

**The  
SIMPLE  
TRUTH  
MONTHLY**

**January, 2023**

**Vol. No.17 Issue No. 01**

Chief Editor  
**Asghar Ali Imam Mahadi Salafi**

Editor  
**Dr. Abul Hayat Ashraf**

Publisher  
**Mohammad Irfan Shakir**

**Subscription**  
Rupees 100/= per annum  
Rupees 10/= per copy

Address:  
**Markazi Jamiat-e-Ahle Hadees Hind**  
**Ahle Hadees Manzil**  
4116, Urdu Bazar, Jama Masjid,  
Delhi-110006  
Ph: 011-23273407  
Fax: 011-23246613  
website: www.ahlehadees.org  
E-mail: Jamiatahlehaddeeshind@hotmail.com



- 04 Editorial
- 05 Guidance from the Holy Quran
- 06 Pearls from the Holy Prophet
- 07 Fatwa: By Allama Abdul Aziz  
Bin Baaz
- 10 Islamic Feature: Al-Tawheed as  
Religious Experience
- 14 Islamic Feature: Do Good and  
Eradicate Evil
- 17 Islamic Feature: Racism and  
Islam
- 22 Islamic Feature: Islam and the  
foundation of Human Dignity
- 24 Feature: Even Moderate  
Drinking can Damage Brain
- 26 From Darkness to Light
- 27 Feature: Reforms of Sir Sayyid  
Ahmad Khan
- 29 Feature: Our Disintegrating  
families

---

**Editorial:**

# **MUSLIMS SHOULD CONTRIBUTE IN NATION BUILDING**

---

We are living an age of science and technology. It means we have become Scientifically advanced than our ancestors. But let us think has science civilized us. In fact we have become self-centred. The result is that we have become isolated in the big world. Families have broken up or we have value of money and objects more than emotions. In short we have become materialistic.

The scientific and technological progress is not the first and not even the fundamental ingredient of life. With a mere advancement in science and technology alone we can not establish a sound human life. We have to realize that lack of true guidance from God is the main reason behind the anxiety, confusion, madness, suicide and many other psychological and nervous disorders, all of which contribute a threat to the security, peace, and welfare of humanity. A number of diseases are here which were not before. Unfortunately we never ponder over them. We fell ourselves free to do every-thing fair or unfair good or bad, as if our

actions are not known to God. As a result, various calamities befall on us in the world.

If science and technology are developed and used in keeping intact the basic principles that are enshrined in the Holy Quran and Sunnah, Islam has no objection rather it strongly urges its followers to develop science and technology. Islam disapproves the misuse of science and misuse of reason. It upholds that science or reason without the guidance of revelation Holy Quran is devoid of those spiritual values which are inevitable for the betterment and development of mankind.

As a member of Muslim community we have to contribute in a positive way. We have to think what Islam can contribute towards the healthy and balanced development of mankind. We need guidance from God for all aspects of life. If we have a healthy, peaceful and scientifically advance society, We Muslims should contribute with our positive nation-building potentialities.

## KINDNESS TO PARENTS IF THERE IS NO DENIAL OF ALLAH

---

*“We have enjoined upon man kindness to his parents, but if they exert pressure on you to associate with Me in My Divinity any that you do not know (to be My associate), do not obey them. To Me is your return, and I shall let you know all that you have done”. (Surah Ankabut: 29:8)*

According to Saheeh Muslim, Tirmidhi, Ahmad, Abu Dawud and Nisai, this verse was revealed with regard to Sa’ad ibn Waqqas. Sa’ad had accepted Islam when he was only 18 or 19 years old. When his mother, Hamnah bint Sufyan ibn Umayya, Abu Sufyan’s niece, came to know of it she swore that she would neither eat, drink nor sit under the shade until her son recanted his belief in the Prophet Muhammad (S.A.W.) Now, Allah Himself commands every believer to fulfill his obligations towards his mother. So, if Sa’ad would not listen to her, she contended, he would be guilty of disobeying Allah. The very thought that he would be disobeying his mother greatly upset Sa’ad and he mentioned the matter to the Prophet (S.A.W.). It was on

this occasion that this verse was revealed.

The verse makes it emphatically clear that obligation towards one’s parents takes the highest priority, yet, if parents compel their offspring to associate others with Allah in his divinity, then they should not be obeyed. The verse states this point in every forceful terms, saying that even if “they exert pressure” in this respect, “do not obey them”. Since this verse directs one to disregard even one’s parents pressure to associate others with Allah in His Divinity, obviously non-parental Pressure should be disregarded all the more.

Equally significant, is another point the verse makes. It says; “if they exert pressure on you to associate with Me in My Divinity any that you do not know (to be My associate), do not obey them”. This verse contains a weighty argument as to why one should not obey a parental command-to engage in polytheism. It is the parent’s right that their offspring serve them, take good **(Cont on Page 9)**

## BE BROTHERS

1) Narrated Anas Bin Malik: Allah's Apostle said: "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostles protection. So do not betray Allah by betraying those who are in His protection". (*Saheeh Bukhari*)

2) Numan Bin Bashir reported: Allah's Messenger (S.A.W.) as saying: The similitude of believers in regard to mutual love, affection, fellow-feelings is that of one body, when any limb of it aches, the whole body aches, because of sleepness and fever. (*Saheeh Muslim*)

3) Narrated Abu Hurairah: The Prophet (S.A.W.) said: Whoever believes in Allah and the last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the last Day, should talk what is good or keep quiet. (*Saheeh Bukhari*)

4) Narrated Abu Hurairah; Allah's Apostle (S.A.W.) said: Beware of suspicine, for suspicine is the worst of false tales. And do not look for the other's faults, and do not spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and not

desert stop talking to one another, And O Allah's worshippers! Be brothers". (*Saheeh Bukhari*)

5) A Muslim is brother of another Muslim. He does not oppress him, nor does he leave him at the mercy of others". (*Saheeh Muslim*)

6) The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself (*Saheeh Bukhari*)

