

"Rasoulallah.net" Magazine



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The Opening Word

In the name of Allah, The All-Merciful, The Ever-Merciful

Peace and blessings of Allah be upon the master of Messengers and the seal of all Prophets—our master Muhammad, his family and Companions.

① my Lord! All praise be to You, You are the Ever-Glorious, Ever-Powerful. O my Lord! In every time I turn to You, supplicating in fear and humiliation, You at once answer and grant me help and support. ① my Lord! Grant us sincerity in every action we do for Your sake and make it beneficial for Your Creatures and grant us support to help those who are seeking after good deeds and righteous preach. ① Lord! Accept from us, You are the Ever-Hearer Ever-Knowing.

I like to start welcoming our readers:

It gives us honor to introduce the objectives of the first issue of the website's magazine. Through our website, we introduce the biography of the Prophet (peace and blessings be upon him), his virtues and everything relating to his noble character. We present these through visual and audio lessons, informing banners on introducing the Prophet (peace and blessings be upon him) and his great Companions (may Allah be pleased with them) and translating books and articles available on the website.

Magazine's sections outline:

- 1-Glimpses on the Prophet's Biography.
- 2-Miracles in Quran and Sunna.
- 3-Jerusalem in our Hearts and Minds; to show how All Muslims are related and loving Jerusalem.
- 4-Boycotting, "a Step of Honor"; to activate the role of boycotting.
- 5-The Companions of the Prophet; every issue we will talk about one of the Prophet's companions-may Allah be pleased with them all-.

Finally, we would like to thank the magazine's team work and all our readers, and we are looking forward to receiving your suggestions at:

info@rasoulallah.net

May Allah grant us all sincerity and accept our efforts.



"Rasoulallah.net" Webmaster

Muhammad's Kinship



Muhammad son of Abdullah son of Abdul Muttalib son of Hashim son of Abdu Manaf son of Qussai son of Kilab son of Murrah son of Ka'ab son of Lu'ai son of Ghalib son of Fihri son of Malik son of Kinanah son of Khozaimah son of Mudrakah son of Elias son of Modar son of Nethar son of Ma'aid son of Adnan.

Up to this point kinship line is known to be correct, as to what's above Adnan is disputed upon. There's no dispute that Adnan is one of the sons of Ismail & Ismail is the sacrificed one not Isaac based on the correct say. There's no dispute that Adnan is one of the sons of Ismail & Ismail is the sacrificed one not Isaac based on

the correct say.

The Birth of Allah's Messenger & his Nursing:

(Son of Isaac says about Allah's Messenger (PBUH) Birth). Son of Isaac said Allah's Messenger (PBUH) was born on Monday after 12 nights had passed of the month of Rabie Awal in the year of the Elephant.

(Quais son of Makhrama's version of his birth (PBUH). Son of Isaac said "Al Muttalib son of Abdullah son of Quais son of Makhrama narrated through his father through his grandfather Quais son of Makhrama said "Allah's Messenger (PBUH) and me were born in the year of the Elephant, so we are peers.

(Hassan son of Thabit's version of his birth (PBUH)). Son of Isaac said "Saleh son of Ibra-

him son of Abdul Rahman son of Auf narrated from Yehia son of Abdullah son of Abdul Rahman son of Saad son of Zurara Al-Ansary said: some of my kinship narrated from Hassan son of Thabit said " While I was a young boy of 7 or 8 years apprehending all that I hear, I heard a Jew crying out loud on a hill "Oh society of Jews". They came to him in a hurry saying "what's up with you?" He replied "The star of Ahmed had risen in the sky last night as a sign of the Messenger's birth."

Mohammed son of Isaac said " I asked Saiid son of Abdul Rahman son of Hassan son of Thabit " How old was Hassan son of Thabit when Allah's Messenger (PBUH) came to Madinah? He replied (60 years) while Allah's (PBUH) was 53 years when he first came to Madinah."

His Mother's Informing his Grandfather of his Birth:

Son of Isaac said: when she gave birth to him she sent a messenger to his grandfather Abdul Muttalib saying that a child of yours was born so come over and take a look at him. He came to her and she narrated to him the vision she had when she was pregnant and what she was told about her boy and what she was instructed to name him.

His Grandfather's Happiness of his Birth :

They claim that Abdul Muttalib took him and entered Al-Qa'ba invoking Allah (the Almighty) and thanking Him for such boy. He then returned him to his mother and started searching for nurses for him. Son of Hisham said: Allah(the Almighty) said in the story of Moses (PBUH) "And we had prohibited to him earlier wet-nurses."

His Mother who had Breastfed him:

Among whom was Thoiba servant of Abi Lahab who breastfed him for days along with Aba Salama son of Abdul Asad Al-Makhzoomy with the milk of her son Masrouh. She also breastfed with them Hamza son of Abdul Muttalib. As to her embracing of Islam later it is disputed and Allah (the Almighty) knows best..

Later on Halima Al-Sa'adia breastfed him with the milk of her son Abdullah brother of Anisa and Ghodama known as Al-Shimaa children of Al-Harith son of Abdul Uzza son of Rifaa Al-Sa'adi and it is disputed as to whether his nursing parents have embraced Islam or not, Allah (the Almighty) knows best. She also breastfed with him his cousin Aba Sofian son of Al-Harith son of Abdul Muttalib who was very hostile to Allah's Messenger (PBUH) but who embraced Islam later in the year of Al-Fath (the Conquest) and became a good Muslim.

His uncle Hamza was being breastfed in Bani Saad son of Bakr, so his mother breastfed Allah's Messenger (PBUH) one day while she was at his mother's so Hamza was his breastfeeding brother from two ways; from Thoiba and from Saadia.

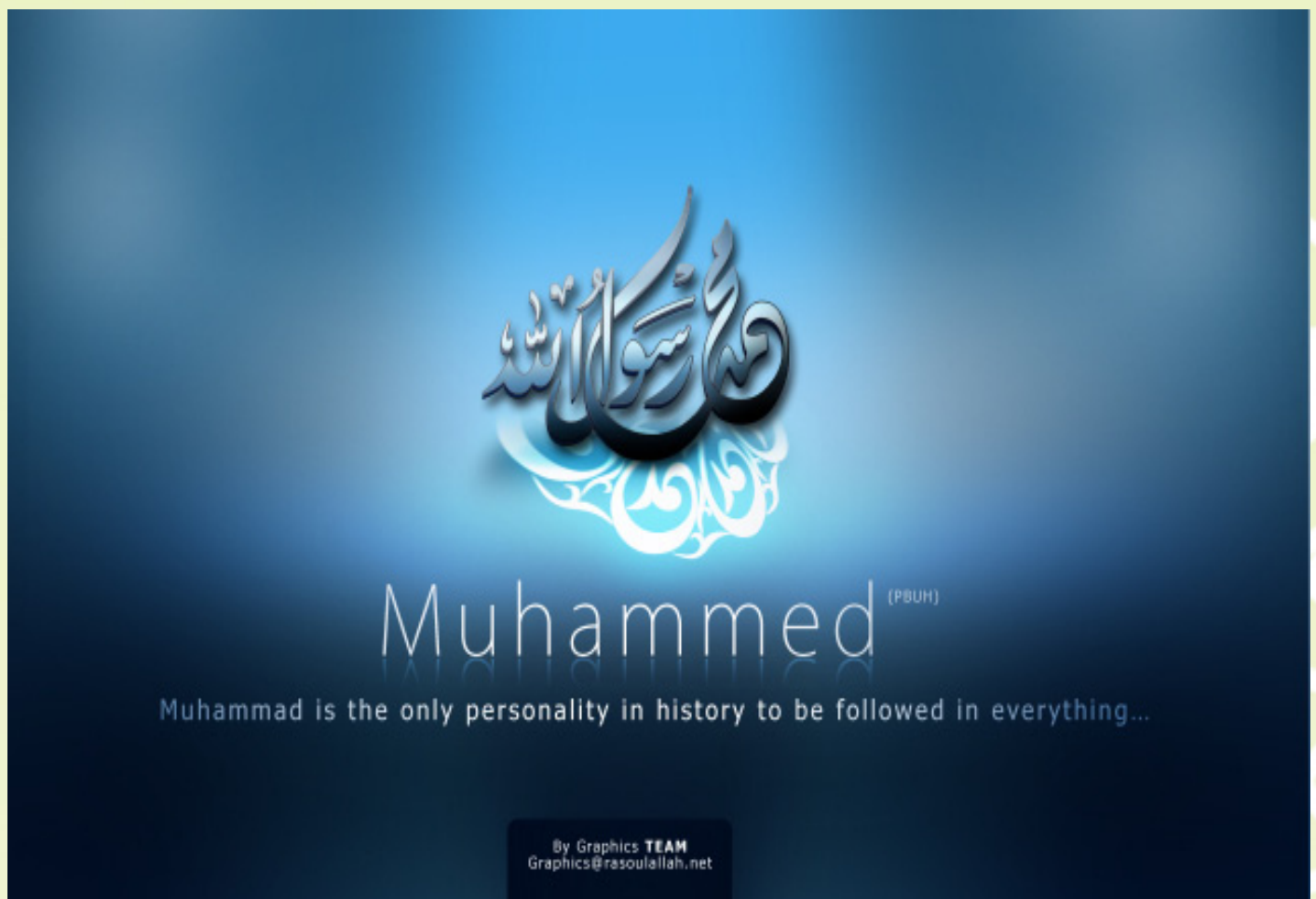
His Nurses:

Among whom is Amena daughter of Wahb son of Abdu Manaf son of Zahra son of Kilab. Also Thowaiba and Halima and her daughter Ash-Shaimaa who is his breast feeding sister. She used to nurse him along with her mother and she was the one who came to him in Hawazen's delegation. He (PBUH) spread his garment on

Muhammad Muhammad Muhammad

the floor in order for her to sit on as a sign of recognition of her rights.

Among whom also is the great and virtuous Om Ayman Baraka the Abyssinian whom Allah's Messenger (PBUH) inherited from his father as his nurse and whom he wedded to Zaid son of Haritha. She gave birth to usama and she was the one whom Abu Bakr and Omar went to upon the death of Allah's Messenger (PBUH). She was crying, so they told her :”Oh Om Ayman what makes you cry, Allah's Messenger (PBUH) is better off at Allah (the Almighty). She replied “I know that what Allah (the Almighty) has for him is better, I only weep because the revelation from heaven will no longer exist, so she made them both cry.





