

Issue 10 | Assalaam o alaikum. Welcome to the Islam Channel E-Newsletter. October 9, 2006, Ramadan 14, 1427



## Du'ua of the Week

Supplication said when breaking fast in someone's home  
الأبرار، أظفر عندكم الصائمون وأكل طعامكم  
ووصلت عليكم الملائكة

Aftara AAindakumus-sa-imoon,  
wa-akala taAAamakumul-abrar,  
wasallat AAalaykumul-mala-ikah.

'May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.'

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## IslamiQA

### QUESTION OF THE WEEK:

Compiled by: Dr. Khalid Khan

## Ayat of the Week

IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. God is aware that you would have deprived yourselves of this

What deeds can be done to benefit some one who has passed away?

Compiled/Answered By : Dr. Khalid Khan

Reply:

All praises be to Allaah, Lord and Sustainer of the worlds, and may the peace and blessings of Allaah be upon our Prophet

right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the bounds set by God: do not, then, offend against them - [for] it is thus that God makes clear His messages unto mankind, so that they might remain conscious of Him. {Surah Al-Baqara (The Cow) 2:Ayah 187}

**Surah Al Baqara (The Cow) 2: Ayah 187**



**Muhammad (peace be upon him) and upon his family and companions. Allaah Subhanahu-wa-Ta'alaah says:**

**And that for the man there is nothing except what he does (his deeds). *An-Najm.39***

**The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When a person dies all his deeds are cut off except three; an ongoing charity, beneficial knowledge, and a righteous child who prays for him” (the deceased). Narrated Muslim**

**So a person has a share in all the good deeds of his children even after his death as his children are considered to be his earning because the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “And his son is from his earning.” Narrated Abu-Dawood When a person dies not only his children but other relatives and friends often desire to somehow help the deceased. This desire to benefit someone who has passed away usually emerges in two kinds of people:**

**1. Those that have some guilt because they were not just with the deceased when he/she was alive.**

**2. Those who with all their sincerity and love, wish to benefit the deceased.**

**Therefore are all innovations which have no basis in the Deen-al-Islaam. It is reported from ‘Aa’ishah (may Allah be pleased with her) that the Prophet (Peace and blessings of Allah be upon him) said: “Whoever innovates something in this matter of ours [Islam] that is not part of it, will have it rejected.” Agreed upon Jaabir (may Allah be pleased with him) narrated that the Prophet (PBUH) used to say in his Friday khutbahs : “The best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (peace and blessings of Allah be upon him). The most evil of things are those which are newly-invented, and every innovation (bid'ah) is a going-astray.” Reported Muslim So it is important for Muslims to know the right way of benefiting those whom they love and have died. Following are the acts that have evidence from the Messenger of Allaah (peace and blessings of Allaah be upon him) that these benefit the deceased First of all paying of any debts on his behalf: these are of two kinds: a. Debt of people. b. Debt of Allaah, such as any expiation or vows or left over obligatory act of worship Correction of any mistake and errors whether by mistake or intentional, especially concerning the division of wealth done not in accordance of Shari'ah. Du'aa for the deceased, this is probably the most important thing that can benefit a person after his death. to pray for him and ask for forgiveness and mercy for him, and for Paradise and salvation from the Fire. Sadaqah ( charity) given on his behalf, because Ibn ‘Abbaas (may Allaah be pleased with him and his father) reported that the mother of Sa'd ibn ‘Ubaadah (may Allaah be pleased with**

### **When Wearing a New Dress or New Pair of shoes**

Hazrat Abu Sa'id Khudri (R.A.A) says that when the Holy Prophet (sallallahu alayhi wa salam) used to wear a new dress, he would call it by its name as for example, he would say, 'this is the turban, or this is the shirt or 'this is the cloak', and would supplicate: 'Allah Thine is the praise that Thou hast given it to me to wear. I beg of Thee for the good of this dress and the good of the purpose for which it has been made, and seek Thy protection against its evil and teh evil of the purpose for which it has been made.'