7) Obadah bin Samit reported that the Messenger of Allah said while there was a host of his companions round him: Take the oath of allegiance to me that you shall not set up anything with Allah, nor you shall steal, nor you shall fornicate, nor you shall kill your children, nor shall commit slander which you hold in your presence and your back, nor you shall neglect the virtuous act, whoever fulfils among you, his reward is upon Allah; and whoever commits anything out of these and is then punished in this world for this, it will be an explation of sins for him. Whoever commits anything threfrom and then Allah keeps it concealed from him, he will be at the hand of Allah. If He wishes, He will pardon him) and if He wishes He will punish him. So we took allegiance upon that. (*Saheeh Bukhari and Saheeh Muslim*)

# HOW TO OBSERVE A LAPSED SALAT

Bv. Allama Abdul Aziz Bin Abdullah Bin Baz

**Question:** *Salatuz Zuhar of a person lapsed and he remember it just at the time when Iqamah of Salatul 'Asar had been called. Should he join congregation with the intent of Salatul-Asar or with the intent of Salatuz Zuhar or should be first Salat-ul-Zuhar alone and, then Salatul-Asar? Also, what is the meaning of this statement among the distinguished Fuqaha: "When there is the risk of current salat getting lapsed, then, sequencing ceases out? Shall sequencing of Salat cease, if there is a risk of lapse of prayer in congregation?"*

**ANSWER:** For the person mentioned in the query, it is a requirement of Shariah that he joins the congregation with the intent of Salatuz Zuhar. Then, he should observe Salatul Asar alone, because sequencing in is incumbent. So, sequencing does not cease due to risk of lapsing the congregation.

So far as the above mentioned

Statement of fuqaha is concerned, it implies that if a person has already lapsed any Salat, then, it is necessary for him to observe it before observing the current Salat. But, he should first observe the current Salat itself, if little time is available for observing it. For example, he has lapsed Salatul-Isha and remembers it just before sun-rise, whereas he has also not observed Salatul Fajr of that day, then, in this case, he should first observe Salatul-Fajir before any lapse of its timings, because these timings are nearest for it. Only after that he should observe Salat-ul-Isha.

## HOW SHALL A LADY COVER HER BODY WHILE OBSERVING SALAT?

**QUESTION:** *Many ladies carelessly keep their both arms or part of it and /or leg and chin or part of it open during Salat? Is this correct and proper in this condition?*

**Answer:** For a responsible and

---

free lady, it is necessary to cover her entire body, except both palms and the face during the Salat because a woman is entirely a seclusion. Her Salat will not be deemed as correct and proper, if she observes it by uncovering any part of her body e.g. shin, leg and head etc. The Prophet (S.A.W.) has informed “Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil” (This Hadith is reported by sound chain of authority).

He also said: “A woman by all means is a veil”.

And Abu Daud recorded from Umme Salmah that “She asked the Prophet (S.A.W.) can a women pray in a shirt a veil without wearing a lower garment? He replied: “If the shirt is ample and covers the surface of her feet”.

Hafiz Ibne Hajar (may Allah’s mercy on him) writes in “Bulughul Maram” that ‘aimmah (pioneers of Hadith) endorsed the correctness of the fact that this Hadith is Mauqof (stopped) at umme Salmah (may Allah be happy with her).

Also, covering the face and the palms is also necessary if any

unfamiliar male happens to be in the vicinity of the lady.

SHALL A LADY OBSERVE SALATUZ-ZUHAR TOO IF SHE COMES CLEAR FROM MENSTRUATION AT THE TIME OF A’SAR, AND SHALL SHE OBSERVE SALATUL MAGHRIB TOO IF SHE COMES CLEAR AT THE TIME OF ‘ISHA?

**QUESTION:** *Shall a lady have to observe Salatuz-Zuhar along with Salatul ‘Isha too, if comes clear from menstruation at the time of ‘Asar or ‘Isha, because, we know that these prayers are clubbed together in case of any ‘uzr (inconvenience)?*

**ANSWER:** If a lady comes dear from menstruation or Nifas (paesturition) at the time of ‘Asr or ‘Isha, then, according to the most appropriate doctrine of ‘ulama, it is necessary for her to observe Salatuz Zuhar along with Salatul ‘Asr and Salatul Maghrib alongwith Salatul ‘Isha, because, like a traveler and a sick person, she is also a Mazoor (excused) due to delay in getting cleansed; and the timings of both prayers is one and the same for a Mazoor. Just this is the Fatwa of a group of the noble companions.

---

**INJUNCTIONS ABOUT A (From Page No.5)**  
**MOSQUE HAVING A GRAVE:**

**QUESTION:** *How is it to observe Salat in a Mosque having a grave inside or in its courtyard in the direction of Qibla?*

**ANSWER:** It is improper to observe Salat in a mosque having any grave, whether this grave lies in front of or behind or at the right side or at the left side of the people observing Salat, as there is a commandment of the Prophet (S.A.W.) “Allah’s curse be on the Jews. They made the graves of their prophets mosques”. In another tradition he (S.A.W.) said: Beware! Those who preceded before you, used to make their prophets graves into places of worship. Beware! Don’t take (any) grave as places of worship. I forbid you to do so”.

Also, observing a Salat nealy a grave becomes the reason of Shirk (assigning partners to Allah) and an exaggeration in favour of the dead. Therefore, by way of practice upon both the above mentioned Hadith and other Hadith of similar import as well as for eradicating the means and causes of Shirk, its prohibition is necessary.

...care of them, show them due respect, and obey them in all lawful matters. However, they have no right to compel their children to blindly follow them in matters of faith. No one is obliged to follow a particular religious faith simply because it happens to be their parent’s faith. If offspring know their parents faith to be false, they should abandon it and embrace the true faith. In this connection, the same applies to everyone else as well. In other words, it is not lawful to follow anyone until one knows that they are on the right path.

Ties of kinship and obligations one owes to one’s kin are confined to the life of this world. Eventually everyone, parents and children alike, has to return to the Creator and will then be held accountable in their individual capacity. If parents are guilty of misleading their offspring, they will be taken in task. By the same token, if the off spring persist in error out of deference to their parents, they too will be punished. However, if children choose to follow the Straight Way and at the same time do not neglect their obligations towards their parents, and they are still harassed by their parents for not joining them in their error, such parents will not escape Allah’s punishment.