The Jurisprudence of Hadith

The Forty Sayings by Imam An Nawawi

Hadith no.1 “Actions are but by Intentions”

On the authority of Ameer ul-Mu'mineen (the Commander of the Faithful), Aboo Hafs `Umar ibn al-Khattaab radiAllahu anhu, who said: I heard the Messenger of Allah PBUH say:

“Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (Hijrah to Madeenah from Makkah) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.”

It is related by the two Imaams of the scholars of Hadith, Aboo `Abdillaah Muhammad ibn Ismaa'eel ibn Ibraheem ibn al-Mugheera ibn Bardizbah al-Bukhaaree and Aboo-I-Husain Muslim ibn al-Hajjaaj ibn Muslim al-Qushaaree an-Naisaabooree, in their two Saheehs, which are the soundest of compiled books [i.e. the most truthful books after the Book of Allah, since the Qur'an is not 'compiled'].

Explanation of Hadith 1

This is a saheeh hadith that has been agreed upon by the scholars, and is collected in both the collections of al-Bukhaaree (Hadith No. 1) and Muslim (Hadith No. 1907). This hadith is great in its benefit and importance, and it has been said that the religion of al-Islam revolves around it. Some of the scholars have said that it is 1/3rd of Knowledge, because the actions of man involve his heart, his tongue and his limbs, and hence the intention in the heart is 1/3rd of that. Other scholars have said that the whole religion is encompassed in three hadiths - this one, the hadith “The Halaal is clear, the Haraam is clear and between them are doubtful matters...”, and the hadith “Whoever innovates in this religion that which is not from it will have his actions rejected [by Allah]”. [Note: These other hadiths will be covered later in shaa' Allah]

Some of the scholars have said that this hadith should be mentioned at the beginning of every book, in order to establish that the seeking of knowledge is for the sake of Allah alone, and not for anyone else.

In the hadith, when the Prophet (PBUH) says “actions are but by intention” then the ‘by’ here means that the acceptance and correctness of any action depends upon the intention behind it. An action which is apparently good, such as giving money in charity, will be rejected if the intention behind it is wrong, for example: to show off.

Indeed, the Prophet (PBUH) has narrated from Allah that if a person performs an act for Allah’s sake and also for the sake of someone else, then Allah will reject the deed entirely and leave the whole of it for the partner that the person made. This shows us how grave the sin of shirk is - it is the only sin that Allah will never forgive.

In the hadith, the words “shall have” means that the person will be rewarded for only that which he intended. So, as mentioned in the hadith, if a person performed the Hijrah, but did it with the wrong intention then he would not be rewarded for that action of Hijrah.

The word “actions” refers to those actions which are part of the Sharee’ah of Islam. Thus, any action of the Sharee’ah - such as making wudoo’, or ghusl, or making tayammum, or the prayer, or zakaat, or fasting, or the Hajj, or i’tikaaf in the masjid, or any other act of worship - will not be accepted and rewarded unless it is performed with the correct intention.

Summary

Everything we do has to be intended to be for Allah, i.e., for anything we do we want to make sure that it will be acceptable to Him and will not in any way interfere with the upholding of His Deen.

A good action with the wrong intention will not get us any reward in the Hereafter.



Women's Rights

All praise be to Allah the Almighty alone, and peace be upon his Prophet Muhammad, his companions, relatives and followers until the Day of Judgment.

Introduction

The Muslim Woman Living in Light While the Western Living in Dark

Under the invasion of the thoughts & mentalities of the Western communities to our pure Islamic Community, I decided to start from this very point in order to prove that Islam is the religion which should prevail, and decided to begin from the pillar of our society & its heart: the Muslim woman. We want to address you our Muslim sister. You should be careful from your enemies. They are working night & day to destroy your morals and make you follow their malicious thinking. They know exactly that the Muslim woman is the main pillar of the Islamic Society; therefore, they are trying to demolish this pillar in order to realize their malicious intents. We want also to address our Western sister. Be careful of what your community is doing with you. They are just guiding you to a dark path and trying to misrepresent the picture of the Muslim woman in your eyes and thinking. We hope that you bear with us and follow up this topic so that you can find the truth and reach a just judgment.

Most people are speaking nowadays about the rights of woman and most of them are leveling malicious accusations to Islam and allege that the Muslim woman is wronged in Islam. These groundless allegations are promoted mainly by the Western mass media;

therefore, we will start from the culture of our Western sisters.

The Rank of Woman in the Divine Religions

Woman in Judaism

The Jewish people were treating the Jewish woman as a singer, prostitute and the main factor for destroying the government. Their religious books were disregarding, lowering and preventing her from divorce.

Woman in Christianity

Christianity considered woman and man as one body. There is no preference or distinction between them. It is just complete equality in rights and obligations without taking into consideration the very nature of woman. Divorce and monogamy are prohibited. The woman was given more spiritual rank, and the marriage was having special sacredness and equality between both parties.

Woman in Islam

Islam has stipulated several legislations to guarantee all rights of the woman and legislated certain roles and duties appropriate for the man and appropriate for woman. The role of woman in Islam is not limited to being a subordinate. Although some scholars and historians have restrict-

The Universality of Islam



ed her role of being a mother, sister or wife to the man, but the truth is that the Muslim woman has played an important role in making the Islamic History and performing separate tasks. Woman in Islam was a peace-maker (Just like the role of Lady Umm Salama in preventing the disorder which was about to happen after Al-Hudaibiyah Treaty).. Woman was also a warrior (Khalid Bin Al Waleed, the commander of most battles, was surprised when he saw the skills of one warrior before discovering that she is a woman). The Muslim woman has played also an important role in giving the advisory opinions and keeping the Islamic heritage. We shall give more details about this topic in our study under the will of Allah the Almighty.

Moreover, the countries which allege the rights of woman are

the first of those who have breached such rights. The most clear-cut proof for this is the violence practiced against the woman in the Western Communities. Here are some examples about the woman suffering in the Western Communities:

Statistics about Violence Against Woman in The West

We heard a lot about the allegations of the West that the Muslim woman is living under torture and I would like to refute their groundless allegations by the following statistics about practicing violence against the woman in the West along with the sources thereof:

Report from USA Federal Police

79% of American men are beating their wives severely

in a way which cause physical disabilities.

17% of the beating cases require admitting women to the intensive care.

This is quoted from Doctor (John Pariah), professor in psychology in Carolina University.

Report of FTB

Every 18 seconds a wife is beaten by her husband in America.

An American newspaper stated that one out of ten women is beaten by her husband while another newspaper called "Family Relation" commented that every woman of two is beaten by her husband and suffer from injustice.

France

There are two million women suffering from beating every year. The Secretary of State for Woman Rights (Michael Andrei) said: (Animals are sometimes treated better than



women, because if a man beat a dog in the street, certainly one person will complain to Animal Care Association but if a husband beat his wife in the street, no one will do anything in France).

The Universality of Islam



92% of beating cases took place in the cities, and 60% of the complaints received at night by the Police of Paris are calls for help from women suffering from the bad treatment of their husbands.

Amsterdam

In Amsterdam, there were 200 members representing eleven countries participating in a forum about abusing woman and they all declared that woman is tortured in all international communities to the degree that some men burn their wives by cigarettes and shackle them with chains.

Britain

A report stated that 77% of the husbands are beating their wives without justification.

Knowing that all such things are happening in their countries but they disregard it and try to focus on the Muslim and Arabic Woman means that they are not intending to save the Muslim woman; contrary, they are trying to distort the picture of the Muslim woman and level the groundless accusations to Islam under that pretext.

The Role of the Muslim Woman

Let us go back to the instructions of our Islam and set examples about great women in the Islamic history. Let us first ask you sisters:

What is your role in our society in general and in our religion in particular?

The Role of the Woman in Islam

The Muslim woman has played a very important role from the very beginning of Islam. She has responded to the call of Islam which has released her from the pre-Islam restrictions and exerted all her life to support religion. This is Lady Khadijah – May Allah be pleased with her – has employed her life and money to support the Prophet – peace be upon him – and was the first one who has shared the Prophet with her life and money and encouraged the Prophet after receiving the first revelation. This is Sumaiyah, mother of Ammar Bin Yasser, the First martyr in Islam – May Allah be pleased with her – has offered her life to announce the religion of Allah and suffered from all kinds of torture and remained determined and stable until she died.

Here are also great women who were the cause of convincing the heroes of Islam to embrace Islam:

The head of martyrs in Islam, Hamza Bin Ab-

dul Motalib – May Allah be pleased with him – has embraced Islam on the hand of the maid of Abdullah Bin Jad'an.

Omar Bin Al-Khattab, the greatest Caliph in Islam, and one of the closest companions of the Prophet – Peace be upon him – has embraced Islam on the hand of his sister.

Abi Talha wanted to marry Um Sulaim Bint Malhan Al-Ansari, after the death of her husband, but she requested her dowry to be his conversion to Islam; therefore, he has entered Islam.

Not only this, the woman in Islam has contributed to a great extent in spreading Islam. This is Um Shuraik Al Qarashiah Al Ameriah, was inviting women of Quraish tribe to enter Islam. Knowing that, the men of Quraish has tied and tortured her severely. This is also Samrah Bint Nahik, was educating women with a whip in her hand.

The Muslim woman was also defending Islam and contributed in the battles of Muslims. Here is Nusaibah Bint Ka'ab, Um Amara, went out with the army of the Muslims to provide them with drink water in Uhud Battle, but when the battle heated, she took a sword and defended the Proph-

The Universality of Islam





et – peace be upon him – until she died. Seeing that, the Prophet – peace be upon him – has made some supplications her and her husband and said to her son: “Whenever I look right or left, I see Um Amara defending me, she is better in fighting than so and so”. Um Atiyah also has contributed in seven battles with the Prophet – Peace be upon him. Lady Aisha – May Allah be pleased with her – was carrying water bottles with Um Sulaim and others to the wounded companions in Uhud Battle. The Prophet – peace be upon him – saw Um Sulaim in Hunain Battle carrying a dagger. He asked her why she is carrying it? she replied: I carry it so that if a polytheist attacked me I will stab him.

The Muslim Woman continued achieving more success, establishing their firm stands, defending their rights and correcting the mistakes even in front of the Caliphs.

Once, Omar Bin Al Khattab –May Allah be pleased with him – delivered a sermon and urged people to reduce dowries and announced that anyone paying a dowry to his wife more than the dowry of the Prophet’s wives will be subject to confiscating the extra amount to the treasury of the state. Hearing that, a woman stood firm and replied: (This is not under your power).

He said: (Why?)

She said: Allah The Almighty Said: {But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?} An-Nisa’: 20.

Hearing that, Omar – May Allah be pleased with him – changed his mind and said: (I am at fault and you are right).

