

# L A Special Bulletin

**Hajj-Eidul Adhaa / Special Edition**

**1442 Issue (Still Pandemic July/August 2021)**

Dhul Hijjah, a holy month in which Allaah (swt) honored Prophet Ibrahim (AS) for his obedience, sacrifices to Allaah, and building the Kaaba. (Surah Ibrahim 14:37-41)

The Story of :

Prophet Ibrahim (AS) P. 10

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**Salaficity Project (p. 2)**





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وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

In the name of Allah, the Beneficent, the Merciful

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). (3)

Surah Al-'Asr 103:1-3

## From the Publisher

July 14, 2021

As-salaamu-alaikum. Indeed, all praise is for Allaah; we praise Him, and we seek His help and we seek His forgiveness.

And we seek refuge in Allaah(Azza wa Jal) from the wickedness of ourselves and from our evil deeds.

Whoever Allaah guides, none can misguide him and whoever He misguides (leaves to go astray) none can guide him.

And I testify that there is no deity who has the right to be worshipped except Allaah alone, and there are no partners for Him.

And I testify that Muhammad (Peace be upon him) is His slave and Messenger.

***O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. (Aal ‘Imraan 3:102)***

***O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. (An-Nisaa’ 4:1)***

***O you who believe! Keep your duty to Allâh and fear Him and speak (always) the truth. He will direct you to do righteous charitable deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). (Al-Ahzaab 33:70-71)***

To proceed: Indeed, the most truthful Speech is the Book of Allaah,

And the best guidance is the guidance of Muhammad (Peace be upon him).

And the worst affairs are the newly invented matters (in Deen).

Every newly invented matter is a religious innovation,

And every religious innovation is misguidance,

And every misguidance is in the Hellfire.

We are within the 1st 10 days of Dhul Hijjah. We should be just like Prophet Muhammad(saw), treating these first 10 days of Dhul Hijjah the same as we treated the last 10 nights of Ramadhan. In other words we should tighten our belt and include our family in prayer, fasting, doing good deeds and staying away from evil/bad deeds. Don’t pass this opportunity to seek Allaah’s rewards. These days are especially fruitful because they have “The Day of Arafah” which is the 9th of Dhul Hijjah, and also the 10th of Dhul Hijjah which is “Eidul Adhaa”. Takbeer!

The 10th of Dhul Hijjah is followed by the days of Tashreeq, the 11th, 12th, and 13th of Dhul Hijjah. More details about these days and what should be done can be found at:

[The days of Tashreeq - Islam Question & Answer \(islamqa.info\)](http://www.islamqa.info)

May Allaah (The Almighty) bless everyone’s fasting and Hajj or Umrah. Please know that we are working constantly to improve our website and magazine, and to also provide Muslims and non-Muslims a means to learn about Allaah and His Messengers. I pray that Allah (The Mighty and Majestic) uses our work to spread the Word of Allaah, and blesses all of those who read and support the Los Angeles Special Bulletin magazine and websites to enter Paradise. Ameen. Salaams!

Shafeeq Qaasim — Publisher/Editor

**Thank You for reading!**

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# Support the Da'wah

By Shafeeq A. Qaasim

In the name of Allah (ﷻ) the Most Gracious, the Most Merciful. We should all try to increase our knowledge of the Almighty Creator—Allah (ﷻ). We get some knowledge/information about our deen from our parents and friends. We get most of our knowledge/information from the Imam and Muslim teachers at the Masjid we attend. However, unfortunately, there is a lot of misinformation that we get from the educational system, media and social media. Da'wah is important because we have to disseminate the truth to “eliminate the falsehood”. **Da'wah is how we do it.**

According to many scholars in this field the term Da'wah applies to conveying the message of Islam to non-Muslims and Muslims, and inviting them to Allah. Non-practicing and lost Muslims need to be reeducated and motivated to become better Muslims; they believe they already know Allah (ﷻ) and have been given the concept of TAWHEED. Some objectives of Da'wah are as follows:

- (a) Conveying the message of Islam to non-Muslims and inviting them to Allah (ﷻ)
- (b) Making efforts to remove misinformation about Islam and Muslims from textbooks, reference material and media.
- (c) Making efforts for the integration of new Muslims into the Muslim community.
- (d) Developing material resources, recruiting manpower (volunteers) and providing training for Da'wah workers.

One must realize that the goal of Da'wah to non-Muslims is not to convert them, in fact do not expect it, but the goal is to inform them and educate them. That is our only duty. Da'wah with the intention of conversion might make you too aggressive and might make you come on too strong, hence scaring them away.

Is Da'wah a duty on every Muslim?

Yes, it is a duty assigned by Allah.

In the Qur'an Allah (ﷻ) has placed the responsibility on the Muslim Ummah to convey the message of Islam to mankind. Allah (ﷻ) says in Surah Al-Baqarah: **"Thus We have appointed you a just nation (model community and Ummah), that you may be witnesses against mankind, and that the Messenger may be a witness over you". (Al-Qur'an 2:143)**

We find numerous verses in the Qur'an on the same topic. Here, “witnessing” means to convey the message of Islam, i.e. to call people towards Allah (*da'aa ilallah* as in the Qur'an 41:33). **“And who is better in speech than he who says My Lord is Allah (ﷻ) and then stands firm and invites men to Allah's religion, and does righteous deeds, and says: “I am one of the Muslims”.**

Prophet Muhammad (Peace be upon him) completed his assignment in his lifetime by conveying the message to the entire Arabian Peninsula and sending letters to the heads of surrounding countries. In his Khutbah of his farewell hajj he passed on the responsibility to every Muslim when he said, **"Those who are present should convey (my message) to those who are not". (Bukhari).**

He did not allow us to wait until we are a perfect Islamic society before beginning to convey the message. Prophet Muhammad (Peace be upon him) did not wait until a few converts grew up to develop an Islamic society nor did he want us to wait. He said as given in Bukhari, **"Convey for me (to the people) even it be single ayah (verse)".**

No one as an individual or as a community can delay until perfection is achieved; as soon as you have some knowledge of Islam you have a duty to convey it to those unfortunate people who know little or nothing about Islam and invite them to it.

The emphasis is on the transmission of the message of Islam to other human beings. We, the Muslims,

(Continued on page 25)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا  
يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا شُعْبَةُ،  
قَالَ حَدَّثَنِي أَبُو النَّيَّاحِ، عَنْ أَنَسٍ،  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
" يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا  
تُنْفِرُوا "

### Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).

(Sahih Al Bukari Vol. 1, Book 3, Hadith 69)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ  
يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ وَكُفْوًا  
أَحَدٌ (٤)

Say (O Muhammad (SAW)): "He is Allâh, (the) One. (1) "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten;(3) "And there is none equal or comparable unto Him." (4) (Surah Ikhlas 112:1-4)

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# Foundations of Islamic Finance—Ribaa (Part 2)

## Islamic Finance Series: Volume 1, Issue 1

By Dr. Mace Abdullah

\*\* Continued from LASB Magazine Ramadhan 2021

**Ribā.** *Ribā* is defined differently depending on its usage. The particular form of *ribā* called interest (and alternatively usury when interest is deemed excessive or unreasonably high) has been prohibited in other religions and societies before the establishment of *Islām*; most notably in the Law of Moses (*Musa*), Peace be upon him. See Exodus 22:24, Leviticus 25:35-37, Deuteronomy 23:20-21. These prohibitions, as found in extant canonical Judaic law apply to lending between Jews and to the poor among them (Moser, 1997). The Catholic theologian, St. Thomas Aquinas, drawing on Scripture, condemned all interest as usury; while Martin Luther, the Protestant monk, likened usury to murder (Goetz, 1952). The conceptual condemnation does not end in other religions, but also includes ethical and philosophical condemnations. The classical Greek philosophers, Plato and Aristotle, both prohibited interest on loans. Aristotle described this form of commerce as the “birth of money from money” and the most unnatural form of commerce. Aristotle wrote that money is “intended to be used in exchange, but not to increase at interest” (*id*).

