

Universal Message

Volume 1: Issue 2

A Newsletter by the International Committee for the Support of the Final Prophet (ICSFP)



“
**Labbaik Alla-
 huma labbaik.
 Labbaik laa
 shareeka laka
 Labbaik. Innal-
 hamda wan-
 ni'mata laka wal
 mulk.
 Laa shareeka lak.**

”

“I do respond O Allah, I do respond. I do respond, You have no partner, all praise, grace and dominion are Yours, and You have no partner.”



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True Expression of Belief

Sheikh Abdul-Aziz al-Al-Shaykh
 Grand Mufti of Saudi Arabia

Praise be to Allah, and may Allah's peace and blessings be upon His servant and Messenger Muhammad and upon his family and Companions.

The Muslims are in desperate need to know about the Prophet's life so they can truly live according to the Sunnah and realize the true expression of their belief in him. Belief is not something that we merely hope for; it is something that must be firmly planted within our hearts and expressed in our actions. Let us move forward with Allah's blessings, and let us therein unite our hearts and our voices to produce solutions that will benefit and guide the Muslims in these distant lands. Dear brothers, at the same time we must be wary not to fall pray to the lies being circulated by our enemies. Our religion is the religion of mercy and goodness. It is not a religion of terror and affliction, as some would have the world believe. It is the blessed religion, the religion of love, as anyone who looks at it objectively will come to know.

Praise be to Allah who perfected His

religion and completed his blessing for us. When the Prophet (peace be upon him) sent Mu`adh and Abû Mûsâ to Yemen, he said: "Make things easy and do not make them difficult. Go to them with glad tidings, not foreboding." He also said: "This religion is easy and no one makes it difficult without it overtaking them."



My dear brothers, Allah in His mercy sent His Messengers to give to humanity glad tidings and to warn them. They gave glad tidings to those who worked righteousness and warnings to those who engaged in evil. In this way, Allah established His proof against His servants. Allah calls them: "givers of glad tidings and warners, so none will have an argument against Allah after the

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ICSFP Holds Second Conference

Soliman b. Hamad al-Buthi

The International Committee for the Support of the Final Prophet (peace be upon him) held its second conference in Toronto on the 4th and 5th of January 2003, featuring the theme "Reviving the Spirit of Islam by Following the Prophet (peace be

upon him)."

Sheikh `Abd al-`Aziz b. `Abd Allah `Al Shaykh, Grand Mufti of Saudi Arabia, Dr. Jafer Sheikh Idees, Dr. Ahmad Sayf al-Dîn, Dr. Târiq Suwaydân, Dr. Dhâkir `Abd al-Karîm, Dr. Geoffrey Lang, Hamzah Yusuf, Siraj Wahhaj, Yusuf Estes, and Zayd Shakir were among the eminent people who

True Expression of Belief

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Messengers.”

Allah who **“creates what he pleases and chooses what He pleases”** brought forth Messengers from among humankind. He says:

“And Allah has selected Messengers from among the angels and from among humanity.”

Allah selected them to call the people and guide them to His religion. The first Messenger he selected was Noah (peace be upon him). Allah says to Muhammad (peace be upon him):

“I give revelation to you as I had given it to Noah and the Prophets who came after him.”

Allah honored some of those Messengers above others. Allah says:

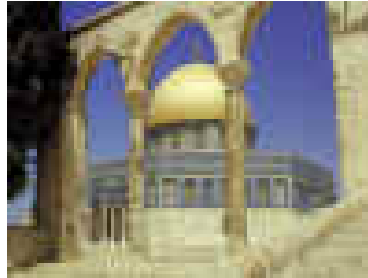
“Those Messengers, some We have preferred to others. Among them are those to whom We spoke directly, and some of them we raised in station.”

Allah chose Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them all) to be at the forefront of these Messengers. From them he selected the two who would be His friends: Abraham and Muhammad (peace be upon them both). Finally, he chose Muhammad (peace be upon him) for the special honor of being His final Messenger and the chief of all the Prophets. Allah says:

“Muhammad is not the father of any of your men, but he is Allah’s Messenger and the Seal of the Prophets.”

