been ten times higher. But since these Agni Path schemes are designed for people who will be used in the future, there is no question of taking action against them. This double standard in dealing with protesters has once again forced Indian Muslims to wonder whether we will be able to demand our basic rights in this country.

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Creator's Call

TAFHEEM-UL-QUR'AN

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿١٢﴾

Surely the Prophet has a greater claim over the believers than they have over each other,¹² and his wives are their mothers.¹³ According to the Book of Allah, blood relatives have greater claim over each other than the rest of the believers and the Emigrants (in the cause of Allah), except that you may do some good to your allies (if you so wish). This is inscribed in the Book of Allah.

12. That is, the relationship of the Prophet (ﷺ) with the Muslims and of the Muslims with the Prophet (ﷺ) is of a superior nature, over and above all human relationships. No other relationship is in any way comparable with the relationship that exists between the Prophet (ﷺ) and the believers.

The Prophet (ﷺ) is more compassionate and affectionate and a greater well-wisher of the Muslims than their own parents, even their own selves. Their parents and their wives and children can harm them, can treat them in a selfish manner and mislead them, can make them commit errors and mistakes, can push them into Hell, but the Prophet's (ﷺ) case is different: he will do for them only that which results in and leads to their eternal well-being and enduring happiness. They can commit follies resulting in their own ruin and disaster, but the Prophet (ﷺ) will wish for them only that which is beneficial and useful for them. And when it is so, the Prophet

(ﷺ) also has a right on the Muslims that they should regard him dearer than their own parents, their own children, even their own selves.

They should love him more than anything and anybody else in the world; should prefer his judgment and opinion to their own and should submit to every command that he gives.

The same thing has been said by the Prophet (ﷺ) in a Hadith, which Bukhari and Muslim and others have related with a little difference in wording: "No one of you can be a believer until I become dearer to him than his own father and his own children and all mankind."

13. On the basis of the special relationship mentioned above, another characteristic of the Prophet (ﷺ) is that his wives are forbidden to the Muslims just like their own real mothers although their adopted mothers are in

no sense their real mothers. This thing is peculiar only to the person of the Prophet (ﷺ) and of no other man in the world.

In this connection, one should also know that the wives of the Prophet (ﷺ) are mothers of the believers only in the sense that the Muslims are under obligation to have reverence and respect for them, and no Muslim could marry them. As for other matters they are not like the mothers. For example, apart from their real relatives, all other Muslims were non-mahram for them from whom they had to observe hijab; their daughters were not like real sisters for the Muslims, so that no Muslim could marry them; their brothers and sisters were not like the maternal uncles and aunts for the Muslims; they could not be inherited by a Muslim, unless a close relative, as a mother is inherited by her son.

ATTACK ON PROPHET'S HONOUR NEED TO MOVE BEYOND DEFENSIVENESS



IBN E SHAFI

Prophet Muhammad ﷺ captures the imagination, belief system, and rapturous devotion of about 1.8 billion people in the world, even after 1400 years of his existence.

Prophet Muhammad ﷺ was illustrious as the most Truthful and the most Trustworthy one; and not a single account contrary to this can be found about his persona. His message of monotheism was opposed tooth and nail by his people who had once celebrated him with the titles of honour for forty years. They labeled him as an impostor, possessed and magician, etc.

Criticism of Muhammad ﷺ has existed since the 7th century AD, when Muhammad ﷺ was decried by his Non-Muslim Arab contemporaries for preaching monotheism, and by the Jewish tribes of Arabia. The marriages and wives of prophet ﷺ had only become the part of controversy since the crusade era as the early Christians heralded Christ as a model of celibate virtue, Muhammad ﷺ was portrayed to be driven by sinful lust.

Aisha R.A's age was rarely the subject of controversy in pre-modern discussions. In recent years, however, it has figured prominently in criticisms leveled against Islam not only by Christian polemicists but also by several feminists, human rights, and secularist organizations. The 18th century saw a rise in such events and colonial India saw many blasphemous books from Hindu writers targeting the Prophet ﷺ married life and recently Nupur Sharma is one more name upholding such a vexatious legacy.

