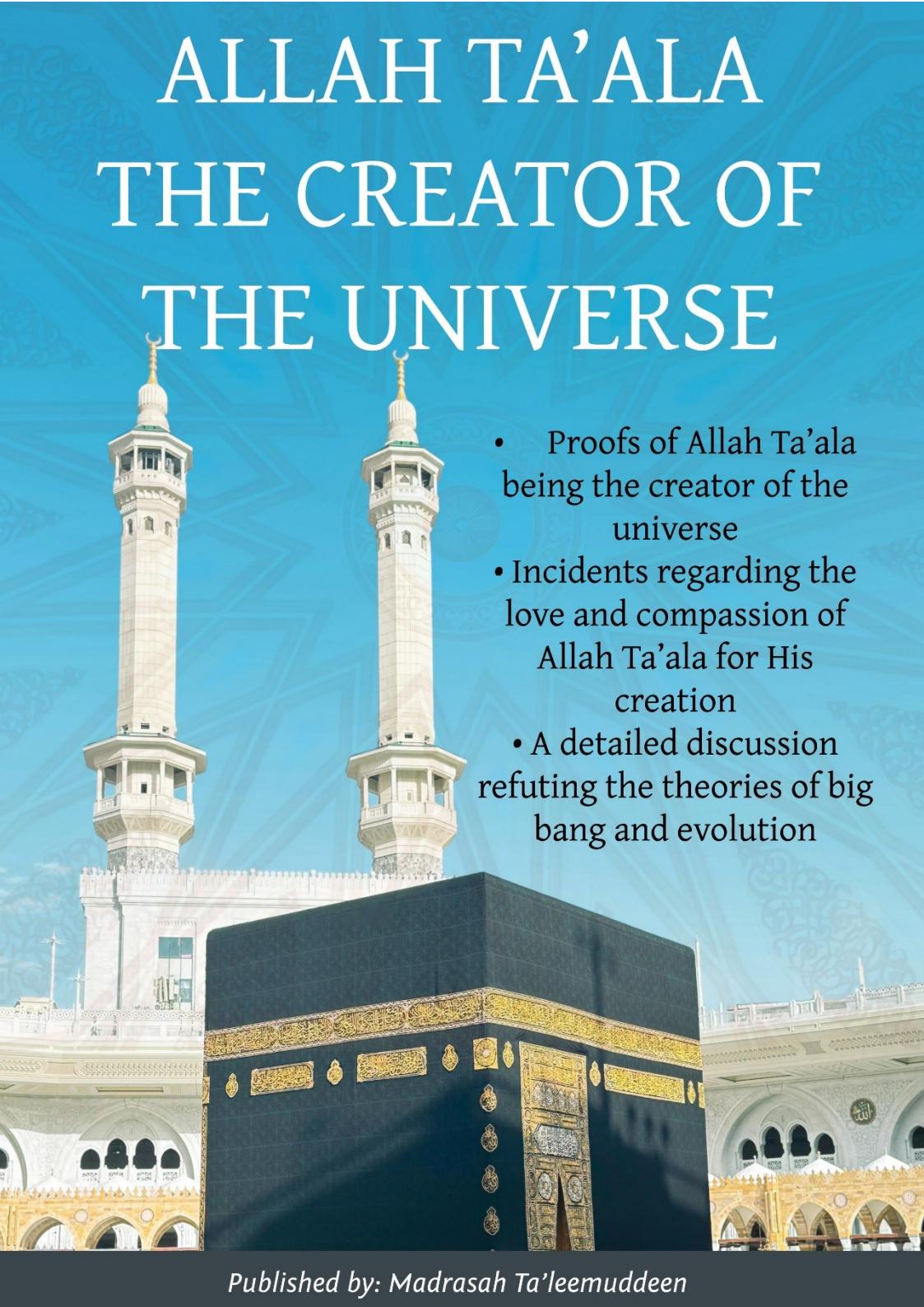


ALLAH TA'ALA THE CREATOR OF THE UNIVERSE

A photograph of the Kaaba in Mecca, showing its black stone exterior and gold-colored decorations. In the background, two of the minarets of the Al-Aqsa Mosque in Jerusalem are visible against a blue sky with a faint, stylized Islamic geometric pattern overlay.

- Proofs of Allah Ta'ala being the creator of the universe
- Incidents regarding the love and compassion of Allah Ta'ala for His creation
- A detailed discussion refuting the theories of big bang and evolution

ALLAH - تَبَارَكَ وَتَعَالَى

THE CREATOR OF

THE UNIVERSE

- PROOFS OF ALLAH تَبَارَكَ وَتَعَالَى BEING THE CREATOR OF THE UNIVERSE
- INCIDENTS REGARDING THE LOVE AND COMPASSION OF ALLAH تَبَارَكَ وَتَعَالَى FOR HIS CREATION
- A DETAILED DISCUSSION REFUTING THE THEORIES OF BIG BANG AND EVOLUTION

Published by:

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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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INTRODUCTION

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام على أشرف الأنبياء
والمرسلين سيدنا ومولانا محمد وآل وصحبه أجمعين

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى declares that the people of success are the believers. Allah تَبَارَكَ وَتَعَالَى says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١٥﴾

Certainly, the believers (the people who possess imaan) are successful.

What is Imaan and who is a Mu'min (Believer)?

What is imaan and who is a mu'min (believer)? Imaan is to believe in everything that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ brought as deen to the ummah, whether it relates to one's beliefs or actions.

Hence, in order for one to be a mu'min, one will have to believe in the fundamental tenets of faith such as belief in the oneness of Allah تَبَارَكَ وَتَعَالَى with all His divine attributes, belief in the finality of the prophethood of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the prophethood of all the previous Ambiyaa عَلَيْهِمُ السَّلَامُ, belief in the existence of the angels, belief in all the previous divine scriptures sent down to the Ambiyaa عَلَيْهِمُ السَّلَامُ, belief in taqdeer (predestination), belief in life after death, belief in Qiyaamah and

resurrection, belief in the existence of Jannah and Jahannum, etc.

Similarly, for one to be a mu'min (believer), one will have to believe in all the injunctions and prohibitions of deen which Rasulullah ﷺ brought to the ummah e.g. performing salaah, discharging zakaat, carrying out hajj, fasting in the month of Ramadhaan, refraining from drinking wine and consuming haraam, engaging in gambling and riba (interest), indulging in zina and sinful acts, etc. as well as believe in all other commandments and teachings that pertain to a person's deeni and worldly life.

Believing in the Unseen

From the above, we understand that just as imaan cannot be complete without believing in the fundamental pillars of Islam viz. salaah, zakaat, hajj and fasting, similarly, imaan cannot be complete without believing in the tenets of faith.

Among the tenets of faith is believing in the unseen which has been explained to us by Allah - ﷺ and His Rasul ﷺ viz. belief in the angels, life after death, Jannah and Jahannum, etc.

If one merely performs salaah, discharges zakaat, fasts in the month of Ramadhaan, performs hajj, etc., but he does not bring imaan in the fundamental tenets of faith, he will not be regarded as a Muslim.

INTRODUCTION

Believing that Allah ﷺ is the Sole Creator of the Universe

Believing that Allah ﷺ is the Sole Creator of the entire universe is also part of one's Islamic beliefs and relates to aspects of the unseen. This belief is a precondition for one to be a mu'min (believer), and if one disbelieves in it, one will come out of the fold of Islam.

Apart from this topic – of Allah ﷺ being the Sole Creator of the entire universe - being discussed at length in the Qur'aan Majeed in different verses, there are also many authentic Ahaadith that have been reported from Rasulullah ﷺ explaining how Allah ﷺ created all creations.

In fact, the great Muhadditheen who prepared their various compilations of Hadith have dedicated a special chapter in their kitaabs to explain these Mubaarak Ahaadith of Rasulullah ﷺ which relate to the beginning of creation, proving that Allah ﷺ is the Creator of all creations and all things.

Big Bang and Evolution Theories Opposing the Islamic Beliefs

Unfortunately, students are being taught the Big Bang theory and Darwin's theory of evolution as an important part of their education in schools and universities.

These theories are glorified and presented to the students in such a convincing manner that they begin to entertain doubts in their fundamental Islamic beliefs.

It should be borne in mind that the kuffaar including these theories in the syllabus is a calculated and sinister plot to destroy the imaan of the Muslims and spread anti-Islamic ideologies within their minds, as learning these theories has no relevance with the career one wishes to adopt in life, and nor will these theories assist any person in his worldly career for which he is studying in school or university.

When we have understood that this is a plot and calculated effort of the kuffaar, to remove Allah تَبَارَكَ وَتَعَالَى from the equation entirely and take people towards atheism and godlessness, then the need of the time is for us to speak about Allah تَبَارَكَ وَتَعَالَى and show the world that this entire universe is created by Allah تَبَارَكَ وَتَعَالَى and is running solely through His divine power, grace and mercy.

Therefore, it is for this reason that this kitaab has been prepared with the aim of:

- (1) speaking about Allah تَبَارَكَ وَتَعَالَى and presenting proofs for the existence of Allah تَبَارَكَ وَتَعَالَى
- (2) discussing incidents of the compassion and love of Allah تَبَارَكَ وَتَعَالَى for His creation
- (3) refuting the Big Bang and evolution theories with proofs from the Qur'aan and Sunnah.

It is hoped that through reading this book, people's doubts will be removed and their imaan will be saved.

INTRODUCTION

The Serious Outcome of Believing in Big Bang and Evolution

This issue is so serious that if a person does not believe that Allah تَبَارَكَ وَتَعَالَى is the Sole Creator of the universe and everything in it, but rather one believes that everything was created through a Big Bang, and then evolved through evolution by itself, then this belief is a belief based on shirk and kufr and will cause one to come out of the fold of Islam.

Once a person's belief structure collapses, then everything that he will do thereafter will not gain any acceptance by Allah تَبَارَكَ وَتَعَالَى, as one's ibaadaat (acts of worship) and every good deed one carries out is based upon one's imaan.

If one does not possess imaan, on account of his beliefs opposing the fundamental beliefs of Islam, then even though he may outwardly seem to be a believer, wearing the Islamic attire and carrying out the rituals of Islam with the Muslims, in reality, he is not a believer and none of his deeds will be accepted by Allah تَبَارَكَ وَتَعَالَى.

After he passes away, since he was a disbeliever in the world, he will be doomed to Hell to remain there forever (may Allah تَبَارَكَ وَتَعَالَى save us!).

May Allah تَبَارَكَ وَتَعَالَى accept this effort and make it a means of safeguarding the imaan of the ummah of Rasulullah - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ameen.

(Mufti) Zakariyya Makada

CHAPTER ONE - PROOF OF THE EXISTENCE OF ALLAH

تَبَارَكَ وَتَعَالَى

Allah تَبَارَكَ وَتَعَالَى is the Creator and Sustainer of every creation in the universe. Everything in the universe, be it the galaxies, the solar system, the stars, the planets, or the earth and everything it contains, is the creation of Allah تَبَارَكَ وَتَعَالَى.

The one who ponders and reflects over the greatness and beauty of all these creations can well imagine the greatness and beauty of the One who created them!

Allah تَبَارَكَ وَتَعَالَى invites us, in the Qur'aan Majeed, to ponder and reflect over His creation and thereby recognize His greatness and power. Allah تَبَارَكَ وَتَعَالَى says:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاحْتِلَافِ الْأَيَّلِ وَالنَّهَارِ لِآيَتٍ لِّأُولَئِكَ الَّذِينَ يَذْكُرُونَ
اللَّهُ قَيِّمٌ وَقُوَّةٌ وَعَلَى جُنُودِهِمْ وَيَتَغَيَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بِأَطْلَالٍ
سُبْلِحْنَكَ فَقِنَا عَذَابَ النَّارِ

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for people of understanding. Those who remember Allah while standing or sitting or (lying) on their sides and ponder (and reflect) over the creation of the heavens and the earth, (saying), “Our Rabb, You did not create this without a purpose; exalted are You (from creating things without a purpose), so protect us from the punishment of the Fire!¹

ALLAH تَبَارَكَ وَتَعَالَى EXHORTING MAN TO PONDER AND REFLECT OVER HIS GREATNESS IN HIS CREATION

Ataa bin Abi Rabaah رَحْمَةُ اللَّهِ مُعَمَّدٌ mentions that once, he went with Hazrat Abdullah bin Umar رَحْمَةُ اللَّهِ مُعَمَّدٌ and Hazrat Ubaid bin Umair رَحْمَةُ اللَّهِ مُعَمَّدٌ to visit Hazrat Aaishah رَحْمَةُ اللَّهِ مُعَمَّدٌ. After entering the home of Hazrat Aaishah رَحْمَةُ اللَّهِ مُعَمَّدٌ, they sat on one side, while Hazrat Aaishah رَحْمَةُ اللَّهِ مُعَمَّدٌ remained behind the purdah curtain.

Hazrat Abdullah bin Umar رَحْمَةُ اللَّهِ مُعَمَّدٌ addressed Hazrat Aaishah رَحْمَةُ اللَّهِ مُعَمَّدٌ and said, “Please inform us – what was the most amazing and unique thing which you observed in the mubaarak life of Rasulullah ﷺ?”

Hearing the question, Hazrat Aaishah رَحْمَةُ اللَّهِ مُعَمَّدٌ began to weep and responded saying, “Everything in the mubaarak life of Rasulullah

¹ سورة آل عمران: ١٩١-١٩٠

CHAPTER ONE - PROOF OF THE EXISTENCE OF ALLAH

بَارَكَ اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was amazing and unique.” Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا further mentioned the following incident. She said:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ One night, when it was my turn for Rasulullah to spend the night with me, he came after the Esha Salaah and lay down next to me on the bed.

After some time, he said to me, “O Aaishah! Permit me to leave you now and start worshipping my Lord!” I replied, “By Allah! I love being close to you, and I also love that you worship Allah

بَارَكَ اللَّهُ عَلَيْهِ وَسَلَّمَ”

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Rasulullah then stood up, went to the waterskin and performed wudhu, without pouring out a lot of water.

Thereafter, he stood in salaah, and wept so abundantly that his blessed beard became wet with tears. Thereafter, he went into sajdah and wept so abundantly that the ground became wet with his tears. Thereafter, he lay on his side and continued weeping until Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ came to call him for the Fajr Salaah.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Seeing Rasulullah weeping in this way, Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ addressed him saying, “O Rasul of Allah! What causes you to weep, whereas Allah بَارَكَ اللَّهُ عَلَيْهِ وَسَلَّمَ has forgiven all your past and future inexactitudes?”

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Rasulullah replied, “O Bilaal! Why should I not weep, whereas these verses have been revealed to me this very night:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ لِيَقِيلُ وَالنَّهَارُ لَا يَلِيهِ لَا وِلِي الْأَلْبَابِ ۖ إِنَّ الَّذِينَ يَذْكُرُونَ^{٢٦٦}
اللَّهُ قَيِّمٌ وَقُوَّدًا وَعَلَى جُمُوْبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بِاطْلَالًا
سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۖ^{٢٦٧}

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for people of understanding. Those who remember Allah while standing or sitting or (lying) on their sides and ponder (and reflect) over the creation of the heavens and the earth, (saying), “Our Rabb, You did not create this without a purpose; exalted are You (from creating things without a purpose), so protect us from the punishment of the Fire!