Allah sent him with a Message for all humanity, commanding

him to declare: **“O humanity! I**



am the Messenger of Allah to you all.” Allah says to him:

“We did not send you except to all humanity as a giver of glad tidings and a warner.”

Allah sent him to everyone, to the Arabs and the non-Arabs, to humanity as well as the Jinn. No prophet will come after him and no new scripture will be sent.

Just as he is the last of the Prophets, the book that he came with is the last of the scriptures and the community of faith that he established is the last and best community of faith to reside upon the Earth.

Allah sent him as the answer to Abraham’s prayer. After Abraham erected the House of Allah in Mecca, he called upon his Lord and said:

“Our Lord! Send forth to them a Messenger from among them who will recite to them Your signs and teach them the Book and the Wisdom and purify them. Truly You are the Mighty, the Wise.”

Allah answered his prayer by sending forth Muhammad from

the progeny of Abraham’s on Ishmael (peace be upon them all).

Allah sent him as a mercy to all the denizens of the Earth to remove from them their errors and deviations. The reason for this was that after Jesus (peace be upon him), the last Prophet of Israel, was taken up to his Lord, six hundred years went by. During this long stretch of time, ignorance became widespread and knowledge disappeared from sight. Truth became confused with falsehood and people lived in a state of confusion between contending sects and factions. This went on until Allah sent this noble Prophet to illuminate the world after it had been covered with darkness and to unite the hearts of the people after they had become divided. Allah declares:

“I only sent you as a mercy to all the worlds.”

Through him, Allah brought mercy to everyone in the world. To the believer, He brought success in this world and the Hereafter. To the unbeliever who submitted to the rule of Islam, He brought security for his life, his property, and his honor.

My respected brothers, this Prophet of ours has rights over us. The first of these is to truly believe that he is Allah’s servant and Messenger sent to all humanity to convey the Message of his Lord and to establish the proof of Allah for us and against us. We are pleased with Allah as our Lord and with Islam as our religion and with Muhammad (peace be upon him) as the Prophet and Messenger.

[Part 1 of a lecture given at a recent ICSFP conference]

The True Meaning of Love

Letters from the Scholars:

How Islamic Workers
Can Support & Defend the
Prophet (peace be upon him)

Dr. Falih b. Muhammad
b. Falih al-Sughayyir
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[Continued from our
previous issue]

One aspect of this love for
the Prophet (peace be upon
him) is for a Muslim to teach
his children to love Prophet
Muhammad, his family, and his
Companions. He should also
make mention of this love when
he is in the company of others.

We must become passion-
ate when the Prophet (peace be
upon him) or his Sunnah is at-
tacked. A Muslim is generally
supposed to be patient, clement,

and composed. However, when
his religion or his Prophet is
attacked, he is not supposed to
sit back and bear it patiently.
He must go forth and refute it
objectively utilizing all possible
resources at his disposal.

Defense of the Sunnah is
one way of showing love for the
Prophet (peace be upon him).
This is done by giving prefer-
ence to the commands of Allah
and His Messenger (peace be
upon him) over the commands
of anyone else. Allah says,
which means,

***“O you who believe!
Put not yourselves forward
before Allah and His Messen-
ger, but fear Allah: for Al-
lah is He who hears and
knows all things.”*** [Surah Al-
Hujurat: 1] Ibn ‘Abbas explains
the words, ***“Put not your-
selves forward before Allah
and His Messenger,”***

to mean not to say any-

thing that runs contrary to the
Qur’an and Sunnah.

Allah says that which
means, ***“But no, by your Lord,
they can have no faith until
they make you (Muhammad)
judge in all disputes
between them and find in
their souls no resistance
against your decisions, but
accept them with the fullest
conviction.”*** [Surah An-Nisa:
65]

The Companions consid-
ered presumption before Allah
and His Messenger (peace be
upon him) to be a form of hy-
pocrisy. Abu Sa’id Al-Khudri
relates the following in this re-
gard, “We were with Allah’s
Messenger (peace be upon him)
while he was distributing prop-
erty. A man approached him
named Dhu Al-Khuwaysirah
from the tribe of Tamim and

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ICSFP 2nd Conference:

Reviving the Islamic Spirit

Never have so many Arab
and Muslim countries and
organizations been as united as
they have been in condemning
the September 11 attacks on
the United States. Regardless
of their various ideologies and
orientations, they have spoken
out strongly against those
atrocities that took so many
innocent lives. Many have gone
to varying lengths, openly and
secretly, to help America in its
all-out war against what it calls
“terrorism”. They did so under
the principle that “you are
either with America or against
America”. Nothing, however, is
being done to put an end to the

attacks being orchestrated to
make people hate Islam and the
Muslims. The most vicious of
these attacks are those that
target Prophet Muhammad
(peace be upon him) and those
that ridicule Islam. This
campaign has been growing in
strength and ferocity day after
day. Many important public
figures and thinkers in the
United States, including many
prominent religious and
political leaders, have joined
the fray, supported by Jewish
lobby groups.

What We Have to Do
We, the world’s Muslims,

comprise over one and a
quarter million people. That is
roughly 23 % of the world’s
population. There are 54
Muslim countries covering over
19 % of the Earth’s landmass.
We are to be found in over 120
other societies around the
world. We have to make it
known that we condemn these
baseless accusations being
levied against the Prophet
(peace be upon him), the
Muslims, and the religion of
Islam. We must emphasize the
facts that such attacks are
precisely what will bring about
a “clash of civilizations”. This is

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ICSFP 2nd Conference:

Reviving the Islamic Spirit

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what some circles in the Western world want. They find support in the radical Jewish right. They find an ideological framework in the theories of Samuel Huntington, who, in his Clash of Civilizations, advocates inciting Western decision makers against Islamic civilization, and in Francis Fukuyama's The End of History that praises Western civilization, declares its superiority, and asserts its greater right to continue existing. Then there is the End of the Era of Ideologies, wherein America's ideology is declared superior to all others. It is the responsibility of all Muslims to wake up and understand the threats and challenges that face us today. We must not give in to the provocations of the bigots who want us to react irrationally and give them the justification they need to attack us while we are unprepared. It is also our responsibility to work together in a spirit of cooperation to resist the vicious campaign being waged against us. We must muster all of our skills and expertise to refute the falsehoods being spread around and clarify the truth to the world. We must put aside our differences to deal with this very real threat. It is also imperative for us as Muslims to become stronger in our adherence to Islam as found in the Qur'an and Sunnah. We have to make it clear that there will be no compromising our beliefs and our principles. In this way, those waging their campaign against Islam will know how hopeless their efforts really are. They will realize

that they are bringing about the opposite of what they are trying to achieve when they see that the Muslims only become stronger and more united when their religion is attacked and their beliefs are threatened. Therefore, the unity that we as Muslims much achieve today as scholars, leaders, and citizens, must be grounded in the Qur'an and the authentic Sunnah.

The onus is upon Arab and Islamic organizations to initiate an international alliance against this hate campaign aimed at Islam and the Muslims. This alliance must then call for an end to these poisonous campaigns that prevent people from seeing the truth and that merely open the door to a world of unjustifiable and uncontrollable bloodshed. It must also call for an end to the calumnies being levied against Islam and the Prophet (peace be upon him). We must demand this especially from the West's leaders, who ironically are the ones demanding that Muslim governments take responsibility for the actions of a few Muslims who are not even living within their countries' borders. It makes more sense for the leaders of the West, especially those in America, to take action to put an end to the slanders and calumnies coming from some of their own most prominent and influential people, many of whom have strong and intimate ties with the highest-placed decision makers of their governments.

It is the duty of Islamic organizations and Arab to make it clear that radical right-wing Christian and Jewish interests that support Israel are behind this fruitless campaign that

they are able to wage by using their inordinate influence over of the media.

It is the duty of all Muslims to live according to the guidance of Prophet Muhammad (peace be upon him) and show the world the beauty of Islam and the good that it has to offer through its mercy, its justice, and its tolerance. The way the Prophet (peace be upon him) conducted himself with non-Muslims is the most eloquent testimony to these noble qualities that anyone can hope to find.

It is the duty of our Islamic workers, intellectual leaders, and media people throughout the Arab and Muslim world to engage in productive dialogue with the West, especially with regard to the contradictions, the bigotry, the bias, the selective vision, the moral bankruptcy, and the many other problems that plague Western civilization and especially American society.