See how a faithful determined woman changed the opinion of one of the best men; the Caliph of Muslims.

This demonstrates that the role of woman in Islam is very important and that she is the main pillar for bringing up the future generations.

The remainder will follow in the next issue under the will of Allah the Almighty.



The Universality of Islam

This is How they Embraced Islam

From Teaching Theology to Teaching Fundamentals of Islam

It is really a hard and difficult grudge, that is, the journey from polytheism to Islam. However, it is finally a good journey whether it is long or short. At the destination the person finds himself under Allah's protection. In such a journey, the destination is the aim not the journey.

All praise is due to Allah for the grace of Islam; it is an all-encompassing bliss. We, as born Muslims, may not feel the greatness of such bliss and sometime times take it for granted because we did not make any effort to be Muslims. However, our compliance with the obligations and duties is one of the ways of thanking Allah for such a grace.

In the following paragraphs we present real stories of some persons who were not born Muslims. They struggled for Allah as is the true striving for Him to find the right path.

Read the following stories of old Companions and new Muslims and think if you really have done something for Islam. Compare and contrast and reach the bottom line.

Isa Biajo

His name is Issa Abdullah Biajo. He is forty years old. He is from the Philippines. He is married and has one son. He was a Catholic priest before he was guided to the light, that is, before Allah guided him to embrace Islam. He tells us about his life before that

"My name was Christiano Biajo. I studied at the Institute of Theology, gained my License in Theology, and worked as a Catholic priest. I heard about Muslims but I did not have any idea about their religion.

"One day I attended a lecture about Islam delivered by an American preacher called Peter Goeing. I became curious to know more about this religion and really I was surprised. It was the first time I knew that Muslims believe in all prophets, including Prophet Isa (All Peace of Allah be upon him) (Jesus), peace be upon him. I prayed to Allah to guide me to the right path. Ironically enough, I was teaching people what I myself did not believe in. For example, I was not convinced at all of the idea of Original Sin or crucifixion: how does Allah put the sins of others on one person? I thought it was absolute injustice: why did not Allah forgive these sins in the first place? How could a father do this to his son? Isn't it unjustifiable harm? What then is the difference between this and current child abuse?

I started to search for the true inspiration. I contemplated the text of the Torah only to find a book fraught with mistakes and contradictions, a book of anonymous author(s). I found that the original text of the Torah is missing and that there was more than one Torah. My belief was really shaken. However, I was doing my work in order not to lose the source of my living and prerogatives.

"This was the case for two years until I met a group of Muslims who were distributing booklets about Islam. I took one booklet and read it avidly. Then I tried to debate with this group; I was into debate.



The surprise was that my interlocutor was a priest who had embraced Islam. I asked him about the reason and about the difference between the Qur'an and the Bible. He gave me a book written by a person called Ahmed Deedat.

"I read the book and found the answers to all my enquiries about the Bible; I was convinced. I met the same person every Friday after Afternoon prayer to discuss with him all the matters. I asked him about Prophet Muhammad (PBUH) and whether he was from the descendants of Prophet Isma'il (All Peace of Allah be upon him) (Ishmael). He told me that Prophet Muhammad (PBUH) is mentioned in the current Torah and gave me some of these excerpts. I started to search to be convinced. One of the comforting reasons was that my belief in Prophet Isa (All Peace of Allah be upon him) (Jesus) should make me accept Prophet Muhammad (PBUH).

"My search remained for two month after which I felt some hesi-

tation. I was afraid of what would happen to me. I knew for sure that if I embraced Islam I would lose everything: money, wife, degree, church, father, siblings etc. However, the thing that had a strong impact on me was my inability to teach theology to people. I became cold and unconvinced of what I was telling them.

"I stopped reading Torah and my parents realized that. I then met my Muslim friend and asked him about prayer. He told me that I should first recite shahadah (The Muslim declaration of faith, that there is no god but Allah, and that Muhammad is the Messenger of Allah.). I spontaneously raised my finger and repeated after him: there is no god but Allah, and that Muhammad is the Messenger of Allah. Then I said: and that Isa (Jesus) is the Messenger of Allah.

"No one knew that I had embraced Islam. I stayed in my work at the church for six weeks then I declared my Islam. My parents were furious. The senior priest

visited me to discuss the matter. I told him about the contradictions I found in the Bible. He told me about the accusations regarding Islam. I asked him to convince me first that Prophet Muhammad (PBUH) was not Allah's Messenger. He promised to come back but he did not. Afterwards, I heard that the whole church was praying for me to come back to me senses as if I became mad.

"I started to study Islam to know more about my new religion. Then I started to work in some Islamic programs at the local broadcasting station funded by some Islamic entities. I married a Muslim woman and got my one son, Abdul Samad. Afterwards, my parents, sister, brother-in-law, niece, and nephew embraced Islam. I thank Allah I was a reason for that."

Regarding Islam in the Philippines, he said: "More than four hundred Christian Philippines embrace Islam every month according to official records. But the real number may be more than that. Most of the people there are



Christians in name only. They do not find any one who can call them to Islam. Some may want to embrace Islam but they are afraid of losing everything. People here do not employ those who left Christianity."

The best way to call for Islam, according to Isa Biajo, is the good dealing with people. He adds: "I advise Muslim people to deal well with others and do not rush the results. Nothing would happen overnight. Some simple things would make a big effect. Some persons embraced Islam when they saw Muslims

praying. As for the well-read Christian, we would convince him to compare and contrast and do comparative religious study.

"The worst things that may prevent people from embracing Islam are the false ideas they may have about this religion, the bad behaviours of Muslims who affect the image of Islam, the notorious allegations about Islam and how it is related to terrorism and woman abuse. The role of the callers to Islam is important in overcoming these problems and presenting the glaring image of this great religion, Islam."

Isa Biajo is living now in Qatar and helped quite a lot of persons to embrace Islam both in the Philippines and Qatar.

Excessive Eating

**our
health
in islam**

The Prophet – Peace be upon him – has devoted a great deal attention to the health and provided us with many valuable advices in this regard. Some of such advices concentrated on the general health precautions and the preventive measures which should be taken in order to protect ourselves from diseases, because disease prevention is the main principle of health and the origin of medicine. The Prophet – peace be upon him – has warned us from certain diseases and prescribed certain medicines to his companions. He has also recommended certain kinds of drinks and foods in order to demonstrate the benefits thereof and to help us avoid taking the chemical compositions & medicines which are useful but have side effects always. The scientists advised that any disease which can be treated by using certain foods or diet should not be

treated by using medicine. The Prophet – peace be upon him – was taught this by Allah The Almighty Who knows everything; therefore, the Prophet has provided us with many information

and treatments in the field of medicine

and health. He is just like an en-

cyclopedia in medicine from

which you can take the

most delicate secrets of

medication and treat-

ment. As known, there

are several books writ-

ten about the Prophetic

Medicine, in the past &

present, and modern sci-

ence proved the validity and

efficiency of Prophetic medi-

cine. Not only this, they have found

in the advices of the Prophet – peace be upon

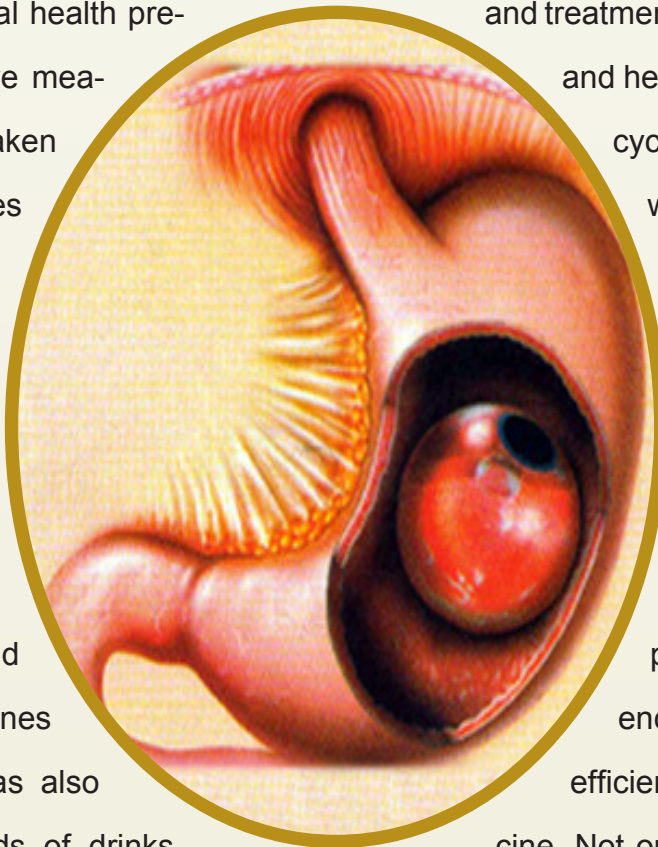
him – scientific miracles astonishing the minds

and technologies. The Prophet – peace be upon

him – has prescribed and detailed matters which

cannot be understood or found in the modern

medicine without using the most deli-



cate technological means & researches.

The Prophetic medicine was not concentrating on the physical medication only, it has also provided efficient medications for the spiritual and psychological diseases which have close relation to the physical health. Millions of people in the past and present have benefited from the advices of the Prophet peace be upon him.

The Prophetic medicine has recommended a unique divine spiritual treatment, not found in any other medicine; it is “Al-Roqia Al-Shari’yah” – i.e. verses of Quran and supplications which can be read on the patient – which has deep

secrets, practices and moving stories and helped in treating the most difficult diseases for which the modern medicine stood helpless. You can read and search by yourselves about Al-Roqia and the successful stories in treating the most strange

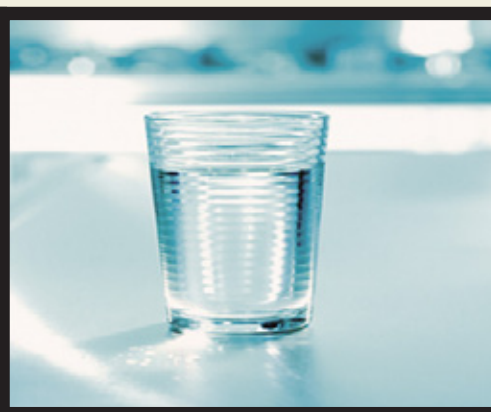
and difficult diseases. Moreover, the Prophet – peace be upon him – has prescribed for us the medicine for the evil eye, magic, jinn, and other complex immaterial diseases for which the modern medicine stood paralyzed or denied it out of its failure to discover the essence thereof.

We would like here to highlight some of the

Prophetic advices for keeping the health and disease prevention.