A more satisfactory means of grappling with the Prophet's commencement of conjugal life with a girl young by any standard would recognize that the circumstances under which this marriage took place were radically different from those of the 21st century. Though in the modern contexts today a nine-year-old girl would emphatically not be seen as an appropriate marriage partner, nothing was shocking or socially inappropriate about such behavior in 7th

century Arabia. Had it been contentious or at odd with the norms of the then society, particularly the Jewish society would have made it an issue of propaganda against the Prophet ﷺ which never happened. As scholars of history will affirm, one cannot use the standards of the present to judge the past, hence such criticism stands null and void as an absolute prejudiced slander.

Moreover, Prophet ﷺ and Aisha R.A had a loving and egalitarian relationship, which set the standard for reciprocity, tenderness, and respect enjoined by the Qur'an. Insights into their relationship, such as the fact they liked to drink out of the same cup or race one another, are indicative of a deep connection that belies any misrepresentation of their relationship.

Modern societies have legislated the minimum age required for marriage. Ironically it is legal to indulge in sexual activity without getting married at the age of say 12, but you will be committing a crime even if you get married at the age of 15. **This is the glorious irrationality of the so-called 'modern society.'** Islam prohibited sex outside marriage and has not set a minimum age of marriage, instead, the condition is that the pair should have attained puberty and should have consent for the marriage. Islam encourages early marriage to secure society from indecency and moral corruption. A girl of any age can marry provided that she has reached puberty which may generally vary from age 7 to 15. And this was the norm in the pre-Islamic age which is naturally aligned with human biology.

If we scrutinize, there are a plethora of examples from European and Indian societies of child marriages and girls getting married at age of 6.

Manusmriti, states that a man 30 years old shall marry a charming maiden 12 old; or one 24 years old, a damsel 8 years old.

Verse 9.94.

Valmiki Ramayan mentions a dialogue of Sita through which it is concluded that Sita got married to Ram at the age of 6,

which is very famously elaborated by Shri Ramswaroop Acharya in his Ram Katha.

These facts signify that child marriage are ingrained religiously and socially in Indian society since ancient times until the influence and force of the British Raj and Hindu reformers modified it.

Modern Indian society very well carried this heritage, as the architect of the Indian Constitution Dr. Ambedker married 8 years old Ramabai, great Indian mathematician Srinivasan Ramajuna married 10 years Janakiammal, Mahatma Gandhi married 13 years old Kasturba, Rabindranath Tagore married 9 years old Mrinalini Devi, Father of Indian unrest and ideologue of Hindutva, Lokmanya Tilak married 10 years old Tapibai. According to IndiaSpend analysis of census data, 84% of 12 million married children under 10 were Hindus. 40% of the world's 60 million child marriages take place in India according to the National Family Health Survey. India has the 14th highest rate of child marriage in the world, according to the International Centre for Research on Women. This signifies that the act which is considered as a bane by these defamers is widespread throughout their past and present and they are incapable of overcoming it. Such second-rate critics should start the smear campaign from their homes. Scriptures, practices, and shining examples from the life of modern Indian leaders are a mirror for you can try evading the truth but cannot overcome it. The more one slanders and maligns Prophet ﷺ the more prominent his message becomes and that has been the rule of nature for 1400 years.

Quran says,

"They want to extinguish the light of Allāh with their mouths, but Allah will perfect His light, although the disbelievers dislike it." 61.8

Such mediocre attacks on Islamic doctrine, personalities, history, and Ummah as a whole requires an aggressive intellectual counter. Knowing about Islam and Prophet Muhammad ﷺ without prejudice can only open the doors of reconciliation and guidance.



The Great

MUSLIM SCIENTISTS

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارکِ قرآن ہو کر
Wo zamane main muazzaz the musalman hokar
Aur ham khaar hue tarik e quran hokar



ABDUL KAREEM
(MECHANICAL ENGG. , SIET BIJAPUR)

Muslims have always been in the leading position for centuries, unlike today's situation. They not only remained on the battlefield to enforce the Justice System (Nizaam-e-Adl) and supported the marginalized and weak section of societies but were very keen on the exploration of nature as it is encouraged by the teaching of the Holy Quran.

