

THOUGHTS



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“THOUGHTS”

Dedicated to all those who thinks

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The Creator and creatures

All things within the expansive galaxy of stars, save for the Creator, are His creatures. Humanity, in all its diverse form, belongs to this category of creatures. So too do all celestial beings, such as angels and jinn. Even animals, those we know and those we have yet to discover, are classified as creatures.

The vast galaxies with their twinkling stars, the planets revolving around them, and even the Earth we inhabit are all creations of the divine. As such, they too can be considered creatures in this broader sense.

God declared in the Quran that He created iron for mankind's benefit, a gift we excavate from the bowels of the Earth. This suggests that all minerals, derived from the earth's depths, can be considered creatures. The flora that graces our world, from the towering trees to the delicate blossoms, are also part of this tapestry of creation.

Our seas and oceans, vast and deep, are creatures teeming with life and mystery. Every organism inhabiting their depths, from the smallest plankton to the largest whale, is a creature. God encourages us in the Quran to seek out the jewels of the ocean, enriching our understanding of His creation.

Even the elements we rely on daily, such as air and water, are creations, or creatures. The things that we can see form only a fraction of this immense tableau of life. There are innumerable creatures still hidden from our view, their existence known only to the Creator.

Diseases, though unwanted, are also creations. They remind us of our mortality and vulnerability, despite our advancements and achievements. There are countless creatures within a single entity, a testament to the intricacy of creation. Inside one human body, an entire universe of microorganisms thrives.

Similarly, numerous microscopic creatures reside within a single mineral, their existence a marvel of divine design.

These creatures are countless, far beyond our ability to enumerate. Only the Creator holds the true count. Yet, amidst this mind-boggling diversity, there is but one Creator, as we all know.

The Noblest Creature

Creatures, as outlined in chapter 1, are innumerable. Among them, superior are angels, jinn, and humans. However, it is universally agreed upon by scholars that humans are the noblest of all creatures.

Within humanity, the highest honor is bestowed upon the final messenger of God, Muhammad PBUH. God has proclaimed him as the individual who established the final seal on prophecy. He was indeed the most exemplary character ever created by God. Known by the Iaqab, or honorific title, "Sadiq" (the truthful) and "Ameen" (the trustworthy), he never once broke his promise. He was renowned for his kindness and mercy.

His compassion extended to the poor, the orphaned, travelers, and widows, all of whom he actively assisted. In his childhood, he had the humble beginnings of a shepherd. As a young man, he opted for the profession of trade. Owing to his unmatched honesty, one of the wealthiest women in Mecca, who was 15 years his senior, proposed marriage to him. After seeking counsel from his Uncle Abu Talib RA, he accepted the proposal.

Muhammad PBUH was proficient in swimming and adept at riding both horses and camels. He took an active role in leading wars, referred to as Ghazwat, in person. In all battles and life affairs, he constantly sought God's assistance for victory and guidance. His followers exhibited the highest level of respect towards him.

In conclusion, Muhammad PBUH remains the noblest individual in the history of humankind.

Bright Book Al-Lauh Mahfuz - The Divine Supercomputer

The concept of Al-Lauh Al-Mahfuz, or the Preserved Tablet (Bright Book), is a powerful metaphor often referred to in the Holy Quran. It encapsulates the idea of predestination and the divine foreknowledge of all events, big or small, that unfold in the universe. In today's technological world, we may perceive it as a vast, divine supercomputer, storing all data and recording all events.

In Surah Al-Hajj (The Pilgrimage), Chapter 22, Verse 70, it is stated: "Do you not know that God knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for God, is easy." This verse reveals that all the phenomena of the universe, in both heaven and earth, are known and recorded by God . In this context, the 'Record' could be understood as a metaphor for an immense database that meticulously stores all occurrences.

Similarly, Surah Al-An'am (The Cattle), Chapter 6, Verse 59, states: "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record." Here, the concept of the 'clear record' resonates with our understanding of a supercomputer's hard drive, where every detail is stored, from the macroscopic to the microscopic, encompassing the most visible and the most hidden.

This concept of a 'Preserved Tablet' or 'clear record' is not restricted to the physical world but extends to the metaphysical as well. It captures the divine word and wisdom in the form of the Holy Quran, as stated in Surah Al-Buruj (The Constellations), Chapter 85, Verse 21-22: "But this is an honored Qur'an, [Inscribed] in a Preserved Slate (Al-Lauh Al-Mahfuz)."