(Imams Abu Daud and Tirmidi)

### **Preference of wearing white clothing**

Hazrat Ibn Abbas (r.a.a.) relates that the Prophet sallallahu alayhi wa sallam told us: 'Wear white clothes for they are the best of all your clothes and use them for shrouds for your dead.' (Imam Daud and Tirmidi)

The Holy Prophet sallallahu alayhi wa sallam said: 'Wear white clothes because they are the purest and cleanest, and also shroud your dead in white cloth. (Imam Nisai and Hakim have reported this tradition)

Reference : Riyadh Us Saleheen VOL. 1



### **Hadith of the Week**

He who does a good deed will have ten times the amount of blessings, and I [Allah] shall give more, but he who does an evil deed will have an equivalent reward of evil, or I shall grant forgiveness. If anyone draws the length of a span near Me, I shall draw the length of a cubit near him,

him and his father) died when he was away from her. He said: " *O Messenger of Allaah, my mother has died and I am away from her. Will it benefit her anything if I give in charity on her behalf?*" He said, "Yes." He said, "Then I ask you to be my witness that I am giving my garden *al-Mikhraaf* (so called because it bore so many dates) in charity on her behalf." (Reported by *al-Bukhaari*) Devoting a share of a sacrifice for the deceased, because When the Prophet (peace and blessings of Allaah be upon him) offered a sacrifice, he said: " In the name of Allaah, O Allaah, on behalf of Muhammad and the family of Muhammad " (reported by Muslim, no. 1967) – and the family of Muhammad included both the living and the dead. Hajj and 'Umrah on behalf of deceased, after the living person has first performed Hajj and 'Umrah on his or her own behalf. 'Abdullaah ibn Buraydah reported that his father (may Allaah be pleased with him) said: " While I was sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him), a woman came to him and said: 'I gave my mother a slave-woman in charity, and now my mother has died.' He said: ' You have got your reward, and your right of inheritance has brought your gift back to you. ' She said, 'O Messenger of Allaah, she still had one month to fast – can I fast it on her behalf?' He said, ' Fast it on her behalf. ' She said, 'She never went to Hajj – can I perform Hajj on her behalf?' He said, ' Perform Hajj on her behalf. '" (Reported by Muslim, may Allaah have mercy on him, in his Saheeh, no. 1149)

This shows that it is also permissible to do act of worship such as fasting on behalf of the deceased when these were due on him because this is a debt due to Allaah. And Allah the Most Knowledgeable knows what is best and most correct. May Allaah help and guide us to do all that He is pleased with and his Peace and blessings be upon His last Prophet Muhammad.

and if anyone draws the length of a cubit near Me, I shall draw the length of a fathom near him. If anyone comes to Me walking I shall come to him at a run, and if anyone meets me with sins of the size of the earth, but has not associated anything with Me, I shall meet him a similar amount of forgiveness.

{Remembrance of Allah, 21 (Muslim).

## QUESTION:



## Word of the Week

### Eid Al Fitr:

Three day festival marking the end of Ramadan. It takes place on the 1st of Shawal, the 10th month of the Islamic calendar.

## Ibn Khaldun Biography

AIbn Khaldun or Abdurahman bin Muhammad bin Muhammad bin Al-Hasan bin Jabir bin Muhammad bin Ibrahim bin Abdurahman bin Ibn Khaldun is one of the most important figures in the field of History and Sociology in Muslim History. He contributed so much to the understanding of Civilization. In order for one to understand and appreciate his work, one must understand his life. He lived a life in search of stability and influence. He came from a family of scholars and politicians and he intended to live up to both expectations. He would succeed in the field of Scholarship much more so than in any other field.

Unlike most Arab scholars, Ibn Khaldūn has left behind few works other than his history of the world, al-Kitābu I-ṣībār. Significantly, such writings are not alluded to in his autobiography, suggesting perhaps that Ibn Khaldūn saw himself first and foremost as a historian and wanted to be known above all as the author of al-Kitābu I-ṣībār. From other sources we know of several other

## The Agenda

By Sr Yvonne Ridley  
Political editor

Dear Islam Channel viewer,  
Ramadan Mubarak. As I write to you today I am visiting one of the smallest Muslim communities in the world and am currently burning the midnight oil preparing this article.

So far in my short life as a Muslim, I have spent Ramadan in the Gulf where huge importance - and lavish hospitality - is placed on Ramadan. I have also endured the isolation of being the `only muslim in the village` while staying with my non-Muslim parents in the north of England.

As much as I loved them it was a miserable time being away from brothers and sisters, sharing their struggles, the agony of fasting and the joy of iftars!

This month provides us all with an opportunity for forgiveness from Allah and freedom from our sins. It is the month for performing good deeds and giving to charitable causes. It is the month when the gates of Paradise are flung wide open because the rewards for our good (and bad) deeds are magnified many times over.