Let’s start by “Prevention” which is the origin & pillar of health. Prevention is better than cure, and it is the main pillar of health. Here is a very beautiful comprehensive Prophetic tradition guiding us to the right path of health and gracefulness:

The Prophet – peace be upon him – said: **[There is nothing worse than eating until you fill your stomach completely, it is enough for you to eat few bites of food just to maintain**



your health & strength;

however, if you insisted on eating more, then try to have one third for food, another third for drink and the last third for respiration]. Narrated by Ahmad 4/132, Al-Tirmithi 1381, and Ibn Majah 3349.

Al-Mubarakfori, in his book “Tohfah Al-Ahwathi, has simplified the explanation of Al-Tirmithi to this tradition, he said: Abdomen has an impor-

tant function in the human body, and it contains the stomach, which if filled will cause several diseases and negative effects, and this, in turn, will affect the ability of the person to carry out his worldly and religious duties. It is enough to eat small quantity of food just to help the person to maintain his health and ability to perform worship. However, if any person insisted on eating more, then it is advisable to have one third for food, another for drinks and the last third for respiration i.e. to leave one third empty to breathe easily and maintain the good mode which is the main purpose of food. Otherwise, it is prohibited to eat after satisfying your appetite.

At-Taibi – May Allah have mercy on his soul – said: This means that the person should not exceed the limits of satisfying his needs so that he will be able to worship Allah. However, if he insisted to eat more, he should not then exceed the above mentioned limits.

The teachings of this Prophetic Tradition are the major principle of medicine and the main pillar of keeping the health as confirmed by all doctors. Some of them said: Had people complied with this Prophetic Tradition there would be no need for hospitals and pharmacies. In this re-

gard, Al-Harith Bin Kalda – The doctor of Arab – said: “Nothing more harmful to people than eating food before digesting the previous eaten food”. Moreover, most scientists and doctors, in the past and present, confirmed that obesity is the source of all diseases.

Al Harith Bin Kalda was saying also: “The stomach is the main source of disease while diet is the main source of health”.

The Scientific Miracles in this Prophetic Tradition:

The Prophet – peace be upon him – demonstrated that filling the stomach is the worst thing which man can do. He determined then the maximum quantity of food and drink for the satisfaction of man needs by two thirds of the stomach and recommended to leave the last third empty to help man breathe easily. The modern sciences proved such facts and confirmed the division of the stomach for parts. As for the scientific miracles in this Prophetic Tradition, it is like the following:

- Excessive Eating & Drinking is Harmful to the Health

The science and medical means of checking & diagnosis have proved the dangerous diseases which may attack the people due to excessive eating and drinking.

- The Minimum Limits of Food Required for Maintaining Health

The Prophetic Tradition stated that eating few bites of food is enough to maintain the health and strength of the person i.e. it provides the required calories which satisfy the needs of the man. This matter was confirmed and proved by science.

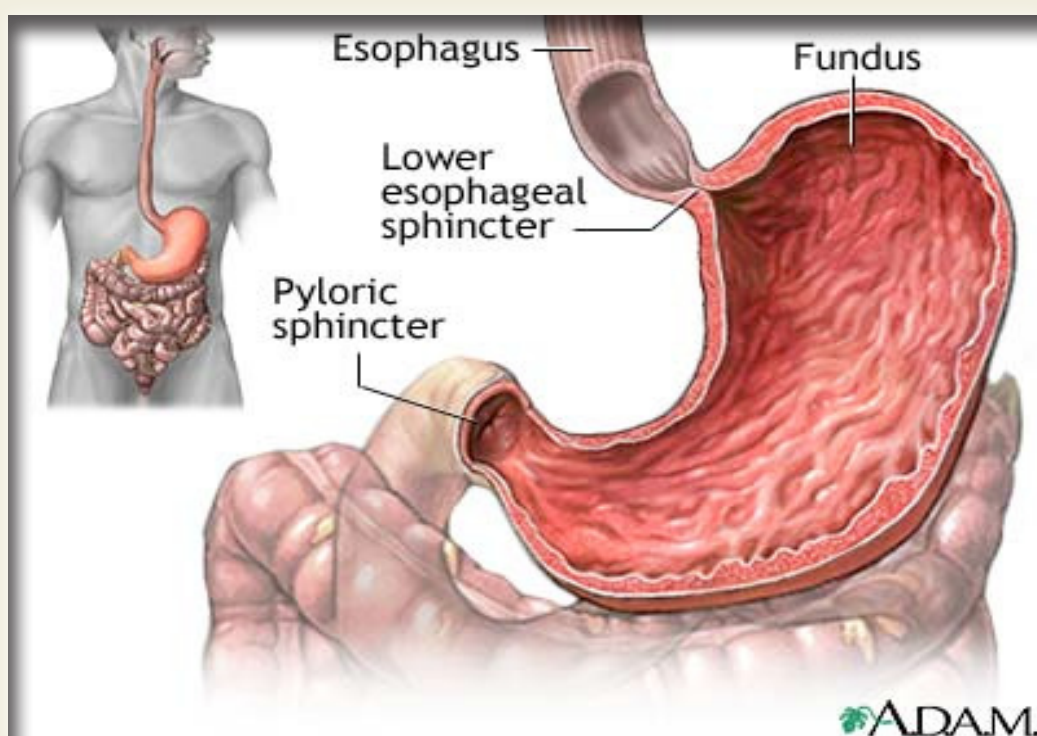
- Two Thirds are the Maximum Quantity of Food

The size of the stomach varies according to the size of food therein, but the maximum quantity for it is (one and half litre) i.e. we can divide the stomach into three parts; the capacity of each part is half litre.

The medical references demonstrated that each inhale and exhale insert and take out half litre of air i.e. one third of the stomach; accordingly, the maximum quantity of food was determined by two thirds for the Muslim. One full litre of chewed food and water is considered a big quantity of food in one meal; accordingly, the Muslim should not reach or exceed this limit.

- One Third of Stomach Space is Enough for Respiration

By comparing the maximum size of the stomach i.e. one and half litre, with the size of air i.e. half litre, we find that the size of the air entering into the lungs is equal to one third of the stomach, and this is considered a Prophetic



Miracle because the Prophet – peace be upon him – has determined such measures in the remote past before discovering the new accurate tools of measure.

May Allah the Almighty reward our Prophet – peace be upon him – to the best ranks which can be rewarded to a prophet for guiding his people.

Miracles

in Quran and Sunna

Wodou' (Ablution) Prevents the Dermal Diseases

The Prophet – Peace be upon him – said: (If you perform ablution in the right manner, your sins will fall down from your body until it goes out from under your fingernails) narrated by Muslim.

He said also: (My people will come at the Day of Judgment having a blaze in their faces and white feet out of ablution; therefore, he who can extend washing the parts of ablution will have more blazes on his face and more whiteness in his feet at the Day of Judgment). Narrated by Al-Bukhari & Muslim.

The modern science, after making microscopic tests for the microbes on those who perform ablution regularly and irregularly, proved that the persons who perform ablution regularly have clean nose, free from any microbes; therefore, they don't have any kind of microbes. On the other hand, the noses of the persons who don't practice ablution have various kinds and large quantities of high-infectious-round-racemose microbes, quickly-spread round microbes, and organic microbes. All these microbes cause several diseases in the cavity of the nose, inside the stomach, intestines, cause several infections, and various kinds of diseases, especially when they enter the blood circulation; therefore, sniffing for three times was legislated in each ablution.

As for rinsing the mouth, it was proved that it maintain the mouth and pharynx from infections, suppuration of gum, protect the teeth from being eaten away by removing the residue food which may remain after eating. It was proved that ninety percent of those who lose their teeth would not lose them before their expiry if they were caring about the cleanness of their mouths. The suppuration and rottenness along with saliva and foods are sucked by the stomach, enter the blood and finally reach to the parts of the body and cause various diseases. Moreover, rinsing the mouth is considered one of the best exercises

which make the face round. This exercise is rarely mentioned by the sportsmen because they are caring only about the large muscles of the body.

As for washing the face, the hands to the elbows, and the feet, it has a great benefit by removing the dust and the germs therein. Moreover, it keeps the skin clean from the fatty materials released by the dermal glands in addition to removing sweat. It was scientifically proved that the microbes cannot attack the skin of the human beings unless they neglect the cleanness thereof. If the person did not wash his parts for long time, the discharges of the skin,



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Miracles

in Quran and Sunna

such as sweat and fats, will accumulate on the skin and cause a severe itching by the fingernails, which are usually not clean, and this will cause the entry of the microbes to the skin. Moreover, such accumulated discharges will cause the increase & growth of bacteria.

Therefore, ablution has preceded the new modern technologies and the Scientifics who worked hard using their microscopes to discover It bacteria and microbes which attack the skin if the person did not maintain his cleanness.

The continuous search and studies have discovered several new facts as the following:

It is proved that the skin of the hands bears several microbes which may move to the mouth or nose in case of not washing them. Therefore, the hands should be washed appropriately when starting the ablution. This demonstrates the meaning of the tradition of the Prophet – Peace be upon him – which stated: (When you wake up from sleeping don't put your hands in the pot unless you wash them three times).



is proved also that the blood circulation in the upper and lower limbs are weak due to its far location from the heart; therefore, washing such limbs and rubbing them will support the blood circulation in such parts of the body; consequently, this will make the person more active.

All of this demonstrates the scientific miracles of Islam by legislating ablution. Source: The Scientific Miracles of Islam & the Prophetic Manners” Mohammad Kamel Abdul Samad

Dr. Ahmad Shawqi Ibrahim, member of the Royal Medical Association of London, Internal Medicine & Cardiology Specialist, said:

The scientists discovered that the light beams fall on water while performing ablution and cause the release of the negative ions and reduce the positive ones. This process helps in relaxing the nerves and muscles. Moreover, the body will get rid of the high blood pressure, the muscle pain and the cases of anxiety & insomnia.

One of the American scientists confirmed the same by saying: Water has a magic effect on the body, not only this, the water spray on the face and hands – i.e. ablution – is the best mean for relaxation and comfort. So, Glory be to Allah The Almighty for such blessings.

Source: Al Islah Magazine, Issue No. 296 of 1994 “Symposiums of the Scientific Miracles of the Holy Quran” held in Cairo.

