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**WE'RE BACK!!!**

ASSALAMU ALAIKUM!

Dear Readers of The Islamic Bulletin,

We apologize for the delay in your monthly issues. There was an unfortunate incident that happened to our computer system. The computer caught a "virus" and therefore, all the information which was stored in the computer was lost. We have now repaired our computer and we are ready to once again begin the monthly issues of the Islamic Bulletin.

The Islamic Bulletin is published by the Islamic Center of San Francisco, a non-profit organization, established in 1957. The writers and editors of this newsletter voluntarily work to spread and teach Islam. Our readers are always encouraged to submit articles for publication as well as comments/suggestions on ways to improve this newsletter.

Once again, our many thanks to God for allowing us this opportunity to make this newsletter possible. This newsletter has also become very popular in other countries. We have received subscriptions from Russia, China, Japan, Bulgaria, Malta, Saudi Arabia, Italy, Ethiopia, Brazil, Egypt, Turkey and India. In India, we have given permission for the Islamic Bulletin to be translated in Gujrati.

We have decided to include Zakat, one of the five pillars of Islam, in this issue. With the conclusion of this issue, we will have now covered three pillars of Islam --- Hajj (Pilgrimage), Ramadan (Fasting) and Zakat (Charity). The Islamic Bulletin is a powerful tool in spreading Islam. The issues of the newsletter which contain the pillars of Islam would make good reading material for non-Muslims who are interested in reading about Islam, as well as for us Muslims who are always eager to read more about our great religion of Islam. As we update our mailing list for 1992, please notify us of any change of address. We encourage all our readers who wish to remain as subscribers, yet have not paid the \$10.00 subscription fee to cover postage, to please do so today. So please don't be left out!

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## LETTERS TO THE EDITOR



Dear Editor:

I learned about Islam through a co-worker in 1989. As I began reading the Holy Koran, I found many interesting things. I like how honor and respectable behavior is stressed in all Muslims.

Having lived 22 years in what I deem a corrupt American society, these teachings were a breath of fresh air. I am interested in knowing where I can find additional literature on Islam. I have read a lot about it in the library and I have also attended several forums presented by the Islamic group at S.F. State University. I would also be interested in an article about

inter-faith marriages between Moslems and Catholics. I have really enjoyed your "Islamic Bulletin" and would like to subscribe to it and receive it regularly.

- Maria Fernandez, San Francisco

Response:

Dear Maria,

Thank you for your letter and your interest in the Islamic Bulletin. I agree an article about inter-faith marriages would be of great interest to our readers.

Readers, please send your articles or stories on the above topic.

Dear Editor:

I found a copy of the Islamic Bulletin, Vol I, No. 2, Ramadan issue. It is marvelous. Could you please send me a collection of the same? I am a Muslim, and Afghan, a cultural servant and an editor of the Nama-e-Khorassan. I will send you soon a copy of my magazine and a Tafsir which I have published here. Hoping to hear from you soon.

- G H Koshan, Hayward

Please start participating by sending us your letters, comments or suggestions so that we can make 'The Islamic Bulletin' your favorite one.

### NEED TO CONTACT US?

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### BAY AREA MUSLIMS SPEND TIME IN JAIL

San Quentin: Nine Bay Area Muslims have begun visiting and teaching Islamic classes to both the Muslim inmates and newcomers to Islam. The number of Muslims has increased to 300 with many more interested in converting.

Every 3rd and 4th Thursday of each month visits are held between 6:00 and 9:00 pm. Islamic talks and Arabic classes are also held weekly, as well as daily and Jumha prayers. There is also a full-time Imam present, along with a library of books and Islamic videos. If you would like to donate Islamic reading materials contact Imam Rafiq Hassan at 415-454-1460 (Extension 2377).

### BULGARIA'S MUSLIMS CAN ADOPT ISLAMIC NAMES

Sofia: Bulgaria's 1.5 million Muslims can now adopt Islamic names. The country's parliament passed a bill allowing the ethnic Turk and Pomak Muslims to take Islamic names and also allowing them to revert to their original names which were forcibly changed to Bulgarian-Slavic origin under a policy of assimilation. The parliament took up the bill on a priority basis when 3000 Pomack Muslims made sit-in protests around the building. Ever since the departure of the repressive regime of Todor Zhivkov, the new Bulgarian government has been pursuing a policy of liberalization.

### BAITUL QUR'AN OPENED

Manama: "Baitul Qur'an", \$10 million academy-museum designed to promote Islamic studies and preserving rare manuscripts of the Qur'an was inaugurated. The "Baitul Qur'an" is a two storied building with marble tiled exterior which resembles pages of the Qur'an with engraved verses and chiselled classical Islamic Art embellishments. The center comprises a mosque, school, lecture hall, library and museum. The mosque has about 80,000 volumes related to Qur'anic research in Arabic, English, and French. The library provides special facilities for scholars and researches complete with word processors, stenographers and recording devices. There is also a museum with a collection of the world's "most valuable and priceless manuscripts of the Qur'an."

### NUDITY BANNED ON THE ALGERIAN BEACHES

Algiers: Islamic Front controlled Municipalities in several towns and cities of Algeria have introduced unisex schools and banned obscene dresses on beaches along the Mediterranean coast. It has also banned "Ra" music, a kind of Arabic rock music eulogizing love, sex, and youthful revolts. These wide ranging reforms within a month of Islamic Salvation Front's stunning success in the country's first ever multiparty elections have been widely welcomed in the country which had hitherto been ruled by socialists. Alcoholic beverages are also being phased and the distribution of non-alcoholic drinks is being reorganized.

## ZAKAT - CHARITY

### Zakat and Sadaqat - Introduction

Throughout this newsletter, the words sadaqah and zakah have been used interchangeably which might cause confusion in some of our readers' mind. The reason for such confusion is obvious: if sadaqah and zakah are the same, then why not stick to one term? On the other hand, if the two vary in meaning, then why not use their precise application according to the text's demands? As such, a little explanation is due.

Linguistically, sadaqah is derived from the root sadq or sidq, which means "to speak the truth, to be sincere." It can also mean, "candor and efficiency." The Qur'anic lexicon transfigures this verbal root into sadaqah - a term applicable to the concept of a gift offered to someone from one's rightfully owned holdings without regret or remorse or without any ulterior motives, in short, for the pleasure of God, the Exalted. It therefore parts of four essential elements: legitimacy of one's holdings, sincerity of intention, altruistic motives, and the condition that it is for God, The Almighty.

At first glance, sincerity of intention, altruism, and seeking God's pleasure may strike a case of redundancy. However, the three are interdependent. For example, a person could be sincere in helping others; he could also be motivated by altruism. Still, the two would not endow it with the character of a sadaqah because of one missing ingredient - that is, giving it for God, The Almighty alone. This is so because sadaqah is not an exclusive concept.

