Present Day Fitnahs (Evils)

Allaah تَبَارَكَوَتَعَالَى, Alone, is our Creator and Nourisher. We have been created and sent to this world for a limited period of time and that too to Muslims, it is our firm belief that our primary responsibility in this temporary worldy life is to prepare for the everlasting life of the Aakhirah. This booklet discusses, mainly, some evils which have become common in recent times. May Allah تَبَارَكَوَتَعَالَى save us from these evils and keep us steadfast on imaan. Aameen

Title: Present day fitnahs (evils)

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Introduction

Allaah تَبَارَكَ وَتَعَالَى states, "Today, I have perfected your Deen for you, and have completed My blessing upon you, and chosen Islam as a Deen (religion and a way of life) for you… *(Maaidah verse 3).* "He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though the mushriks (those who ascribe partners to Allaah) dislike (it)." *(Saff verse 9)*

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Islam is always superior and should never be surpassed." *(Sunan Ad-Daaraqutni no. 3620)*

In today's modern world, we see many ideologies and philosophies which are widespread in various countries of the world. Due to them not being based on divinity, they are full of flaws and inconsistencies. Islam, being from The Most Knowledgeable and The Most Perfect, is completely free from these faults. Islam is complete and does not accommodate any room for reformation or renovation.

Therefore, it is a fact that Islam always was, is, and always will be superior to every other religion and creed with regards to its proofs and arguments. It is our duty to highlight the superiority of Islam and point out the flaws in the opposing ideologies. Here, special reference will be made to atheism, modernism, liberalism, feminism and Lgbtq.

The following pages are a humble effort in this regard.

Majority of the subject matter in this booklet has been taken from a book prepared by Moulana Suliman Abovat, a student in the Ifta class, and an article by Ml. Imraan Kajee on modernism. Additions and deletions were made in many places, and the order has also been changed. May Allaah تَبَارَكَ وَتَعَالَى accept this humble effort and make it a means of keeping us firmly on the straight path.

Moosa Kajee
Azaadville
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Important Points to be Kept in Mind

Allaah تَبَارَكَ وَتَعَالَى is the sole creator of the entire universe and everything it contains, what we see and what we do not see. In the world we live in today, all avenues have been exploited in pushing the notion that there is no concept of an Allaah. Every sphere of life, from the governments and their laws to the entertainment and business industry, all give off the stench of the negation of a Supreme Being. Allaah تَبَارَكَ وَتَعَالَى states, "O man! What has deceived you about your Gracious Lord, who created you, then perfected you, then brought you in due proportion? He composed you in whichever form He willed."*(Infitaar verse 6-8)*

Imaan (our belief) is our most prized possession. It is for this very reason that Shaytaan has vowed to try his level best to snatch away this most valuable commodity. He injects his poisonous whisperings in order to trouble our weak hearts and sway us away. It is imperative to recognize that Shayaateen consist of evil spirits along with evil humans, both at work in promoting and propagating all those materials and factors which would shake our Imaan. When one will understand this fact, the poison in many aspects of our lives will be ascertained. From the media to the billboards, every platform has been exploited in order to achieve their purpose. Consequently, it is incumbent to take precautionary measures for the protection as well as renewing and strengthening of our Imaan. Keep in mind the following points:

1.) The meaning of 'Islam' is submission. When we affirm the oneness of Allaah تَبَارَكَ وَتَعَالَى and believe in Him, we are submitting our everything before Him. Whatever He says is the final say, whether it conforms to or goes against our intellect. Therefore, if it is correctly established that Allaah تَبَارَكَ وَتَعَالَى has given a certain command, it would be incumbent upon us to carry it out, regardless if we understand the wisdoms or not. This is the pinnacle of servitude and the essence of our existence.

2.) Though we should not bring about objections, it is our responsibility to find out the answer to those that arise in our lives.

3.) A person goes to a doctor or physician when he is afflicted with an ailment. If a doctor is not successful in providing a satisfactory cure, he continues his search for another professional. Similarly, a person should go to the well-versed Islamic Scholars when afflicted with a spiritual ailment such as doubts. He should not rest till he finds the answers to his doubts.

4.) Islam has the answers to all possible objections. However, it is not necessary that one person may know all the answers.

5.) A common problem is an overconfidence on our intelligence and the way we think. It is imperative for us to discuss our thoughts with a well-versed scholar to ensure our thinking is in accordance with the teachings of Islam.

6.) Our attitude, as Muslims, should always be that we look at these objections from the 'inside', rather than from out. This means that we should have firm conviction that our religion is the absolute truth, consisting of all answers to any and every objection. This specific objection that has come up in my life also has a logical answer, although it is unknown to me at the present moment.

7.) No system of life can work successfully unless it is backed by sound knowledge. Man has been bestowed with certain sources of knowledge, each source possessing a specific jurisdiction. Beyond its jurisdiction, it becomes ineffective.

a.) **The five senses** – Each of these senses provide a person with knowledge but are limited. For example, the eye can see, but cannot hear. The ear can hear but cannot see. The nose can smell but can neither see nor hear.

b.) **The intellect** – At a certain stage, the senses become ineffective and helpless. Where the senses terminate, man has been bestowed with intellect to continue acquiring knowledge. For example, there is a gun before me. I know its colour by seeing it with my eyes. I can know by touching it that it is made of steel. Yet none of these senses helps me to know how this gun came into existence, because the process of its manufacture did not take place before me. In such a situation, the intellect guides a person to understand that the gun was made by an expert engineer. However, this source of knowledge is also limited. This source of knowledge cannot provide me with guidance as to how to utilize this gun.

c.) **Revelation** – The third source of knowledge, which functions where the intellect ends, is Divine Revelation. Divine Revelation teaches a person the object of his life, the abode from where he has come, and the abode to which we will finally return. These concepts can neither be understood by the intellect, nor discerned by one of the five senses. Using the intellect in the presence of Divine knowledge, is like trying to see things with the ears. This does not mean that the intellect is useless. It is highly functional and indispensable to man, but within its jurisdiction, and not beyond that. Ibn Khaldoon رَحِمَهُ ٱللَّهُ has written that the intellect is very useful and valuable, subject to the condition that it is used within its jurisdiction. It may be compared to a delicate scale which is used to weigh gold. If anyone uses it to weigh a large block of stone, it will break. Now if any person says that the scale is useless, as it could not weigh the block of stone, the person will be declared to be a fool. The truth is that the scale was used for something which did not fall within its jurisdiction, so it broke. If a person does not accept this third source, and regards only the first two sources of knowledge as correct, then how will one judge right from wrong, etc. If left to the intellect, then people will fall into great evils.

A few examples of these are:

1.) What is wrong if a person gets marries his sister or daughter as they are familiar to each other. According to this, incest would be in order.

2.) What is wrong with eating dead human beings? Instead of burying them, it is more viable to consume them.

3.) Why can people not kill the aged, sick, and disabled as they are of no use to society?

4.) What is wrong with eating excreta and drinking urine? This will save a person so much of money on food. If one argues that their taste is not right, then one could argue that he will add some seasonings to alter their taste.

Note: The answers in these pages are not meant to be all-encompassing, it is rather a foundation upon which one can continuously add. The approach taken was that of a simple nature.

Atheism

What is atheism? Linguistically, it is to disbelieve in the existence of a God. Most atheists will subscribe to the philosophical naturalist creed to explain the existence of the universe and everything around.

What is philosophical naturalism? The belief that all phenomena can be explained by physical processes and that there is nothing outside of the universe. Therefore, there is no need to believe in a Supreme Being.

Why would a person reject God?

There are generally three reasons why a person would become an atheist:

a.) He is convinced by his proofs and arguments.

For such a person, the fallacy of his proofs needs to be shown.

b.) Ignorance. This is actually agnosticism.

He would potentially be ready to accept the concept of a Supreme Being if a good argument was presented.

c.) A mere choice due to certain factors in life such as social pressure, an inferiority complex, or the aversion to the thought of being restricted to the dictates of a Supreme Being. Likewise, a person may have been put off by the character and conduct of an adherent to atheism or he did not feel the sense of belonging within a particular religion.

Such a person needs to be shown affection and good character.

What are the proofs that there is a God?

1.) Imagine if someone asked you for proof of the existence of the past. You could show him all the signs and indications to its existence such as the presence of museums, your childhood memories, etc. but the reality is that the one objecting would have to bring proof for his denial. The reason being is that the past is a self-evident truth. These are those things which are true by default and are required to be accepted in order for a particular domain

to continue. They are found in every domain of knowledge. Though they could potentially be false, it would have to be proven such. This concept is also referred to as axioms, first principles, or foundational truths.

Their characteristics are that they are universal, untaught, natural, and intuitive (simplest yet most comprehensive explanation). For example, the past is such a concept that it is believed in throughout time and throughout the world, it is not something that is taught, it is natural in that it makes sense logically, and it is a simple yet comprehensive explanation for why we have memories, etc.

Similarly, believing in a Creator is a self-evident truth. It is universal in that people throughout time have believed in a Supreme Creator, it is natural in that every person and child understand that there has to be a creator for everything, this is something which does not need to be taught, and it is a simple yet comprehensive explanation for the universe around us. Atheism would raise more questions such as what the cause for the cause of this universe was, etc.

2.) The unbiased and sincere eye will definitely see His existence in everything around him. Everything is His creation and are signposts pointing towards His existence. The complex systems of this world from the water cycle to the birth process all show and indicate towards a supreme being who has perfectly designed each and everything. The droppings of a camel indicate the presence of a camel. Footprints indicate the presence of a traveler. Likewise, everything around us from the different creatures to the intelligence of man indicate towards a Supreme Being.

3.) It is a natural instinct that can be observed in man from time immemorial that he instinctively turns towards His creator in times of danger and fear. When all avenues close and no hope is left, a person's attention naturally goes to the All-powerful. This has been the case throughout time regardless of culture, religion, geography, language, and time.

4.) Everything in this universe exhibits an identifiable purpose. Eyes serve the purpose of seeing, ears serve the purpose of listening, lungs serve the purpose of breathing, etc. Humans themselves have been created for the purpose of recognizing Allaah تَبَارَكَ وَتَعَالَىٰ's existence.

5.) A deductive argument: Everything that began to exist has a cause. The universe began to exist. Therefore, the universe has a cause. This basically proves that the universe is dependent on something for its existence. The qualities of a 'dependent item' are:
It is possible for it to not have existed
It has limited physical qualities
It has the possibility of its building blocks being arranged in a different order
It relies on something external to itself for its existence.
The universe has been proven to be dependent. Now, what is the cause for this dependent universe?
It could either be something independent or another dependent object.

Imagine if a person will be giving you a hundred dollars but only after requesting permission from his boss. However, his boss has to seek permission from his own boss. And that boss has to seek it from his boss. If the chain continues, you will never get a hundred dollars. If the cause of the universe was another dependent object, that dependent object would be dependent on another.
The universe before us is like receiving a hundred dollars. The fact that we have it shows that there was an independent cause which is Allaah تَبَارَكَ وَتَعَالَىٰ, who was from ever before without any beginning and is the sole creator of this universe and beyond.

6.) Though the entire universe and whatever it comprises indicates towards the existence of Allaah تَبَارَكَ وَتَعَالَىٰ, the system of Allaah تَبَارَكَ وَتَعَالَىٰ was to create miracles at the hands of His Messengers. These miracles were extraordinary occurrences that Allaah تَبَارَكَ وَتَعَالَىٰ would originate through His sheer power and supreme will. It would leave the onlooker with no option but to accept

the Messenger's call in believing in one Allaah. The only reason for rejection would be stubbornness and ostentation. Examples include the emergence of a pregnant camel from a lifeless mountain. Similarly, to bring a dead person back to life or grant cure to the sick.

7.) A rational atheist rejects God based on the claim that he has not been convinced by the various proofs. However, how much does he really know from those things that are to be known? Such a claim would only be valid from one who has acquired and exhausted all possible forms of knowledge and thereafter asserts such a conclusion. As Muslims, we affirm the existence of God not based on the claim that we have acquired all the possible forms of knowledge there is, but rather by looking at signs pointing to His existence, by His revelations, and by the innate disposition which He has created in every human. Very seldom will you find an atheist who has read the Noble Qur'aan from cover to cover.

What does it really mean to be an atheist?

Because most atheists are philosophical naturalists, they attribute all occurrences to physical processes. This would mean that there is no intent behind anything and everything happened by chance due to such processes which are nonconscious, not aware of anything. Due to denying Allaah تَبَارَكَ وَتَعَالَى, one would have to deny all that Allaah تَبَارَكَ وَتَعَالَى has mentioned including the afterlife. This implies the following:

a.) No ultimate hope. If a person goes through any suffering or pain, there is no hope of receiving anything in return. If someone is terminally ill, he has nothing to look forward to. If a person enjoys a luxurious life, he has no hope for his enjoyment to continue after he has passed away. Contrary to the one who believes in Allaah تَبَارَكَ وَتَعَالَى and accepts that there is a paradise waiting for him. One moment in such a paradise will cause a person to forget a life full of sufferings.

b.) No ultimate justice. If someone did any wrong and he got away with it, there would be no possible way for justice to be served. How many murderers and criminals get away with their mischief?
One of the attributes of Allaah تَبَارَكَ وَتَعَالَى is Al-Muntaqim, The Maintainer of Justice. Allaah تَبَارَكَ وَتَعَالَى has created the day of reckoning wherein complete justice will be meted out, as nothing escapes the knowledge of Allaah تَبَارَكَ وَتَعَالَى and everything is recorded.

c.) No ultimate value for human life. If we came into existence through a biological process, what would be the difference between us and a robot? Both have come about due to unconscious physical processes. You would either have to give up atheism or give up believing in natural human rights.

d.) No ultimate purpose. When a person does not accept a reason for his existence, he has nothing to really work for. Any purpose in life that he accepts is something which he would agree is not truly a purpose, since death could potentially bring an abrupt stop to his uncompleted task, without any reckoning as to why the purpose was not fulfilled. Ultimately, there would be no difference in purpose between humans and animals. Both would work to fulfill their desires, survive, and reproduce.

e.) No meaningful happiness. Imagine if you were told you have a month or so to live. Though you may be completely healthy, you would not be able to truly enjoy your life and your possessions knowing the fact that you will be leaving these luxuries for eternity. The artificial happiness of an atheist is plagued with similar thoughts depriving him from any meaningful true happiness.

How has His existence not been discovered or proven by science?

a.) From the outset, it should be clarified that science is not an absolute method to legitimize any matter. Just because something is not proven by science does not mean that it is automatically disproven. It is a fact that science is continuously prone to change, as time goes on and new information is gathered. These "changes" are looked upon as progress. Therefore, scientific conclusions of today could potentially all be false

tomorrow. When this is the reality of science, how could it ever be eligible to be taken as a scale to approve or disprove any matter!

b.) Science by definition cannot prove or disprove the existence of Allaah تَبَارَكَ وَتَعَالَى since this is beyond the very scope of science. Science deals with the physical, tangible world of things that can be measured.