**Linguistic Definition.** *Ribā* comes from the Arabic verbal root *r-b-aa* and literally means something increased or augmented. It has secondary connotations (*ishārat*) of excess, growth, addition, swelling, high, being big and usury (Lane, 1863).

**Technical Definition.** *Ribā* has several technical meanings, which centre on the notion that it is “any excess without any corresponding counter-value recognized by the *Shari’ah*” (ISRA, 2010). Some scholars extend the meaning of *ribā* to any prohibited “sale” or wealth acquired illicitly, regardless of how acquired (*id*).

**Qur’ānic Prohibitions.** The *Qur’ān* does not define *ribā per se*, but prohibits it; leaving it to the Prophet ﷺ to explain. The prohibitions in *Qur’ān* are generally referred to as “*ribā al-Qur’ān*” by scholars. The lin-

guistic tri-literal root of *ribā* ( ر ب ا ) is used in *Qur’ān* 20 times, while *ribā* itself is used 8 times; in 6 different *Ayat* (Saeed, 1999). The *Ayat* are as follows.

**Ayat 1:** The first mention of *ribā* in *Qur’ān* is at 30:39 (an early Makkan *Ayat*, circa 614-15 CE):

وَمَا آتَيْتُمْ مِّن رَّبًّا لَّيْرُبُوا فِي أَمْوَالِ النَّاسِ فَلَا  
يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ  
وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

“And that which you give in *ribā* in order that it may increase from other people’s property, has no increase with *Allāh*; but that which you give in *Zakawat* seeking *Allāh*’s Face, then those they shall have manifold increase.”

Ibn Kathir in his *Tafsir* notes that this *Ayat* refers to the giving of a gift in hopes of receiving back from the recipient, more than was given. It resembles a *quid pro quo* or repayment of a favor with an unknown counter-valued favor. There are some differences as to this *Ayat*’s interpretation. Some have translated *ribā* as “gift” (op.cit, Saeed, 1999). See also (Al-Hilalee & Khan, 1995). Scholars believe the *Ayat*, even if *ribā* is translated as “gift,” is nonetheless *ribā* (Usmani, 2010).

**Ayat 2:** The next *Ayat* on *ribā* in *Qur’ān* was revealed in Madinah, after the Battle of Uhud, circa 3AH/625CE, nearly 11 years after the *Ayat* above (30:39):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ  
مُّضَعَفَةً وَآتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! Do not consume *ribā* doubled and multiplied, but fear *Allāh* that you may be successful” (3:130).

Ibn Kathir explains in his *Tafsir* that the prohibition is directed at the practice in *Jaahiliyyah* (the pre-Islamic period in Arabia) of lenders accruing increase on the loans when borrowers were unable to repay the loans in a timely manner; mentioning that “the creditor would require interest and this would occur year after year until the little capital becomes multiplied many

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قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ  
مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨) وَالَّذِينَ  
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve (38) But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)- such are the dwellers of the Fire, They shall abide therein forever.

(Al Qur'aan 2:38-39)

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# Los Angeles Islamic Chamber of Commerce

By Shafeeq A. Qaasim

**B**ismillahir Rahmaanir Raheem. As-salaamu-alaikum to all the Muslim businesses, organizations, and readers. The Los Angeles Islamic Chamber of Commerce (LAICOC) is new to Los Angeles and is engaging in organizing and bringing together Muslim Businesses and Muslim Organizations in the Los Angeles and Southern California area during 2021, insha Allah. What better time of the year to launch a new professional Muslim organization than now? Allah(swt) and His Messenger<sup>(Peace be upon him)</sup> wants us to engage in halal and successful businesses. There are many narrations describing Prophet Muhammad<sup>(Peace be upon him)</sup> and his Companions doing business all around the world, even over 1400 years ago.

The Qur'an speaks about trade in Surah Fatir Ayahs 19-30. Allah says *"Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). (19) Nor are (alike) the darkness (disbelief) and the light (Belief in Islâmic Monotheism). (20) Nor are (alike) the shade and the sun's heat. (21) Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in the graves. (22) You (O Muhammad <sup>Peace be upon him</sup>) are only a warner (i.e. your duty is to convey Allâh's Message to mankind, but the guidance is in Allâh's hands). (23) Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them. (24) And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light. (25) Then I took hold of those who disbelieved, and how terrible was My denial (punishment)! (26) See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of*

*varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black (27) And likewise of men and Ad-Dawâbb (moving (living) creatures, beasts), and cattle, of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. (28) Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. (29) That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)."*(30)

All wealth belongs to Allah. The word *Tijaarah* mentioned in ayah 29 is referring to trade, transactions, and commerce, and appears about 9 times in the Qur'an. Allah(swt) wants us to be successful and gives us guidance and commandments to follow. We are trading what we desire in this world for the gains of the Jannah(hereafter), a place that will never perish. He also says, *"Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. (26) Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). (27) Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman). (28) O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. (29) And whoever commits that through aggression and injustice, We shall cast him into the*

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# The Story of Prophet Ibrahim (AS)

By Imam Ibn Kathir

(194-256 A.H. —810-870 A.D)

Section One- The Story of Abraham (Peace be upon him)

Some of the People of the Book stated that his name was Abraham Ibn Tarikh, Ibn Nahur, Ibn Sarough, Ibn Raghu, Ibn Phaligh, Ibn ‘Aher, Ibn Shalih, Ibn Arighshand, Ibn Sam, Ibn Noah.

They said that when Tarikh was seventy five years old, he had Abraham, Nahor (Nohour) and Haran. Haran had a son named Lot (Lut). They also said that Abraham was the middle child and that Haran died in the lifetime of his father in the land where he was born, the land of the Chaldeans (Al-Kaldanieen), also known as Babylonia. At that time some people worshiped idols of stone and wood; others worshiped the planets, stars, sun and moon; still other worshiped their kings and rulers.

Abraham was born into that atmosphere, into a typical family of that ancient time. The head of the family was not even an ordinary idolator, but was one who totally rejected Allah and used to make the idols with his own hands. Some traditions claimed that Abraham’s father died before his birth and that he was raised by an uncle whom Abraham called father. Other traditions said that his father was alive and was named Azer.

Into that family Abraham was born, destined to stand against his own family, against the entire system of his community. In brief, he stood against all kinds of polytheism.

He was endowed with spiritual understanding from an early age. Allah enlightened his heart and mind and gave him wisdom from childhood. Allah the Almighty stated:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ (٥١)

<<And indeed We bestowed aforetime on Abraham his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc.)>> (Surah Anbiyah 21:51)

During his early childhood Abraham realized that his father made strange statues. One day, he asked him about what it was he made. His father replied that he made statues of gods. Abraham was astonished and he spontaneously rejected the idea. Being a child, he played with such statues, sitting on their backs as people sit on the backs of donkeys and mules.

One day, his father saw him riding the statue of Mardukh and he became furious. He ordered his son not to play with it again.

Abraham asked: “What is this statue, father? It has big ears, bigger than ours.”

His father answered: “It is Mardukh, the god of gods, son! These big ears show his deep knowledge.”

This made Abraham laugh. He was only seven years old at that time.

Years passed and Abraham grew. Since his childhood his heart had been full of hatred for these idols. He could not understand how a sane person could make a statue and then worship what he had made. He noticed that these idols did not eat, drink, or talk, and that they could not even turn themselves right-side-up if someone turned them upside-down. How, then, could people believe that such statues could harm or benefit them?

Abraham’s people had a big temple full of idols, in the middle of which was a niche accommodating the biggest gods which were of different kinds, qualities, and shapes. Abraham, who used to go to the temple with his father when he was a child, greatly despised all that wood and stone. What surprised him was the way his people behaved when they entered the temple: they bowed and started to cry, begging and imploring their gods for help as if the idols could hear or understand these requests!