Rasulullah ﷺ then said, “Woe to the one who recites these verses, yet fails to ponder over their meaning (i.e. he fails to ponder over the great signs of Allah in His creation, on account of which he does not realize that there is a creator - Allah - ﷺ - who is All-Powerful and will one day - on the Day of Qiyaamah - take him to task for his evil deeds which he committed in the world)!”²

From this incident, we understand the deep compassion and great concern in the heart of Rasulullah ﷺ for his ummah. Rasulullah ﷺ spent the entire night weeping out of worry and concern that his ummah should be saved from the fire of Jahannum.

CHAPTER ONE - PROOF OF THE EXISTENCE OF ALLAH

تَبَارَكَ وَتَعَالَى

When Rasulullah ﷺ said “Woe to the one who recites these verses, yet fails to ponder over their meaning,” then if this was in reference to the kuffaar who were also aware of the message of the Qur'aan Majeed, yet they did not believe, then Rasulullah's ﷺ grief was over the fact that they do not ponder over the creation of Allah تَبَارَكَ وَتَعَالَى, thereby recognizing His power and bringing imaan in Him.

If Rasulullah's ﷺ statement was in reference to the believers, then Rasulullah's ﷺ grief was over the fact that they do not ponder over the creation of Allah تَبَارَكَ وَتَعَالَى, thereby recognizing that Allah تَبَارَكَ وَتَعَالَى is All-Powerful and He can seize them at any time in their lives. This recognition of Allah تَبَارَكَ وَتَعَالَى ought to prevent them from leading lives of sin and transgression, thereby becoming worthy of the divine punishment of Allah تَبَارَكَ وَتَعَالَى in the Hereafter.

IMAAAM ABU HANIFAH رَحْمَةُ اللَّهِ وَسَلَامٌ وَسَلَامٌ AND THE THREE QUESTIONS OF THE ROMAN EMPEROR REGARDING ALLAH تَبَارَكَ وَتَعَالَى

The Emperor of the Romans once sent a large amount of wealth to the Khalifah of the Muslims. Before dispatching his representative with the wealth, the Emperor commanded him to pose three questions to the Ulama of the Muslims.

The Roman representative, as instructed, posed the three questions to the Ulama but they were unable to give him satisfactory answers.

At that time, Imaam Abu Hanifah رحمه الله was still a young boy and he happened to be present with his father.

When he saw that the Ulama were unable to adequately answer the three questions, he approached the Khalifah and asked him for permission to respond to the challenge of the Romans.

The Khalifah granted him permission and he turned to the Roman representative who was seated at a raised pulpit and asked, “Will you be posing the questions?”

When the representative replied in the affirmative, Imaam Abu Hanifah رحمه الله said, “In that case, you should descend to the floor so that I can be seated at the pulpit.”

The representative complied and climbed down, allowing the young Imaam Abu Hanifah رحمه الله to ascend.

The Roman representative then put forth his first question, “What was in existence before Allah?”

Imaam Abu Hanifah رحمه الله replied by likewise asking a question, “Do you know mathematics?” The representative replied, “Yes.”

Imaam Abu Hanifah رحمه الله continued, “What precedes the number ‘one’?” The representative replied, “One is the first number; there is nothing before it.”

CHAPTER ONE - PROOF OF THE EXISTENCE OF ALLAH

بَارَكَ وَعَالَ

Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى then concluded his answer explaining, “If there is nothing before the figurative number one, how can there be anything before the actual One (Allah تَعَالَى وَعَالَ)?”

The representative then posed the second question. He asked, “In which direction is Allah facing?”

Once again, Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى answered by posing a question of his own, “When you light a lamp, in which direction does the light shine?” The representative replied, “The light shines equally in all four directions.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى explained, “If a light that can be lit and extinguished is not restricted and limited by direction, how can the light of the Creator of the heavens and earth, which is eternal and overpowering, ever be restricted and limited by direction?”

The representative then asked his third and final question, “What is Allah doing?”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى answered, “He has brought down a disbeliever such as yourself from the pulpit and raised a believer such as myself from the ground.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى had correctly and efficiently answered all three questions and the Roman representative admitted defeat and departed.³

IMAM ABU HANIFAH رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى PROVING THE EXISTENCE OF ALLAH تَبَارَكَ وَتَعَالَى TO A GROUP OF ATHEISTS

A group of atheists once approached Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى with the sinister intention of murdering him.

On noticing them, Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى decided to engage them in dialogue and so asked them:

“If a person had to claim that he saw a ship which had neither a captain nor sailors to steer and navigate it, sailing through the waves of the ocean in a perfectly straight line, loading goods on one shore and offloading them on another shore, all on its own without a person to oversee and control it, what would you say?”

The group immediately exclaimed, “Such a phenomenon is so illogical that no intelligent person would accept it as possible!”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى responded saying, “What has then happened to your intelligence? When you accept that one single ship cannot sail and operate without sailors aboard, then how do

³ المناقب للموفق: ص ١٧٦ ، الأشباه والنظائر: ص ٤٥

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تَبَارَكَ وَتَعَالَى

you accept that the entire universe can function and operate without Allah تَبَارَكَ وَتَعَالَى to control it?”

The entire group was astonished at this line of reasoning and immediately repented and accepted Islam at the hands of Imaam Abu Hanifah رَحْمَةُ اللَّهِ لَهُ.⁴

IMAAM MAALIK رَحْمَةُ اللَّهِ لَهُ PROVING THE EXISTENCE OF ALLAH تَبَارَكَ وَتَعَالَى

A person once came to Imaam Maalik رَحْمَةُ اللَّهِ لَهُ and asked him to present proof for the existence of a creator.

Imaam Maalik رَحْمَةُ اللَّهِ لَهُ answered, “Look at the face of a person. As small as it may be, every person’s face comprises of eyes, a nose, ears, a tongue, cheeks, gums, etc.

“Despite every face containing the exact same organs, there are no two faces that are exactly the same in appearance and shape. Voices are different, tones are different and limbs are different.

“This uniqueness with which every person is blessed can only be the result of a creator’s design.”⁵

⁴ عقائد الإسلام: ص ٤١

⁵ عقائد الإسلام: ص ٤

IMAAAM SHAAFI'EE رَحْمَةُ اللَّهِ PROVING THE EXISTENCE OF ALLAH تَبَارَكَ وَتَعَالَى

It is reported that an atheist once met Imaam Shaafi'ee رَحْمَةُ اللَّهِ and asked him for proof in regard to the existence of the creator, Allah تَبَارَكَ وَتَعَالَى.

Imaam Shaafi'ee رَحْمَةُ اللَّهِ spontaneously answered, “Look at the leaves of the mulberry tree. The colour, taste, smell, composition and properties of every leaf are the same.

“Despite being exactly the same, when consumed by the silk worm, silk is produced. When the bee eats from it, honey is produced. When consumed by the goat, dung is produced and when consumed by the musk deer, musk is produced.

“Only the design of a creator who is eternal and all-powerful could cause so many diverse things to be produced from one substance. Otherwise, logic would demand that the end product of all be the same as the substance which entered all was the same.”⁶

⁶ تفسیر ابن حکیم: ۱/۱۹۷

THE DEBATE BETWEEN HAZRAT EBRAHIM وَنَمْرُودٌ عَنِ الْإِسْلَامِ

بَارَكَ وَعَالَ

Namrood was an oppressive, tyrant king who had claimed that he was god and commanded the people to worship him.

When Hazrat Ebrahim عَلَيْهِ السَّلَامُ went to Namrood and invited him to the oneness of Allah بَارَكَ وَعَالَ, Namrood, due to his pride and obstinacy, did not accept and asked Hazrat Ebrahim عَلَيْهِ السَّلَامُ what his Rabb could do.

Hazrat Ebrahim عَلَيْهِ السَّلَامُ said to Namrood, “Allah بَارَكَ وَعَالَ is that Being who gives life and causes death.” Namrood, not understanding the reality of giving life and causing death, foolishly responded by saying, “I am also capable of giving life and causing death!”

In order to prove his claim, he then called for two people who had been given the death sentence and instructed that one be executed and the other be set free and allowed to live.

Namrood failed to comprehend that the reality of giving life to a lifeless thing means instilling the soul within it and bringing it from a state of non-existence into a state of existence.

Similarly, he failed to understand that causing death to a living being means removing the soul from the body (despite all the limbs still remaining intact).

Seeing that this line of reasoning could not penetrate the dense skull of Namrood, Hazrat Ebrahim عليه السلام decided to change the style of debate and presented the following argument.

He said, “My Allah is the one who causes the sun to rise from the east and set in the west. O Namrood! If you claim to be god, then why don’t you try to reverse the cycle and cause the sun to rise from the west and set in the east?”

This argument was such that Namrood was unable to answer it and was left dumbfounded and speechless.

In this way, in the arena of debate, Hazrat Ebrahim عليه السلام defeated Namrood and proved that Allah تَبَارَكَ وَتَعَالَى alone has power over all things and Allah تَبَارَكَ وَتَعَالَى alone is worthy of worship.⁷

SIGNS INDICATING TOWARDS THE EXISTENCE OF ALLAH تَبَارَكَ وَتَعَالَى

A Bedouin once recited the following couplet:

البُرْة تدل على البعير وآثار الأقدام على المسير
فسماء ذات أبراج وأرض ذات فجاج كيف لا تدل على اللطيف الخبير

⁷ البداية والنهاية: ١/٣٤٢-٣٤٤ ، فصص القرآن: ١/١

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بَلَّا إِلَهَ إِلَّا هُوَ

When a lump of dung indicates that a camel had passed by and footprints indicate that a person had passed by,

*then how could a sky filled with constellations and an earth crossed with paths not indicate towards the existence of the Creator who is Most-Gracious and All-Aware?*⁸

Hence, after recognizing the power and greatness of Allah ﷺ, one should ponder and reflect over His deep love for His creation. Despite our disobedience and unworthiness, He still continues to bless us with countless bounties and favours, night and day.

May Allah ﷺ bless us with the ability to turn to Him and remain obedient to Him at all times.

CHAPTER TWO - THE COMPASSION OF ALLAH تَبَارَكَ وَتَعَالَى UPON HIS CREATION

THE FIRE WORSHIPPER EMBRACING ISLAM AT THE HANDS OF NABI EBRAHIM عَلَيْهِ السَّلَامُ AFTER SEEING THE LOVE OF ALLAH تَبَارَكَ وَتَعَالَى FOR HIS CREATION

It is mentioned that on one occasion, a fire worshipper came to Nabi Ebrahim عَلَيْهِ السَّلَامُ and asked for food. Nabi Ebrahim said to him, “If you accept Islam, I will feed you.” Hearing this, the fire worshipper turned and went away.

Allah تَبَارَكَ وَتَعَالَى then sent wahi to Nabi Ebrahim عَلَيْهِ السَّلَامُ saying, “O Ebrahim! You do not want to feed him because he is not a Muslim and has not accepted Islam. However, We have been feeding him for seventy years, despite him being a disbeliever. Why did you not feed him for at least one night?”

Nabi Ebrahim عليه السلام immediately went to look for the fire worshipper, called him back and fed him. The fire worshipper thereafter asked Nabi Ebrahim عليه السلام, “What is the reason that you changed your mind and decided to feed me?”

Nabi Ebrahim replied, “Allah تَبَارَكَ وَتَعَالَى has commanded me to feed you,” and Nabi Ebrahim عليه السلام also informed the fire worshipper of the wahi that he had received and what Allah تَبَارَكَ وَتَعَالَى had told him.

On hearing the words of Nabi Ebrahim عليه السلام, the fire worshipper was deeply affected and asked, “Is this the immense kindness which Allah تَبَارَكَ وَتَعَالَى has for me?”

He then said, “Please present Islam to me so that I may embrace it.” Nabi Ebrahim عليه السلام then presented Islam to him, after which he brought imaan in Allah تَبَارَكَ وَتَعَالَى.⁹

HOW ALLAH تَبَارَكَ وَتَعَالَى BLESSED AN IDOL WORSHIPPER WITH ISLAM

Shaikh Abdul Waahid Bin Zaid رَحْمَةُ اللَّهِ has narrated the following story:

Once, we were sailing in the ocean when a storm blew our boat to an island, where we landed and saw a man worshipping an

⁹ إحياء علوم الدين: ٤/١٥٤

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idol. We said to him, “Whom do you worship?” and he pointed towards the idol.

We said to him, “You have made your deity with your own hands! Our Rabb whom we worship is the Creator of all things. Hand-made idols are not worthy of worship.”

The man asked, “Whom do you worship?” We replied, “We worship Allah, the Being whose throne (arsh) is above the heavens, Who controls the entire world, Whose greatness and glory surpasses everything.”

The man asked, “How did you come to know of Him?” We replied, “Our Rabb sent us His (Rasul) Messenger ﷺ, who was the most noble and most excellent of character. This Rasul ﷺ taught us all these things.”

He asked, “Where is that Rasul now?” We replied, “After conveying the message of his Rabb, his duty was complete and our Rabb called him back to Him, so that He may reward him for conveying His message completely and properly.”

The man asked, “Did your Rasul leave behind any sign of his prophethood (any source of guidance) for you?” We replied, “He left for us the Book of Allah, the Qur'aan Shareef.”

The man asked us to show him the Book and we placed the Qur'aan Shareef before him. He said that he did not know how to read and asked us to recite from the Book. We recited a surah

from the Qur'aan Shareef, to which he listened, with tears falling from his eyes.

After we recited the last verse, he said, "It is our duty to Him Who revealed this Book that we should never disobey His commandments." After this, he accepted Islam.

We taught him the basics of Islam and some of the commands of Allah تَبَارَكَ وَتَعَالَى. We also taught him a few surahs of the Qur'aan Shareef.

After performing Esha Salaah at night and preparing to go to bed, the man asked, "Does your Rabb also sleep?" We said, "He is the Ever-Living and the Eternal Sustainer, neither does He feel drowsy nor does He sleep."

He then said, "How disrespectful of you to sleep while your Rabb is awake!" We were amazed at his words.

When we were preparing to leave the island, the man asked us to take him with, saying that he wished to learn more about Islam. We took him on our boat and sailed back to the city of Abbaadaan.

On reaching there, I said to my friends, "Let us make some collection for our new Muslim brother (because he must be needing money)." We collected some dirhams and presented the money to him.

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He asked, “What is this?” and we told him that it was something to help him with his needs. He recited, “Laa ilaaha illallah!” and said, “You have shown me a path which you are not following yourselves. I lived on an island and worshipped an idol, instead of worshipping Allah, and still, He did not destroy me, or let me die of hunger, though I did not know Him. How can He destroy me now that I know Him (and I am worshipping Him)?”

