

# LEARN MORE ABOUT YOUR DEEN

## PART TWO

Comprehensive Two Year Study Course



Grade XII

**Imam Abdul Quddoos Azhari - Baqavi - Qasimi**

M.A., Grad Dip. Edu(Aus). ESL(Nz)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In the Name of Allah the Beneficent the Merciful

Peace and Blessing of Allah, upon our beloved Nabi, Muhammed Sallahu alaihi wasalam  
Assalamu Alaikum Warahmatullahi Wabarakatuhu

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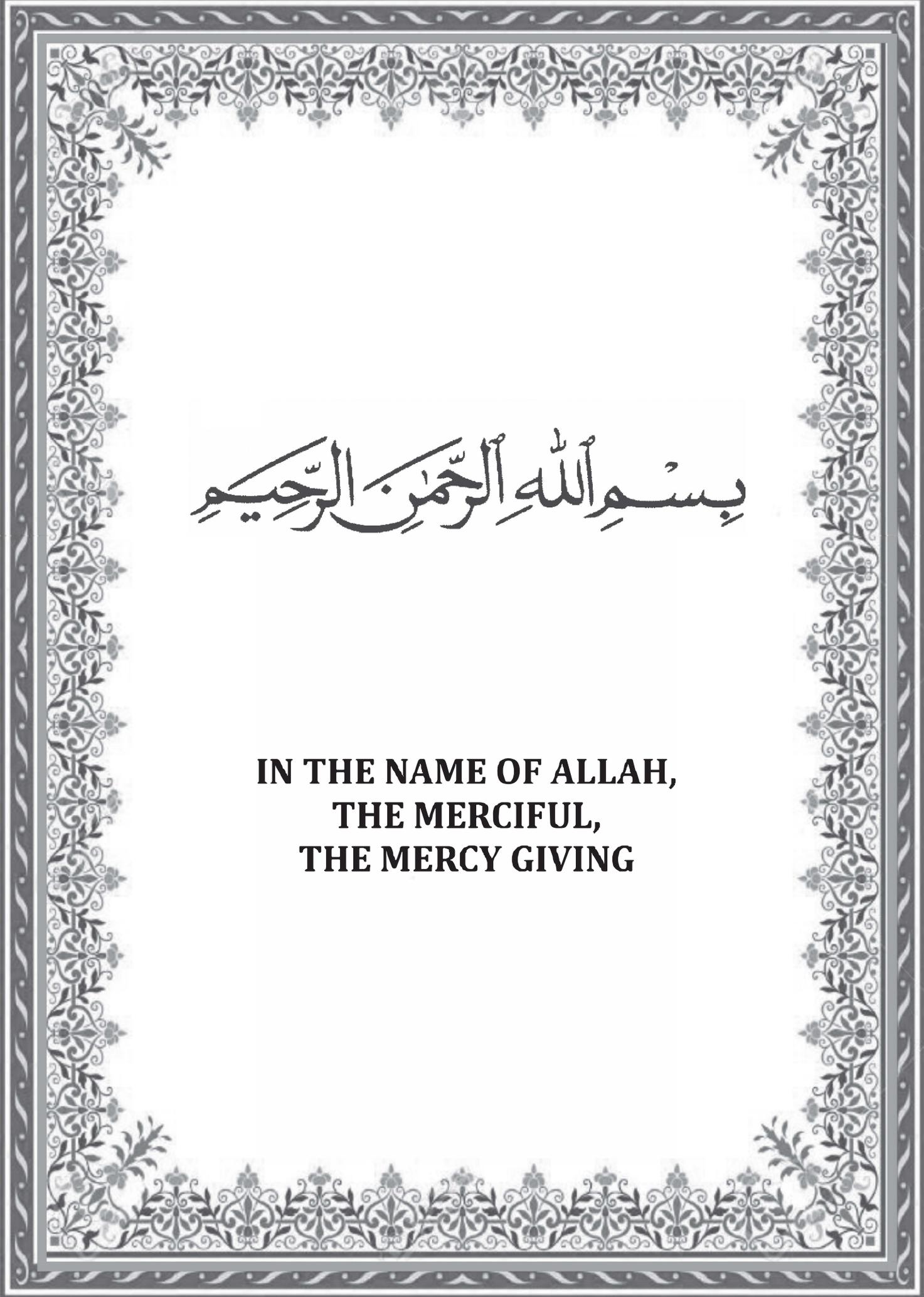
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**IN THE NAME OF ALLAH,  
THE MERCIFUL,  
THE MERCY GIVING**

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## Science and Technology, and how the Muslim should view them

Allah تعالى says:

وما أوتيتم من العلم إلا قليلاً

***“And you have been given nothing of knowledge except a little”.***

(Al-Israa', 85)

Islam encourages the human being to pursue useful and beneficial knowledge. The Prophet صلى الله عليه وسلم said that if a person leaves behind useful knowledge that people are benefited by, it will be a *sadaqah jaariyah* or a means of continuous reward after he dies.

Islam teaches that man should be aware of his surroundings and the world in which he lives. Many aayaat in the Qur'an encourage mankind to travel throughout the land to gain knowledge and understanding. Consequently, for many centuries the Muslim world was the centre of learning and enlightenment.

Why did this happen? It is because the Muslims of that time did not seek scientific and worldly knowledge for its own sake, but rather they did it for the sake of knowing, worshipping and thanking Allah for His Bounties. Also, whatever knowledge they gained, they looked at it in the light of the guidance of the Qur'an, and they implemented that knowledge according to the teachings of the Qur'an.

In Islam, science should be judged according to the Qur'an. The Qur'an is not to be judged according to science. This is because no matter how advanced or knowledgeable we might become, Allah will always be infinitely more knowledgeable than us.

The people who have forgotten Allah have become misled by their own scientific advancement. It has made them feel proud and arrogant, and independent of Allah. They have become like Fir'awn and Qaaron, who were led astray by their own worldly achievements, power and wealth into thinking that they were safe from Allah. So Allah brought them down and destroyed them, and made them a lesson for the later generations.

Therefore, we should seek beneficial scientific and technological knowledge, but at the same time we must not forget about the Book of

Allah and the Sunnah of His Messenger صلى الله عليه وسلم, and we must always remember our own limitations. We should never let our knowledge or discoveries distract us from the remembrance of Allah. We should realise that however much we may learn or discover, we will never attain even an atom's weight of Allah's infinite knowledge and wisdom.

We must remember that knowledge without the guidance of Allah only leads to arrogance and disbelief, and that knowledge accompanied with guidance and viewed in the light of the Book of Allah leads to increased *eemaan*, *yaqeen*, humility and devotion to Allah as well as material progress, blessings and prosperity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ①

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي

دِينِ اللَّهِ أَفْوَاجًا ②

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ③

إِنَّهُ كَانَ تَوَّابًا ④

## Science and Technology, and how the Muslim should view them – Points for discussion

- Islam advocates learning and scientific advancement.
- The Muslim world was for centuries the centre of the world's learning.
- The present-day advancement of the western world has its roots in the learning that they received from the Muslim world centuries ago.
- We must judge science by the Qur'an, and not vice versa.
- No human being will ever reach the level of Allah's knowledge, or become independent of Him, no matter how much he learns.
- Arrogance due to knowledge or material advancement led tyrants like Fir'awn and Qaaroon to their own destruction.
- Allah made them a sign and a lesson for those who came after them.
- Scientific knowledge must never make us forget about Allah.
- True knowledge is recognition of Allah (SWT)'s guidance.



Science and Technology, and how the Muslim should view them –  
Questions

- What is the Islamic viewpoint regarding scientific knowledge?
- What are the consequences of learning and teaching beneficial knowledge during one's life?
- What should the Muslim's primary intention be when seeking scientific knowledge?
- Why is it important never to become proud of one's knowledge and learning?
- Generally, what tends to result from scientific advancement when the guidance of Allah is neglected?
- And what results from scientific advancement when it is according to the Qur'an and Sunnah?



The Qolsarif Mosque located in Kazan Kremlin



## Christianity, Islam, and the Truth about 'Eesaa عليه السلام

Allah تعالى says:

قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون

**Say: "O People of the Book, come to a common word between us and you: that we worship none but Allah, and we do not associate anything with Him. And none of us takes others amongst us as lords besides Allah." Then if they turn away, say: "Bear witness that we are Muslims."**

(Aal 'Imraan, 64)

The Christians believe that they follow the religion of the Messiah 'Eesaa ibn Maryam عليه السلام. But the truth is that the religion of 'Eesaa was the same religion that was revealed to Nooh, Ibraaheem, Moosaa, and Muhammad عليهم الصلاة والسلام: to worship Allah, and not to associate anything or anyone in worship with Him.

The Christians believe that 'Eesaa is the son of Allah, and that Allah sent him to earth to be sacrificed for the salvation of humanity. Some extreme Christian sects go further and claim that Allah Himself came to earth in the form of 'Eesaa. Along with the moral teachings that 'Eesaa gave, they believe that he was crucified by the Jews and Romans and that he died and was resurrected three days later. They believe that by accepting 'Eesaa's sacrifice that all of their sins will be forgiven.

These beliefs were introduced into the religion many years after Allah raised 'Eesaa up to the heavens. As the centuries went by, the beliefs became more and more corrupted.

People began to worship 'Eesaa as God, and they would also call upon the intercession of 'Eesaa's mother Maryam, and the various saints, holy people and angels. They blindly followed their corrupt priests and popes, who made things lawful or unlawful according to their desires.

The truth about 'Eesaa عليه السلام, as is mentioned in the Qur'an, is that he was a human being, a Prophet, and a creation of Allah. Allah cast a Spirit from Him into the womb of Maryam, and 'Eesaa was thus born miraculously without any male intervention. Allah gave him many miracles, such as talking when he was a baby, curing the sick and the

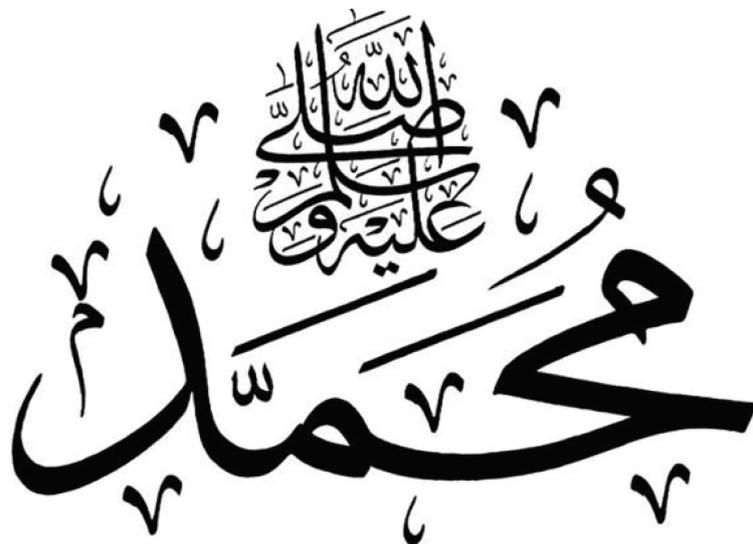
disabled, raising the dead to life and multiplying food to feed large crowds. When he started to condemn the corrupt authorities, his enemies plotted his execution. They went to arrest him, but Allah took him up to the heavens and changed the features of another man to resemble those of 'Eesaa, and they thought that man was 'Eesaa so they killed him instead.

When the Christian king of Ethiopia, an-Najaashee, and many other Christian scholars heard the aayaat of the Qur'an referring to the story of 'Eesaa, they recognised the Truth in the Book of Allah and accepted Islam.

'Eesaa is still alive in the heavens, and Allah will send him back to the earth before the Last Day. He will lead the Muslims against the armies of the Dajjaal (the False Messiah) and kill him, and then he will abolish all religions other than Islam. He will break the crosses, kill the pigs and abolish the *jizyah* (tax paid by non-Muslim subjects living under the Muslim state). He will marry and have children and live for 40 more years, after which he will die.