At first, such a sight seemed funny to Abraham, but later he began to feel angry. Was it not astonishing that all those people could be deceived? What added to the problem was that his father wanted him to be a



# The Story of Prophet Ibrahim (AS) (cont.)

(Continued from page 10)

priest when he was grown. He wanted nothing more from his son than that he revere those statues, yet Abraham never stopped displaying his hatred and disdain of them.

One night Abraham left his house to go to a mountain. He walked alone in the dark until he chose a cave in the mountain, where he sat resting his back against its wall. He looked at the sky. He had hardly seen it when he remembered that he was looking at planets and stars which were worshiped by some people on earth. His young heart was filled with tremendous pain. He considered what was beyond the moon, the stars and the planets [i.e. Allah] and was astonished that these celestial bodies were worshiped by men when they had been created to worship and obey their Creator, appearing and disappearing at His command.

Therefore, Abraham addressed his people who worshiped celestial bodies, as Almighty Allah revealed:

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوَقِنِيْنَ (٧٥) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَآ كَوْكَبًا قَالًا هٰذَا رَبِّيْٓ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْاٰفِلِيْنَ (٧٦) فَلَمَّا رَآ الْقَمَرَ بَازِعًا قَالًا هٰذَا رَبِّيْٓ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِيْ رَبِّيْ لَآكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِيْنَ (٧٧) فَلَمَّا رَآ الشَّمْسَ بَازِعَةً قَالًا هٰذَا رَبِّيْٓ هٰذَا اَكْبَرُ فَلَمَّا أَفَلَتْ قَالًا يَنْقُوْمِ اِيَّيْٓ بِرِيْءٍ مِّمَّا تُشْرِكُوْنَ (٧٨) اِيَّيْٓ وَجْهَتْ وَجْهِيْ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضِ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ (٧٩) وَحَآجَّهُ قَوْمُهُ ؕ قَالًا اُنْحٰجُوْنِيْ فِيْ اللّٰهِ وَقَدْ هَدٰنِيْ ؕ وَلَا اَخَافُ مَا تُشْرِكُوْنَ بِهِ ؕ اِلَّا اَنْ يَشَآءَ رَبِّيْٓ شَيْئًا وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا اَفَلَا تَتَذَكَّرُوْنَ (٨٠) وَكَيْفَ اَخَافُ مَا اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنْكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ ؕ عَلَيْكُمْ سُلْطٰنُهُ قَايُ الْقَرِيْقِيْنَ اَحَقُّ بِالْاٰمِنِيْنَ اِنْ كُنْتُمْ تَعْلَمُوْنَ (٨١) اَلَّذِيْنَ ءَامَنُوْا وَلَمْ يَلْبِسُوْا اِيْمٰنَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُّهْتَدُوْنَ (٨٢) وَتِلْكَ حُجَّتُنَا ءَاتَيْنٰهَا اِبْرٰهِيْمَ عَلٰى قَوْمِهِ ؕ نَرْفَعُ دَرَجٰتٍ مِّنْ نَّشَآءٍ اِنْ رَبُّكَ حَكِيْمٌ عَلِيْمٌ (٨٣)

<<Thus did We show Abraham the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.” When he saw the moon rising up he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the erring people.” When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it set, he said: “O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifan (Islamic Monotheism; i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikeen (Those who worship others besides Allah).”

His people disputed with him. He said: “Do you dispute with me concerning Allah while He has guided me and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

“And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? ... If you but know.”

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong, i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. And that was Our Proof which We gave Abraham against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise; All-Knowing.>> (Surah Al-An’eam 6:75-83)

In that debate, Abraham clarified to his people that these celestial bodies do not serve as deities and cannot be worshiped as partners with Allah the Almighty. Indeed, these bodies are created things, fashioned,

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# The Story of Prophet Ibrahim (AS) (cont.)

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controlled, managed and made to serve. They appear sometimes and disappear at others, going out of sight from our world. However, Allah the Almighty does not lose sight of anything, and nothing can be hidden from Him. He is without end, everlasting without disappearance. There is no other deity but Allah.

Abraham made clear to them, first, that the celestial bodies are unworthy of worship and, second, that they are among the signs of Allah. Almighty Allah commanded:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧)

<<And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.>> (Surah Fussilat 41:37)

Abraham's reasoning helped to reveal the truth, and then the conflict between him and his people began, for the worshippers of the stars and planets did not stand mute. They began arguing and threatening Abraham.

Abraham replied:

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَدِّثُونَ فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (٨٠) وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨١) الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢)

<<”Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills some-

thing. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? . . . if you but know! It is those who believe (in the oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.”>> (Surah Al An'aam 6:80-82)

The curtains are drawn on the first category of people, those who were worshipping celestial bodies. The next situation reveals the second group, those who were practicing idolatry.

Allah gave Abraham (PBUH) the reasoning he needed the first time and every time he argued with his people. Almighty Allah declared:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

<<And that was Our proof which We gave Abraham against his people. We raise whom We will in degrees. Certainly your Lord is All Wise, All-Knowing.>> (Surah Al-An'aam 6:83)

Abraham did his best to make his people heedful to the belief in the oneness of Almighty Allah and to the worship of Him alone. He bade them to firmly renounce the worship of idols. He said to his father and his people:

إِنِّي قَالَ لِأَبِيهِ وَقَوْمِهِ ۚ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ (٥٢) قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ (٥٣) قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ (٥٤) قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ (٥٥) قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ (٥٦)



# The Story of Prophet Ibrahim (AS) (cont.)

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<<”[When he said to his father and his people] What are these images, to which you are devoted?” They said “We found our fathers worshipping them.” He said: “Indeed you and your fathers have been in manifest error.” They said: “Have you brought us the truth, or are you one of those who play about?” He said: “Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.”>>(Surah Al-Anbiyaa 21:52-56)

All was finished between Abraham and his people and his struggles began. The most amazed and furious was his father (or his uncle who had raised him), for, as it is well known, he not only worshiped idols but sculptured and sold them as well. Abraham felt that it was his duty as a good son to advise his father against this evil so that he could be saved from Allah’s punishment.

Being a wise son, he did not make his father feel foolish, nor did he openly laugh at his conduct. He told him that he loved him, thereby hoping to generate fatherly love. Then he gently asked him why he worshiped lifeless idols who could not hear, see, or protect him. Before his father could become angry he hastily added:

تَأْتِبِ إِيَّيْ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ  
صِرَاطًا سَوِيًّا (٤٣) يَتَأْتِبِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ  
لِلرَّحْمَنِ عَصِيًّا (٤٤) يَتَأْتِبِ إِيَّيْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ  
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥) قَالَ أَرَأَيْتَ أَنْتَ عَنِ  
ءَالِهَتِي يَتَّبِعُونَ أَهْمِي لِمَ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا  
(٤٦) قَالَ سَلَمْتُ عَلَيْكَ سَأَسْتَعْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا  
(٤٧) وَأَعَزَّلْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا  
أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (٤٨)

<<”O my father! Verily! There has come to me knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O my father! Worship not Satan. Verily! Satan has been a rebel against the Most Beneficent (Allah). O my father!

Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Satan (in the Hell-Fire).”

He (the father) said: “Do you reject my gods, O Abraham? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.” Abraham said: “Peace be on you! I will ask Forgiveness of my Lord of you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allah. [And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord] >>” (Surah Maryam 19:43-48)

His father’s harsh treatment did not stop Abraham from delivering the message of truth. Angry and sad to see people before idols, he was determined to stamp out those practices and went to the town to debate with the people, knowing full well that he might suffer harm.

Like a wise doctor searching for the cause of a sickness so as to prescribe the proper cure, or like a judge who questions the accused sharply so that he might detect the truth, Abraham asked them: “Do the idols see you when you prostrate before them? Do they benefit you in any way?” They quickly tried to defend their beliefs. They argued that they knew their idols were lifeless but that their forefathers had worshiped them; to them this was proof enough for their belief.