Rather, it is embedded in the eschatology of Islam which paradoxically includes the concerns of this life as well. Not surprisingly, the Qur'an refers to the giving of sadaqat as an essential component of its program for mankind. While giving the oath of allegiance (bai'ah) to Muhammad (S.A.W.), the companions used to promise that they would, among other things spend in the way of God - whether they were rich or poor.

Why sadaqat were tied in the bai'ah is a question worth pondering. Though voluntary by nature, the promise to give sadaqat was an essential part of the oath because, without such an undertaking, the new community could not have survived even its first test. Sadaqat symbolized in a meaningful way the solidarity and brotherhood among the members of the Muslim ummah. They provided a safety net for the newly initiated who were alienating themselves from their kafir (unbelieving) society and thus facing economic hardships. Limiting it to a specific amount would have been damaging to the very concept by vitiating its voluntary character. At the same time, it would have denied the community the vast resources that it garnished for its need through sadaqat. Last, it would have retarded the spiritual and moral growth of its members which the promise of Islam held for them. It is peculiar to the spirit of Islam that it took not to be despised or ignored, and where people felt bound to each other because they cared.

This kind of social realignment necessarily originated in the Islamic concept that God is compassionate and Who, in the eloquent words of the Qur'an, "kattaba rab-bukum 'ala naf si hir-rahmah," has taken upon Himself mercy for the believers. The divine virtue therefore had to be reflected in the believers' character.

Sadaqat provided not only a catharsis for the individual sense of guilt toward the deprived but they also imparted a sense of achievement to the giver that he was a partner in the collective effort to usher in a new dawn.

Thus, sadaqat had to go beyond the meaning of charity or beneficence. Even though giving away money was its most potent expression, it never stayed imprisoned in its material mold; it stretched itself to become a style of life - a new paradigm. That is why, according to the ahadith, a sadaqah could be anything. Size, amount, or form is immaterial. A flicker of smile that comes on a believer's face at the sight of another believer or his removal of any hazardous material from a road is as valuable as a big donation could be.

In a very remarkable hadith, Abu Musa al-Ash'ari reported that the Prophet, (S.A.W.), as saying that every Muslim must give sadaqah (charity). He (the Messenger) was asked how could this apply to one who had nothing, and he replied that he should work with his hands, gaining benefit for himself thereby and giving sadaqah. Asked what would happen if a person was unable to do this or did

not do it, the Messenger replied that he should help one who is in need and sad. Asked what he should do if he did not do that, he replied that he should do if he did not do that, he replied that he should refrain from evil, for that would be sadaqah for him.

- Sahih al-Bukhari, Sahih Muslim, Mishkat-al-Masabih, vol. 1, p. 403.

What matters in such cases is the intention. If it is for God, The Almighty, then it falls within the ambit of worship. Paradoxically, it does not assume the character of an obligation, even though in some ways, its reward defies any time frame and continues benefiting the doer as long as his sadaqah has validity to life. For example, the construction of a school or the raising of a good Muslim family survives the dead and any good accrued on them benefits the dead. This is strikingly different from prayer (salah) and fasting (siyam) which because of its esoteric nature go with the deceased at the time of death.

The definition of Zakat is that portion of a person's wealth which is designated for the poor. The term is derived from the Arabic verbal root meaning "to increase", "to purify", and "to bless." It finds its origin in God's command to:

**"Take sadaqah (charity) from their property in order to purify and sanctify them." (Qur'an at-Taubah:103)**

That is why this kind of sadaqah is called zakah, for by paying it; one is aspiring to attain blessing, purification, and the cultivation of good deeds.

Taking into account its very nature, it is no wonder that zakah constitutes one of the pillars of Islam. It is associated with prayer (salah) in eighty-two Quranic verses. God, the Exalted One, prescribed it in The Quran, His Messenger (pbuh) corroborated it by his sunnah, and the community (ummah) upheld it. Ibn 'Abbas reported that when the Holy Prophet (pbuh) sent Mu'adh ibn Jabal to Yemen (as its governor), he said to him: "You are going to a people who are People of the Scripture. Invite them to accept the shahadah: that there is no God but Allah and I am His Messenger. If they accept and affirm this, tell them that God has enjoined five prayers upon them during the day and night. If they accept that, tell them also that He has enjoined sadaqah upon their assets which will be taken from the rich of the Muslim community and distributed to the poor. If they accept that, refrain from laying hands upon the best of their goods and fear the cry of the oppressed, for there is no barrier between God and it."

At-Tabarani relates in al-'Aswat and as-Saghir, on the authority of Ali, that the Prophet (pbuh) said:

**"God has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or lack of clothing unless the rich neglect their due. If they do so, God will surely hold them accountable and punish them severely." - According to at-Tabarani: "It was only by Thabit ibn Muhammad as-Zahid." Of Thabit's credibility, al-Hafiz in turn says: "Thabit was an honest and trustworthy person. Al-Bukhari and others related from him, and the rest of the narrators in the chain are considered as accepted authorities."**

In the early days of Islam, no limit or restriction was placed on the amount to be donated, for that decision was left to the individual Muslim's conscience and generosity. In the second year of hijrah, both the type and the quantity of zakah revenues were determined, and detailed illustrations were provided.

### Zakah in Islamic Jurisprudence

**"It is not righteousness that ye turn, your faces toward East or West, but righteousness it is to believe in God and the Last Day, and the angels, and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and give zakat. To fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." (Qur'an 2:177)**

To the Qur'anic word Zakah and the meaning it conveys, there is no equivalent in any other language as far as we know. It is not just a form of charity or alms-giving or tax or tithe. Nor simply an expression of kindness; it is all of these combined and much more. It is not merely a deduction of a certain percentage from one's property, but an abundant enrichment and spiritual investment.

It is not simply voluntary contribution to someone or some cause, nor a government tax that a shrewd clever person can get away with. Rather, it is a duty enjoined by God and undertaken by Muslims in the interest of society as a whole. The Qur’anic word Zakah not only includes charity, alms, tithe, kindness, tax, voluntary contributions, etc., but it also combines with all these God- mindedness and spiritual as well as moral motives. That is why there can be no equivalent to the word Zakah because of the supreme originality of the Qur’an, the Divine Book of God. The literal and simple meaning of Zakah is purity.

The technical meaning of the word designates the annual amount in kind or coin in which a Muslim with means must distribute among the rightful beneficiaries. But the religious and spiritual significance of Zakah is much deeper and livelier.

Here is an explanation of the far-reaching effects of Zakah.