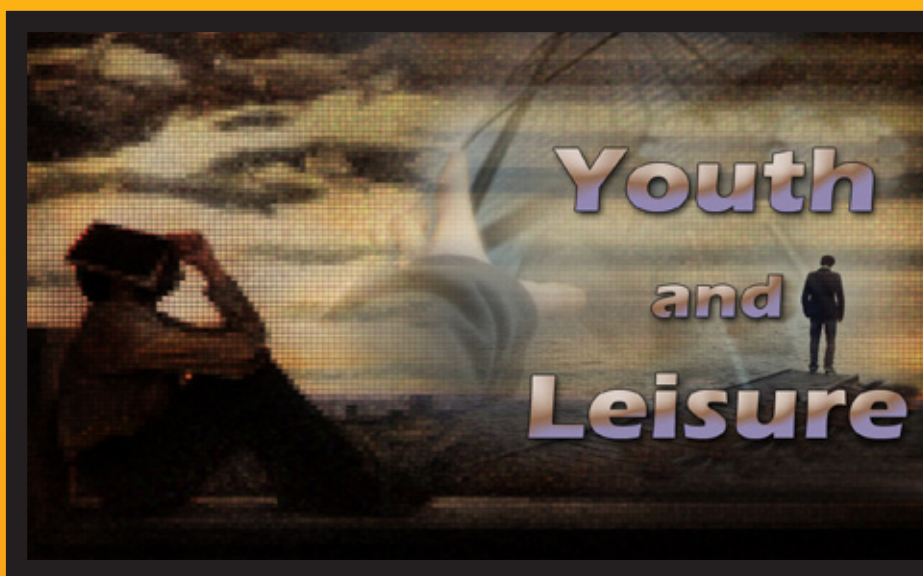
Youth and Leisure



The current distressful situation of the Islamic nation became our main source of concern and worry. If we contemplate in the matter and try to find the reasons behind this backwardness & deterioration after having been the pioneers and leaders of the world, I fear that we will find ourselves among those who are mentioned in the following Prophetic tradition. The Prophet – peace be upon him – said: **[Poverty is not the thing I fear will cause your deterioration; contrary, I fear that you forget your religion and devote yourselves for this transitory life, as the nations before you did, and then it will destroy you as it has destroyed the nations before you]** narrated by Muslim.

Competing for this transitory life, devoting ourselves to it and forgetting our religion is the main ground for absorbing wrong concepts and visions in our minds and hearts. There is a big

difference between the person who works in this life for the purpose pleasing Allah The Almighty and take the reward in the Hereafter and the person who works in this transitory life for the purpose of ranks, money and authority without caring about religion.



In fact, our youth are the essence of the problem and the source of the solution, but the question here: Who brings up the youth???

Is it the father who devoted himself for this life and thought that the task of education & bringing up is limited to finance? Or is it the mother who has left her house for work, either for gaining material purposes or for the poverty and need?

The result is the same in both cases ... it is the long free time & leisure.

The leisure is the main factor behind exhaust-

ing the energy of our youth. It motivates them to try all new and strange things which contradict our religion and customs. This leisure requires providing the good company, raising the determination of our youth and guiding them to the way & manners of the Prophet – peace be upon him – who is the best example. Allah the Almighty said: **{Indeed in the Messenger of Allah (Muhammad PBUH) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much}** (Al-Ahzab 21)

But the question here: who can guide our youth to the right way??

Before answering this question, we should remember the companions (May Allah be pleased with them). Most of them were of the youth and they have offered their life and properties to support the religion, spread and defend it with anything they have, even by their souls. Therefore, dear brothers and dear sisters, if your fathers did not guide you to the right path, from the very beginning of your life, even while being an embryo, start educating yourself about religion just like educating yourself in the worldly sciences. You should exploit the opportunity, because in this life you are just doing without reckoning, but in the Hereafter, it is only reckoning without deeds. You will surly stand alone in front of your Lord and you will be responsible for your deeds. Allah the Almighty said: **{And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).}** (Mariam 95).



The Prophet – Peace be upon him – said: **[There are two graces enjoyed by many people but they don't exploit them in the right manner; Health & Leisure)** (narrated by Al-Maki Bin Ibrahim, from Abdullah Bin Saeed – Bin Abi Hind- from his father, from Abdullah Bin Abbas).

Don't put yourself among the large numbers who devoted themselves to this transitory life, but put yourself among those few people who are looking for the Hereafter.

Seek the help of Allah the Almighty always.

Depend on Allah the Almighty always. Try to have a faithful intention to find the right way.

If you started with determination, surly you will reach, under the will of Allah.

Snapshots of the history of Jerusalem

Jerusalem in our hearts and mine

The following paragraphs give a bird's-eye view of the history of Jerusalem and what Muslims should do to protect it from the continuous assaults. It is a summary of a paper that was presented by Sheikh Muhammad Muhammad Abdul Hadi Lafi, Head of Awqaf of Rafah at the First International Conference to Support Jerusalem held in occupied Jerusalem, Gaza, and Beirut from 6 to 7 July 2007.

In the Noble Qur'an, Allah the Almighty says what can be translated as: "All Extolment be (to Him), Who made His bondman to set forth by night from the Inviolable Mosque to the Further (Literally: Remotest) Mosque, around which We have blessed, that We might show him (some) of Our signs. Surely He, Ever He, is The Ever-Hearing, The Ever-Beholding." (17:1)

Jerusalem and the land of Palestine have a lofty religious status in the hearts of believers in all divine religions. As Muslims, we believe that Jerusalem and the surrounding land of Palestine and Sham are blessed and sacred places pursuant to the dictations of the Noble Qur'an and this shall remain until the end of this world.

Jerusalem was the location where Judaism, Christianity, and Islam were inspired. All believers of these believers cherish it. Scholars say that Jewish fancy led to the formulation of so many groundless myths and superstitions within their 'sacred' books in a way that suits their aims; they said a lot about their claimed Temple and its relation to Jerusalem.

Jerusalem in the Noble Qur'an

In his book *Surprising the Experts with the Virtues of the Farthest Mosque* Imam Seyoti gathered all the Qur'anic verses regarding Jerusalem. Also, there were many others who dealt with the same subject. The following ayahs are just some examples:



And (remember) as We said, "Enter this town, so eat opulently of it where you decide, and enter (in at) the gate, constantly prostrating and say, (Unburdening)" (Literally: these "killings") (Then) We forgive you your sins and We will soon increase the fair-doers." (2: 58)

"And who is more unjust than he who prevents (praying in) the mosques of Allah so that His Name be not mentioned in them, and endeavours (diligently) for their ruin? Those can in no way enter them except in fear, for them is disgrace in the present life (Literally: The lowly, i.e., the life of this world) and in the Hereafter they will have a tremendous torment." (2: 114)

"O my people, enter the Holy Land (Literally: the hallowed land) which Allah has prescribed for you and do not turn back in your traces, (Literally: on your hind parts) (and) so you turn over as losers." (5: 21)

"And We safely delivered him and Lût (Lot) to the land We have blessed for the worlds." (21: 71) ('Him' here refers to prophet Ibrahim (PBUH) (Abraham))

"And to Sulayman (Solomon) (We subjected) the wind, tempestuous, to run at his command to the land that We had blessed; and We were Knowledgeable of everything." (21: 81)

"And indeed We have already written in the Scripture, (The Zabûr = the Psalms) even after the Remembrance, (that) "My righteous bondmen will inherit the earth." (21: 105)

Jerusalem in the Sunnah (Prophet Muhammad's sayings)

The following are some of the Prophet's (PBUH) Hadiths regarding Jerusalem:

Abu Thar Al Ghefary said: " I asked, O Prophet of Allah which mosque was held first on earth? He (peace be upon him) answered: The Sacred Mosque (Al Kaa'ba). I asked again: then which one? The Prophet answered: Al Aqsa Mosque. I asked once more: what time span between them? He (PBUH) answered: forty years. Then he (peace be upon him) said: when the prayer time comes pray wherever you are, as this is the real bounty (indicating that doing prayers on time is the bounty, even if away from the great mosques as the whole earth is considered a mosque)"

(Agreed upon narrative, context is quoted from Al Bukhari).

-Maymouna (may Allah be pleased with her) said: " O Prophet of Allah, tell us about Al Aqsa (land of Jerusalem (he (peace be upon him) answered: "it is the land of exile and resurrection, go and pray there, as one prayer there equals one thousand prayers." So we asked: what if we couldn't? The Prophet answered: "send dedicate oil for the torches there; who dedicates oil gets the reward as if he went there."

(Narrated by Al Haithamy in Mogama' Al Zawa'ed with correct reference)

-"The one who travels from Al Aqsa Mosque to Al Ka'baa in Makkah, for performing either Umra or Hajj, Allah the Almighty would forgive all the sins he committed in his life" or " Paradise would be his reward."

Narrator: Om Salama Hend bent Abi Omayah, as mentioned by Ibn Al Molaken.

Source: Tohfah Al Mohtaj 2/142

Degree of correctness: Good

History of Jerusalem: Snapshots

Like any other city in the world, Jerusalem had its ups and downs and rules by many races along the trodden paths of history. It suffered from natural disasters such as earthquakes and from man-made wars. However, Jerusalem has been always related to Arabs who first put its foundations. Historians agree that Yubosites who were the Canaanite tribes that left Arab Peninsula towards Palestine were the first to establish Jerusalem. Graves that go back to the early Bronze

Age (2000 – 3200 BC) and whose surrounding fence goes back to late Bronze Age

(1000– 1550 BC) were discovered in Jerusalem.

Jerusalem was ruled by different kinds of rulers in different historical periods: Pharaohs, Hebrews, Assyrians, Babylonians (Nebuchadnezzar), Persians, Greeks, Romans, and Byzantines in whose age Constantine issued a decree that unified all creeds and forbade Jews from living in Jerusalem.

Jerusalem under Islam

In his book Conquests of Cities, al-Bilazri mentions that "the first battle between the Muslims and the Romans during the caliphate of Abu Bakr as-Siddiq was on the land of Palestine. Muslims' leader at that battle was Amr Ibn al-As.

In his book History and Present of Jerusalem, Ezzat Gradat writes "Abu Bakr as-Siddiq died before the conquest of Palestine was completed. The caliphate

of Omar Ibn al-Khattab witnesses the most critical stages in determining the destiny of Palestine was settled. After a series of conquests in the land of Sham, Abu Ubaydah Amer Ibn al-Jarrah headed towards Jerusalem. He surrounded it. However, its inhabitants said that they would give the city to no other than Omar Ibn al-Khattab. Once he arrived at Jerusalem, Omar gave its inhabitants what was later to be known as Omari Trust. He stayed there for ten days and

then left. Having been ruled by Muslims, Jerusalem witnessed gradual change in its cultural hue: Islam and Arabic language spread, peace prevailed, and tolerance and co-existence became the norm between its inhabitants, both Muslims and Christians."