Why can I not see Him?

There are many aspects in our lives which we have accepted despite our inability to see them. We merely see their effects. For example: wind. We can see the branches of a tree swaying which indicate towards a cause. This cause is the wind.

Another example is the soul. If you take two healthy bodies possessing healthy organs with the difference that one is alive and one is dead, the one that will be termed as alive will be the one that contains a soul. However, a soul is such a matter that cannot be seen, touched, described with a color, etc. though its' reality is certain.

Can I not be a 'good person' without believing in a supreme being? Why would Allaah سُبْحَانَهُ وَتَعَالَى put a 'good person' who rejected Him or ascribed partners with Him into hell for eternity?

What is the definition of being good?

There are continuous debates in society regarding abortion, capital punishment, etc. It all boils down to the same question: what is good and what is not?

Over and above the apparent qualities which are widely agreed upon as being good, the hidden intentions of a person play a pivotal role in the act correctly being labeled as good. So doing certain actions could never be the criteria between being a good person and a bad one due to motives and intention being hidden from men.

Due to the definition of 'good' being a subjective one, it would have to be defined by The One above subjectivity and by The One whose address is supreme.

So whatever Allaah تَبَارَكَ وَتَعَالَى describes as good would be the ultimate good and whatever He has described as evil would be the ultimate evil.

When Allaah تَبَارَكَ وَتَعَالَى has declared the epitome of goodness to be in recognizing and affirming the oneness of Allaah تَبَارَكَ وَتَعَالَى and the height of evil to be in rejecting Him and His oneness, it would be impossible for one to be labeled as a 'good person' without believing in Allaah تَبَارَكَ وَتَعَالَى. And an evil person is rightfully punished according to all. When the sole owner and lawmaker decrees that not believing in Him and in His oneness is an unforgivable crime, no one has any right to object so long as he is in His kingdom and under His rule.

Therefore, a person who does all the 'good' things besides believing in Allaah تَبَارَكَ وَتَعَالَى is in actual fact, a perpetrator of the greatest evil which would lead him to being labeled as an evil person. It is the kindness of Allaah تَبَارَكَ وَتَعَالَى that He is still prepared to reward the disbeliever for all his good, even though the reward is rightfully limited to this worldly life.

Misotheism and the reason for pain and suffering?

Misotheism is the hatred for God and the wish that He did not exist. This is generally based on accepting a Supreme Being but blaming Him for all the pain and sufferings that can be seen.

a.) These objections will only come from a person who is egocentric and believes that the way he sees things, is the only way to see things.

b.) Allaah تَبَارَكَ وَتَعَالَى is maximally Perfect and He is the All-Wise. We cannot understand the system of Allaah تَبَارَكَ وَتَعَالَى and the reason why He does what He wants. We merely have a pixel while Allaah تَبَارَكَ وَتَعَالَى owns the picture.

c.) As Muslims, we believe that the pain and suffering in this world is actually a test. If one observes patience and remains steadfast in his faith, he will be rewarded with such a Paradise that a mere dip in it will cause one to forget a life full of sufferings.

Allaah تَبَارَكَ وَتَعَالَى afflicts a person for different reasons known only to Him. At times it is as a punishment for violating His laws, at times it serves the purpose of a reminder to turn back to Him, and at times it is a test to see if the servant will observe patience by means of which his sins will be forgiven and he will be worthy of receiving reward. The wisdom of Allaah تَبَارَكَ وَتَعَالَى cannot be encompassed nor can it be restricted to one. Amongst the possible wisdoms is the fact that the afflictions of one serve as a test for another to see if he will be at the assistance of the one afflicted.

Why is there evil in the world?

The place of only good is paradise and the place of only evil is hell. This world was never meant to be a place of only good. Rather, it was stipulated as an examination hall. In this exam, evil is used by Allaah تَبَارَكَ وَتَعَالَى as a mechanism to test His creation. The purpose of this world is to test and Allaah تَبَارَكَ وَتَعَالَى is perfect in His testing. What differentiates us from other creations is the intellect and free will that we have been given. It is only logical that a person be rewarded for using them in good and held accountable for using them in evil. Had there not been any evil to being with, on what basis would he be eligible to receive any reward?

Why are there injustices in this world?

It is a reality indeed that there is no fair justice in this world. We witness many injustices and oppression that go by daily without the perpetrators being taken to task. How many murderers and crooks have gotten away? How many have lied their way out of accountability. As mentioned above, this world was stipulated as a test, the results of which will only be apparent in the life hereafter. It is only logical that there be a day where true justice is meted out. The good of the one who's good had gone unnoticed should be rewarded and the one who got away with his evil should be punished. For this, you would need a being who is All-Knowing, All-Wise, and All-Just who will establish true justice. This is the purpose why Allaah تَبَارَكَ وَتَعَالَى will bring about the day of reckoning, accountability, and judgment.

An outstanding question is what would be the definition of evil? What qualifies a person for punishment and chastisement? This will be answered in the section of morality.

The Big Bang Theory

A big bang occurred followed by a process of evolution which eventually led to the existence of man. Islam clearly states the beginning of Humankind to be from the direct command of Allaah تَبَارَكَ وَتَعَالَى and not evolving from any other creature. If such a bang *had* occurred, it was due to the direct command of Allaah تَبَارَكَ وَتَعَالَى and was completely controlled by Him. The narrative of the world coming about by itself independent from a Supreme Being is completely rejected by Islam.

A few logical reasonings:

1) You need the correct ingredients in correct amounts in a suitable environment along with somebody to set off an explosion. The likelihood of this occurring is impossible. This is similar to having a bullet in your hand and saying it went off on its own and killed.

2) If such a big bang can take place without one to pull the trigger, then why are smaller bangs not taking place all over the world without any external factors. Any scientific claim has to be reproducible for it to be accepted. No one has ever claimed that another bang has occurred.

3) It is common knowledge that a bang breaks, shatters, and explodes. It goes against the intellect for a bang to have created the world we live in with all of its perfect and complex systems.

4) Where did this tremendous energy come from which was used to supposedly fuel the big bang?

5) The absurdity of the big bang theory could be understood from the example of a high-tech car in the middle of a forest. Would anyone believe that it came into existence with a big bang rather than through the intelligence and effort of a maker?

Seeing is believing

This is refuted by many things witnessed around us on a daily basis which we believe in but cannot see:

1) Oxygen and other gasses. We are told about their existence but fail to see them.
2) Brains and intelligence. We see their signs but never see their actual being, yet we believe in them.
3) Parents. We believe the word of our parents with regards to them being our parents, despite the many legitimate factors that have the potential to create doubts such as the existence of adoption, donor sperm, etc. DNA tests cannot inform a person who his parents are. The most they can achieve is to confirm or reject a claim.
4) Passage of time.
5) Human consciousness.

Man has evolved from ape-like creatures (The Theory of Evolution)

1) Scientists agree on the absence of the discovery of a fossil which would directly link man to his supposed ancestors.
2) How has the earth come to overflow with such a great number of animal species, all of a sudden, at the same time?
3) There ought to have been numerous intermediary species or 'transitional forms' such as half fish and half reptiles. There should have been millions of them and fossils easily found.
4) The biggest proof against this is that it cannot be reproduced, which goes against the rules of science.

How do I know what God wants from me?

After affirming and believing in a supreme being, it is only logical that you abide by His laws and rules. The question that may arise is how would we come to know of His rules? The system that Allaah تَبَارَكَ وَتَعَالَى had chosen was to select certain of His slaves from the humankind as His messengers and upon whom He would reveal His commandments directly. These messengers would be an embodiment of those commandments by way of

practice and preach. They would be protected from committing any sins so as to protect the perfectly pure divine message from any doubt of distortion or change. They were to be of the humankind with human necessities in order to be relatable by the masses. Due to them being an embodiment of His command, they were to instruct the people to follow their every way and action. By following them, people would be following that in which lies the pleasure of Allaah تَبَارَكَ وَتَعَالَى.

Why do I have to restrict myself to following one messenger when all of them were sent by The Almighty?

The system of Allaah تَبَارَكَ وَتَعَالَى was that He had chosen and sent many Ambiyaa and Messengers. Some were given new laws and commands centered around the same concept of believing in one Allaah, free from any partners or dependency. Some of these Ambiyaa were sent in assistance of a previous messenger and instructed to abide by the doctrines of that previous messenger. As another messenger would be sent with new laws and commands, the ones of the previous messenger would be abrogated. Though those were also divine and sent by Allaah تَبَارَكَ وَتَعَالَى, the test was to now embrace the new set of laws which shared the same doctrines and principles. The last and final messenger was none other Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His coming was foretold by the other Ambiyaa and his name was clearly mentioned in many of the previous divine scriptures. From his blessed advent, the laws, and ways contrary to the ones He was sent with, have become abrogated and unacceptable to be followed. The previous scriptures and laws did not enjoy divine protection and were altered and changed, rendering them incapable to guide. The set of laws given to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was now to be followed until the end of time, due to the impossibility of another messenger being sent. It is for this reason that the laws and divine scripture that He was given enjoys the backing of divine protection, preventing it from any type of change or distortion. This protection was not granted to the previous Messengers since they were not meant to remain till the end. Hence, the miracle of The Qur'aan is its

remaining in its pure and pristine form, from the time it was revealed till today and forever after.

What miracle was Nabi Muhammad ﷺ blessed with?

Every Nabi was given a miracle to present in front of His nation. Upon seeing this miracle, the people would be left with no option but to accept. The only reason one would reject is his stubbornness and arrogance. The last and final messenger was also blessed with many miracles such as the splitting of the moon on account of pointing His blessed finger towards it, or minimal food and water being sufficient for hundreds of people. However, the greatest and most outstanding miracle bestowed upon Nabi Muhammad ﷺ is undoubtedly the Noble Qur'aan. As people are left helpless in the face of miracles, every portion and detail of the Qur'aan is on the level of perfection. The Arabic found in The Qur'aan is of the highest level, such that the experts of the language understood, the moment they heard it, that this book was above and beyond human capabilities. This was in that era where the Arabs would pride themselves in their expertise in the language. Similarly, the historical facts mentioned in the Qur'aan are undeniable and many prophecies have been proven accurate. Every portion and detail of the Qur'aan establishes its being a miracle. It is for this reason that the challenge made in the Qur'aan remains uncontested till today. The challenge was to simply bring a chapter like that of the Qur'aan. All the countless enemies of Islam could have potentially finished Islam by standing up to the challenge. However, history bears witness to the embarrassment and helplessness faced by anyone who attempted. The miraculous nature of The Qur'aan is multiplied by the fact that it was revealed on Nabi Muhammad ﷺ who Himself, was unlettered.

Allaah تَبَارَكَ وَتَعَالَى revealed the Qur'aan and He Himself has taken the responsibility to protect the Qur'aan. This responsibility was not taken for any of the other divine scriptures. Hence, they have been altered and changed. On the other hand, it has been established that the Qur'aan has never undergone any change or modifications. All manuscripts of the Qur'aan are the exact same, from the oldest ones available. The "Institute

fur Koranforschung" of the University of Munich, Germany, collected and collated over 42,000 complete or incomplete copies of the Qur'aan. After around fifty years of study, they reported that in terms of differences between the various copies, there were no variants, except occasional mistakes of copyists, which could easily be ascertained. The Qur'aan has continuously been memorized by Muslims from its inception till today by thousands of people. Due to the number of people transmitting the Qur'aan in every era, it is impossible for any change to have occurred in the least bit.

Morality

What is wrong with drinking alcohol, clubbing, or intermingling?

Every intelligent human on planet earth will agree that doing 'good things' is good and doing 'evil things' is bad. A person should be rewarded for his good and punished for his evil.

The first question that would arise is: who has the right to define it?
It would not be possible for fellow humans to define it since everyone would have their own definitions. Extremist groups such as the KKK or oppressive dictators would have to be considered justified, due to them abiding by their own definition of 'good and evil'. Just as it is permissible for us to define these terms, it would be allowed for these groups as well. There would not be any legitimate basis upon which certain sectors of society should be given preference in defining these words over others.

This removes the possibility of any human interference in defining. In other words, they cannot be defined subjectively. Rather, it would have to be universal facts which cannot be denied, such as the statement during the day: the sun is out. No one is able to deny this reality. Similarly, we would need to have a definition of 'good and evil' from such a being that no one would have any right to raise an objection.

The only way we could get an objective definition (a definition without the intervention of man) is by believing in a Supreme Being who is the most

perfect and moral. He would stipulate what is good and what is evil out of His all-encompassing knowledge and infinite wisdom, with no possibility of error. No one would have any right to object, since believing in Him would entail accepting the fact that we are living in His kingdom, under His laws. If a person desires to object, he will have to leave His domain.

Therefore, Allaah تَبَارَكَ وَتَعَالَى has decreed that those actions such as drinking alcohol, clubbing, gambling, etc. are evil.

a.) Due to our living under Allaah تَبَارَكَ وَتَعَالَى's rule, it is incumbent upon us to abide by His laws.

b.) Allaah تَبَارَكَ وَتَعَالَى has all-encompassing knowledge and infinite wisdom. Though we may not see anything wrong with these actions, it is a definite reality that Allaah تَبَارَكَ وَتَعَالَى knows that which we do not know and He only wants that which is best for us. As slaves of Allaah تَبَارَكَ وَتَعَالَى, it is our duty to place our trust in His wisdom and decree.

He holds the ultimate power over everything. No one would be able to do any good or any evil without being reckoned for it, punished, and rewarded accordingly. The perpetrator of an act, whether good or evil, who had gone unnoticed by fellow men, would be brought to justice. No good would go unrewarded and no evil, unpunished.

What if everyone agrees on something to be good? Everyone agrees that murder is wrong.

This is what is termed as "Social Consensus" or "Social Pressure".

a.) This would mean that the definition of 'good and evil' is relative. As social changes occur, the definition would accordingly change. For example, a hundred years ago, homosexuality was considered 'evil'. This is not the case today. The problem with relativity is that if a society were to agree upon deeming a certain action as good, they would have all the right to do so, such as them labelling pedophilia a virtuous action. As absurd as it sounds, our viewing pedophilia as evil would solely be relative to us.

b.) As convincing as it sounds, if one were to look at the practicality of everyone agreeing, it would be clear that it is almost a virtual impossibility.

One can ponder over how many debates and controversies take place regarding moral issues. To a certain extent, everyone would agree that murder and rape is wrong, but there are many more issues upon which disagreement is found.

c.) In order for this explanation to be valid, it would first have to be proven that people qualify to provide a definition for good and evil. It is obvious that when an unqualified amateur decides to take up a task, the results are disastrous. In order to correctly define good and evil, one would have to encompass immediate and long-term term benefits and harms. It is very likely that everyone is convinced of a certain action being good, whereas their opinion would drastically change when they become aware of the long-term results. No one would be able to fully comprehend and understand the full picture revolving around an action except that Being who possesses infinite knowledge from ever before.

d.) Even if the majority of an area *does* come together and agree on an action, such an action could be condemned by others later on. A prime example is 1935 Germany, where the majority agreed upon ridding the country of undesirables. The fact that this possibility is found and has happened in the past, rules out this explanation from qualifying to provide a definition for 'good and evil'.

