

Rejection of the concept of revealed knowledge



For Private Circulation

M O D E R N
EDUCATION SYSTEM

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**& CHALLENGES TO
MUSLIM YOUTH**

EDITORIAL

Maaz Ahmed Javed, M.Tech, AMU

A piece of news received on the 15th of August brought a new low for the government, judiciary, and bureaucracy in the country. The news was that the culprits of the gang rape of Bilqis Bano in the Gujarat riots of 2002 were released from Godhra jail. This release was granted by the Gujarat government under a Supreme Court remission policy. What was pathetic about the whole affair was that the release of these prisoners was celebrated, garlanded with flowers, fed with sweets, and publicized on social media. Speaking to the media, a BJP MLA also gave these rapists the title of “Sanskari” (civilized and cultured). Such reports were also received that after the incident, there was such an atmosphere of terror in Bilqis Bano’s native village that many Muslims left the village.

This news has raised many questions. Is rape or gang rape no longer a cognizable crime? Should rapists get respect in society? Or is this only the case for those who commit rape against Muslims? Can rapists also be “Sanskari” or civilized? Who are these Sanskars? What are the root threads of their teaching? Shouldn’t these threads be closed? Isn’t such sanskar cancer for society? Considering these things shows how poisonous ideas are spreading in the country. It is also worth noting that no feminist organization has raised any considerable voice on this whole issue. So will these rights also be given to humans based on religion?


It was not long ago that there was a case of gang rape known as “Nirbhaya” in Delhi. After this case, there were huge protests in the whole of Delhi, and the rapists demanded to be hanged. After seven years, in March 2020, these rapists were hanged. In this case, the victims, Jyoti Singh and Awindra Pratap Pandey, were upper-caste people. For the first

time in the history of independent India, four people were hanged in a single case. However, hundreds of cases were registered later and earlier in Delhi. Also, due to a large number of these cases, Delhi came to be known as the rape capital of India. So why so much discrimination in just one case? Does the caste of the victim have any role behind it? This question also arises because there are so many cases of rape of Dalits in this country that the media does not consider it necessary to report it. So what? It is known from Bilqis Banu’s matter that the defamation of Muslims like Dalits is not an ugly act.

The recent case is also special because in it rapists were honored and called Sanskari & Civilized. Are these words just arbitrarily given, or is there an ideology behind them? Research reveals that Manusmriti, the law book for ‘Brahmanavaad’, holds similar views. According to this, humanity is divided into countless castes and sub-castes by birth, in which each upper caste stands with its foot on the head of the lower one and consider them inferior to themselves. According to this book, just as the rights of all human beings are not equal, the punishments of all sinners are also different. According to these principles of Manu, punishment is determined by the caste of the oppressed and the oppressor. If the wrongdoer is of high caste, there are very light and easy punishments for him. On the other hand, this law is very strict for the lower castes.

Brahman supremacists are still trying to legitimize this book. The promotion of the above ideas also points to this effort. The disturbing thing is that these ideas are not limited to a certain circle but have a large majority. This action by the administration of a province shows how far-reaching it is. There is a need to challenge these ideas for the greater good of humanity, and we need to tell them that Islam is the only solution to these problems.

Islam is a religion that gives equal rights to all human beings. According to Islam,



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the rights of women and men are equal. Allah Ta’ala states in the Qur’an, “O people, we have created you from a male and a female” (Al-Hujrat). Except for Islam, all other religions, ideologies, and philosophies are different trappings of human domination over human beings.

The current situation of the country best reflects this. The country that claims to be a welfare state in its knowledge is now suffering from all kinds of oppression. Today our country is being made the best image of ‘one or two wounds not, the whole body is sieved’. The only reason for this is that a few individuals and institutions have considered all the country’s capital to be their property. As a result, the condition of the majority of the country’s rich natural resources is getting worse day by day.