Three days later, we were told that he was on his deathbed and his last hour had come. We visited him and asked him if he had any wish. He replied, “He Who sent you to the island for my hidaayat (guidance) has fulfilled all my wishes.”

Abdul Waahid says:

As we sat there, I dozed off and dreamt that I saw a green and beautiful garden, in which there stood a magnificent domed palace in which was a throne, and a most beautiful girl was seated on the throne. Her beauty was so striking that I had never seen such a beautiful girl before.

She was saying, “For the sake of Allah - send him to me soon! I am so fond of him that I cannot bear to be separated from him anymore!”

I woke up and saw that he had passed away. We bathed him, shrouded him and laid him to rest in the grave, after performing his janaazah salaah.

That night I saw the same garden and the same domed palace in a dream, with the same beautiful girl sitting on the throne, while I saw the man reciting this verse:

وَالْمَلَائِكَةُ يَدْخُلُنَّ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٢﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَيُغْمَمُ عَبْقَي الدَّارِ ﴿٢٣﴾

*The angels enter on them from every gate, saying, “Peace be upon you (good news of being saved from all types of problems), because you were patient (held fast to Deen)! Ah! What a pleasant Home.”*¹⁰

These are the miraculous signs of Allah’s kindness and forgiveness! The man spent his entire life worshipping an idol, but when his time of death was near, then out of His sheer kindness and compassion, Allah caused a storm to blow a boat to the island, and thus, Allah granted the man Jannah through the guidance of the people on board.¹¹

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْنَى لِمَا مَنَعْتَ

O Allah! No one can stop that which You give, and no one can give that which You stop.

¹⁰ سورة الرعد: ٢٣-٢٤

¹¹ فضائل صدقات: ص ٧٣٨-٧٤٠

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INCIDENT OF THE KURD REPENTING ON SEEING THE COMPASSION OF ALLAH ﷺ UPON HIS CREATION

There was once a notorious robber among the Kurds (the name of a tribe in the Middle East). He narrates his own story:

Once, I was going with my gang of robbers with the intention of robbing and stealing. We stopped to take rest at a place where we saw three date palms, of which two were laden with fruit, but the third was dry and barren.

Time and again, a sparrow came to one of the green trees, took some fresh dates in its beak, and flew across to the dry palm. Observing this, we were greatly surprised.

After I had counted ten trips of the bird, it occurred to me that I should climb the tree and see what it was doing with the dates. I climbed up to the top of the palm and saw a blind snake lying there with its mouth wide open. The sparrow had been putting fresh dates into the mouth of this blind snake!

The sight (of a sparrow feeding a blind snake) awakened my conscience and I was moved to tears. I cried unto Allah ﷺ, “O Allah! When this snake, which Your Rasul ﷺ has commanded us to kill, became blind, You appointed a sparrow to

provide sustenance for it, and I, who am Your slave and a believer in tauheed, have been destined to loot the people!"

At this, I heard a voice speaking to me, from within my heart, saying, "The door towards repentance is open to everybody at all times."

Instantly, I broke the sword with which I used to rob the people, and (in the frenzy of remorse,) I began to throw dust on my head. I wept and cried unto Allah ﷺ saying, "Forgive me, O Lord!" I heard a voice from the unseen in my heart saying, "We have forgiven you! We have forgiven you!"

After a short while, I rejoined my companions. They wanted to know what had happened to me. I said, "I was led astray and was estranged from my Lord. Now I have made peace with Him." I then told them the whole story. They said, "We also will make peace with our Lord," and they broke their swords as well.

We abandoned all our looted property there, put on ihraam (the white garb of a pilgrim), and set out to Makkah Mukarramah for hajj.

After travelling for three days, we reached a village where we came across an old, blind lady. She asked, "Is there any Kurd among you, so-and-so by name?" (When saying this, she mentioned my name.)

On being told that there was, she took out some garments and said, "My son died three days ago and these clothes were his

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property. Since he passed away, every night I am seeing Rasulullah ﷺ in a dream, commanding me to give these garments to such-and-such a Kurd!" I took the garments from her and we all put them on.

In this incident, there are two aspects with a deep moral lesson. Firstly, the divine arrangement for providing sustenance to the blind snake and, secondly, the gift of garments granted by Rasulullah ﷺ to the Kurd.

When Allah تَعَالَى wants to favour someone, it is quite easy for Him to create means to that end, as it is He alone Who creates all means, both of prosperity and adversity, and it was by virtue of their sincere repentance that these Kurds were granted the gift of garments from Rasulullah ﷺ, which is in itself a great honour and a worthy privilege.

Moreover, the story illustrates how sometimes, Allah تَعَالَى grants favours to a needy person through a speedy death. We have heard about many such cases in which a dying man made a will leaving a portion of his property to a particular person.¹²

¹² فضائل صدقات: ص ٤٢٦

ALLAH تَبَارَكَ وَتَعَالَى EXONERATING A WOMAN OF THE ACCUSATION OF THEFT AND BLESSING HER WITH IMAAN

During the time of Rasulullah ﷺ, there was a certain black woman who was owned by an Arab tribe, but was then freed by her masters. After gaining her freedom, she continued to live with them, until a time came where she left them and came to Madinah Munawwarah.

This woman would often come to Hazrat Aaishah رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ to speak to her and benefit from her. However, whenever she would sit with Hazrat Aaishah رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ, she would recite the following couplets:

وَيَوْمُ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا
أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكُفَّرِ أَمْجَانِي

The day of the necklace is from the mysteries of our Lord

Indeed! He alone is the One who had saved me through removing me from the land of kufr (and bringing me to Madinah Munawwarah)

Hazrat Aaishah رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ once asked her the reason why she always recited this couplet when she sat with her. In reply, the women narrated the following incident which had transpired before she accepted Islam, and which became the cause for her coming to Madinah Munawwarah and embracing Islam. She related her story saying:

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One day, a young girl, who was newly married, came out with her family, while adorned with a pearl necklace. They came to a spot where they removed the jewellery and placed it on the ground. A small kite that was passing by saw the necklace and mistook it for a piece of meat. It descended, picked it up and flew away with it.

Later on, when the young girl and her family saw that the necklace was missing, they began to search for it, but could not find it anywhere. Eventually, they accused me of stealing it. They thus began to search me, until they took off my clothes and searched me by my private areas.

At that point, I made dua to Allah ﷺ to prove my innocence. As soon as I made the dua, the kite came and dropped the pearl necklace in their midst.

When they saw the necklace being brought back by the kite, they were surprised and shocked. I addressed them and said to them, “You people were accusing me of stealing this necklace! Here it is before you, and I am totally innocent of the crime you were accusing me of!”

This bitter incident became the cause for her leaving these people and coming to Madinah Munawwarah where she embraced Islam at the hands of Rasulullah ﷺ. ¹³

Hence, whenever she met Hazrat Aaishah رضي الله عنها, she would always recite these couplets, reminding herself of the grace and mercy of Allah upon her, Who made this bitter experience a means for her to leave the land of kufr and come to the land of Islam:

وَيَوْمُ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا

أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكُفُرِ أَجْنَابِيٌّ

The day of the necklace is from the mysteries of our Lord

Indeed! He alone is the One who had saved me through removing me from the land of kufr (and bringing me to Madinah Munawwarah)

¹³ صحيح البخاري، الرقم: ٤٢٩ ، شعب الإيمان، الرقم: ١٠٦٠ ، فتح الباري: ٧٠٢/١

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GLAD TIDINGS FROM ALLAH تَبَارَكَ وَتَعَالَى FOR
HAZRAT SUHAIB ROOMI رَضِيَ اللَّهُ عَنْهُ
SACRIFICING HIS WEALTH FOR THE SAKE
OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Suhaib bin Sinaan Roomi رَضِيَ اللَّهُ عَنْهُ was among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who brought imaan in the early days of Islam. He was known as Hazrat Suhaib “Roomi” on account of him having lived in the land of Rome (known as Room in Arabic) before coming to Makkah Mukarramah.

He was among the first forty Sahaabah to accept Islam and was also among the Sahaabah who were subjected to relentless torture and merciless persecution by the disbelievers of Makkah Mukarramah.

In regard to the lofty status and eminent virtue of Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ, Rasulullah ﷺ once mentioned, “I will be the first of the Arabs to enter Jannah, Suhaib رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Rome to enter Jannah, Bilaal رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Abyssinia to enter Jannah, and Salmaan رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Persia to enter Jannah.”¹⁴

¹⁴ المعجم الكبير للطبراني، الرقم: ٧٥٢٦، وإسناده حسن كما في مجمع الروايات، الرقم: ١٥٦٦٩

Hazrat Suhaib رضي الله عنه was also blessed to carry out the great ibaadah of performing hijrah to Madinah Munawwarah. In regard to the hijrah of Hazrat Suhaib رضي الله عنه, it is reported that when he set out on his journey to Madinah Munawwarah, a group of the Quraish came after him in order to prevent him from leaving Makkah Mukarramah.

On seeing the group coming after him, Hazrat Suhaib رضي الله عنه dismounted from his conveyance, took out his bow and drew out all the arrows from his quiver.

He then addressed them saying, “O group of the Quraish! You know that I am among the best of archers among you! I take an oath by Allah that none of you will reach me until I have fired every arrow in my quiver! Thereafter, I will draw my sword, and so long as I hold it in my hand, I will continue to fight you.”

Hazrat Suhaib رضي الله عنه then said to them, “If you wish, I will show you where I have kept my wealth and clothing in Makkah. I have also left two slave girls in Makkah. You may take my wealth and slave girls in exchange of leaving me and allowing me to perform hijrah.”

Hearing this, the group of the Quraish were satisfied and agreed to the proposal. Hazrat Suhaib رضي الله عنه thus informed them of the location of his wealth, after which they left him and departed.

Hazrat Suhaib رضي الله عنه then continued on his journey. Finally, as he drew close to Madinah Munawwarah, and came to the area

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known as Harrah, he found Hazrat Umar رضي الله عنه and a group of the Sahaabah رضي الله عنه who had come to receive him.

On meeting Hazrat Suhaib رضي الله عنه, the Sahaabah said to him, “What a magnificent bargain and profitable deal you have struck!”

Hazrat Suhaib رضي الله عنه did not understand what they were referring to and made dua for them saying, “You as well – may Allah grant you barakah and make you profit in your business transactions, and may He save you from incurring a loss. Nevertheless, why have you said these words to me?”

The Sahaabah رضي الله عنه then told Hazrat Suhaib that Allah had informed Rasulullah صلى الله عليه وسلم of the bargain which Hazrat Suhaib رضي الله عنه had struck with the disbelievers, sacrificing his wealth in order to fulfil the great ibaadah and obligation of hijrah.

Allah was so pleased with the sacrifice of Hazrat Suhaib رضي الله عنه that He revealed the following verse of the Qur'aan Majeed in his honour:

وَمِنَ النَّاسِ مَنْ يَسْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠﴾

And among the people is one who sells himself in order to earn the pleasure of Allah, and Allah is Most Kind to His servants.¹⁵

¹⁵ سورة البقرة: ٢٠٧

Thereafter, when Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ entered Madinah Munawwarah and met Rasulullah ﷺ, Rasulullah ﷺ expressed his great happiness with him by exclaiming, “What a magnificent bargain, O Suhaib! What a magnificent bargain, O Suhaib!”¹⁶

Allah ﷺ and His Rasul - تَبَارَكَ وَتَعَالَى were greatly pleased with Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ and the Muhaajireen for sacrificing everything they had to fulfil the command of Allah in making hijrah to Madinah Munawwarah.

May Allah - تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of following in their footsteps and also sacrificing our wealth and lives for the upliftment and preservation of deen.

ALLAH - تَبَارَكَ وَتَعَالَى BLESSING A WOMAN AND HER TRIBE WITH IMAAN

Hazrat Imraan bin Husain رَضِيَ اللَّهُ عَنْهُ reports:

On one occasion, we were on a journey with Rasulullah ﷺ. We travelled through the night, until when it was the end of the night, (we stopped at a certain place and) we slept, and there is no sleep which is sweeter for the traveller than this sleep.

¹⁶ المستدرك على الصحيحن للحاكم، الرقم: ٥٧٠٠ ، حلية الأولياء: ١٥١/١ ، تفسير ابن كثير: ١/٢١

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Thereafter, nothing awoke us but the heat of the sun. The first person to wake up was so-and-so, then so-and-so, then so-and-so, and then Umar bin Khattaab who was the fourth.

When Rasulullah ﷺ would sleep, we would not wake him up until he would wake up himself, as we would not know what may be transpiring with him in his sleep (i.e. perhaps he might be receiving wahi from Allah, ﷺ, and thus we did not wish to disturb him).

When Umar awoke and saw what had happened to the people – and he was a powerful man – he called out the takbeer and raised his voice when calling it out. He continued to call out the takbeer, and raise his voice with the takbeer, until Rasulullah ﷺ woke up due to his voice.

When Rasulullah ﷺ awoke, the Sahaabah رضي الله عنهم complained to him of what had happened to them. Rasulullah ﷺ said to them, “There is no problem (as you missing your Fajr Salaah due to sleep was not intentional). Depart (from this place).”

So Rasulullah ﷺ then set out and travelled a short distance, after which he dismounted, called for water and made wudhu. Thereafter, the azaan was given and Rasulullah ﷺ performed salaah with the Sahaabah رضي الله عنهم.

After completing the salaah, Rasulullah ﷺ saw a man who was standing on one side, separate from everyone else, and he had not performed salaah with the Sahaabah رضي الله عنهم. Rasulullah ﷺ asked him, “What prevented you, O so-and-so, from performing salaah with the people?”

The man replied, “I am in the state of janaabah, and there is no water.” Rasulullah ﷺ said to him, “Use sand (to make tayammum), as it will suffice you (in gaining purity).”

Thereafter, Rasulullah ﷺ set out again, and continued to travel until the Sahaabah رضي الله عنهم complained to him that they were experiencing great thirst (and there was no water present).

Rasulullah ﷺ then dismounted and called a person – whose name the narrator Abu Rajaa mentioned, but Auf, his student, could not remember – and he also called Hazrat Ali رضي الله عنهم. Rasulullah ﷺ addressed the two of them and said, “Go and search for water.”

The two of them thus went out until they found a woman who was seated on her camel between two large water bags. They asked her, “Where is the water (i.e. where did you get the water from)?”

The woman replied, “I was at the water yesterday at this time, and our menfolk are out of our town (perhaps she said this to explain why she was traveling alone in search of water, as the menfolk were not present in the town when she left).”

CHAPTER TWO - THE COMPASSION OF ALLAH ﷺ UPON HIS CREATION

The two of them said to her, “Then come with us.” The woman asked, “Where to?” They replied, “To the Rasul of Allah.” Hearing this, she further asked, “Is he the one who is referred to as the Saabi (one who left the religion of his people and embraced a new religion)?” They replied, “He is the same person you are referring to.”