Good is what has the potential to benefit and not harm others.

1.) This is termed as Ethical Humanism or the Harm Principle. The problem with such a statement is that it is a definition of 'good'. The subject being discussed is *who* gets to define what is good and what is not. It has become clear that if we accept that we need a definition free from subjectivity, then only a Supreme Being qualifies to dictate such a definition.

2.) What is evil about harming others? As ridiculous as it sounds, it is a valid question. This returns us to the first discussion. If our definition of good and evil is subjective, no one would be able to point a finger at those people

who regard harming others as 'good'. And if we agree that it needs to be an objective definition, we will ultimately have to believe in a Supreme Being, free from human subjectivity.

3.) Even if we were to accept the definition that evil is that which harms others, it would mean that actions such as Voyeurism, which is to view the private parts of others without their consent and knowledge, could potentially be good since there is no harm carried out upon others.

Every person is born with the ability to know 'good and evil'.

a.) If this was true, we wouldn't see the many debates that take place regarding contemporary issues such as abortion, animal captivity, energy consumption, etc. Some hold the view that they are good and some opine the opposite. This negates the aforementioned explanation. If it was a natural quality, these debates would have been nonexistent.

b.) If it were a natural quality that every human was born with, we would see that carrying out those good actions or staying away from those evil actions would hold no value. Recognizing good and evil entails a sense of duty or obligation to lead one's life accordingly. If Zaid correctly identifies an evil as evil, but still perpetrates it, what would be the issue? There would be no incentive for which a person would look forward to. There would be countless times where he exerts himself or bears the pain of restraint, only for it to go unnoticed and unrewarded. Similarly, true justice would be an impossible dream.

Science

This refers to the study of the physical and natural world through observations and experiments. In the Noble Qurʿaan, Allaah تَبَارَكَ وَتَعَالَىٰ has instructed us to ponder over the various creations that humans can experience thereby recognizing the power and existence of Allaah تَبَارَكَ وَتَعَالَىٰ. When science is taught and studied in the correct manner, it has the potential to increase one's belief in Allaah تَبَارَكَ وَتَعَالَىٰ as one discovers the complex systems and creations that He has created. Therefore, in essence,

science does not contradict Islam. Yes, some conclusions that scientists have arrived at may contradict.

1.) The claim that science is the only method of understanding the world around us is such a claim which itself cannot be proven by science.

2.) Science focuses its attention on only what observations can solve. However, God, by definition, is a Being who is outside the physical universe. Any direct observation of Him is impossible and an observed phenomenon cannot negate an unobserved phenomenon. Therefore, any scientific proof which would be based on the observable cannot negate the existence of a God. In summary, science cannot prove or disprove the existence of a God or the supernatural since this is beyond the very scope of science.

3.) Science has many limitations and many things it cannot answer.

a.) Science is limited to observations. You can only test a theory on the number and type of variables available. If you are going to be testing something on monkeys, it would be impossible to gather all the monkeys from the entire world.

Similarly, what is non-observable today can become observable tomorrow with the progress of technology or persistent investigation.

b.) Science is morally neutral. It cannot provide a foundation for morality. Science tells us what *is* and not what *ought* to be. It fails to provide a basis for what we consider good or bad. Some may use the argument that morality comes from biological processes. The implications of this argument would be that there is no true meaning for morality. Secondly, it would render morals subjective, considering the fact that if the biological processes were altered, we could have considered something such as rape, moral.

c.) Science cannot delve into the personal.

Science can only deal with third-person data, whereas personal attributes, such as feelings and experiences, are first-person data.

Knowledge of the physical brain does not lead to an understanding of a subjective experience, and why that experience emerges from brain

activity. Science cannot tell us anything about what it is like for an organism to experience an internal subjective conscious state.

d.) Science cannot answer *why* things happen. It can tell us the 'what' and the 'how', but it fails to give us the 'why'. What is meant by 'why' here is that there is a purpose behind things. We would be akin to just one of the dominoes in a falling row of dominoes. We had to fall because the domino behind us fell. This would be counter-intuitive

e.) Science cannot address some metaphysical questions.
Metaphysical, according to pbs.org, referring to an idea, doctrine, or posited reality outside of human sense perception. In modern philosophical terminology, metaphysics refers to the studies of what cannot be reached through objective studies of material reality.
These include: Why do conclusions in deductive reasoning necessarily follow from the previous premises? Is there an afterlife? Do souls exist? What is it like for a conscious organism to experience a subjective conscious experience? Why is there something rather than nothing? The reason that science cannot address these questions is because they refer to things that go beyond the physical, observable world.

f.) Science cannot prove necessary truths
Necessary truths such as mathematics and logic cannot be proven by science. For example, there would be no way to explain one plus one is two scientifically. Similarly, it cannot prove a deductive argument which is purely based on logic such as: Conclusions based on limited observations are not absolute. Scientific conclusions are based on limited observations. Therefore, scientific conclusions are not absolute.

No form of observation can justify or prove the logical flow of a deductive argument.

g.) There are other sources of knowledge that science cannot justify.
An example is testimony. It is a fact that majority of the scientific conclusions have been accepted by means of testimony. A group of

scientists carried out the experiments and relayed the effective results. The rest of the world now accepts their testimony but testimony itself is not proven by science! And knowledge is impossible without testimony.

4.) Just because science works does not mean that it is true. Throughout scientific history, one will find numerous examples of science proving a certain theory or hypothesis only for it to be disproved again in the near future. This is the reality of science; it is prone to change. What was a fact yesterday can very well become a mistake tomorrow. Prime examples include the Piltdown Theory or the Neanderthal skulls. Both were accepted but later debunked.

5.) There is no certainty in scientific conclusions. Due to it being prone to change, its conclusions are not absolute facts. One of the methods employed by scientists to prove a thesis is the inductive argument. An inductive argument by nature cannot lead to certainty. It is the use of collected instances of evidence of something specific to support a general conclusion. For example, I have a friendly cat. Therefore, all cats are friendly. However, it is very likely that you will find a cat which is not friendly.

6.) If science and biological processes were the basis for all existence, what would be the difference between humans and robots? Both are the result of physical processes.

7.) Majority of these isms have many holes and question marks which they hope will be answered as science progresses. For example, physicalism entails within the hope that such an ideal physics would be discovered which would then explain all that which remains a hurdle to them.

8.) Many of the founders of these ideologies had forsaken their thoughts such as the founders of materialism.

9.) All the implications mentioned under atheism would apply. There would be no ultimate hope, no purposeful reason to carry out good and restrain from evil, etc.

Liberalism

Liberalism is a political and moral philosophy based on liberty, consent of the governed and equality before the law.

Its core values consist of individualism and freedom. The word "liberalism" is derived from the Latin word "liber" which means "free". This is where you get the principles such as freedom of speech, freedom of religion, freedom of the press, etc. It is the head philosophy from which many other theories and ideologies branch out including capitalism, secularism, and feminism.

What is the issue with freedom and equality?

There is no doubt that the values presented in liberalism are very alluring. Without these principles, it is claimed that Muslims would not have been able to survive in western societies that are founded on these ideologies. Many Muslims have been captivated with these philosophies due to fleeing their homeland countries which were contaminated by corruption and oppression. It is, therefore, understood why many Muslims hold these ideologies in high esteem. What many Muslims do not realize is the many contradictions that Liberalism and its offshoots have with Islam. If looked at from a certain angle, liberalism could be viewed as its own religion. It has its own values and beliefs, its own foundational books written by early adherents, and its own god which would be the human self.

Liberalism began in a context where religion was viewed as the greatest threat to the values it held. The entire philosophy of liberalism centered around giving man ultimate freedom. He should be free to do what he wishes as long as he does not cause harm to another. This is called the Harm Principle.

1.) From the section under "Morality", it can be seen that the very foundation upon which this entire ideology lies is baseless. There are certain questions which liberalism fails to answer. It is impossible to prove that this

definition of good and evil is the correct one. They would not be able to prove that this principle is the principle that would lead to the success of society. There is literally no concrete foundation for their ideologies besides theories of men, which could practically be described as guesswork.

2.) What would be the definition of harming others? Immediate harm may be understood but what about indirect harm where you are part of the cause? Who would legislate to what extent of causing harm a person is responsible for?

3.) If statistics are seen, it will be seen that a society that adheres to such ideologies is not a healthy one at all. People live their lives without a deeper purpose.

4.) According to the values of liberalism, a person can do what he desires. This completely goes against the theme of Islam which is submission to Allaah تَبَارَكَ وَتَعَالَى. A person is not free to do what he wants. Rather, he is to restrain himself on what his Creator and Sustainer demands from him whether it is in conformity to his desires or not.

What is the issue with focusing on the human self?

This aspect of focusing on the individual is called Individualism.

1.) Humans have been created as social beings. Every human is a building block of society. As such, every person will need to play his part in building society. This will inevitably entail restrictions and guidelines.

2.) The laws of Allaah تَبَارَكَ وَتَعَالَى are filled with complete goodness: for the individual and the society as a whole. There are many aspects which liberalism overlooks. In the laws of Allaah تَبَارَكَ وَتَعَالَى, there are mechanisms which prevent crime and social breakdowns.

3.) Individualism would theoretically promote negativity as there would not be any motive for doing good to others in the case where there is no benefit to oneself.

Feminism

Can I be a Muslim feminist?

According to the Merriam-Webster dictionary, feminism is the belief that men and women should have equal rights and opportunities.

As moral as this definition may seem, there is more than meets the eye. Islam also promotes women's rights. However, feminism is much more than just protecting women from abuse and ensuring that their rights are fulfilled.

When one tries to invade a fort or an area, the first point of target is usually the one which is most vulnerable yet extremely vital, such as the waterways or food channels leading into that area. If we look in our societies, one of the most vital and vulnerable units are the womenfolk. If we take a stroll through the annals of history as well as taking a glimpse at the world around us today, we will see that one of the main attacks against Islam and humanity in general, is with regards to the female gender.

On the pretext of feminism, colonization and invading into lands was justified. Under the emotional cry that we have to liberate these oppressed women, countries were invaded and other agendas were carried out.

The basis of the first wave of feminism was when black men were given the right to vote before white women. In other words, the basis was racism to the extent that some feminists even condoned lynching of black men.

Feminism is a major issue because it ultimately leads to apostasy.

There are generally five stages to feminism and its effect on eroding Islam from a Muslim's life:

1) Legitimate grievances about the way some Muslim men treat some Muslim women.

2) Problems with aspects of Deen that have a strong basis: gender separation, modesty, dress codes - generally ignorant that these practices are established.

3) When they come to know that they are established in Deen, they leave the Ulama and salaf, saying that the Qur'aan and hadeeth is enough according to our interpretation.

4) Thereafter, they reject the Qur'aan and Ahaadeeth when they come across clear-cut verses or narrations that appear to be unjust to women such as the number of witnesses, the distribution of inheritance, women being characterized with incomplete intelligence, etc. It, therefore, leads to rejecting hadeeth so that the door to reinterpreting the Qur'aan opens.

5) Ultimately reject Allaah تَبَارَكَوَتَعَالَى based on Allaah تَبَارَكَوَتَعَالَى referring to Himself as He, Ambiyaa only being males, etc.

Along with this, most of the founding fathers of feminism were anti-religion, which is clear from their writings and ideologies. As a result, sentiments of anti-religion are very evident from feminism. Feminism is a Liberal secular philosophy which contradicts many main tenets of Islam.

Do women have rights in Islam?

When women were degraded to an all-time low, Islam came and raised them up, blessing them with rights and status in society. However, these rights are not the same as those given to men. Basic rights of a woman include the fact that she is to be looked after by her father, then by her husband, then by her children. There is not a time where a woman is burdened with the responsibility of earning her own livelihood. Her food, shelter, and basic necessities are the responsibility of others. She gets a share in inheritance, though the male gets a larger share due to his added responsibilities. A condition of marriage is the dowry which becomes her possession, opposed to other cultures which stipulate the dowry for the bride's family.

Are men and women equal?

Are the sun and the moon equal? The answer would vary according to what is meant by the question. If it is regarding their existence, then yes, they are equal in being the creation of Allaah تَبَارَكَ وَتَعَالَىٰ. If we are speaking about their physical structures or their roles and functions, then it is obvious that each one is different from the other. In a similar way, the answer to the original question would depend on what the questioner is intending. Men and women are equal in being the creation of Allaah تَبَارَكَ وَتَعَالَىٰ, in being His slaves, in their efforts to fulfill His commands and abstain from His prohibitions, in being able to attain closeness to Him, in being blessed with certain rights, etc. However, like the sun and the moon, men and women have their own set of differences. Due to these differences, the question would in itself be flawed if it was regarding their physical structure or their functions and roles. Similar to how the moon compliments the sun, women compliment men and both enjoy a different set of rights. Men need women and women need men. The world would cease to continue had there been only men or only women.

Questions:

1.) Throughout history, women have always been oppressed. Men were allowed to go earn a living whereas women were forced to stay at home.

Answers: a.) Allaah تَبَارَكَ وَتَعَالَىٰ is the All-Knowing and only wants goodness for His creation. He has stipulated that the domain of the womenfolk is the home. She was never burdened with the responsibility of earning a living. Trust the knowledge and wisdom of Allaah تَبَارَكَ وَتَعَالَىٰ.

b.) There are certain responsibilities and duties of the house that are found in an Islamic lifestyle which are absent from western societies. As Muslims, our belief system (I'maan) plays a central role. One of the main purposes of marriage is to maintain an Islamic environment and to create upright, pious Muslims who will strive to keep the banner of Islam high. This new generation of society needs to be nurtured with Islamic values and morals,

embedded within them a deep fervor for serving Islam. This is no easy task. Therefore, the objective of a Muslim in life is not merely to acquire money. Rather, this is viewed as a necessity which the husband is burdened with. On the other hand, women have been given the honor and privilege of tackling a great responsibility.

The agenda being pushed today is to give recognition to women who leave the house and earn a living by serving strangers. If she were to serve her family, it is dubbed as oppression but if she serves complete strangers, it is viewed as liberation.

c.) The prophetic example is our model and standard for gender justice, not those whose ideologies have been proven to have negative effects on society as a whole. Muslims find their role model in Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and His companions. A glimpse at their lives will manifest a beautiful, organized distribution of roles based on gender where the husband would toil hard outside the home whilst the wife would exert her energies in the home. The results were pious offspring that strove in raising the name of Allaah تَبَارَكَ وَتَعَالَى throughout the globe.

d.) It is an insult to women to have only recognized that she was oppressed thousands of years later. The norm of women demanding to leave the house for the sake of earning is a recent phenomenon.

e.) When there will be one financial authority, it would make the rest of the family dependent on him and obedience will be the direct effect. The immediate result would be smoothness and harmony in achieving the common goal.