This is the truth regarding 'Eesaa عليه السلام that Allah has explained in the Qur'an for mankind to consider and reflect upon. 'Eesaa was a man and a Prophet. He taught the people the same Message as all of the other Prophets. He was not Allah or the son of Allah. Allah is exalted above having a son, daughter, mother or wife.

We should keep these points always in mind when discussing our religion with the Christians. May Allah guide us and them.



## Christianity, Islam, and the Truth about 'Eesaa عليه السلام – Points for discussion

- The true religion of 'Eesaa is the same religion that was revealed to all of the Prophets, and that is Islam.
- 'Eesaa taught the people to worship Allah alone and not to associate anything with Him, and he taught them to be honest in their dealings and to treat the poor and weak with compassion.
- The religion of the Christians is not the teachings of 'Eesaa.
- The Christians innovated many beliefs and practices into their religion after 'Eesaa was raised up to the heavens, and many of these beliefs and practices led them eventually to commit the biggest crime of all, and that is *shirk*.
- They blindly followed their priests and leaders in what they arbitrarily made lawful or unlawful.
- 'Eesaa was not killed or crucified, but Allah raised him up alive to the heavens, and he will return to the earth before the Last Day as a Muslim, and he will defeat the Dajjaal and establish Islam on the earth.
- Allah is exalted above having any partner, whether a son or daughter or mother or wife.
- When He wills a thing, He only says to it: "Be," and it is.



## Christianity, Islam, and the Truth about 'Eesaa عليه السلام – Questions

- What are the main differences between the Christian belief regarding 'Eesaa and what Allah has told us in the Qur'an regarding him?
- How did the Christians go astray?
- What were the circumstances surrounding the birth of 'Eesaa?
- Was 'Eesaa killed or not?
- When 'Eesaa returns to the earth, what will he do?
- Who was the famous Christian king and scholar who accepted Islam during the time of the Prophet صلى الله عليه وسلم but never met him in person?
- Can we consider the Christians to be believers? Why or why not?





## Wealth in Islam

Allah تعالى says:

وأحل الله البيع وحرم الربا

***“Allah has made trade lawful and has made interest unlawful”.***

(Al-Baqarah, 275)

Wealth is a trust that Allah has bestowed upon whoever receives it. Allah uses wealth to test His slaves, whether they are grateful to Him or ungrateful.

The third pillar of Islam is *zakaah*. Through this pillar, the rich give a pre-determined percentage of the money that Allah has entrusted them with to the poor and disadvantaged. In this way, extremes of richness and poverty are avoided, piety and self-sacrifice are encouraged, and good relations are fostered between people of different economic classes.

If a person possesses apart from what he needs to support himself and his family and pay off any debts, an amount of wealth greater than or equivalent in value to 88g of gold or 612g of silver, and this amount stays with him for a full lunar year, he must pay at least 2.5% of the total amount in *zakaah*. The *zakaah* is to be given only to Muslims, to feed and clothe the poor, to free Muslim hostages and prisoners of war, to ease the situation of people in debt, and to support those who are fighting in the Path of Allah.

Trading is encouraged in Islam, but it must be performed strictly according to the conditions prescribed by Islam. Honesty in one's business dealings is obligatory and cheating is absolutely forbidden.

The way a person behaves in his financial and business dealings directly affects his fate in the Hereafter. The Prophet صلى الله عليه وسلم that one of the most honoured people on the Day of Judgement will be an honest businessman. Likewise, one who hoarded wealth without spending any of it on the poor, or one who cheated the people and took their money by way of deceit will have all of that wealth heated up in the Hell-fire and they will be continuously branded with it over and over again.

Therefore, we must be very careful in all of our business dealings, and we must learn all of the rules and regulations that Islam has prescribed for trading.

One thing that we must take extra care to avoid is *riba*, or interest. This is one of the most hated things in the Eyes of Allah. The Prophet صلى الله عليه وسلم said that *riba* has over seventy branches or levels, and that the least of these is worse than committing adultery with one's own mother.

There are many books written in detail on the subject of *riba* and its different types, and everybody should refer to them so that he knows what to avoid.

In the Qur'an, Allah gives a severe warning the people who persist in dealing with *riba*. He says:

فَأَذِنُوا لِمَنْ حَرَبَ مِنْ اللَّهِ وَرَسُولِهِ

***"Then know that Allah and His Messenger have declared war on you".***

(Al-Baqarah, 279)

The giving and taking of interest, in any form, is *haram*. We must keep away from it in our businesses and in all of our dealings.

The most important thing to remember is that by cheating or dealing with interest, we do not gain anything. A person who deals dishonestly or who takes interest has no *barakah* in his wealth or his possessions, and he earns the anger and punishment of Allah. Also, the people will soon find out about him and avoid him.

But if we are honest and fair, if we avoid what Allah has forbidden, and if we give part of our wealth in *zakaah* and in charity, we will find that Allah will increase our wealth and bless it for us. This is because Allah is the One Who provides for His slaves.

Wealth is only the means by which He does so. If a person depends on wealth, Allah will leave him to his wealth and cause him to live a miserable life. But if a person fears Allah and depends on Him alone, Allah will bless him and increase him in his livelihood, and He will provide for him in ways that he could never imagine.

### Wealth in Islam – Points for discussion

- Wealth is a trust from Allah, that He gives to whomever He wills to test them.
- *Zakaah* is one of the five fundamental pillars of Islam, and it serves to provide for the needs of the poor and to encourage a spirit of brotherhood and unity between the rich and poor.
- It is obligatory upon every Muslim whose total yearly surplus wealth equals or exceeds the required minimum.
- Trading is encouraged but it must be done according to the conditions prescribed by Allah and His Messenger.
- There are more than seventy branches of *riba* or interest, and the lowest of them is worse than a man sleeping with his own mother.
- Dealing in *riba* is in fact equivalent to declaring war on Allah and His Messenger.
- A Muslim businessman must be fully conversant with all of the laws that Islam prescribes regarding trade and financial dealing.
- Honesty in financial dealings and giving *zakaah* and charity is not a loss, rather Allah will increase a person's livelihood thereby.
- Allah is the real Provider, so first of all we should expect our *rizq* (provision) from Him.
- Everyone's *rizq* is already pre-ordained by Allah. Wealth is only the means by which Allah gives His provision to the one who trusts in Him and expects help from Him.

## Wealth in Islam – Questions

- What is the Islamic view in regard to wealth?
- In what way does Allah test His slaves with wealth?
- What is the purpose of *zakaah*?
- We know that taking *riba* is definitely *haram*. But what about paying *riba*? Is it allowed or not?
- What has Allah described *riba* as in the Qur'an?
- What should a person do for Allah to give him *barakah* in his wealth and livelihood?
- What attitude should we have when conducting business or trade?





## Suicide

Allah تعالى says:

ولا تقتلوا أنفسكم إن الله كان بكم رحيماً

***“And do not kill yourselves; verily, Allah has been merciful to you”.***

(An-Nisaa', 29)

Some people who face heavy difficulties in their life eventually lose all hope and this despair drives them to commit suicide. This problem is becoming very common in the western world now, and even among the Muslim youth.

Suicide is a form of unfaithfulness to Allah and a rejection of His Favours. Instead of being patient and seeking the help of Allah, he gives up and ends his life, thinking that his misery and pain will come to an end.

But our Prophet صلى الله عليه وسلم said that the one who commits suicide will endlessly keep on tormenting himself in Hell-fire, in the same way that he killed himself in this life, whether by stabbing, poisoning or throwing himself off a cliff.

In a *hadeeth qudsi* (a hadeeth in which Allah's words are narrated), we learn that there was once a man who was bleeding slowly to death. In order to end his suffering, he killed himself with a sharp stone. Allah said: *“My slave has gone before My Will; I have forbidden him Paradise.”*

Also, many of the imams have said that the one who commits suicide is not prayed over (i.e. *salaatul-janaazah*), because he has violated the Will of Allah.

The one who is contemplating suicide must realise that suicide will not end his suffering. It will only make his situation countless times worse. Any hardship or turmoil that we encounter in this world is only temporary, and it is nothing in comparison to the punishment in the Hereafter. And if we are patient for Allah's sake, the hardship that we suffer in this world will be a means of the forgiveness of our sins and reward in the Hereafter. The Prophet صلى الله عليه وسلم said that the believer is rewarded for every inconvenience that he encounters in this life, he is even rewarded for being stung by a mosquito.

A believer is strong and patient in the face of adversity. There is another hadeeth in which the Prophet صلى الله عليه وسلم said: *“How amazing is the believer! When he encounters ease, he is thankful to Allah. When he encounters difficulty, he is patient.”* Therefore, the believer should never despair of the mercy of Allah, even if he has committed the major sins. Allah says:

قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله

**Say: “O My slaves who have transgressed against their own selves, do not despair of the mercy of Allah.”** (Az-Zumar, 53)

The Prophet صلى الله عليه وسلم said: *“None of you should hope for his own death, because if he is righteous he might increase his good deeds, and if he is a sinner he might improve himself.”*

All of these aayaat and ahaadeeth should provide us with hope and encourage us to be patient in difficulties.

Islam is the religion of strong believers, and not of weak and despairing people. The Prophet and many of the Sahaabah suffered difficulties that we cannot imagine, but they were patient and persevered for the sake of Allah. They knew that Allah’s help was near.

We must never forget that no matter how difficult life might get, Allah is never incapable of helping us and giving us relief. We must therefore be thankful to Allah in times of ease and be patient and seek His help in times of hardship, and we should remain hopeful of the mercy of Allah at all times.

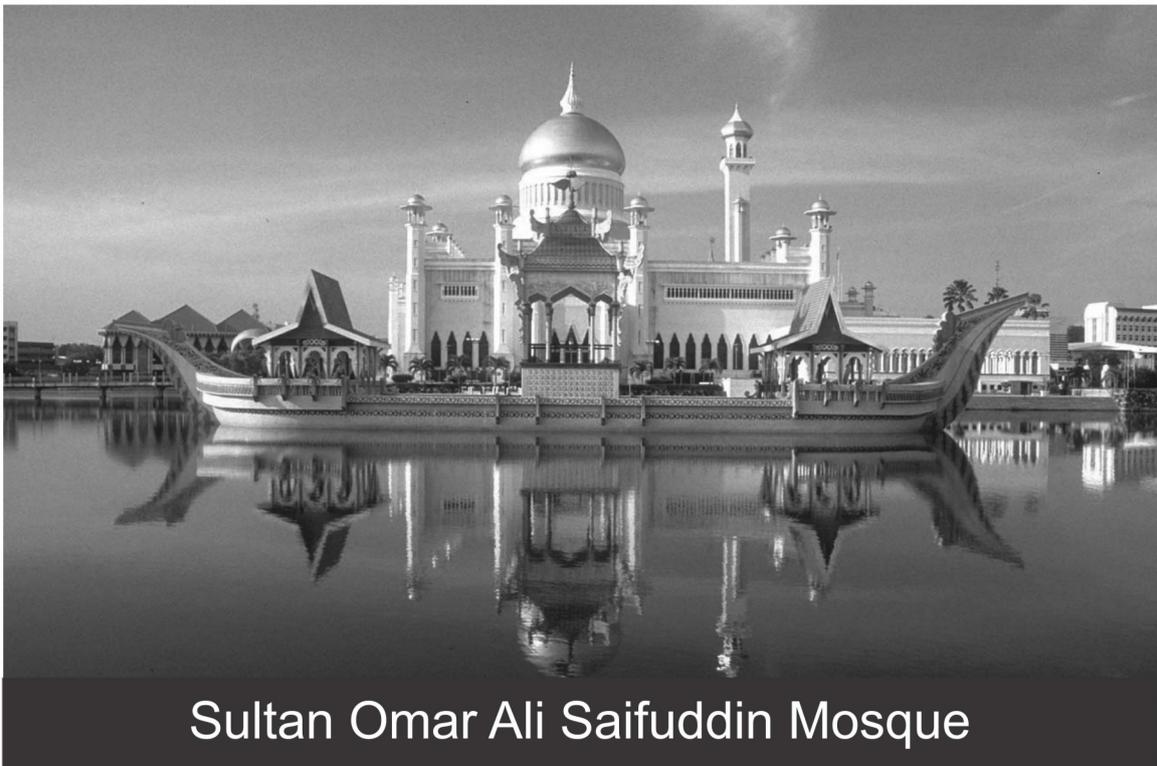


### Suicide – Points for discussion

- Suicide is becoming a major problem now in the west, and with the Muslim youth as well. The main causes of suicide are depression and despair.
- Suicide is a form of ungratefulness and rejection of Allah's Favours.
- A person who commits suicide will only receive more torment in the Hereafter, and he will be forbidden from Paradise.
- According to many scholars, *salaatul-janaazah* is not to be performed over a suicide.
- Hardship and suffering in this world is a test from Allah, so that we can develop the qualities of patience and reliance upon Allah.
- Every difficulty that the believer endures patiently will be either a means of his reward or the forgiveness of his sins.
- Even when all of the worldly circumstances seem unbearable, one must never lose hope in the mercy of Allah.
- The believer is strong and endures difficulties with patience.
- The Sahaabah underwent torture and persecution for the sake of Allah, and they never lost hope in the mercy of Allah and His help.
- Allah is in control of all circumstances, and thereby He tests His slaves.