# AL-TAWHEED AS RELIGIOUS EXPERIENCE

At the core of Religious experience stands God. The *Shadah* (confession of Islamic faith), the witnessing that there is no god but God and Muhammad is His Messenger asserts: "There is no god but God." The name of God, "Allah" which simply means "The God," occupies the central position in every Muslim place, every Muslim action, every Muslim thought. The presence of God fills the Muslim's consciousness at all times. With the Muslim, God is indeed a sublime obsession. What does that mean?

God as normativeness means that He is the Being Who commands. His movements, thoughts and deeds are all realities beyond doubts; but everyone of these, insofar as man conceives of it, is for him a value, an ought-to-be, even when, in the case where it is already realized, no ought to do flows from it. Besides being metaphysical God's ultimacy is not, for the Muslim, isolable from or emphasizeable at the cost of the

axiological. Were we to allow the Muslim here to use the category of "the value of knowledge", he would say the value of the metaphysical is that it may exercise its importiveness, its moving appeal or normativeness.

God is final end, i.e, the end at which all finalistic natures aim and come to rest. God is such an end, an end for all other ends, a chains of ends. He is the ultimate object of all desires. As such it is He Who make every other good; for unless the final end is posited, every link in the chain is undone. The final end is the axiological ground of all chains or nexases of ends.

It follows from this conception of God as the ultimate, finalistic terminus and axiological ground that He must be unique. Obviously, if this were not the case, the question would have to be raised again regarding the priority or ultimacy of one to the other. It is of the very nature of a finalistic end to be unique, just as it is the nature of the ultimate cause of chain to be



---

unique. It is this uniqueness which the Muslim affirms in his confession of faith, "There is no god but God". In the long history of religions, the Muslim's assertion of God's existence would have come late. Indeed God had told him in the Holy Quran, that "*there is no people unto whom He had not sent a prophet*". (*..unto each Ummah We have sent a messenger*". (Surah Al-Nahal: 16: 36), and that "no prophet but had been sent to teach the worship of service of God". (*unto every ummah, We have sent a Messenger to teach them that service is due to Allah alone, that evil ought to be avoided*. (Surah Al-Nahal, 16:36)

Islam held as a matter of principal that no man or being is one iota nearer to God than any other. That all creation is creaturely, that it stand on this side of the line dividing the transcendent from the natural, is the necessary presupposition of God's axiological ultimacy.

For it to be, there must be creatures for whom the divine command is both perceivable (and hence knowable) as well as realizable. Rationality is not relativity and should not be understood as implying that God is

dependent upon, or needful of, man and his world. In Islam, God is self sufficient; but this self-sufficiency does not preclude the creation of a world in which men find the imperativeness and realize its ought-to-bes. At the core of the Islamic religious experience, therefore, stands God Who is unique and Whose will is the imperative and guide for all men's lives. The Quran has put it dramatically. It portrays God as announcing to His angels His intention of creating the world and placing therein a vicegerent to His Will. The angels object that such a vicegerent who would kill, do evil and shed blood is unworthy of being created. They also contrasted such a vicegerent with themselves, who never swerve from fulfilling the divine will, to which God answers. "I know something which you do not know" (When your Lord announced to the angels that He was about to create a vicegerent for Him on earth, they said: "*Would you establish an earth a creature that sheds blood and works evil, while we do nothing but adore and praise You*" "Allah answered: "*Yea, I have a purpose (for what I am about to do) which you do not know*". (Surah Al-Baqrah: 2: 30)

---

Obviously, man would indeed do evil for that is his prerogative as a free being. But for anyone to fulfill the divine will when it is perfectly in his power to do otherwise is to fulfill a higher and worthier portion of divine will. The angels are ruled out precisely because they have no freedom to violate the divine imperative. Likewise, in another still more dramatic Quranic passage, God offered His trust to heaven and earth, mountains and rivers. These were struck with fear and panic and rejected the trust. But man accepted the trust and assumed its burden.”

*(We offered Our Trust (Amanah) to the heaven and the earth and the mountains. They shied away from it in fear, pain-stricken. But man accepted to carry it. (Surah Ahzab, 33:72)*

The trust, or divine will, which no heaven and earth can realize is the moral law which demands freedom from the agent.

In heaven and earth, the will of God is realized with the necessity of natural law. It is His inalterable *Sunnah* or pattern which, implanted in creation, cause creation to run as it does. Natural Law cannot be violated by nature.

Its fulfillment is all that nature is capable of doing. But man, who boldly accepts the trust is capable of doing as well as not doing the will of God. Only he therefore of all creatures, satisfy the prerequisites of moral action, namely freedom. Moral values are more conditional than the elemental values of nature since they presuppose them. Equally, they presuppose the utilitarian or instrumental values and therefore stand higher than either of these. Evidently, they are the higher part of the divine will which necessitates the creation of man and his appointment as the vicegerent of divinity on earth.

Because of this endowment, man stands higher than the angels, for he can do more than them *(And we commanded the angels to prostrate themselves before Adam. They did .... (Surah Al-Baqrah; 2:34)*

He can act morally, i.e., in freedom, which they cannot. Man equally shares the necessity of natural causation in his vegetative and animal life, in his physical presence as a thing among things on earth. But as the being through whom the higher part of God’s will can be realized, he stands absolutely without peer. His is a cosmic vocation, a genuine *Khalifa*

---

of the divine order.

It would indeed be a poor, uncoordinated work on the part of God if He had created such a cosmic creature as man without enabling him to know His will, or placing him on earth which is not malleable enough to receive man's discharge of his ethical vacation, or one where the doing or not doing of that will would make no difference. To know the divine will, man was given revelation, a direct and immediate disclosure of what God wants him to realize on earth. Whatever the evolution was corrupted, perverted, or forgotten. God has repeated the performance, taking into consideration the relativities of history, the changes in space and time, all to the purpose of keeping within man's reach a ready knowledge of the moral imperatives. Equally man is endowed with senses, reason and understanding, intuition, all the perfection necessary to enable him to discover the divine will unaided.