On a practical level, many Muslims have unfortunately throughout the years discarded true Islamic teachings and have oppressed and abused women. A clear distinction has to be made between the dictates of Islam and the malpractices of some Muslims.

2.) Why does the wife have to be dependent on the husband?

Answers: a.) As clarified above, trust in the Knowledge and Wisdom of Allaah تَبَارَكَ وَتَعَالَى. The structure that He has painted is the best and ideal. Our

deficient intellects cannot encompass all the benefits and harms that it comprises.

b.) The goal in a Muslim marriage is not merely to earn a livelihood and pass a lifetime. Rather, there is a deeper and more meaningful objective which is to create upright, pious Muslims by means of a home composed of an Islamic environment. A home is the building block of a community and society. A strong Muslim Ummah consists of strong, Islamically healthy homes.

c.) The nature of a woman is that she thrives when she is under someone.

d.) Take the example of children. They are also human beings and also have their set of rights. However, it is not difficult to comprehend that they are completely dependent on their parents. Though there are thousands of reports regarding child abuse, you would not easily hear someone fight for the abolishment of parenthood. One cannot imagine a world without the concept of parents. The more viable option would be to work on removing the abuse of powers. Similar is the case with an abusive husband who takes advantage of his God-given leadership.

3.) Are Men superior to Women? What is the woman's position in Islam?

Answer: Allaah تَبَارَكَ وَتَعَالَى has created the world in such a manner that men compliment women. With their communion, a home is made. For the smooth running of any country or institution, there has to be a decision maker, one whose word is final. There would be utter chaos if such a figure is not present. For the smooth running of a marriage and a home, Allaah تَبَارَكَ وَتَعَالَى has appointed the man for such a position.

The Qur'aan declares that man has a position and rank above women. This is completely contrary to the clamour of the West for 'equal rights,' 'emancipation of women' and 'women's rights.' Men are obliged to fulfil their duties towards women, and they have been commanded likewise. Allaah تَبَارَكَ وَتَعَالَى has created both men and women differently in many

aspects, so that they could fulfil the duties assigned to them in their respective environments. Nabi ﷺ said to his beloved daughter, "O Fatimah! Fear Allaah. Fulfil the compulsory duties (faraaid) of your Sustainer and do the work of your house-folk." *(Abu Dawood no. 2988)* Women fulfilling household duties, remaining obedient to her husband, upbringing of children are amongst her fundamental duties so that a well- balanced society is created. Herein lies her honour. Today, the modern way of life dictates that she must leave the confines of her home, fulfil outside duties, be obedient to her bosses and superiors and leave her children to be nurtured by others. She must attain university degrees to be successful. In Islam, a woman is an object of honour to be concealed and respected, and not an object to be exposed, humiliated and used most indecently, just to fulfil man's carnal instincts.

Gender Equality - One of the primary factors that has caused much confusion in the West is that of gender equality. In essence, according to this concept, men and women are equal, hence any job done by a man can be done by a woman. Outwardly, it seems very slick and attractive, but in reality it is absurd. Maryam Jameela, a revert to Islam, has explained it perfectly, "Equality of men and women is meaningless in Islam. It is like discussing the equality of a rose and a jasmine. Each has its own colour, beauty, shape and perfume. Men and women are not the same. Each has their own features and characteristics. Their roles are not competitive but complimentary. Each has duties in keeping with their nature." Even statistics oppose the idea of gender equality. Studies show that prior to 1950, men suffered more mental and psychological problems compared to women. For every seven men diagnosed as mentally ill, only two women were diagnosed with the same problem. After 1950, the figures changed to 22 women for every two men. This was precisely because of their change of roles. Women were forced to leave their homes and enter into factories and offices. They were now subjected to self-analysis and competition. They were overburdened by being forced to work outside the home as well as inside. They had to make it in a man's world by using all their natural

feminine qualities (beauty, gentleness and provocative dressing), as well as by adopting masculine qualities (physical strength and aggressiveness) which are unnatural to their makeup. Forcing women into the commercial world led them to combine forces which are diametrically opposed to each other, throwing them into psychological turmoil. Gender equality makes absolutely no sense. If women are granted leave from work for 6 months maternity leave in a gender equal society, it is fair to ask why men are not allowed the same privilege. Does this not give women an unfair advantage over men? Again, logic teaches us that every woman cannot be equal to every other woman. A nurse cannot be equal to a montessori teacher. They cannot simply reverse their roles. When members of the same gender are not equal, how can we expect opposite genders to be equal? The contribution of men and women to history has also been different. Great generals of Islam such as Khaalid ibn Walid رَضِيَ اللَّهُ عَنْهُ, Salaahuddeen Ayyubi رَحِمَهُ اللَّهُ and Muhammed ibn Qasim رَحِمَهُ اللَّهُ were all men. Names of women are completely absent from this list because they do not match the physical strength of men. On the other hand, if all the greatest men of the world combine their skills, they will never be able to match the qualities of an ordinary mother because men lack the compassion of women. We know for a fact that men and women are different physically, anatomically and biochemically. Their biological makeup and genes cause women to have feminine qualities and men to have masculine qualities.

Due to the multi-dimensional nature of life, in some areas men are stronger than women, while in others, women are stronger than men. Human existence and success in life requires both rigidity and tenderness. We require strong generals, perceptive statesmen, and astute administrators just as we require caring mothers, loving wives and efficient housekeepers. A woman excels in those fields which conform to her feminine nature such as nursing, teaching and dealing with children because she has been endowed with feelings of love, sympathy, compassion and caring. She is gentle and tender. Her loyalty is beyond measure. She unselfishly sacrifices

her pleasures and luxuries for others. She nurses her family even if she is ill; she feeds them even if she has to remain hungry; and she forgoes her sleep for their benefit. Human psychology also teaches us that a woman is more emotional than a man. This suits her role as a homemaker because emotional sentiments are required for the upbringing of children. In a home situation, a woman is not expected to respond to her child's call after intellectual thought and rational pondering; her response has to be prompt and instantaneous and she fits this mould perfectly. In contrast, in the outside world of business, politics, war, international relations, industrial planning, security, etc. men have to deal with situations based on their physical and mental strength. For this reason, men are by nature more aggressive, assertive and adventurous. In spirituality, men and women are both equal in Islam. They both have brains, hearts and intellects to differentiate between right and wrong. Each of them has the capability of acquiring the highest stages of spiritual perfection and their purpose on earth is the same, namely, to obey and please their Creator. The Qur'aan and Sunnah state that both men and women are responsible for reforming and improving the morals of the society they are part of. They both need to encourage good, forbid evil, practise on good morals, display good character, educate others and spend in charity. However, despite their overall purpose in life being the same, their rights and responsibilities are different. There is a balanced distribution where men and women complement each other in their roles. Men need to earn a living and women need to manage the home and raise the children. This is a perfect system because justice demands that the gender that has been chosen by nature to rear children should be relieved of duties in society such as earning. To force a woman to earn a living in the economic field, together with shouldering the responsibilities which nature has exclusively chosen for her, amounts to abuse and injustice. A morally upright system is that which grants the woman all her rights in her own natural sphere. It allows her to develop to her full potential and progress towards success within her own domain and at her own pace. When a woman is forced to live like a man, her potential for spiritual development is compromised because she can

only gain closeness to the divine by functioning within the framework that her Creator has chosen for her. Interestingly, even the sphere of activity of the beautiful maidens of Paradise will be different from the men. They will not be in the public space, but they will dwell happily as the Qur'aan states, "in sheltered tents (pavilions)." *(Surah Rahman verse 72)*

In keeping with a woman's unique position, in Islam, many laws of worship apply differently to her. She is exempted from all outdoor religious obligations such as attending the masjid for the five congregational Salaah, Jumu'ah, ʿId, Janaazah Salaah and jihaad. She is exempted from performing salaah and fasting during menstruation and when bleeding after childbirth. She is exempted from fasting if it has adverse effects upon her during pregnancy and while breast feeding. Islam advocates complementarity with men and not competition. In all of these aspects and others, the reason for the differentiation is within understanding of a person of sound mind. Up until the occurrence of feminism, a woman not being allowed to work, asked to dress modestly, and made to travel with a guardian etc., was looked at as an act of honour, respect and dignity towards women. Today, it has been termed as unjust. Every difference, in actual fact, is of benefit to women.

The Islamic system is not based on selfish individualism. In Islam, women do not serve men, nor do men serve women. Rather, we serve Allaah تَبَارَكَ وَتَعَالَى by helping each other and giving to each other based on human needs, with the understanding that humans are not all the same. Islam provides a clear, natural and just solution to ensuring justice for all humans and has no need for feminism's vain attempts to reinvent the wheel that Islam set in motion over 1400 years ago. *(Adapted from Muslim women and modern challenges)*

4.) If the husband's earning is not enough, what should the wife do?

Answer: a.) A point to note is that women are allowed to earn a living whilst remaining within the laws of Sharee'ah. However, it should not be the norm and should be done in dire circumstances such as when the husband is incapable of earning or has passed on.

b.) There are many opportunities for women to earn money without having to go into the corporate world or into any other environment which would endanger her *Imaan* or her modesty. It would be wise to give preference to these options.

c.) Though there are many genuine cases, the general trend in today's time is that the salary of the husband is insufficient due to high living standards and lavish lifestyles. The first solution is to understand the importance of making and taking care of a home. Lower the standards and eradicate the lavishness rather than sacrificing the future of your children. Consider moving to a less affluent area where the standards of living are relatively lower. These sacrifices could only be undertaken when one acknowledges the greater purpose found in a Muslim marriage.

5.) How can men prevent women from Education whereas they would like their womenfolk to be served by female professionals? This literally spells hypocrisy.

Answer: a.) From a theological perspective, it is permissible for a woman to attain education. However, the ruling would change based on multiple factors just like it would change for men as well. It would not be permissible if there is a danger to one's *imaan*, intermingling of sexes, leaving the house without a male relative whom one cannot marry, or any other violations of Islamic laws. Generally, in today's educative system, there are many other subjects that a pupil will have to learn which directly goes against the tenets of Islam and which are channeled at brainwashing religiosity altogether. It is therefore foolish to get involved in this system especially when there is no need, as is the case with women where they have not been burdened with the responsibility to earn.[1] Though men are also prone to the harms of

[1] The condition and plight of a Muslim woman leaving her home to earn a degree can be aptly likened and compared to the following example: A poor family, living in a remote village, struggle to fulfil their daily needs. They are nonetheless content and happily continue with their lives. Subsequently, the family is informed of a valuable treasure located at a distant place. If the treasure is obtained, it will

the contemporary education system, however since they are required to venture out into the world to seek a halaal livelihood and to support their families, permission is granted for men to leave their homes for this purpose.

b.) The answer to this boils down to the same points mentioned above regarding the broader objectives found in a Muslim marriage. The typical cycle of a college student is to take a loan to finance his school expenses. Immediately upon graduation, the student would have to race in finding a job to pay back the loans as interest continues to swell the balance every passing day. After so much effort and stress, it is now time to bear the fruits by exerting oneself in the dream job. By the time she realizes the hollowness of her lifestyle, her fertility window has probably elapsed and opportunities to create a family have dwindled. How would she be able to achieve the spiritual purposes of marriage?

c.) The responsibility of earning was never placed on the shoulders of a woman.

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improve their standard of living and will make life more comfortable. The route to the treasure is however very dangerous. It crosses through thorny bushes and dangerous jungles filled with wild beasts and serpents. Furthermore, it is well known that people traversing this path often encounter thieves, bandits and even murderers. Under these circumstances, would any sensible person even consider sending his daughter out into the wild in order to pursue such a treasure, no matter how lucrative it may appear? Obviously, no one will risk the life and honour of his daughter for the mere sake of wealth.

Similarly, there are many things in this world which, though they may be of some benefit to man, have harms and dangers that far outweigh the benefits. Islam declares such things as impermissible. Allaah تَبَارَكَ وَتَعَالَى states in the Noble Qur'aan,

They ask you concerning wine and gambling. Say: "In them both is great sin, and some benefit for man; but the sin outweighs the benefit."

It is an established fact that there is some benefit and enjoyment in alcohol and gambling. However, the grave consequences and the long term, evil outcomes that affect the person as well as his family and others cannot be denied. Hence, Islam declared all such things as forbidden which are against the greater welfare and benefit of man.

d.) A typical girl who strives to earn an education will generally be put in an un-Islamic environment famous for immorality and indecency. These universities and colleges are known for indecency. When you have a structure built to house young men and women that are brimming with sexual desires (due to many causes such as sexual imagery becoming a standard advertising tool and the high rates of pornographic addiction) coupled with easy access to wine and drugs along with free access to condoms, it would not take an expert to tell you what such an environment would entail.

e.) If a girl miraculously survives the environment, she is made to sacrifice her fertility window. A woman naturally craves children.

f.) Though there are some success stories where educated women have succeeded in nurturing pious children, they would be viewed as exceptions. The majority of cases lie on the other side with children bereft of Islamic ethics and morals.

g.) There are 22,658 Obstetrics (a doctor who specializes in pregnancy, childbirth, and a woman's reproductive system) and gynecologists (a doctor who specializes in female reproductive health) employed in the United States. 79.1% are females. The argument that we need Muslim females to serve the Muslim community does not hold much weight since it is not an immediate necessity due to the abundance of female non-Muslim professionals. Though it would be ideal for our women to be treated by Muslim females, the risks are too great and too many which endanger their *Imaan* and modesty.

h.) The damage and evil effects of such a lifestyle are gradually revealed later on in a woman's life. Due to the demands of her profession, she neglects her children, household duties and other primary obligations. Often, it is observed that professional women are willing to serve complete strangers in the corporate environment for material gain but are unwilling to serve their husbands and families at home for the pleasure of Allaah تَبَارَكَ وَتَعَالَى. At times, they are disloyal to their spouses on account of the illicit

relationships they were previously involved in. As a result of their financial independence and "high level" of education, they find it difficult to be obedient to their spouses. Hence, the breakdown in many marriages is a direct result of the incorrect upbringing and the wrong environment the children were exposed to.

6.) In the case of my husband divorcing me, how will I look after myself and my family without an education?

Answer: It is a sad reality that there are many single Muslim mothers. However, the solution would lie in addressing the root cause. When choosing a spouse, Deen should be the first and foremost criteria. When the couple will share the common goal of adhering to and promoting Islam, divorce rates will dwindle as has been seen in past history. Cultivating pious practicing Muslims in the prime of her life would be given preference to over preparing for a divorce.

In the unfortunate case of the husband passing away or any other cause, the ideal would be for her father, brother, or sons to look after her. In the absence of these men, the responsibility would fall on the greater Muslim community. The option of remarrying is always open for her, which would free her in focusing on her greater goals.