Although we find examples of the cruelty of humans on humans in every era, Islam solved this problem with a revolutionary message. The Prophet ﷺ, said, “Neither an Arab has any superiority over a non-Arab nor a non-Arab over an Arab. No black has any superiority over white and no white over black. You are all children of Adam (AS), and Adam (AS) was made of clay.”

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Creator's Call

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Surah Baqarah Verse 216



“Fighting is ordained for you, even though it is hateful to you. But it may well be that you hate a thing while it is good for you, and it may well be that you love a thing while it is bad for you. God knows, whereas you do not know.”

What Things We May Love

To take up arms in support of a cause blessed by God is a demanding duty, but is nevertheless necessary because it serves the good of Muslim individuals and communities as well as that of mankind as a whole. It also underpins what is good and right. As with all the obligations it prescribes, Islam takes into account the limits of human nature. In the case of war, it does not only acknowledge the efforts and the sacrifices it demands, but also man's instinctive reluctance to prosecute it.

Islam does not deny, contradict or suppress human nature, but always seeks an appropriate approach to deal with the issues it proposes. It clearly allows for the fact that certain obligations in this life are demanding, unappealing or even detestable, but at the same time it indicates that there is a greater cause to be served by fulfilling them, which might not be readily obvious to the human mind, finite as it is. It opens up new avenues of hope and achievement. For, no one can tell for certain whether there is not some unforeseen good beyond an impending evil. Only God, the omniscient, knows the future outcome of present actions, and man cannot even pretend to have that privilege. This comforting thought revives man's hopes and optimism, drawing him closer to God with more self-confidence and

reassurance. By this effective educational approach, Islam nurtures in man a deeper sense of loyalty and readiness to sacrifice and to scale greater heights of excellence and achievement. It allows him to face his responsibilities with courage and enthusiasm, safe in the knowledge that God's blessings and support are not far behind. This motivates him to persevere in the face of adversity, because a pleasant and favourable outcome might be waiting for him. It also restrains man's cravings so that he is not carried away by his pleasures and desires, which could end in pain and sorrow. It is a remarkably simple, but profound, approach that is in harmony with human nature and honest in addressing it.

It is undeniable that man, weak and short-sighted as he is, would reject something which is in fact good for him, or covet something which is in fact evil and harmful. The fact is that God alone has knowledge of everything; people are often ignorant or hampered by prejudice and their own shortcomings. This opens up a whole new world, hitherto unknown, and brings to light new factors of cause and effect, into which man's fears, hopes and behaviour blend smoothly, under God's benevolent and omniscient presence. By accepting the fact that whatever God ordains is always for the best, man enters a world of total serenity, security and faith.

It is the world of peace which God has recommended to the believers even as He calls upon them to take up arms and fight, because real peace is that of the soul and the conscience that on experiences in the heat of battle. The implications of this Qur'anic principle are not limited to fighting, which is only one example of a necessary evil that may ultimately result in something good, but extend to all aspects of a believer's life.

The Muslims who left Madinah, on the eve of the Battle of Badr in 624 CE, to intercept the Quraysh trade caravan travelling from Syria to Makkah, were hoping that they would take it over without having to fight. However, God willed it that the caravan would escape and the Muslims find themselves facing the Quraysh army which was intent on subduing them. The outcome was a resounding victory for Islam and the Muslims which was infinitely better than the trade caravan and its valuable commodities. What the Muslims aimed for was much inferior to what God had in store for them. God knows and people do not.

We could all recall instances, from personal experience, in which we dreaded certain situations that had turned out to be of great benefit, as well as others which looked appealing and lucrative but ended in disaster. Often, people bitterly regret missing out on certain things, but as time goes by they realize that God had spared them certain adverse consequences; while others undergo intense suffering that could drive them to the edge of despair, but would eventually bring opportunities of incredible happiness and prosperity. Man simply cannot pretend to know where his good lies, but God knows for certain, a fact that man must accept and act upon by submitting himself to God alone. This is what the Qur'an teaches, and this is the approach it adopts to convince people to submit to the will and judgement of God Almighty.