1. Zakah purifies the property of the people with means and clears it from the shares which do not belong to it anymore, the shares which must be distributed among the due beneficiaries. When Zakah is payable, a certain percentage of the wealth should be distributed immediately in the right manner, because the owner no longer has moral or legal possession of that percentage. If he fails to do so, he is obviously retaining something which does not belong to him. This is corruption and plain usurpation from every point of view, moral and spiritual, legal and commercial. It means that the unlawfully retained percentage makes the whole lot impure and endangered. But, on the other hand, if the poor’s dividends are assorted and distributed among due beneficiaries, the remaining portions of the lot will be pure and decent. Pure capital and decent possessions are the first requisites of permanent property and honest transactions.

2. Zakah does not only purify the property of the contributor but also purifies his heart from selfishness and greed for wealth. In return, it purifies the heart of the recipient from envy and jealousy from hatred and uneasiness; and it fosters in his heart, instead, good will and warm wishes for the contributor. As a result, the society at large will purify and free itself from class warfare and suspicion, from ill feelings and distrust, from corruption and disintegration, and from all such evils.

3. Zakah mitigates to a minimum the sufferings of the needy and poor members of society. It is a most comforting consolation to the less fortunate people, yet it is a loud appeal to everybody to roll up his sleeves and improve his lot. To the needy it means that it is by nature an emergency measure and that he should not depend on it completely, but must do something for himself as well as for others. To a contributor it is an invitation to earn more so that he can benefit more. To all parties concerned, it is, directly as well; as indirectly, an open treasure for spiritual investment that compensates abundantly.

4. Zakah is a healthy form of internal security against selfish greed and social dissension, against the intrusion and penetration of subversive ideologies.

It is an effective instrument in cultivating the spirit of social responsibility on the part of the contributor, and the feeling of security and belonging on the part of the recipient.

5. Zakah is a vivid manifestation of the spiritual and humanitarian spirit of the responsive interactions between the individual and the society. It is a sound illustration of the fact that though Islam does not hinder private enterprise or condemn private possessions, yet it does not tolerate selfish and greedy capitalism. It is an expression of the general philosophy of Islam which adopts a moderate and middle but positive and effective course between the Citizen and State, between Capitalism and Socialism, between Materialism and Spirituality.

## The Rate of Zakah

Every Muslim, male or female, who, at the end of the year, is in possession of approximately fifteen dollars or more, in cash or articles of trade, must give Zakah at the minimum rate of two and one-half percent. In the case of having the amount in cash the matter is easy. But when a person has wealth in business stocks or trade articles, he must evaluate his wealth at the end of every year according to the percent of the total value of the wealth. If his investment is in immovable property like revenue buildings and industries, the rate of Zakah should go by the total net of the income, and not of the total value of the whole property. But if he puts up buildings and homes for the trade or selling, Zakah rate should go by the total value of the entire property. Also if someone is a creditor and the indebted person is reliable one should pay Zakah for the amount he has lent because it is still a portion of his guaranteed wealth. In all cases it should be remembered that one pays for his net balance. His personal expenses, his family allowances, his necessary expendi-

tures, his due credits- all are paid first, and Zakah is for the net balance.

It should also be remembered that the rate of 2.5% is only a minimum. In times of emergency or arising needs there is no rate limit; the more one gives, the better it is for all concerned. The distribution of Zakah serves all purposes for which numerous funding raising campaigns are launched. The Zakah fund substitutes for all the other funds. It is authentically reported that there were times in the history of the Islamic administration when all people of the vast Islamic empire had enough to satisfy their needs, and the rulers had to deposit the Zakah collection in the Public Treasury. This shows that when the Zakah law is enacted properly it minimizes the needs of the citizens and enriches the Public Treasury to such an extent that there may be no needy or poor and that enormous amounts of surplus are available.

The unailing power of this effective measure of the public interest stems from the fact that it is a Divine injunction, an ordinance from God Himself. It is not a personal matter or a voluntary contribution; rather, it is an obligation for the fulfillment of which one will be responsible to God directly. Because Zakah is the legislation of God Himself to be enforced in the common interest, no Muslim is allowed to neglect it.

When it is not observed properly, the rightful authorities of the State must interfere on behalf of the public to establish the institution and see to it that it is enforced.

## The Due Recipients of Zakah

The Holy Qur’an classifies the due recipients of Zakah as follows:

The poor Muslims, to relieve their distress.

The needy Muslims, to supply them with means whereby they earn their livelihood.

The new Muslim converts, to enable them to settle down and meet their unusual needs.

The Muslim prisoners of war, to liberate them by payment of ransom money.

The Muslim in debt, to free them from their liabilities incurment under pressing necessities.

The Muslim employees appointed by a Muslim governor for the collection of Zakah to pay their wages.

The Muslim in service of the cause of God by means of research or study or propagation of Islam. This share is to cover their expenses and help them to continue their service.

The Muslim wayfarers who are stranded in a foreign land and in need of help.

The due recipient of Zakah is one who has nothing to meet his necessities or has little (less than \$15.00) at the end of the year. If one has approximately \$15.00 or more he must be a contributor, not a recipient of Zakah. If a recipient receives his share and finds that is sufficient for his immediate needs with a balance of about \$15.00, he should not accept any more. He should return whatever he may receive to other eligible recipients.

Zakah may be distributed directly to individuals of one or more of the said classes, or to welfare organizations which look after them. It may also be distributed in the form of scholarship to bright and promising Muslim students and researchers, or in the form of grants to welfare organizations and public service institutions which patronize such causes.

A disabled or invalid poor Muslim is preferable to one who is able and capable of making some earnings. The contributors should use his best judgment in finding the most deserving beneficiaries.

The taxes we pay to governments nowadays do not substitute for this religious duty; it must be earmarked as a special obligation and paid separately, aside from the government taxes. However, the Muslims of North America may take advantage of the tax laws that allow certain deductions for charity. They should pay their Zakah to the deserving beneficiaries and then claim the sums paid as proper legal deductions.

The contributor should not seek pride or fame by carrying out his duty. He should make it as covert as possible so that he may not be victimized by hypocrisy or passion for vanity which nullifies all good deeds.

However, if the disclosure of his name or the announcement of his contribution is likely to encourage others and stimulate them, it is all right to do so.

Zakah is also obligatory on the cattle and agricultural product. The shares payable in this regard vary form case to case, and need detailed discussion. So the reader may be advised to consul the elaborate sources of Law and religion.