There is a maxim in Islamic law which states that "Unlawful things become lawful due to necessity but are limited to the extent of that necessity." Due to necessity, a woman would be allowed to leave her house to earn and sustain her family, adhering to Islamic guidelines and regulations. It does not seem logical for every Muslim daughter to sacrifice greater goals and main objectives for the possibility of landing in such a situation.

7.) Is it the duty of the wife to cook and clean?

Answers: a.) From a theological perspective, the wife is not obliged to cook and serve the house. The husband does not have the right to compel her nor would an Islamic court enforce such duties upon her. However, if she is capable of carrying out domestic chores such as cooking and cleaning, it would be her religious and moral responsibility.

b.) A marriage could not smoothly run-on rights and obligations. On the contrary, love and compassion would surround such a marriage wherein each spouse realizes that the other is carrying out such actions for me which are not their obligatory duties.

c.) Our role models are the companions of Nabi صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, the Sahaabah رَضِيَٱللَّهُعَنۡهُ. The beloved daughter of Nabi صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Fatimah رَضِيَٱللَّهُعَنۡهَا would engage in household chores and in serving her husband, Ali رَضِيَٱللَّهُعَنۡهُ. Similar was the case with Asmaa' رَضِيَٱللَّهُعَنۡهَا, the wife of Abu Bakr رَضِيَٱللَّهُعَنۡهُ.

d.) It is an unfortunate reality that serving one's boss and employer or random strangers has been looked upon as progress and liberty whereas serving one's husband and family is regarded as backwards and oppressive. She is forced to beautify herself for all and sundry who would now take her as an object to satisfy their carnal desires, rather than being viewed as a respected human being. The environment which was created was such that she also fell into the deception and deceived herself into thinking that she 'enjoys' this lifestyle, completely ignoring the hollowness felt at the end of it all. Contrary to the fullness and completeness enjoyed by that woman blessed with a loyal husband trying to imbibe within himself the qualities of the Perfect Human, Nabi Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, for whom she spends her time serving. The appreciation that she receives from her husband and children could never be compared or imagined by the one deprived of it all.

e.) Similarly, fulfilling these chores out of one's own accord would be a means of attaining closeness to Allaah تَبَارَكَوَتَعَالَىٰ and attaining the benefits of Allaah تَبَارَكَوَتَعَالَىٰ's obedience. In times of difficulty, she enjoys the ability to communicate to Allaah تَبَارَكَوَتَعَالَىٰ, her creator, knowing well that she has chosen a lifestyle in conformity to His commands. On the other hand, the woman who spends her day in the outside world rubbing shoulders with men and continuously facing temptations has to live with a guilty conscience.

8.) How could Islam allow wife-beating?

Answer: a.) Islam has given extensive emphasis on maintaining good conduct with one's wife. Nabi ﷺ had emphasized this injunction at the farewell pilgrimage. He had also stated that the best amongst you is he who is who is the best to his wife. Nabi ﷺ, who is the ultimate role model and whose actions are to be emulated to the minutest detail, himself never lifted his hand on any of his wives.

b.) The Noble Qur'aan is not open to anyone and everyone's interpretation. The Noble Qur'aan ought to be understood according to the interpretation of the pious predecessors, starting from none other than the best of creation, Nabi ﷺ. The meaning understood from them is that of restraint and abstaining from violence, the very opposite of what the critics of Islam portray.

c.) There is no place in Islam for assault and venting one's anger upon his wife. The purpose of the hitting which was permitted was simply to awaken the conscience of the disobedient wife.

d.) There are rules and limits to the hitting which has been authorized including the fact that the hitting should not leave any mark or any injury. According to some jurists, the hitting permitted is that which should be done with a siwaak, small twig of a tree used to clean the teeth. According to some, it should be carried out with a folded handkerchief.

e.) For the smooth running of any company or institution, you need a head or a CEO. Similar is the case with marriage. The husband has been appointed as the head to ensure everything runs smoothly. At the same time, the husband will be asked regarding this responsibility that he was given and will be questioned about it. This works as a mechanism to prevent abuse of the authority he has been afforded.

If the wife is not fulfilling her duties and is being disobedient to the husband, the husband has been given set instructions to follow. The first being advice and trying to make her understand. The second step is to separate beds

which would perhaps make her realize the gravity of her actions. The last and final step, which should only be referred to in extreme circumstances, is to give a light hit to the wife that would not cause any injury or mark. This is not to give vent to his anger, rather it is with the intent that she should realize her mistake.

f.) In today's time, many marriages lead to divorce compared to before. This clearly shows that there are certain things which are missing from the equation. Society is built up with strong families instilling the Islamic spirit

in the future generation. How could these greater objectives be achieved with lawlessness and the absence of order?

g.) If domestic abuse was studied, one will see that the majority of cases are based on reasons other than religion. According to the World Health Organization, in the United States of America, and in England and Wales, victims believed their partners to have been drinking prior to a physical assault in 55% and 32% of cases respectively. If people truly cared about women's rights and protection for women, they would make an all-out effort to uproot drinking from our society. It seems quite hypocritical to point the finger at Islam condoning domestic violence when the statistics clearly indicate to other causes which we blissfully ignore.

9.) Are there honour killings in Islam?

Answer: There has to be a clear distinction between Islam and the practices of Muslims. It is completely against Islam for a person to take the life of another, whatever the reason may be. In honor killings, it is usually male relatives or tribesmen who take the life of a female who has been accused of bringing dishonor to the family or tribe. This is a practice which is in vogue in many predominately Muslim areas but have no basis in Islam. The cases regarding which Islam has declared that an individual's life must be taken away, there are stringent conditions which have to be met and the capital punishment can only be carried out by the authorities of the Islamic State, not by individuals of the population.

10.) What is the ruling regarding female genital mutilation?

Answer: FGM is not permissible in Islam, although many predominately Muslim areas culturally practice it. Female circumcision, also known as Clitoridotomy or clitoral unhooding, is not part of Female Genital Mutilation and is lawful in Islam, although it is not an obligation. This contains many benefits for the patient and is free from the harms linked to FGM.

11.) Why does a female inherit half of what a male inherits?

Answer: a.)When a person believes in Allaah تَبَارَكَ وَتَعَالَىٰ as The All-Wise and The All-Just, he would blindly submit to His laws and dictates. There is definitely wisdom and goodness in this law, even though my deficient intellect cannot encompass it.

b.) In many religions and cultures mainly in before the advent of Islam, a woman would not receive any share at all. It is undoubtedly Islam which gave honor and status to women.

c.) A possible wisdom is that a male has many monetary responsibilities which a woman is not laden with. Therefore, it would only be logical that a male should receive extra. The son may inherit a hundred thousand dollars and the daughter gets fifty thousand dollars, but the daughter gets to keep all but the son has a responsibility to spend.

d.) A more positive way to look at this law of Allaah تَبَارَكَ وَتَعَالَىٰ is to view it how Allaah تَبَارَكَ وَتَعَالَىٰ has described it: the male inherits double that of the female and not half of that of the female. In this method of expression, a female inherits a *complete* share and a male inherits an extra due to his added responsibility.

e.) A man inheriting double that of a woman is not in every case. There can be certain scenarios where a woman inherits an equal share such as in the case between a uterine brother and uterine sister. At times, she can inherit more than a male such as in the case between a mother and a father when the daughter left behind both her parents and her husband.

12.) Why is a woman's testimony worth half of a man?

Answer: a.) Allaah تَبَارَكَ وَتَعَالَىٰ is the All-Knowing. He knows what we do not. Therefore, we ought to submit our intellect to His perfection and accept whatever He declares. We are obliged to accept His laws, not to understand its wisdoms.

b.) This is not a law that is applied across the board. A woman's testimony is deemed superior in certain matters which concern only women such as childbirth and matters regarding nursing. There is no distinction between men and women in the transmission of prophetic traditions. Although narrating does not affect anyone's individual rights contrary to giving a testimony¸ it is a weighty responsibility in which the female companions had excelled. Had her intellect been inherently deficient, restrictions would have been found in qualifying to narrate.

c.) Studies show a difference between the brain structure of a male as compared to that of the female.

d.) Superiority does not necessarily imply derogation or belittlement. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is superior to all the other Messengers but that does not constitute disgrace or derogation to the other messengers.

13.) Why is a man allowed to marry a non-Muslim woman but a woman is only allowed to marry a Muslim man?

Answer: a.) A man is not allowed to marry any non-Muslim woman. Rather, she has to be from amongst the people of the book, i.e., a Jew or a Christian. Though there was concession given to the man, it was later highly disliked and discouraged by the noble Companions of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If men travel to other countries where there are no Muslims, then it is better he gets married to People of the Book than to polytheists. Since women are not responsible for earning, they do not leave their societies wherein there are many men whom they can marry.

b.) Islam itself gives rights and respects the women of the People of the Book under Muslim men whereas a non-Muslim has no obligation to respect the Muslim and his beliefs. An example is to refrain from sexual relations whilst the wife is in the state of fasting or in her menses.

c.) Islam respects the previous heavenly revealed religions and commands its adherents to believe in all the messengers. On the other hand, a non-Muslim does not believe in Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. So, a woman could easily be swayed by the unIslamic beliefs of the non-Muslim husbands.

14.) Polyandry, why can women not marry more than one husband?

Answer: a.) The fact that Allaah سُبْحَانَهُوَتَعَالَى has not permitted it indicates to the fact that it is harmful and not advisable.

b.) If there are multiple husbands that have relations with her, how will it be known whose child it is? This will in turn be an issue with regards to different matters such as inheritance. Though there are various forms of technology today which enable one to ascertain the father of the child, studies show that there are a number of factors which could give incorrect results. The possibility of a child not having certainty regarding the identity of his father remains.

c.) The female will become a baby making machine. As soon as one husband gets his child, the second will demand his turn.

d.) It would take a toll on the women to have sexual relations so often. On the other hand, how could it be expected for the men to reach ultimate fulfillment with decreased intimate opportunities?

e.) Naturally, a woman thrives in being loyal to one husband.

f.) Unlike women, the jealousy of men is dangerous and physical.

g.) There is a greater likelihood of sexually transmitted diseases.

h.) If polyandry and polygamy were both permitted, the very purpose of marriage would have been defeated. The family structure would be destroyed as four men will have four wives but each wife will have three other husbands. Each of those husbands would have three other wives.

How could such a society thrive and progress? Incest would become a common occurrence and lineage would be a lost concept.

There are many reasons for why polygyny is permitted, that is for a man to marry more than one wife.

a.) The previous religions in their original form also permitted polygyny.
b.) The Holy Qur'aan permits polygyny but limits it to four wives and on the condition that a person would be able to be just and fair amongst his wives in whatever is in his control.
c.) According to the American Association for Marriage and Family Therapy, national surveys indicate that 15 percent of married women and 25 percent of married men have had extramarital affairs. When a person indulges in infidelity, there is no rights given to the woman whatsoever. When a person takes another wife, she receives rights like any other wife.

15.) Hijaab is oppressive because it means she cannot wear what she wants.

Answer: a.) As explained under the heading of 'Morality', the reality of being a slave is to accept whatever the master says, no questions asked. Allaah تَبَارَكَ وَتَعَالَى is that Master who knows everything, including the command and its consequences. It is our duty as His slaves to place our trust in His knowledge and infinite Wisdom, realizing that He only wants good for us and would only command us to do that which is of pure benefit to us in all respects. If you heard of a person's hand being cut off, you immediately think that an evil act was carried out. However, if you were informed that it was cut due to gangrene, your conclusion would change. Our intellect is too restricted and weak to comprehend and encompass everything about Allaah تَبَارَكَ وَتَعَالَى's command. Therefore, we should trust and submit.

b.) If governing what women wear is the definition of oppression, then this will mean that all women are oppressed because they are not allowed to

appear in public revealing certain portions of their body, such as their private parts.

c.) If it is an agreed fact that certain parts have to be covered, then the question arises that what/who will decide what a woman has to cover and what she is allowed to expose. Shouldn't it be the Being who created her, gave her everything she has, wants only good for her, and knows everything including what is best for her?

16.) Is hijaab an act of choice?

Answer: a.) If true justice entailed leaving 'covering' to individuals then why do schools and companies maintain strict dress codes? If you would like to stay in the school or the company, you have to abide by their rules. It is obvious that there is a lot more to clothing and covering than simply a personal preference. Statistics show that nudity has an effect on an individual along with society as a whole. Therefore, the laws of Allaah سُبْحَانَهُوَتَعَالَى protect both women and the community.

b.) Though a person wears Hijaab out of one's choice, in an Islamic government, it would have been enforced to maintain the moral standards of society and prevent the harms which are attached to leaving such laws. So, this claim could come back to haunt us. A woman should, thus, wear it because it is the command of Allaah تَبَارَكَوَتَعَالَى and an obligation, rather than using "choice" to be the basis. Western women also say they have a choice in what they wear but we see that most of them abide by a similar pattern/fashion. The environment and culture in which a person lives plays a pivotal role in the choice that they make.

A potential harm of using 'choice' as the basis is the possibility of a fellow Muslim or the next generation leaving out Hijaab in totality on the basis that it is merely a choice which she/they did not choose.

c.) According to the 2015 National Intimate Partner and Sexual Violence Survey conducted by the CDC, approximately 1 in 5 (21.3% or an estimated 25.5 million) women in the U.S. reported completed or attempted rape at

some point in their lifetime. Statistics such as this prove the reality of the vulnerability of women. The Qur'aan says that hijāb reduces the likelihood of harassment.

17.) Why is there gender separation in Islam? Is this not oppressive?

Answer: a.) As humans, we cannot see further than our noses. The entire picture is before Allaah تَبَارَكَ‌وَتَعَالَىٰ. The laws of Allaah تَبَارَكَ‌وَتَعَالَىٰ are full of pure goodness and defying them holds pure detriment to ourselves and society at large, whether we can perceive or not.

b.) If it is to be termed as oppressive, this will mean that Western societies should also be termed the same due to the fact that they also have gender separation in many places. Examples include bathrooms, locker rooms, etc. Muslims simply operate gender separation somewhat differently based on the instructions and commands of the Being who has created everything.

18.) Can I be Muslim without a hijab?

Answer: If one were to deny the obligation of Hijaab, such a person would be out of the fold of Islam. Islam is about submission, where one should place his/her trust on Allaah تَبَارَكَ‌وَتَعَالَىٰ and accept all His commandments as full of goodness. Islam is complete and does not accommodate for any addition or subtraction. Negating any tenet of Islam renders a person out of the fold of Islam. If a person accepts the place of Hijaab in Islam but does not practice it, such a person remains a believer but is going against a commandment of Allaah تَبَارَكَ‌وَتَعَالَىٰ rendering her a sinner.

19.) What happens if I find the Hijaab difficult and restricting?

Answer: This world has been created as a testing ground, wherein a person has to go through difficulties and hardships. The beauty of it all is that nothing goes unnoticed. Allaah سُبْحَانَهُ‌وَتَعَالَىٰ knows of the hidden thoughts of man which everybody else is unaware of. Every difficulty a person endures and every sacrifice a person makes is recorded and will never go wasted. There are many benefits one will see in this very world but the true reward will be when a person leaves this temporary abode for the everlasting afterlife.