## Suicide – Questions

- Why should a Muslim never contemplate suicide?
- Does suicide end a person's suffering?
- What are the consequences in the Hereafter for the one who commits suicide?
- What should a person's attitude be when he is faced with ease?
- What should a person's attitude be when he is faced with difficulty?
- Should a person ever despair of the mercy of Allah?



Sultan Omar Ali Saifuddin Mosque



## Fasting and Ramadaan

Allah تعالى says:

يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون

***“O you who believe! Fasting has been made obligatory upon you as it had been made obligatory upon those before you, so that you may develop taqwaa (piety and the fear of Allah)”.*** (Al-Baqarah, 183)

Fasting is an important *‘ibaadah* that was taught and practiced by all of the Prophets of Allah. It combines many benefits, both spiritual and physical, and the most important of the benefits is the development of the quality of *taqwaa*.

*Taqwaa* is defined as fearing Allah by doing all of the things that He has commanded, and avoiding all of the things that He has prohibited.

*Taqwaa* includes self-control, which is what a person must exercise during fasting. When he avoids fulfilling his physical desires of eating, drinking and sexual intercourse, he is putting his most basic desires under control.

But fasting is not only abstaining from eating and drinking. It is related that the Prophet صلى الله عليه وسلم said: *“Allah has no need of the fast of the one who avoids eating and drinking but does not avoid evil and falsehood during the fast.”*

Fasting has been made obligatory upon the Muslim *ummah* from dawn until sunset every day of the month of Ramadaan. This is a very special and blessed month, because it is the month in which the first revelation of the Qur’aan was sent down to Muhammad صلى الله عليه وسلم, and it is the month in which the rebellious *shayaateen* (devils) are chained up. Because of this, it is the ideal opportunity for us to develop the qualities of self-control and piety.

The fast begins from the time when the first light of dawn appears on the horizon, and extends until sunset.

The people of the Book (the Jews and Christians) used to delay their breaking of the fast until the stars had appeared, and they did not eat the *suhoor* meal before dawn. Sometimes, they continued fasting for more than one day. All of these things are among the excesses in the religion that they committed, and thereby earned the anger of Allah.

The religion of Islam is the religion of moderation and ease. The Prophet صلى الله عليه وسلم prohibited his *ummah* from going to excesses in the religion and imitating and following the examples of the disbelievers. He صلى الله عليه وسلم ordered the Muslims to eat the *suhoor* or pre-dawn meal. The Prophet صلى الله عليه وسلم said: *“What distinguishes our fast from the fast of the people of the Book is the suhoor meal.”*

We should continue eating until the first light of dawn appears. And immediately after sunset, we should break our fast. The Prophet صلى الله عليه وسلم said: *“As long as the people break their fast early, they will be virtuous.”*

There are many other acts of worship associated with the month of Ramadaan. It is highly recommended to perform the *taraaweeh* prayer in congregation in the masjid after the *'ishaa'* prayer. In the last ten days of Ramadaan, it is recommended to make *l'tikaaf* in the masjid. Also, one should complete at least one reading of the Qur'an during the month of Ramadaan. One should perform more good deeds like charity, giving gifts, visiting relatives and friends, performing extra *salaah*, and so on, especially during the last ten days.

During Ramadaan, one should also take advantage of the fact that the rebellious devils are chained to work on improving one's good qualities and abstaining from bad and sinful habits.

As for the rest of the year, it is recommended to fast on Mondays and Thursdays, because these are the days when the doors of Paradise are open and good deeds are raised up to Allah. Also, fasting is recommended on the days of *'Aashooraa* and *'Arafah*. But it is prohibited to fast on the days of *'Eid* and the days of *tashreeq* (i.e. the 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup> days of Dhul-Hijjah, after *'Eid al-Adhaa*).

### Fasting and Ramadaan – Points for discussion

- Fasting is a teaching of all of the Prophets of Allah.
- Its purpose is to develop the quality of *taqwaa*.
- It is obligatory to fast every day of Ramadaan.
- Ramadaan is the month in which the Qur'an was sent down and in which the rebellious *shayaateen* are chained up.
- Fasting must also involve abstaining from false and evil talk, otherwise it will be of no use.
- The people of the Book committed excesses in the religion, thinking that they were doing something good, but in doing so they in fact violated Allah's laws by adding to them and thus they earned His anger.
- Islam is the religion of ease and moderation.
- The eating of *suhoor* should be continued until its latest time and the fast should be broken as soon as the sun has set.
- One should perform more good deeds during the month of Ramadaan.
- One should try one's best to permanently give up bad habits during Ramadaan.



## Fasting and Ramadaan – Questions

- What is the purpose of fasting?
- Besides eating, drinking and sexual intercourse, what else should one abstain from while fasting?
- What distinguishes the month of Ramadaan from other months?
- Is it recommended to break the fast early or late? Why?
- How did the earlier people of the Book go astray due to their good intentions? Why did they earn Allah’s anger for doing so?
- Outside of the month of Ramadaan, on what days in the week is it recommended to fast?
- What is special about those days?



Sultan Ahmed Mosque



## Youth from an Islamic Perspective

Youth is a very important time in one's life. If good qualities are developed and maintained during youth, a person will be on the right track. If not, then he will be in danger of falling into a life of disobedience to Allah.

The Prophet صلى الله عليه وسلم said that there will be seven kinds of people who will be sheltered under the shade of the Throne of Allah on the Day of Resurrection, when there will be no other shade. And one of these is the person who spent his youth in the worship and obedience of Allah.

In the west, they have a concept that they call the "youth culture." This is an irresponsible and destructive concept because it alienates the youth from the advice and guidance of their elders, and encourages them to indulge their desires and act on their youthful impulses.

This "youth culture" has led to alcoholism, drug addiction, immodesty, teen pregnancies, sexual promiscuity and deviancy, illegitimate children who do not know who their fathers are, mental and psychological disorders, dangerous and violent behaviour, the worship of pop stars, rappers and sportspeople, encouragement of black magic and devil worship, suicides and countless other problems. The whole western society is heading towards downfall, and one of the main reasons is the encouragement of this "youth culture." Are there any positive results of it???

There is no such concept in Islam of the "youth culture." Youth should be a time when one learns how to be an adult. According to the sharee'ah, once a person becomes *baaligh* (i.e. reaches the age of puberty), he is subject to all of the laws of Islam. All of the obligations of the sharee'ah are applicable to him now. If he commits a crime, he is punished according to the *sharee'ah*.

'Umar ibnul-Khattaab رضي الله عنه, the second khaleefah, said: "*Play with your son until he reaches seven years. Then educate him until he reaches fourteen years. Thereafter, treat him like your brother.*"

The Muslim youth in the west must be strong and resist all of the temptations that try to pull him towards the *haraam*. He must seek the help of Allah and be patient. He must learn what is *halaal* and what is *haraam*. He must hold on to the Book of Allah and the Sunnah of the Prophet صلى الله عليه وسلم and understand them and implement them, because these are the things that will save him from falling into trouble. He must guard his modesty, and protect his gaze from wandering towards *haraam* things. He should get married as soon as possible.

He must be very careful of whom he chooses as his friend, and he should only associate with pious and righteous people who fear Allah and keep away from all that Allah has prohibited.

He must be careful to fulfil his duty to his parents and relatives and to obey them. He must not choose obedience to his friends over obedience to his parents.

He must always remember the Hereafter and strive for it. The Muslim youth must know that the *dunyaa* with all of its glitter equals nothing but loss for the one who pursues it.

He must think about the Day of Judgement and how difficult it will be on that day, and he must strive to be one of those who will be honoured and protected under the shade of Allah's Throne by spending his youth in the worship and obedience of Allah.



### Youth from an Islamic Perspective – Points for discussion

- Youth is a vitally important period in one's life. It generally determines how a person will behave in his future.
- The one who spends his youth in the worship and obedience of Allah will be protected under the shade of Allah's Throne on the Day of Judgement.
- The western "youth culture" is a destructive and dangerous concept, that leads to countless evils.
- There is no "youth culture" in Islam. Youth is the time for learning how to be an adult.
- A Muslim father should play with his son for the first seven years, train him for the next seven years, and thereafter treat him like his brother.
- The Muslim youth must first and foremost fear Allah and seek help from Him.
- Then he must know the affairs of his religion: what is *halaal* and *haraam*, what are his Islamic obligations and responsibilities, how he should deal with others etc.
- He needs to look towards the *aakhirah* and turn away from becoming too involved in the temptations of the *dunyaa*.
- He must guard his modesty and get married as soon as possible to protect himself from doing anything *haraam*.
- He should not associate or make friends with corrupt and impious people.

## Youth from an Islamic Perspective – Questions

- Why is youth such an important time in one's life?
- How can a person spend his youth in a manner that will benefit him in the Hereafter?
- From the Islamic viewpoint, what should one learn during one's youth?
- When is a Muslim required to fulfil all of his Islamic obligations and responsibilities?
- Why is it important for a youth to be taught early what is *halaal* and what is *haram*?
- Whose company should a Muslim youth keep?



The Mosque Cathedral of Cordoba



## Halaal and Haraam

Allah تعالى says:

وكلوا مما رزقكم الله حلالاً طيباً واتقوا الله الذي أنتم به مؤمنون

**“And eat of the lawful and pure things that Allah has provided for you, and fear Allah in Whom you believe”.** (Al-Maa'idah, 88)

حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به

**“Forbidden to you are dead animals, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering...”**

(Al-Maa'idah, 3)

يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون

**“O you who believe! Verily, intoxicants, gambling, slaughtering animals on stone altars, and the use of divining arrows are but an impurity from the work of the shaytaan. Avoid them, then, so that you may prosper”.**

(Al-Maa'idah, 80)

Allah has prescribed the use and consumption of all pure and good things, and He has forbidden those things in which there is impurity or harm.

A Muslim must only eat that food which falls into the category of being *halaal* or lawful according to the sharee'ah. It is said in a hadeeth that the *du'aa'* (supplication) of one whose food and clothing is not *halaal* is rejected by Allah.

A Muslim must keep himself pure at all times. How it is possible that a Muslim could eat something that Allah has classified as impure? Therefore, he must follow certain rules and guidelines in regard to his food and drink.

As mentioned in the above *ayah*, anything that contains blood or pork products is *haraam*. Also, meat from any animal that is not slaughtered according to the prescribed rules of the sharee'ah is similarly *haraam*, even if the meat of the animal is not in itself *haraam*.

In order for the meat of the animal to be *halaal*, it must be slaughtered in the prescribed manner and the Name of Allah must be mentioned over it while slaughtering. Otherwise, the meat will be *haraam*.

This prohibition also extends to all foods in which there are animal products (such as emulsifiers, gelatine etc.) taken from animals slaughtered in a non-*halaal* manner.