The Quran not being a science textbook but provide numerous scientific insights in more than 750 verses on the natural phenomenon to encourage humanity to observe and analyze these natural phenomena to appreciate Allah's mercy and benevolence in creating the universe.

In The Holy Quran Allah says "Only those who know Allah will fear him". So to fear Allah and to have a sense of gratitude one needs to know and have the knowledge and understanding of His greatness. One who can recognize and understand the importance of Diamond will only strive for it.

Taking inspiration from the teachings of the Holy Quran which urges humanity to analyze nature, a large number of Muslims took interest in the field of Science, Technology, Astronomy, Mathematics, Geography, etc along with much knowledge and understanding of the Islam. At once they not only excelled in these fields but also in religious fields.

During the Islamic Golden age, various centers or the hotspots of the scientific exploration were there few of them are The Darul Hikmah or the House of Wisdom at Baghdad, Ummayyads at Cordova (Qurtaba, present-day Spain), Bayids in Persia, Constantinople (Qustuntunia, present-day Istanbul in Turkey), etc. played their

prominent role in scientific discoveries, inventions, and exploration. Few of the scientists with their brief explanations are as follows:

Al-Khwarizmi (780-850)

Mohammad ibn Musa Al Khwarizmi was a *mathematician, astronomer, historian, geographer, and musician.*

He composed the oldest works on Algebra and astronomical tables of Siddhanta (Zijj), Systemized the Hindu-Arabic Number system.

His major Books include **Kitab Surat al-ard (The Image of the Earth)**, **Al Kitabul Mukhtasar fi hisab al-jar wal muqabla, Risala fi isthikhraj tarikh al-yahud (Extraction of the Jewish Era)**, **Kitab ul-Tarikh (The Book of History)**, **Kitabar-Rukhamat, etc.**

He is honored by naming one of the craters of the Moon as Alkhwarizmi Crater, one asteroid as Alkhwarizmi asteroid, etc.

Jabir ibn Hayyan (721-815)

Abu Musa Jabir ibn Hayyan Latinized as Geber is referred to as the **father of Modern Chemistry**. He prepared a large number of important chemicals named **Nitric acid, Hydrochloric Acid, Sulphuric acid, White Lead, etc.** He introduced various chemical techniques and processes like **Calcination, Reduction, Sublimation, Distillation, Melting, Crystallisation, etc.** He gave the sulfur mercury theory of metals, Science of the balance (Ilm ul-mizaan), the science of artificial generation, etc.

Ibn al Haitham (975-1039)

Hasan ibn al-Haitham, Latinized as Al-Hazen was an *Arab mathematician, astronomer, and physicist.* He is referred to as the **Father of Modern Optics**. He wrote *Kitab ul-manazir (Book of Optics)*, *Risala fid-daw (Treatise on Light)*, *Maqala fid-daw*

al Qamar (Book on the light of the Moon), etc.

He did experiments with the mirror and the refractive interferences between air, water, and Glass Cubes, Hemisphere and quarter hemisphere which provided the foundation for his theories on catoptrics.

Ibn -e-Sina (980-1037)

Ali ibn Sina al Bukhari Latinized as Avicenna also known as **Sharaf al Mulk, Hujjatul Haq, Al-Shaikh ul rais, and Bu Ali Sina.** He is revered as a **Muslim Physician, Philosopher, Encyclopaedist, Mathematician, and astronomer.** He is regarded as the **Father of the Early Modern Medicines.**

His major work in the field of medicine is in his book *Al Qanoon fit-tib*, an immense encyclopedia of medicine extending over a million words and describing more than 700 drugs, this book had played a major role in the field of Unani Medicine.

He wrote the *Kitabul Shifa (The Book of Healing)*, a major book containing a wide range of topics from Psychology, Physics, Mechanics, etc.

Ibn Sina is among those who proposed that the light is having the speed. He supported the view that the Stars are self-luminous i.e. they are not receiving the light from the sun. He stated Venus as the spot on the Sun, which is not so. **He is the first one to derive or extract the attar of flowers by distillation and used steam distillation to produce essential oils such as rose essence which is used as an Aroma therapeutics treatment for Heat conditions.**

He made an argument for the existence of God which is known as the "Proof of the Truthful" (Burhan al-siddiqin). He argued that there must be a "necessary existent" (wajib al-wujud), an entity that can not exist and through a series of arguments, he identified it with the Islamic conception of God.

