



# American Muslim

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# WE ARE ALL PALESTINIANS



SHARON

STOP

The main reason behind all this can easily be ascribed to forsaking the Islamic umbrella, which encompasses economy, mass media and education, as well as politics.

Every member of the Muslim Ummah has a share in this responsibility; it is a collective one. We are together in the same boat and we have to start rowing before it is too late.

Stressing the fact that, despite the sorry state of affairs of Muslim Ummah now, there is a glimmer of hope lying in the future, we would like to cite for you the following *fatwa* issued by the eminent Muslim scholar Sheikh Yusuf Al-Qaradawi:

"Some scholars claim that the Doom is approaching and that the darkness is approaching and that the darkness is approaching and there are troubles on the horizon. Actually, such premonitions bring benefits to none and make things worse. This leads to the belief that there is no hope for change or reform and that the coming days carry nothing but bad events. This is, in fact, a very wrong way of thinking and it is plainly a pessimistic approach to life. Muslims are stuck their mind to many glad tidings of the coming victory of Islam, and they should have faith in Allah that the coming days will be more bright and that there is light at the end of the tunnel.

Thus, it is necessary for Muslims to derive from the following glad tidings a sense of hope and optimism, and let despair vanish and fade away. Here are some of the glad tidings mentioned in the Qur'an:

1) Almighty Allah says: "He it is who has sent His messenger with the Book and the Religion of Truth, and He may cause it to prevail over all religions, however much the idolaters may be averse." (Al-Tawbah: 33)

2) Almighty Allah also says: "Fain they put out the light of Allah, their mouths, but Allah will persevere His light however much the dis-

believers are averse." (As-Saff: 8)

In these verses, Almighty Allah makes it clear that at the end sweeping victory and triumph will be for Islam and Allah's light will cover all corners of the globe.

The Sunnah of the Prophet (ﷺ) is also a record of many Hadiths that give glad tidings of the coming victory of Islam. Here, we would like to cite some of these Hadiths:

1) In his *Sahih*, Imam Muslim recorded that Thawban quoted the Prophet (ﷺ) as saying: "Almighty Allah has gathered the earth for me so that I could see all its corners. My nation will rule over all that which Almighty Allah has gathered for me."

2) Ibn Hibban quoted the Prophet



(ﷺ) as saying: "This matter (i.e. Islam) will spread to cover all area where there is night and day. Allah will never leave a house in a rural area or in urban community without its people being Muslims. Honor is for those who embrace it (i.e. Islam) while disbelievers are doomed to disgrace and humiliation."

This Hadith, along with many others, give us glad tidings that the patch of the Muslim state will expand to cover the whole earth and that the strength of this state will grow and become obvious to all. This also denotes good news for the long-cherished hope of revival of Muslims unity and rebirth of Islamic Caliphate.

Also, there are many other glad tid-

ings in the reality of being a Muslim, for any wise man knows that no falsehood is to remain forever. Life has its ups and downs and days has their own vicissitudes. After hardship comes ease and every cloud has a silver lining. The bitter reality of the Muslim nation will come to an end, and tomorrow will be definitely better than today.

The emergence of the Islamic awakening has breathed in the Muslim nation a sense of confidence and hope in the future. Viewing this awakening as a threat, the enemies of Islam have tried their utmost to suppress it. However, it is Allah's will that the Muslim awakening will endure all tribulation without being affected. Such movement is worthy of leading the Muslim nation to utter victory once there are leaders who are rightly guided by Almighty Allah and filled with wisdom."

We plea to Allah Almighty to guide the Muslim Ummah back to the right track. This is the only way we can find a place in the modern world where non-Islamic systems do not impose distorted ideologies in the name of civilization.

*Question:*

Some people say that the operations carried out by Palestinians are considered suicidal acts and not a kind of Jihad, is that true? Please tell me whether these acts are martyr operations and a kind of striving in Allah's Cause or not?

*Answer: Sheikh Faysal Mawlawi:*

Martyr operations are not suicide and should not be deemed as unjustifiable means of endangering one's life. Allah says in the Glorious Qur'an: "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good." (Al-Baqara:195).

The verse obviously indicates that failing to spend in Allah's Cause is like

casting oneself into ruin. That is the reason behind the revelation of the noble verse. Reviewing the Islamic rule: "Words should be construed as imparting general meanings regardless of their specific occasions", the meaning of the afore-mentioned verse is bound to extend to include any negligence of a religious duty; i.e. forsaking a religious duty entails casting oneself into ruin. The same applies to committing sins.

Therefore, it's quite an abysmal analysis for someone to focus on the afore-mentioned verse through a narrow perspective, without taking into consideration all relevant points.