Also, it is worth noting that some people are of the opinion that since Australia is a Christian country, all meat in Australia is allowed, citing the Qur'anic aayah:

وطعام الذين أوتوا الكتاب حل لكم

***"And the food of those to whom the Book was given is lawful for you".***

(Al-Maa'idah, 5)

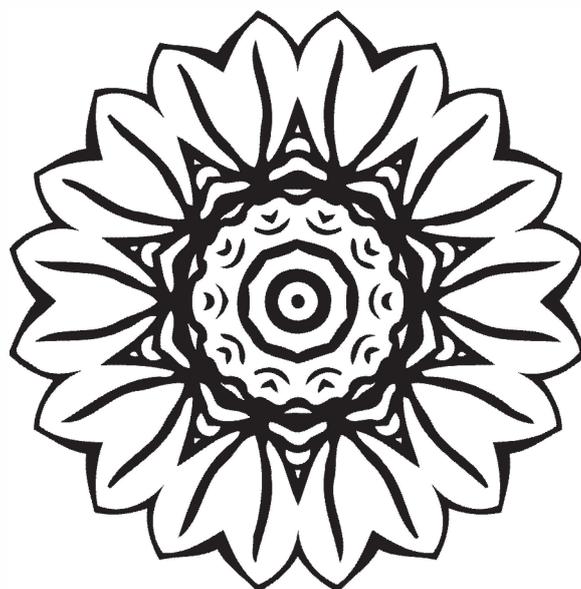
However, this is dependent upon the condition mentioned in the preceding aayah: that the Name of Allah must be mentioned over the animal at the time of slaughtering. Although the Christian and Jewish religions stipulate that the Name of Allah be mentioned over the animal, today they do not practice this. Therefore, if their slaughter is not acceptable according to their *own* religion, how then can it be acceptable according to Islam???

We must fear Allah and keep ourselves pure. If we do not, then we run the risk of having our *du'aa's* and other acts of worship rejected by Allah. May Allah guide us all to the right way.



### *Halaal and Haraam – Points for discussion*

- Allah has made lawful everything that is good and pure, and He has made unlawful everything that is harmful and impure.
- The *du'aa'* of one who eats and wears *haraam* is not answered by Allah.
- A Muslim must keep himself pure by eating and drinking only that which is pure.
- In order for meat to be *halaal*, the animal must be slaughtered in the prescribed manner and the Name of Allah must be mentioned over it at the time of slaughtering.
- Foods with animal products that come from animals slaughtered in a *haraam* way is also *haraam*.
- The food of the people of the Book is *halaal* on the condition that the Name of Allah is mentioned over the animal at the time of slaughter. This does not happen nowadays, so until they return to this practice, their meat is not *halaal*.



### Halaal and Haraam – Questions

- What are the qualities that are shared by everything that Allah has made *halaal*?
- What are the qualities that are shared by everything that Allah has made *haraam*?
- What are the consequences of consuming *haraam*?
- What must be done when slaughtering an animal to make it *halaal*?
- What are the conditions for the meat of the people of the Book being acceptable for a Muslim to eat?
- What is the ruling on foods that contain animal products?





## The History of Islam in the World

Allah تعالى says:

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون  
***“It is He Who has sent His Messenger with guidance and the religion of truth, to make it victorious over all other religions, even though the mushrikeen may detest it”.***  
(As-Saff, 9)

Since the advent of the Prophet صلى الله عليه وسلم and the first revelation of the Qur’an on Mount Hiraah, Islam has changed the tide of human history and made its impact on the world. After the founding of the first Islamic state in al-Madeenah al-Munawwarah over 1400 years ago, the Muslims spread all over the inhabited globe, taking the Message of the Qur’an with them and establishing the religion of Allah everywhere they went.

The Prophet صلى الله عليه وسلم said: *“The Prophethood will remain amongst you until Allah lifts it up, then there will come a righteous khilaafah until Allah lifts it up, then there will be a period of monarchy, and then there will be the rule of tyrannical dictators, and then there will be a return to a rightly guided khilaafah on the way of Prophethood.”*

And this is exactly what has happened throughout history. During the khilaafah of Abu Bakr, ‘Umar, ‘Uthmaan and ‘Ali, Islam began to spread to the lands of Persia, Asia and North Africa. After the assassination of ‘Ali رضي الله عنه, a dynastic-style of rule was established under the Banee Umayyah, and they were succeeded two centuries later by the Banee al-‘Abbaas.

Under the rule of Banee Umayyah and Banee al-‘Abbaas, Islam flourished over much of the known world that had been conquered by the Muslim armies. Most of the people of these countries accepted Islam in large numbers, preferring it to the tyrannical systems they had previously been enslaved to.

However, that is not to say that there was no corruption. Many of the rulers and their officials were ruthless, tyrannical and corrupt. However, despite that, they held the banner of Islam aloft and defended the religion against its enemies.

The biggest threat came when the Christian Europeans, with the help of the apostate Faatimee government of Egypt, came in the 5<sup>th</sup> and 6<sup>th</sup> centuries AH and invaded Palestine. They held it for two centuries, until Sultaan Salaahud-Deen al-Ayyoobee defeated them, liberated al-Quds and expelled them from Palestine and Syria.

Also, just after that time the Tatars invaded parts of the eastern Muslim lands, but eventually they themselves accepted Islam.

When the Muslims lost Andalus (Spain) and Siqilyaa (Sicily) in the 9<sup>th</sup> century AH, that was the beginning of a gradual downfall of the Muslim world.

The final Muslim dynasty was the 'Uthmaaniyyeen, known to the west as the Ottomans. They ruled from Turkey for nearly 500 years, and their empire extended from North Africa to the Middle East and into the Balkans. Towards the end of the 'Uthmaanee rule, the Europeans had begun their campaign of invading and colonising the Muslim countries. This culminated in the fall of the 'Uthmaanee khilaafah after World War 1. Since then, most of the Muslim world has been divided up by the western powers, and secularist dictators have been placed in charge of them. The Muslim world is suffering today in a way never seen before in history. The Jews have taken control of Palestine, backed up by their western allies, and now, after the Gulf War, the disbelievers have tightened their grip over the heart of the Muslim world.

But there is still hope, *al-hamdu lillaah*. The Prophet صلى الله عليه وسلم told us that the period of tyrants will be followed by a khilaafah upon the way of the Prophethood. The Muslims will conquer Rome and India, and many Europeans will enter Islam. After that, they will fight against the Jews and the Dajjaal under the Mahdee and 'Eesaa ibn Maryam. We ask Allah to hasten its coming and to make us of those who are worthy of it.

When we look at the Muslim history, we will find that the downfall of the Muslims only happened when they Muslims forgot about their religion and neglected their duty to Allah. All of the troubles that we have encountered up to the present day are because of our own misdeeds. Allah is causing this to happen so that we learn from our mistakes and return to the Qur'an and the Sunnah. Only then will we be able to establish Islam in our own selves and then upon the earth.

## The History of Islam in the World

- Allah has decreed that Islam will be the victorious and dominant religion in the end.
- The Prophet صلى الله عليه وسلم said that after his death, there would be a rightly-guided khilaafah, followed by a period of kings, followed by a period of dictatorship, followed by a return to the rightly-guided khilaafah on the way of Prophethood.
- The major areas of the east and the west were conquered under rule of the 'Umawee and 'Abbaasee dynasties.
- Many of the Muslim kings and rulers were ruthless and tyrannical, but still they defended the honour and lands of the Muslims, therefore we consider them to be good rulers and we are not allowed to abuse them. What they did will be judged by Allah.
- The Christians invaded Palestine with the help of the disbelieving Faatimee state of Egypt. Muslims should always be on guard against their enemies.
- The western colonial powers began to invade the Muslim countries during the time of the decline of the 'Uthmaanee state.
- The foretold period of kingship and dynasties ended with the fall of the 'Uthmaanee khilaafah after World War 1, and the period of tyrants and dictators began from that time and has continued until the present day.
- After this period, the Muslims will return to a rightly-guided khilaafah, following the guidance of the Book of Allah and the way of His Messenger صلى الله عليه وسلم.

## The History of Islam in the World – Questions

- When did the period of the *khulafaa' ar-raashideen* end and the period of kingship begin?
- Under which dynasties did the Muslim world undergo its greatest expansion?
- When did the period of kingship end and under what circumstances?
- Who defeated the Christian armies and expelled them from Palestine?
- What did the Prophet صلى الله عليه وسلم tell us would happen after the period of dictatorship?
- Why did the Muslim world periodically undergo defeats and downfall?





## Alcohol, Drugs and Cigarettes

Allah تعالى says:

يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه  
لعلكم تفلحون

***“O you who believe! Verily, intoxicants, gambling, slaughtering animals on stone altars, and the use of divining arrows are but an impurity from the work of the shaytaan. Avoid them, then, so that you may prosper”.***

(Al-Maa'idah, 90)

Allah has given the human being a position of honour and dignity. He is not like an animal or beast. Consequently, all of the commandments that Allah has given mankind are conducive to realising the dignity and nobility that Allah has created them upon.

Mankind has been given this honour by Allah, as well as being provided with all of the good and lawful things of life. But mankind has also been given free will, to choose between right and wrong.

It was the misuse of this free will that led the first man and his wife out of the Garden and into the *dunyaa*. There is an important lesson that we can learn in this regard.

Adam was told that he could eat of any tree in the Garden except for one particular tree. However, Iblees misled him into eating from that tree.

Likewise, in this life, there are many good and pure things that we have been allowed to eat and drink. The things that we have been forbidden are very few in comparison.

Among the things that are prohibited or *haraam* are alcohol, intoxicants and narcotic drugs. This is because they are impure and they damage and destroy a person's mental and physical facilities. They also cause him to commit major sins, and sometimes he is so intoxicated that he doesn't even know what he is doing. Some drugs even cause long-term or permanent psychological disorders.

Alcohol and drugs cause division and conflict between friends, between family members and between whole societies. Alcohol is in fact the door to all of the other major sins.

There is a story about a person who was forced to choose between drinking alcohol, murdering someone, or committing adultery. He thought to himself that murder and adultery are among the worst of things, but what harm could a drink of alcohol do? So what did he do? He drank the alcohol, got drunk, killed his neighbour and then committed adultery with his neighbour's wife.

Cigarette smoking has also been classified *haram* by most of today's scholars, because of three reasons: [1] it kills by causing lung and throat cancer, [2] it harms the health of others who breathe in the toxic fumes, and [3] it is a waste of money. With all of the money that is spent by Muslims every year on cigarettes, how many masjids, schools etc. could be built?

We should keep ourselves clean and pure from these filthy things that pollute the body and mind and cause untold damage to the individual and society.

Islam came to protect the rights and safety of the human being. Alcohol, drugs and cigarettes cause a lot damage in themselves, as well as leading to worse things.

Additionally, people who smoke or drink or take drugs are supporting the criminal industries and companies that deal in these filthy things and cause untold misery and suffering. If one is supporting them, he is partly contributing to their criminal activity and the misery that they are causing others.

Many of the people who deal drugs offer young people free samples of their "products," and by the time they are addicted, they become dependent on these drug dealers, who now begin to charge them for their drugs. These addicts then go to every length to obtain money to buy them. They turn to theft, prostitution, mugging etc. May Allah save us from that.

### Alcohol, Drugs and Cigarettes – Points for discussion

- Alcohol and other intoxicating or narcotic substances are *haraam* due to their harmful mental, physical and psychological effects.
- Cigarettes are *haraam* because they kill the smoker and harm those around him. Also, they waste his money.
- These things cause harm in themselves, and they also lead to greater harm.
- Alcohol has been called the mother of all evils.
- Alcohol causes one to lose his mind and become like an animal, and it makes him do things that he sorely regrets later on.
- The long-term effects of drinking, smoking, or drug-taking on a person are very unhealthy and unpleasant.
- Most addictions often begin with innocent experimentation.
- Many addicts turn to theft or prostitution to support their addiction.
- The one who drinks, smokes or takes drugs is supporting a criminal system that lives by exploiting people and making their lives miserable.