They then brought her to Rasulullah ﷺ and related to him their meeting with her and what she said to them. Rasulullah ﷺ said to the Sahaabah رضي الله عنهم, “Ask her to come down from her camel.”

Rasulullah ﷺ then called for a utensil and poured some water into it from the mouths of the two waterskins. He then tied the mouths of the waterskins and closed them, and then he opened the bottom openings of the waterskins. He then addressed the Sahaabah رضي الله عنهم saying, “Give water to your animals and you yourselves drink.”

Accordingly, those who wished, took water for their animals, and those who wished to drink did so. At the end, Rasulullah ﷺ gave a utensil of water to the man who was previously in janaabah saying to him, “Go and pour this on yourself (i.e. use it to make ghusl).”

All this while, the woman was standing and watching what was being done with her water. By the oath of Allah – water was

taken out from the waterskins, yet it seemed to us as though the waterskins were now fuller than they were initially.

Rasulullah ﷺ then said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, “Collect goods to give her.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ thus commenced collecting food for her, consisting of ajwah dates, flour and saweq (roasted wheat), until they had collected a good amount. They then placed the goods into a cloth and assisted her to mount her camel. Thereafter, they placed the cloth bundle of goods in front of her on the camel.

Rasulullah ﷺ said to her, “You know that we did not decrease your water in the least, rather Allah تَبَارَكَ وَتَعَالَى is the one who gave us water.”

The woman then came to her people, and she had been delayed from returning to them. On seeing her, they asked, “What held you back?”

She replied, “The strangest thing happened! Two men met me, and took me to the one who is called the Saabi (one who left the religion of his people and embraced a new religion). He then did such-and-such actions (saying this, the woman recounted the entire incident). By Allah – either he is the greatest magician between here and here,” and saying this, the woman raised her middle finger and index finger towards the sky, indicating towards the sky and the earth, “or he really is the true Rasul of Allah.”

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Thereafter, when the Muslims would launch attacks and make jihaad against the disbelievers in the area where this woman and her people lived, then they would not attack the settlement which she was from.

One day, the woman said to her people, “I feel that these people are leaving you and are waging war on the areas around you deliberately. Why do you not embrace Islam?” Her people obeyed her and they all embraced Islam. (In this way, this woman became the means of her entire tribe embracing Islam.)¹⁷

GLAD TIDINGS OF JANNAH FROM ALLAH ﷺ FOR IMAAM ABU DAWOOD رَحْمَةُ اللَّهِ

On one occasion, Imaam Abu Dawood رَحْمَةُ اللَّهِ was aboard a ship when he heard a person on the shore sneeze and recite the sunnah dua saying, “Alhamdulillah”.

On hearing the person sneeze and recite the sunnah dua “Alhamdulillah”, Imaam Abu Dawood رَحْمَةُ اللَّهِ immediately hired a small boat, for the fee of one dirham (silver coin), and requested to be taken from the ship to the shore.

¹⁷ صحيح البخاري، الرقم: ٣٤٤ ، فتح الباري: ٥٢٦-٥٣٤/١

When he arrived at the shore, he went to the person who had sneezed and replied to his sneeze in the sunnah manner by saying, “Yarhamukallah”, and thereafter returned to the ship.

When Imaam Abu Dawood رَجُلُ اللَّهِ was asked as to why he had undergone the difficulty of leaving the ship and traveling to the shore to reply to the person who had sneezed, he replied that it is sunnah to reply to the sneeze of a person.

Furthermore, if the person who sneezed replied to the one who answered his sneeze by saying “Yahdeekumullah” (may Allah guide you) or “Yaghfirullahu lana walakum” (may Allah forgive us and you), and he is one whose duas are readily accepted, then it would be a means for the person he is making dua for to gain hidaayat or forgiveness.

That night, when the people aboard the ship went to sleep, they were told in a dream, “O people aboard the ship! Abu Dawood has purchased Jannah from Allah تَبَارَكَ وَتَعَالَى in exchange of one dirham!”¹⁸

Note:

The sunnah practice is that when one hears someone sneeze and recite Alhamdulillah, then it is compulsory for one to reply to the sneeze by saying “Yarhamukallah”.

¹⁸ فتح الباري: ٦١٠/١٠

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Thereafter, it is also a sunnah for the person who sneezed to respond by saying “Yahdeekumullah” (may Allah ﷺ guide you) or “Yaghfirullahu lana walakum” (may Allah ﷺ forgive us and you).

Hence, Imaam Abu Dawood رَحْمَةُ اللَّهِ تَعَالَى desired to practise upon the sunnah by replying to the person who sneezed, and he also desired to acquire the dua of the one who sneezed.

The reason is that it is possible that the one who had sneezed may be a pious person whose duas are accepted, and through him replying and making dua by saying “Yahdeekumullah” (may Allah ﷺ guide you) or “Yaghfirullahu lana walakum” (may Allah ﷺ forgive us and you), Imaam Abu Dawood رَحْمَةُ اللَّهِ تَعَالَى would receive divine guidance in this life or forgiveness in the Hereafter (or both, if both duas were recited).

Hence, Imaam Abu Dawood رَحْمَةُ اللَّهِ تَعَالَى underwent this difficulty knowing the great reward that he would receive for practising upon the sunnah and becoming the means for the person who sneezed also practising upon the sunnah.

Similarly, he wished to receive the dua which will assist him in this life by him receiving divine guidance, and assist him in the next life by him gaining forgiveness.

Hence, according to his expectation in the mercy of Allah تَبَارَكَ وَتَعَالَى, Allah accepted the dua of the person and made it the means of Imaam Abu Dawood's رَحْمَةُ اللَّهِ forgiveness.

THE COMPASSION OF ALLAH تَبَارَكَ وَتَعَالَى

In the time of Nabi Musa عليه السلام, there was a person named Qaaroon. He was the cousin of Nabi Musa عليه السلام. Allah had blessed him with knowledge of the Townrah. He was also blessed with beauty and wealth, hence he was among the most handsome and wealthiest men of the Bani Israa'eel.

Despite Allah تَبَارَكَ وَتَعَالَى blessing Qaaroon with such abundant bounties, he rebelled against Nabi Musa عليه السلام and chose to tread on the path of defiance against Allah تَبَارَكَ وَتَعَالَى.

When the law of zakaat was revealed to Nabi Musa عليه السلام, Qaaroon refused to accept the law. He came to Nabi Musa عليه السلام and objected, after which he was given a concession to merely pay one dinaar from every one thousand dinaars, one dirham from every one thousand dirhams, one goat from every one thousand goats, and one commodity from every one thousand of the zakaatable commodities.

Even after receiving this concession, when Qaaroon returned home and calculated the zakaat he would have to pay, he felt that it was too much and was not prepared to pay it.

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He thus gathered some of the Banu Israa'eel and said to them, "O Banu Israa'eel! Musa has given you many commands, and you have always obeyed him. Now, he wishes to take your money as well!" The Banu Israa'eel responded saying, "You are our senior! We will do whatever you instruct us!"

Qaaroon said, "Bring so-and-so prostitute, and promise her a large payment in lieu of which she must accuse Nabi Musa ﷺ of committing zina with her. When she does this, the Banu Israa'eel will rebel against Nabi Musa ﷺ and reject him."

Accordingly, they called the prostitute, and Qaaroon promised to give her a great treasure of wealth in exchange of her defaming Nabi Musa ﷺ and claiming that he had committed zina with her.

The next day, Qaaroon assembled the Banu Israa'eel and then came with them to the home of Nabi Musa ﷺ. He said to Nabi Musa ﷺ, "The Banu Israa'eel are waiting for you to come out from your home to teach them the commands and prohibitions of the Shari'ah."

Nabi Musa ﷺ then came out and addressed the Banu Israa'eel who were all gathered in an open plain. Nabi Musa ﷺ (alaihis salaam) said to them, "O Banu Israa'eel! The one who steals, we will cut off his hand. Whoever falsely accuses someone of zina, we will give him eighty lashes. The one who commits zina while unmarried, we will give him one hundred lashes. The

one who commits zina while he is married, we will stone him to death.”

Hearing this, Qaaroon said, “What if you are the one who commits zina? Will the law still be applied to you?” Nabi Musa عَلَيْهِ السَّلَامُ said, “Yes, even if I am the one.”

Qaaroon then said, “The Banu Israa’el claim that you committed zina with so-and-so woman.” Hearing this accusation, Nabi Musa عَلَيْهِ السَّلَامُ said to him, “Call this woman. If she says that I have committed zina with her, then I will accept the accusation.”

When the woman came, Nabi Musa عَلَيْهِ السَّلَامُ addressed her and said, “O so-and-so! Have I committed zina with you - the evil act which these people are accusing me of?” Nabi Musa عَلَيْهِ السَّلَامُ then emphasized to her the seriousness of the situation, and urged her to speak the truth saying, “I ask you in the name of the One Allah تَبَارَكَ وَتَعَالَى who split the ocean for the Banu Israa’el and revealed the Towraah to speak the truth!”

The woman’s heart was affected and she thought to herself, “It is better for me to make taubah today then to cause harm to the Rasul of Allah.” Hence, she spoke up and said, “No! These people are lying! Rather, what happened is that Qaaroon promised me a large treasure of wealth in exchange of me accusing you of committing zina with me.”

Hearing these words, Nabi Musa عَلَيْهِ السَّلَامُ fell into sajdah, weeping in dua saying, “O Allah! If I am your Rasul, then You show Your

CHAPTER TWO - THE COMPASSION OF ALLAH تَبَارَكَ وَتَعَالَى UPON HIS CREATION

anger (on Qaaroon and take revenge on my behalf)!” Allah تَبَارَكَ وَتَعَالَى revealed wahi to Nabi Musa عليه السلام saying, “I have commanded the earth to obey you, so command it as you wish.”

Nabi Musa عليه السلام then said to the Banu Israa’el, “O Banu Israa’el! Allah تَبَارَكَ وَتَعَالَى sent me to Qaaroon, just as He sent me to Fir'aun. All those who are with Qaaroon should wait here, and all those who are with me should move away.”

Hearing this, all the people moved away, until only two people remained with Qaaroon. Nabi Musa عليه السلام then commanded the earth saying, “O earth! Seize them!” The earth then began to seize them and pull them into the ground, first until their ankles, then until their knees, then until their waists, then until their necks.

All this while, as they were sinking into the earth, they began to plead with Nabi Musa عليه السلام, begging him for mercy. Qaaroon called out, “Have mercy on us and forgive us!”

However, Nabi Musa عليه السلام continued to instruct the earth to swallow them saying, “O earth! Seize them!”. Qaaroon pleaded with Nabi Musa عليه السلام seventy times, yet such was the anger of Nabi Musa عليه السلام that he did not turn towards him or listen to his pleas, until finally, at the command of Nabi Musa عليه السلام, the earth swallowed them entirely into its depths and they disappeared.

Allah تَبَارَكَ وَتَعَالَى then sent wahi to Nabi Musa عَلَيْهِ السَّلَامُ saying, “O Musa! Your heart did not become soft towards him when he pleaded with you, asking for mercy! He begged you for forgiveness seventy times, yet you did not forgive him! By the qasam of My honour and grandeur – had he asked Me for forgiveness just once, I would have certainly forgiven him!”¹⁹

١٨٥/٧: تفسیر مظہری

CHAPTER THREE - ALLAH تَبَارَكَ وَتَعَالَى - THE SOLE SUSTAINER OF THE ENTIRE CREATION

THE INCIDENT OF THE BANUL AL-ASH'AR CLAN RECEIVING SUSTENANCE FROM

تَبَارَكَ وَتَعَالَى

On one occasion, during the time of Rasulullah ﷺ, a group of Sahaabah رضي الله عنهم from the tribe of Banu Al-Ash'ar traveled from Yemen to Madinah Munawwarah for the purpose of hijrah.

Upon reaching the blessed city of Madinah Munawwarah, they had found that their food provisions which they had brought along were depleted. Hence, they decided to send one of their companions to Rasulullah ﷺ to request him to make arrangements for their meals.

However, when their companion reached the door of the mubaarak residence of Rasulullah ﷺ, he heard Rasulullah ﷺ reciting the following verse of the Qur'aan Majeed:

وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقْرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتْبٍ مُّبِينٍ ٢٠

There is no creature on earth whose sustenance is not undertaken by Allah. He knows its permanent and its temporary place. Everything is (pre-destined) in a clear book.²⁰

Hearing this verse of the Qur'aan Majeed, their companion thought to himself, “What is the need to present our request to Rasulullah ﷺ when Allah ﷺ Himself has taken the responsibility to provide sustenance for the entire creation?”

He said to himself, “We, the people of the Banu Al-Ash'ar, are not lower than animals in the sight of Allah ﷺ. (Hence, Allah ﷺ, the Most Gracious and Merciful, will certainly provide sustenance for us.)”

With this thought in his mind, he did not present the request of his people to Rasulullah ﷺ. Instead, he immediately turned from the door and went back to his people.

Upon returning to his people, he addressed them saying, “O my friends! Rejoice, for the help of Allah will soon come to you!”

CHAPTER THREE - ALLAH - ﷺ - THE SOLE SUSTAINER OF THE ENTIRE CREATION

His Ash'ari companions understood his statement to mean that he had conveyed their message to Rasulullah ﷺ, and that Rasulullah ﷺ would soon make arrangements for their meals.

Subsequently, they saw two men coming towards them, carrying a large tray filled with meat and bread. The two men handed all the food over to them and left. The Ash'ari Sahaabah then sat down and relished the meal, eating to their fill.

Upon completing the meal, they found that ample food still remained in the tray, and they thus deemed it appropriate to return the remaining food to Rasulullah ﷺ so that he could use it as he pleased. Hence, they instructed two of their companions to take the food to Rasulullah ﷺ.

Later on, when they all presented themselves to Rasulullah ﷺ, they thanked him for the food and said to him that they had not tasted food as delicious as the food that he had sent to them. Hearing this, Rasulullah ﷺ was quite surprised and said to them, “I did not send any food to you.”

They then explained to Rasulullah ﷺ that they had sent one of their companions to him to request him to make arrangements for their meals, and when he returned, he gave them glad tidings that the help of Allah would soon come to them. This led them to believe that the food they had received was sent by Rasulullah ﷺ himself.

Rasulullah ﷺ then called the Ash'ari Sahaabi whom they had sent with the request and inquired from him as to why he did not present their request. He then informed Rasulullah ﷺ as to what had transpired.

Hearing the entire incident, Rasulullah ﷺ informed them that the food they received was not sent by him, but rather it was sent to them by Allah, تَبَارَكَ وَتَعَالَى, the Being who has undertaken the divine responsibility of providing sustenance for the entire creation.”²¹

SUSTENANCE LIES IN THE HANDS OF ALLAH تَبَارَكَ وَتَعَالَى ALONE

Every creature is in need of sustenance for its continuity and survival, and sustenance lies in the hands of Allah تَبَارَكَ وَتَعَالَى alone.