Then Gradat dealt with the ages of the Umayyads, Abbasids, Fatimids, Saljukis, and crusaders. He highlighted the importance of Jerusalem for Muslims. He mentioned

that Mu'awiya Ibn Abi Sufyan was crowned at Jerusalem in order to bestow a religious and sacred hue on his reign. He also wrote about the reconstruction and rehabilitation of the city in the reigns of al-Mansour, his son al-Mahdi, and what al-Ma'moun provided for the rehabilitation of Al Aqsa Mosque. As for Fatimids, they rebuilt the mosque after the earthquake in 425 AH. Saljukis and Turks competed with the Fatimids over Jerusalem and one Saljuki ruler made it the centre for his rule.

Jerusalem moaned under the crusader occupation until Saladin returned it on Friday 27th of Rajab 583 that falls on 2nd of October 1187 AD. It was really one of the greatest days of Jerusalem when all crusader kings, princes, and leaders signed on the surrender agreement. It was the time for peace to return. Once again Al Aqsa Mosque became the Mecca of scholars, jurists, and knowledge seekers. After the battle of Marj Dabiq,

Ottomans took control of Jerusalem, which had a special status for them. Therefore, it was architecturally overhauled during their reign. In 1917 Palestine came under the British mandate and was militarily ruled. The British administration started the Judaization policy of Palestine; especially Jerusalem which became the center of renaissance.



Arab armies fought the Jews and finally 'Israel' occupied the western part of Jerusalem.

In the first volume of his Encyclopedia of our Country Palestine, Murad ad-Dabbagh indicates, "through knowing the history of Jerusalem it becomes clear that the Jewish claims regarding their

historical right in Palestine is unjustifiable, fake, and groundless. They did not know Palestine except for some insignificant periods in its ancient history. Their sovereignty during these periods was sporadic, fragile, and full of horrible things. After the Romans scattered them at the beginning of early Christian era, Judaism disappeared completely from Palestine until the end of nineteenth century.

"Jews, just like many other race and nation, came to our country and left but the connection of the Arabs to Palestine and their historical right in it is eternal, explicit, and unquestionable. They inhabited it since the dawn of history, even before there were any Jews in the world. Their connection has been continuous till this day and their impact and influence was complete. Thus, returning Jews to Palestine and empowering them to establish their occupying state there is contrary to the historical dictates, and a bad novelty that the world has never seen before."

Geographical Location of Palestine

Palestine lies to the west of Asia and constitutes the south-western part of Belad El-Sham -(Literally 'the sham countries'. These include in addition to Palestine, Lebanon, Syria and Jordan). To the west of Palestine there is the Mediterranean Sea, to the east there are Syria and Jordan, to the north Lebanon and Syria, and to the south lies Sinai (Egypt) and Al-Aqabah Gulf (Jordan). Palestine connects both Asia and Africa and lies in the heart of the Arab and Islamic worlds. Palestine is thus characterized by its strategic location that controls the different traffics of Arab countries: it controls land and sea transportation means. However,



the smooth movement such location should have asserted, has been paralyzed because of the presence of the oppressor and the aggressor, that is, Israel.

The people of Palestine and Jerusalem are relatives and by-laws of the people in adjacent Arab and Islamic countries. The occupation, attempts to Zionize Jerusalem and the building of the apartheid separating wall have resulted in chronic problems for Palestinians and the citizens of the said countries on the political, economic and social planes. Arabs and Muslims suffer from the cancerous existence of Israel in the heart of the Arab and Islamic worlds.

In the Shadow of a Verse

In the Name of Allah the All-Merciful, the All-Gracious



*A*t the beginning I would like to congratulate you for the launch of the magazine about Allah's Messenger (PBUH). In this chapter "In the Shadow of a Verse" we shall be dealing with the interpretation and the explanation of the verses of the Holy Quran. In every issue we will deal with one of the verses of the holy Quran and we will try to fulfill its due right of interpretation & explanation. During such course I'll be depending on the interpretation book named "In the Shadow of the Quran" because it is one of the most recent explanations of the Holy Quran. This by no means holds any depreciation to the rest of the explanation books written by virtuous and great scholars.

By Al-Fatiha and In the Name of Allah, the All-Merciful, the All-Gracious we begin.

Surat Al-Fatiha starts with "In the Name of Allah, the All-Merciful, the All-Gracious", such Basmala has a controversy going around it as regards whether it is a verse of every surah or it is just a verse of the Quran that is used at the beginning of each surah? It is more likely a verse of Surat Al-Fatiha thus making the number of its verses seven. Such opinion is supported by the saying that Allah (the Almighty) words:

"And indeed We have already brought you seven of the oft-repeated (i.e., the Opening Sûrah "Al-Fatihah", as it includes praise and laudation in seven verses) and the magnificent Qur'an" as it contains seven verses and it is often repeated in the prayers.



In the Shadow of a Verse

Starting with this verse (Basmalah) is the discipline that Allah (the Almighty) had inspired his Messenger (PBUH) at the beginning of the revelation of Quran as agreed upon in Allah's (the Almighty) saying "Read: In the Name of your Lord Who created". Such point that goes in line with the pattern of the great Islamic notion stating that Allah (the Almighty) is "He is The First and The Last, and The Outward and The Inward; (Or: The Topmost and The Innermost) and He is Ever-Knowing of everything". He is the true existent from whom all creatures derive their existence. From whom all those have a beginning derive their beginning, then in his name should every motion and every direction be initiated. His description (the Almighty) at the beginning with the "the All-Merciful, the All-Gracious " enwraps all the meanings and cases of mercy. He is the only competent of gathering these two adjectives, also he is the only competent of the adjective of the All-Merciful. It is possible for any of his slaves to be described as merciful, but impossible from a belief standpoint to have any of them described as All-Merciful not to mention gathering the two adjectives. Which of those two adjectives reflect a wider range of mercy in not one of our concerns in the "Shadows", what really matters is that these two together include all the meanings, cases and ranges of mercy. If starting in the name of Allah and what it includes of monotheism and well manner with Him represents the first integrity in Islamic notion, then the enwrapping of all the meanings and cases of mercy in the two adjectives (the All-Merciful, the All-Gracious) represents the second integrity in such notion. It also determines the essence of the relation between Allah (the Almighty) and his slaves.

(After starting in the name of Allah, the All-Merciful, the All-Gracious comes directing commendation and praise to Him and describing him with the absolute lordship of the worlds, "Praise be to Allah, The Lord of the worlds").

Praise for Allah is the feeling that overwhelms the heart as soon as it recites His name....the rest will follow in the coming issue Insha' Allah.





The Weapon of Boycotting

Boycotting; a Step of Honor

Finance and economy are considered nowadays one of the most effective weapons and factors. The economic factor is one of the most vital factors which made some nations take the precedence in the international arena. Germany and Japan are two examples for occupying a prestigious rank in the international arena due to their powerful economy. Both countries finished the Second World War with huge loss and mass destruction but they have recovered their rank in the international arena due to their technological progress and powerful economy.

On the other hand, the Soviet Union was one of the most dominant two powers in the international arena due to its huge armies and nuclear arsenal; however, that power has soon collapsed due to several reasons, among of which the weak economy; consequently, that power has soon deteriorated and retreated. Therefore, it is the economic power which is the most important factor for the promotion and progress of the nations, and any attempt to violate, weaken or destroy this factor is considered a serious aggression against the life and stability of the nations.

So, in this context, the economic boycott is one of the most deterrent and resistant weapon.

1- legitimacy of the Boycott

There are several religious juristic texts which proved the legitimacy of the commercial boycott against the enemies as a method for forcing, restricting or taking revenge from the enemy. Some of the said texts contained references to the boycott implicitly and others explicitly, such as:

(a) All verses of Jihad (Fighting in the way of Allah) in the Holy Qur'an, whether by sacrificing the life or the wealth contained references to such boycott, such as the following verses:

Allah the Almighty said: {Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew(41)} At-Tawba, {O ye who believe! Shall I show you a commerce that will save you from a painful doom? (10) Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know(11)} As-

Saf. Therefore, the commercial boycott falls under the meaning of struggling against the enemy with wealth, because struggling by wealth and money against the enemy does not only means paying the wealth and properties for the purpose of strengthening the Muslims, but also means stopping such wealth and properties from reaching to the hands of the enemy for the purpose of weaken it. Striving by wealth in the way of Allah was always preceding striving by life, except in one context in Surat At-Tawba {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise} (At-Tawba : 111). Making striving by wealth preceding striving by life in the context of the Qur'anic verses has several indications, such as: all adults are able to strive by wealth and money (by contributing in strengthening the Muslims and refraining from providing the enemies with the same) but they cannot contribute all in striving by their lives, because some adults may not be capable or may have some impediments which

prevent them. Other indication is that striving by wealth provides more support than striving by lives but not the other way round; moreover, striving by wealth precedes striving by life in the preparations for Jihad; accordingly – as we apprehended from these verses - striving by wealth and money preceded striving by life in the context of the Holy Qur'an for this purpose; and Allah The Almighty knows best His purpose for that.

(b) Allah The Almighty said – in demonstrating the aspects of the good deeds which are calculated as one of the means of struggling in the way of Allah – {It was not [proper] for the people of Madinah and those surrounding them of the Bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good} (At-Tawba : 120). Accordingly, the economic boycott against the enemy is considered one of the means of inflicting injuries upon the enemies because it makes the commerce of the enemies stagnant and causes deterioration for the same in the Islamic countries.

(c) The true Prophetic tradition narrated by Abu Dawood and

Al-Nasai: The Prophet – Peace be upon him – said: ((Strive against the polytheists with your wealth, hands and tongues)). As we have mentioned before, striving with wealth in the way of Allah can be done by expending money on supporting the Muslim army and can be done also by trying to prevent money from reaching to the enemies so that they will be weak and unable to fight Muslims. Somebody may say that this is exaggeration in apprehending the text and inserting meanings not contained therein; however, we have two proofs from the contexts of the Prophetic biography; one is deed and other is acknowledgement (By the Prophet peace be upon him), and both proofs prove the legitimacy of the economic boycott:

(d) All the raids and brigades before Bader Battle, and even Bader Battle itself, were made for the purpose of making an economic boycott, hindering the caravans of commerce, interrupt Quaraish trading and weaken the enemy. The brigade of Hamza (May Allah be pleased with him) to Saif Al-Bahr, the brigade of Sa'ad Bin Abi Waqqas (May Allah be pleased with him) to Al-Kharar, Al-Abwaa Battle (Waddan), the brigade of Obaida Bin Al Hareth (May Allah be pleased with him) to (Rabegh), Bowat Battle, the brigade of Abdullah bin Jahsh (May Allah be pleased with him) to Nakhla, and Al Oshaira Battle in which Abu Sufian has escaped away with the caravan to Al-Sham and it is the same caravan for which the Prophet – Peace be upon him – went

out to take it and told his companions: "This is the caravan of Quiraish with their wealth, head toward it so that Allah may help you taking it" but the caravan escaped away and was followed by Bader Battle. Accordingly, all these brigades and battles were aiming at inflicting the economic boycott, hindering the caravans and interrupting the trade of Quraish for the purpose of weakening the enemy... therefore, the economic boycott can be extracted from this perspective.