20.) Why is hijaab enforced?

Answer: a.) In any government, there are set laws that are enforced to ensure the country runs smoothly. Traffic rules such as wearing the seatbelt or abiding by the speed limits are enforced to maintain the safety of the driver and fellow commuters. No one raises any objections because everyone understands the consequences of dangerous roads and the role of such laws in preventing them.

Similarly, Islamic law contains such instructions which keep society safe from such dangers which, unfortunately, many do not perceive. Fornication breaks the home and completely destroys the fabric of society. In many instances, rape causes life-long pain and trauma. To prevent these harms, the Islamic State would enforce these laws such as hijaab and segregation between genders, for the safety of all, more-so the weaker sex.

b.) It is the duty of parents to take counsel from the Scholars as to how they could instill the love for hijaab in their children from when they are infants. Modest dressing should be adorned from when they are small and their mindset should be made such that they enjoy donning modest clothing. If such a route is taken, there would be no need to force the child.

c.) It is the duty of the parents to guide the children to follow Islam and its laws. Similarly, it is the duty of every Muslim to encourage another to fulfill his obligations to Allaah تَبَارَكَ وَتَعَالَى. Using force generally creates aversion and contempt. Other methods should be deployed to create love for these obligations

d.) It would be impermissible to cause extreme physical harm in order to force hijaab or any other obligation. The laws of physical punishment are only allowed to be carried out by the authorities of the Islamic state, and not the general public.

LGBTQ

1.) What if I was created with these desires?

a.) According to the teachings of Islam, a person has been created on a natural disposition which causes one to incline towards the belief of One Supreme Being and other natural acts. It is the environment and other external factors which alter this disposition. It is an obvious fact that we live in a hypersexual society where nudity is promoted on every platform. This would undoubtedly create adverse effects.

b.) If a person were to claim that he was created with the natural desire to rape or kill, would this be a valid justification for his crimes? Even if you were created with this desire, it does not justify giving vent to it.

c.) One of the purposes of marriage is to produce offspring who will be strong believers. This is an impossibility in homosexuality.

d.) Many sexually transmitted disease has been attributed to homosexuality. According to the CDC: In 2014, gay, bisexual, and other men who have sex with men accounted for 83% of primary and secondary

syphilis cases where sex of sex partner was known in the United States. Gay, bisexual, and other men who have sex with men often get other STDs, including chlamydia and gonorrhea infections. Gay, bisexual, and other men who have sex with men are also 17 times more prone to get anal cancer than heterosexual men.
This is a clear sign that homosexuality is completely unnatural and should be eradicated.

2.) Is this act actually unnatural? It has been observed amongst animals as well.
Answer: If the criteria for defining the morals and ethics of humanity is based on **conformity** with actions of animals, then we truly are a lost cause.

How many strange and odd practices are found in the animal kingdom? Will we venture and assert that they too are 'natural'? It has been observed that a female mantis will bite off the head of its mate during intercourse. Other unnatural acts range from necrophilia to Apophallation! Is all this now 'natural' simply because animals do it?

If we do accept homosexuality as a natural inclination, will we also accept as natural all other bizarre inclinations experienced by people such as necrophilia, paedophilia, bestiality and incest? What would be the main difference between all these acts? In actuality, this is the direction society is currently headed towards. Some countries have begun legalising consensual incest between adults! Are these really morals and ethics we wish to emulate?

3.) Why does Islam restrict a person from fulfilling his natural desires?

Answer:

a.) Islam is all about submission to Allaah تَبَارَكَ وَتَعَالَى. If Allaah تَبَارَكَ وَتَعَالَى were to command us to never have any sexual relations at all, it would be binding upon us to fulfill His command. It is out of His mercy and kindness that he has allowed us to have sexual relations by means of a permissible marriage.

b.) This life has been stipulated as a testing ground. As such, different people have different tests. Some have the test of patience and some have the test of gratitude. One of the main tests that the majority of mankind is put through is the test of the carnal desires. It is a fact of life that a person cannot truly attain full sexual fulfillment in this world. This would imply that every person would have to restrain himself to a certain degree and live with the pain of not being able to fulfill his every desire. For example, enjoying a picture of a model may be possible but the majority will have to bear the pain of not being able to sleep with her. In Islam, restraining oneself from even taking pleasure at the sight of unlawful is recorded and rewarded tremendously. On the other hand, falling prey to one's desires is also recorded and will be accounted for.

Therefore, when a person experiences homosexual desires and restrains himself from acting accordingly, this sacrifice of his would be rewarded and he will be considered as passing his test.

c.) Allaah تَبَارَكَ وَتَعَالَى does not test a person above what he can bear. When a person experiences homosexual desires, he can definitely stay away.

4.) I do have these inclinations. What now?

Answer: Hypothetically speaking, if we were to accept that an individual does 'naturally' experience these inclinations, then such feelings still do not justify acting them out. This will be considered to be a test from Allaah تَبَارَكَ وَتَعَالَى. Remember, one will not be questioned regarding his inner thoughts. However, once these thoughts are brought into action, one will have disobeyed Allaah تَبَارَكَ وَتَعَالَى. An innate inclination towards homosexuality does not render it ultimately acceptable. A person experiencing such thoughts is required to curb his desires, just as in the case of one who is inclined to a woman who is haraam for him. Both are required to control their desires and abstain from indulgence.

5.) Why is it a problem if it doesn't harm anybody? It is a consensual act between two adults.

Answer: Consider this, if two siblings consensually agree to sleep with each other and refrain from creating inbred offspring, will this now be acceptable since there is no harm? How was a line drawn between an inclination which is acceptable and an inclination that is not? We must understand that the morals and ethics set by Allaah are objective, whereas the morals of secular societies today are subjective. This is evident if one were to observe societies today. How then can we alter our values and morals, especially if the alternative is pure self-indulgence?

6.) A person experiencing homosexual/lesbian tendencies cannot experience sexual fulfilment with the opposite sex. Therefore, they remain deprived from achieving their natural needs.

Answer: a.) Putting this condition is similar to a man saying he can only attain sexual fulfillment with a supermodel or to a woman claiming her

sexual fulfillment to only be attained by a millionaire. Where would you draw the line? Which conditions would qualify to be considered and deemed as legitimate?

b.) The claim that these desires are purely natural are not correct. Conditioning and social influence has a major effect in the desires which arise within man. These so-called 'natural' desires are the result of 'unnatural' factors.

c.) The ultimate answer would tie up with morality. What is sexual fulfillment? How does a person come to know his specific requirements? Who defines which ones qualify to be considered and which are not?

7.) Can you be a person experiencing homosexual/lesbian tendencies and still be Muslim?

Answer: If a person views LGBTQ as permissible and lawful in Islam, he no longer remains in the fold of Islam. Islam is complete and is very clear regarding the impermissibility of homosexuality. The nation of Loot عَلَيْهِ السَّلَامُ were destroyed on account of this heinous act. The Qur'aan cannot be reinterpreted and the laws of Allaah تَبَارَكَ وَتَعَالَىٰ cannot be redefined. If a person falls prey to his desires but believes he is indulging in sin and disobedience, he will still be considered a Muslim but will qualify for severe capital punishment.

8.) Everyone knows it is Haraam. What is the need to speak against it?

Answer: It is quite clear that there is an agenda to promote LGBTQ on every platform and create an environment where it is accepted. Polls today show that over half of the American Muslim community think there is nothing immoral about gay marriage and that Muslims should support LGBTQ rights. There are many steps taken to normalize this evil. The enemies of Islam will talk so much about it and display it on every platform from billboards to cereal boxes. They will make emotional pleas that they are being bullied and discriminated against.

As Muslims, we have to be cognizant of these happenings and take the necessary precautions to protect ourselves, our families, and the Muslim community at large so that we do not succumb to their plots.

9.) Does a person experiencing homosexual/lesbian tendencies enjoy any rights?

Answer: Do robbers and rapists enjoy any rights? In an Islamic State, gays would qualify for capital punishment. Like all the other punishments, they could only be carried out by the appointed authorities. The law can never be meted out by the public.

In democratic societies, which have freedom of religion and ideology built into their structure, the LGBTQ should be treated with good conduct and should be invited to the pure and pristine teachings of Islam, all the while refraining from choosing them as close friends, like any other non-Muslim.

It is a very fine line that one has to tow. The wife of The Messenger Loot عَلَيْهِ ٱلسَّلَامُ was also destroyed due to her showing solidarity, support, and accepting the ways of those involved in this heinous act.

It would also be unwise to advocate for their rights due to the side-effects of normalizing the heinousness of their crime according to Islamic Law. As the stats show, half the Muslim population of America already see nothing wrong with LGBTQ. This is something which endangers our most prized possession: our faith.

Modernism

Modernity (progress) is in itself a wonderful desire and a natural urge of mankind. If this urge was not there, men would not have advanced to such great heights in material and scientific achievements. Thus, Islam is not opposed to modernism in as far as achieving or developing new feats or advancements. Rather, Islam has allowed us the use of the latest technology and has actually encouraged its use in warfare. In fact,

Rasulullaah ﷺ himself made use of the latest weapons in the battle of Taif: a minjaniq (catapult) and a dabbaabah (a tank made of skin or wool used in war in which men enter and is propelled into the lower part of the fortress, from where they make breaches into the wall and still remain protected from the enemy assaults due to being inside this tank). Rasulullaah ﷺ had even sent two Sahabis, Urwa ibn Masud and Ghitan ibn Salamah رضي الله عنهم to the city of Jarsh in Syria to learn the method of manufacturing catapults and tanks (minjaniq, dabaabah and dabur), due to which they were unable to take part in the battles of Hunain and Taif. Nabi ﷺ also joyously predicted a naval fleet which would soon set out for Jihad, although the Arabs were completely unacquainted with naval forces. Thus, Islam has not objected to modern advancement, rather it has encouraged it within rightful limits.

At the same time, it needs to be understood that the principles and laws of Islam are in no need of any progress and advancement. The rules and regulations laid down in the Qur'aan and Hadeeth will suffice for all times and will continue to solve all issues and problems which crop up till the day of Qiyaamah. It is a pity that a group of people in the Islamic world known as modernists have failed to understand this. They have, instead of directing their energies towards science and technology, decided to modernize and upgrade Islam so as to bring it 'in accordance with the times'. They argue that Islam must change because of the new thought and practice around the world which was brought about by the industrial revolution. They fail to understand that progress in technology in no way necessitates any change or alteration in the sacred morals and culture of Islam. We are thus requested by them to reject all 'traditional interpretations' of the Quran and to read it 'rationally' in the light of modern times.

According to them, freedom of women is an essential step to progress. Freedom, as interpreted by them, refers to adoption of immodest fashion, seeking employment outside of the home and their full participation in public life, which has led to the disintegration of family life and the social

structure. Polygamy is regarded as a crime, which eventually led to an increase in adultery and prostitution. Co-education is advocated as a demand of civilization, which is now responsible for the ever-increasing promiscuous relations amongst the younger generations and the decrease of morality, chastity, and shame. Jihad is considered a crime and an act of terrorism, which is why the Muslim ummah is so disunited and weak. The adoption of western clothing is encouraged by every 'modern-minded' man, since western dress has become symbolic of advancement and progress, while Islamic clothing is regarded as backwardness and retrogression. A modernist is basically a person who is dissatisfied with Islam as is understood from the teachings of Rasulullaah ﷺ and endeavours to re-interpret Islam in such a way that proves that there is no conflict between Islam and modern western thought. Although Muslim in name, the modernist passes judgement on Islam solely on the basis of those ideals imported from Europe and America, which he assumes are superior to those of fundamental traditional Islam.

The primary ideas of the modernist upon which his modern views on Islam are based:

1) Islam is liberal, adjustable, and progressive, but the Ulama are responsible for its stagnation due to their narrow-mindedness and rigid interpretation: During the lifetime of Rasulullaah ﷺ, Islam was the most liberal and progressive religion. The Fuqaha, Muhadditheen, and Ulama were responsible for its stagnation and decline. Regarding this, a modernist Farid Ja'fari writes, "The Muslim people today are struggling for a bare existence. The Ulama will blame western influence for this decadence…It is because of this class (the Ulama), who will not permit Islam to adjust freely to the changing times, due to which Islam is in this state of stagnation. To get rid of all the curses afflicting the Muslim Ummah, we will have to forget all the interpretations of the Qur'aan given to us by dogmatic learned men. The day we try to understand the Qur'aan ourselves, we will be able to save Islam, save our women from the indignity of over 1400

years, and we will be able to bring them under the light of freedom and equality."

Answer: This is an old feeble excuse which is presented to refute any essential part of Deen which they are uncomfortable with and has been used by all astray groups to back their falsehood and evil, after which they are free to interpret the Quran as they will. It is this very excuse, which was presented by Abdullah Qairawani, a renowned leader of the Batiniyyah sect, to prove his most disgusting view, "What can be more surprising than the instance of a man who claims to be intelligent, yet he marries his beautiful daughter or sister off to a stranger, whereas his own wife is not that beautiful. If the ignorant ones had any claim to wisdom, they would have known that they themselves have a greater right over their daughters and sisters compared to a stranger. The main reason for this stupidity is that their Ulama have forbidden them from good things."

In summary, the modernist assumes that our aimmah were inferior in their interpretation of Islam in comparison to a modernist of today who is contaminated with atheism and materialism. He believes that Islam, like other religions is a mere formality, not a way of life.

2) **Islam can progress only when those aspects of it which were meant for those times and are inappropriate today are separated from its structure:** The eternal sacred principles of Islam must be separated from those which are contrary to the spirit of modern life. The latter must be rejected as being meant only for the primitive society of Nabi ﷺ and as irrelevant and inappropriate for our advanced age. Strict adherence to the Shariah and following in the way of Rasulullah ﷺ is not necessary; rather it is detested and is an impediment in the spread of Islam.

Answer: The protagonists of this view imagine Nabi ﷺ as ignorant and unaware of our modern advanced day and age, and that he ﷺ had laid the foundations of Deen only in accordance with his time and age. If that was the case, then Islam would not have been a global religion which is meant to guide all of mankind till the day of Qiyaamah, rather it would

resemble Christianity which was always ready to evolve due to the dictates of worldly kings, secularists, and modernists.

3. **Western civilization developed mainly through Muslim contributions, the sciences of which Muslims today have not excelled in, thus there is need to get back our lost legacy from the Western world:** The Muslim nation in the past were at the height of technology and science, due to which they reached the heights of glory, power, and respect. Muslims made such a great contribution to medieval Europe that without them modern civilization could never have risen. Thus, modern civilization is only a development of true Islamic law and its principles. The reason for the rise of the West in these times is solely because they have excelled in those sciences which the Muslims had been in the forefront of in the past but are today ignoring it. Therefore, the westerners have remained truer to the actual spirit of Islam than the Muslims themselves. Muslims now need to regain their lost legacy by adopting modern culture, as that is the only way Muslims will be able to get back their lost glory.

