Assalam o alaikum,

Al-hamdulillah here is the second issue of TA‘ARUF. MAKTABA-E-SALIK is thankful to all brothers and sisters in Islam for the feedback. Your suggestions not only help us to improve but also serve as a spotlight in the straight path to righteousness. Jazak Allah.

Arabic is a language with philosophical design. Its words are designed with a purpose. The subjects and the language of The Holy Qur’an demands us to pay especial attention with goal oriented approach. We pray: “Perfect our Light for us”. (Ameen)

Syed S. Z. Hashmi.

(MAKTABA-E-SALIK)

Email: keetab@gmail.com

The Holy Qur’an claims very strongly that the revelation given to the Prophet Muhammad (sallallahu alayhi wassalam) is nothing new, as book of revelation (Al-Kitab) was given to other prophets also. The Holy Qur’an is the last revelation, intact with the words of Allah (Subhan Wa Taala) alone. There is much information in the Holy Qur’an whose source can only be attributed to Allah (Subhan Wa Taala) {The creator of Heavens and Earth}.

We must clearly understand that the reliability of the Holy Qur’an lies in the fact that in case of any conflict or confusion arising from the translations of the Holy Qur’an, one can always go back to the original Arabic words to check the validity of the translations. This is the only scripture available in the original language and compiled within the period of twenty-three (23) years in the presence of the Prophet it was revealed to.

The Holy Qur’an has presented the subjects that are suitable for man to think upon and avail himself of as the source of his knowledge and information. The Holy Qur’an teaches that three main subjects are useful and fruitful to reflect upon.

1. Nature:

Quranic Studies

الله الرحمن الرحيم

إِنَّا أُوْهِيْنَا إِلَيْكَ أَنَّكَ إِلَّا الْحَقُّ وَالْبَيِّنَٰتُ مِنْ بُعُودِهِ وَأُوْهِيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلِ وَإِسْحَاقِ وَيَعْقُوبِ وَيُوسُفَ وَهُمْ وَسَلِیمَانَ وَآیِتَا دَاوُدُ وَزُرْوَاءُ {4:163}

[ al– Nisa :4:163] We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. [Yusufali]

[Younus 10:101] Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

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Hadith & Sunnah

In Islamic jurisprudence the first source is the Holy Qur’an and the second is Sunnah. Both the sources are indispensable, one cannot practice Islam without consulting both of them. The Arabic word Hadith and Sunnah are to be understood properly. Hadith (pl. Ahadith) is a narration about the sayings of the Prophet Muhammad while Sunnah (pl. Sunnan) denotes the way the Prophet lived his life.

As the Sunnah is the practical example of the implementations of Quranic guidance, obviously neither could be understood correctly without the other. The Holy Qur’an has more than a hundred places where it emphasizes to obey the Prophet Muhammad (sallallahu alayhi wassalam).

{al-Noor 24:56} 

وَأَصِبْنَاهَا الصَّلَاةَ وَآتَوْا الرَّزْقَةَ وَأَطْعُيوا الرَّسُولَ لَعَلَّكُمْ تُحْمَدُونَ

Establish regular prayers and give regular charity and obey the Messenger, that ye may receive mercy. (24:56)

{Muhammad 47:33} 

يَا أَيُّهَا الْدِّينُ أَعْمَنَوْا أَطْعُيوا اللَّهَ وَأَطْعُيوا الرَّسُولَ وَلَا تَتَبَطَّلُوا أَعْمَالَكُمْ

O ye who believe! Obey Allah and obey the apostle and make not vain your deeds. (47:33)

To practice Islam we need to learn the Sunnan of the Prophet Muhammad (sallallahu alayhi wassalam). From dawn to dusk and till next dawn our daily routine can be turned into ibada if we learn the way Prophet Muhammad (sallallahu alayhi wassalam) lived his life.

Regarding the importance of Sunnah Imam Malik said: Sunnah is like Ark of Noah, the one who boarded is saved.

The Holy Prophet (sallallahu alayhi wassalam) was the first man who brought a permanent peace among all the conflicting religions of the world. He laid down an article of faith asking all Muslims to put faith in all the great religious personalities of the world. He told us that they were all Prophets from Allah (Subhan Wa Taala) and they all received revelations from the Most High (Subhan Wa Taala). Never did any reformer before him or after him preached to the followers to believe in the Prophets of other religions. He (sallallahu alayhi wassalam) ordered to create inter-religious goodwill and co-operation and to bring permanent peace among the rival religions, he laid down a theory. The rule is to invite other people in the following way:

{aal-Imraan 3:64} Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him;

In order that nationalities of world can harmonize with one another, He (sallallahu alayhi wassalam) laid down a principle of great magnitude.

{al-Hujraat 49:13} O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know
O Allah! I take refuge in You from anxiety and sorrow, and I seek refuge from weakness and laziness. And I seek refuge from miserliness and cowardice, and I seek refuge from the burden of debts and (Supplication)
Throughout the Holy Qur’an, there are many verses mentioning nature (including earth, sky, sun, moon, clouds, rain, wind, ship, sea, plants, animals etc.), as something man sees and knows that all are taking part in his life. According to the terminology of the present time all scientific subjects are included here.

2. History: There are many verses in the Holy Qur’an that summon us to study people of the past which presents such study as resource for acquiring knowledge. Human history tells us that transformation takes shape in accordance with norms and laws. Victories and defeats, successes and failures, joys and miseries of history are subject to exact and ordered calculations. With the understanding of these calculations and law we can learn to control present-day-history and employ it for our own success and happiness.

3. Inner aspect of man: According to The Holy Qur’an human heart is a source of special kind of knowledge. The whole creation is a set of signs of Allah (Subhan Wa Taala) and indications pointing out the reality. Quranic term for man’s external world is “afaq” (the horizons) and for internal world “anfus” (the selves). Holy Qur’an points out the special importance of inner being of man.

(SupPLICATION)

[Supplication] (66:8) [at-Tahrim] “Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things.”

Prophet Muhammad (sallallahu alayhi wassalam) was well known by the people of Makkah as al-Ameen (the trustworthy). Once before the declaration of his prophethood wall of the Holy Ka’aba was damaged by the flood. While the reconstruction was done an argument erupted about the honor of fixing the “Black Stone” (Hajar al-Aswad) in its place. The Makkans were about to breakout over the issue when Abu– Umayyah (the oldest Makkan among them), proposed that the first man to enter the gate of the mosque next morning, will decide the matter. Following morning the first man to enter the mosque was Muhammad (sallallahu alayhi wassalam). Seeing him, they all shouted, this is the trustworthy one (al–Ameen), this is Muhammad (sallallahu alayhi wassalam).

Prophet Muhammad (sallallahu alayhi wassalam) carried out a solution to establish peace and harmony, he brought all the tribes on one platform of equal respect and gave honor of placing the Black Stone to all of them. He (sallallahu alayhi wasalam) put the (Hajar al-Aswad) Black Stone on a cloak, all the elders of each clans held the edge of the cloak, carried the (Hajar al-Aswad) to its position to be fixed and the Prophet Muhammad (sallallahu alayhi wassalam) then picked it up and placed the Hajar al-Aswad (Black Stone) at the designated place of the wall of the Holy Ka’aba. We need to remember The Holy Qur’an say:

Establish regular prayers and give regular charity and obey the Messenger, that ye may receive mercy.  (24:56)