## Alcohol, Drugs and Cigarettes – Questions

- What is the responsibility that we have been given along with the gift of free will?
- What is the lesson that we can learn from the story of Adam and his wife?
- What are the negative effects of alcohol addiction?
- What can happen as a result of taking mind-altering drugs?
- Why has cigarette smoking now been declared *haraam* by the majority of Muslim scholars?
- Why is alcohol called the “mother of all evils”?
- How is a smoker or drug taker contributing to major injustice and exploitation?
- How do the dealers get young people hooked on drugs?





## TV

Allah تعالى says:

قال اذهب فمن تبعك منهم فإن جهنم جزاؤكم جزاءً موفورًا واستفزز من استطعت منهم بصوتك  
وأجلب عليهم بخيلك ورجلك وشاركهم في الأموال والأولاد وعدهم وما يعدهم الشيطان إلا  
غورًا

**Allah said (to Iblees): “Go, and you and all who follow you will be recompensed with Jahannam – a fitting reward. And lead astray whomever you can with your voice, and lie in wait for them with your cavalry and your footsoldiers, and share with them in their properties and children, and fool them with false promises. And the shaytaan promises them nothing except delusions “.**  
(Al-Israa’, 63-64)

Iblees utilises many means to lead mankind towards Jahannam. Sometimes he misleads people by making the *haraam* deeds look attractive, so that they end up involving themselves with adultery or alcohol or drugs etc. And sometimes he misleads them through means that are not in themselves *haraam*, but when put into the wrong hands can be used for *haraam* purposes.

One of these things is the TV. According to most scholars, the TV is not *haraam* in itself. It merely conveys information. (Some scholars, however, say it is totally *haraam* because it projects pictures and images.)

But despite this difference of opinion, all of them are unanimous that it is *haraam* to view things like singing, dancing, music, nakedness, sexual activity, general immorality, blatant expressions of *kufir*, or useless things that waste valuable time.

The tactics that are used by the media and advertising companies are very devious. The majority of them use music, women, nakedness, and sexual suggestions to attract viewers or customers.

This is very dangerous, because even a glance at something *haraam* can lead a person further away from the way of Allah. One glance can eventually take a person to the very act of adultery. This is why in the Qur’an Allah has ordered the believing men and women to lower their gazes.

Music, too, has a negative effect on the heart. It distracts it from the remembrance of Allah and reduces its *eemaan*. Also, those who constantly watch TV tend to waste a lot of precious time and may even miss the *salaah* because of it.

Another problem encountered with the TV is that the media and advertising companies convey messages that affect the subconscious mind of the one watching the TV. Scientific studies have shown that exposure to nakedness or sexually-oriented material has a detrimental effect on one's brain power and capacity to think properly.

However, if the TV is utilised for good and constructive purposes such as watching Islamic videos or good educational programmes, then according to the majority of scholars, it is allowed as long as the material viewed is acceptable according to the standards set by the sharee'ah.

Therefore we should fear Allah and limit our use of the TV. If we see something *haram* on TV, we should change the channel or at least lower our gaze. We should only use the TV in cases of necessity or to watch Islamically acceptable material.



### TV – Points for discussion

- The shaytaan misleads people through things that are *haraam* in themselves, as well as through things that are not *haraam* in themselves but which may lead to *haraam*.
- TV can be one of the means by which the shaytaan calls people to disobey Allah.
- Most scholars have allowed TV as long as it is used only for watching Islamically acceptable material.
- Others have said that it is *haraam* in itself because it transmits images and pictures of living things.
- The media and advertising companies are the instruments of the shaytaan in their use of women, music and sexually-oriented material to attract the attention of people.
- These things distract one from the remembrance of Allah and decrease one's level of *eemaan*.
- A person who watches TV regularly will be subconsciously affected by it.
- A lot of time is generally wasted watching useless things on the TV.

## TV – Questions

- According to the majority of scholars, what is the condition under which the TV may be used?
- What do the media and advertising companies usually use to attract viewers or customers?
- What is the effect that the viewing of sexually-oriented material has been found to have on the mind?



Sheikh Zayed Mosque



## Zinaa, Mixing, and Marriage

Allah تعالى says:

والذين هم لفروجهم حافظون إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين فمن ابتغى وراء ذلك فأولئك هم العادون

***“And those who guard their private parts, except from their wives or the (slaves) that their right hands possess – for they are free of blame – but whoever seeks beyond that, then they are surely the transgressors”.***

(Al-Ma’aarij, 29-31)

ولا تقربوا الزنى إنه كان فاحشاً وساء سبيلاً

***“And do not come near to adultery. Verily, it is an indecency and an evil way”.***

(Al-Israa’, 32)

Islam has come to protect the dignity of the individual and the stability of the society. The rules and regulations that Allah has laid down are there to prevent the society from falling into deviance from the Will of Allah.

Allah has created the human being with a natural sexual desire, and the urge for the companionship of the opposite sex. This is primarily in order to perpetuate the human race, and to bring families and groups together.

These desires are good and productive when they are used within the right guidelines. However, when they are let out of control, they become destructive. The current situation of the world proves this. Giving free reign to the sexual desires has, in a period of less than fifty years, resulted in the widespread problems of adultery, divorce, broken families, illegitimate children, deadly diseases like AIDS etc., and even aberrancies like homosexuality, sodomy, pederasty, bestiality and so on...

Allah, in His infinite wisdom, knows that all of these things are the natural result of the unrestrained sexual desire. Therefore, He has absolutely forbidden all sexual relations outside of marriage, as well as everything that might lead a person thereto.

Youth is a time when the desires are at their strongest. That is why it is recommended in Islam to marry early, in order to prevent one’s desires from taking him into the *haraam*.

However, it is not always easy these days to get married early, due to financial difficulties etc. Therefore, if a young person cannot get married yet, he should keep himself pure by lowering his gaze and keeping away from temptations.

He should also fast regularly if he finds that his desires are very strong. Fasting has the effect of bringing one's desires under control. And he should seek the help of Allah and make *du'aa'* asking Him to make it easy for him to get married as soon as possible.

He should keep away from mixing with women. The Prophet صلى الله عليه وسلم said that the zinaa of the private parts is the act of adultery, the zinaa of the eyes is looking, the zinaa of the tongue is talking, the zinaa of the ears is listening, the zinaa of the hands is touching, the zinaa of the feet is walking towards the act of adultery, and the zinaa of the heart is longing and desiring.

With regard to the act of self-stimulation, most scholars consider it *haraam* based on the above-mentioned ayah. These scholars include the Imaams Abu Haneefah, Malik, ash-Shaafi'ee and others.

Others such as al-Hasan al-Basree, Ahmad ibn Hanbal, Ishaq, and Ibn Hazm consider it permissible in case of necessity. But none of them consider it recommended. Therefore, it is best to abstain from it.

If we are able, we should get married. The Prophet صلى الله عليه وسلم said that a person who marries has completed half of his religion. If we cannot get married yet, we should be patient, fast if necessary, and make *du'aa'* to Allah to enable us to get married soon.



## Zinaa, Mixing, and Marriage – Points for discussion

- Adultery and the unrestrained fulfillment of the sexual desire destroys the society and ruins the individual and family.
- The sexual desire is a gift from Allah and must be utilised in a *halaal* way.
- Allah has prohibited sex outside of marriage, because it leads to major social problems.
- Deviations like homosexuality and bestiality are the extreme results of the sexual urge gone mad.
- Marriage is recommended as early as possible, to stop one from committing adultery.
- Lowering the gaze, avoiding mixed gatherings, and fasting will all help to protect oneself from adultery.
- One must also make *du'aa'* to Allah and seek His help.
- There is a kind of zinaa for every part of the body.
- The scholars differ on the issue of self-stimulation, but the majority consider it *haraam* and they are unanimous that it is not recommended. One should avoid it.
- Marriage completes half of one's religion.



## Zinaa, Mixing, and Marriage – Questions

- What are the important reasons for marriage?
- When is it recommended to marry?
- If a person cannot get married for some reason, what should he do?
- Why should he try to avoid mixed gatherings, even if the women are covered properly?
- What did the Prophet صلى الله عليه وسلم describe marriage as being?



The Umayyad Mosque



## Marriage with Non-Muslims

It has become commonplace for many young Muslims in the western countries whose level of adherence to Islam is very weak to form *haram* relationships with non-Muslim women. Some of them attempt to make the situation better by marrying them, thinking that Islam allows them to do so. They misinterpret the ayah in which Allah says that marriage with the women of the people of the Book is allowed for the Muslims. Allah تعالى says:

والمحصنات من الذين أوتوا الكتاب من قبلكم إذا آتيتوهن أجورهن محصنين غير مسافحين ولا متخذي أزدان

***“...and the chaste women from among those who were given the Book before you (Jews and Christians), provided you give them their due mahr, desiring chastity and not committing adultery with them or taking them as lovers”.***  
(Al-Maa'idah, 5)

Allah has laid down the condition that these women must be *muhsanaat* or chaste, i.e. they keep themselves away from immodesty and illegal sexual intercourse. This is very rare among the Jewish and Christian women nowadays. If they do not fulfill this condition, then they are not allowed for marriage.

One should fear Allah in regard to this issue. A Muslim should only think about marrying a Jewish or Christian woman if there are absolutely no Muslim women available. And even then, he must only choose a woman that he knows to be chaste and preferably inclined towards accepting Islam. Furthermore, he should be a devout and practicing Muslim himself, or otherwise he is only throwing himself and his future descendants into destruction and misery.

In these days, in this environment, every Muslim man should desire to marry only a good, pious Muslim woman. Then his heart will be peaceful and at rest, and he will be able to build a good Islamic home environment for his family, and ensure the safety of his children.

The Prophet صلى الله عليه وسلم said that a woman is married for four things: her beauty, her wealth, her family, or her piety. He said: *“Choose the pious woman and you will prosper.”*

A pious wife is a priceless treasure. If a woman is pious, she will fulfill all of her husband's rights and look after his home and children. He will be able to trust her with his honour, his possessions and his children. His children will receive a good Islamic upbringing. She will encourage her husband to do good and dissuade him from doing bad. She will help him to go to Paradise, and they will both be happily married there as they were in this life.

We should look at the long term when we are considering whom to marry. If a person marries a woman for her beauty or some worldly benefit, then these things are temporary and will disappear one day. He will regret it, and will either stay with her and be miserable or divorce her and cause difficulties for himself and his children.

In regard to a couple that were already in a *haraam* relationship and then got married, it is worth noting that several of the prominent scholars of the Sahaabah considered such a marriage as invalid, and the couple as living in a state of wickedness.

We must realise that many (but not all) of these mixed marriages between Muslim men and non-Muslim women began as *haraam* relationships. And if we look at the long-term results of these marriages, we will see that in most cases they are bad. The husband abandons *salaah*, and the children grow up as disbelievers. And we need to realise also that although there are a few exceptions that do turn out well, these exceptions do not justify a Muslim man marrying a non-Muslim woman.



### Marriage with Non-Muslims – Points for discussion

- It is only allowed for a Muslim man to marry a woman of the people of the Book if she is chaste and keeps away from adultery and immorality.
- This is a very rare thing to find these days.
- If one marries a Jewish or Christian woman, he should be a devoted and practicing Muslim, otherwise he is in danger of losing his *eemaan*.
- She should be inclined towards accepting Islam.
- A Muslim man should only marry a pious Muslim woman. This is especially important these days.
- His children will benefit from having a good Muslim mother who will guide them and look after them. Otherwise, if their mother is a disbeliever, the children might get confused and eventually lost in later years.
- A woman should be married for her piety first and foremost, before beauty, wealth or family.
- Having a pious wife ensures a happy and peaceful home environment.
- A pious wife will help herself and her husband to go to Paradise.
- Today, the majority of marriages with Jewish or Christian women result in disaster and regret.
- The success of the minority of cases does not justify doing it.

### Marriage with Non-Muslims – Questions

- What is the condition for marrying a Jewish or Christian woman?
- If, for some reason, a Muslim man desires to marry a Jewish or Christian woman, what quality should he possess?
- If the Jewish or Christian woman appears to be set in her ways with regard to her religion, is it advisable to marry her?
- What did the Prophet صلى الله عليه وسلم advise to look for in a woman?
- How can a Muslim man ensure the safety of his children's *eemaan*?
- If one marries a woman for her beauty or her wealth, what is the likely result?