Abraham explained that their forefathers had been wrong. This angered them and they retorted: “Are you condemning our gods and our forefathers? Or are you just joking?”

Abraham showed no fear as he replied: “I am serious. I come to you with a true religion. I have been sent with guidance from our Lord Who alone is worthy of worship, Who is the Creator of the heavens and the earth, and Who regulates all affairs of life, unlike the dumb idols which are just stone and wood.”

To convince them that the idols could not harm him, he challenged: “I have already condemned them; if they had any power they would have harmed me by now!”

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# The Story of Prophet Ibrahim (AS) (cont.)

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Almighty Allah recounted:

وَأْتَلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (٦٩) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (٧٠) قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيَةً (٧١) قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ (٧٢) أَوْ يَنفَعُونَكَ أَوْ يَضُرُّونَ (٧٣) قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ (٧٤) قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ (٧٥) أَنْتُمْ وَعِبَادُكُمْ الَّذِينَ قَدْ مَنَ (٧٦) فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢)

<<And recite to them the story of Abraham. When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?” They said: “Nay, but we found our fathers doing so.”

He said: “Do you observe that which you been worshipping, -- You and your ancient fathers? – Verily! They are enemies to me, save the Lord of the ‘Alamin (mankind, jinn, and all that exists); Who has created me, and it is He Who guides me; and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die and then will bring me to life (again); and Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection).” >> (Surah Ash-Shu’aara 26:69-82)

In another surah The Almighty revealed:

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (١٦) إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ (١٧) وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (١٨) أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩) قُلْ

سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٠) يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ (٢١) وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (٢٢) وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ۗ أُولَٰئِكَ يَكْفُرُونَ (٢٣) مِنْ رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٣)

<<And (remember) Abraham when he said to his people: “Worship Allah (Alone), and fear Him, that is better for you if you did but know. You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back, And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly.”

See they not how Allah originates creation, then will repeat it. Verily, that is easy for Allah.

Say: “Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e., resurrection after death). Verily, Allah is Able to do all things.”

He punishes whom He wills, and shows mercy to whom He wills, and to Him you will be returned. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any Wali (Protector or Guardian) nor any Helper. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, -- it is they who have no hope of My Mercy, and it is they who will have a painful torment.>> (Surah Al-'Ankabut 29:16-23)

He explained to them the beauty of Allah’s creation, His power and wisdom. Idol worship is detested by Allah, for Allah is the Lord of the universe Who created mankind, guided him, provided him with food and

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# The Story of Prophet Ibrahim (AS) (cont.)

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drink, and cured him when he was sick, and Who will cause him to die and be raised up again. It was He to Whom Abraham prayed and Who would forgive his sins on the Day of Judgement. However, they would not give up but clung fast to idolatry.

Abraham left his father's house and abandoned his people and what they worshiped. He decided to do something about their state of disbelief, but did not reveal it. He knew that there was going to be a great celebration on the other bank of the river which would be attended by all the people. Abraham waited until the city was empty, then came out cautiously, directing his steps towards the temple. The streets leading to it were empty and the temple itself was deserted, for the priests had also gone to the festival outside the city.

Abraham went there carrying a sharp ax. He looked at the stone and wood statues of the gods and at the food laid in front of them as offerings. He approached one of the statues and asked: "The food in front of you is getting cold. Why don't you eat?" The statue kept silent and rigid. Abraham asked the other statues around him:

فَرَاغَ إِلَىٰ آلِهِمُ فَقَالَ أَلَا تَأْكُلُونَ (٩١)

<<"Will you not eat (of the offering before you)?">>  
(Surah As-Saffaat 37:91)

He was mocking them for he knew they would not eat. He once again asked then:

مَا لَكُمْ لَا تَنْطِقُونَ (٩٢)

<<"What is the matter with you that you do speak not?">>(Surah As-Saffaat 37:92)

He then raised his ax and started smashing the false gods worshiped by the people. He destroyed them all except one, on whose neck he hung the ax. After this his anger subsided and he felt at peace. He left the temple. He had fulfilled his vow to show his people a practical proof of their foolishness in worshipping something other than Allah.

When the people returned, they were shocked to see their gods smashed to pieces, lying scattered all over the temple. They began to guess who had done that to their idols, and Abraham's name came to their minds.

Allah the Almighty said:

قَالُوا مَن فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتًى يَدُكُرُهُمْ يُقَالُ لَهُ ۖ إِبْرَاهِيمُ (٦٠) قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (٦٤) ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ (٦٥) قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦) أَفُ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧)

<<They said: "Who has done this to our 'allah (gods)? He must indeed be on of the wrongdoers." They said: "We heard a young man talking (against) them who is called Abraham." They said: "Then bring him before the eyes of the people, that they may testify." They said: "Are you the one who has done this to our gods, O Abraham?" (Abraham) said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

So they turned to themselves and said: "Verily, you are the Zalimun (polytheists and wrong-doers)." Then they turned to themselves (their first thought and said): "Indeed you (Abraham) know well that these (idols) speak not!" (Abraham) said: "Do you then worship besides Allah, things that can neither profit you, nor harm you? Fie upon you, and upon that which you worship besides Allah! Have you then no sense?">>(Surah Al-Anbiyaa 21:59-67)

Furious, they demanded that Abraham be arrested and tried. Abraham did not resist. This was precisely what he had been aiming for, so that he could show them up in public for their foolish beliefs.

## The Story of Prophet Ibrahim (AS) (cont.)

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At the trial they asked him if he was responsible for breaking the idols. Smiling, he told them to ask the biggest idol, which was still whole. He told them that he must be the culprit! They replied that he knew well that the idol could not speak or move, which gave Abraham the chance to prove the foolishness of worshipping these lifeless objects.

They then realized the senselessness of their beliefs; however, their arrogance could not allow them to admit their foolishness. All they could do was use their power of authority – as tyrants usually do – to punish Abraham. They kept him in chains and planned their revenge.

Anger was burning in their hearts. They decided to throw Abraham into the biggest fire they could build. All the citizens were ordered to gather wood as a service to their gods. Ignorant, sick woman vowed that if they were cured they would donate so much wood to burn Abraham. For several days they collected fuel.

They dug a deep pit, filled it with firewood and ignited it. They brought a catapult with which to cast Abraham into the fire. Abraham was put on the catapult, his hands and feet tied. The fire was ready with its flames reaching the sky. The people stood away from the pit because of the great heat. Then the chief priest gave his order to cast Abraham into the fire.

The angel **Gabriel** came near Abraham's head and asked him: "O Abraham, do you wish for anything?" Abraham: "Nothing from you."

The catapult was shot, and Abraham was cast into the fire, but his descent into the blaze was a descent on steps in a cool garden. The flames were still there, but they did not burn, for Allah the Almighty had issued His command:

فَلَمَّا يَتَأَرَّ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ إِنْبْرَاهِيمَ (٦٩)

<<"**O fire! Be you coolness and safety for Abraham.**">> (Surah Al-Anbiyaa 21:69)

The fire submitted to the will of Allah, becoming cool and safe for Abraham. It only burned his bonds, and he sat in the midst of the fire as if he were sitting in a

garden. He glorified and praised Allah the Almighty, with a heart that contained only his love for Allah.

There was not any vacant space therein for fear, awe, or worry. It was filled with love only.

Fear and awe were dead, and the fire was turned into coolness, making the air pleasant. Those who love Allah as Abraham did, do not fear.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)  
فَأَنْقَلَبُوا بِنِعْمَةِ مَنْ اللَّهِ وَفَضِّلِ لَمْ يَمَسَّسَهُمْ سُوءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤) إِنَّمَا ذَالِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ (١٧٥)

Almighty Allah declared: <<*Those (i.e. believers) unto whom the people (hypocrites) said: "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."*

*So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Satan that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger Muhammad)], so fear them not, but fear Me, if you are (true) believers.*">> (Surah Al-Imraan 3:173-175)

The throng, the chiefs, and the priests sat watching the fire from a distance. It was burning their faces and nearly suffocating them. It kept burning for such a long time that the disbelievers thought it would never be extinguished.