Seerat e Ibrahim

The Qur'anic instance of Dawah (Monotheism)

Dr. Qudsiya Naseer



Although Tawheed is the most prominent part of every Prophet's call as per the Quran, that of Ibrahim (A.S) is a unique and typical one. He is the one whom the Quran calls "Hanif". No other prophet shares the same epithet. Not only this, Quran mentions this epithet with the name of Ibrahim (A.S) so many times that both seem synonyms to each other.

In Arabic "Hanif" means inclining toward truth (Tawheed). Quran further explains this word as "He (Ibrahim) was firm on Tawheed and was completely Disassociated from shirk." Being firm on Tawheed and intolerant towards shirk aren't two different things, rather these are two sides of the same coin.

Usually, explaining the oneness of Allah is considered enough for a call towards Tawheed. While two things should be kept in mind in doing so. **First, Tawheed cannot be understood completely without understanding its opposite entity i.e. Shirk.** One can easily recognize the Merits of Tawheed after knowing the demerits of Shirk. Denial of all deities beside Allah is the first part of kalma e Tawheed, followed by a confession of Allah's Sovereignty.

From his childhood, Ibrahim (A.S) had no affection for shirk. Young age is usually accomplished by lusts, desires & carelessness, but Ibrahim (A.S) seems a sincere and mature youth. He spends this age searching for testimonies of monotheism and ways to demonstrate the abomination of shirk. He explained monotheism in front of the Namrood logically, which left the

king overwhelmed [by astonishment].

Ibrahim (A.S) was not only sincere in calling towards Tawheed but he alone was a complete Ummah in the mission! This quality of being an Ummah is the virtue of Ibrahim (A.S) too. To understand this epithet, the historical background should be looked at.

Ibrahim (A.S) traveled from Iraq to Egypt and from Syria & Palestine to the desert of Arab calling towards worship of Allah Alone. And then hired vicegerents (Khalifa) for the completion of his mission in different parts of the land. His nephew Lut (A.S) in Jordan & his son Ishaq (A.S) in Syria & Palestine, & Elder son Ismail (A.S) inside Arab. Then he built a center - Baitullah on the command of Allah in Makkah proclaimed people for its pilgrimage from distant places. These are his contributions that show how he alone was an Ummah.

There is one more criterion Of Dawah for monotheism in Ibrahim's (A.S) life. **This is clear that Dawah by action is more significant than Dawah by words.** Every act of Ibrahim's (A.S) life was according to the will of Allah. For example, every man in the world thinks to build his own house but Ibrahim had a sigh of relief after building Allah's house. He was kicked out of home by his father at a very young age. He was homeless. Yet he was satisfied with a Bedouin life. Every man makes a lot of sacrifices for his family but Ibrahim leaves his family in a desert and uncultivated valley. Not only this, he puts a knife on his own

son's throat an act to practically sacrifice everything instead of being 'ready to sacrifice everything!'

He agreed to be thrown on fire but didn't quit his duty i.e. calling toward Tawheed.

Trials & Tribulations, one after the other fell upon him, but what an ambitious & courageous personality he was! Every trail leads to an increase in his efforts. He was Loyal to his work until the last breath of his life. Even his last will for his children was to follow the path of truth.

In the current situation, each aspect of Seerat e Ibrahim is calling us for the call towards Tawheed.

Today, when the whole world is embedded in the darkness of shirk & namroodi powers and is struggling to destroy baraheemis, there is a need for youth possessing the character of Ibrahim (A.S)

Who will enlighten the world with the light of Tawheed? Who will explain the abomination of ancient and contemporary shirk before the world? Who will re-establish the centrality of Baitullah? & whose lives are a reflection of....

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah" (Qur'an 6:79)

The same is the sunnah of Allah for the present time ...,

"Indeed, I will make you a leader for the people." (Qur'an 2:124)

SEALED NECTAR

Series



Writer: Safiur Rahman Mubarakpuri

Shortly after the conversion of these two powerful heroes, Hamzah bin ‘Abdul- Muttalib and ‘Umar bin Al-Khattab[R], the clouds of tyranny and oppression started to clear away and the polytheists realized that it was no use meting out torture to the Muslims. They consequently began to direct their campaign to a different course.