## Fortunetelling, Jinn and Black Magic

It is true that there exists in this world beings and forces that we cannot see. Some of these are good, and some are bad.

There are many people who claim that they can access these hidden powers to foretell the future, to inform people of the unseen, or to perform amazing and unnatural feats. These people often attract a lot of followers, and even devotees.

Some of them become so infatuated with these “powers” of theirs that they begin to think of themselves as Prophets, or close friends of Allah, or even incarnations of Allah Himself!! (نعوذ بالله!!) And they manage to fool the ignorant and gullible people in this way.

The Messenger of Allah صلى الله عليه وسلم taught us that dealing with magic, witchcraft or fortunetelling is a form of *shirk*. Consulting a magician or a fortuneteller and believing them is also *shirk*. And remember that *shirk* cancels all of a person’s previous good deeds, and necessitates his eternal punishment in Hell.

Many young people, and there are even Muslims who do this as well, meddle with magic and fortunetelling. Some of them believe that because fortunetelling can sometimes be accurate, that it is OK. But the Prophet صلى الله عليه وسلم himself was asked about this, and he replied: *“Sometimes a jinnee will happen to listen in on the angels in the heavens, and hear about something that Allah has decided. He then conveys this news to the jinnee under him, who mixes a lie with it. Then that jinnee conveys it to the next one, who mixes another lie with it, and so on until it comes down to the fortuneteller. Thus the fortuneteller gives this news, but it is mixed with a thousand lies.”*

There are two kinds of magicians. Both of them are major sinners who are in blatant disobedience of Allah. The first kind is the tricksters and con-men who pull rabbits out of hats and play card tricks.

The second kind is the truly dangerous ones. They deal with the evil jinn, and these jinn perform tasks for them. These magicians think that they control the jinn, but in reality they are themselves being controlled by the

jinn. These jinn give their services under the condition that the magician regularly performs acts of *kufr* or *shirk*. If he does not satisfy them in this way, they will turn against him. Thus, he is completely under their control.

Some people involve themselves in rituals called seances, in which they all get together in a dark room and call upon the spirits of the dead or so-called “spiritual guides”. Sometimes, one of these “spirits” will enter the body of one of the participants and speak through him or her.

However, the reality behind seances is that the jinn come and trick these people. They pretend to be the souls of deceased relatives or “spiritual guides,” and they give these people messages of *shirk* and *kufr*, which these people believe blindly and take as their religion.

Allah says in the Qur’an:

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

***“And verily, there were there were men among mankind who sought the refuge of men among the jinn, but they increased them in their transgression”.*** (Al-Jinn, 6)

Shaytaan has one goal: to make mankind commit *shirk*. And he uses many ways and means to try and achieve that.

There are a number of ways prescribed in the Sunnah for protecting ourselves against magic and the evil jinn. Among them are the following:

- Reciting Aayatul-Kurse, especially before sleeping.
- Reciting Soorah al-Baqarah. The Prophet صلى الله عليه وسلم said that the shaytaan does not come near a house in which Soorah al-Baqarah is recited.
- Reciting the *Mu’awwidhatayn* (the last two soorahs of the Qur’an).
- Blowing on the palms and reciting the last three soorahs of the Qur’an over them, then rubbing the palms over the head and body (three times), before sleeping.
- Reciting the last two aayahs of Soorah al-Baqarah before sleeping.
- Saying بسم الله *“Bismillaah”* when entering the house, beginning a meal, and before sleeping with one’s wife.
- Saying the prescribed *du’aa’s* when entering and leaving the toilet.

### Fortunetelling, Jinn and Black Magic – Points for discussion

- The ultimate goal of the shaytaan is to lead mankind with him to Hell by committing *shirk*.
- One form of *shirk* is magic and fortunetelling.
- Fortunetellers sometimes tell the truth, but it is mixed with a thousand falsehoods.
- Real fortunetellers and magicians are actually working with the jinn.
- The jinn serve a magician on the condition that he commit acts of *shirk*. Otherwise, they will turn against him.
- Seances are a form of *haraam* magic in which jinn enter the bodies of the participants and speak through them. They tell them things of *kufr* and *shirk* and try to convince them of that.
- Reciting the Qur'an, particularly Aayatul-Kurse and the *Mu'awwidhatayn*, is a good defense against black magic and the jinn.
- One should always mention the Name of Allah when entering the house, before eating, and before sleeping with one's wife.



### Fortunetelling, Jinn and Black Magic – Questions

- What is the consequence in the Hereafter for the one who deals with magic and fortunetelling?
- Why do fortunetellers sometimes make accurate predictions?
- Do magicians control jinn? Explain.
- How do the jinn mislead and deceive people at seances?
- What aayah of the Qur'an is particularly effective against black magic and evil jinn?
- What should a person do before he enters the house?





## The History of Islam in Australia

Many people are unaware of the level to which Muslims have featured in Australian history.

The first Muslim contact with Australia probably began with the Macassar fishermen 500 years ago. They came from the islands in the east of what is now Indonesia. It is likely that many if not the majority of them were Muslims.

They came to trade with the aboriginal inhabitants of the northern coast of Australia, and they left behind many graves, artifacts and cultural traditions that still survive among the aborigines of the north coast of Australia. Many Macassar words found their way into local aboriginal dialects, and there are a large number of rock paintings along the north coast depicting the Macassars in their ships.

The last officially recorded visit by the Macassars was in 1907.

Several centuries before the first Europeans arrived in Australia, the Sultaan of Guwa sailed annually to the northern coast of Australia and actually declared it part of his kingdom.

After the British colonisation of Australia, the British government brought many camel drivers from the areas of the Indian subcontinent and what is now Pakistan and Afghanistan to work in Australia. These "Afghans" or "Ghans", as they were known, played an integral role in the Burke and Wills expedition, and they built the railway line and the overland telegraph between Darwin and Adelaide.

They lived in small settlements that were called "Ghantowns" by the local white Australians. Most of these "Ghantowns" had a building that was used as a masjid. Several of these are still standing today, in Broken Hill, Alice Springs and other places.

Because they were not allowed to bring their families with them to Australia, many of them either went home when their contract finished, or stayed in Australia and married local aboriginal women. Unfortunately,

they did not pass on their Islam to their families in Australia, so many of their present-day descendants are either Christians or without any religion.

Many of the final “Afghans” were deported once their usefulness had come to an end. But it is also related that when Sultaan Abdul-Hameed of Turkey issues a universal declaration of jihad against the European colonialist powers in the early 1900s, some of the remaining “Afghans” responded to the call by fighting the white Australians. However, they were defeated and now their graves are scattered around Australia.

The next major influx of Muslims to Australia came after World War 2. Muslims from all over the world but particularly Turkey, the Middle East, the India-Pakistan subcontinent, the former Yugoslavia and Albania immigrated to Australia in large numbers. Many of them are educated and practicing their religion, at least to some extent. From that time onwards, Islam gradually began to establish itself. Now, there are even many Australians accepting Islam.

The present Muslim population in Australia is around 500,000, and they are centered mainly in Sydney and Melbourne, with sizeable communities living in other major cities and some country areas. Islam is now the second largest religion in Australia, which Muslims forming approximately 2% of the Australian population. There are now over 100 masjids, 22 Muslim primary schools, 8 Muslim secondary schools, and 2 Darul Ulooms. There are also several Australian Muslim newspapers, magazines and radio stations.



### The History of Islam in Australia – Points for discussion

- The first known Muslim contact with Australia was the Macassars from the islands of eastern Indonesia.
- They left many traces of their presence and influence in the northern coast of Australia.
- The next major group of Muslims was the Afghan camel drivers who were brought to Australia in the 1800s by the British government.
- They played an important and vital role in establishing railway lines and the overland telegraph from Darwin to Adelaide.
- They established small settlements that were called “Ghantowns”, many of which had masjids.
- Many of those who stayed in Australia intermarried with local aboriginal women, but because they did not pass on their religion to their new families, their descendants grew up as non-Muslims.
- From 1950 until today, Muslims have been migrating to Australia from Turkey, the Middle East, North Africa, the Balkans, the Indian subcontinent and other places.
- Because there were more practicing and educated Muslims among them, Islam has now become established in Australia, and many masjids and schools have been established.

## The History of Islam in Australia – Questions

- Who were the first known Muslims to come to Australia?
- In what ways did they leave their legacy among the local aboriginal people?
- Why were the Afghan camel drivers brought to Australia by the British government?
- Why did they not leave any major Islamic legacy in Australia?
- When did the present-day influx of Muslim immigrants begin?
- Where is the bulk of the Muslim population of Australia living?

أَسْتَغْفِرُ اللَّهَ رَبِّيَّ مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ  
عَمَدًا أَوْ خَطًّا سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ  
مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي  
لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ  
الْعُيُوبِ وَعَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ  
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ



## Muslim Minorities in the World Today

The Muslim rule once extended from the islands of Indonesia in the east to the Maghreb and Andalus (Spain) in the west. But after the decline of the Muslims, the disbelievers invaded and took over many of the Muslim lands.

Some of these lands are today under the rule of non-Muslims, but they still have sizeable Muslim populations. And unfortunately, in most cases they are suffering from persecution and repression.

Over the last 500 years, the Christian Russians under their kings, the Czars, took over large areas of the Muslims lands of Central Asia, the Caucasus and the Crimea. They tried their hardest to turn the Muslims away from Islam and convert them to Christianity, but they failed.

When the Communists took power in the October 1917 revolution, they began an attempt to systematically eradicate Islam from the Muslims under their control. Arabic, which was the official language of some regions, was banned, and the Arabic script was replaced by the Cyrillic script. Thousands of masjids were either destroyed or turned into museums, jails or warehouses. Thousands of Muslim schools were closed. Atheistic communism was taught as the official state ideology, and all forms of religious expression were banned.

Today, after the fall of the Soviet Union, most of the Muslim lands of the former USSR are now independent republics. However, they are ruled by ruthless secular regimes who continue to persecute the Muslims who want to return to Islam in its purity. And in areas like Daghestan and Chechnya, the Muslims have been engaged in armed conflict with the Russian army for the past five years or more. May Allah give them victory.

Similar is the case of the Muslims of the former Yugoslavia, who were prevented from learning or practicing their religion during the Communist rule. After the fall of the Soviet Union, the Bosnian Muslims were almost annihilated by the NATO-Serbian conspiracy during the mid-1990s. But by the grace of Allah, mujaahideen from many countries around the world saw the plight of their brothers and sisters and came to Bosnia to defend them.

The Muslims of the western provinces of China have also been persecuted under Communist rule. The Chinese government closed down all of the major masjids in China and outlawed Islam. According to official

government statistics, there are only 10 million Muslims in China, but the true figure is probably ten times that amount.

India had been ruled by the Muslims since the time of Banee Umayyah, even though numerically the Muslims themselves were and still are in the minority. After the British took over India, the Muslims began to lose their influence until they became among the lowest level of society. This gave the majority Hindu population the opportunity to step in and take control after the British had left. The rise of militant Hindu fanaticism has led to the continued persecution of those Muslims who stayed in India after the Partition. Many masjids have been destroyed, notably the Babri masjid, and anti-Muslim riots and massacres are frequent. But *al-hamdulillah*, many Indians are converting to Islam, particularly in the south of the country, where the lower caste Hindus are tired of being repressed by the upper castes.

Muslims also used to rule the Philippines until the Spanish invasion in the 9<sup>th</sup> century AH (16<sup>th</sup> century AC). They sent Catholic missionaries to convert the people to Christianity. There followed many wars between the Philippine Muslims and the Spanish and their Philippine converts. Although the Muslims lost the northern islands of the Philippines to the Spanish, the Spanish were never able to drive them out of the southern region of Mindanao where the Muslims formed the majority.