Fi Zilal Quran

MODERN EDUCATION SYSTEM Challenges To muslim youth

HASAN UL BANNA KHAN

As a Muslim students, we need to understand the history and the intended outcome of the current education system and the challenges that it brings along with it, as it goes a long way in shaping our thoughts, ideals, actions, and manners in our formative years.

The building blocks of the current education system in India were designed by Thomas Babington Macaulay, a British intellectual in the 19th century. It has been prevalent in the country for close to two centuries with minimal changes. It emphasized promoting European literature, commerce, and science among the Indians, with a set intention to create mental and physical slaves for the British regime who would on one hand not question the imperialist policies of the crown and on the other, provide for the ever-growing market that had boomed in the Industrial Revolution era in the 18th century. Needless to say, it had glaring loopholes. It also paved way for a host of challenges, especially for the Muslim youth who were willing to achieve high-level education along with an eye on the eternal glory of the hereafter.

Challenges

Some of the important ones are

IDEOLOGICAL VACUUM

First and foremost, current education does not provide definitive answers to some of the basic questions that arise in the human mind. E.g.

1. Who created the universe? What is the purpose of its creation?
2. Who created man? What is the purpose of his creation?

The inability of the current education to satisfactorily answer many of these basic yet extremely important questions, due to its rejection of the concept of 'revealed knowledge' and depend solely on 'acquired knowledge', creates an ideological vacuum in the minds of confused souls who cannot determine

the true purpose of their life.

IDENTITY CRISIS

The current mainstream curriculum has not done justice to the historical contributions of Muslims in the fields of science, arts, literature, medicine, etc. We don't find the works of Ibn al Haytham, Jabir bin Hayyan, Ibn e Sina, etc. as prominently as some of their other counterparts. Not just that, but the current History syllabi seem to have either completely forgotten or chosen to ignore the Islamic Golden Age that spanned over centuries. Hence, Muslim students cannot find examples of their forefathers excelling in their respective fields while being highly practicing Muslims. As a result, they can't imagine themselves as devout Muslims and acquiring high-level education at the same time and often join the rat race of achieving higher worldly gains at the expense of their religion. This has given rise to a huge identity crisis. This identity crisis is feared to worsen in the upcoming years post the implementation of NEP in which the currently imposed secular-liberal education system is being planned to be replaced by a 'Saffronised' system. Imposing mandatory practices like Yoga, Saraswati Vandana, singing of Vande Mataram, etc. will endanger the fundamental faith of the Muslim students. Introductions of Vedic mathematics and science; and Hindu history would mean migrating from the mental slavery of the west to Hinduism if not guarded.

CO-EDUCATION

One of the objectives of Macaulay was to also impose western culture on the Indian society through the education system. The virus that germinated centuries ago has slowly but surely engulfed society. One of the biggest manifestations of this virus is the co-education system that was implemented in educational places.

It has removed all the roadblocks that can arise in letting the fragile psyche of an individual run riot at a tender age. It creates hormonal disorders in students and results in wasting their golden years, which could have been utilized in constructive abilities. It spoils their character, destroys their future, and paves way for a regretful life. It is one of the biggest challenges for Muslim youth to guard against the immodest culture that is bred by co-education on the campuses to ensure a successful life and the hereafter.

SOLUTIONS

1. To fill the ideological vacuum which is created by the current education system, we need to establish a connection with the Qur'an and Sunnah of the Prophet Muhammad ﷺ as they are the only true source of knowledge that can answer all the questions that can possibly arise in the human mind.
2. We should read about Islamic history and literature to shed the identity crisis.
3. We should prioritize taking admission in Muslim single-gender courses and campuses over non-Muslim co-ed campuses. This would mean that we might have to compromise on our worldly goals for a better reward in the hereafter.
4. We should strive to change the campus culture in the light of the Qur'an and Sunnah.
5. We should try to become a part of Islamic organizations as it's easier to collectively face these challenges with like-minded allies.
6. We should imagine a future of creating a parallel education system that can focus on the success of both worlds.