## SAYINGS OF THE PROPHET

### THE IMPORTANCE OF OBEDIENCE TO YOUR PARENTS

Parents are to be treated well at all times, and The Almighty’s blessings in having enabled you to do this virtuous act, be considered as a great asset in this world as well as in the Hereafter. The respect we ought to pay our parents has been time and again emphasized in the Holy Qur’an. In one of the verses it is stated:

**“Thy Lord hath decreed that ye worship none but Him, and ye be kind to your parents.” (Qur’an 17:23)**

### Showing Gratitude towards Parents

Be grateful to your parents. It is one of the cardinal principles of good manners and the acknowledgement of debt. One should be grateful to the parents for all the kindness, extraordinary love, and unparalleled sacrifices they undergo in bringing us up. The Almighty has decreed that when we render thanks to Him, we should express gratitude to our parents as well.

**“And we have enjoined on man (To be good) to his parents: In travail upon travail did his mother bear him. And in years twain was his weaning: (hear the command), ‘Show gratitude to Me and to thy parents: to Me is (thy final) Goal.’” (Qur’an 31:14)**

On the authority of Hazrat Abu Ayub Khalid Ibn Zaid Al-Ansari(R.A.), who said: A man requested; “Prophet (S.A.W)! Tell me the action which will get me admitted to Paradise and keep me away from the Hell.” He answered: **“Worship Almighty and do not associate anybody with Him: establish Prayer; pay Zakat and join the ties of kinship.”** -(Bukhari and Muslim)

On the authority of Abu Sufian Sakhr Harb (R.A.), who said: During his meeting with Hercules, the Roman Ruler, the latter asked him; ‘What does your Prophet (S.A.W.) ask you to do?’ I said: ‘He asked us to worship only One God, and not to associate anybody with him; not to follow the habits and practices of our ancestors; he further asks us to perform prayers (Salat), tell the truth, keep chaste, and to treat our blood relations well.’ -(Bukhari and Muslim)

Note: “Not to follow the habits and practices of our ancestors” means that in previous times, people used to follow what their parents did; such as, worshiping idols, stealing, killing, and committing other sins. Because their ancestors sinned, people assumed it was justified. The Prophet (S.A.W.) commanded them to change their behavior and become more righteous.

On the authority of Ibn ‘Umar (R.A.), who said: The Prophet (S.A.W.) said: **“He who just returns the visits of his relatives does not completely fulfill the obligation of relationship. But he who ignores the mistakes of his relatives, forgives them, and visits them in order to bind the ties of relationship when they are broken does fulfill the obligations of relationship.”** -(Bukhari)

On the authority of Jubair bin Mut’im (R.A.), who said: The Prophet (S.A.W.) said: **“He who breaks off the ties of blood will not enter Paradise.”** -(Bukhari and Muslim)

Note: This Hadith preaches the person who breaks off relations with his family by not visiting them or helping them will not go to Paradise.

On the authority of Abu Usaid Malik Ibn Rubia Al-Saedi (R.A.), who said: While we were sitting with the Prophet (S.A.W.) a man of the Bani Salamah tribe came and said: “O Prophet (S.A.W.)! Is there anything, I can now do in benevolence towards my parents after their death? The Prophet (S.A.W.) answered: **“Yes, by praying for them and soliciting mercy and forgiveness**

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**towards them, fulfilling their promises and undertakings, doing kindness to those who may be related to you through them, and respecting their friends.”** -(Abu Daoud)

Note: “Benevolence” means kindness.

### Showing Tolerance towards Parents

You should always try to please your parents and avoid deeds that may hurt their feelings, especially when they get old and short-tempered.

In old age people do tend to make unusual demands and claims but it should be tolerated cheerfully without any retort in anger or frustration. It is mentioned in the Holy Qur’an:

**“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them but address them, in terms of honor.” (Qur’an 17:23)**

### Service of Parents

Parents should be served earnestly and with sincerity; always keeping in mind the unparalleled kindness and affection shown by them. It is the service of our parents that would lead to our redemption and earn for us The Almighty’s blessings.

### Your Love and Obligation towards Your Parents

Love your parents and this love should be regarded as an honor and means of recompense and redemption in the Hereafter. Hadrat Ibn Abbas narrates the following Hadith of the Holy Prophet (PBUH):

**“Dutiful and good natured children who cast one loving and affectionate look at their parents, receive from The Almighty blessing equivalent to one approved Hajj (pilgrimage).”** -(Muslim)

### When the Parents are Non-Muslims

Even if the parents are non-Muslims, they are to be treated well and all courtesy be shown to them. But obedience in matters of religion should be refused and they are not to be followed if they ask you to commit a sin or an act of associating somebody with The Almighty. It is stated in the Holy Qur’an:

**“We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not, ye have (all) to return to Me, and I will tell you (the truth) of all that ye did.” (Qur’an 29:8)**

### Prayers for Parents

Always pray for your parents, recalling their kindness and beg for their weal from The Almighty and His Mercies for them. It is mentioned in the Holy Qur’an:

**“And, out of kindness, lower to them the wing of humility, and say: “My Lord! Bestow on them Thy mercy even as they cherished me in childhood.” (Qur’an 17:24)**

### Special Treatment of the Mother

One should have special regard for his/her mother. It is the mother that carries the fetus in her womb for nine months and then nourishes the child with her milk. It is stated in the Holy Qur’an:

A continuation from our previous issue

### The Prostration of the Magicians

Each messenger brought to his people a miracle commensurate with the kind of knowledge they most excelled in. Thus, because the people to whom Moses was sent excelled in magic, the form of the miracle which he challenged them with was of a magical nature. The magicians who observed Moses performing his miracle were among the first to believe in him and in God. Being in a better position than others to judge that the miracle was the supernatural work of a divine power and not the result of a magical skill, they were overwhelmed by what they witnessed. In recognition of the true faith that Moses was commanded to convey to them they fell on their knees in prostration. The Quran says:

**“But the sorcerers fell down prostrate, in adoration. Saying, ‘We believe in the Lord of the Worlds, the Lord of Moses and Aaron.’” (Qur’an Al-A’raf 7:120-2)**

Being better acquainted with the art of magic, the magicians could distinguish between what was artifice and what was a divine miracle. And so they were the first to declare their faith in the God of Aaron and Moses.

Overwhelmed by the new revelation, the magicians forgot the Pharaoh’s promise of gold and silver, as well as the torture that awaited them for their failure to defeat Moses. Pharaoh’s might and oppression paled before the power of this true God and His faith.

This was the greatness of the divine miracle and its holding power on people’s minds and souls. Through such miracles, the vehement antagonists were instantaneously converted into faithful believers, ready to relinquish all mundane wealth and power.

Similarly, the challenging miracles of Jesus focused on medical phenomena because his people were well advanced in medicine. He restored sight to the blind, cured lepers, revived the dead and demonstrated powers beyond human knowledge.