In 1940, the Muslim rule of the South Philippines was officially abolished by the Americans, and the whole country was brought under the control of the Christians of the north. Now, the Muslims in the southern Philippines are being persecuted, massacred and expelled from their homes. They now form only 10% of the total Philippine population. They are now fighting against the Christian Philippine government. May Allah give them His help and victory.

The situation of Muslim minorities nearly everywhere in the world is the same in essence. But *al-hamdulillaah* this persecution and suppression is only serving to bring these Muslims back to Islam in greater numbers and with greater strength than before. Allah says:

يريدون ليطفنوا نور الله بأفواههم والله متم نوره ولو كره الكافرون

***“They desire to put out the light of Allah with their mouths. But Allah will perfect His light, although the disbelievers may hate it”.*** (As-Saff, 8)

### Muslim Minorities in the World Today – Points for discussion

- In the majority of cases, Muslim minorities living in conquered Muslim lands are facing oppression and persecution because of their religion.
- The Communists have tried to suppress Islam by forcing atheism and communism on the Muslim people.
- The Muslims used to rule India even though they were in the minority. When they became corrupt, they were conquered by the British and then the Hindus.
- The Muslims were driven out of the northern Philippines by the Spanish, but they have remained in the south to this day despite the efforts of the Christian government to eliminate them.
- In most cases, the persecution has only made the Muslims come back to Islam with greater force.
- Allah will always protect His religion, no matter how much the disbelievers try to fight against it.



### Muslim Minorities in the World Today – Questions

- What was the general Communist approach to the Muslim people?
- What was the name of the famous masjid that the Hindus destroyed in the early 1990's?
- What is happening in the south of India, much to the annoyance of the Hindus?
- When was the Muslim rule officially abolished in the Philippines, and by whom?





## Our Responsibility Towards New Muslims

*Al-hamdulillaah* many people in the west are embracing Islam in great numbers every day. Islam is the fastest-growing religion in the world and in 25 years time it is predicted that it will be the world's largest.

But although many Muslims are happy when a person accepts Islam, they tend to forget about them after a very short time. This can have quite a negative effect on the new Muslim, who is only just learning to adjust to his new life. Also, he quite possibly has lost any support from his family who might object to him becoming a Muslim, so he might become disillusioned with the Muslims and maybe even with Islam itself.

Because many converts have sacrificed their relationships with friends, family, and employers to accept Islam, they are often looking for strong ties with other Muslim brothers or sisters for support. And it is the duty of the Muslim community to provide this support in an organised manner.

A person who accepts Islam should firstly be able to access the required information that he needs to know upon becoming a Muslim: the correct belief, the rules of *tahaarah* and *salaah*, what is *halaal* and what is *haram*, and so on. He should have access to a proper Muslim environment that will encourage him and enable him to adopt the Islamic culture and identity. Centres for converts should be established and run by Muslims with the correct knowledge and understanding of the religion so that the convert learns to distinguish the true Islam from the cultural practices of some Muslims.

Some converts have more needs than others. Some of them have nowhere to live. Some of them are unemployed. Many of them are unmarried. Therefore, we should try to help them to the best of our ability in these matters, and if possible, try to establish institutions that will cater for these needs.

It is very important to help new Muslims financially from the *zakaah* funds. A portion of the *zakaah* is for *al-mu'allifah quloobuhum* (those whose hearts have inclined towards Islam) and should be given to them

to assist them and create love and brotherhood between them and the rest of the Muslims.

Getting a new Muslim married is also very important. Many new Muslims come from environments where it is easy for them to fall back into the *haraam* if they are not given any assistance by the Muslims in this regard. Therefore, the Muslims must organise for the converts to get married to their sisters, their daughters, their cousins etc. The Prophet صلى الله عليه وسلم said that if someone comes to you seeking marriage, do not refuse him if you are pleased with his character and his piety, because if you do, you will be contributing to making corruption and *fitnah*.

For those new Muslims whose parents have reacted negatively to their conversion to Islam, the Muslim community should organise open house information sessions for family and friends of the new convert to inform them about the religion that their son or friend has just accepted.

Practical information needs to be provided to new Muslims, such as where to obtain *halaal* food, books, Islamic clothing and so on.

Most important of all, we need to have a loving, supportive, patient, tolerant approach to new Muslims.



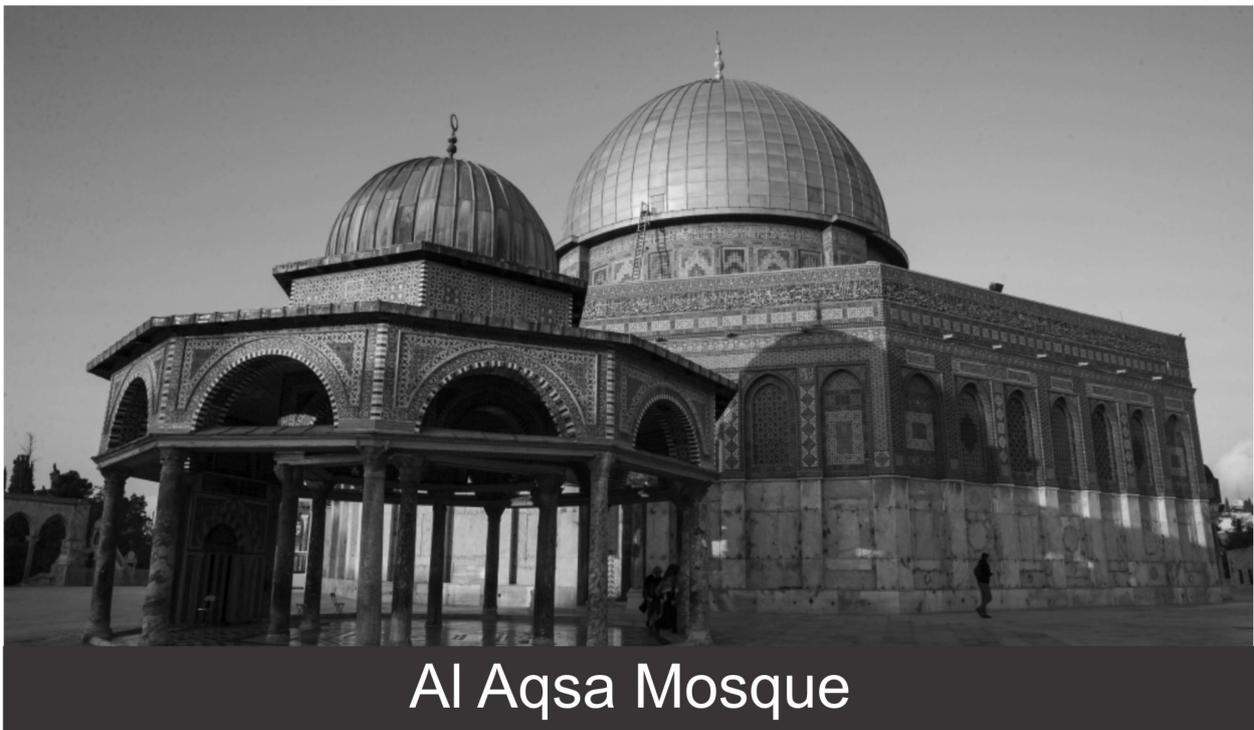
## Our Responsibility Towards New Muslims – Points for discussion

- Islam is the world's fastest growing religion.
- Many Muslims do not know how to look after new Muslims and consequently the new Muslims feel neglected and lonely.
- Most new Muslims have sacrificed relationships with family and friends in order to accept Islam, therefore they need support and help from the Muslim community.
- The new Muslims should be taught the required knowledge of Islam in an organised and correct manner.
- He must be taught to distinguish true Islam from the practices of some Muslims.
- Arrangements should be made for the marriage of new Muslims into good Muslim families.
- Islamic information sessions for the converts' families and friends should be conducted.
- All of this must be done in a warm, friendly and patient manner.

محمد

## Our Responsibility Towards New Muslims – Questions

- What is our first responsibility toward a new Muslim?
- Why is it important for the convert to be taught by qualified people?
- What should our approach be towards the new Muslims?



Al Aqsa Mosque



## How to Deal with Christian Evangelists

The allies of shaytaan will use many ways and means to lead the believers into misguidance and deviance from the Straight Path. The Christian missionaries and evangelists of today are no exception. The typical strategy of the Christians today is lying and misquoting. And if you point out the faults and inconsistencies in their own religion, they will make up a false explanation of it to try to make you look stupid.

Another sign of their insincere attitude is that they do not approach learned Muslim elders or respected community leaders for discussion or debate. They only approach the ignorant, average everyday Muslim who doesn't know much about his or her religion.

The main approach of the Christian is an emotional one. He cannot prove the validity of his religion with any solid and convincing evidence. Therefore, he resorts to recounting amazing tales of miraculous conversions of Muslims to Christianity. Or he tries the approach of telling you that Jesus loves you and he came to save you from your sins etc.

You will find that if you ask them for any proof about their religion, they will say: "The Bible says... because the Bible says..." **It is very important not to be drawn into a debate or a discussion about Biblical verses!** The Prophet صلى الله عليه وسلم told us not to say anything about the books of the Jews and Christians, because we might quote something that is in fact inauthentic, or we might criticise something that is authentic. This is because extensive parts of the Bible have been changed, added to or subtracted from over the centuries. Therefore, we don't know which parts of it are the original text and which parts are not.

Therefore, Allah tells us in the Qur'an to say: *"We believe in what is sent down to us and what was sent down to you."* That is, we believe in your Bible in its original form, but the present day form of it has been changed.

Instead of debating with them on complex theological issues, or criticising their religion too much, we should instead try to tell them about the beauty and perfection of Islam. If they bring up any controversial point, we should have the knowledge required to clarify it. If we do not show

this attitude, it means that we are not interested in calling them to Islam, but rather in merely beating them in a debate.

We should explain to them the points that Islam and Christianity have in common, and then clearly define those points on which there is difference. And then, we have to clearly explain these points of difference.

The best guide for how to deal with the people of different religions is the Book of Allah, the Qur'an. It contains all of the arguments and proofs against the false beliefs of the Christians and others. We need to refer to the Qur'an and become familiar with it.

The Christian at this point might ask for proof of the authenticity of the Qur'an. Then, we have to give the proof to him. There are many books available from different authors dealing with a very wide range of proofs and evidences for the authenticity of the Qur'an. We should know this information as well.

The thing to always remember is to remain calm, let them talk, and speak to them in a way that is better. Allah says:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتتي هي أحسن

***“Call to the way of your Lord with wisdom and good preaching, and argue with them in a way that is better”.*** (An-Nahl, 125)

We must not get emotional or cut them off in mid-sentence. We should be humble, and not arrogant. We must treat the Christian as if we would treat a sick patient, not with contempt. We should project the cultured and civilised image that is worthy of being projected by a Muslim who is on the right way. We should never get defensive or launch personal attacks. We should remain on the subject, and when we speak, we should speak only about that which we have proper knowledge of.

### How to Deal with Christian Evangelists – Points for discussion

- Many of the Christian evangelists use trickery and falsehood in their campaign to convert the Muslims.
- They tend to approach only the average Muslim who does not know much beyond the basics of his religion. Therefore, the Muslim must be educated in the matters of Islam, especially in regard to the *'aqeedah*.
- The Christian's approach is usually based on emotion, because he cannot provide solid facts for proof. His belief rests completely on his blind faith in the Bible.
- A Muslim should not debate with the Christian over verses in the Bible because we do not know which parts of it are authentic and which parts are not.
- We should not debate with them on complicated issues, because we will drift away from the topic. We must keep the talk simple and focussed on the issue at hand.
- Instead of criticising his religion or his book, we should tell him about the beauty of Islam.
- Our objective should be to call him to Islam, not to win a debate against him.
- We should explain the similarities between Islam and Christianity, and explain why they are different, too.
- This all requires the correct knowledge of the Islamic *'aqeedah*, something which all Muslims should know.
- At all times we should set a good example by being polite and humble, and not emotional or impatient. If we truly believe that Islam is true and Christianity is false, there is no need for us to get worked up.