This understanding brings us closer to the idea of Al-Lauh Al-Mahfuz as a divine supercomputer, an eternal and perfect storage system, which knows, records, and preserves everything. In this context, God's command can be seen as the ultimate 'save' command, a divine decree that records all events in this 'Preserved Tablet' instantly, permanently, and infallibly.

As we reflect on these verses and this analogy, we appreciate the vastness of God's knowledge and the perfection of His creation, which transcends time and space. We find comfort in the belief that nothing escapes His knowledge and wisdom, and we are reminded to live our lives in cognizance of this divine record.

The Busiest Angel

The Busiest Angel: An Exploration of Angelic Roles in various religions

The angelic realm is a critical part of various faiths. As mentioned in the Quran and Hadith, there are four prominent angels—Gabriel (Hazrat Jibril), Michael (Hazrat Mikail), Azrael (Hazrat Azrael), and Israfil (Hazrat Israfil)—each having distinct responsibilities.

Angel Gabriel, known as Hazrat Jibril in Arabic, is traditionally viewed as the messenger angel, responsible for conveying revelations (wahy) and divine inspirations (ilham) from Allah to His prophets. Some scholars believe that since Prophet Muhammad (PBUH) was the last messenger of God, Gabriel's mission of delivering revelations ceased. However, this perspective doesn't encompass the full spectrum of Gabriel's duties.

Divine inspiration (ilham) is a concept that carries on beyond the age of revelations. It refers to the direct inspiration that Allah places in the hearts of individuals. In Surah Al-Qasas (28:7), God says, "And We inspired the mother of Moses, saying: 'Suckle him [Moses], but when you fear for him, then cast him into the river and fear not, nor grieve. Indeed, We shall return him to you, and shall make him one of Our Messengers.'" Here, the term used for inspiration is "alqa," which can be interpreted as an act of God 'casting' or 'inspiring' wisdom into someone's heart. This suggests that Gabriel, under God's command, continues to inspire scientists, scholars, poets, and many others, thus remaining busy despite the end of formal revelations.

Angel Michael, or Hazrat Mikail, is responsible for the weather, according to Islamic belief. This angel is tasked with the distribution of rain, the management

of natural phenomena, and the cultivation of natural resources on Earth. Given the dynamic nature of our planet's weather patterns, Hazrat Mikail's duty is undoubtedly unceasing.

Angel Azrael, or Hazrat Azrael, is known as the angel of death. It's his responsibility to extract the souls from bodies at the time of death. Given the cycle of life and death is continual, Hazrat Azrael's work is never-ending.

The fourth significant angel is Israfil, or Hazrat Israfil, who is tasked with the responsibility to blow the trumpet (Soor) signaling the Day of Judgement (Qiyamah). Although this event has not yet occurred, Hazrat Israfil's duty requires eternal vigilance. He stands with the trumpet to his lips, ready to sound the call the instant God commands it. His task involves an extreme level of readiness and anticipation, which could be interpreted as being the "busiest," in a certain sense, due to the constant state of alertness and preparedness required.

In conclusion, each of these four significant angels in Islam has a unique, continuous responsibility. While it might be perceived that Gabriel's task ended with the last prophet, the concept of divine inspiration (ilham) suggests otherwise. Each of these angels carries out their duties ceaselessly, illustrating their unwavering commitment to God's will. Even so, it is perhaps Israfil's eternal vigilance and readiness that makes him the busiest of all, metaphorically speaking, due to his ongoing state of readiness for a singular, momentous event.

"Continuous Creation - Interpreting 'Kun Faya Kun' in the Context of Modern Cosmology"

The Quranic verse you're referring to is: "When He decrees a matter, He only says to it, 'Be,' and it is." (Quran, 2:117). This verse refers to the concept of "Kun Faya Kun", an Arabic phrase that can be translated as "Be, and it is." In Islamic belief, this phrase encapsulates God's command that gives birth to existence. The notion of God speaking existence into being aligns with many religious understandings of divine creation.

Another Quranic verse posits that God is always busy, in a way that God is always engaged in affairs of the universe, constantly maintaining and sustaining it (Quran, 55:29). This verse is interpreted as God's continuous involvement in the universe and its operations, reinforcing the belief in God's eternal and ongoing interaction with creation.