Because the Arabs at the time of Muhammad (pbuh) were masters in elocution, the miracle therefore came in the form to challenge their understanding from the vantage of their linguistic skills. The Quran with its literary inimitability was all the more astonishing because Muhammad (pbuh) himself was illiterate when the Quran was revealed to him. When the Arabs failed to match the language of the Quran, they accused Mohammed (pbuh) of sorcery and even of being insane.

The miraculous features of the Quran are not confined to its linguistic inimitability. Indeed, it is filled with miraculous signs that will remain a challenge to mankind for eternity. One of the miraculous features of the Quran lies in the ever-expanding nature of the meanings contained in its verses and their inexhaustible capacity to accommodate even the most recent scientific discoveries.

A miracle can transcend the laws of nature or defy the characteristics of natural phenomena without posing a specific challenge to man. In this kind of miracle, God does not seek to challenge mankind, but to show His domination over the universe and man’s incapacity to understand such occurrences in terms of cause and effects. Consequently, a true believer should always be prepared to attribute those happenings which he cannot find an accountable cause to the will of God.



**“We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth.” (Qur’an 46:15)**

On the authority of Asma’a bint Abu Bakr Al- Siddiq (R.A.), who said; “My mother came to Medina from Mecca to see me, while she was still an unbeliever. She had come to demand something from me. I inquired with the Prophet (S.A.W.): ‘My mother has come to see me and she is expecting something from me. May I oblige her?’ He said: **‘Yes, be kind to your mother.’**” -(Bukhari and Muslim)

Note: This Hadith has two main points:

Be kind to your parents, no matter what their religion is.

A Muslim must be kind to other people no matter what their religion is.

For example: The Prophet Mohammed (S.A.W) used to visit his Jewish neighbors in Medina. Also the Prophet (S.A.W) used to give charity to his poor Jewish neighbor.

On the Authority of Abu Hurairah (R.A.),who said: **A man asked the Messenger of God (S.A.W.) who amongst his near ones had the greatest right over him, the Prophet (S.A.W.) replied: “Your mother”. He asked, “Then who is next?” The Prophet (S.A.W.) replied: “Your mother”. He again asked, “Then who is next?” The Prophet (S.A.W.) replied: “Your mother”. He asked: “Then who is next?” The Prophet replied: “Your father.”** -(Bukhari and Muslim)

On the authority of Al-Mughirah (R.A.), who said: The Prophet (S.A.W.) said: **“God forbids all of you to disobey your mothers.”** -(Bukhari and Muslim)

Note: It is very important to obey and respect one’s mother in the Islamic religion for the following reasons:

A mother carried her baby for nine months in her womb.

During pregnancy, the mother experiences great hardship.

Then during delivery of the child, the mother suffers extreme pain.

Many woman die in childbirth.

The mother is the one who feeds and nurtures the baby.

It is an innate instinct for mothers to care more for their children than fathers do.

### ZOOLOGY

The science of animal life receives no less attention in the Qur’an than those of other aspects of life. Again, this aspect of life reveals the Glory and Majestic of the Creator in new dimensions and draws man’s attention to the animal kingdom so that he may observe, study and reflect upon the Wonders of The Almighty, benefiting from them as well as Glorifying Almighty’s Name for immeasurable Bounties and Gifts.

There are numerous passages in the Holy Qur’an which sheds light on the animal life in various contexts. The verse in Surah Al-Nur, **“And God has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs: and some that walk on four. God creates what He wills; for verily God has power over all things.” (Qur’an 24:45)**

The Holy Qur’an mentions some of the animals, their uses and benefits for mankind and describes the animal kingdom, with its wonderful diversity, beauty and charm. A few passages of the Holy Qur’an reflect the Grace and the Beneficence of The Creator to Man. The production process in the animal world is referred to in these words, **“That He did create the pairs,-male and female, from a sperm-drop when lodged (in its place).” (Qur’an 53:45-46)**

In Surah Al-Zukhruf, we read, **“And Who has created pairs in all things, and has made for you ships and cattle on which ye ride.” (Qur’an 43:12)**

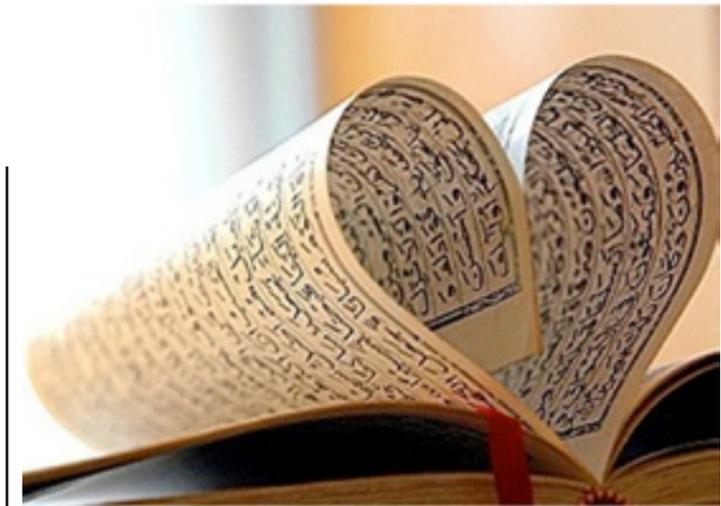
In Surah Al-An’am, different kinds of cattle are mentioned in which are great benefits for mankind. **“Of the cattle are some for burden and some for meat.” (Qur’an 6:142)**

In Surah Al-Nahl, we read, **“And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning. And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful. And (He has created) horses, mules, and donkeys, for you to ride and as an adornment; and He has created (other) things of which ye have no knowledge. The Almighty alone can show the right path but there are ways that turn side; if God had willed, He could have guided all of you.” (Qur’an 16:5-9)**

The Holy Qur’an mentions the existence of animal communities like those of humans which are well-developed in their organization and planning. It describes the community of bees in these words, **“And thy Lord taught the Bee to build its cells in hills, on trees, and in (men’s) habitations; then to eat of all the produce (of the earth), and follow the ways of Thy Lord made smooth: there issues from within their bodies a drink of varying colors, wherein is healing for men: verily this is a sign for those who give thought.” (Qur’an 16:68-69)**

The community of spiders and their behavior is mentioned in these words, **“The parable of those who take protectors other than God is that of the Spider, who builds (to itself) a house; but truly the flimsiest of houses is the Spider’s house; - if they but knew.” (Qur’an 29:41)**

And the Holy Qur’an mentions yet another most revealing and



inspiring benefit in the cattle in these words, **“And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce, for drink, milk, pure agreeable to those who drink it.”**

In this verse is a reference **“to the most wonderful process of the formation of the pure milk in the bellies of the she-cattle, for the fodder they eat turns to blood, filth and pure milk, which is altogether different from the first in its nature, color and usefulness.”**

The Qur’an devotes considerable attention to the origin of man and mentions the facts of his creation on several occasions in different contexts for the benefit of mankind.