When it did burn out, they were greatly amazed to find Abraham coming out of the pit untouched by the fire. Their faces were black from the smoke, but his was bright with the light and grace of Allah. The raging fire had become cool for Abraham and had only charred the ropes which held him. He walked out of

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## The Story of Prophet Ibrahim (AS) (cont.)

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the fire as if he were walking out of a garden. Cries of astonishment were heard from the heathens.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ (٧٠)

<<**They wanted to harm him, but We made them the worst of losers.**>> (Surah Al-Anbiyaa 21:70)

The miracle shamed the tyrants, but it did not cool the flame of anger in their hearts. However, after this event many of the people followed Abraham, although some kept their belief a secret for fear of harm or death at the hands of the rulers.

Abraham had established a definite reasoning against the idolators. Nothing was left for him except to reason against the people who proclaimed themselves gods.

When the king, Namrud, heard of Abraham's safe exit from the fire he became very angry. He feared that the status of godhead he had proclaimed for himself was now challenged by an ordinary human being. He summoned Abraham to the palace and held a dialogue with him, which Allah the Almighty recounted:

لَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي يُّحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨)

<<**Have you not thought about him who disputed with Abraham about his Lord (Allah), because Allah had given him the kingdom? When Abraham said (to him): "My Lord (Allah) is He Who gives life and causes death." He said: "I give life and cause death." Abraham said: "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people who are Zalimeen (wrong-doers, etc.)**>> (Surah Al-Baqarah 2:258)

Abraham's fame spread throughout the entire kingdom. People talked about how he had been saved from the blazing fire and how he had debated with the king and left him speechless. In the meantime, Abraham continued calling people to believe in Allah, exerting a great effort to guide his people to the right path.

He tried every means to convince them. However, in spite of his love and care for his people, they felt angry and deserted him. Only one woman and one man of his people shared his belief in Allah. This woman's name was Sarah and she became his wife. The man's name was Lot (Lut), and he became a prophet.

When Abraham realized that no one else was going to believe in his call, he decided to emigrate. He left his people and traveled with his wife and Lot to a city called Ur, then to another called Haran, and then to Palestine.

Allah the Almighty told us:

فَأَمَرَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ (٣٦)

<<**So Lot believed in him (Abraham's message of Islamic Monotheism). He (Abraham) said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."**>> (Surah Al-'Ankabuut 29:26)

After Palestine, Abraham traveled to Egypt, calling people to believe in Allah wherever he traveled, judging fairly between people, and guiding them to truth and righteousness.

Abu Hurairah narrated that Abraham (PBUH) did not tell a lie except on three occasions, twice for the sake of Allah (Exalted and Almighty) when he said: "I am sick," (When his people were holding a festival in honor of their gods, Abraham excused himself by saying he was sick. (see surah 37:89) and when he said: "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey), they passed by (the territory of) a tyrant. Someone said to the tyrant: "This man (i.e., Abraham (PBUH)) is accompanied by a very charming lady." So, he sent for Abraham and

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# The Story of Prophet Ibrahim (AS) (cont.)

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asked him about Sarah saying: “Who is this lady?” Abraham said: “She is my sister.” Abraham went to Sarah and said: “O Sarah! There are no believers on the surface of the earth except you and me. This man asked me about you and I have told him that you are my sister, do not contradict my statement.” The tyrant then called Sarah, and when she went to him, he tried to take hold her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah: “Pray to Allah for me, and I shall not harm you.” So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff or stiffer than before and) he was more confounded. He again requested Sarah: “Pray to Allah for me, and I will not harm you.” Sarah asked Allah again, and he became all right. He then called one of his guards (who had brought her) and said: “You have not brought me a human being but you have brought me a devil.” The tyrant then gave Hajar as a maid servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham gesturing with his hands, asked: “What has happened?” She replied: “Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service.” Abu Hurairah then addressed his listeners saying: “That (Hajar) was your mother, O Bani Ma-Is-Sama (i.e., the Arab, the descendants of Ishmael, Hajar’s son).”

Abraham’s wife Sarah was sterile. She had been given an Egyptian women, Hajar, as a servant. Abraham had aged, and his hair was gray after many years spent in calling people to Allah. Sarah thought that she and Abraham were lonely because she could not have a child. Therefore, she offered her husband her servant Hajar in marriage. Hajar gave birth to her first son Ishmael (Isma’il) when Abraham was an old man.

Abraham lived on earth worshipping Allah and calling people to monotheism, but he was journeying to Allah, knowing that his days on earth were limited and that they would be followed by death, and finally, resurrection. **The knowledge of life after death filled Abraham with peace, love, and certitude.**

One day, he begged Allah to show him how He brought the dead back to life. Allah commanded Abraham to take four birds, cut them up, mingle their body parts, divide them into four portions, and place them on top of four different hills, then call back the birds in Allah’s name. Abraham did as he was told. Immediately the mingled parts of the birds separated to join their original bodies in different places, and the birds flew back to Abraham.

Almighty Allah revealed:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنِ  
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنُّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ  
فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ  
يَأْتِيَنَّكَ سَعْيُهُنَّ وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ (٢٦٠)

*<<And (remember) when Abraham said: “My Lord! Show me how You give life to the dead.” Allah said: “Do you not believe?” Abraham said: “Yes (I believe), but to be stronger in Faith.” He said: “Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.” (Surah Al-Baqarah 2:260)*

## Section Two – The story of Ishmael (Peace be upon him)

One day, Abraham woke up and asked his wife Hajar to get her son and prepare for a long journey. In a few days, Abraham started out with his wife Hajar and their son Ishmael. The child was still nursing and not yet weaned.

Abraham walked through cultivated land, desert, and mountains until he reached the desert of the Arabian Peninsula and came to an uncultivated valley having no fruit, no trees, no food, no water. The valley had no sign of life. After Abraham had helped his wife and child to dismount, he left them with a small amount of food and water which was hardly enough for two days. He turned around and walked away. His wife

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# The Story of Prophet Ibrahim (AS) (cont.)

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hurried after him asking: “Where are you going, Abraham, leaving us in this barren valley?”

Abraham did not answer her, but continued walking. She repeated what she had said, but he remained silent. Finally, she understood that he was not acting on his own initiative. She realized that Allah had commanded him to do this. She asked him: “Did Allah command you to do so?” He replied: “Yes.” Then his great wife said: “We are not going to be lost, since Allah, Who has commanded you, is with us.”

**Abraham** invoked Almighty Allah thus:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي  
إِلَيْهِمْ وَارزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧) رَبَّنَا إِنَّكَ  
تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ (٣٨)

<<”*O our Lord! I have made some of my offspring to dwell in a valley with no cultivation, by Your Sacred House (The Ka’ba at Mecca); in order, O our Lord, that they may offer prayers perfectly (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks. O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.*”>> (Surah Ibrahim 14:37-38)

**Ibn ‘Abbas** narrated: “The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah [by dragging it]. Abraham brought her and her son Ishmael, while she was suckling him, to a place near the Ka’ba under a tree on the spot of Zam-Zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water so he made them sit over there and placed near them a leather bag containing some dates and small water-skin containing some water and set out homeward. Ishmael’s mother followed him saying: ‘O Abraham! Where are you going, leaving us in this valley where there is no person

whose company we may enjoy, nor is there anything (to enjoy)?’ She repeated that to him many times, but he did not look back at her. Then she asked him: ‘Has Allah ordered you to do so?’ He said: ‘Yes.’ She said: ‘Then He will not neglect us,’ and returned while Abraham proceeded onwards. On reaching the Thaniya where they could not see him, he faced the Ka’ba, and raising both hands, invoked Allah saying the following prayers:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي  
إِلَيْهِمْ وَارزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

<<”*O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka’ba at Mecca) in order, O our Lord, that they may offer prayers perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.*”>> (Surah Ibrahim 14:37)

**Ibn ‘Abbas’s** narration continued: “Ishmael’s mother went on suckling Ishmael and drinking from the water (she had); When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the mountain of Al-Marwa. There she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.”