What's in a *belief*

MOHD AZAM (M.TECH, AMU)



What's so special in a belief? Well, Islam has stressed a lot on the person following it, to have a belief. It even stresses the precedence of Belief before good acts for their acceptance. Yet, there remains a question of "Why so?". Let us try to find this out in this article and later draw our implications from this knowledge in the field of Dawah.

First of all, it is quite interesting that people do not generally put too much importance on beliefs in general. Someone believes something and the other believes something else, that's it. Or is it not? Well, it isn't like that. If you do something that challenges the beliefs of another person, then you will see that they will almost immediately start opposing you. This is perhaps because beliefs are the basis of our actions in life. When a belief is challenged (by external factors or a person's actions), the whole set of actions that he has done based on the belief is challenged. Let us try to understand this by some examples.

Let us suppose that you work in a bank that collects interest on money. If you believe that interest is an acceptable thing then your job will be quite easy. Now, suppose you are suddenly told that this is some of the worst haram evils according to Islam. You will immediately be taken aback, try to justify your position and oppose that person because accepting his belief means that your whole efforts were wrong, your job was wrong, you have to leave the job, and a very hard thing to accept i.e. YOU were wrong. Thus, people generally stick to their beliefs and work accordingly to them.

COGNITIVE DISSONANCE

Cognitive dissonance is typically experienced as psychological stress when persons participate in an action that goes against one or more of the person's actions, feelings, ideas, beliefs, values, and things in the environment. According to this theory, when two actions or ideas are not psychologically consistent with each other, people do all in their power to change them until they become consistent. Let us take the previous example and try to use the theory of cognitive dissonance to it. Let us suppose that you, as a banker eventually accept that taking interest in money is extremely wrong. Now this means that you will start to feel cognitive dissonance because you are still at the job and eating the income you get from it. This stress will keep on increasing until you leave your job.

The overall understanding is that people can't keep doing a thing that they consider wrong for a long time. When people act according to a belief, they start making it true whether or not that belief may be correct or not. For example, a talented person who has a belief that he is a failure, he will eventually stop trying to succeed and thus make the belief come true for him i.e. he will become a failure. The disbelievers dislike faith for if they accept it with their heart; they will also have to mold their actions according to it.

Who set up another god along with Allah. So cast him (O angels) in the painful punishment.

Quran 50:26

IMPLICATIONS IN DAWAH

When Allah's messengers came to the people, they generally focused on the faith because if the people accepted faith, then the tower of evil actions that were based on their false beliefs will start to crumble.

So remind them! Surely you are only a constant Reminder. You are not in any way a dominator over them.

Quran 88:21-22

Here Prophet ﷺ is being instructed to constantly call them to Islam and it is being said that this is his only responsibility. If you use the theory of cognitive dissonance then this becomes easier to understand. If the people are made to believe in Allah (SWT) and the punishment of the hereafter, then they will eventually have to do good deeds to get rid of the cognitive dissonance except in case they are lying about their faith. Also, some cases arose in which a certain evil deed(s) is so damaging to the people that the Messenger has to cope primarily with the evil deed(s). For example, in the case of Lut (AS), where he addressed his people to stop homosexuality.

This whole discussion takes us to the point that if we want to change, then we must target the base beliefs rather than nagging the people about all the evil things that they do as the list is too big and people will eventually get bored and annoyed of this nagging and this is why when the command of prohibition of wine came to the sahabah, then they all threw it out of their homes, for now, the drinking didn't align with their belief.

Throughout history, great Muslim intellectuals, rulers, generals, and artists have come and managed to rejuvenate faith in the Muslim world and help Muslims deal with the problems of that age.

One of such greatest men in history was the 11th-century scholar Abu Hamid Muhammad Al-Ghazzali. Today, he is known as “Hujjat-al-Islam”, the Proof of Islam, because of his efforts in intellectually fighting against some of the most dangerous ideas and philosophies that plagued the Muslim world during his time.