Man and world are either positively good or neutral, but not evil. Man begins his life ethically same and sound, not weighed down by any origin sin, however mild or Augustinian. In fact, at birth he is already above the zero point in that

he has the revelation and his rational equipment ready for use, as well as world all too ready to receive his ethical deed. (*Allah has indeed made all that is in heaven and earth subservient to humankind. (Surah Al-Jasiah, 45:13)*)

His *falah* (felicity, felicity through works; ethical felicity, success), a term Islam uses which comes from the root meaning to grow vegetation out of the earth", consists of his fulfillment of the divine imperative. He can hope for God's mercy and forgiveness, but he may not count on it while refraining from doing the divine will whether out of ignorance, laziness or blatant defiance. His fate and destiny are exactly what he himself makes them to be God's government is just, neither favorable nor unfavorable. Its scale of justice is absolutely that of the most precise and perfect balance. And its system of worldly and other worldly rewards and punishments dispose for everyone, whether blest or unblest, exactly what he deserves.

The Quran puts it, "the divine world is supreme" and everybody recognizes the supremacy.

# DO GOOD AND ERADICATE EVIL

BY: MOHAMMAD SAMIULLAH

---

The life-mission of a Muslim is to seek the pleasure of Allah. This he can do by living a life of piety and obedience and by cultivating the character-traits which are liked by Allah and his Messenger and by exhorting the people to do good and to eradicate evil.

“O you who believe! Be Allah’s helper” (Surah Saf, 61:14) is the commandment of Allah in the Holy Quran. The help asked for is in the path of Allah. And the most valuable and unique service which, we Muslims, can and must render to humanity is to enlighten all those groping in the dark with the true Religion of the Creator which is as wide in its concept as humanity itself. Not all of us can have the good fortune of going to foreign lands with the message of Islam in our hearts and on our lips. But all of us can help those who are engaged in this noble task of disseminating the word of Allah in one way or the other. Allah says in the Holy Quran: “You will not attain

*unto piety until you spend of that which you love” (Surah ‘Ale-Imran, 3:92)*

Dawah or Tabligh Al-Islam is Sadqah-Al-Jariyah (recurring charity). The mostly so invested earns the pleasure of Allah and help secure salvation in the Hereafter. As a matter of fact, propagation of Islam by words and deeds ranks higher than any other virtuous undertaking. The duty of propagating Islam require that the Muslims should spend their time and belongings in the path of Allah and redeem mankind from false tracks into which it has been caught due to the preponderance of evil forces in the modern world. Those of us who possess knowledge should serve the cause of Islam with their knowledge because as the Holy Prophet (S.A.W.) said: “The best amongst you is he who learns Quran and teaches it to others.” (Saheeh Bukhari)

And again said: “The superiority of a learned man (in religion) over a

---

(mere) worshipper is like the superiority of the moon when it is full over all the stars”. (*Saheeh Bukhari*)

Those of us who are rich and possess monetary resources should spend their wealth in aiding Islamic institutions and social welfare establishments. For *Dawah* and *Tabligh* is to a large extent a question of the economic rehabilitation of the Muslims themselves. At present, the economic organization of our community is in such a mess that we cannot accommodate a newcomer in our midst. When a person embraces Islam, instead of finding a respectable place for him in our midst, we let him go and beg in the streets. Not an encouragement, it is a warning to others to keep way from us.

The onward march of Islam as an ideological force has been greatly hampered because of lack of responsiveness on the part of its affluent followers who are absolutely blind to the vast possibilities of *Tabligh* in Africa, Latin America, Australia, and other parts of the world. The *ulama* in most cases stricken by poverty, are also lacking in enthusiasm and are doing practically nothing about the

matter. The result is that Islam continues to be deprived of many willing converts for want of publicity on the part of its own followers. It is true that if Muslims acquire the character of real Muslims as envisaged in the Holy Quran and Hadith, they are sure to help in the spread of Islam. But the duty of Muslims does not stop at ordering their individual and collective lives according to *Shariah*. Allah says in the Holy Quran: “*you are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency*”. (*Surah ‘Ale-Imran, 3:110*)

The Muslims are, therefore, called upon to spread by precept and example, the universal teachings of Islam in every nook and corner of the world to show to the people the superior worth of their faith and Almighty Allah’s prize for this; or else they may sink even deeper than before! The Muslim leaders should realize that oil boom is a gift of Allah and must be used in His Path; otherwise He may withdraw His bounty if, despite need and reminders, it is not spent in establishing His Deen on earth. Let them listen to Divine call;

“*Tell my bondmen who believe to*

---

*establish worship and spend of that which We have given them, secretly and publicly, before a day comes wherein there will be neither traffic nor befriending". (Surah Ibrahim, 14:31)*

The point to ponder is that had the *Sahaba* (companions of the Holy Prophet (S.A.W.) not made great sacrifices and travelled long distances to convey the message of Islam to us in Indo-Pakistan sub-continent and other parts of present day Muslim world, we would have been heathens today. We are Muslims because of their sacrifices in the path of Allah in as much they preferred to guide us to the right path rather than pass their lives in comfort. Now, if we do not take the message of Islam to others, it will die within us on account of our inactivity and neglect thus inviting a great calamity. The Almighty Allah warns in the Holy Quran:

*"Lo! Those who expect not the meeting with us but desire the life of the world and feel secure therein, and there who are neglected of Our revelation, their home will be the Fire because of what they used to earn". (Surah Yunus, 10:7-9)*

History shows that the downfall of the Muslims was caused by their own deviation, sinful acts and

misdeeds. This is stated in no ambiguous words in the Holy Quran: *"Whatever misfortune strikes you, it is what your right hands have earned". (Surah Al-Shura, 42:30)*

When the Muslims became negligent of their duties towards Allah and their fellow-beings they lost the essence of their faith which under-mind their strength and exposed them to both internal and external weaknesses.

In other words that the Muslims make wake, arise and ascend to the highest possible pinnacles of spiritual and material advancement and glory, it is their first and foremost duty to create harmony between their faith and practice by closing their ranks in the service of Islam. For their greatest weapon, wealth and guarantee is *Islam* which is essentially a code of life without parallel.