The **Prophet Muhammad** (PBUH) said: “This is the source of the tradition of the Sa’y (One of the rituals of the hajj, pilgrimage) the going of people between them (i.e. As-Safa and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she

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# The Story of Prophet Ibrahim (AS) (cont.)

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asked herself to be quiet and listened attentively. She heard the voice again and said: ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing) till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.”

**The Prophet (PBUH)** added: “May Allah bestow mercy on Ishmael’s mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth.”

**The Prophet (PBUH)** continued: “Then she drank (water) and suckled her child. The angel said to her: ‘Don’t be afraid of being neglected, for **this is the House of Allah** which will be built by this boy and his father, and Allah never neglects His people.’ The House (i.e. Ka’ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left.

“She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada’. They landed in the lower part of Mecca where they saw a bird that had the habit of lying around water and not leaving it. They said: ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water and returned to inform them of the water. So, they all came (towards the water). Ishmael’s mother was sitting near the water. They asked her: ‘Do you allow us to stay with you?’ She replied: ‘Yes, but you will have no right to possess the water.’ They agreed to that. Ishmael’s mother was pleased with the whole situation, as she used to love to enjoy the company of the people. So, they settled there, and later on they

sent for their families, who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.”

**The Prophet (PBUH)** continued: “After Ishmael’s mother had died, Abraham came after Ishmael’s marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael’s wife about him, she replied: ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied: ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’

“When Ishmael came, he seemed to have felt something unusual, so he asked his wife: ‘Has anyone visited you?’ She replied: ‘Yes, an old man of such-and-such description came and asked me about you, and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.’ On that Ishmael said: ‘Did he advise you anything?’ She replied: ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ishmael said: ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ishmael divorced her and married another woman from among them (i.e. Jurhum).

“Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael’s wife and asked her about Ishmael. She said: ‘He has gone in search of our livelihood.’ Abraham asked her: ‘How are you getting on?’ asking her about their sustenance and living. She replied: ‘We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allah. Abraham said: ‘What kind of food do you eat?’ She said: ‘Meat.’ He said: ‘What do

*(Continued on page 21)*



# The Story of Prophet Ibrahim (AS) (cont.)

(Continued from page 20)

you drink?’ She said, ‘Water.’ He said: ‘O Allah! Bless their meat and water.’”

**The Prophet (PBUH)** added: “At that time they did not have grain, and if they had had grain, he would have also invoked Allah to bless it. If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca.”

**The Prophet (PBUH)** continued: “Then Abraham said to Ishmael’s wife: ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ishmael came back, he asked his wife: ‘Did anyone call on you?’ She replied: ‘Yes, a good-looking old man came to me,’ so she praised him and added: ‘He asked about you and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ishmael asked her: ‘Did he give you any piece of advice?’ She said: ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ishmael said: ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’

“Then Abraham stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Ishmael under a tree near Zam-Zam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said: ‘O Ishmael! Allah has given me an order.’ Ishmael said: ‘Do what your Lord has ordered you to do.’ Abraham asked: ‘Will you help me?’ Ishmael said: ‘I will help you.’ Abraham said: ‘Allah has ordered me to build a house here,’ pointing to a hillock higher than the land surrounding it.

“Then they raised the foundations of the House (i.e. the Ka’ba). Ishmael brought the stones while Abraham built, and when the walls became high, Ishmael brought this stone and put it for Abraham, who stood

over it and carried on building. While Ishmael was handing him the stones, and both of them were saying:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧)

<<”**O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.**”>> (Surah Al-Baqarah 2:127 and Sahih Al Bukhari)

**The Prophet (PBUH)** added: “Then both of them went on building and going round the Ka’ba saying: <<”**O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.**”>> (Surah Al-Baqarah 2:127 and Sahih Al Bukhari)

**Ibn ‘Abbas** narrated a slightly different version: “When Abraham had differences with his wife (because of her jealousy of Hajar, Ishmael’s mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water. Ishmael’s mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home.

Ishmael’s mother followed him, and when they reached Kada’, she called him from behind: ‘O Abraham! To whom are you leaving us?’ He replied: ‘(I am leaving you) to Allah’s (care).’ She said: ‘I am satisfied to be with Allah.’ She returned to her place and started drinking water from the water-skin, and her milk increased for her child.

“When the water had all been used up, she said to herself: ‘I had better go and look so that I may see somebody.’ She ascended As-Safa Mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-Marwa Mountain. She ran to and fro (between the two mountains) many times. Then she said to herself: ‘I had better go and see the state of the child.’ She went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to her-

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# The Story of Prophet Ibrahim (AS) (cont.)

(Continued from page 21)

self): ‘If I go and look, I may find somebody.’ She went and ascended Al-Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between As-Safa and Al-Marwa. Again she said (to herself): ‘I had better go back and see the state of the child.’ But suddenly she heard a voice, and she said to that strange voice: ‘Help us if you can offer any help.’ Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn ‘Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael’s mother was astonished and started digging.”

Abu Al-Qasim, i.e. the Prophet, (PBUH) said: “If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.”

**Ibn ‘Abbas** continued narrating: “Ishmael’s mother started drinking from the water, and her milk increased for her child. Afterwards some people of the tribe of Jurhum saw some birds while passing through the bottom of the valley and that astonished them. They said: ‘Birds can only be found at a place where there is water.’ They sent a messenger, who searched the place and found the water, and returned to inform them about it. Then they all went to her and said: ‘O Ishmael’s mother! Will you allow us to be with you (or dwell with you)?’ (And thus they stayed there.)

“Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham, which he disclosed to his wife (Sarah). ‘I want to call on my dependents I left (at Mecca).’ When he went there he greeted (Ishmael’s wife) and said: ‘Where is Ishmael?’ She replied: ‘He has gone out hunting.’ Abraham said (to her): ‘When he comes, tell him to change the threshold of his gate.’ When Ishmael came, she told him the same, whereupon Ishmael said to her: ‘You are the threshold, so go to your family (i.e. you are divorced).’

“Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife

(Sarah) of his intentions. Abraham came to Ishmael’s house and asked: ‘Where is Ishmael?’ Ishmael’s wife replied: ‘He has gone out hunting,’ and added: ‘Will you stay (for some time) and have something to eat and drink?’ Abraham asked: ‘What is your food and what is your drink?’ She replied: ‘Our food is meat and our drink is water.’ He said: ‘O Allah! Bless their meals and their drink.’

Abu Al-Qasim, ie. Prophet, (PBUH) said: “Because of Abraham’s invocation there are blessings (in Mecca).”

Ibn ‘Abbas continued: “Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said: ‘O Ishmael, your Lord has ordered me to build a house for Him.’ Ishmael said: ‘Obey (the order of) your Lord.’ Abraham said: ‘Allah has also ordered me that you should help me therein.’ Ishmael said: ‘Then I will do so.’ So both of them rose and Abraham started building (the Ka’ba) while Ishmael went on handing him the stones, and both of them were saying:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧)

<<”**O our Lord! Accept (this service) of us, verily, You are the All-Hearer, the All-Knower.**”>> (Surah Al Baqarah 2:127) When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqam and Ishmael carried on handing him the stones, and both of them were saying: ”**O our Lord! Accept (this service) of us, verily, You are the All-Hearer, the All-Knower.**”

**Allah the Almighty** told us of Abraham’s affliction with his beloved son:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (٩٩) رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠) فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا

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# The Story of Prophet Ibrahim (AS) (cont.)