**“Seeing that it is He that has created you in diverse stages?” (Qur’an 71:14)**

He is also reminded of his humble and lowly origin.

**“O Man! What has seduced thee from Thy Lord Most Merciful? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias.” (Qur’an 82:6-7)**

And in Surah Al-Tar’iq, we read, **“He is created from a drop emitted-preceding from between the backbone and the ribs.” (Qur’an 86:6-7)**

The fertilization process takes place with a very small quantity of liquid, not visible to the naked human eye.

**“Then We place him as (a drop of) sperm in a place of rest, firmly fixed; then we made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be God, the Best to create!” (Qur’an 23:13-14)**

All these references to the process of egg fertilization and its growth by stages in the womb is a clear indication that Mohammed (S.A.W) was given this knowledge by the Creator Himself so that man may realize, and reflect on, his position in relation to God Almighty and learn a lesson for his right guidance and follow the Right Path.

Deep study of animal life and its process of creation brings man straight to His Creator because without the existence of The Almighty, The Omnipotent and All-Merciful, such a wonderful animal kingdom is beyond human comprehension and understanding.



## WHY I EMBRACED ISLAM



Dr. Maurice Bucaille is a surgeon by profession. He is also a renowned scholar. In order to be able to read Quran in its original text and to study its meaning and purport through direct access to its early and modern commentaries, he devoted himself to the learning of Arabic language at the ripe age of fifty.

Thereafter, he made a beginning by trying to reconcile proven scientific truths with religious axioms. As a result of these studies, he wrote his famous book "QURAN, BIBLE AND SCIENCE" in 1976, which caused a furor in high academic circles - particularly in the Christian world.

After a deeper study of Islam and the Quran, he has authored another book titled, "THE ORIGIN OF MAN". It comprised Quranic explanations of some of the queries raised much earlier than the period when those queries were logically and satisfactorily resolved by scientific experimentation, to be fully in conformity with the explanations provided by Quran about 1500 years before. The Church acknowledged and accepted these researches of Dr. Bucaille to be a valuable contribution to human knowledge and the author became famous all over the world, like Cambridge, and Oxford Universities in U.K. & Yale and Harvard in USA. He was invited to give Extension Lectures in their academic institutions. By dint of his Quranic thought, and by virtue of his unprejudiced and realistic approach to Quranic thought, and by virtue of his unprejudiced and realistic discussion and research work, Dr. Bucaille has converted a number of high ranking scholars to agree with him and to subscribe to his view that the Quran is a Divine Book, not authored by any human being and actually a Book of Revelations from Almighty God to His Last Prophet, Mohammed, Peace Be Upon Him.

M. Bucaille is of the view that his findings in this behalf are a cause of consternation and chagrin to Western scholars because of their earlier exposure to false and fictitious propaganda against Islam and its Prophet (S.A.W.), by the Christian clergy and by biased Western writers and authors. This misguided class of people could not believe that Quran was the only Scripture which had remained sacrosanct and free from all additions, alterations and interpolations and consequently it still retained the purity to guide mankind in all ages, places and in every conceivable crisis.

For over 1400 years it has been the only treasure house of ecclesiastical and cosmic knowledge about the universe and life itself. Mankind has not yet to progress and proceed to a stage where it can fully be au fait with all the pearls and gems of wisdom and truth, garnered in its bosom by this miracle of literacy, excellence and academic purity which could not be matched even in one small sentence by the literary giants of yore, in spite of an open challenge to this effect.

### Q: What urged you so forcefully to undertake a study of the Quran and other scriptures, and why?

A: Like all other Frenchmen, I was also initially of the view that Islam was a religion conceived and introduced by a genius and a remarkable man of great intellect, known by the name of Mohammed (S.A.W.). Fifty years ago, by the Grace of God, I became professionally qualified to practice as a surgeon, and used to discuss and compare (views on) Islam and Christianity with my patients who came to consult me (and with my co-professionals). I was told by some of them that my knowledge of Islam and about its discipline was to a great extent misconceived and mistaken. In the beginning I was inclined to doubt them, but now and then some people produced actual and original Quranic Verses in



contradiction of my references, and I was compelled to revise my conclusions. And, as a result of this revision and review, I felt that they were right and I was wrong.

I found that those who had been my teachers had a wrong approach to the problem and had imparted incorrect information to me. My knowledge of Islam, until then, had been restricted to Radio and T.V. reviews, articles published in various magazines and reproduced in biased treatise books. But I was perplexed; what should I do? How should I amend my position and rectify my understanding?

### Q: When did this happen?

A: After the 8th Vatican Conference but before the birth of a tolerant attitude on the part of European scholars gravitating to unbiased thought, i.e. before 1926, when the cleavage between Muslims and Christian scholars was at its zenith and there was no prospect of a direct dialogue between them.

### Q: How did you react to this situation?

A: There was only one road open to me then, that of learning Arabic language so that I could study the Holy Book, Quran, in its original form and try to get at its meaning directly. I devoted the next two years to this task when I had acquired enough knowledge of Arabic (in language and literature) to be able to make a dependable study of the Quran faithfully as well as academically.

### Q: And how did this benefit you?

A: I knew then that the Quran was the "Work of Allah" and had not been authored by any human being. I was also convinced that Mohammed (S.A.W.) was a true Prophet of God.

### Q: The world is now celebrating the first centenary of Darwin, do you subscribe to Darwinian theory or disagree with it?

A: No Sir, I oppose it vehemently. Darwin's theory is totally based on a misconception and is not at all the outcome of such a scientific research as could prove that there exists the slightest relation between man and the theory of evolution of species as propounded by him. In fact his views are nothing but the misguided and misconceived calculations of a purely materialistic mind. My latest book (Origin of Man) contains a comprehensive "Rebuttal Article" on Darwin and his views.

### Q: Are you of the opinion that Darwin was aware of his error?

A: Yes, I think he knew the error he committed. The scholars, who are fond of materialism, have propounded innumerable theories, mostly incorrect, and the fun of it is that they are aware of their fallacies. However, being materialist, they stick to their wrong attitude. In my book I have criticized some of these scholars, several

of whom are Nobel Prize winners.

### Q: Do you think your writings have had direct repercussion on people outside France?

A: Yes, Recently, only a few days ago, I visited Northern and Western African countries, where I was repeatedly called upon to address innumerable gatherings of educated persons including scholars, on the Origin of Man and about my first book: the Quran, Bible and Science. I was closely cross-examined about my views by some of the most qualified, even hostile, elements.