This is the month yours and my prayers are answered and, insh`Allah, our sins are forgiven.

And so here I am, in Japan somewhere between Tokyo and Kyoto in a country which has no real religious affiliations and where the Muslim communities are tiny. In Kyoto for instance, there is probably no more than 35 Japanese reverts and 350 transient Muslims.

Yet each and every brother and sister I have met here so far has given me an inspiration and optimism in these dark days where Muslims and their lands are being attacked, oppressed and occupied.

According to the Islamic Circle of Japan there were only two mosques in the whole of Japan ten years ago and now there are more than 50 purpose-built masjids across the land.

This is thanks to the faith, eman and generosity of Muslims in Japan and from overseas help and support from brothers and sisters who, like me, have been overwhelmed by the

works, primarily composed during the time he spent in North Africa and Spain. His first book, *Lubābu l-Muhassal*, a commentary on the theology of ar-Razī, was written at the age of 19 under the supervision of his teacher al-Ābilī in Tunis. A work on Sufism, *Sifā'u l-Sā'il*, was composed around 1373 in Fez. Whilst at the court of Muhammad V, Sultan of Granada, Ibn Khaldūn composed a work on logic, *allaqa li-l-Sultān*.

The *Kitābu l-ibār* (full title: *Kitābu l-ibār wa Diwānu l-Mubtada' wa l-Habar fī Ayyāmu l-arab wa l-Ājam wa l-Barbar wa man Ṣārahum min ḌawIu s-Sultānu l-Akbār* "Book of Evidence, Record of Beginnings and Events from the Days of the Arabs, Persians and Berbers and their Powerful Contemporaries"), Ibn Khaldūn's main work, was originally conceived as a history of the Berbers. Later the focus was widened so that in its final form (including its own methodology and anthropology) it represents a so-called "universal history". It is divided into seven books, the first of which, the *Muqaddimah*, can be considered a separate work. Books two to five cover the history of mankind up to the time of Ibn Khaldūn. Books six and seven cover the history of the Berber peoples and of the Maghreb, which for the present-day historian represent the real value of the *Al-Kitābu l-ibār*, as they are based on Ibn Khaldūn's personal knowledge of the Berbers.

For sociology it is interesting that he conceived both a central social conflict ("town" versus "desert") as well as a theory (using the concept of a "generation") of the necessary loss of power of city conquerors coming from the desert. Following a contemporary Arab scholar, Sati' al-Husri, it can be suggested that the *Muqaddimah* is essentially a sociological work, sketching over its six books a general sociology; a sociology of politics; a sociology of urban life; a sociology of economics; and a sociology of knowledge. The work is based around Ibn Khaldun's central concept of 'asabiyah "social cohesion." This cohesion arises spontaneously in tribes and other small kinship groups; and it can be intensified and enlarged by a religious ideology. Ibn Khaldun's analysis looks at how this cohesion carries groups to power but contains within itself the seeds - psychological, sociological,

strength and determination of this tiny community.

When I return to London and to the Agenda, I hope to recount you with more inspiring tales about this thriving, plucky section of our great Ummah.

As you know, Allah (swt) gifts innumerable blessings on us all during this special month of fasting - one of the five pillars of Islam. The Prophet (peace be upon him)ﷺ advised all Muslims that whoever fasts this month with faith, seeking Allah's (swt)ﷻ reward, will have all of his or her past sins forgiven.

And while I write to you from Japan, I also want you to remember another tiny community where Islam is the watchword and where, perhaps, some of Allah`s (SWT) most devoted flock are now sitting, praying, fasting and contemplating.

I am, of course, talking about our brothers in Guantanamo Bay where the cellblocks, which now house 14 suspected al Qaeda leaders as well as more than 400 other detainees, have been rocked by a riot and three so-called suicides in recent months.

I say so-called, because former Guantanamo detainee Tariq Dergoul came in to Agenda studios recently and told me that he knew the brothers who had died. he said he doubted very much they were of the type who would take their own lives.

Despite all the trials and tribulations of these brothers, they are still holding on tight to the rope of Allah (swt) and I believe their eman is an example to us all.

Please remember the brothers of Guantanamo, and others less fortunate than ourselves, in your duas.

And finally, remember we have no master save Allah (swt) and He alone is the one who we should fear.