Qualifications, strength and intelligence are not the basis for determining one's livelihood. How true are the words of the poet:

يَنَالُ الْفَتَنِ مِنْ عِيشَهُ وَهُوَ جَاهِلٌ وَيَكْدِي الْفَتَنِ فِي دَهْرٍ وَهُوَ عَالَمٌ
وَلَوْ كَانَتِ الْأَرْزَاقُ تَجْرِي عَلَى الْحَجْرِ هَلْكَنْ إِذَا مِنْ جَهْلِهِنَ الْبَهَائِمُ

²¹ نوادر الأصول، الرقم: ١٠٩٣، الجامع لأحكام القرآن للقرطبي: ٧٣/١١

CHAPTER THREE - ALLAH - تَبَارَكَ وَتَعَالَى - THE SOLE SUSTAINER OF THE ENTIRE CREATION

A person acquires (abundant) livelihood despite not possessing intelligence. Another person is left as a pauper, despite having education and intelligence.

Had the distribution of sustenance been based on intelligence, then the animals, on account of their ignorance, would have all perished.²²

RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى ALONE

In the Mubaarak Hadith, Rasulullah ﷺ advised the ummah saying, “If you place your reliance and trust upon Allah تَبَارَكَ وَتَعَالَى as you ought to, then Allah تَبَارَكَ وَتَعَالَى will provide you with sustenance, as He provides the birds with sustenance. The birds leave their nests early in the morning hungry, and return in the evening with their bellies full.”²³

Refraining from Haraam

Placing one’s reliance on Allah تَبَارَكَ وَتَعَالَى is the key to acquiring success in one’s life as well as the means of gaining barakah in one’s livelihood. However, placing reliance upon Allah تَبَارَكَ وَتَعَالَى also entails one adopting the halaal means to earn a livelihood and ensuring that one does not violate the commands of Allah تَبَارَكَ وَتَعَالَى at any time.

²²نهاية الأرب في فنون الأدب: ٩٥/٣

²³سنن ابن ماجة، الرقم: ٤١٦٤، سنن الترمذى، الرقم: ٢٣٤٤، وقال: هذا حديث حسن صحيح

Rasulullah ﷺ said, “O people! Fear Allah and make a moderate effort in searching for halaal sustenance. If any of you regards his sustenance to be delayed then he should not seek it through an avenue whereby he will disobey Allah, for indeed the grace (barakah in wealth) of Allah cannot be acquired through engaging in sins.” ²⁴

NABI MUSA عليه السلام SEEING HOW ALLAH PROVIDES FOR THE INSECT IN THE ROCK

It is reported that at the time when Nabi Musa عليه السلام received prophethood and was commissioned by Allah تبارك وتعالى to invite people to Islam, the concern and thought of taking care of his family crossed his mind.

Immediately, Allah تبارك وتعالى commanded Nabi Musa عليه السلام to strike a certain rock with his staff. On striking the rock, he found that the rock split open, and within it was another rock.

Nabi Musa عليه السلام was then commanded to strike the second rock. Upon striking it, he found that within it was a third rock.

When Nabi Musa عليه السلام struck the third rock with his staff, it split open, revealing a tiny insect living inside. This tiny,

²⁴ المستدرک على الصحيحين للحاکم، الرقم: ٢١٣٦، ورجاه رجال البخاري إلا أَمْدَنْ بْنَ إِبْرَاهِيمَ بْنَ مُلْحَانَ وَهُوَ ثَقَةٌ وَسَعِيدٌ بْنُ أَبِي أُمَيَّةِ وَلَمْ يُذَكَّرْ لَهُ جُرْحٌ وَلَا تَعْدِيلٌ

CHAPTER THREE - ALLAH - تَبَارَكَ وَتَعَالَى - THE SOLE SUSTAINER OF THE ENTIRE CREATION

insignificant insect was concealed beneath three layers of rock, hidden from the eyes of all people and seemingly cut-off from the world, yet it was eating its sustenance, provided to it by Allah تَبَارَكَ وَتَعَالَى.

Allah then allowed Nabi Musa عليه السلام to hear the words of the insect while it was praising Him. The insect was praising Allah تَبَارَكَ وَتَعَالَى in the following words:

سَبَّحَنَ مَنْ يَرَانِي وَيَسْمَعُ كَلَامِي وَيَعْرُفُ مَكَانِي وَيَذْكُرُنِي وَلَا يَنْسَانِي

*Glory be to the One who sees me, and hears my speech, and knows where I am, and He remembers me and never forgets me.*²⁵

Upon hearing the words of the insect praising Allah تَبَارَكَ وَتَعَالَى, Nabi Musa عليه السلام realized that Allah تَبَارَكَ وَتَعَالَى wished to show him that He is the One who provides sustenance to every single creation – even the smallest insect, and hence Allah تَبَارَكَ وَتَعَالَى will provide for him and his family.

²⁵ روح المعانٰي: ٦/٢٠٣-٢٠٤

CHAPTER FOUR -

ALLAH تَبَارَكَ وَتَعَالَى

SHOWING MERCY TO

THOSE WHO SHOW

MERCY TO OTHERS

ALLAH تَبَارَكَ وَتَعَالَى REWARDING RABEE BIN
SULAIMAAN رَحْمَةُ اللَّهِ FOR HIS GENEROSITY TO
THE FAMILY OF RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Rabee bin Sulaimaan رَحْمَةُ اللَّهِ says:

I once went for hajj together with my brother and a group of other pilgrims. On reaching Kufah, I went into the town to buy some of the necessities required for the journey.

On the way, in a desolate spot, I saw a woman dressed like one of the poor, cutting pieces of meat from a dead mule lying on the ground, having died a natural death. She placed the meat in a basket.

I saw all of this and the thought came to mind that possibly, this woman was taking meat from a dead animal to feed others. Therefore, I felt that I could never remain silent having seen such a thing. I followed her in such a manner that she did not know of my presence.

In the town, she came to a big house which had a very big door. There she knocked, and after she had identified herself, four young girls came to open the door. She went inside and placed the basket in front of the children.

The girls were passing through a state of great poverty and difficulty. I looked inside the home through the side of the door and noticed that the home was empty and did not have anything inside.

The mother, while weeping, addressed the daughters saying “Take this and cook it for yourself to eat, and thank Allah ﷺ, verily Allah ﷺ is He who has power over all, and He has power to turn men’s hearts.”

The girls cut the meat, grilled it, and began eating. From where I stood, I felt such anguish that I shouted, “O you servants of Allah ﷺ! Do not eat it - for Allah’s sake!” She shouted back to me, “Who are you?”

I answered, “I am a stranger around here.” She said, “O stranger, what do you desire from us? We ourselves are in a bad state and imprisoned by our predestined fate. For three years now, we

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have had no helper and no one to support us. What do you want from us?"

I said, "In no religion is it permissible for anyone to eat dead animals, except among some Zoroastrians (fire-worshippers)."

She replied, "We belong to a family of Rasulullah ﷺ. The father of my daughters was a noble Sayyid. It was his great desire to get his daughters married among men of his own class, and before he could do this, he passed away, and soon, all that which he had left for us was exhausted. We know that it is not possible to eat from the carcass of dead animals, but at a time when circumstances force one to do so, it is permissible. For four days, we had nothing to eat."

When I heard her story, I was moved to tears, and greatly distressed, I returned from there.

When I met my brother again, I said to him, "Brother, I no more have the intention of proceeding for hajj." Hearing these words from me, my brother did his best to persuade me to carry on. He expounded on the virtues of hajj and told me that a haaji returns completely cleansed from all sins (like a new born baby).

I told him not to waste any more time in trying to make me alter my decision, and took my ihraam clothes and all my goods plus six hundred dirhams, and bought with it flour for two hundred dirhams; and clothes for another hundred; and sent all that to

the house of the girls, having first hidden the rest of the money in the flour.

When the mother received it, she praised Allah تَبَارَكَ وَتَعَالَى greatly and said to me, “May Allah تَبَارَكَ وَتَعَالَى forgive all your previous and future sins. May Allah تَبَارَكَ وَتَعَالَى give you the reward of a hajj and grant you a high place in paradise. May Allah تَبَارَكَ وَتَعَالَى give you a good return for this which you have given us - a return that will become known to you.”

The eldest girl said, “May Allah تَبَارَكَ وَتَعَالَى reward you doubly and forgive your sins.”

The second one said, “May Allah تَبَارَكَ وَتَعَالَى grant you so much more than what you have given us.”

The third one said, “May Allah تَبَارَكَ وَتَعَالَى raise you up on the Day of Qiyaamah with our grandfather, Rasulullah ﷺ.”

The youngest said, “O Allah, the One that has favoured us, favour him abundantly soon, and forgive his previous and future sins.”

Hazrat Rabee رَحْمَةُ اللَّهِ continues the story:

The haajis left and I remained in Kufah. When they returned after hajj, I went to welcome them, hoping to let them make dua for me. Perhaps Allah would accept someone’s dua on my behalf.

When a group came into sight, I felt a bit of remorse for having missed hajj, and in this sadness, some tears fell from my eyes.

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When I met them, I said, “May Allah تَبَارَكَ وَتَعَالَى accept your hajj and reward you for what you have spent.”

One of them said to me, “Why do you say that? What kind of dua is this?” I replied, “It is the well-wishing dua for one who has been deprived of the blessing of being present at His door.”

He replied, “What surprising words! How can you now deny having been there? Were you not present with us at Arafaat? You were indeed among us as we threw stones at the Jamaraat. You performed tawaaf with us!” I thought, “This must be Allah's تَبَارَكَ وَتَعَالَى grace.”

While waiting there, the hujjaaj from my own town arrived and I said to one of them, “May Allah تَبَارَكَ وَتَعَالَى accept your hajj and reward you for your exerting yourself and spending in His way.” He too spoke about me having been present at Arafaat, having been at Mina and was surprised now at my denial of that.

One of them came forward and said, “Brother! But why do you deny? What is this? You were indeed with us in Makkah Mukarramah and Madinah Munawwarah! At Madinah, after the ziyarah of the Rowdhah Mubaarak, when We came out through Baabe Jibreel, as a result of the great crowd, you gave me this bag to keep as an amaanah (trust). On it was written:

من عاملنا ربح

Whoever deals with us shall profit.

“Here! Take your money bag!”

Hazrat Rabee رَبِيعٌ رَبِيعٌ says:

I swear by Allah that I had never seen that money bag in my life. Anyway, greatly amazed, I took it home with me. Having performed the Esha Salaah and the normal nightly wazefahs, I lay awake wondering about this strange story about me having been on pilgrimage while I know that I had not been there for hajj.

At this thought, I fell asleep, and in a dream, I saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I greeted him and kissed his hand. With a radiant smile, he answered my salaam and said to me, “O Rabee! How many more witnesses do you require before you believe that you have performed hajj? Yet you believe not.

“Listen! When through the kindness of your heart, you postponed your hajj and instead gave charity to a lady from among my children, and when you also give your provisions to them, I made dua to Allah تَبَارَكَ وَتَعَالَى to grant you a reward which shall be better and more profitable in return.

“Thereupon, Allah تَبَارَكَ وَتَعَالَى caused an angel to appear in your form, and commanded the angel to perform hajj on your behalf annually and forever, and in the world, Allah تَبَارَكَ وَتَعَالَى had granted you a reward of six hundred gold coins in place of the six hundred dirhams you have spent. Bring coolness to your eyes

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(through accepting this wealth from Allah تَبَارَكَ وَتَعَالَى as a glad tiding for your action being accepted)!”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to him:

من عاملنا ربح

Whoever deals with us shall profit.

When I woke up from this dream, I opened the bag, and behold, I found therein six hundred gold coins!²⁶

THE FIRM TRUST OF HAZRAT ALI رَضِيَ اللَّهُ عَنْهُ IN THE PROMISE OF ALLAH تَبَارَكَ وَتَعَالَى

It is reported that once, a beggar came to Hazrat Ali رَضِيَ اللَّهُ عَنْهُ and asked for something. Hazrat Ali رَضِيَ اللَّهُ عَنْهُ turned to one of his two sons, either Hazrat Hasan or Hazrat Husain رَضِيَ اللَّهُ عَنْهُمَا, and said to him, “Go to your mother and tell her that I said, ‘I had kept six dirhams by you, so give me one dirham from the six (so that I may give it to the beggar).’”

The son went to his mother, Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا, and thereafter returned with the following message. He said to his father, “My mother mentioned that you had kept the six dirhams by her for purchasing flour.”

²⁶ فضائل حج: ص ٢٢١-٢٢٣

Hearing this, Hazrat Ali رَضِيَ اللَّهُ عَنْهُ said, “A servant’s imaan will not be true and perfect until he has more reliance on that which is in the hand of Allah تَبَارَكَ وَتَعَالَى compared to what a servant possesses (i.e. a servant should place his reliance upon Allah تَبَارَكَ وَتَعَالَى and His promises that by spending in charity, he will be blessed with barakah for the good deed and he should not hold back his wealth out of fear of poverty).”

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ then said to his son, “Go to your mother, and tell her to give me all the six dirhams (so that I may give it to the beggar).” He thus went to his mother and then returned with the six dirhams which Hazrat Ali رَضِيَ اللَّهُ عَنْهُ handed over to the beggar.

Not long thereafter, a man passed by Hazrat Ali رَضِيَ اللَّهُ عَنْهُ with a camel which he was selling. Hazrat Ali رَضِيَ اللَّهُ عَنْهُ asked him, “How much are you selling the camel for?” The man replied, “I am selling it for one hundred and forty dirhams.”

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ then purchased the camel from him. After purchasing the camel, Hazrat Ali رَضِيَ اللَّهُ عَنْهُ said, “Tie the camel here, and we will pay you later.” The man thus tied the camel and departed.

Thereafter, another man passed by, and on seeing the camel, he asked, “Who does this camel belong to?” Hazrat Ali رَضِيَ اللَّهُ عَنْهُ replied, “It belongs to me.” The man asked, “Are you selling it?” When Hazrat Ali رَضِيَ اللَّهُ عَنْهُ replied that he was selling it, the man

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asked, “How much are you selling it for?” Hazrat Ali رَضِيَ اللَّهُ عَنْهُ responded, “I am selling it for two hundred dirhams.”

The man was satisfied with the price and thus accepted the offer and concluded the sale saying, “I have bought it from you.” He then handed the two hundred dirhams to Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, took his camel and departed.

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ then went to the man who had sold him the camel and paid him the one hundred and forty dirhams which he owed him. Thereafter, he returned home to his respected wife, Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا, with the sixty dirhams that he had made as profit (and gave it to her).

When Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا saw the sixty dirhams, she asked him, “What is this? Where did this money come from?” Hazrat Ali replied, “This is what Allah تَبَارَكَ وَتَعَالَى has promised us, through the following words revealed upon the blessed tongue of Rasulullah ﷺ.”