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تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمِرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ  
الصَّابِرِينَ (١٠٢) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣) وَنَدَيْتَهُ  
أَنْ يَا بَرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَدَّا لِكَ نَجْزِي  
الْمُحْسِنِينَ (١٠٥) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (١٠٦) وَفَدَيْتَهُ  
بِذَبْحٍ عَظِيمٍ (١٠٧) وَتَرَكَنَا عَلَيْهِ فِي الْآخِرِينَ (١٠٨) سَلَّمَ  
عَلَىٰ إِبْرَاهِيمَ (١٠٩) كَدَّا لِكَ نَجْزِي الْمُحْسِنِينَ  
(١١٠) إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١)

<<And he said (after his rescue from the fire):  
“Verily, I am going to my Lord. He will guide me!  
My Lord! Grant me (offspring) from the righteous.”  
So We gave him the glad tidings of a forbearing boy.

And, when he (his son) was old enough to walk with  
him, he said: “O my son! I have seen in a dream  
that I am slaughtering you (offer you in sacrifice to  
Allah), so look what do you think!” He said: “O my  
father! Do that which you are commanded, In-  
sha’Allah (If Allah wills), you shall find me of the  
patient.”

Then when they had both submitted themselves (to  
the Will of Allah) and he had laid him prostrate on  
his forehead (or on the side of his forehead for  
slaughtering); and We called out to him: “O Abra-  
ham! You have fulfilled the dream (vision)!” Verily!  
Thus do We reward those who perform good deeds  
totally for Allah’s sake only. Verily, that indeed was  
a manifest trial – and We ransomed him with a great  
sacrifice (i.e. a ram); and We left for him (a goodly  
remembrance) among generations (to come) in later  
times. “Salaamun (peace) be upon Abraham!” Thus  
indeed do We reward the Muhsineen (good-doers).  
Verily, he was one of Our believing slaves.>> (Surah  
As-Saffaat 37:99-111)

Time passed. One day Abraham was sitting outside  
his tent, thinking of his son Ishmael and Allah’s sacri-  
fice. His heart was filled with awe and love for Allah  
for His countless blessings. A big tear dropped from  
his eyes and reminded him of Ishmael.

In the meantime, three angels descended to the earth:  
**Gabriel, Israphael, and Michael**. They came in hu-  
man shape and saluted Abraham. Abraham arose and  
welcomed them. He took them inside his tent, think-  
ing they were strangers and guests. He seated them  
and made sure that they were comfortable, then ex-  
cused himself to go to his people. His wife Sarah  
arose when he entered. She had become old and white  
-haired. Abraham said to her. “We have three  
strangers in the house.” “Who are they?” she asked. “I  
do not know any of them,” he answered. “What food  
have we got?” Abraham asked. “Half a sheep,” she  
replied. “Half a sheep! Slaughter a fat calf for them;  
they are strangers and guests,” he ordered while leav-  
ing.

The servants roasted and served a calf. Abraham in-  
vited the angels to eat, and he started eating so as to  
encourage them. He continued, but when he glanced  
at his guests to assure they were eating, he noticed  
that none of them had touched the food. He said to  
them: “Are you not going to eat?” He resumed eating,  
but when he glanced at them again he found that they  
were still not eating. Their hands did not reach out for  
food. He began to fear them.

Abraham’s fears increased. The angels, however,  
were reading his inner thoughts and one of them said:  
“Do not fear.” Abraham raised his head and replied:  
“Indeed, I am in fear. I have asked you to eat food,  
but you do not stretch out your hands to eat. Do you  
intend me evil?”

One of the angels smiled and said: “We do not eat.  
We are Allah’s angels.” One of them turned towards  
his wife and conveyed the glad tidings about Isaac  
(Ishaaq).

Almighty Allah revealed:

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبَشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ  
فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ (٦٩) فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ  
إِلَيْهِ نَكَرَهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا

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## The Story of Prophet Ibrahim (AS) (cont.)

(Continued from page 23)

إِلَى قَوْمٍ لُّوْظٍ (٧٠) وَأَمْرَأَتُهُ قَابِئَةُ فَصَحَكَتْ فَبَشَّرْنَاهَا  
بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (٧١) قَالَتْ يَوْنِيْلَتِي أَلِدُ  
وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخٌ لَيْنٌ هَذَا لَشَيْءٍ عَجِيبٌ  
(٧٢) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ وَعَلَيْكُمْ  
أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (٧٣)

*<<And verily, there came Our Messengers to Abraham with glad tidings. They said: “Salaam (greetings or peace)!” He answered: “Salaam (greetings or peace)” and he hastened to entertain them with a roasted calf. But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: “Fear not, we have been sent against the people of Lot.” And his wife (Sarah) was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lot). But we gave her glad tidings of Isaac, and after him, of Jacob.*

*She said (in astonishment): “Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!” They said: “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family (of Abraham). Surely He (Allah) is All-Praiseworthy, All-Glorious.” (Surah Huud 11:69-73)*

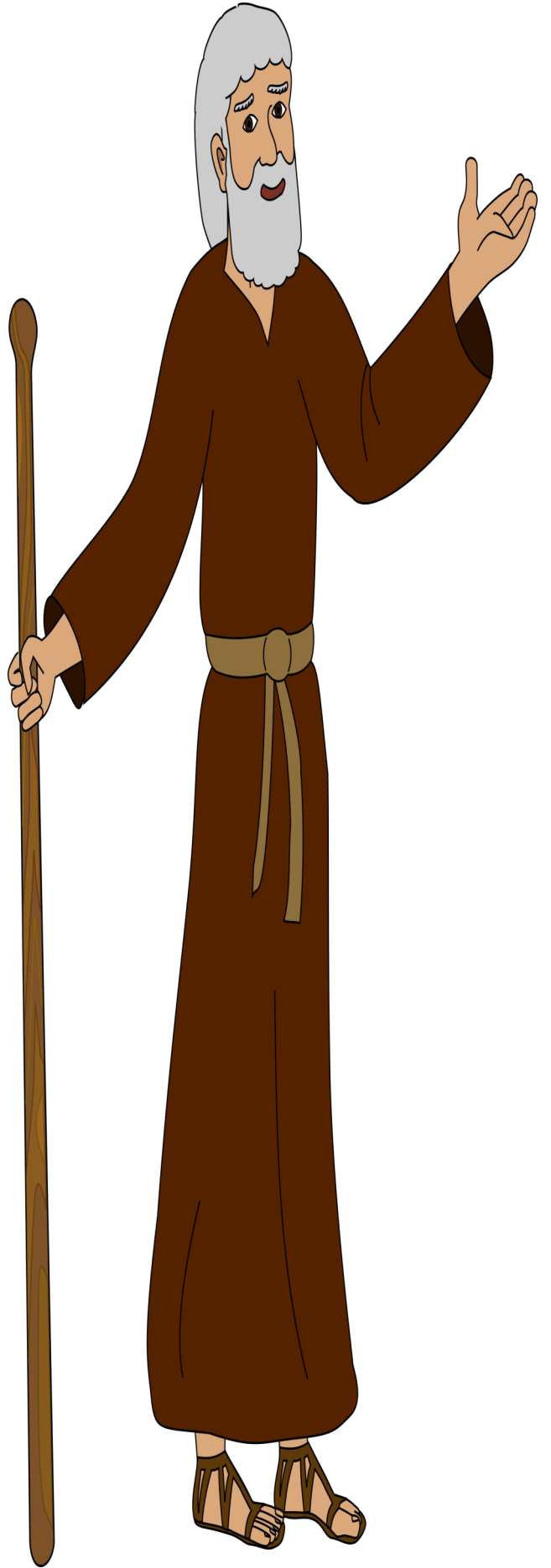
\*\*\* This excerpt was taken from:

“Stories of the Prophets” by Ibn Kathir,

Translated by Sheikh Muhammad Gemeiah from the Office of the Grand Imam, Sheikh Al-Azhar.

Edited by: AELfwine Acelas Mischler (1997)

Al Azhar Al Sharif Islamic Research Academy



(Continued from page 5) **Support the Da'wah**

are not responsible to convert people by force or coercion, as Allah (ﷻ) has clearly forbidden such tactics (**The Qur'an 2:256**). All human beings on earth have an Allah(ﷻ) given freedom to submit to Him (Allah alone) or submit to *taghut* (the worship of idols).