Following this, countless students and scholars contacted and congratulated me. They declared that after listening to me, they had, for the first time, been able to feel convinced of the truth of the Quranic statements about the creation of universe and origin of man. Some of them frankly admitted that my writings and lectures had restored in them a firm certainty of belief and faith and converted them into True Muslims, who actually felt solace and pleasure now in saying their "prayers". They declared that the element of doubt and dilly-dalliance in faith was entirely due to the misconceived theories of some of these so-called Western scholars whose theories had been adopted as gospel truth.

### Q: What is the verdict of Science on Man; and why this conflict between Science and Religion on this score?

A: In my book, "Origin of Man", I have endeavored to explain what is dubious and what is proved according to scientific findings. I have also dealt with the theories formerly supported by scholars, but now their very basis is being demolished and proved to be without sound scientific footing. In 1851, Darwin published his first book, "Origin of Species". In it he has pointed out that "All animals can procreate amongst themselves", but he did not take the trouble to demonstrate and prove scientifically his view that the "Genealogy of Man" extends up to monkey.

### Q: Then who is responsible for propounding this frivolous theory?

A: The fact is that some other people metamorphosing and without statements digesting his theories, assigned wrong statements to Darwin, which comprised the assumption that "Man has evolved from apes". Nevertheless, it is also true that Darwin did not care to contradict such false notions assigned to him as it was in this connection and on this topic that confrontation occurred between the supporters of Darwin and the Clergy, where both the parties roundly abused and maligned each other. That is why it is now essential that a line of demarcation should always be drawn between the results of scientific investigations and arbitrary views of scholars like Darwin.

### Q: By such scientific discourses, debates and discussions even Scriptures, are exposed to scientific test resulting in exposing their errors and pin-pointing their weaknesses. As such, may we inquire if you have some across any such anomalies in the Quran, i.e. where its expositions and explanations are in contrast to scientific findings?

A: The Scriptures of non-Muslims have been copied and passed on from generation to generation and through different personalities. The oldest document of this nature is "Jehovah", which was written some time during 9th Century A.D. This book, although not voluminous, is still the most comprehensive document of its kind. The second book (Sacrodotal), although generally treated as Preface to the Bible, came to light in 600 B.C. It deals with the creation of universe and the appearance of Man on earth and the stories narrating the events following it. The Bible comes thereafter, but the books of the "New Testament" do not throw much light on the problem of Man. They repeat the statements of the Old Testament as adopted by St. Luke.

Q: 1. What is the name of the angel of death?

Q: 2. Name the two uncles of Prophet who embraced Islam.

Q: 3. Name the youngest commander of Islam.

Q: 4. Through which angel did God reveal the Holy Qur'an?

Q: 5. How many Surahs are there in the Holy Qur'an?

Q: 6. Which was the Qibla before Ka'ba?

A: The name of the angel of death is Angel Izrail.

A: The names of the 2 Prophet's uncles are Hazrat Hamza (R.A.A.) and Hazrat Abbas (R.A.A.).

A: The youngest commander of Islam is Usama bin Zaid (R.A.A.).

A: The Holy Qur'an was revealed through the Archangel Jibraeel.

A: There are 114 Surahs in the Holy Qur'an.

Quran made its appearance six hundred years after Jesus and furnished valuable material on Man and his creation which was (and still is) totally lacking in the Old as well as the New Testaments and other Scriptures. What is more important is this context is that unlike the Bible's Old and New Testaments, Quran is completely free from errors and interpolations.

**Q: In your opinion, what are the main causes of such plentiful errors in other Scriptures?**

A: The compilers of the Holy Scriptures, in their vanity, presumed to have compiled them on the basis of heavenly revelations. But all their efforts were the echoes of their period resounding the thoughts prevalent in that particular environment.

They presented the conception of Man and the phenomenon of his creation as if enunciated by God Himself, though it merely reflected the traditions the rite and the perceptions well known and prevalent at that time. This fact is admitted unanimously by all the exegetes of the Bible, be they Roman Catholics or Protestants.

**Q: Does the church also admit this fact and subscribe to this view?**

A: Yes Sir. The church did accept this truth which was incorporated in the proceedings on the occasion of the second Vatican conference, which was held to declare the "Revolutionary Nature of Old and New Testaments". They admitted that some parts of these Bibles are defective and contradictory in purport.

**Q: What are your views about the Quran in this behalf?**

A: Now this is a matter of entirely a different nature. All scholars of the Quran are unanimous that the Quran is the "Word of God" as revealed to His Last Prophet Mohammed (S.A.W.) through Gabriel (The Angel of Revelation). I have studied the Book (Quran) very carefully and have not come across one single instance of scientific fallacy any where in it.

On the contrary, I have felt that the (higher) truths and realities inherent in Quranic Text have been, throughout the history of 1400 years, beyond the comprehension of ordinary human beings which in itself, is positive proof that the Quran is the Word of God and it is (at places) beyond intellectual potential of mortal man; be he an excellent scholar or philosopher of the highest caliber, who is not always able to explain the inherent realities of nature as revealed in the Quran.

What obviously conflicts with scientific truth is the assumption of the Bible that although life erupted in the form of various species, which have endured, there has been no evolution or improvement in their functions.

On the other hand according to the Quran, Man has transgressed through gigantic changes in the course of the entire history of humanity. I felt it very necessary to inform the Christians of the world of this very serious discrepancy in the Bible. As it happen to be impartial, truthful and very outspoken in my studies, I have been repeatedly called upon from time to time to express my views regarding these matters before distinguished gatherings.

On all such occasions, I have always dealt with the subject from the scientific point of view, ignoring the ecclesiastic or theological context. Whatever has appeared to be dubious or fit for further investigation, I have tried to put it on the touchstone of criticism and have not allowed to pass it unchallenged.

**Q: Have you embraced Islam?**

A: I wanted to make it quite clear in the very beginning that even before I learnt the first letter of Bismillah, I was convinced that God was unique and all-powerful and when God guided me to undertake a study of the Quran, my inner soul cried out that Al-Quran was the Word of God revealed to his Last Prophet Mohammed (S.A.W.).

In my book "Quran, Bible and Science," I have mentioned these

facts and the book has met with instant success in the entire Christian world.

In this book I have devoted myself to discuss all problems from purely academic angle, rather than that of faith or belief which would have revealed only my personal convictions. This was because I desired to be treated by the world as an academician rather than a theologian.

About my faith and belief, God knows what is in one's heart. I am convinced that if I identify myself with any creed, people will invariably dub me as one belonging to such and such group and feel that whatever I say or do, I do so from only the angle of such and such creed group. I know my fellow beings very well and understand their mentality only too well. I wanted to assure them that all my pronouncements are based on scientific knowledge and not on any religious dogmas.