Drawing parallels to modern cosmology, one could interpret these Quranic verses in light of the concept of a perpetually expanding universe. Our current understanding of cosmology suggests that the universe has been expanding since the Big Bang, and galaxies continue to form as this expansion occurs. In that context, "Kun Faya Kun" can be seen as God's command that initiated the Big Bang, and the concept of God being always engaged might hint at the ongoing cosmic expansion and galaxy formation.

When pondering upon the verse that speaks of God's eternal engagement with the universe, we might consider phenomena like the constant birth and death of stars, the movement of galaxies, and the mysteries of dark matter and dark energy. All of these reflect a universe that is constantly in motion, constantly changing, and constantly creating. Thus, it can be conceived that God's work of creation is ongoing, ever-present in the physical processes we observe in the universe.

This interpretation allows for a fusion of religious and scientific understandings of the universe. It suggests that religious texts like the Quran might not just speak of a creation that happened in the past, but also a continuous process of creation that we're witnessing in the present. This view of "continuous creation" opens a new window for dialogue between theology and cosmology, inviting us to see the divine in the cosmic processes that shape our universe.

However, it's important to note that interpretations vary widely, and this is just one possible perspective.

The Cosmos

The Cosmos, Scientific Research, and Eschatological Beliefs

Over three decades ago, during the presidency of George H.W. Bush, a notable event took place. A group of eminent scientists were invited to the White House to present their cutting-edge research. These astrophysicists and cosmologists, the foremost authorities of their time, had been observing the universe and attempting to unravel its many mysteries.

One of the most significant findings they presented was the confirmation of an expanding universe, an idea that was initially proposed by Georges Lemaître and later supported by Edwin Hubble's observations. This finding implied that galaxies were moving away from each other, which challenged certain eschatological notions of the cosmos crashing into each other.

From a scientific perspective, these findings were a breakthrough. They opened up new paths of inquiry and drastically changed our understanding of the universe. However, they also had an unexpected impact on religious and philosophical discourse.

In particular, some people interpreted these findings as evidence against the occurrence of 'Qiamat', the Islamic concept of the Day of Judgment, which is prophesied to come by the command of God. The idea was that if galaxies were not on a collision course, then the universe might continue indefinitely, seemingly contradicting the concept of an end-time event.

However, a careful examination of religious texts, particularly the Quran, might offer a different perspective. The Quranic understanding of Qiamat does not rely on a particular cosmological event, like a 'collision of galaxies'. Instead, the Quran suggests that Qiamat is an event that will occur by divine decree. It

emphasizes the role of God as the master of the universe who holds the power to initiate the Day of Judgment at His will.

This perspective aligns well with the cosmological findings. If the universe is indeed expanding and the galaxies are moving away from each other, this doesn't negate the possibility of Qiamat. Rather, it emphasizes that such an event is not merely a natural or inevitable occurrence, but one that requires divine intervention.

Therefore, the reconciliation of the scientific findings and the Quranic theme of Qiamat is possible. The expanding universe does not automatically preclude the eventuality of Qiamat; instead, it reinforces the Quran's assertion that the final judgment is a divine decree, not a cosmological inevitability.

In conclusion, scientific research and religious beliefs need not be in conflict. Both can offer valuable insights into our understanding of the universe and our place within it. When approached with open-mindedness and respect for their respective domains, they can coexist harmoniously, each enriching our understanding of the world in its unique way.

The Most Powerful State of the Earth

The Holy Quran contains multiple instances where the estate of King Solomon (Prophet Sulayman in Arabic) is described as the most magnificent and powerful. His realm was unlike any that had come before or after it, a testament to his divine favor and unique leadership.

In Surah An-Naml (27:15-44), the Quran expounds upon King Solomon's reign, revealing the unique aspects that set his dominion apart. Solomon and his father, David (Dawud in Arabic), are praised for their wisdom and knowledge given to them by Allah: "And We had certainly given to David and Solomon knowledge, and they said, 'Praise [is due] to Allah, who has favored us over many of His believing servants.'" (27:15)

A particular emphasis is given to King Solomon's ability to understand and communicate with the creatures of the earth, including birds and ants. This divine gift is highlighted in the Quran when Solomon overhears a conversation among ants, "Until, when they came upon the valley of the ants, an ant said, 'O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.'" (27:18)

King Solomon's estate was also marked by his control over the wind, a supernatural capability conferred upon him by God. As explained in Surah Sad (38:36), "So We subjected the wind to him; it blew gently at his command wherever he directed."