EARLY LIFE

Abu Hamid Muhammad Al-Ghazzali was born in 1058 (450 A.H) in the city of Tus (the second city of Khorasan), in modern Iran. He hailed from a Persian family but was fluent in Arabic, which he wrote in, like many other Muslim scholars of his era. He was educated in the basics of Islam and Islamic law from an early age.

After completing his education, he joined the court of the Seljuk vizier Nizam al-Mulk in Isfahan in 1085. Nizam al-Mulk was known for his efforts to establish advanced educational centers around the Muslim world. He thus appointed Al-Ghazzali as a teacher in the Nizamiyya School in Baghdad in 1091.

In 1095, however, Al-Ghazzali experienced a spiritual crisis during which he began to doubt his intentions in teaching. He stated in his autobiography that his intention “was not directly purely to God, but rather was instigated and motivated by the quest for fame and widespread prestige.” Recognizing his spiritual dilemma, he abandoned his post at the Nizamiyya and traveled to Damascus, Jerusalem, and the Hejaz. He did eventually went back to Baghdad in 1106 and began teaching again. His travels and search for a way to purify his intentions had a huge influence on his public role. He eventually moved back to his hometown of Tus, where he died in 1111.

REFUTATION OF PHILOSOPHY

In his autobiography, Deliverance from Error, Al-Ghazzali describes the various approach for finding the truth that people follow. One of the popular ideologies at the time was philosophy, based on the ancient Greek philosophical models of

HUJJATUL ISLAM

Imam Ghazali

ZAIN AHMAD

Aristotle. Prominent Muslim proponents of Aristotelian philosophy included Ibn Sina and al-Farabi.

The dangers of Aristotelian philosophy and logic, according to Al-Ghazzali, were the conclusions the philosophers came to. Some philosophers would come to believe things such as the eternity of the world and the non-existence of God, or that God is not all-knowing.

As Al-Ghazzali saw it, no Muslim scholar had so far managed to effectively refute these philosophers. Since the philosophers were experts at logic and argument, they appeared to make very clear arguments for their positions, although those positions directly contradicted Islamic beliefs.

Al-Ghazzali took on the challenge of showing the problems in the philosophers’ arguments on their terms in “The Incoherence of the Philosophers”, which was published in 1095. Using the philosophers’ logic against them, he managed to clearly show the holes in the philosophical arguments that led to disbelief.

Another major problem that Al-Ghazzali had to deal with was the rising tide of Muslims who accepted the Ismaili Shi’a belief that an infallible Hidden Imam is a valid source of Islamic law and creed. For the Ismailis, the prophethood of Muhammad ﷺ was not the final word in religious matters, and a special holy figure, known as an Imam, can be turned to for guidance.

After analyzing the approaches to Islam through philosophy, Shi’a, and other means, Al-Ghazzali concludes that the only effective way to understand the world is through the authentic practice of Islam as was taught by the Prophet ﷺ and early generations.



AL-GHAZALI AND SCIENCE

A common accusation that has been leveled at Imam Al-Ghazzali by Orientalist scholars is that his refutation of philosophy led to a general decline in Islamic scientific advancement. They base their claims that many of the people that Al-Ghazzali refuted, such as Ibn Sina and al-Farabi, were some of the leading scientific scholars of the day. The truth, however, is of course more nuanced.

While Al-Ghazzali did take issue with the philosophical ideas of scholars who also wrote great mathematical and scientific treatises, he makes very clear the distinction between philosophy and science.

The danger in studying mathematics and other sciences, argues Al-Ghazzali, is not that the subject itself is contrary to Islam and should be avoided. Rather, the student must be careful to accept the scientific ideas of scholars without blindly accepting everything they say regarding philosophy and other problematic subjects.