According to Hadith, the work of enjoining the right and forbidding the wrong is the substance of Iman (belief) and, therefore, the essential duty of every believer. *Iman* in different persons can be graded by the degree up to which they perform this duty: **(Cont on Page No. 25)**

# RACISM AND ISLAM

By. Showkeen Ahmad Wani

---

## RACISM: MEANING AND DEFINITION

Racism literally means prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior. Racism is the belief that a particular race is superior to another, that a person's social and moral traits are predetermined by his or her inborn biological Characteristics. Racial Separatism is the belief, most of the time based on racism, that different races should remain segregated and apart from one another. Racism has existed throughout human history. It may be defined as the hatred of one person by another or the belief that another person is less than human because of skin colour, language, customs, place of birth or any factor that supposedly reveals the basic nature of that person. It has influenced wars, slavery, the formation of nation, and legal codes. It has influenced wars, slavery, the creation of nations, and laws.

## ISLAMIC VIEW ON RACISM: THE QURANIC PERSPECTIVE

Islam is against all forms of racism and bigotry. Racism, as stated above, is the belief that one race is superior to another, or one colour of Skin is superior to another, or the people of one country are superior to another. Such beliefs are the characteristic of pre-Islamic ignorance (Jahiliyyah). In Islam, we believe all races are equal to Allah and the only characteristic that makes someone superior to another is righteousness (*Taqwa*). "Racism, whether upon open or hidden, is an evil aspect of life which Islam seeks to eradicate. Numerous verses of the Holy Quran-the Word of Allah and the Divine Book Guiding Muslims in every aspect and many sayings (Ahadith) of the Holy Prophet (S.A.W.), reveal clearly that the differences in colour, tribes, races or traditions are not to be excuses for unjust behavior treatment. The Holy Quran rehearses the Words of Almighty Allah which reasons against racial

---

discrimination and puts an end to it in Islam.

Allah has dignified all the children of Adam, all human beings and all races in the world. Allah says in the Holy Quran: *“We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with definite preference”.* (Surah Al-Isra, 17:70)

This verse clearly indicate that the distinction and honour conferred by Allah on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation; he has been granted talents by which he has can transport himself from place to place by land, sea, and now by air, all the means of sustenance and growth of every part of his nature are provided by Allah, and his spiritual faculties (the greatest gift of Allah) raise him above the greater part of Allah’s creation. Should he not then realize his noble destiny and prepare for the real life in the Hereafter?

Allah created different races and tribes so that different peoples

should recognize each other and learn from each other, not so that the races would fight each other. As Allah says: *“O mankind, We created you from a single pair of a male and a female, and made you into tribes and nations so that you may know each other (not that you despise each other). Verily, the most honoured of you in the sight of Allah is he who is most righteous of you”.* (Surah Al-Hujarat, 49:13)

This verse which is considered as the basis for the negation of any kind of racism or discrimination in Islam, is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfect world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races and nations are convenient labels by which we may know certain differing characteristics. Before Allah they are all one, and he gets most honour who is most righteous.

Allah explains the rationale behind the creation of mankind and then putting them in to various tribes and nations. It is made clear and all doubts are seized when the most merciful Allah states *“That you may know*



---

*each other li-tarafu*). This statement is made unquestionable if comprehended and looked at one step further. In one tribe, there many generations and families in which one name resembles another.

To pinpoint the exact individual the family name will be called out within a tribe so that no one is puzzled with the one who is demanded. However, in a governing country, the tribe name will also be used so that the one demanded is not puzzled in between nations and tribes. Nevertheless, if a person look for someone worldwide then one can imagine himself how difficult a task would it have been to find someone if tribes, nations, generations families were not made separate. This is why the most generous Allah has made us in to alternative tribes so that we may recognize each other.

The verse continues to highlight that mankind was created from a single pair (of male and female: Adam and Eve), and thereafter Almighty has made us in to alternative tribes so that we may recognize each other.

The verse continues to highlight that mankind was created from a single pair (of male and female:

Adam and Eve), Allah the Most Generous has withdrawn racism and expressed a golden point. This golden point is unity and equality in each and every human being existing upon the earth.

Allah has made apparent and shown light upon the fact that everyone has been created from the same mother and father. We are all brothers and sisters. The relationship has been illuminated in the same verse. *“We created you from a single pair of male and female”*.

The above verse in the Holy Quran also expresses one more aspect which is supposed to evolve around the human life. Although the aspect of racism is totally wipe out. Allah has encouraged us to exercise one attribute. The attribute is righteousness in life. Allah in the Holy Quran has emphasized that in place of racism, rightneousness should be practiced, if you would like to be honored in Allah’s sight.

All the commentators and exegets, whether of classical or comteporarary era, have explained and illustrated this verse. One modern example is of Muhammad Asad (The Message of the Quran). In the explanation of “We created

---

you from a single pair of male and female”, Asad writes that it implies that this quality of biological origin is reflected in the quality of the human dignity common to all. And in explanation of “that you may know each other”, he further elaborates as “(It means that) all belong to one human family, without any inherent superiority of one over another. This connects with the exhortation, in the preceding two verses, to respect and safeguard each other’s dignity. In other words, men’s evolution into nations and tribes, is meant to foster rather than to diminish their mutual desire to understand and appreciate the essential human oneness underlying their outward differentiations; and, the correspondingly, all racial, national, or tribal prejudice, (asabiyyah) is condemned implicitly in the Quran, and most explicitly by the Prophet (S.A.W.)

In fact, Allah created different skin and colours and language as a sign of His creative power, as becomes evident from this verse: *Among His signs is the creation of ..... the diversity of your languages and your colours; Verily, in that are signs for people of knowledge” (Surah Al-Rum, 30:22)*

This verse clearly points out that the variation in languages and colours may be viewed from the geographical aspect or from the aspects of periods of time. All mankind was created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexion. And their basic unity remains unaltered. They feel in the same way, and all are equal under Allah’s care. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structure, and new modes of pronunciation. Even old races die, and new races are born.