**Q: This is O.K., but since you have referred to God's complete awareness with what is in one's heart, may we ask what is your opinion about human heart?**

A: Heart is not an apparent and perceptible organ of the body. It is the abode of faith and source of eternal light.

**Q: What are your views on Islamic mission and its future in the west?**

A: The best method is to approach the people through in their own language. I am using the world language in its broadest sense, i.e. comprehensive of all the factors which go to make any language complete and expressive of peoples' views and beliefs.

The principles and the regulations towards which you are inviting their attention, should be presented in the style with which you are familiar and which is popular among them. In my book "Quran Bible and Science", I have adopted a new style to acquaint the readers with Quranic truths and to understand the intrinsic value of al-Quran. This unprejudiced and impartial viewpoint of mine gave an impetus to the wide circulation in my books.

Firstly, I tried to find out the central point of attention of the Christians and the style that appeals to their common sense. Thereafter I achieved this success. After the publication of these books I received a number of letters from great academicians and research scholars as well as commoners in which they expressed their interest in my study of Al-Quran and appreciated it. They felt satisfied with my views about the Bible and confirmed the fallacies pointed out by me.

I once entertained some Christians at home, in which they expressed their astonishment over the literature I produced regarding Islam and inquired the names of exegesis to acquire correct information about it.

**Q: What are your activities now?**

A: We are now trying to produce a film on "Science, the Quran and the Origin of Man" as a matter of fact I have deep friendly relations with Malaysia. The provincial branch of "Dawa-Islamia" has passed a resolution to produce a film on the Quran and the director of the producing company visited Paris to prepare a plan for it. This film is to be in Technicolor.

The duration of its presentation is fifty-five minutes being devoted to the Quran and the history of the facts related to it, the verses of the Quran are depicted in this film. Thus it is of great importance. Six hundred thousand dollars have been collected to produce this film.

The preparation of this film has already been started. To begin with it will be produced in five languages, and then it will be extended up to ten. The first print will be in English, then Arabic and French, and thereafter in other languages. It will be circulated throughout the world.

*Also watch the video The Book of Signs, which is based on Dr. Maurice Bucaille: "The Bible, The Quran and Science" and "What is the Origin of Man."*

**QUR'ANIC/BIBLICAL PROPHET NAMES**

- Adam
- Idris
- Nuh
- Hud
- Salih
- Ibrahim
- Isma'il
- Ishaq
- Lut
- Ya'kub
- Yusuf
- Shu'aib
- Ayyub
- Musa
- Harun
- Dhu'l-kifl
- Dawud
- Sulaiman
- Ilias
- Al-Yasa
- Yunus
- Zakariyya
- Yahya
- Isa
- Muhammad

- Adam
- Enoch
- Noah
- Hud
- Salih
- Abraham
- Ishmael
- Isaac
- Lot
- Jacob
- Joseph
- Shuaib
- Job
- Moses
- Aaron
- Ezekiel
- David
- Solomon
- Elias
- Elisha
- Jonah
- Zechariah
- John
- Jesus
- Mohammed



**ALI'S VALOR IN UHUD**

Due to the neglect of one order of the Holy Prophet (SAW) the victory at Uhud turned into a defeat. It was a very tough time for the Muslims They were caught in between the two groups of the enemy, and many were killed.

The Holy Prophet (PBUH) was surrounded by the enemy, who spread the rumor that he had died. Most of the Sahabah lost their balance of mind at this rumor causing major confusion in the ranks.

At that point Ali (RAA) narrated the incident as follows:

"We were surrounded by the enemy, and I could not see the Holy Prophet (PBUH). I searched for him first among the living and then among the dead, but I could not find him. I said to myself, 'It is impossible for him to fly from the battlefield. It seems that God is angry with us due to our sins, and must have lifted the Prophet (PBUH) up to the Heavens. There is no way left for me except to jump into the enemy lines and fight till I am killed.' I therefore attacked the enemy, deeming them with my sword till I caught sight of the Holy Prophet (PBUH); I was very happy and was sure that God had been protecting him through the Angels. I approached him and stood by his side. Meanwhile an enemy contingent advanced to attack the Holy Prophet (PBUH). The Prophet (PBUH) said to me, 'Ali, go and check them.' I fought single-handed, killing quite a few of them. After this, yet another group came to attack him. The Holy Prophet called out again, 'Ali, go and check them.' I fought with that group again single-handed and put them to their heels."

It was on this occasion that the Archangel Jibrail (Gabriel) came and praised Ali (RAA) for his valor and his devotion to the Holy Prophet.

The Holy Prophet (PBUH) said, "Ali belongs to me and I belong to him."

At this Jibrail remarked: "I belong to you both." Look at the valor of Ali (RAA).

He jumps in between the enemy lines single-handed. This act on the part of Ali (RAA) portrays an unparalleled devotion and love for the Holy Prophet.



## CHICKEN CURRY - MURGI CURRY

(Servings for 6 to 8 people)

### Ingredients:

- 4 - 5 lbs. chicken, cut in serving pieces
- 1 tsp. salt
- 1 carrot
- 1 onion
- 1 celery stalk
- 3 - 4 cups water

### Preparation:

1. Place all ingredients in electric saucepan (4-quart or greater capacity).
2. Bring to steaming point - reduce heat to simmer.
3. Cook about two hours or until chicken becomes tender.
4. Cool, de-bone chicken, strain and reserve stock to use in sauce.

### Sauce Ingredients:

- 3 tbsp. butter or margarine
- 1/4 cup chopped onion
- 1/8 to 1/4 chopped apple
- 1 tbsp. curry powder
- 3 tbsp. flour
- 2 1/2 to 3 cups chicken stock
- 2 egg yolks
- 1/4 cup cream

### Sauce Preparation:

1. Melt butter in large frying pan on medium heat.
2. Add onions and apples and stir sauce lightly.
3. Blend in curry powder and flour.
4. Slowly add stock; stir until smooth and thick.
5. Beat egg yolk and cream together lightly; stir into sauce.
6. Add chicken pieces.

Serve with rice and condiments.

## JUST A THOUGHT



As we begin the calendar year 1992, we commence our membership drive for the Islamic Center of San Francisco.

If each of us would commit ourselves to the task of introducing at least one new member we can easily double our membership.

For any organization to be successful, it needs more active members.

In these times of turmoil and upheavals in the economic, social, political, and legal environments, it is critical for all of us, Muslims, to reinforce our belief in God and in ourselves, enabling us to establish a strong and vibrant Islamic Center.

Let us all commit ourselves to improving things and not just watching them happen.

Respected community folks, let us all combine and direct our efforts towards a constructive goal of solidifying our interests in dedicating ourselves in God's Path.

***May The Almighty bless us all!***