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ then recited the following verse of the Qur'aan Majeed:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالَهَا

*The one who brings a good deed, he will receive ten times the reward
(for the deed he had done)²⁷*

In other words, Hazrat Ali رَضِيَ اللَّهُ عَنْهُ explained to Hazrat Faatimah تَبَارَكَ وَتَعَالَى that when he spent six dirhams in sadaqah, Allah رَحْمَةُ اللَّهِ عَنْهُ blessed him with a reward ten times more then what he had spent, and hence he now had sixty dirhams in place of the six dirhams which he gave to the beggar.²⁸

A FIRE WORSHIPPER AND HIS FAMILY ARE BLESSED WITH IMAAN THROUGH SHOWING KINDNESS TO A DESCENDANT OF HAZRAT ALI رَضِيَ اللَّهُ عَنْهُ

There was once a man who lived in the land of Balkh with his wife and daughters. This respected family were from the noble family of Rasulullah ﷺ (Banu Haashim) and the descendants of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ.

After some while, the man passed away and his family had fallen into poverty as there was no one to fend for them and take care of them. The people did not treat them well, and as a result, the woman decided to leave the land of Balkh and relocate to Samarkand.

It so happened that when they left Balkh, the weather had become extremely cold. On arriving in Samarkand, the woman had nowhere to stay, and thus went to a masjid. After leaving her

²⁸ حياة الصحابة: ١٩١/١

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daughters at the masjid, she went out in search of some food for herself and her daughters.

While moving about the city, she passed by two large gatherings of people. One gathering was the gathering of a Muslim who was the main shaikh in the city of Samarcand, while the other gathering was the gathering of an influential fire worshipper.

The woman first decided to approach the Muslim shaikh for assistance, as he was a person of imaan. She explained to him her state of poverty and asked him for some food and assistance, and she also told him that she was from the family of Rasulullah ﷺ and a descendant of Hazrat Ali رضي الله عنه.

To this, the Muslim shaikh retorted, “You claim to be from the family of Rasulullah ﷺ and a descendant of Hazrat Ali رضي الله عنه, but what proof do you have to establish this?”

The woman replied, “There is no one in this city who knows me, so how can I prove it to you?” Hearing this, the Muslim shaikh turned away and refused to assist her.

Disheartened and desperate, the woman next came to the fire worshipper. She explained her situation to him, and informed him of what had transpired between herself and the Muslim shaikh who refused to assist her. She then asked him if he could assist her in her desperate situation.

Hearing of her pitiful plight, the fire worshipper immediately agreed to help her. He then sent his own family to go to the masjid where she had left her daughters and bring them to his house. After bringing them to his house, he provided them with clothing and a place to stay.

That night, when the Muslim shaikh went to sleep, he was shown a dream by Allah تَبَارَكَ وَتَعَالَى. In the dream, he saw that it was the Day of Qiyaamah. Rasulullah ﷺ was standing with a flag at his blessed head, and close by was a palace made from green emerald.

He went to Rasulullah ﷺ and addressed him saying, “O Rasul of Allah! Who is this palace for?” Rasulullah ﷺ replied, “It is for a man who is a Muslim and believes in tauheed.”

The Muslim shaikh said, “O Rasul of Allah! I am a Muslim and I believe in tauheed!” To this, Rasulullah ﷺ said to him, “You claim to be a believer, but what proof do you have to establish that that you are a believer and you believe in tauheed?” Hearing this response, the Muslim shaikh became perplexed.

Rasulullah ﷺ then said to him, “When the woman came to you seeking assistance, and said to you that she is from my family and a descendant of Ali رَضِيَ اللَّهُ عَنْهُ, then you asked her for proof, saying to her, ‘You claim to be from the family of

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Rasulullah ﷺ and a descendant of Hazrat Ali رضي الله عنه، but what proof do you have to establish this?" So now, I tell you that just as you have asked the woman for proof, you should also bring me proof for the claim which you have made that you are a Muslim who believes in tauheed."

The Muslim shaikh then woke up, and realizing the grave mistake he had made by shunning the woman and not assisting her in her desperation, he wept in grief and remorse.

He immediately went out, searching for the woman in the city, until he finally learnt that she was at the home of the fire worshipper with her daughters where they were being taken care of.

He thus sent for the fire worshipper, and when the fire worshipper arrived, he said to him, "Where is the woman who is from the family of Rasulullah ﷺ and a descendant of Hazrat Ali رضي الله عنه?" The fire worshipper replied, "She is by me."

The Muslim shaikh said, "I want you to hand her over to me so that she will be my guest." However, the fire worshipper replied, "There is no way that I will do that."

The Muslim shaikh became desperate and said, "I am prepared to give a thousand dinaars (i.e. ten thousand dirhams), and in exchange, make them over to me as my guests!" The fire worshipper replied, "I am not prepared to do so! They asked me

to be my guests, and since I have taken them in as my guests, I have begun to acquire tremendous blessings through them.”

The Muslim shaikh began to persist and said, “Please hand them over to me so that they may be my guests.” However, the fire worshipper declined saying, “They are my guests and I am more rightful in taking care of them, and the palace which you had seen in your dream last night – I was also shown a similar dream and I was promised to be granted the palace in the Hereafter. I take an oath by Allah – before we went to sleep last night, my family and I all embraced Islam because of that woman.

“When I went to sleep last night, I had seen Rasulullah ﷺ, and he said to me, ‘Is the woman and her daughters staying at your home as your guests?’ I replied, ‘Yes, O Rasul of Allah.’ Rasulullah ﷺ then said to me, ‘The palace is for you and your family, and you and your family are from the people of Jannah. Allah تَعَالَى وَجْهُهُ had decreed that before you leave the world, you and your family will embrace Islam.’”²⁹

²⁹ التوابون لابن قادمة: حد ١٨٠ - ١٨١

CHAPTER FIVE – THE BIG BANG AND EVOLUTION THEORIES

THE BELIEF OF ISLAM IN REGARD TO THE ORIGIN OF THE CREATION

From the beginning of time, people of all religions believed in a Creator who is responsible for creating the world and whatever it contains.

Whether Jews, Christians or even the polytheists who were not granted any divine shari'ah – all subscribed to the belief of a god.

It was only the atheists who did not believe in the existence of a god. However, people of all denominations opposed them for rejecting the clear signs of a Creator which are manifest everywhere in the universe. Hence, their rejection of a Creator was synonymous to rejecting reality.

Nevertheless, as time passed in the world, and the forces of baatil (falsehood) continued to progress, Shaitaan and his agents established and promoted the concept of the world coming into existence by itself without a Creator creating it.

Thus, in the last century, the theory of the Big Bang and evolution was included in the educational syllabus of schools and universities around the world.

What is the Big Bang Theory?

The Big Bang theory states that billions of years ago, a huge bang took place which resulted in the formation and creation of physical objects such as planets, stars, etc.

What is Darwin's Theory of Evolution?

According to Darwin's theory of evolution, all creatures came into existence from one single creature. In other words, all creatures in the world have a common ancestor.

Over a period of time, simple creatures randomly changed (mutated) which allowed them to survive and live longer. Nature selected the strongest amongst them enabling them to survive. The weaker ones did not survive.

Darwin, who made up this theory, said that human beings evolved from monkeys. In other words, human beings were first monkeys, and over a period of many years, these monkeys slowly changed into human beings.

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Muslims do not believe in the theories of Big Bang and evolution. We believe that Allah تَبَارَكَ وَتَعَالَى created the universe and Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam عَلَيْهِ السَّلَامُ and all creations. Allah تَبَارَكَ وَتَعَالَى has mentioned this in the Qur'aan Majeed.

THE ABSURDITY AND LUDICROUSNESS OF THE BIG BANG AND EVOLUTION THEORIES

Both these theories (Big Bang theory and evolution theory) are absurd and ridiculous to believe. No person possessing common sense will accept if someone told him that the houses and shopping centres could come about on their own, without there being anyone to construct them.

Man understands that everything in the world happens with proper systems and mediums. Hence, one requires the engineer, architect and building contractor with his entire team and material before the huge structure can be built.

When all this is required for a simple building to come into existence, then how can the entire universe come into existence by a mere big bang? Undoubtedly, Allah تَبَارَكَ وَتَعَالَى alone is the One who created the entire universe and everything that is contained in it.

A Bedouin once recited the following couplet:

When a lump of dung indicates that a camel had passed by and footprints indicate that a person had passed by,

*then how can the sky filled with constellations and how can the earth which is crossed with different pathways not indicate towards the existence of a Creator who is Most-Gracious and All-Aware?*³⁰

Despite how absurd and ludicrous these two theories are, we find that it gained popularity among the kuffaar masses and many began to believe it.

While it is possible to imagine that the kuffaar – who do not possess any deen – will be convinced by these baseless theories, it is most unfortunate and greatly alarming to find that some Muslims have also become influenced by these baseless theories taught in the schools and universities, and have thus fallen prey to the snares of Shaitaan and his agents.

THE RELIGION OF ISLAM – THE ANSWER TO ALL QUESTIONS

When we view the other heavenly religions, such as Judaism and Christianity, then though the Jews and Christians had received a heavenly kitaab (i.e. the Towraah and Injeel) and a shari'ah (religion), they distorted their kitaabs and changed their

³⁰ نور الأنوار: ١٧٣

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religions. Hence, the authenticity of their kitaabs and religions has been lost.

On the contrary, when we view the deen of Islam, then we find that it is a universal religion which Allah تَبَارَكَ وَتَعَالَى had taken divine responsibility of preserving and protecting until the end of time. Therefore, the answers to all questions that relate to the guidance of man will undoubtedly be found in Islam.

It should be borne in mind that the topics of how the world came into existence and how man was created are matters that relate to the fundamental beliefs of Islam. It is for this reason that the Qur'aan Majeed and Mubaarak Ahaadith have explained in great detail how the universe came into existence and how man and other creations have been created.

It is necessary for a person's belief structure to confirm to Islam. Once a person's belief structure collapses, then everything that he will do thereafter will not gain any acceptance by Allah تَبَارَكَ وَتَعَالَى, as one's ibaadaat (acts of worship) and every good deed one carries out is based upon one's imaan.

If one does not possess imaan, as his beliefs oppose the fundamental beliefs of Islam, then even though he may outwardly seem to be a believer, wearing the Islamic attire and carrying out the rituals of Islam with the Muslims, in reality, he is not a believer.

BELIEF OF ISLAM IN REGARD TO THE ORIGIN OF THE UNIVERSE

In regard to the creation of the universe, Allah تَبَارَكَ وَتَعَالَى explains in the Qur'aan Majeed that He created the heavens and the earth in six days. Allah تَبَارَكَ وَتَعَالَى says:

*“Indeed, We created the heavens and the earth and all that is between them in six days, and no fatigue (or tiredness) came over us.”*³¹

In another verse, Allah تَبَارَكَ وَتَعَالَى explains the manner in which He created the heavens and the earth in six days. Allah تَبَارَكَ وَتَعَالَى says:

(O Muhammed!) Say (to the disbelievers), “Do you indeed disbelieve in the One who had created the earth in two days and you ascribe partners unto Him? That is the Lord of all the worlds. And He placed therein (in the world) mountains standing firm, high above it (the earth), and He placed blessings in it (the earth) and He proportioned therein its sustenance in four equal days (in duration i.e. the creation of the earth as well as placing the mountains and the vegetation etc. in the earth was all in complete four days) for those who enquire (about His creation). Thereafter, He turned towards the sky when it was smoke and said to it (the sky) and the earth, ‘Come both of you willingly or by compulsion.’ Both (the sky and earth) replied, ‘We come willingly.’ So, He completed

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*(creating) seven skies in two days (thus completing six days) and He transmitted to every sky its duty and command.”*³²

Similarly, in another verse of the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى explains how he created the human species from one male and female, Nabi Aadaam عليهما السَّلَامُ and Hawwa عَلَيْهَا السَّلَامُ, and how He created the animals in pairs and then caused them to spread out and increase in the world. Allah تَبَارَكَ وَتَعَالَى mentions:

*“(Allah is the) Creator of the heavens and the earth. He has made pairs for you from yourselves (male and female), and He made from the animals pairs; by this means does He multiply you.”*³³

ALLAH تَبَارَكَ وَتَعَالَى CREATING DIFFERENT CREATIONS ON DIFFERENT DAYS

In the Mubaarak Hadith, Rasulullah ﷺ said,

“Allah تَبَارَكَ وَتَعَالَى created the sand (of the earth) on Saturday, and He created in it mountains on Sunday, and He created trees on Monday, and He created everything which is disliked (and evil) on Tuesday, and He created noor (light) on Wednesday, and He (created and) spread out animals in the earth on Thursday, and He created Nabi Aadam عليهما السَّلَامُ after asr on the Day of Jumu'ah (Friday), as the last of the creations,

³² سورة حم السجدة: ٩-١٢

³³ سورة الشورى: ١١

*during the last hour from the hours of the Day of Jumu'ah, between asr and the night (i.e. sunset)."*³⁴

From the abovementioned verses and Hadith, it is clear that the universe did not come into existence through a Big Bang, rather the universe was created by Allah تَبَارَكَ وَتَعَالَى Himself.

Similarly, from the Hadith, we clearly see that Allah تَبَارَكَ وَتَعَالَى created each creation and placed them in the earth before creating Nabi Aadam عَلَيْهِ الْكَلَمُ and Hazrat Hawwaa عَلَيْهَا السَّلَامُ and sending them to the earth.

Hence, the Big Bang theory and the evolution theory directly and diametrically oppose the clear verses of the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Ulama explain that if a person believes in the Big Bang theory and the evolution theory, then his belief will oppose the clear verses of the Qur'aan Majeed and the Mubaarak Ahaadith. Hence, on account of him disbelieving in the Qur'aan Majeed and Mubaarak Ahaadith, he will come out from the fold of Islam (may Allah تَبَارَكَ وَتَعَالَى save us all!).

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THE BELIEF OF ISLAM IN REGARD TO THE ORIGIN OF MAN

The fundamental belief of Islam is that mankind originated from one father and one mother, Nabi Aadam ﷺ and Hazrat Hawwaa. The first person whom Allah تَبَارَكَ وَتَعَالَى created from mankind was Nabi Aadam ﷺ.

When Allah تَبَارَكَ وَتَعَالَى intended to create Nabi Aadam ﷺ, He commanded the Angel of Death to collect the sand from different parts of the earth to form the mould of Nabi Aadam ﷺ.

After the Angel of Death collected the sand, Allah تَبَارَكَ وَتَعَالَى fashioned the form of Nabi Aadam ﷺ, and after a period of time passed, Allah تَبَارَكَ وَتَعَالَى then blew the rooh (soul) in him.

Rasulullah ﷺ said:

Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam ﷺ in his (original) form, with his height being sixty ziraa (approximately twenty-seven meters). When Allah تَبَارَكَ وَتَعَالَى created him, He instructed him saying, “Go and greet that group of angels with salaam, and listen carefully to the reply which they give you, as this will be your greeting and the greeting of your progeny.”