#### **ISLAMIC VIEW ON RACISM IN THE LIGHT OF PROPHETIC SAYINGS (AHADITH)**

The sayings of Prophet Muhammad (S.A.W.) needless to mention here, are considered as the second primary source of Islamic Law. In accordance with the Quranic verses on racism, there are various Sayings of the Holy Prophet (S.A.W.) which reject racism altogether. Some of these are mentioned here:

\*Verily there is no good in red

---

skin or black skin, but by virtual of righteousness”. (*Musnad Ahmad*)

\*Abu Musa (may Allah be pleased with him) reported that the Messenger of Allah (S.A.W.) said: “Verily, Allah the Exalted created Adam from a handful which he took from the earth, so the children of Adam come in accordance with the earth. Some come with red skin, white skin, or black skin and whatever is in between; thin, thick, dirty, and clean”. (*Sunan At-Tirmidhi*)

\*Righteousness is the only quality that makes someone virtuous in the sight of Allah, not race or skin colour or line-age or country. This teaching against racism was delivered by the Prophet his farewell sermon, indicating how important he believed it was to the message of Islam. Abu Nadrah (may Allah be pleased with him) reported that I heard the farwell sermon of the Messenger of Allah (S.A.W.) and he said: “O people, your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, and neither white skin over black skin nor black skin over white skin, except by righteousness. Here Have I not

delivered the message”. (*Musnad Ahmad*)

\*Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (S.A.W.) said: “Behold! Verily, there is no good in red skin or black skin, but rather only by virtue of righteousness”. (*Musand Ahmad*)

\*Boasting about lineage and ancestors is forbidden in Islam, since all people are descended from Adam and his wife. The only criterion of superiority is faith and righteous deeds. Abu Hurairah reported that the Messenger of Allah (S.A.W. said: “Verily Allah has removed from you the pride of the time of ignorance with its boasting of ancestors. Verily, one is only a righteous believer or a miserable sinner. All of the people are the children of Adam; And Adam was created from dust.” (*Sunna Al-Tirmizi*)

**CONCLUSTION:** From the above mentioned Quranic verses and their interpretations, and Ahadith on various aspects of negation of racism in Islam, it become clear that Islam is the Religion of equality and equivalence. There is no place and room for any kind of distinction on the basis of colour, race, region, tribe etc.

# **ISLAM & THE FOUNDATION OF HUMAN DIGNITY**

---

In recent years, considerable attention has been paid to the question of human rights. Although long before the expression 'human rights' was conceived, Islam knew the concept and gave it such prominence in its social and legal systems as had never been achieved before. The Muslim community, comprising about a billion people, is committed to the principles of human rights according to the teachings of Islam, as contained in the Qur'an and the traditions of the Prophet given almost 14 hundred years ago.

The various specific human rights contained in the Universal Declaration on Human Rights and similar documents all aim at upholding the dignity of man, at ensuring the equality of man, and at protecting the freedom of man. A close look at the position of Islam on these three topics will show how firm is the Islamic position on human rights.

**Dignity.** Islam considers life as a sacred trust from God, and enjoins on us that we must protect life to the best of our capacity, and in no case we should commit murder or suicide.

The Qur'an describes man as God's "vicegerent upon earth."

(2:31) The purpose of the creation of the universe is to aid man in achieving the object for which he has been created. This is part of the measure of God's unlimited bounty to man. *"Verily, We have honoured the children of Adam... and preferred them above many of those whom We created with a marked preferment."* (17:70) God's favour in bestowing upon man all that was needed for the fulfilment of the purpose of life and in subjecting to his service the whole of the universe.

Man has received his superior mission by nature of his creation ("Surely We created man in the best mould") his perfection (God created man without any moral imperfections), and his responsibility (man is accountable for his conduct and behaviour). Each human being, therefore, is capable of achieving the highest stage of moral and spiritual development and that his personality must be respected.

Every person has his own dignity and individuality: none has a right to malign him, to abuse him, and to call him bad names; there should be no undue interference or encroachment on his privacy.

Flowing from this concept of dignity is every person's right to the

---

basic necessities of life. The Qur'an enjoins upon the rich and the well-to-do that in their wealth there is an acknowledged right for the needy and the destitute.

Right of ownership is guaranteed for every individual man or woman. Protection of one's property is a sacred duty of the individual, community, or state. Islam is against stealing and abhors all improper ways of exploitation and extortion of others' wealth and property through usury, gambling, and deception. Also, Islam forbids extravagance and waste.

**Equality.** Every human being has right to full justice; injustice should not be done even to those, who have animosity toward you; everyone is equal before the law and none, even the rulers of the state, should be above the law.

Islam recognizes that every human being should have a right to live a decent, moral life. All agencies, that incite the people to do sinful and criminal deeds, should be banned and be liable to punishment before the law. The Qur'an takes note of diversities of race, colour, language, and status, which serve their own useful purpose. The true source of honour in the sight of God is a righteous life (49:14). The Noble Prophet (peace be on him) said: "You are all brothers and are all equal. None of you can claim any privilege or any superiority over any other. An Arab does not rank higher than a non-

Arab, neither does a white (man) than a black (man) except through piety."

Islam has established a universal brotherhood. It has stressed that a true brotherhood can be established only by virtue of mankind's relationship with one another.

**Freedom.** Islam stands firmly for freedom of conscience. Everyone must make his choice, and accept or reject in absolute freedom whatever he chooses to believe in or to deny. "There is no compulsion in the matter of faith; for surely guidance has been made manifest and distinct from error." (2:257) Complete freedom in the matter of conscience and belief is essential for the fulfilment of Divine purpose. It was the duty of the Prophet, as indeed it is the duty of every Muslim all the time, to invite people to the acceptance of the truth, both by precept and by example.

According to the famous Omar's pact, granted on entry into Jerusalem to its Catholic Patriarch, the Christians were granted security for their lives, their property, their churches, and crosses. The Jews had welcomed the Muslims as liberators and prospered under Islam. This policy of tolerance in Islam won over to itself in time most of the non-Muslims. Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honour among them.

## EVEN MODERATE DRINKING CAN DAMAGE THE BRAIN

Alcohol is *haram* (prohibited) Allah the Most Wise, in all His Divine Wisdom has declared it *Haram*. Researchers from time to time have confirmed the harmfulness of Alcohol. Now a recent research has confirmed that even moderate drinking can damage the Brain.

Drinking even moderate amounts of alcohol can damage the brain and impair cognitive function over time, researchers have claimed.

While heavy drinking has previously been linked to memory problems and dementia, previous studies have suggested low levels of drinking could help protect the brain. But the new study pushes back against the notion of such benefits.