He was granted command over jinns and spirits, as mentioned in Surah An-Naml (27:17), "And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows."

His mighty kingdom even extended under the sea. In Surah An-Naml (27:44), a story is told of the Queen of Sheba, who when she entered Solomon's palace, mistook the crystal floor for a pool of water and lifted her skirt, revealing the depth of Solomon's power and wealth.

These verses underscore the unique and unparalleled nature of King Solomon's estate. It was marked by divine knowledge, communication with creatures, control over the natural and supernatural realms, and an opulence that left visiting monarchs in awe. King Solomon's estate is celebrated in the Quran as a testament to his profound faith, wisdom, and the extraordinary blessings bestowed upon him by Allah. However, it is important to remember that despite his tremendous power and wealth, King Solomon was a humble servant of Allah, always acknowledging that all he had was from the grace of the divine. His story serves as a reminder of the importance of gratitude, humility, and submission to God's will, irrespective of worldly possessions and power.

Noble Eloquence – A Divine Recommendation

Noble Eloquence - A Divine Recommendation

In the Quran, there is a verse that brings our attention to a divine principle. It suggests that no one can intercede on behalf of another, except those whom God permits and those whose style of speech pleases God. This, in essence, proposes an important consideration for us: the art and ethics of communication. If our communication, our style of speaking, is agreeable to God, it opens the doors to divine recommendation.

Eloquence, in its noble form, is not just about the use of beautiful words and phrases; it is also about honesty, empathy, respect, and wisdom. It is about the right word, at the right time, and in the right place. When we consider that this mode of speech is looked upon favorably by God, the importance of refining our communication skills becomes paramount.

One of the critical aspects of this noble eloquence is truthfulness. The Quran always promotes truthfulness and regards it as a high virtue. When one communicates with honesty, they embody the divine attribute of Al-Haqq (The Truth). Therefore, speaking the truth is a style of speech that is highly esteemed by God.

Empathy is another key aspect of noble eloquence. Empathetic communication considers the feelings and experiences of others, reflecting divine mercy and compassion. It creates a deep sense of understanding, trust, and connection.

Respectful speech, which is considerate and appreciates others' dignity, is also part of the noble eloquence that is pleasing to God. This kind of speech avoids harshness, and instead fosters peace and unity among people.

The wisdom in communication is knowing what to say, how to say it, when to say it, and most importantly, when to remain silent. The Quran advises us to speak words of appropriate justice. Wisdom in speech is a mark of deep understanding and reflects the divine attribute of Al-Hakim (The Wise).

Ultimately, refining our speech involves not just bettering our vocabulary or rhetoric. It also includes enhancing our character, since our words are a reflection of our inner selves.

Striving to refine our speech to align with these divine principles not only improves our relationships with others but also brings us closer to God. It permits us to advocate for others, thereby acting as a divine recommender. This idea brings a whole new perspective to interpersonal communication and provides a higher purpose to master the art of noble eloquence.

The Ultimate Knowledge

In the quest for knowledge, humankind has scaled the greatest peaks and dived into the deepest ocean trenches. We've gazed into the farthest reaches of the universe and examined the minuscule particles of atoms. The remarkable depth and breadth of human inquiry have given rise to specialists in various fields - mathematicians, doctors, historians, geologists, astronomers, and more. But despite these advancements, the concept of supreme knowledge is often associated with a higher power, with God.

Consider mathematics, the language of the universe. Although we have had extraordinary mathematicians throughout history, from Euclid to Ramanujan, their discoveries and theories only interpret and explain the mathematical principles that already exist. They didn't create these laws; they merely uncovered them. According to many belief systems, it's God who designed this intricate mathematical framework, and hence, He is the ultimate mathematician.

Similar arguments can be made about medicine. Doctors dedicate their lives to understanding the human body and treating its illnesses. Yet, despite their vast knowledge and skills, they are ultimately deciphering the complex design of life, which, according to belief, is God's creation. He who crafted the human body and all its intricate systems is, hence, the most knowledgeable doctor.