The authentic records of the biography of the Prophet [ﷺ] show that it had occurred to the Makkan leaders to credit Muhammad [ﷺ] with ambition. They, therefore, time and again plied him with temptation. One day some of the important men of Makkah gathered in the enclosure of Al-Ka‘bah, and ‘Utbah bin Rabi‘a, a chief among them, offered to approach the Prophet [ﷺ] and contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition that he keep silent and no longer proclaim his new faith. The people of Quraish endorsed his proposal and requested him to undertake that task.

‘Utbah came closer to Muhammad [ﷺ] and addressed him in the following words: “We have seen no other man of Arabia, who has brought so great a calamity to a nation, as you have done. You have outraged our gods and religion and taxed our forefathers and wise men with impiety and error and created strife amongst us. You have left no stone unturned to estrange the relations with us. If you are doing all this with a view to getting wealth, we will join together to give you greater riches than any Quraishite has possessed. If ambition moves you, we will make you our chief. If you desire kingship we will readily offer you that. If you are under the power of an evil spirit which seems

to haunt and dominate you so that you cannot shake off its yoke, then we shall call in skilful physicians to cure you.”

“Have you said all?” asked Muhammad [ﷺ]; and then hearing that all had been said, he spoke forth, and said:

“In the Name of Allah , the Most Beneficent, the Most Merciful. HAAMIM. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the verses are explained in detail; — a Qur’an in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds.) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not.

And they say:

Our hearts are under coverings (screened) from that to which you invite us ...” [Al- Qur’an 41: 1-5]

The Messenger of Allah [ﷺ] went on reciting the Chapter while ‘Utbah sitting and listening attentively with his hand behind his back to support him. When the Messenger reached the verse that required prostration, he immediately prostrated himself. After that, he turned to ‘Utbah saying: “Well Abu Al-Waleed! You have heard my reply, you are now free to do whatever you please.” ‘Utbah then retired to his company to apprise them of the Prophet’s attitude. When his compatriots saw him, they

swore that he had returned to them with a countenance unlike the one he had before meeting the Prophet [ﷺ]. He immediately communicated to them the details of the talk he gave and the reply he received, and appended saying: “I have never heard words similar to those ones he recited. They definitely relate neither to poetry nor to witchcraft nor do they derive from soothsaying. O people of Quraish! I request you to heed my advice and grant the man full freedom to pursue his goals, in which case you could safely detach yourselves from him. I swear that his words bear a supreme message. Should the other Arabs rid you of him, they will then spare you the trouble, on the other hand if he accedes to power over the Arabs, then you will bask in his kingship and share his might.”

These words, of course fell on deaf ears, and did not appeal to the infidels, who jeered at ‘Utbah and claimed that the Prophet [ﷺ] had bewitched him. In another version of the same event, it is related that ‘Utbah went on attentively listening to the Prophet [ﷺ] until the latter began to recite Allah’s Words: “But if they turn away, they say (O Muhammad [ﷺ]): “I have warned you of a Sa‘iqa (a destructive awful cry, torment, hit, a thunder-bolt) like the Sa‘iqa which overtook ‘Ad and Thamud (People).” [Al-Qur’an 41:13] Here ‘Utbah stood up panicked and stunned putting his hand on the Prophet’s mouth beseeching him: “I beg you in the Name of Allah and maintain ties to stop lest the calamity should befall the people of Quraish.” He then hurriedly returned to his compatriots and informed them of what he had heard.



FARRUKH ADNAN | (AMRAVATI MH)

Azaan Proclaiming GREATNESS OF ALLAH

Today we are aware of the current situation in the country, how Islam is being targeted under the guise of politics and in the name of religious enmity. Now it has come to the point that the symbols of Allah in Islam are being opposed. This opposition started from Babri Masjid and reached Azaan today and under the guise of this opposition, the call to prayer is being targeted.