“We know that drinking heavily for long periods of time was bad for brain health, but we don’t know at these levels,” said Anya Topiwala, a clinical lecturer in old age psychiatry at the university of oxford and co-author of the research.

Writing in the British Medical Journal, researchers from the university of Oxford and University College of London, describe how they followed the alcohol intake and cognitive performance of 550 men and women over 30 years from 1985. At the end of study the team took MRI scans of the participants brain.

None of the participants was deemed to have alcohol dependence, but levels of drinking varied. After excluding 23 participants due to gaps in data or other issues, the team looked at participants alcohol intake as well as their performance on various cognitive tasks, as measured at six points over the 30-year period.

The team also looked at the structure of the participants, brains, as shown by the MRI scan, including the structure of the white matter and the state of the hippocampus as seahorse-shaped area of the brain associated with memory.

After taking into account a host of other factors including age, sex,

---

social activity and education, the team found that those who reported higher levels of drinking were more often found to have a shrunken hippocampus, with the effect greater for the right side of the brain. While the 35% of those who did not drink were found to have *shrinkage* on the right side of the hippocampus, the figure was 65% for those who drank on average between 14 and 21 units a week, and 77% of those who drank 30 or more units a week.

The structure of white matter was also linked to how much individuals drank. “The big *fibre* tracts in the brain are cabled like electrical wire and the insulation, if you like, on those wires was of a poorer quality in people who were drinking more”, said Topiwala.

In addition, those who drank more were found to fare worse on a test of lexical fluency. “(that) is where you ask some-body to name as many words as they can within a minute beginning with a certain letters,” said Topiwala. People who drank between seven and 14 units a week were found to have 14% greater reduction in their performance on the task over 30 years, compared to those who drank just one or fewer units a week.

***(From Page No. 16)***

“If any of you see a wrong being done, he must set it right with his hand; if it be not possible, then with tongue; and if that much also cannot be done, then he must at least abhor it from the core of his heart and that is the poorest *Iman*”.  
*(Saheeh Muslim)*

I fervently hope and pray that this treatise may create an awareness among our brothers and sisters of their failings in this vital but neglected sphere so that they could rise to the ocean and win the approbation of Allah.

*“And whoso obeyeth Allah and His Messenger, He will make him enter gardens underneath which rivers flow, and whoso turneth back, He will punish with a painful doom”. (Surah Al-Fatah, 48:17)*

The writer will feel his labour amply rewarded if this work could in any way fulfil the purpose. Because the Hadith of the Holy Prophet demands;

*“Propagate my teachings even if you know only one verse”.*

May Allah accept this labour of profound love and devotion and make it a cause of my forgiveness in the Hereafter. Ameen.

# **TRUM'S ELECTION LED ME TO ISLAM**

**By: Ubaidah**

---

My name is Michael cummings, but I am changing my name to Ubaidah. This is my story of reverting to Islam. Well, I was raised Baptist in rural Kentucky. But I have always been different from my family, especially when it comes to wanting to learn about other cultures. Both of my brothers joined the military and have since both moved on to other career fields after serving in Iraq.

Well one of them is now homeland security and in College to be a Christian preacher. But I had strayed away from Christianity after I started to question the Bible and couldn't get answers from any preachers, so I started to seek the truth of Religion.

I looked into everything from Mormon to Rastafarian. But the election of Donald Trump and all the hatred that came with it peaked my interest to find out what Muslims actually believe because all I really know was what you see on TV and movies.

So I proceeded to research and to ask Muslims what they believe and I ordered a copy of the Holy Quran and just started to read it.

Everything I learned about Islam just made sense to me. So I decided to tell my mom I was converting to Islam. She was not happy (still is not). Then she decided to take it upon herself to call my homeland security/preacher brother and tell him.

So that obviously didn't go over well. Pretty much everybody I have known my whole life see me as an enemy now, but by losing a few family members I gained about 1.7 billion new brothers and sisters.

I am also giving Dawah to all my friends and have a few that are very close to accepting Islam, *Insha Allah*.

I just pray that Allah continue to guide me and my friends and maybe even my family. *Allah Akbar*



# REFORMS OF SIR SAYYID AHMAD KHAN (1817-1898)

Dr. Manzar Alam

Nineteenth century witnessed far reaching socio - political and cultural changes in Asia and Africa owing to the western colonial rule in this area. This resulted, particularly in India, in the emergence of new leaders who showed their keenness to reform their societies. Sir Sayyid Ahmad Khan, in India, was at the forefront of the reformist movements . He was born on October 17, 1817 in Delhi and got primary education according to the old tradition. He started attending the classes of Shah Ghulam Ali, who was a prominent scholar at that time, learned *Quran* from his female servant and Persian Language by Sheikh Hamiduddin. He was 21 years old when his father died and commenced a new life that was full of difficulties and sorrows. He was appointed as an assistant Katib (Penman) in Agra and soon became an advocate. He obtained religious education from different teachers. He read *Qoduri*, *Sharah al-Waqaya*, *Usool al-Shashi*, *Noor al Anwar* from Nawazish Ali, *Maqamat al Hariri* and *Sabei Muallaqat* from Maulana Faizul Hassan Saharan puri and *Mishkatul Masabeeh* and some part of *Tirmizi* and *Muslim Sharif* from Maulana Makhsusullah bin Rafiuddin, grandson of Shah Waliullah.

Sir Sayyid came under the influence of Shah Waliullah (1702-1763) in his early life and deeply studied his books specially *Hujjatullah al Balighah*. Sir Syed Ahmad Khan inbibed many traits of Imam Ibn

Taimiyya (1263-1327). His *Rahi - Sunnat Wa Radd-i- Bid'at* gives an idea of his religious approach from the very beginning. He called himself an "inveterate Wahhabi." He started reform devoting his life to change the socio and cultural conditions of the Muslims in India. He saw the Muslims extremely backward and was convinced that their condition can not be changed until they are made to abandon some of their attitudes and practices. As far as his reform is concerned it can be divided into three parts: 1- Educational Reform 2- Literary Reform 3- Religious Reform.