This pattern continues across all domains. Historians strive to understand the past, but God, in many religious contexts, is the author of time itself, making Him the most knowledgeable historian. Geologists study Earth's structures and processes, but they are deciphering God's own geological masterpiece. Astronomers map out the cosmos, yet their maps are of a universe that was set into motion by God.

From this perspective, God can be viewed as the ultimate scientist, the architect of all laws and principles that govern the world and the cosmos. However, this belief also infers that our pursuit of knowledge is a quest to understand God's creation. The journey to comprehend mathematics, biology, history, geology, astronomy, and every other field is, in essence, a spiritual journey. This intertwining of knowledge and spirituality underscores the importance and sacredness of our quest for understanding.

Regardless of one's personal beliefs, this perspective offers a valuable viewpoint. It encourages humility in the face of knowledge, reminding us that no matter how much we learn, there is always more to discover. It invites us to see the beauty and marvel at the complexity of the world and the universe. It motivates us to keep learning, keep exploring, and continue our quest for knowledge.

The Divine Knowledge

The Islamic faith holds a profound and sacred narrative about the creation of humanity, particularly about the first human, Adam. This narrative entails a dialogue about knowledge, its divine origin, and the human capacity to assimilate it. In this narrative, as told in the Quran, God endows Adam with the ability to name the things of the universe, marking the first lesson of human cognition and an enduring symbol of mankind's distinct capacity for learning and understanding.

In the Quran, the story unfolds as God, after creating Adam, imparts to him the names of all things. This act signifies a crucial event: the bestowing of knowledge upon humanity. When the angels are unable to recount the names of these things, it serves as a clear distinction between them and Adam. This episode highlights the unique and elevated position of humans in the cosmos, equipped with an intellect bestowed by the divine, capable of learning, understanding, and evolving.

God then asks Adam to reveal the names, and he does so successfully, demonstrating his divinely gifted knowledge. In recognizing Adam's knowledge, God orders the angels to bow down to him. This event not only affirms Adam's superiority due to his unique knowledge but also marks the beginning of humanity's role as God's viceroys on Earth.

This narrative lays the foundation for understanding human knowledge as a divine gift, a continuation of the knowledge imparted to Adam. Every time we discover something new, we name it, just as Adam did, emphasizing our ongoing relationship with the divine tradition of knowledge.

This understanding of knowledge has far-reaching implications. It suggests that our pursuit of knowledge is not just a secular endeavor but a spiritual journey, an homage to our primordial ancestry, and a tribute to the divine. The story of Adam inspires us to pursue knowledge, to explore and understand the world around us, echoing the divine command given to the first human. The knowledge we gain and pass on, whether in the sciences, arts, or humanities, can be seen as a continuation of that first lesson, underlining our profound connection to the divine and our responsibility as stewards of Earth.

In conclusion, the narrative of Adam and the bestowing of names establishes a compelling link between divinity, humanity, and the pursuit of knowledge. It resonates with the importance of human curiosity, exploration, and our quest to understand the universe, highlighting our role as bearers of divine knowledge, inheritors of Adam's legacy, and explorers of the cosmos.

The First Revelation and its Early Witnesses

The First Revelation and its Early Witnesses

The first revelation, a monumental episode in the history of Islam, took place in the solitude of the Cave of Hira. It was here, in 610 CE, that Muhammad, the Prophet (Peace Be Upon Him), received the first of many revelations that would eventually constitute the Qur'an. A noble man, born in Mecca, Muhammad was chosen as the last prophet of God.

One day, as he was meditating in seclusion, he was visited by the Angel Gabriel. The angel imparted the first verses of revelation to him, marking a divine moment that would forever change his life and the course of history.

Startled, frightened, and overwhelmed, Muhammad rushed home to his wife, Khadijah, who had been a pillar of strength and support in his life. Shivering and visibly shaken, he recounted his experience in the cave to her. Despite the unprecedented nature of his encounter, Khadijah was steadfast in her belief and trust in him.

In a now famous statement, she comforted him saying, "You help the poor, the orphans, the widows, and the travelers. God will not disgrace you." Khadijah, thus, became the first listener of the divine revelation, making her the first Muslim in the literal sense of the word.

Seeking further validation, they decided to consult Waraqah ibn Nawfal the following morning. Waraqah, a cousin of Khadijah, was a Christian scholar who was well-versed in the scriptures of Christianity and Judaism. Upon hearing Muhammad's account, Waraqah did not dismiss it, as might have been expected. Instead, he confirmed that the description matched that of Divine

revelations as told in his religious texts. He suggested that Muhammad had been chosen as the Messenger of God, confirming the prophecy that such a figure would emerge.