(e) Moreover, the story of Thumama Bin Athal (May Allah be pleased with him), after embracing Islam proved this economic boycott. He has stopped trading in wheat with Quraish from Al-Yamama and told them: By Allah The Almighty, I will not supply you with any wheat from Yamama until the Prophet – Peace be upon him – permits". This is narrated in Al-Bukhari & Muslim. Accordingly, Thumama (May Allah be pleased with him) was the first one who practiced the economic boycott against the enemy in Islam. The proof for the legitimacy is more general than the categories of legitimacy: imperative, allowable and permissible. Accordingly, if the boycott came out of or called upon for a necessity, it will be then a legal request falling beyond the permissible and entering within the borders of imperative and desirable.

To be Continued

Introduction; Defining "Sunna"

Forgotten Tradition (Sunna)

The linguistic Definition of "Sunna"

It is a norm or tradition, whether bad or good, praised or dispraised, as mentioned in the following prophetic tradition:

The Prophet – peace be upon him – said: (He who revives a good Islamic tradition or norm shall have a reward equal to those who applied such good tradition after him without reducing their reward, while he who invents a bad tradition in Islam shall bear the sins of those who applied such bad tradition without reducing their sins). Narrated by Muslim.

As for the Juristic Definition of "Sunna"

It is any saying or deed ordered, recommended or prohibited by the Prophet, peace be upon him.

"Sunna" may also mean: the actions, jurisprudence and matters adopted unanimously by the Companions – May Allah be pleased with them – such as the issue of collecting the written sheets of the Holy Quran in one volume and writing down the books.

The Prophet – peace be upon him – said: (Strictly follow my Sunna – orders & traditions – and the Sunna of the righteous caliphs after me). Narrated by

At-Termithi and others.

The Sunna can also mean **the opposite of Bida'a (heresy)**. Bida'a means new religious deeds or sayings invented by people but not legislated by the Prophet – peace be upon him – or his companions.

For example, we say that a certain person is following the Sunna if he follows the deeds and sayings of the Prophet – peace be upon him – strictly, and we say that a certain person is inventing Bida'a (Heresy) if he acts contrary to the Sunna.

Sunna may also mean **the non-obligatory worships** which were performed and recommended by the Prophet, peace be upon him.

The scholars have several definitions to the Sunna as per their specialization in religion:

*For example, the scholars of Hadith – The prophetic traditions – searched all the circumstances and actions of the Prophet – peace be upon him – as an example and model in all things; therefore, they have narrated all the matters related to his biography, morals, manners, sayings, and deeds.

Therefore, Sunna for them is the sayings,

deeds, confirmation and the moral and congenital characteristics of the Prophet – peace be upon him – or the biography before or after prophethood.

*As for the scholars of the jurisprudence principles, they searched the circumstances and actions of the Prophet – peace be upon him – as a legislator who enacts the rules for the jurists after him, and put the principles upon which the provisions and rules are substantiated. Accordingly, they looked for the sayings, deeds and confirmations of the Prophet - peace be upon him- therefore:

Sunna for them is any saying, deed or confirmation made by the Prophet – peace be upon him – and can be used as a proof for a juristic issue.

*As for the jurists, they are searching for the right judgment to the deeds of people under several categories such as the obligatory, prohibited, recommended, abominable or permissible actions. Therefore, Sunna for them means the obligatory and mandatory actions.

Accordingly, it is clear that the definition of “Hadith” according to Scholars is the most comprehensive definition of “Sunna”, because:

It includes the sayings of the Prophet – Peace be upon him – i.e. all matters stated by the

Prophet peace be upon him, such as the following prophetic traditions: (The reward or punishment for the deeds is depending on the actual intentions), and (Religion is giving the advice), and (Islam is founded on five pillars).

It includes the deeds reported to us by the Companions about all the circumstances and actions of the Prophet – Peace be upon him – such as performing prayers, the pilgrimage rituals and other things.

It includes his confirmations i.e. any action made by certain Companions in the presence of the Prophet – Peace be upon him – and the Prophet approved it explicitly or remained silent as a token of implicit approval, or by showing appreciation or support to certain actions, such as approving eating lizard while some of the Companions were eating it although The Prophet – Peace be upon him – did not eat it.

The Sunna for the Hadith Scholars includes the congenital features such as the physical and bodily characteristics, and his moral features, manners, his biography, battles, and sayings before and after prophethood.

The scholars of Hadith has written down this Sunna and categories thereof, and kept the same in the sources and references of Sunna Books and the sources of the prophetic biography which demonstrate their efforts and endeavors for protecting this religion.

Aba Bakr

(may Allah be pleased with him)



His Name and Descent

He is Abdullah son of Othman son of Aamer son of Amr son of Ka'b son of Sa'd son of Taiem son of Mourra son of Ka'b son of Lo'ai Al Qurashi At Taimi. He shares the same ancestor - Mourra Ibn Ka'b - with the Prophet (PBUH). His father is Othman; Abu Kuhafa. His mother is Salma; um Al Kheir, daughter of Sakhr son of Aamer son of Ka'b son of Sa'd son of Taiem son of Murra. She is the cousin of "Othman".

His Appellations

"Al Ateek" and "As Seddeek"

He was named "Al Ateek": literary it means: old, ancient, antique.

Concerning Abu Bakr, he was named "Al Ateek" because his handsome and classical look, in addition to his old good deeds.

And he was also known as "As Seddeek": literary it means: very truthful, honest, sincere, Because he was so devoted to the Prophet (PBUH) and has a special kind of sanction and solemn agreement to everything the Prophet (PBUH) said or did.

When he was told: "your friend -the Prophet (PBUH) - claims that he had a night journey-that is known as Al Israa' and Mi'rraj- to Jerusalem and then to the heavens, Abu Bakr answered: "if he said that, then he is honest about it".

Allah the Almighty said about him: "And he who has came with the sincere (faith) and has sincere faith in it, those are they who are pious" (Az Zumar: 33)

The one who came with faith is the Prophet (PBUH) and the one who had faith in him was Abu Bakr, he was called "As Seddeek" because he was the first man to believe the Prophet (PBUH) and believe in him. Anas Ibn Malik said, as Al Bukhary narrated: "the Prophet (PBUH), Abu Bakr, Omar and Othman all climbed the mountain of Uhod. Uhod quivered, so the Prophet (PBUH) said: stand still Uhod you carry a prophet, a sincere and two martyrs."

His Characteristics:

He was a skinny white person, slender face, sunken eyes, raising forehead, and he used both brown and black henna for his hair and beard.

His Birth:

He was born in 573 about two years and a half after the Year of the Elephant. He was a friend of the Prophet (PBUH) before Islam and is three years younger than him.

Abu Bakr before Islam

He was of the honorable admired persons of Quraish who respected and trusted all his deeds. He was the best of Arabs knowing the descents of Quraish and all good or bad people. He was a wealthy merchant whom people liked to sit around. He knew the interpretation of dreams. He never drank any alcohol even before Islam.

His embracing Islam

The Prophet (PBUH) said: "whoever I invited to Islam, always had that sense of hesitance except Abu Bakr who never hesitated"

Ali Ibn Abi Taleb, as narrated by Ibn As Samman: "Abu Bakr was the first man to embrace Islam"

Wives and Children

Before Islam he married Kotailah daughter of Sa'ad and brought him Abdullah and Asmaa' and he also married Um Romaan who brought him Abdur Rahman and Aisha who became the wife of the Prophet (PBUH).

When he embraced Islam, he married Asmaa' daughter of Omais and brought Muhammad who died soon after his birth. He also married Habeeba Al Khazraji and brought a daughter named Um Kalthoum.

Scholars said that there are no other known four descents that accompanied the Prophet (PBUH) but

the Abu Bakr's:

Abdullah son of Az Zubair son of Asmaa' daughter of Abu Bakr son of Abi Kuhafa.....And also Abu Ateek son of Abdur Rahman son of Abu Bakr son of Abi Kuhafa may Allah be pleased with them all.

His Virtues and Merits

Abu-Bakr (may Allah be pleased with him) has such unique virtues and merits that he is truly the best one in the Muslim Ummah after the Prophet (peace be upon him) who is reported to have said that "Abu-Bakr has favored me (i.e. the Prophet) much with his property and company. If I were to take a Khalil (i.e. companion and confidante) from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient." (Sahih al-Bukhari: Book 1, Hadith 455)

Muhammad son of Al-Hanafiya, Ali Ibn Abu-Talib's son, said that "I asked my father, "Who are the best people after Allah's Apostle?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then`Umar." I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person." (Sahih al-Bukhari: Book 5, Hadith 20) This is so modest of Ali (may Allah be pleased with him).

His Sincere Love of the Prophet (peace be upon him)

He loved the Prophet (peace be upon him) heartily, even more than his children, wealth, and the whole world. His love of the Prophet (peace be upon him) was endless and evidenced by almost every event of the seerah.

Aspects of Love during the "Hijra" to Al-Madinah

When the Prophet (peace be upon him) was ordered to migrate to Al-Madinah, he went to Abu-Bakr's house at a time he was not accustomed to go there. The first thing Abu-Bakr said was, "I shall accompany you, O Allah's Prophet, Let my father be sacrificed for you!" (Sahih al-Bukhari: Book 7, Hadith 698)

Lady Aisha (may Allah be pleased with her) commented that it was the first time she saw a person crying out of happiness.

Once they reached the Cave of Thawr, Abu-Bakr (may Allah be pleased with him) insisted to enter it before the Prophet (peace be upon him) to secure it. He did so. He found three holes. He cut his cloth

and filled one of them while he pressed his feet into the other two; only then he asked the Prophet (peace be upon him) to enter. Inside the Cave, the Prophet (peace be upon him) put his head on Abu-Bakr's lab and slept. A snake stung Abu-Bakr's foot but he did not move lest he would awake the Prophet (peace be upon him). He cried out of pain and one tear drop fell on the Prophet's face. The Prophet then asked him about the matter and spitted on the stung foot and it was cured.