**Educational Reform:** Sir Sayyid Ahmad Khan considered modern education as highly important for the progress of Muslims and opposed one sided education of the *Madarsa*. He got particularly alarmed at the opposition by the Indian *Ulama*, of learning the English language, which was the only means of modern education in the Indian circumstances at that time. He launched campaign with the help of his many supporters, in favour of English and modern education. Firstly he started a madarsa in 1859 at Muradabad and wrote an article on the importance of modern education criticizing government institutions that provided education in Eastern Languages. He bodily opposed the government educational policies against Indians. Secondly, he established "Scientific Society at Ghazipur in January 1864 when he was posted there as a

---

government employee. The aim of Society was to translate the English books into Urdu language and to issue a Newspaper in both languages, English and Urdu to convey the will of masses to the government. It is worth mentioning that 40 prominent scholar's books on different subjects including Science, History, Sociology, Philosophy and Geography were translated by the Society. Sir Sayyid's mission was to formulate a broad based educational institution for providing modern education to the entire Indian Muslim community. Thirdly, he established "Mohammadan Anglo - Oriental College" on May 24, 1875 at Aligarh, where not only he invited his Indian friends who were interested in modern education. As we all know, this College in 1920 was transformed into a university, now "Aligarh Muslim University".

**Literary Reform:** Sir Sayyid Ahmad Khan was keen to bring about changes in the style and form of Urdu literature to make it easy and understandable to common people. Urdu literature did not have the prose worth the name till his time. Sir Sayyid Ahmad Khan brought in a concept of prose writing in Urdu literature which, he emphasized, should have form as well as substance. Urdu prose before him was generally a handmaid poetry highly complicated, verbosed, rhymed and laboured. He freed it from the literary customs of the past, and used it extensively for the propagation of the social, political and rational ideas. As an essayist he was intellectually acute, lucid, forceful perceptive and the inaugurator of an age of

prose and reason, in Urdu. The impact of this epoch maker was so great that his writing not only paved the way for the works of Hali (d 1914), Shibli (d 1914), Mohammad Hussain Azad (d. 1910) and Nazir Ahmad (d. 1912), but also started a new literary school known as the Aligarh school of Urdu literature.

**Religious Reform:** In the religious sphere he opposed the practices of *Taqlid* (blind following of only one Imam) and favoured *Ijtihad*. He rejected all concepts of *tark-i-duniya* (renunciation of the world), emphasized the need of a *mujtahid* in every age, and declared fictitious and fabricated all *ahadith* about the Mahdi. One can not fail to discern the influence of Shah Ismail Shahid so far as his attitude towards *taqlid* and *bid'at* is concerned. In the beginning, he wrote very valuable books, influenced by Shah Waliullah, "*Jala al-Qolub Fi Zikr al Mahboob, Rah-e-Sunnat Dar Radda-e Bidat and Kalematul Haq*" The most important work of Sayyid Ahmad Khan was the counter of Sir William Moyer who wrote a book on Prophet Mohammad (peace be upon him) raising many questions on Islam. When this book reached to the Sayyid Ahmad Khan, he vowed to reply it. For this purpose he made a visit to London to search material and wrote a book *Khutbat Ahmadiya* giving sufficient answers to the questions raised by William. In spite of that he interpreted *Quran* in the light of scientific discoveries of modern time, ignoring the basic principle of Islam, which made Sir Sayyid Ahmad Khan controversial among Muslim scholars.

# OUR DISINTEGRATING FAMILIES

By Dr. Shaista Bano

---

Families is the most intimate social unit which comes into existence as a result of marriage. While marriage is the most intimate communion between the male and female partners. With the formation of marriage bond, the women becomes entitled to social and legal rights which are not available to girl-friends or women of going astray are diminished and the opportunities of keeping up the purity of heart and soul, for both the genders increase many fold in healthy married life.

In this life long journey both the partners have to shoulder the responsibilities equally in their respective fields. Yet the woman has to pay the higher price to keep the family intact. However, in advanced socio-cultural fabric of modern society, the family system is getting more weary and tedious. It is not strong enough to face the challenges of modern time. The result is that “*makan ban raha hai, aur khandan bikhar raha hai*”.

Interestingly, the weakening of marriage bond is being done in the name of “woman right”, and has

proved a very effective measure to fool the innocent woman and to bring her out of the safe haven to street. The allurements of beautiful slogans of equality and freedom is making the lives of many women miserable. The ultimate victim is woman.

The modern advanced culture can provide slogans of sort but is incapable of providing woman with identity, respect and security which she deserves most. Man enjoys the company of girl friends as long as he is unmarried. When the question of choosing life partner arises, then, generally, the same girl friend is not chosen for that matter. Doesn't the interest and appreciation for such a slogan by a woman of today reflect her mindset (inferiority insecurity)?

Woman is great and is as respectable a person of society as man. Woman is a wonderful creature. Physically she is weak and delicate but the strength of woman lives in her character. She is stronger than steel and supports family in times of need and urgency. She is deeper than sea

and absorbs all the challenges of the life inside herself.

She is the embodiment of love and sacrifice, the world needs love for its survival. But woman has to rediscover herself. Family unit is just like a building block of the social fabric; it is to be preserved and protected. Its disintegration is the result of clashes between civilizations.

Woman has to play roles allotted to her by Nature, and by doing so she can make best use of her talents. There is no running away from it. No one wishes to curtail the due freedom of fair sex, Freedom is not the license to do whatever you like; sense and decency must prevail. These precautionary measures are rather to equip her with potential weapons to counter the challenges of modern age.

The urgent need of the community is to focus on producing top-class professionals and scholars in all the fields which can face and tackle the problems of the time.

Woman should not only demand her rights, but also fulfil her duties.



## **THE BEAUTIFUL AND PATHETIC PRAYER OF PROPHET IBRAHEEM (A.S.)**

*“And remember Abraham (Ibrahim) said: “My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in Allah and the Last Day” He said: “(Yea), and such as Reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, and evil destination (indeed)! “And remember Abraham and Ismail raised the foundations of the House (with this prayer): Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); For You are the Oft-Relenting Most Merciful. Our Lord! Send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and purify them: For You are the Exalted in Might, the Wise” (Surah Al-Baqrah, 2:126-129)*