Nabi Aadam ﷺ then went to the angels and said, “Assalaamu alaikum,” to which they replied, “Assalaamu alaika warahmatullah.” They added the words “wa rahmatullah” (in replying to his salaam).

Every person who will enter Jannah will enter in the form of Nabi Aadam
(i.e. with his stature and height)."

Rasulullah ﷺ thereafter mentioned, "After Nabi Aadam, the height of people began to decrease until they have reached the height of people today." ³⁵

From this Hadith, we understand that Nabi Aadam ﷺ did not go through the different phases of growth that a normal human being passes through during his life i.e. birth, infancy, adolescence, etc.

In other words, Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam ﷺ in his original form, as an adult, from the very beginning, even before he came into the world. Hence, this Hadith clearly and unequivocally opposes the belief of evolution.

THE CREATION OF HAZRAT HAWWA

عَلَيْهَا السَّلَامُ

After Nabi Aadam ﷺ was created and was staying in Jannah with the angels, he began to feel lonely as he did not have anyone of his own species to give him company.

³⁵ صحيح البخاري، الرقم: ٦٢٢٧

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Allah تَبَارَكَ وَتَعَالَى then caused him to fall asleep, and while he was asleep, Allah تَبَارَكَ وَتَعَالَى created Hazrat Hawwaa عَلَيْهَا السَّلَامُ from a part of the rib of Nabi Aadam عَلَيْهِ السَّلَامُ.

When Nabi Aadam عَلَيْهِ السَّلَامُ awoke from his sleep, he found Hazrat Hawwaa عَلَيْهَا السَّلَامُ standing at his head side. Nabi Aadam عَلَيْهِ السَّلَامُ asked her, “Who are you?” She replied, “I am a woman.”

Nabi Aadam عَلَيْهِ السَّلَامُ then asked her, “For what purpose have you been created?” She replied, “I have been created so that you be comforted through me.”³⁶

Hazrat Aadam عَلَيْهِ السَّلَامُ then stretched his hand towards her to touch her, but the angels said to him, “Be patient until the nikaah is performed and you give her the mahr.”

Hazrat Aadam عَلَيْهِ السَّلَامُ then inquired, “What is the mahr?” The angels replied, “The recitation of Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

According to one narration, Nabi Aadam عَلَيْهِ السَّلَامُ also asked Allah تَبَارَكَ وَتَعَالَى regarding the mahr of Hazrat Hawwaa عَلَيْهَا السَّلَامُ, and Allah تَبَارَكَ وَتَعَالَى informed him that the mahr for the nikaah of Hazrat Hawwaa عَلَيْهَا السَّلَامُ is that he recites twenty Durood upon Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereafter, Allah تَبَارَكَ وَتَعَالَى Himself

³⁶ البداية والنهاية: ٦٨/١

performed the nikaah between Nabi Aadam عَلَيْهِ السَّلَامُ and Hazrat Hawwaa عَلَيْهَا السَّلَامُ.³⁷

From the abovementioned Ahaadith and narrations, we understand that Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam and Hazrat Hawwaa عَلَيْهَا السَّلَامُ in their original forms. Thereafter, their progeny continued after they were sent to the world.

THE QUR'AAN MAJEED STATING THAT MANKIND DESCENDED FROM ONE MAN AND ONE WOMAN

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَاوَرُفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ
اللَّهِ أَنْقَلْكُمْ إِنَّ اللَّهَ عَلَيْهِ حِلْيَرٌ³⁸

*O mankind, We have created you from one male and one female, and made you into nations and tribes so that you may recognize one another. Certainly, the most honoured of you, in the sight of Allah, is the one who possesses the most taqwa. Certainly, Allah is All-Knowing, All-Aware.*³⁸

³⁷ شرح الزرقاني: ١٠١/١

³⁸ سورة الحجرات: ١٣

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This verse of the Qur'aan Majeed clearly and diametrically opposes Darwin's theory which states that man originated and evolved from monkeys.

Apart from this, when one views this theory, one realizes that it is so absurd, that any person with common sense will understand the absurdity in it, as the common question which arises is:

“If man evolved from monkeys, then why is it that there are still monkeys in the world today, and no human is seen to be evolving from them?”

Furthermore, science itself admits that the theories and research regarding prehistoric eras is based on nothing but conjecture and assumptions, and hence these theories are merely a hypotheses and it is not possible for it to be established – as no one today was present at the time when the earth was created by Allah تَبَارَكَ وَتَعَالَى to see and witness how it happened. Therefore, there is no way to acquire this knowledge besides believing in divine revelation.

Apart from this, we see scientists changing their theories all the time. Even those who accept the Big Bang and Darwin's theories continue to modify their theories as more and more flaws and discrepancies are becoming apparent to the minds of people.

As believers, we should understand that our imaan is not upon our sight, hearing and human, limited reasoning, but rather it is

upon the word of Allah ﷺ that has been revealed to our Nabi ﷺ and passed on to us.

STUDYING THE BIG BANG THEORY AND DARWIN'S THEORY IN SCHOOLS AND UNIVERSITIES

In schools and universities, students are taught the Big Bang theory and Darwin's theory of evolution as an important part of their education. Students are also instructed to write on these theories in essays or examinations and receive marks accordingly.

However, on close examination, it is clear that these theories are shirk and kufr-based and diametrically oppose the Qur'aan, Hadith and the fundamental beliefs of Islam. Lamentably, these theories are glorified and presented to the students in such a convincing manner that they begin to entertain doubts in their fundamental Islamic beliefs.

Hence, there are numerous cases where Muslims have sought guidance and assistance from Ulama, confessing that the Big Bang theory and Darwin's Theory have caused them to doubt the truth of Islam.

It should be borne in mind that the kuffaar including these theories in the syllabus is a calculated effort to destroy the imaan of the Muslims and spread anti-Islamic ideologies within their

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minds, as learning these theories has no relevance with the career one wishes to adopt in life, and nor will they assist any person in his worldly or deeni life.

Once a person's belief structure collapses, then everything that he will do thereafter will not gain any acceptance by Allah تَبَارَكَ وَتَعَالَى, as one's ibaadaat (acts of worship) and every good deed one carries out is based upon one's imaan.

If one does not possess imaan, as his beliefs oppose the fundamental beliefs of Islam, then even though he may outwardly seem to be a believer, wearing the Islamic attire and carrying out the rituals of Islam with the Muslims, in reality, he is not a believer.

Below we will first explain what the Qur'aan and Ahaadith say regarding the origin of the world and how man progressed over time. Thereafter, we will show how the Big Bang theory and Darwin's theory diametrically oppose the entire deen of Islam.

From this, one will easily be able to understand that the person who believes in the Big Bang theory and Darwin's theory cannot be a Muslim, as he does not believe in the Qur'aan and the Mubaarak Ahaadith of Rasulullah ﷺ.

WHAT THE VERSES OF THE QUR'AAN AND THE AHAADITH SAY ABOUT THE CREATION

Allah تَبَارَكَ وَتَعَالَى is the Creator and Sustainer of every creation in the universe. Everything in the universe, be it the galaxies, the solar system, the stars, the planets, or the earth and everything it contains, from the living creations such as man and animals, or the lifeless creations such as rocks and water – all are the creation of Allah تَبَارَكَ وَتَعَالَى.

The purpose for Allah تَبَارَكَ وَتَعَالَى creating every creation in the entire universe is so that they serve man, but Allah تَبَارَكَ وَتَعَالَى created man for His worship. Worshipping Allah تَبَارَكَ وَتَعَالَى means for man to recognize Allah تَبَارَكَ وَتَعَالَى, fulfil His commands, utilize all the things in the world to uphold His deen, and live his life in accordance to the Shari'ah of Islam.³⁹

After Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam عليه السلام and Hazrat Hawwaa عليها السلام in their original forms, they remained in Jannah for some while, and thereafter, they both were sent to the world. Upon coming to the world, Allah تَبَارَكَ وَتَعَالَى blessed them with children, and through their children, their progeny continued to spread in the world.⁴⁰

³⁹ سورة البقرة: ٢٩ ، سورة الذاريات: ٥٦

⁴⁰ صحيح البخاري، الرقم: ٦٢٢٧ ، سورة النساء: ١

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All the above details are recorded in the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ which clearly show that Allah تَبَارَكَ وَتَعَالَى is the Creator of everything, and the creation of mankind continued in the world through Nabi Aadam عليه السلام and Hazrat Hawwaa عليهما السلام.

Therefore, the person who believes in the Big Bang theory and Darwin's theory of evolution has rejected the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ, hence such a person cannot be a Muslim.

WHAT SHOULD A MUSLIM STUDENT IN SCHOOL OR UNIVERSITY DO?

All the above details are recorded in the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ. All these proofs clearly show that Allah تَبَارَكَ وَتَعَالَى is the Creator of everything, and that the creation continued in the world through Nabi Aadam عليه السلام and Hazrat Hawwaa عليهما السلام.

Therefore, the person who believes in the Big Bang theory and Darwin's theory of evolution has rejected the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ, thus such a person cannot be a Muslim.

It is for this reason that a student studying in school or university should not study these theories at all, as these

theories are kufr and shirk-based and they go against the beliefs of Islam - the belief of Tauheed (the oneness of) Allah ﷺ and the belief that Allah ﷺ is the creator of the universe.

In the case of schools and universities, the purpose for the student writing about the Big Bang theory or Darwin's theory in the essay or examination is merely to acquire marks so that he can succeed in getting the school pass or university degree. This is not a valid reason for which Shari'ah allows one to write or speak words of kufr. In reality, writing or speaking about Big Bang theory or Evolution theory is writing or uttering words of kufr.

The Qur'aan Majeed explains that it is only permissible for one to utter words of kufr in the case where one is threatened with his life if he does not utter the words of kufr. In such a case also, the Qur'aan Majeed says that while uttering the words of kufr to save his life, his heart should detest kufr and remain firm upon imaan.⁴¹

Thus, if a student was present when this was discussed, or he wrote these theories in an examination or essay, then he should make taubah, and if his heart accepted it or was inclined towards accepting it, then he should renew his imaan.

May Allah ﷺ safeguard the imaan and deen of the ummah, and keep us firm on the sunnah at all times.

⁴¹ سورة النحل: ١٠٦

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THE INCIDENT OF HAABEEL AND QAABEEL

After coming to the world, Allah ﷺ had blessed Nabi Aadam عليه السلام and Hazrat Hawwaa عليهما السلام with many children. These children would be born as twins, with each pair of twins consisting of one male and one female.

Since Nabi Aadam عليه السلام and his children were the very first people on earth, and there were no other people, Allah ﷺ commanded that the children of Nabi Aadam عليه السلام of one pair were not allowed to marry each other, but were allowed to marry a twin from another pair.

Among the sons of Nabi Aadam عليه السلام were Haabeel and Qaabeel. Qaabeel used to grow crops, while his brother, Haabeel, used to raise livestock. Haabeel was younger than Qaabeel in age.

When the time came for them to marry, it was decided that Haabeel will marry Qaabeel's twin sister, and Qaabeel will marry Haabeel's twin sister. However, since Qaabeel's twin sister was more beautiful than Haabeel's twin sister, Qaabeel did not want to marry Haabeel's twin sister, but wished to marry his own twin sister.

Nabi Aadam عليه السلام explained to his son, Qaabeel, that this was not allowed in their Shari'ah. Qaabeel became enraged and turned hostile towards his brother, Haabeel, and continued to insist that he marry his own twin sister.

In order to remove the division between both brothers, Nabi Aadam proposed that they both should offer a sacrifice for Allah تَبَارَكَ وَتَعَالَى. The one whose sacrifice is accepted, will marry Qaabeel's twin sister.

Nabi Aadam عَلَيْهِ السَّلَامُ was certain that the sacrifice of Haabeel would be accepted by Allah تَبَارَكَ وَتَعَالَى, but in order to make his son, Qaabeel, understand, he presented this option before them.

At that time, a sign for the sacrifice being accepted was that a fire would come down from the sky and raise it to the heavens, while the sign for the sacrifice not gaining acceptance was that the fire would not touch it.

Haabeel offered a superior quality lamb as his sacrifice, while Qaabeel offered an inferior quality of grain as his sacrifice. As was customary with them, a fire came down from the sky and raised the sacrifice of Haabeel to the heavens, while leaving the sacrifice of Qaabeel untouched.

In this way, the sacrifice of Haabeel was accepted, and the sacrifice of Qaabeel was rejected. Hence, the verdict was clear before both brothers that Haabeel should marry Qaabeel's twin sister.

Overcome by disgrace, Qaabeel was further angered with his brother, Haabeel. Instead of him coming to his senses and submitting to the command of Allah تَبَارَكَ وَتَعَالَى, he became jealous of his brother and addressed him saying, "I am going to kill you!"

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Haabeel did not respond to him with hostility and violence, but gave him a word of advice saying, “Allah تَبَارَكَ وَتَعَالَى only accepts from the muttaqeen (those who fear Allah تَبَارَكَ وَتَعَالَى).”

In other words, if you adopt taqwa in your life and obey Allah تَبَارَكَ وَتَعَالَى in His commandments, even if it goes against your desires, then Allah تَبَارَكَ وَتَعَالَى will accept you and be pleased with you. However, since Qaabeel’s heart was bent on evil, he did not heed the advice given to him, but looked for an opportunity to vent his anger upon his brother, Haabeel.

When Nabi Aadam عليهما السلام went for hajj to the Baytullah, Qaabeel found the opportune time to kill his brother, and thus, the jealousy and envy in his heart had the better over him, and he mercilessly killed him.⁴²

In the Mubaarak Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned:

لَا تقتل نفس ظلماً إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلُ كَفْلُ مَنْ دَمَهَا لَأَنَّهُ أَوَّلُ مَنْ سُنِّ الْقَتْلُ

“There is no person who is killed unjustly, except that the first son of Nabi Aadam عليهما السلام (i.e. Qaabeel) will have a share in the blood (i.e. in the sin of killing a person unjustly), as he was the first person to initiate this crime of murder in the world.”⁴³

⁴² البداية والنهاية: ٨٦/١

⁴³ صحيح البخاري، الرقم: ٣٣٣٥

From the abovementioned incident of Haabeel and Qaabeel recorded in the Qur'aan Majeed, we understand that mankind commenced with Nabi Aadam عليه السلام and Hazrat Hawwaa عَنْهَا السَّلَامُ and then continued through their progenies in the world.

This incident disproves the Big Bang theory and Darwin's theory of evolution, as these theories claim that there is no creator for any creation, but rather everything came about on its own through a bang, and thereafter man evolved through monkeys. Hence, anyone who believes in these theories will be rejecting the Qur'aan Majeed and will leave the fold of Islam.