**If you want to know more about the muslim community in Japan please contact Br Ishrat Ali Hashmi at [hashmis@kha.biglobe.ne.jp](mailto:hashmis@kha.biglobe.ne.jp) or check out their website [www.icoj.org](http://www.icoj.org) and if you want information as to how you can give support to the Guantanamo brothers contact Br Asim Qureshi at [www.cageprisoners.com](http://www.cageprisoners.com)**

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economic, political - of the group's downfall, to be replaced by a new group, dynasty or empire bound by a stronger (or at least younger and more vigorous) cohesion.

Perhaps the most frequently cited observation drawn from Ibn Khaldūn's work is, in layman's terms, the notion that when a society becomes a great civilization (and, presumably, the dominant culture in its region), its high point is followed by a period of decay. This means that the next cohesive group that conquers the diminished civilization is, by comparison, a group of barbarians. Once the barbarians solidify their control over the conquered society, however, they become attracted to its more refined aspects, such as literacy and arts, and either assimilate into or appropriate such cultural practices. Then, eventually, the former barbarians will be conquered by a new set of barbarians, who will repeat the process.

#### Bibliography

Summarized from:  
Article written by Muhammad Hozien and also an article  
Wikipedia  
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## Allah's Names and Attributes in the Qur'an

### Coming:

#### He has said:

"Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged."  
**(al-Baqarah 2/210)**

#### And He has said:

"Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come."  
**(al-An'am 6/158)**

#### And He has said:

"Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank."  
**(al-Fajr 89/21-22)**

## The Battle of Badr The First Decisive Battle in the History of Islam

### Reason of the Battle:

The Prophet ﷺ apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on

the occasion and assured the Prophet ﷺ of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdad bin 'Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses ?- peace be upon him - :

- "Go you and your Lord and fight and we will stay here;"

Rather we shall say:

- "Go you and your Lord and fight and we will fight along with you."

By Allâh! If you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it."

The Prophet ﷺ thanked him and blessed him.

The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet ﷺ wanted, and for the more reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the brunt of the war activities. Moreover, the clauses of Al-'Aqabah Pledge did not commit them to fighting beyond their territories.

The Prophet ﷺ then said:

- "Advise me my men!"

by which he meant the Helpers, in particular. Upon this Sa'd bin Mu'adh stood up and said: "By Allâh, I feel you want us (the

Helpers) to speak." The Prophet ﷺ directly said: "Oh, yes!" Sa'd said: "O Prophet of Allâh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those deeds of

**And He has said:**

"A day will come when the heaven and the clouds will be rent asunder and the angels will be sent down in a grand descent." (al-Furqan 25/25)

**Face and Hand:**

**He has said:**

"Only the Face of your Lord of Might and Glory will remain." (ar-Rahman 55/27)

**And He has said:**

"Everything will perish save His Face." (al-Qasas 28/88)

**And He has said:**

"What kept you (Iblis) from falling prostrate before that which I have created with My Hands." (Sad 38/75)

**And He has said:**

"The Jews said: Allah's Hand is tied.' May their hands be tied and may they be accursed for the [blasphemy] they utter. Rather, both His Hands are widely outstretched; He gives and spends as He pleases." (al-Ma'idah 5/64)

**Eyes:**

**He has said:**

"Wait patiently for the Command of your Lord, [O Muhammad], for verily you are in Our Eyes." (at-Tur 52/48)

**And He has said:**

"We carried him [Nuh] on an [ark] made of planks and nails; It floats under Our Eyes, as a reward for him who was rejected." (al-Qamar 54/13-14)

**And He said:**

"I have maintained you [Musa] with My Love that you might be reared under My Eye." (Ta Ha 20/39)

**And He has said:**

"It is most hateful in the Sight of Allah that you say that which you do not." (as Saff 61, , Ayah 3)

**Reference:** Al-'Aqidah Al-Wasitiyah

valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh."

The Prophet ﷺ was impressed with the fidelity and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them: "Forward and be of cheer, for Allâh has promised me one of the two (the lucrative course through capturing the booty or strife in the cause of Allâh against the polytheists), and by Allâh it is as if I now saw the enemy lying prostrate."

In the immediate vicinity of Badr, the Prophet ﷺ and his cavemate Abu Bakr conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they manipulated and managed to extract from him the exact location of the army of the polytheists. In the evening of the same day, he despatched three Emigrant leaders, 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and Sa'd bin Abi Waqqas to scout about for news about the enemy. They saw two men drawing water for the Makkan army. On interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, alluding to the caravan laden with wealth. The two boys thus lied, and so they were

released. The Prophet ﷺ was angry with those men and censured them saying: "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables.