If you look at the system of Allah in this world, you know that the call to prayer is the only practice that continues in every region of the world wherever there is a Muslim population. And it is not known how many times the greatness of Allah is mentioned through it. At the same time, people are called towards prosperity, success, and truth. Research tells us that in the world, the process of Azaan continues all the day throughout the world in different regions. Basically, if you consider the words of the call to prayer, it becomes clear that it is based entirely on the greatness of Allah and at the same time it is a testimony to the message of the Messenger of Allah ﷺ and a call to prosperity. That is why some irrational people in this country have turned against it. They do not like the fact that the voice which opposes their false gods and the voice that there is no one worthy of worship except Allah; how can they like to hear this voice with their ears. Azaan denies all false deities and invites people to worship the one and only God.

If we study Islamic history, we know that in the beginning, even the Holy Prophet ﷺ was ordered to proclaim the greatness of Allah. Concerning what Allah says in the Qur'an:

O you who covers himself [with a garment]. Arise and warn. And proclaim the greatness of your Lord. (74:01-74:03)

Before understanding the issue of Azaan, we need to understand the history of Azaan and its purpose. When the Prophet (ﷺ) was commanded by the revelation that prayer is now obligatory, the Prophet (ﷺ) sought the advice of the Sahabah RA on how to call so many people for prayer on time. At that time some others suggested that people should be attracted by setting a fire, and some suggested beating the pots and preaching through them, but these suggestions were related to false ideas, so the Holy Prophet (ﷺ) did not like them.

Then on the suggestion of Hazrat Umar RA, Allah's Messenger (ﷺ) commanded Bilal RA to draw the attention of the people and call to prayer with these words. Thus, for the first time in the time of the Messenger of Allah, people were called to prayer through Azaan.

Whenever people are called for prayer through Azaan, it is the sole purpose of the Azaan which we need to understand. The Azaan basically describes the greatness of Allah and then the testimony of the Messenger of Allah, people are invited to pray which is a great way to give them success from Allah, in the end, the greatness of Allah is mentioned and it is said that there is no deity of all humanity except Allah, He is the One and Only.

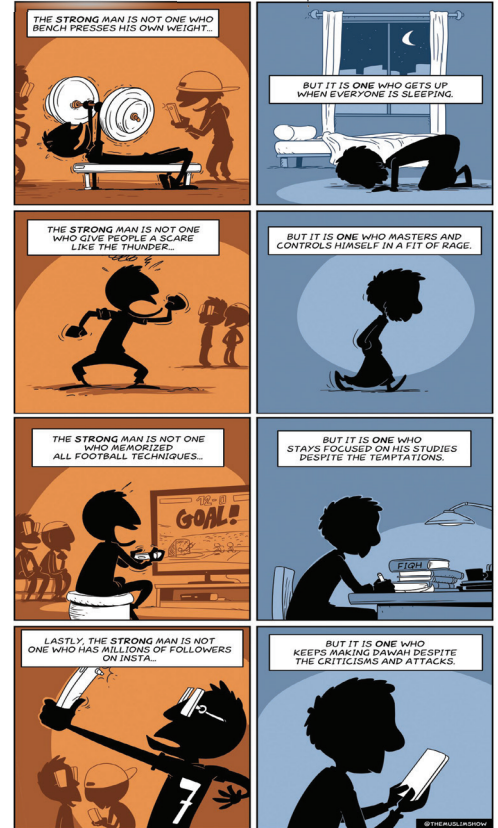
Let us, the Muslim Ummah, fight this opposition with one voice and with one language and come forward to thwart all the efforts of the false nation which

restricts us to proclaim greatness of Allah SWT.

Just a few days ago, the Allahabad High Court ruled that "only the call to prayer is a part of Islam, not the mic, so the call to prayer should be given without the mic". In this country, it is permissible to use the mic for pilgrims and bhajan performers, but due to religious enmity, the court has issued an order for Muslims to recite their Azaans without the mic. In the last few years, it has been the case that whenever Muslims have brought their case before Indian law, not only have they failed there, but they have suffered the consequences.

It would be better for Muslims to try to resolve any issues through their conscious leadership.

We ask Allah to bless this ummah with conscious and courageous leadership and to give this ummah full strength and power to hold its own by holding the rope of Allah. Aameen ya Rabbul Alameen.



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