Answer: The reality of the matter is that it has been proven from many statements of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the cause of success for the non-believers is Allaah تَبَارَكَ وَتَعَالَى's postponement of punishment and their own worldly good deeds. Hence it is clear that when any individual non-believer or group of non-believers do deeds of righteousness, they will prosper and attain some measure of worldly success. Even their evil deeds will go unpunished, while even the seemingly insignificant evils of a Muslim will bring punishment. As much wrong doings as Muslims are guilty of, whether individual or collective, Muslims will suffer sorrow, ordeals and hardships accordingly. The only manner in which they can save themselves from all anxieties is to discard sinful acts as well as to prevent others from sin...

From the hadeeth we come to know that in Allaah's sight, this world has no value at all. Because the disbelievers have, as their major aim in life, the attainment of this world, they are given the world according to their treasure of good deeds. The Muslims on the other hand, since having

accepted Islam, have their eyes on the success and permanent well-being of the hereafter to which they have a special right. No matter how sinful a Muslim is, he will eventually enter Jannah, after being punished or pardoned of his sins. Hence because of his wrongdoings, he will be made to suffer the sorrow and hardships of this world. If he is not made to suffer here, there is indeed a dangerous path ahead of him...

Uqbah ibn Aamir رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When you see Allaah granting to a slave whatever he desires (prosperity, progress, wealth, position) in this worldly life, inspite of incessant sins which he commits, then understand that this is istidraaj (a trap which Allah lures one into gradually). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then recited the verse, 'When they forgot (ignored) the reminders sent to them, we opened unto them the doors of all things (enjoyments of this worldly life).When the time came that they became conceited over that which they had been given, We suddenly gripped hold of them (punished them), leaving them despondent (of ever regaining the bounties they had lost).'" *(Musnad Ahmad no. 17311)*

But how is it that disbelievers face destruction and decline? This is because of their injustices, tyranny and oppression and it comes about when immorality and promiscuous behaviour have reached overwhelming heights or because of their mockery of the messengers of Allaah تَبَارَكَ وَتَعَالَى. For these sins, there is no relaxation or postponement of punishment. For these sins, all-encompassing, general calamities descend upon them...

The gist of what I am trying to explain is that Allaah تَبَارَكَ وَتَعَالَى - the creator of causes – has created separate causes for the worldly progress of Muslims and non-Muslims. It is wrong to maintain that the very thing which is a cause of progress for non-Muslims is also a cause of progress for Muslims. It is also wrong to believe that those things which are not an impediment or hindrance to their progress will also not hinder the progress of Muslim. To have such views shows ignorance of our Deen and lack of knowledge of the words of Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Please understand this well: the real place of punishment for the disbelievers is the hereafter. Sometimes, for the sake of expedience, it is meted out to them in this world. Whatever good works and position they have in this world, are solely as a result of the returns given to them by the Owner of this world, the Most Just King. There is nothing for them in the Hereafter.

From many ahaadeeth, it is understood that the major share of punishment for the sins of this ummah come in this world. This is indeed a mercy to them. Were it not so that in spite of their sins, they were not afflicted with calamities and trials, it would be frightful indeed. So the only manner in which this ummah, which is enjoying Allaah's mercy, can save itself from misfortunes, catastrophes, worries and humiliation of this world, is to avoid sin completely. When, by chance, sins do occur, they should weep in sorrow, seek forgiveness and repent to Allah. There is no other way out. **It is not possible at all for a Muslim to remain as a Muslim and gain worldly prosperity, while at the same time living a sinful life!!**

From Qur'aanic texts and ahaadith, it becomes clear that the principles leading to the success of the Muslims and non-Muslims are not the same. Some are common to both, and some are not. The major cause for a Muslim's success is acting upon the injunctions of Deen and avoiding sin, for as much as they indulge in sinful acts, they will face calamities. For a Muslim to look at non-Muslims and to see them committing the same sins and still enjoy progress with no misfortune – and then to become fearless of these sins, is indeed wrong and only entangles him in more misfortunes. When Muslims, indulging in sins, are not visited by calamities, it is so much more dangerous. In such a case, it is merely a temporary postponement of punishment. Revenge will come quickly and suddenly."*(Condensed from Al-E'tidaal)*

Anas رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When Allah wants good for any servant of His, He hastens for him his punishment in this world. When Allah wants evil for any person, He delays punishing him over his sins, so that he may receive full punishment for it on the day of Qiyaamah." *(Tirmidhi no. 2396)*

Some of the harmful effects of sins in this world are:

Muslims are deprived of sustenance because of sins: Rasulullaah ﷺ is reported to have said, "Verily a man is deprived of sustenance because of a sin which he commits." *(Ibn Majah no. 90, Ibn Hibban no. 872, Musnad Ahmad no.22386)*

Muslims will be afflicted with different types of calamities due to their sins: Abdullaah ibn Umar رضي الله عنه narrates that once ten of them were in the company of Rasulullaah ﷺ when he said, "I seek protection of Allaah from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship, and oppression of the authorities. When a people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah will overwhelm them with their enemies from other nations. Thus, the enemy will take by force their wealth." *(Ibn Maajah no. 4019, Shuabul-Imaan no. 3042)*

Aa'ishah رضي الله عنها said, "When a woman removes her clothes in a house other than her husband's (an indication towards adultery), she tears the veil between her and Allaah. When she applies perfume to please a male other than her husband, this will be a source of fire and a blemish for her. When the people then begin to commit adultery, consume alcohol and use musical instruments, Allaah becomes enraged in the heavens and orders the Earth to shake them. If they repent and refrain, then it is good for them, otherwise Allaah will cause it to fall upon them." I asked, "Is this their punishment?" She said, "It is rather a mercy, means of blessings and admonishment for the believers, and a punishment, display of anger and torment for the unbelievers." *(Mustadrak no. 8575)*

The sins of Muslims bring upon them evil oppressive rulers, while many difficulties are averted by obedience of Allah: Maalik ibn Mighwal رَحِمَهُ ٱللَّهُ states, "The following was found in the Zaboor of Dawood عَلَيْهِ ٱلسَّلَامُ,

إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا، مَلِكُ الْمُلُوكِ، قُلُوبُ الْمُلُوكِ بِيَدِي، فَأَيُّمَا قَوْمٍ كَانُوا عَلَى طَاعَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ رَحْمَةً، وَأَيُّمَا قَوْمٍ كَانُوا عَلَى مَعْصِيَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً، لَا تَشْغَلُوا أَنْفُسَكُمْ بِسَبَبِ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيَّ أَعْطِفْ قُلُوبَ الْمُلُوكِ عَلَيْكُمْ»

I am Allaah, there is no deity besides Me I am the King of kings, The hearts of kings are in My control. When My servants obey Me, then I fill their king's hearts with leniency and mercy. When My servants disobey Me, then I fill their kings' hearts with vengeance and hatred towards them, so then the kings harm and punish them. Do not busy yourself in cursing them, rather remember Allaah and make yourselves humble, I will suffice you against these kings.

(Musannaf Ibn Abi Shaybah no. 34260)

Amr bin Al Aas رَضِيَ ٱللَّهُ عَنْهُ says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him, and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight

whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your Nabi told you the truth. Our Ambiya also came to us with the same message your Nabi brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than to the teachings of the Ambiya. If you people adhere to the teachings of your Nabi, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the Ambiyaa and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'"

Amr bin Al Aas رَضِيَٱللَّهُعَنْهُ says, "I have not spoken to anyone afterwards who gave me any better advice than he." *(Musnad Abu Ya'la no. 7353, Ibn Hibbaan no.6564 with slightly different wording at the end)*

The honour and lost legacy of the Muslims lies only in Islam and obedience to Allaah's every command, not in modern progress, science, and civilization: Taariq bin Ziyaad reports that when Umar رَضِيَٱللَّهُعَنْهُ was entering Shaam, Abu Ubaydah ibnul Jarraah رَضِيَٱللَّهُعَنْهُ was accompanying him. When they arrived at a point where they had to wade across (some water), Umar alighted from his camel, removed his leather socks, and threw them over his shoulders. He then took hold of the reins of the camel and waded through. "O Ameerul Mu'mineen!" Abu Ubaydah said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this." Umar رَضِيَٱللَّهُعَنْهُ exclaimed,

أَوَّهْ لَمْ يَقُلْ ذا غَيْرُكَ أَبَا عُبَيْدَةَ جَعَلْتُهُ نَكَالًا لِأُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بِغَيْرِ مَا أَعَزَّنَا اللهُ بِهِ أَذَلَّنَا اللهُ

O, Oh! Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad. We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us."

(Mustadrak Haakim no. 207)

Another narration states that when Umar رَضِيَ اللَّهُ عَنْهُ arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "0 Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you, and you are appearing in this condition?" Umar remarked, 'We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues." *(Musannaf ibn Abi Shaibah no. 33847)*

Conclusion - The Reality of Doubts

Picture an enemy which cannot be seen. You can well imagine the tactics and strategies which he would employ in order to cause maximum

inconvenience to his target. This is the enemy which Allaah تَبَارَكَ وَتَعَالَىٰ has placed for you and me: Shaytaan and his army.

Shaytaan, who is hidden to our eyes, has taken a vow to mislead all of mankind. He has been granted certain powers by Allaah تَبَارَكَ وَتَعَالَىٰ in order to carry out his mission. Shaytaan uses the agency of whisperings to perturb his enemies and cause havoc.

Shaytaan has promised to exert his every effort in trying to misguide us. However, Allaah تَبَارَكَ وَتَعَالَىٰ will not allow Shaytaan to mislead those who sincerely believe in Allaah تَبَارَكَ وَتَعَالَىٰ and place their complete trust in Him. Shaytaan will only succeed in misleading those who have made him their friend and obey him.

The head of the devils is Iblees and there is a shaytaan with every person. With today's ever progressing technological advancements, it has become quite easy to comprehend how much of an influence an individual could have. Similar is the case with iblees and his army.

The first step in winning this battle is to essentially realize that we are in a battlefield and are under attack.

Secondly, we have to understand that these whisperings are normal. Our role models, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, also experienced these whisperings to such an extent that they would say that they are ashamed of even mentioning these thoughts. Upon this, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consoled them by saying that this is, in actual fact, pure faith. Allaah تَبَارَكَ وَتَعَالَىٰ guides that person who seeks guidance. When a person makes a concerted effort in that direction, he will observe how Allaah تَبَارَكَ وَتَعَالَىٰ manifests His Attribute of Al-Haadi, The One who Guides.

Those in quest of divine guidance will find the Noble Qur'aan replete with guidance, whilst those corrupted by nafs and shaytaan, fall deep into transgression and misguidance.

These whisperings and doubts disturbing and worrying a believer is in fact a good sign that he is truly a believer. A disbeliever would not feel uncomfortable if he was faced with such thoughts. He would rather enjoy these thoughts considering the fact that they are in conformity to what he believes in. There is no need to be worried as long as we do not believe in the whisperings. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said that this feeling is genuine imaan.

The example given is that of robbers. You will see that a thief only goes and attacks those places where there are valuables and treasures. Similarly, shaytaan attacks the believers due to them possessing the invaluable treasure of Imaan.

Solutions

As great as shaytaan's influence may seem, he is a mere creation of Allaah تَبَارَكَوَتَعَالَى and completely at His mercy. Allaah تَبَارَكَوَتَعَالَى has described shaytaan's plots as weak and feeble.

1.) Seek protection in Allaah تَبَارَكَوَتَعَالَى from shaytaan. When there is a security dog in the front of a person's house, rather than trying to fight the dog, the wiser and safer option will be to call the master of the dog. He will simply make an indication and the problem will be solved. Allaah تَبَارَكَوَتَعَالَى is The Master of His slave, shaytaan. A few easy du'aas to recite for protection,

a.) Ta'awudh

اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allaah from the accursed shaytaan.
(Bukhaari no 3276, Muslim no. 134)

b.)

آمَنْتُ بِاللهِ ورُسُلِهِ

I believe in Allaah and His messengers. (Muslim no. 134)

c.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First, the Last, the Apparent, the Hidden and He has knowledge of everything. (Abu Dawood no. 5110 - statement of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ)

2.) One should ponder over the greatness of Allaah تَبَارَكَ وَتَعَالَى that can be observed in one's thoughts. The heart of man is so small, yet the gigantic mountains and the seemingly never-ending oceans can fit therein. How all these thoughts can fit in such a small heart! This practice is basically turning shaytaan's attack against him and using his whisperings to come closer to

Allaah تَبَارَكَ وَتَعَالَى. Shaytaan restrains himself from injecting his poison when a person is busy remembering Allaah تَبَارَكَ وَتَعَالَى.

Then thank Allaah تَبَارَكَ وَتَعَالَى that shaytaan could do no more but place his whisperings. Read the following du'aa,

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، الْحَمْدُ لِلهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ

Allaah is the greatest! Allaah is the greatest! Allaah is the greatest! All praise is for Allaah who confined his planning to whispers.

(Abu Dawood no. 5112)

3.) Learn to ignore these whisperings. When a person is driving on a highway, he comes across many unpleasant sights. If he finds himself behind a vehicle transporting pigs for example, he will simply overtake the vehicle and carry on his journey. Similarly, we should ignore the whisperings and carry on fulfilling our important duties.

a.) Keep the mind occupied with good works since the idle mind is considered to be the devil's workshop.

b.) At times, one should answer shaytaan either mentally or even verbally when no one is around. When he whispers regarding disbelief, declare that

"I am a Muslim! I testify to The Oneness of Allaah and the Messengership of Nabi!"

Solutions to All Evils Around Us

1.) Hold Firm Onto The Sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allaah تَبَارَكَ وَتَعَالَى states,

"Whatever the Messenger gives you, accept it. Whatever he forbids you, abstain (from it)." *(Hashr verse 7)*

"He does not speak by the desire of his soul. It is solely an order that is sent down." *(Najm verse 3-4)*

"Then if you dispute in any matter, refer it to Allaah and the Messenger if you have conviction in Allaah and in the day of Resurrection." *(Nisaa' verse 59)*

Scholars say: this refers to the Quraan and the Sunnah.