Prophet Muhammad (ﷺ) strictly forbade suicide and made it clear that anyone who commits suicide would be cast into Hell. But in such case suicide means one's killing himself without any fully accepted reason or killing himself to escape pain or social problems.

On the other hand, in martyr operations, the Muslim sacrifices his own life for the sake of performing a religious duty, which is Jihad against the enemy as scholars say. Accordingly, a Muslim's intention when committing suicide is certainly different from his intention when performing a military operation and dying in the Cause of Almighty Allah. So it is natural that the religious legal status would differ in each case, as Prophet Muhammad, peace and blessings be upon him says in a Hadith: "Actions are but by intention, and every man shall have but that which he intended."

This means that martyr operations are totally different from the forbidden suicide. Concerning the Palestinians, the enemy has occupied their land, their houses and their sacred places and has driven about four million of them out of their houses replacing them with even larger numbers of Jewish settlements. The enemy relies on sophisticated military equipments while, at the same time, denies the Palestinians their basic human rights, killing their women, children and men mercilessly, and rendering the Palestinians powerless and incapable of defending themselves --- even all

the Arab countries face the same fate, lacking necessary weapons.

So the Palestinians have nothing but throwing stones at their enemy in order to defend their country. This, despite its indication of a high morale, cannot deter the enemy this way. So the Palestinians resort to martyr operations, in which the martyr seriously harms the enemy meanwhile sacrifices his own life.

#### *Question:*

*What is the significance of Jerusalem and Masjid Al-Aqsa? Why did Allah choose the Masjid Al-Aqsa as the Qibla before the Ka'bah?*

#### *Answer: Dr. Muzammil Siddiqi:*

Most High, says, "Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship the neighborhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Nearer, the Seer." (Al-Isra': 1)

Al-Aqsa is the first Qiblah (direction of Prayer) of Muslims, and the land of Al-Isra' and Al-Mi'raj. Our hearts bleed for all the sacrilegious acts been perpetrated against Al-Aqsa. The status of Al-Aqsa is clearly explained in the Hadith that reads: "People are not to travel except to three mosques: The Sacred Mosque (in Makkah), Al-Aqsa Mosque (in Jerusalem), and my Mosque (in Madinah)."

Shedding more light on this issue, Dr. Muzammil H. Siddiqi, former president of the Islamic Society of North America states:

The city of Jerusalem was chosen at the command of Allah by Prophet Dawud (David), peace and blessings be upon him, in the tenth century B.C. After him his son Prophet Sulayman (Solomon), peace and blessings be upon him, built a mosque in Jerusalem according to the revelation that he received from Allah. For several centuries this mosque was used for the worship of Allah by many Prophets and Messengers of Allah. It was destroyed

by the Babylonians in the year 586 B.C., but it was soon rebuilt and was rededicated to the worship of Allah in 516 B.C. It continued afterwards for several centuries until the time of Prophet 'Isa (Jesus), peace and blessings be upon him. After he departed this world, it was destroyed by the Romans in the year 70 C.E.

Prophet Muhammad (ﷺ) was taken there in his miraculous journey of Al-Isra' and from there he went for Al-Mi'raj. When Muslims took the city of Jerusalem in 636 C.E. during the caliphate of 'Umar, may Allah be pleased with him, he ordered for the building of this mosque again and it stands until now as a Masjid for the worship of Allah as it was originally built by our Prophet Sulayman, peace and blessings be upon him.

The significance of Jerusalem is that it is the city of many Prophets of Allah as Makkah is the city of Prophets Ibrahim (Abraham), Isma'il (Ishmael) and Muhammad, peace and blessings be upon all of them. The Masjid of Al-Aqsa is one of the ancient mosques and in the Qur'an Allah called it and its land "the blessed surroundings" (Surat Al-Isra': 1).

When Prophet Muhammad (ﷺ) was in Makkah and also for about 17 months after his Hijra to Madinah, he and his followers used to pray towards the direction of Al-Masjid Al-Aqsa. This was to establish in the minds of Muslims the link between the teachings of Prophet Muhammad and other prophets of Allah, peace and blessings be upon them all. When this principle was established in their minds then Allah ordered Muslims to turn to the Ka'bah and pray towards its direction.

Now we are not allowed to pray to the direction of Jerusalem and Al-Masjid Al-Aqsa, but we must respect and honor the city of Jerusalem and its blessed mosque. It is also the duty of all Muslims to guard and protect this mosque from any harm and damage, for the mosque belongs to those who believe in all the prophets and messengers of Allah." ■