LEGACY

Imam Al-Ghazzali today is known as Hujjat al-Islam due to his contributions in protecting the Muslim world from the intellectual challenges that were facing it. Traditional Islamic beliefs and practices were being confronted by a rise of nihilistic philosophy and extreme Shi’ism that threatened to erase and change the face of Islamic scholarship forever. Due to his efforts and the numerous scholars he inspired, the path was paved for the resurgence of Islamic belief as it was taught by the Prophet Muhammad ﷺ, free from external corruption. His life kept in line with the saying of the Prophet ﷺ promising a reviver of the deen every century, 500 years after it was spoken.



HOLLYWOOD'S *Digital War Against* ISLAM

SABAHUDDIN ASGHAR (MBBS, ETAH)

If we study the image of Islam in the West, we will find the basis for the islamophobic incidents and we will also get a better understanding of how public opinion is influenced there and how people's emotions are played. An image or identity war is going on in the world, in which every country is trying to get the crown of creating its own image [to the world] and establishing a distorted image of its enemies.

The American cinema industry has played an important role in this Digital war and has produced many films that aim to portray the US in a positive light as opposed to others or enemy [countries].

Since the end of the Cold War, American think tanks have chosen mainly to target Islam as the enemy of America and Europe.

POLITICAL GOALS OF PORTRAYING ISLAM

A survey, conducted by four Pakistan men Muhammad Yusuf, Nauman Sale, Adnan Munawar, and Muhammad Shehzad, makes it clear that American cinema is serving certain political goals by distorting the image of Islam. To achieve this goal, American cinema has used certain terms and concepts such as 'radical Islam', 'extremist Islam', 'militant Islam', 'fundamentalist Islam', and 'Islamization and revolutionary' Islam ,etc. These terms are forcing the public to accept the same image of Islam from these terminologies.

CINEMA AND ISLAMOPHOBIA

Cinema had helped in creating an atmosphere of Islamophobia and hatred toward Muslims.

It has created anti-Islamic sentiments in the people of the West and fuelled prejudice against Muslims. One of the most important results of this research is that the American mass media is presenting Islam in harmony with the theory of Clash of civilization, which was presented by Samuel Huntington.

MOVIES: THE MOST EFFECTIVE MEDIUM

Cinema films have been more effective than other media such as radio, television, etc. in presenting the image of Islam. The series of images that the film presents with frequency and continuity are presented on the screen in such an impressive manner that the viewer's eyes are dazzled and he sees these dramatic and imaginative images as the actual reality. That is why the four researchers in their survey have likened this industry to an octopus that has captured the world in its wings.

Another important aspect is that the producers, directors, writers, and actors working in Hollywood all belong to the elite class of America and present the same concept of the world that this class has.

POLITICAL AND PROMOTIONAL ROLE OF CINEMA

When the US emerged victorious from the Cold War, Hollywood focused its films on the term, which the US called the "war on terror". Hollywood also used the 9/11 crashes for the same purpose. Therefore, many such films were produced, the purpose of which was to make the American people think and force them to support and support the American leadership, and justify the decision of the American war against Afghanistan and Iraq.

A FALSE AND MISLEADING TRADITIONAL IMAGE

The information that Hollywood presents to the public is of a general nature and through them, it commands to influence public opinion against Islam and Muslims, which misleads the public. Actors and their emotions are the ones who play with emotions. So these four researchers examined 287 scenes from four Hollywood movies released between 2008 and 2012, and they came to the conclusion that "American cinema has Islam has been presented in a negative form."

COLONIALISM: STILL ALIVE

Obaid Manshawi Fawal has submitted a thesis for a Master's degree at Concordia University. In this thesis, he has presented the result of his research that Hollywood filmmakers trust only the ideas presented by the European orientalist of the colonial period and these thoughts of Orientalists justify the supremacy of colonialism with the distorted image of Muslims. On the other hand, the appearance of European colonialism is feeding the feelings of superiority and arrogance, and ultimate dominance among the white people of the West.