### How to Deal with Christian Evangelists – Questions

- What is the general approach that the Christian evangelists of today have towards the Muslims?
- If they start quoting from the Bible to back up their claims, how should we react?
- Should we quote from the Bible or not? Why or why not?
- What should be our whole attitude towards these people? How should we view them and treat them?
- What should we talk to them about?
- What qualities should we display in these situations?



## Islam and Human Rights

Allah تعالى says:

يا أيها الناس إنا خلقناكم من ذكرٍ وأنثى وجعلناكم شعوبًا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم  
إن الله عليم خبير

***“O mankind, verily We have created you from a male and a female and made you into peoples and tribes that you may know one another. Verily, the most noble of you is the most pious of you. Verily, Allah is All-Knowing, All-Aware”.***  
(Al-Hujuraat, 13)

Islam has safeguarded human rights long before the United Nations ever came into existence. The rights that were included in the UN’s Charter of Human Rights were always prescribed by Islam, and there are some rights prescribed by Islam that did not make it into the UN charter.

In Islam, human rights comes immediately after *tawheed*. Allah تعالى says:

واعبدوا الله ولا تشركوا به شيئاً وبالوالدين إحساناً وبذي القربى واليتامى والمساكين والجار ذي القربى والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت أيمانكم إن الله لا يحب من كان مختالاً فخوراً

***“And worship Allah, and do not associate anything with Him. And be good to parents, relatives, orphans, the needy, the neighbour who is your relative, the neighbour who is not your relative, the companion by your side, the traveler, and the slaves whom your right hands possess. Verily, Allah does not love the one who is arrogant and boastful”.*** (An-Nisaa’, 36)

A Muslim is commanded to behave towards all of Allah’s creatures with justice, and to fulfill their rights. Even enemies are to be treated honourably and not abused or mistreated.

Islam balances the rights of the individual and the rights of the society, and fulfills them both.

Islam is the only religion that has given every human being his or her rights, because it comes from the One Who created them and Who knows what is best for them. The rights of a human being are not determined by another group of human beings in the offices of the United Nations.

The United Nations itself has been directly responsible for some of the worst human rights violations in history. The cases of Bosnia, Somalia, Kosova, and many other places happened because of the United Nations and other so-called champions of human rights in the West. Massacres, torture, rape, destruction of property and livelihood, invasions, dispossession and many other atrocities have been carried out by these enemies of humanity. The same people who champion human rights themselves have a very black record in the pages of history...

The Qur'an is the Islamic "Charter of Human Rights." It contains within its teachings and directions all that is good for the human being. It has been effective for the last fourteen centuries whenever its law has been properly applied and acted upon.

It contains the ideal balance of mercy and strictness. Although harsh penalties are imposed upon those who break the laws, the laws themselves are such that when they are applied, no-one will have any need to resort to crime. For example, Islam orders that the hand of a thief be cut off, but at the same time Islam provides for the needs of the poor. Therefore, no-one has any excuse to steal.

But the beauty of the Islamic teachings regarding human rights cannot be manifested unless the Muslims return to their religion in its totality. With the correct *tarbiyah*, education, and nurturing, the new generations of Muslims will *in shaa' Allah* grow up with a proper understanding of the teachings of Islam, and they will be able to implement the guidance of the Qur'an and the Sunnah in a way that will bring the help of Allah.

## Islam and Human Rights – Points for discussion

- Islam gave every human being his rights 14 centuries before the UN drafted the “Charter of Human Rights”.
- Human rights comes immediately after *tawheed* in terms of its importance.
- There are some human rights prescribed by Islam that are not included in the UN Charter.
- Islam balances and fulfills the rights of both the individual and society in a beautiful and perfect way.
- Allah decides what is best for His creatures. It is not the place of Allah’s creatures to decide for themselves.
- The greatest “champions” of human rights on paper also happen to be among those with the worst human rights record in practice.
- The Qur’an is an effective source of law and it has been throughout history.
- The only time that human rights are violated in a Muslim society is when the laws of the Qur’an are not applied.
- Islam prescribes harsh punishments for crime, but at the same time it make resorting to crime unnecessary by prescribing means to deal effectively with the problems that cause people to commit the crimes in the first place.



## Islam and Human Rights – Questions

- Who determines the rights of the human being?
- What measures does Islam prescribe to protect the abuse of others' rights?
- Why do many Muslim countries today have a bad human rights record?
- Why does Islam prescribe heavy penalties for theft, adultery etc.?





*Alhamdulillah, we have completed the course. May Allah give us all the guidance and tawfeeq to act upon everything that we have learnt and to convey it to others. Aameen.*

تمت بحمد الله تعالى  
وصلى الله على خير خلقه محمد وعلى آله وصحبه أجمعين



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ<sup>١</sup> الرَّحْمَنِ الرَّحِيمِ<sup>٢</sup>

مَلِكِ يَوْمِ الدِّينِ<sup>٣</sup> إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ<sup>٤</sup>

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ<sup>٥</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ<sup>٦</sup> غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ<sup>٧</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُؤَادِلَاتُ الْأَلِفِ



الْحَرَمِيُّ الْحَرِيمِيُّ الْمَلِكُ الْقَادِسُ السَّلَامُ الْمُؤْمِنُ الْمُؤْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ  
Al Mutakábir Al Yabar Al Aziz Al Muhaimin Al Mumin As Salam Al Cudús Al Málik Ar Rajim Ar Rajmán

الْمَخْلُقُ الْبَارِي الْمَصُورُ الْعَفْدُ الْقَهْدُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ  
Al Cábid Al Alim Al Fataj Ar Razak Al Wahab Al Cahar Al Gafar Al Musáwir Al Bari Al Jálik

الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُدِّ الْمَسْمُوحُ الْبَصِيرُ الْمَكْمُومُ الْعَدْلُ الْلطِيفُ  
Al Latif Al Ádel Al Jakam Al Basir As Samí Al Mudil Al Muiz Ar Rafi Al Jáfid Al Básit

الْحَنِيفُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيزُ الْمُقْتَدِرُ الْحَسِيبُ  
Al Jasib Al Muquit Al Jafid Al Kabir Al Alí Ach Chakur Al Gafur Al Adim Al Jalim Al Jabir

الْمَلِكُ الْكَبِيرُ الرَّقِيبُ الْمُحِيبُ الْوَالِيعُ الْمَكِيمُ الْوَدُودُ الْمُجِيدُ الْبَاعِثُ الشَّهِيدُ  
Ach Chahid Al Baiz Al Mayid Al Wadud Al Jakim Al Wasi Al Muyib Ar Raqib Al Karim Al Yalil

الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْمَعِينُ الْمُحِصِي الْمُبْدِي الْمَعِينُ الْمُحْيِي  
Al Muji Al Muid Al Mubdí Al Mujsi Al Jamid Al Wali Al Matin Al Cawi Al Wakil Al Jak

الْمُهَيَّبُ الْحَيُّ الْقَيُّومُ الْوَاجِدُ الْمَلْجُدُ الْوَاجِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ  
Al Múctadir Al Cádír As Samad Al Wájid Al Máyid Al Wáyid Al Caiyum Al Jay Al Mumit

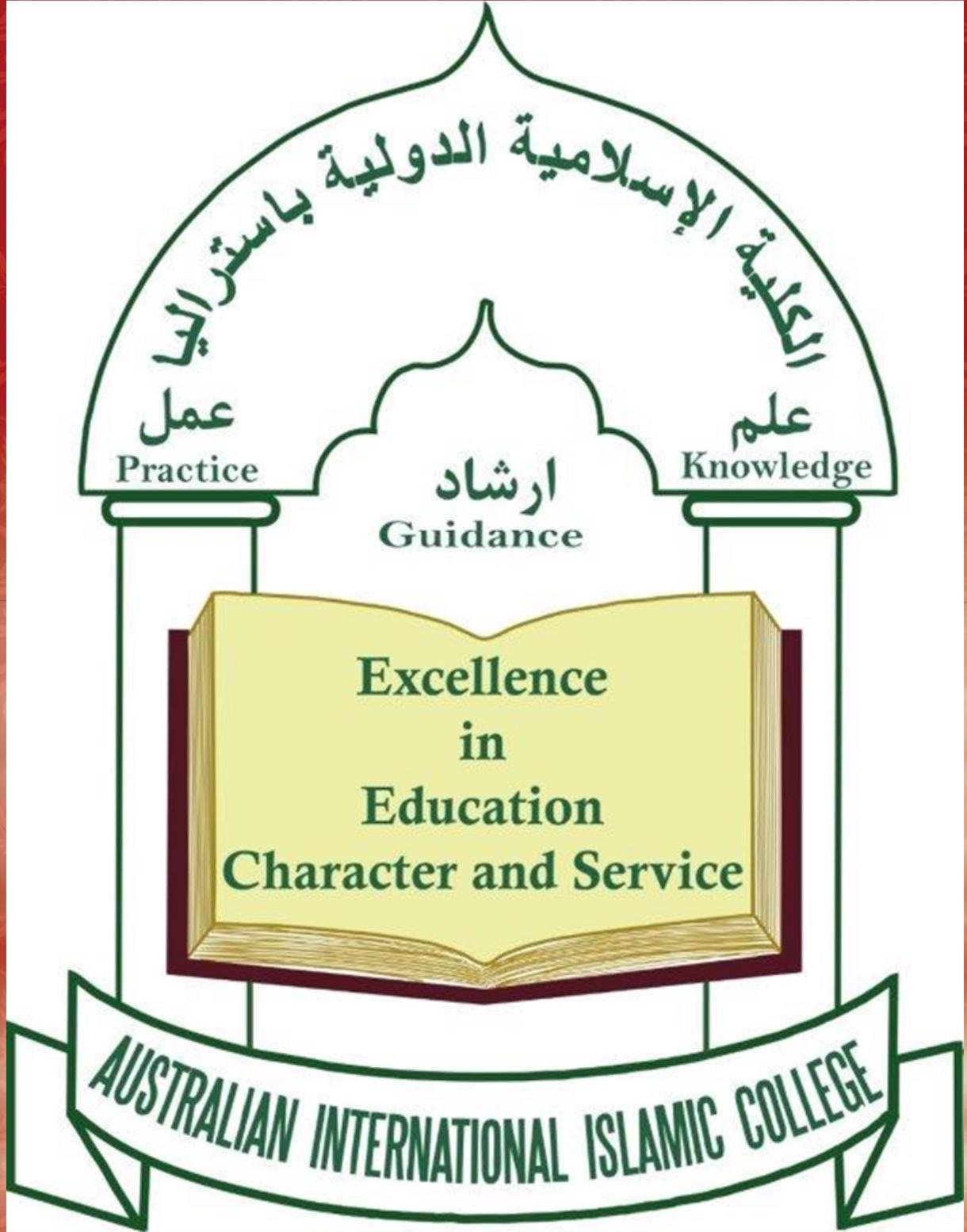
الْمُقَادِرُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّالِمُ الْبَاطِنُ الْوَالِي الْمُتَعَانُ الْبَرُّ الْتَوَّابُ  
At Tawab Al Barr Al Mutaal Al Waali Al Batin Ad Dáhir Al Ájir Al Áwal Al Muájir Al Mucádim

الْمُسْتَقِيمُ الْعَفُوفُ الرَّؤُوفُ مَالِكُ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْمَخْلُوعُ الْعَنَى الْمَعْنَى

الْمَخْلُوعُ الضَّدُّ النَّافِعُ النَّوْمُ الْهَلَايُ الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ  
سِنَّةٌ وَلَا نَوْمٌ لَمْ يَلِدْ وَلَمْ يُولَدْ مَا فِي السَّمَاوَاتِ وَمَا  
فِي الْأَرْضِ مِنْ شَيْءٍ الَّذِي يَشْفَعُ عِنْدَهُ  
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا  
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ  
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ  
الْعَلِيُّ الْعَظِيمُ

كُتِبَ بِالْمِحْرَابِ وَأَخَذَ كِتَابَهُ ۝ ۱۲ ۝ بِرُؤُوسِ السُّجُودِ عَزَّ وَجَلَّ



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PART TWO

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