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SUMMARY OF THE DISCUSSION OF THE BIG BANG THEORY AND EVOLUTION THEORY AND OTHER IMPORTANT POINTS TO CONSIDER

Big Bang Theory

1. The Big Bang theory states that billions of years ago, a huge bang took place which resulted in the formation and creation of physical objects such as planets, stars, etc.
2. The Big Bang theory has never been scientifically proven by observation or experiment as it is not possible for it to be proven. How can people who have come in the world, thousands of years later, be able to know what had occurred thousands of years before through scientific research?
3. Even in science, the scientists accept that it is impossible for anything to come into existence from non-existence on its own.
4. Everybody knows that if you leave anything on its own without looking after it, it will eventually break and perish. The earth is in existence for many years without it perishing or breaking. Instead, it is beautiful in every way, and continues to function perfectly. This proves that there has to be a powerful being who is taking care of it at every moment. That being is none other than Allah ﷺ, the sole Creator of the universe.

4. Those who believe in the Big Bang do not believe in Allah تَبَارَكَ وَتَعَالَى, but the truth of the matter is that the universe cannot function without a creator, Allah تَبَارَكَ وَتَعَالَى. If the sun was slightly further away from the earth in its orbit, we would all freeze to death. If, on the other hand, the sun was slightly closer to the earth in its orbit, we would all be burnt to ashes. How is it possible that the sun remains at the perfect distance from the earth without a greater being who controls it?
5. Imagine a beautiful palace with many rooms. It has lovely carpets, amazing lights, fancy furniture and matching tiles. The gardens of the palace have attractive fountains and springs. Will you believe it if somebody tells you that the all of this was formed as a result of an accidental mixing of sand and water? Never! Such a structure can only be built by expert builders and engineers. If one palace cannot come into existence on its own, how is possible that the entire universe came into being by a big bang?
8. Muslims do not believe in the Big Bang theory. We believe that Allah تَبَارَكَ وَتَعَالَى created the entire universe from a state of non-existence, and He created the world and every creation found in the world in its original form. Allah تَبَارَكَ وَتَعَالَى has mentioned this in many places of the Qur'aan Majeed.

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Evolution Theory

1. According to the theory of evolution, all creatures came into existence from one single creature. In other words, all creatures in the world have a common ancestor.
2. Darwin, who made up this theory, said that human beings evolved from monkeys. In other words, human beings were first monkeys, and over a period of many years, these monkeys slowly changed into human beings.
3. When one views this theory, one realizes that it is so absurd, that any person with common sense will understand the absurdity in it, as the common question which arises is: “If man evolved from monkeys, then why is it that there are still monkeys in the world today, and no human is seen to be evolving from them?”
4. Science itself admits that the theories and research regarding prehistoric eras is based on nothing but conjecture and assumptions, and hence these theories are merely a hypothesis and it is not possible for it to be established – as no one today was present at the time when the earth was created by Allah عَزَّوَجَلَّ to see and witness how it happened. Therefore, there is no way to acquire this knowledge besides believing in divine revelation.
5. We see scientists changing their theories all the time. Even those who accept the Big Bang theory and Darwin’s theory of

evolution continue to modify their theories as more and more flaws and discrepancies become apparent to the minds of people.

6. Muslims do not believe in the theory of evolution. We believe that Allah تَبَارَكَ وَتَعَالَى created Nabi Adam عَلَيْهِ الْكَلَمُ from sand. Allah تَبَارَكَ وَتَعَالَى has mentioned this in the Qur'aan Majeed.

7. As believers, we should understand that our imaan is not upon our sight, our hearing and our limited human reasoning, but rather it is upon the divine word of Allah تَبَارَكَ وَتَعَالَى that has been revealed to our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and passed on to us.

8. When science opposes what Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have mentioned, then we will reject science, and only accept and believe what Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have mentioned.

Harms of Believing in the Theory of Evolution

1. It removes the belief in Allah تَبَارَكَ وَتَعَالَى as the Creator of the universe.

2. It removes the belief of taqdeer, because taqdeer means that one believes that Allah تَبَارَكَ وَتَعَالَى has created everything in its original form, from a state of non-existence to a state of existence, and He had decreed its destiny from the beginning until the end.

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Muslims should not believe in the theory of evolution. If one believes in the theory of evolution, he will come out of the fold of Islam.

Q&A REGARDING BIG BANG AND EVOLUTION

Q: A person does not believe in human evolution. Rather, he believes in that Allah تَبَارَكَ وَتَعَالَى created humans, as explained by Islam.

However, regarding other life forms on earth (animals, etc.), he believes they were evolved, guided by Allah تَبَارَكَ وَتَعَالَى, not independent of His guidance. If a person holds this type of belief, does he become a kaafir?

His reasoning is that as far as his understanding goes, Islam is silent on how other species came into existence on earth, so one doesn't need to tie oneself to a specific belief in this regard.

A: Just as Islam has given guidance on how man was created, Islam has also given guidance on how animal life and other creations on earth came into existence.

In the Mubaarak Hadith, Rasulullah ﷺ said, “Allah تَبَارَكَ وَتَعَالَى created the sand (of the earth) on Saturday, and He created in it mountains on Sunday, and He created trees on Monday, and He created everything which is disliked (and evil) on Tuesday, and

He created noor (light) on Wednesday, and He (created and) spread out animals in the earth on Thursday, and He created Nabi Aadam عليهما السلام after asr on the Day of Jumu'ah (Friday), as the last of the creations, during the last hour from the hours of the Day of Jumu'ah, between asr and the night (i.e. sunset).⁴⁴

Similarly, in the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى explains how he created the human species from one male and female, Nabi Aadaam عليهما السلام and Hazrat Hawwaa عليهما السلام, and He explains how He created the animals in pairs and then caused them to spread out and increase in the world.

Allah تَبَارَكَ وَتَعَالَى mentions:

فَاطِئُ السَّمَاوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُم مِّنَ الْفَيْمِكُمْ أَذْوَاجًا ۗ وَمِنَ الْأَنْعَامِ أَذْوَاجًا ۗ يَرْدُو كُمْ فِيهِ ۖ

(Allah is the) Creator of the heavens and the earth. He has made pairs for you from yourselves (male and female), and He made from the animals pairs; by this means does He cause you to increase.⁴⁵

Similarly, in another verse of the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions:

أَنَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَّكَفِيلٌ ﴿١١﴾

Allah is the Creator of everything (i.e. every creation) and He is in charge of all affairs (i.e. of all His creations).⁴⁶

⁴⁴ صحيح مسلم، الرقم: ٢٧٨٩

⁴⁵ سورة الشورى: ١١

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From these two verses and the abovementioned Hadith, we understand that the animals were also created by Allah تَبَارَكَ وَتَعَالَى Himself and that they did not come into existence through evolution.

Hence, if a person believes that animals evolved by themselves, then this belief contradicts and rejects the clear verse of the Qur'aan Majeed and the clear authentic Hadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (mentioned above). Thus, this belief will cause one to come out of the fold of Islam.

Similarly, if a person believes that evolution took place in animals and that Allah تَبَارَكَ وَتَعَالَى had allowed it to take place, then apart from this contradicting the clear verses of the Qur'aan Majeed and the Mubaarak Ahaadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this is also fabricating a lie and attributing it to Allah تَبَارَكَ وَتَعَالَى.

The reason is that when Allah تَبَارَكَ وَتَعَالَى Himself clearly mentioned in the Qur'aan Majeed that He had created each and every creation, and that He is in charge of all the affairs of His creation, then how can it be permissible for anyone to attribute the creation of the universe or the creation of any other species e.g. the animals etc., to anything besides Allah تَبَارَكَ وَتَعَالَى?

To attribute the creation of anything to besides Allah تَبَارَكَ وَتَعَالَى is in actual fact making shirk with Allah تَبَارَكَ وَتَعَالَى in His divine

attributes (i.e. ascribing partners with Allah تَبَارَكَ وَتَعَالَى in His divine attribute of being the Creator).

Therefore, how can one say that these creations came about on their own through Big Bang and Evolution and that Allah تَبَارَكَ وَتَعَالَى did not create them?

Subscribing to such a belief goes against the clear verses of the Qur'aan Majeed and Mubaarak Ahaadith of Rasulullah ﷺ and this will cause one to come out of the fold of Islam.

The reality of the matter is that there is no such thing as the Big Bang or Evolution. These things never took place. They are merely concocted and faked up theories.

Believing that these things happened goes against the Islamic beliefs and goes against the clear verses of the Qur'aan Majeed and the clear authentic Ahaadith of Rasulullah ﷺ. Hence, through one subscribing to such beliefs, one will come out of the fold of Islam.

CHAPTER SIX – WHAT IS THE CAUSE FOR THE DESTRUCTION OF ONE'S DEEN?

QUR'AAN MAJEED – THE DIVINELY REVEALED SPEECH OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللَّهِ مَعْلُومٌ mentioned:

I was once called to deliver a talk to the women at a certain place. The man at whose home the program was to be held said to me, “My wife wishes to pose certain questions to you, but she does not want me to be present when she poses these questions. Therefore, I will go away, after which she will ask you her questions. On hearing her questions, you may then give her the answers.”

I replied, “It is your choice regarding whether you wish to stay or leave. However, there must be some other men here with me.” The man responded, “I will leave.” I then sat with four or five

men with me, while the man's wife was behind the purdah curtain.

First, she commenced by saying, "I posed this question before so-and-so Aalim, and so-and-so Aalim, but no one was able to give me a satisfactory answer." After saying this, she posed her question to me.

She said, "Regarding the Qur'aan Majeed, I think that all the teachings contained in the Qur'aan Majeed are correct. However, I think that the Qur'aan Majeed did not come down from the heavens, and Allah تَبَارَكَ وَتَعَالَى did not reveal it. Rather, Rasulullah ﷺ compiled it from his own side and included in it all the teachings that he found to be beneficial for humanity.

"Nevertheless, in order to appease the people, Rasulullah ﷺ told them that this book was revealed by Allah تَبَارَكَ وَتَعَالَى from the heavens. Besides this one belief that I have regarding the Qur'aan Majeed, I feel that everything else contained in the Qur'aan Majeed is correct."

Regarding the question the lady posed, Hazrat Mufti Mahmood Saheb رحمۃ اللہ علیہ later mentioned:

"What is the reason for this woman's beliefs becoming so corrupt? This corruption in the beliefs is caused through studying secular English education in schools (and universities). Whatever is part of the course and syllabus, the students are made to learn that. The teachers in the secular schools are

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devoid of any deeni understanding, and the outcome of this is that the Muslim students are wrongly influenced and then they begin to believe that the Qur'aan is not the divine word of Allah ﷺ etc.

“When a Muslim student is in such an environment, then how can his imaan remain safe? For a person to have imaan, it is necessary for him to believe and accept that the Qur'aan Majeed is the book of Allah ﷺ divinely revealed for the guidance of mankind.”

After hearing this woman, Hazrat Mufti Mahmood Saheb رحمۃ اللہ علیہ responded to her saying, “Very well, tell me one thing – have you studied the seerah of Rasulullah ﷺ?” She replied, “Yes, I have studied it, in both the Urdu language as well as in the English language.”

I then said to her, “In the entire seerah, you will find that two distinct qualities stand out in the life of Rasulullah ﷺ to the highest degree. One quality is that he possessed the highest level of honesty and trustworthiness, and the second quality is that he possessed an extremely high level of intelligence and understanding.”

I then asked her, “In your study of the seerah of Rasulullah ﷺ, did you come across these two qualities?” She replied, “Yes, I found these two qualities in the life of Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These two qualities are glaringly evident in the seerah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

I said to her, “Then your question has been answered.” The woman replied, “I have not understood how this is the answer to my question. Please elaborate further and give me a satisfactory answer!”

I then explained to her, “If something was not revealed by Allah تَبَارَكَ وَتَعَالَى, then for one to tell people that it was revealed by Allah تَبَارَكَ وَتَعَالَى is against honesty. An honest and trustworthy person will never attribute something to Allah تَبَارَكَ وَتَعَالَى unless it really came from Allah تَبَارَكَ وَتَعَالَى – even if what he is attributing is something that is correct and good. If Allah تَبَارَكَ وَتَعَالَى did not say something, than for one to tell people, ‘Allah تَبَارَكَ وَتَعَالَى said this, and He revealed this book,’ is against honesty.

“When a child quotes his father, then if he is an honest child, he will quote his father correctly and truthfully, and he will not say something from his own side and attribute it to his father. He will not say something from his own side and then say, ‘My father said this,’ no matter how correct and good the thing he is saying may be.

“Furthermore, to falsely tell the people that the Qur'aan Majeed was revealed from the heavens merely to appease the people is wrong and a lie. You think - a lie cannot remain concealed for one's entire life. Rather, at some point, the lie will be exposed

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and the truth will come to light, after which the people's trust will be lost in the person and they will no longer have a good opinion of him.

“For Rasulullah ﷺ to lie to the people (Allah forbid!) and tell them that the Qur'aan Majeed was revealed by Allah, merely to appease them, then to think like this about Rasulullah ﷺ is totally incorrect.

“The reason is that if Rasulullah ﷺ was a person of great intelligence and honesty (as you have seen in the seerah), then wouldn't he have thought of this fact that if he lies, then surely the day will come when the lie will be exposed and people will come to know that the Qur'aan was not revealed from the heavens, but rather he concocted it from his own side?

“Surely he would have thought of this that the years of effort he made on the people to guide them will all go to waste through his deceit and lies becoming exposed, and after realizing, people will say that he has deceived us for twenty-three years, telling us that the Qur'aan was revealed from the heavens, whereas he concocted it.

“Imagine, at that time, what the outcome would be! All the effort he made on the people would be lost, and all the efforts he made to reform the people would go to waste.

“You think to yourself – being a man of honesty and great intelligence, couldn’t he have considered and thought of this disgraceful and embarrassing outcome beforehand? To say that he spoke this lie, yet did not consider the outcome beforehand, opposes intelligence, as an intelligent person always considers the outcome and consequences before saying or doing anything.”

After hearing this explanation, the woman was satisfied and said, “Now I have understood.”

After mentioning this incident, Hazrat Mufti Mahmood Saheb رحمۃ اللہ علیہ remarked:

“The reality of the matter is that when the child is not in a good environment (i.e. by him being present in these schools and universities), and the parents of the child do not pay attention towards giving the child an Islamic upbringing (by instilling Islamic values in him), then the outcome of the child acquiring worldly education in these schools and universities is that the child will be indoctrinated with such ideas and ideologies that are against Islam.

“There are many girls who after studying in these schools and universities no longer believe that the Qur'aan Majeed is revealed from Allah تَعَالَى and was sent down via the heavens. They begin to claim that there is no such thing as a Rasul (messenger sent to mankind), and there is no such thing as

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angels. They think that performing salaah, bowing in rukoo and prostrating in sajdah –these are all futile and useless actions.

“Girls who study in these schools and universities, their lives are affected by the environment to such an extent that they do not observe purdah with strange men, nor do they dress Islamically, rather the clothing they wear is such that half or even more than half of their bodies are exposed. If they are going to continue like this, then what will the outcome be? – obviously, the outcome will be most disastrous and ruinous to their deen...” ⁴⁷