American cinema is drawing on its long historical experience and technological advances to play its role in the Digital war. In his view, this image of war will shape the future of the world and pave the way for a new era of colonial domination. The question is, how do we fight this Digital war and how to create a media industry that can provide [accurate] information to Muslims, build their understanding, and strengthen them to face the challenges of the 21st century.

The building and formation of the future require scholars and researchers who can make their countries capable of making mental images and enable them to fight against these traditional and narrow, polluted, and absurd images, which are against the Ummah. The basis of enmity is being formed and America, which uses cinema to create a negative image of Islam, could not support these fabricated images for a long time.

The traditional image forms the basis upon which Western policymakers rely for their foreign policy and international relations, while colonialist thought remains the primary reference point for Hollywood producers.

The Year of Grief

In Rajab, the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash- Sh'ib. In another version, Abu Talib breathed his last in Ramadan, three days before the death of Khadijah [R].

SEALED NECTAR

SAFIUR RAHMAN MUBARAKPURI



1

ABU TALIB'S DEATH

On the authority of Al-Musaiyab, when Abu Talib was on the death bed, the Prophet ﷺ entered the room where he saw Abu Jahl and 'Abdullah bin Abi Omaiyah. *He requested his uncle: "My uncle, you just make a profession that there is no true god but Allāh, and I will bear testimony before Allāh (of your being a believer)".* Abu Jahl and 'Abdullah bin Abi Omaiyah addressing him said: "Abu Talib, would you abandon the religion of 'Abdul-Muttalib?" The Messenger of Allāh ﷺ constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah bin Abi Omaiyah) — till Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no true god but Allāh. *Upon this, the Messenger of Allāh ﷺ remarked: "By Allāh, I will persistently beg pardon for you till I am forbidden to do so (by Allāh)".* It was then that Allāh, the Magnificent and Glorious revealed this verse: "It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even though they be of kin after it has become clear to them

that they are the dwellers of the Fire (because they died in a state of disbelief)." [Al-Qur'an 9:113] And it was said to the Messenger of Allāh ﷺ: "Verily! You (O Muhammad ﷺ) guide not whom you like."

[Al-Qur'an 28:56]

Abu Talib was very much attached to Muhammad ﷺ. For forty years, Abu Talib had been the faithful friend — the prop of his childhood, the guardian of his youth, and in later life a very tower of defense. The sacrifices to which Abu Talib exposed himself and his family for the sake of his nephew, while yet incredulous of his mission, stamp his character as singularly noble and unselfish. The Prophet ﷺ did his best to persuade his octogenarian uncle to make a profession of the true faith, but he remained obdurate and stuck to the paganism of his forefathers, and thus could not achieve complete success. Al-'Abbas bin 'Abdul-Muttalib narrated that he said to the Prophet ﷺ "You have not been of any avail to your uncle (Abu Talib) (though) by Allāh, he used to protect you and get angry on your behalf." The Prophet ﷺ said: "He is in a shallow fire and had it not been for me, he would have been at the bottom of the (Hell) Fire." Abu Sa'id Al-Khudri narrated that he heard the Prophet ﷺ say, when the mention of his uncle was made, "I hope that my intercession may avail him, and he is placed in a shallow fire that rises only to his heels."

2

Khadijah (RA)

passes away to the Mercy of Allāh

Only two months after the death of his uncle, did the Messenger of Allāh ﷺ experience another great personal loss viz., the Mother of believers, his wife Khadijah passed away in Ramadan of the tenth year of his Prophethood, when she was sixty- five years old, and he was fifty. Khadijah RA was a blessing of Allāh for the Prophet ﷺ. She, for twenty-five years, shared with him the toils and trials of life, especially in the first ten years of his ministry of Prophethood. He deeply mourned over her death, and once he replied in an honest burst of tender emotions: "She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me in her person and wealth when there was none else to lend me a helping hand. I had children from her only."

[Musnad Imam Ahmad]



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