Remember, da'wah has great rewards. Whoever guides someone towards good, will receive the reward of the one who acts upon it. (**Muslim**). This means, if a person is converted through the da'wah you give him/her, you get rewards for all the prayers he/she does or all the fasts that he/she does, etc.

Allah(ﷻ) says “**And those who disbelieve are allies of one another, and if you (Muslims of the whole world collectively) do not do so [i.e become allies, as one united block] to make victorious Allah's religion, there will be fitnah and oppression on the earth, and a great mischief and corruption (appearance of polytheism)**”. (Surah Anfal 8:73)

This is serious business. Allah(ﷻ) then says, “**And a declaration from Allah and His Messenger to Mankind on the Greatest Day (the 10th of Dhul Hijjah—the 12th month of the Islamic calendar) that Allah is free from all obligations to the disbelievers and so is His Messenger. So, if you (disbelievers) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of Allah(ﷻ)). And give tidings (O Muhammad) of a painful torment to those who disbelieve**”. (Surat at-Taubah 9:3)

Allah(ﷻ) warns us not to take our parents as supporters and helpers if they disbelieve. He says, “**O you who believe! Take not as Auliya (supporters and helpers) your fathers and brothers if they prefer disbelief to Belief. And, whoever of you who does so, then he is one of the Zalimun (wrong doers)**.” (Surah At-Taubah v. 23)

Allah(ﷻ) goes on to say “**Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Peace be upon him), (4) and those who acknowledge not the religion of Truth (Islam) among the people of the Scriptures (Jews**

**and Christians), until they pay the Jizyah (Islamic tax) with willing submission, and feel themselves subdued**”. (Surah at-Taubah 9:29).

In conclusion, it is incumbent on each of you to support the Da'wah. A good place to start is right here with the Los Angeles Special Bulletin and the subsidiaries (i.e. [www.lasb.org](http://www.lasb.org), [abubakrstore.com](http://abubakrstore.com), [www.laicoc.org](http://www.laicoc.org)) insha Allah.

**As-salaamu-alaikum.**

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ  
حَلِيمٌ (١٧)

If ye lend unto Allah a goodly loan, (i.e. spend in Allah's Cause) He will double it for you and will forgive you, for Allah is Most Ready, appreciative, to reward Most Forbearing (17)  
(Surah At-Taghaabun 64:17)

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## Foundations of Islamic Finance—Riba (Part 2) (continued)

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By Dr. Mace Abdullah

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times” (*op.cit*, Saeed, 1999). A person would sell something on a deferred payment basis. Upon maturity, the creditor would say: “Will you pay or will you add an amount to the debt?” (*id*). Ibn Hajar reported that it was common practice in pre-Islamic Arabia to see a loan amount doubled for each year it was delinquent (*id*).

Ayat 3: The next *Ayat* (4:161) on *ribā* was revealed circa 4-5AH/626-627CE and was a Madany *Ayat* directed towards the Jews:

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

“And their taking of *ribā*, though they were forbidden from taking it, and their devouring men’s substance wrongfully. And We have prepared for the disbelievers among them a painful torment.”

Ibn Kathir states that *Allāh* prohibited the Jews from taking *ribā*, yet they did so using various kinds of tricks, ploys and cons, thus devouring people’s property unjustly (*ibid*, Ibn Kathir, 2003). See the extant Judaic canonical proofs hereinabove.

Ayat 4: The final revelations regarding *ribā* in *Qur’ān* (2:275-76 and 2:278), were revealed just a few days before the death of the Prophet ﷺ circa 10AH/632CE. They contain, by far, the sternest warning regarding *ribā*.

Ayat 2:275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Those who eat *ribā* will not stand except like the standing of a person driven by *Shaytān* to frenzy by the touch. That is because they say: ‘Selling is like *ribā* but *Allāh* hath permitted selling and forbidden *ribā*.’ So whosoever receives an admonition from his Lord and stops eating *ribā*, shall not be punished for the past; his case is for *Allāh*. But whoever returns, such are the companions of the Fire, they will abide therein forever” (emphasis added).

Ayat 5: 2:276 states:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

“*Allāh* will destroy *ribā* and will give increase for *sadaqāt*. And *Allāh* loves not every persistent disbeliever.”

Ayat 6: 2:278 states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

“O you who believe! Have *taqwaa* of *Allāh* and give up what remains from *ribā*, if you are believers.”

It should be noted, that while *ribā* is not specifically mentioned in *Ayat 2:279*, a stark warning is given relating to it:

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

“And if you do not do it (i.e. give up *ribā*), then take a notice of war from *Allāh* and His Messenger. But if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly (emphasis added).

**\*\*Part 3 of the Foundations of Islamic Finance by Dr. Mace Abdullah will continue in the next issue, .....insha Allah.**



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وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا  
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
 بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).

(Surah Al-Asr 103:1-3)

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(Continued from page 9)

## Los Angeles Islamic Chamber of Commerce

**Fire, and that is easy for Allâh. (30) If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). (31) And wish not for the things in which Allâh has made some of you to excel over others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything. (Surah An-Nisa 32)**

So Allah(swt) also wanted us to have the Chamber of Commerce. According to the U.S. Chamber of Commerce “The U.S. Chamber of Commerce is the world’s largest business organization representing the interests of more than 3 million businesses of all sizes, sectors, and regions. Our members range from mom-and-pop shops and local chambers to leading industry associations and large corporations. They all share one thing—they count on the Chamber to be their voice in Washington, D.C” (<https://www.uschamber.com/about/about-the-us-chamber>).

The problem is we as Muslims cannot count on them to speak for the Muslims, because we count on Allah(swt) only. We have so many differences. We don’t want to celebrate the holidays of the disbelievers (ie. Christmas, Easter, Valentine’s Day etc.). We don’t want to fornicate, drink alcohol, smoke cigarettes, and dance to the music as they do when celebrating. If we are true Muslims we only celebrate two holidays per year. They are Eidul Fitr after Ramadhan, and Eidul Adhaa after Hajj. We should not be celebrating anything else, because Allah says, **“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.” (Surah Nisa’ 4:29)**

This is the reason we need the Chamber of Commerce. With the Los Angeles Islamic Chamber of Commerce (LAICOC), we can network with each other, recruit and hire other Muslims, have our businesses and organizations featured in the South-

ern California Muslim Business Directory (see in this issue) and the LAICOC Business Journal (coming). We can have workshops, seminars, and discounts on products and services within the LAICOC network. Islamic financing, medical care, and education. Insha Allah, we can do it all in a halal and Islamic manner.

These features and benefits are important because Los Angeles city is a booming city. In the next few years we have 2 basketball teams, 2 football teams, the Olympics, and many other events and venues making Los Angeles one of the best cities in the world for business. We will have rapid transit trains connecting and moving people all over Los Angeles. Working together, we can be “One Ummah” and hold on to the rope of Allah(swt) and take advantage of the Bounties of Allah(swt). For more information on how to become a member call brother Shafeeq at (310) 946-2269 or go to the LAICOC website at [www.laicoc.org](http://www.laicoc.org).

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
(٦٧)

O Messenger (Muhammad SAW)!  
Proclaim (the Message) which  
has been sent down to you from  
your Lord. And if you do not,  
then you have not conveyed His  
Message. Allâh will protect you  
from mankind. Verily, Allâh  
guides not the people who disbe-  
lieve. (67)

(Surah Al-Maaidah 5:67)



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حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ  
 الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ  
 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقُلْتُ  
 أُخْرَى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "  
 مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ  
 النَّارَ." وَقُلْتُ أَنَا مَنْ مَاتَ وَهُوَ لَا يَدْعُو لِلَّهِ  
 نِدًّا دَخَلَ الْجَنَّةَ.

The Prophet (ﷺ) said one statement and I said another. The Prophet (ﷺ) said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahih Bukhari Vol. 6, Book 60, Hadith 24)





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