Allah (the Almighty) says in the Noble Qur'an what can be translated as, "as the two were in the cave, as he said to his companion "Grieve not, surely Allah is with us."" (At-Tawbah :40) As-Suhaili said that the use of the word "grieve" here is telling as Abu-Bakr's grievance regarding the Prophet (peace be upon him) dominated his own fear regarding his safety.

Another episode on the way to Al-Madinah was as follows narrated by Abu-Bakr (may Allah be pleased with him) himself:

"We traveled the whole night and also the next day till midday when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I leveled a place and covered it with an animal hide or dry grass for the Prophet to sleep on (for a while). I then said, 'Sleep, O Allah's Prophet, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him). 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet to drink and perform the ablution from. I went to the Prophet, hating to wake him up,

but when I reached there, the Prophet had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Prophet!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Prophet!' He said; 'Don't grieve for Allah is with us.' (Sahih al-Bukhari: Book 4, Hadith 812).

Another episode was that Abu-Bakr (may Allah be pleased with him) on the way to Al-Madinah used to walk at times in front of the Prophet (peace be upon him) and at times behind him. When the Prophet (peace be upon him) saw this, he asked them about the reason for doing this. Abu-Bakr (may Allah be pleased with him) answered, "To protect you from any danger that may come this way or that. This had better happen to me not to you."

Was this one-sided love? Absolutely not. The Prophet (peace be upon him) loved Abu-Bakr more than he loved all his Companions. Prophet Muhammad (peace be upon him) showed his great love and respect for Abu-Bakr by associating him with the concept of the 'closest friend' (In Arabic, the word used is khaleel and it denotes more than friendship, rather a heartfelt closeness with an unbreakable connection).

Narrated `Amr bin Al-As: The Prophet deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, "Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then `Umar bin Al-Khattab." He then named other men. (Sahih al-Bukhari: Book 5, Hadith 14).

His Early Embrace of and Call for Islam

It is known that Abu-Bakr (may Allah be pleased with him) was the first man to embrace Islam. Once the Prophet (peace be upon him) called him to Islam he embraced it on the spot. He was a pioneer

in preaching the new religion and on the first day of his conversion to Islam he convinced five of those promised Paradise to embrace Islam: 'Uthman ibn 'Affan, Az-Zubair ibn Al-'Awwam, Abdur-Rahman ibn 'Awf, Sa'ad ibn abu-Waqqas and Talhah ibn 'Ubaid Allah.

It is noteworthy that Abu-Bakr's (may Allah be pleased with him) care for his friends and relatives was not on the expense of his family members. He convinced almost all of them to embrace Islam except for two. His son Abdur-Rahman embraced Islam on Al-Hudaibiyah Day and his father embraced on the Day of Makkah Conquest.

His Good Doing

One day Prophet Muhammad (peace be upon him) asked his Companions after observing dawn prayers about some good deeds: fasting, visiting the ill, and helping the poor. Although it was still early morning and although Omar (may Allah be pleased with him) said that they were still at the mosque and could not do any of these deeds, Abu-Bakr was fasting, had visited one ill person and had helped a poor one. The Prophet (peace be upon him) promised Abu-Bakr with Paradise on that day. He was a pioneer in good deeds as in many other aspects.

On another day, the Prophet (peace be upon him) asked his Companions to pay alms. Omar (may Allah be pleased with him), in his continuous attempts to precede Abu-Bakr in good deeds, brought half the money he had at the time and left the other half for his family. However, Abu-Bakr brought all his money and when the Prophet (peace be upon him) asked him about what he left for his family, his answer was, "I left them the blessing of Allah and his Prophet." Omar felt disappointed that he would never precede Abu-Bakr.

Although Abu-Bakr had a kind heart, he was strict in many situations whether during the life of the Prophet (peace be upon him) or after his death. We shall deal with this aspect in the coming episodes ISA.

Our Kids & the Prophet of Allah

Elephant Izzan

From :The Life of Muhammad

I have a long trunk but I am neither an elephant in a jungle nor one in a zoo. No. I lived long long ago and was very famous. A strange thing happened to me and I would like to tell you about it.

My story began in the land of Abyssinia. I roamed free among the trees until the people of Abyssinia caught me. When they realised how strong and powerful I was they put me in their army and I traveled with them to a country called Yaman.

People were afraid of me. They used to shake with fear when they heard me coming because I caused ruin and havoc wherever I went. If I stepped on something I would smash it to pieces. That's how I was able to help my people, the Abyssinians, conquer the land of Yaman.

In recognition of my enormous power, our commander, Abraha, honoured me and made me his own special elephant. Thus he refused to make me carry stones and planks of wood for his temple. He was building a huge temple that would be bigger than the temple at Makkah, the temple at Makkah which people came from every where to visit. In his great temple Abraha built a golden kaaba. He wanted people to make their pilgrimage to it instead of to the kaaba at Makkah. But people still did not come to Abraraha's Kaaba .They carried on going to Makkah.

Abraha became very angry at this and decided he had to destroy the Kaaba at Makkah. Then only the Kaaba that he had built of gold would be left and people would have to visit it.

So Abraha made ready a great army to attack Makkah and the people of Makkah.

I was in that army of course, so that the commander Abraha could ride on my back and lead his army. Abraha wanted me to carry him all the way to the Kaaba , the Kaaba at Makkah.

And when I lent my huge body against it I would knock it down and destroy it, as I had done many times to the houses of Abraha's enemies.

To be honest I was not happy about doing this, but I could not refuse to go with them, so off I marched with Abraha's army all around me. The soldiers were talking about the people of Makkah and the story of the Kaaba. They said it had been built by a prophet named Ibrahim, peace be upon him, and that his son Ismael had helped him built it. They also said that Ibrahim could perform miracles, and that once, when his people threw him into a fire, he wasn't burned.

I learned that his Kaaba was a holy place, and that it was in the sacred House of Allah, and that this sacred house was a place of safety. People enter it and no harm comes to them. Pigeons land there and no one hunts them or comes near them. It is a safe and peaceful place, a place blessed by Allah. The people love it and find shelter there and pray

I learned from the soldiers that the people of Makkah were afraid when they heard about me, and realized that I was marching towards them, because they had heard of my strength and how I could knock down and destroy anything in my path.

Eventually only one night remained before we reached Makkah and then the Kaaba would be no more and Makkah would be destroyed. There was no army standing in our way to prevent us from advancing. The road was empty before us. There was no hope that Makkah would be saved or the Kaaba escape unharmed. Everyone in the army was looking at me in admiration and many of them were saying:

“Go forward, our hero! March on, elephant Abraha, mightiest of elephants.”

As we hurried on towards Makkah news reached us of Abdulmuttalib, the leader of Makkah, and we all came to a standstill when we heard what he had said, for the words send a shiver down our spines.

We were told that when Abdulmuttalib learned that Abraha and his army and I would destroy the Kaaba, he was not afraid. In fact he confidently said:

“The house has a Lord who will protect it”.

These mighty words spoken by Abdulmuttalib made me feel afraid. Can you imagine?

Me, the terrifying elephant who marches through any city and in a moment turns it into rubble with not a single house left standing in its place, and now I was afraid.

In fact I was so scared by Abdulmuttalib's words that I became unable to walk.

I felt a great tiredness come over me. And I was not the only one. All the elephants, all the horses, all the camels, all the soldiers were unable to walk.

I was standing completely still. I could not move, as if my legs were stuck to the ground, nailed to the spot. I could not budge them a single step more along the road to Makkah.

Abraha and the soldiers were greatly dis-

turbed. They turned me round to face the other direction and then I could walk. They turned me to the right and I could walk.

They turned me to the left and I moved with ease. But when they faced me in the direction of the Kaaba I could not move. They beat me. They pulled me and pushed me. They burned me with fire. But despite all that I remained glued to the spot.

“I will not go to Makkah,” I said. I will not demolish the kaaba whatever you do to me.” But they did not want me to retreat until I had knocked



down the kaaba and destroyed Makkah and scattered its people.

Then suddenly an amazing thing happened. With my own eyes I saw birds covering the whole sky so that none of it could be seen. The world went dark and I could no longer tell if I was dreaming or if I was awake seeing what



was happening around me. I heard the soldiers yelling:

“They are birds in huge flocks, throwing stones of baked clay.”

Small stones fell down upon us, perhaps no larger than a bean or a grain of wheat.

But if even the smallest one landed on the largest elephant he fell to the ground, and even the smallest one hit the biggest camel he fell to his knees in the sand, and even the smallest one struck the strongest man he passed out and died. I found myself looking all around and shaking with fear, me, the famous elephant.

I had destroyed so many things and so many people in my life but I had never seen anything like this. Suddenly I found myself falling to my knees as I saw a light in the distance stretching between the earth and the sky. The light was around Makkah.

And from far away I saw Abdulmuttalib, leader of the Tribe of Quraysh, come forward.

Everyone was cheering and congratulating him, shouting “mubarak”, for Abraha’s army was finished. Now it would never enter Makkah and demolish the kaaba.

Abdulmuttalib was telling those around him about a dream he had had in which he saw a chain of silver come out of his back. One end of was in the earth and the other end in the sky. Then after a short while, the chain turned into a tree and on one of its leaves was a light. All the people were clinging to that leaf.

Those who were listening interpreted the dream for Abdulmuttalib. They said that his son Abdullah would have a son whom the people in the east and the west would follow, and they rejoiced at the good news and congratulated him and asked him:

“What will you call him?”

He answered: “I will call him Muhammad, which means ‘he who is praised on earth and in heaven.’ “

And with the good news of the birth of Muhammad this story about me, the famous elephant, and the destruction of Abraha and his great army comes to an end. Makkah survives and the kaaba survives, and it will remain until the end of time, eternal and mighty, and the nation of Muhammad turn towards it five times a day as they pray to Allah, who sent them the Prophet to guide them, may the finest of praises and peace be upon him.

**(Have you not seen how your lord dealt with the Owners of the elephant? (1)
Did he not make their plot go astray? (2) And he sent against them birds, in
flocks, (3) striking them with stones of baked clay. (4) And he made them like
stalks of corn eaten up by cattle. (5))**

**Almighty Allah has spoken the truth
Surat Al-Fil (The Elephant)105**



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Damnat Muwahida
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Wa bash-shir As-Saberine
Mahmoud Al Masri
Al Fakira Ela Allah
Al Tounisia

Audit review

Mouslima wa aftakhir
Al Tounisia
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Al Muhajira
Al Hour-Elbeen
Al fakira ilallah

Interpretation

Hibatullah

Designed by

Naseem Al Fajr
Aamaal Saleh

graphic team:

Rassam; Hadia
Amr Abu An-Nasr;
Hameees