He then turned to the Muslims and said: "Hearken, Quraish has sent you their most precious lives."

The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allâh sent rain to strengthen their hearts and to plant their feet firmly therewith. They marched a little forward and

encamped at the farther bank of the valley. Muhammad ﷺ stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, "Has Allâh inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Prophet

ﷺ replied "It is stratagem of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the

water." The Prophet ﷺ approved of his plan and agreed to carry it out, which they actually did at midnight.

Sa'd bin Mu'adh suggested that a trellis be built for the Prophet ﷺ to function as headquarters for the Muslim army and a place

providing reasonable protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be satisfactory. In case of defeat, the Prophet ﷺ would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allâh with him again and again.

A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa'd bin Mu'adh, in order to defend the Prophet ﷺ in his headquarters.

The Prophet ﷺ spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

- "(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby." [8:11]

That was Friday night, Ramadan 17th., the year 2 A.H.

In the morning, the Prophet ﷺ called his men to offer the prayers and then urged them to fight in the way of Allâh. As the sun rose over the desert, the Prophet ﷺ drew up his little army, and pointing with an arrow which he held in his hand, arranged the ranks.

Quraish, on the other hand, positioned their forces in Al-'Udwat Al-Quswa opposite the Muslim lines. A few of them approached, in a provocative deed, to draw water from the wells of Badr, but were all shot dead except one, Hakeem bin Hizam, who later became a devoted Muslim. 'Umair bin Wahab Al-Jumahi, in an attempt to reconnoiter the power of the Muslims, made a scouting errand and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man. On another reconnaissance mission he came to the conclusion that neither reinforcements were coming nor ambushes laid. He understood that they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two belligerent parties together, slackened the desire to fight among some of the Quraishites. To counteract this reason-based opposition advocated by a rival of his, 'Utbah bin Rabi'a and others, Abu Jahl started an anti-campaign seeking vengeance on

Muhammad ﷺ's followers for the Quraishites killed at Nakhlah. In this way, he managed to thwart the opposite orientation, and

manipulated the people to see his evil views only.

When the two parties approached closer and were visible to each other, the Prophet ﷺ began supplicating Allâh "O Allâh! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beseech You Allâh to defeat them (the enemies)." He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly[] and never resort to sword unless the enemies came too close.[]

Abu Jahl also prayed for victory, saying: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow.". They were confident that their superior number, equipment and experience would be decisive. The Noble Qur'ân, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for:

- "(O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [8:19]

The first disbeliever to trigger the fire of the battle and be its first victim was Al-Aswad bin `Abdul Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin `Abdul Muttalib, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The battle had actually started. Protected by armour and shields, `Utbah bin Rabi'a stepped forth between his brother Shaibah and his son Al-Waleed bin `Utbah from the lines of Quraish and hurled maledictions at the Muslims. Three young men of the Helpers came out against them: `Awf and Mu`wwadh — the sons of Harith, and `Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet ﷺ asked `Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin `Ali - may Allah be pleased with him - to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while `Ali killed Al-Waleed.[] `Ubaidah was seriously wounded but, before he fell, Hamzah fell upon `Utbah and with a sweep of his sword, cut off his head. `Ali and Hamzah carried `Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

CONTINUED: in the next issue InshaAllah (Read the last issue on the islamchannel website)

## **Just For Kids**

[For More Quiz Questions click here: Quiz](#)

1. **The islamic calendar is based on the Moon, what Surah is entitled 'Moon'?**
2. **Name the Surah from the Qur'aan which refers to 'The Women'.**
3. **Who did Abu Bakr (r.a) choose to be the next Caliph?**
4. **In which Surah and Ayaah does Allah (swt) tell us about the 'big bang'?**
5. **Which place did the Prophet Musa (alayhi salam) go from Egypt?**

**Answers at the bottom of the newsletter.**

## **RECITORS ON ISLAM CHANNEL**

[Download Qur' anic recitors here](#)

### **ANSWERS TO THE QUIZ:**

- 1) Surah Qamar
- 2) Surah An Nisa
- 3) Umar bin al-Khattab (r.a)
- 4) Surah al-Anbiya 21:30
- 5) Madyan

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