In conclusion, we call upon all thinking people to put an end to the bigotry and the intellectual terrorism that fosters hatred and civil unrest and to work productively towards solutions for the problems that threaten us all.

ICSFP

Our Website is
also available
in French:
www.icsfp.com



Tawaf (Circumambulation) of the Holy Ka'ba in Mecca, Saudi Arabia.

*Dear Readers,
We'd like to hear from you. Your comments and submissions may be featured in our upcoming
Reader's Forum. This newsletter is also available online at :
www.whymuhammad.com
Thanks for your readership and participation!*

Narrated 'Aisha (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said, "There is no day other than the day of 'Arafah when Allah releases more of His slaves from Hell. Indeed, He draws near and proudly tells His angels about the pilgrims. Then He asks, 'What do these slaves of Mine seek?' (So He forgives them.)"
[Reported by Muslim]

Letters from the Scholars: Demonstrating Our Love for the Messenger

(Continued from page 3)

said, 'O Messenger of Allah! Be fair.'

The Prophet (peace be upon him) said, 'Woe to you! Who else would be fair if I were not fair? I would truly be at loss if I were not fair.'

'Umar then spoke up and said, 'O Messenger of Allah! Permit me to kill him and I will smite his neck.'

The Prophet (peace be upon him) replied, 'Leave him be.'

It is the duty of every Muslim to come to the defense of the Prophet (peace be upon him) whenever someone attacks his Sunnah or the facts of his biography. He must do so in word, in deed, and in writing and with every means at his disposal. The scholars among our pious predecessors carried out this duty they compiled the

Sunnah and explained it. However, the accusations and spreading of doubts about the Sunnah continues unabated up to today. If anything, it has grown far worse and more frequent. The enemies of Islam have lately stepped up their efforts. It is the duty of all Muslims, especially the Islamic workers among them to stand up against this attack.

We must disseminate knowledge of the virtues and good character of the Prophet (peace be upon him). The following are some possible ways scholars and Islamic workers can promote the Sunnah and defend it:

- ◆ Writing books about the Prophet (peace be upon him) in all major languages and for different target audiences.
- ◆ Writing articles about different aspects of his life for

publication in magazines and newspapers.

- ◆ Preparing radio and television programs focusing on the life of the Prophet (peace be upon him) and his virtues.

- ◆ Establishing websites on the Internet about his life, his Sunnah, and his exemplary personality.

- ◆ Offering Friday sermons on these topics.

- ◆ Holding conferences, seminars, and conventions to address these concerns.

These are just some of the numerous means that may be employed to support and defend our Prophet (peace be upon him). We ask Allah to bless us to love our Prophet (peace be upon him) and help us defend him and implement and disseminate his Sunnah.

A Special Sermon in the Prophet's (pbuh) Shade

The Prophet (peace be upon him) made a speech on *Yawm An-Nahr* (the day of slaughtering) and said,

"Time has grown similar in form and state to the time when Allah created the heavens and the earth. A year is twelve months, four of which are Sacred Months (*Hurum*). Three of the four months are successive. They are *Dhul Qa'dah*, *Dhul-Hijjah*, and *Al-Muharram*. The fourth month is *Rajab Mudar*, which comes between *Jumada* and *Sha'ban*.

What month is this month?" he asked.

We said, "Allah and His Messenger know best of all."

He kept silent for a while till we thought he would attach to it a different appellation. "Is it not *Dhul-Hijjah*?" he wondered.

"Yes, it is," we said.

Then he asked, "What is this town called?"

We said, "Allah and His Messenger know best of all."

He was silent for a while till we thought he would give it a different name. "Is it not *Al-Balidah* (i.e. the town)?" asked he.

"Yes, it is," we replied.

Then he asked again, "What day is it today?"

We replied, "Allah and His Messenger know best of all."

Then he kept silent for a while and said wondering, "Is it not '*An-Nahr*' (i.e. slaughtering) Day?"

"Yes, it is," we said.

Then the Prophet (peace be upon him) said, "(Shedding) the blood of one another and eating or taking one another's provisions (unwillingly) and your honor are all inviolable

(*Haram*). It is unlawful to violate their sanctity. They must be as sacred to one another as this sacred day, in this sacred month, in this sacred town.