We are therefore commanded to accept the authority of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in three ways:

1. To accept what he has declared as haraam to be haraam, as well as what he declared to be halaal as halaal. *(Surah A'raaf verse 157, Surah Tawbah verse 29)*

2. Itaa'ah- to obey Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his instructions and commands.

The Qur'aan explained that those who obey Allaah's Rasul:

(a) are true believers *(Surah Noor verse 51)*

(b) have obeyed Allaah *(Surah Nisaa verse 80)*

(c) will get Allaah's mercy *(Surah Aal-Imraan verse 132)*

(d) will be guided *(Surah Noor verse 54)*

(e) will be entered by Allaah into Jannah *(Surah Nisaa verse 13)*

(f) will be successful *(Surah Ahzaab verse 71)*

(g) will be rewarded in full *(Surah Hujuraat verse 14)*

(h) will be in the company of those upon whom Allah has showered his favours. *(Surah Nisaa verse 69)*

Those who disobey Allaah's Rasul:
(a) have went astray *(Surah Ahzaab verse 36)*
(b) are amongst the munafiqeen *(Surah Nisaa verse 61)*
(c) are not true believers *(Surah Nisaa verse 65)*
(d) are amongst the disbelievers *(Surah Aal-Imraan verse 32)*
(e) will enter Jahannam *(Surah Nisaa verse 14, Surah Jinn verse 23)*
(f) will become embroiled in some calamity (in this world, be it worldly or with regards to his Deen) or will receive a severe punishment (in the hereafter) {or will be afflicted by both of the above). *(Surah Noor verse 63)*

3. Ittibaa'- To follow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ since his life was a practical example for us. The message of the Ambiyaa is not confined to their verbal teachings. They were also sent as practical examples of the straight path. Merely teaching without setting an example is not good enough, in any field of even worldly sciences. Even an enthusiastic person who wants to cook a meal cannot do so perfectly by merely reading through the recipe or memorizing it from a master chef. He has to be practically trained first, by the expert setting a practical example for him, and he, by following the example, will gradually learn how to cook a good meal. Man is therefore more in need of a practical example with regards to his religion and Deen compared to even worldly matters. That is why Allaah always sent revelation through a Messenger. They taught the revelation and also set a practical example for those who wished to follow l. (Both kitaab and hikmah were revealed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)

The Qur'aan explains that those who follow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
(a) will be rightly guided *(A'raaf verse 158)*
(b) Allaah will be sufficient for them *(Anfaal vere 64)*
(c) Allaah will love them and Allah will forgive their sins *(Aal Imraan verse 31)*
(d) will get Allaah's mercy since they were true believers in Allaah's signs. *(A'raaf verse 157)*

(e) The Qur'aan also explains that Rasulullaah's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ way will only serve as a good example and role model for those who hope to meet Allaah and the Day of Resurrection/Qiyamaah and who remember Allaah تَبَارَكَوَتَعَالَىٰ abundantly. *(Ahzaab verse 21)*

Importance of Holding Firmly Onto the Sunnah

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

"Soon my hadeeth will reach a man, whilst he is reclining on cushions. He will say, "Between us and you is the book of Allaah. Whatever we find permissible there-in, we will regard as permissible, and whatever we find in the Qur'aan as prohibited, we will regard it as prohibited!" whereas whatever the Messenger of Allaah declares as prohibited is just as Allaah has declared prohibited." *(Abu Dawood no.2664)* Another narration states, "Listen, I have been given the Qur'aan and something similar to it as well. Listen, I have been given the Qur'aan and something similar to it as well. Listen, soon, you will come across a (deviated) man relaxing on cushions (couches) lazily due to being well fed, saying (to others), "Hold onto the Quran! Whatever you find mentioned in the Qur'aan as permissible, regard as permissible, and whatever you find in the Qur'aan as prohibited, regard it as prohibited!" *(Musnad Ahmad no. 17174)* (In one narration, the following words have been added on-"Listen, the matter is not as he says.") *(Ibn Hibbaan no. 12)*

"All the people from my ummah shall enter Paradise except the one who rejects." He was asked, "O Rasulullaah! Who is the one who rejects?" He replied, "The one who obeys me shall enter Paradise. The one who disobeys me, has rejected." *(Bukhaari no.7280)*

"My similitude and your similitude are like that of a person who ignited a fire. Grasshoppers and moths began falling into it while he was driving them away from it. I am holding you by your waists and saving you from falling into the fire, but you are slipping from my hands." *(Muslim no.2285. Abu Hurayrah رَضِيَٱللَّهُعَنْهُ reports a similar narration in Bukhaari no. 6483, Muslim no.2284)*

"The likeness of myself and the Deen with which Allaah has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So, save yourselves (by leaving the town)! Save yourselves!'" "So, a group of his people obeyed him. They left early that evening, travelled calmly, and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought." *(Bukhaari no. 7283, Muslim no. 2283)*

"Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that) Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "Which group will this be, O Rasulullaah?" "The one that follows my ways and the ways of my Sahaabah رَضِيَ اللَّهُ عَنْهُمْ." *(Tirmidhi no. 2641)*

"Whoever holds fast to my Sunnah during times when my Ummah have been corrupted shall have the reward of a hundred martyrs." *(Kitaabuz Zuhd of Baihaqi no. 118)*

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who holds fast to my Sunnah during times when my ummah will be divided shall be like a person holding a burning charcoal." *(Nawaadirul-Usool of Hakeem Tirmidhi vol. 1 page 134 no. 87)*

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever revives my sunnah has love for me, and whoever loves me shall be with me in Jannah." *(Al-Mu'jamul-Awsat no. 9439)*

"The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my sunnah." *(Tirmidhi no. 2630)*

Irbaadh ibn Saariyah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a very comprehensive lecture to us. Our hearts trembled by it and our eyes shed tears. We said, 'O Rasulullaah! This seems to be the admonition of a person bidding farewell. So, advise us.' He said, 'I advise you to constantly fear Allaah, and to listen and obey even if an Abyssinian slave were to rule over you. Whoever remains alive from among you (after me), will witness many differences. You should therefore hold on firmly to my Sunnah and the way of the rightly guided caliphs. Hold on to it with the molars. Beware of introducing new things into the religion. Surely every innovation is deviation." *(Abu Dawood no. 4607, Tirmidhi no. 2676)*

2.) Dhikrullah and Tilaawat of the Qur'aan

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "For everything there is a polisher, and the polisher of the heart is the remembrance of Allaah! *(Ad-Da'awaatul-Kabeer of Bayhaqi)*

The dhikr of Allaah تَبَارَكَ وَتَعَالَى removes rust and grime which forms on the heart because of interaction with so many evils around.

The greatest form of dhikr is the tilaawah of the Noble Qur'aan. Ali رَضِيَ اللَّهُ عَنْهُ states that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stating that soon *fitnah* (trials) will emerge." I enquired, "What will be the way out?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The book of Allaah." *(Tirmidhi no. 2906)* In a lengthy narration, Ali رَضِيَ اللَّهُ عَنْهُ said that Yahyaa عَلَيْهِ السَّلَامُ told the Bani Israaeel, "Allaah has ordered you to read His book. Its example is like a nation secured in their forts whom an enemy wishes to attack. From whichever direction they attack, the Book of Allaah will protect and defend them." *(Musnad Ahmad no. 17170, 17800, Ibn Hibban no. 6233)*

3) Company of the Righteous and Pious and Staying Away From Wrong Company

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained this most beautifully when he said,

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ (ابو داوٗد)

'Man adopts the way of life of his companions. One should thus ponder well over who he takes as his friend.' (Abu Dawood no. 4833, Tirmidhi no. 2378)

Explaining the miraculous effect that the pious would have during the era of the trials of dajjal, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

فَإِنَّهُ إِنْ يَخْرُجْ وَأَنَا حَيٌّ يَكْفِيكُمُوهُ اللهُ بِي، وَإِنْ يَخْرُجَ بَعْدَ أَنْ أَمُوتَ يَكْفِيكُمُوهُ اللهُ بِالصَّالِحِينَ

'If dajjaal emerges during my lifetime, Allaah shall suffice you through me! And if dajjaal emerges after my death, Allaah shall suffice you ***through the pious****. (At-Tawheed of Ibn Khuzaimah vol. 1 pg 103, Al-Mu'jam al-Kabeer vol. 23 no. 569)*

Essential for protection of Imaan and one's spiritual progress is that one associate with some selected servant of Allaah تَبَارَكَ وَتَعَالَى. It is a general rule that the company of the pious has a magnetic effect in drawing one towards piety. Note that 'pious company' occasionally is not sufficient. Rather 'a strong relationship coupled with frequent meetings' with those individuals whose hearts have been blessed with a unique attachment to Allaah تَبَارَكَ وَتَعَالَى is required.

What is however essential is that one establishes some sort of a relationship of Islaah (spiritual reformation) with one who is found staunch upon the Shariah, and upon whom the pious and the Ulema have shown trust. Spending time in the path of Allaah تَبَارَكَ وَتَعَالَى is extremely beneficial as well.

It is imperative to understand that for the company of the righteous and pious to have its true and desired effect one must be prepared to draw away from evil company and to shun their ways and habits. Included in evil company is the television, video games, novels, magazines, etc. The internet and the cellphone, when used incorrectly are also included in the definition of evil company.

Today, the fine details of the lives of movie and sports stars are broadcasted, increasing one's admiration for such people manifold. Their marriages bring us joy; their divorces make us sad; their success on the sport's field make us celebrate; and their loss pushes us into depression. Their cars, their houses, their clothing, and attire, and their every move are entrenched within our hearts. Some even go to the extent of calling these people their 'idols.'

Hadrat Maulana Yusuf Sahib رَحِمَهُ ٱللَّهُ made this duaa,

اللهم أخرج اليهودية والنصرانية من قلوب المسلمين

O Allaah! Remove Judaism and Christianity from the hearts of the Muslims.

4.) Ta'leem Daily in our Homes

Essential for the upliftment of one's spiritual levels is that one reads, listens and ponders over Imaan-inspiring incidents of the past as well as the present. Sheikh Junaid Baghdadi رَحِمَهُ ٱللَّهُ described such incidents as being from amongst the armies of Allaah تَبَارَكَ وَتَعَالَى, through which Allaah تَبَارَكَ وَتَعَالَى strengthens the hearts of His friends.

Prescriptions to Leave This World with Imaan

Since Imaan is the most valuable thing and our passport to everlasting success, a person should continuously make effort on Imaan. If a person becomes lax by leaving out the compulsory commandments of Allaah تَبَارَكَ وَتَعَالَى and indulging in sin, the lustre of a person's Imaan diminishes.

1.) Recite these duaas daily

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

O our Sustainer do not deflect our hearts after You have guided us and grant us from Your side special mercy (the mercy is that we remain steadfast on this straight path).

2.) **يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ اَسْتَغِيْثُ**

O Truly Living Being, O Being due to whose blessings every atom in the universe is dependent. I seek help through Your mercy.

3.) Utilizing the miswaak – Ulama have written that amongst the many benefits of using the miswaak is that a person will be blessed with reciting the kalimah of shahaadah at the time of death.

4.) Daily, make *shukr* (be grateful) for the Imaan one possesses. Allaah تَبَارَكَ وَتَعَالَى has promised, "*If you make shukr, then I will definitely increase you (in My bounties).*" By making *shukr* on Imaan, not only will it remain, but this will be a means of its progress.

5.) By protecting one's gaze from evil glances, we have been promised the sweetness of Imaan. When the sweetness of Imaan enters the heart once, it is not taken away. By this action, there are glad tidings of a noble death.

6.) Reply to the *adhaan*. After completion of the *adhaan*, recite salawaat upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then the *dua* of Waseelah:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ القَائِمَةِ آتِ مُحَمَّدًا الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

In the Musnad of Imaam Bayhaqi, the following words are narrated at the end: **إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ**

The reward for recitation of this *duaa* is **حلّت له شفاعتی** as mentioned in Saheeh Bukhari. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Whoever recites this *duaa*, my intercession will become binding for him." Mullah Ali Qari رَحِمَهُ اللَّهُ states: *In this there is an indication of glad tidings for a noble death, which means that he will leave this world with Imaan, since Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will not intercede for a disbeliever.*

7.) Staying in the company of the pious and loving them for Allaah's pleasure. In a hadith qudsi, Allaah تَبَارَكَ وَتَعَالَى states, "*These are such accepted servants that those who sit by them cannot be deprived." (Bukhaari)*

8.) Giving of charity – Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily charity extinguishes the anger of Allaah and repels an evil death." *(Tirmidhi)*

9.) To learn the love of Allaah تَبَارَكَ وَتَعَالَى, to practice on those actions which will lead to His love and to have love for the lovers of Allaah تَبَارَكَ وَتَعَالَى, which is a means of acquiring the first two qualities. The following *duaa* is mentioned in a hadith:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ

O Allaah, I ask You for Your love, the love of those who love You, and those actions which will be a means of attaining Your love.

Between the love of Allaah تَبَارَكَ وَتَعَالَى and the love for those actions which will lead to His love, an entreaty is sought for the love of the friends of Allaah تَبَارَكَ وَتَعَالَى, which is a means of attaining these two. In other words, love for the friends of Allaah تَبَارَكَ وَتَعَالَى leads one to sit in their company. This becomes a cause for love of Allaah تَبَارَكَ وَتَعَالَى and good actions.

The people of love will be saved from an evil death – what is the proof for this claim? Allaah تَبَارَكَ وَتَعَالَى states, "O believers, whoever amongst you turns renegade amongst you, then soon Allaah will create such a nation who He will love and who will love Him." Allaah's mentioning of these apostates in comparison to the people of love is a clear proof that they will be saved from apostasy. *(Abridged from Kashkol-Ma'rifat by Maulana Shah Hakeem Muhammad Akhtar Saheb رَحِمَهُ اللَّهُ)*

May Allaah تَبَارَكَ وَتَعَالَى protect and save our imaan and that of the entire ummah. May He save us from the evils of the fitnahs around us, and make us successful in this world, grave and the Hereafter.

Other Du'aas for Protection of Imaan

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِيْ، وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ، وَرِضًى مِّنَ الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ.

O Allaah! I ask You for Imaan which is firmly attached to my heart and true conviction so that I realize that nothing can afflict me except what You decreed for me. And [I ask You for] contentment with the livelihood which You apportioned for me. Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite this duaa. *(Bazzaar).*

اَللَّهُمَّ أَعْطِنِي إِيمَانًا ويَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالآخِرَةِ

O Allaah! I ask You for Imaan and conviction after which there is no disbelief, and such mercy by which I can attain the honour of Your grace in this world and the Hereafter. (Tirmidhi)

رَبَّنَا اغْفِرْ وَارْحَمْ، وَاهْدِنِي لِلطَّرِيقِ الْأَقْوَمِ

O our Sustainer! Forgive, have mercy, and guide me to the straight path. (Musnad Ahmad)

اَللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَنَّةِ الْخُلْدِ

O Allaah! I ask You for such Imaan which will not revert, bounties which will not terminate, and the companionship of Your Nabi, Muhammad ﷺ in the highest levels of the everlasting gardens of Jannah. (Ibn Hibbaan, Musnad Ahmad – duaa of Ibn Mas'ood رضي الله عنه)

نَسْأَلُ اللهَ إِيمَانًا دَائِمًا، وَيَقِينًا صَادِقًا، وَعِلْمًا نَافِعًا

We ask Allaah for everlasting Imaan, true conviction, and beneficial knowledge. (Al-Ibaanatul-Kubraa – dua of Abu Dardaa رضي الله عنه)