You will go back to be resurrected (after death) to your Lord. There you will be accounted for your deeds. So do not turn into people who go astray and kill one another.

Have I not delivered the Message (of my Lord)?"

"Yes you have," we said.

"O Allah! Bear witness!

Let him that is present convey it unto him who is absent. For haply, many people to whom the Message is conveyed may be more mindful of it than the audience," said the Messenger (peace be upon him).

[Narrated by Abi Bakrah, reported by Al-Bukhari and Muslim]

The Prophet (sallallahu 'alayhi wa sallam) said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Bukhari)

Visitor's Pen: Beautify Your Worship

An Islamic Studies teacher recently said something that had a positive impact on me and I would like to share the idea with you.

If you were going to host someone prestigious like a president or a king, how would you present yourself and how would you serve your guest? Would you wear the oldest jeans you own and serve food on Styrofoam plates? I don't think so. I believe most people would try to look decent, if not formal and serve food on nice serving platters, well-garnished. The point is

that
us
try to
up



most of
would
dress
things
for our
guest.

Keeping this in mind, ask yourself this question: Is God less important than these people?

Now, you are probably saying, "How could she even think of posing such a question!" But think about it, do you try to go that extra mile to "dress up" your acts of worship?

Should we not present our acts of worship to God in the most pleasing way possible? What better way than to garnish them with the ways of the Prophet Muhammad (peace be upon him)! By reciting supplications which the Prophet used to recite during prayer, after cleansing for prayer, etc., we can, God willing, further beautify these actions for Allah.

Umm 'Aisha

[See page 8 for some supplications.]

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The ICSFP: Our Mission

With the changing times, it is essential that Muslims organize themselves in a united front to prepare against anyone intending to damage or defame the Prophet Muhammad (peace be upon him) and his message. Moreover, the work of spreading his message will never end. **The International Committee for the Support of the Final Prophet** is an independent, non-profit organization established for this purpose.

Those intending to damage his name have actually created a movement, which can be used in favor of spreading the message of Prophet Muhammad (peace be upon him). The plan of the **ICSFP** is to gather and use resources available in Muslim communities throughout the world, and to join with other Muslims and their organizations. Secondly, this committee will investigate ways of how to use activity in the media to spread the Prophet's message (peace be upon him). Many individuals have either misunderstood the message sent forth by Prophet Muhammad (peace be upon him) or have intentionally attempted to defame him, but by establishing an organization such as the **ICSFP**, he (peace be upon him) will be clearly represented, Allah willing. The formation of this committee will facilitate the education of those interested in learning and understanding the Truth.

Sunnah Revival: Supplications

Upon completion of *wu'du* (ritual cleansing before prayer), one may say: *"Ash-hadu an Laa Ilaha Il-Allahu wahduhu laa shareeka lahu, wa Ash-hadu anna Muhammadab 'abduhu wa rasuluh. Allahum-ma aja'neen min at-tawaabeena wa aja'neen minal mutaTahireen."*

("I testify that there is no god worthy of worship but Allah, alone, having no partner; and I testify that Muhammad is His Servant and Messenger. O Allah, make me of those who continually repent and who purify themselves.") [At-Tirmidhi]

It is *sunnah* (the Prophet's practice) to seek refuge in Allah from four things after the final *ta-shahud* during the prayer: *"Allahumma innee a'udhu bika min 'adhaabi jahannama wa min 'adhaabil-qabri wa min fitnatilmahya wal-mamaati wa min fitnaltil-masehid-dijjal."*

("O Allah, I seek refuge in You from the punishment of the Hellfire, and from the punishment of the grave, and from the temptations of life and death, and from the seduction of the false messiah.") [Muslim]

The Day of 'Arafah

Abu Qatada reported that the Messenger of Allah (peace be upon him) said, *"Fasting on the day of 'Arafah is an expiation for two years, the year preceding it and the year following it. Fasting the day of 'Ashurah is an expiation for the year preceding it."* [Related by the group, except for al-Bukhari and as-Tirmidhi]

Abu Hurairah stated, "The Messenger of Allah forbade fasting on the day of 'Arafah for one who is actually at 'Arafah." [Related by Ahmad, Abu Dawud, an-Nasa'i, and Ibn Majah]