As the second listener of the revelations, Waraqah ibn Nawfal played a pivotal role in early Islamic history. He not only validated Muhammad's experience but also provided him with the assurance he needed to begin his prophetic journey. Thus, the revelation's first listeners, Khadijah and Waraqah, laid the foundation for the faith that would soon revolutionize the Arabian Peninsula and, eventually, the world.

The Chemistry of Glass

The Chemistry of Glass - Insights from King Solomon's Estate

The process of creating glass, as demonstrated by King Solomon's magnificent estate, is an intriguing interplay of heat and common elements. Glass, primarily made from sand, showcases the application of chemistry in everyday life. While this may seem like a modern understanding, it's notable that King Solomon's court, as described in the Holy Quran, was already familiar with this process.

To understand the chemistry of glass, we must delve into its main component - sand, which is essentially silicon dioxide (SiO_2). The remarkable transformation of sand into glass relies heavily on the process of heating it to extremely high temperatures.

When sand is heated at about 1700 degrees Celsius, the intense heat provides sufficient energy to break the silicon-oxygen bonds in the silicon dioxide molecules. As the sand melts, it becomes a thick, viscous liquid.

Upon cooling, instead of forming the regular crystalline structure typically seen in solids, the atoms in this hot, liquid sand become 'frozen' in a disordered, or amorphous, state. This rapid cooling process, or 'quenching,' prevents the atoms from forming a regular pattern, and the liquid sand solidifies into the transparent and brittle material we know as glass.

It is also important to note that pure silicon dioxide glass (made solely from sand) has a greenish-blue tint due to iron impurities. However, the glass we commonly see is clear, thanks to the addition of other substances like soda (sodium carbonate) and lime (calcium oxide). These 'fluxes' lower the melting

point of the sand, making it easier to work with, and also remove the greenish tint, resulting in clear glass.

The presence of a glass floor in King Solomon's palace, as narrated in Surah An-Naml (27:44), signifies an advanced understanding of this process. This account from the Quran underlines the knowledge possessed by King Solomon and his people, marking them as not just great builders, but also sophisticated chemists of their era.

Thus, the creation of glass, one of the many marvels in King Solomon's estate, is a testament to the profound knowledge and skills of the past. It's a wonderful example of how the elements of the earth, when subjected to human intelligence and ingenuity, can be transformed into materials of beauty and practical use.

LIGHT (NUR)

Surah An-Nur (The Light), Chapter 24, Verse 35, forms the cornerstone of our understanding of the metaphorical portrayal of God in Islam. This verse, often referred to as the "Verse of Light," beautifully encapsulates the transcendent and immanent aspects of God, namely Allah, the Supreme Being, who illuminates the heavens and the earth.

"Allah is the Light of the heavens and the earth." This profound statement is more than mere poetic imagery. It emphasizes that Allah's presence, akin to light, is both omnipresent and omnidirectional, penetrating the deepest recesses of the universe and the human heart, leaving no room for darkness or ignorance.

The subsequent comparison of Allah's light to a lamp within a niche enveloped by glass is particularly evocative. The niche protects the lamp, while the glass amplifies its light, portraying how Allah's guidance is both safeguarded and propagated. This light is said to emerge from a blessed olive tree that stands independently, untethered to the east or west. The olive tree symbolizes peace and wisdom, and its oil is almost luminous, even without contact with fire, signifying the self-sufficiency of the divine guidance that doesn't require external validation.

The phrase "Light upon light" is an assertion of the Divine's unfathomable depth. It suggests that divine wisdom and guidance are layered and infinitely profound, each layer revealing more insight and understanding to those who seek it. Ultimately, "Allah guides to His light whom He wills." Here, human agency and divine will are intertwined in the journey toward enlightenment. It emphasizes that divine guidance is accessible to all, but realization depends on the seeker's sincerity and willingness.

In closing, "And Allah presents examples for the people, and Allah is Knowing of all things." serves as a reminder of Allah's all-encompassing knowledge. It underscores that these parables aim to make divine realities comprehensible to human understanding.

This verse, thus, beautifully illustrates the role of Allah as the Noor or Light of the universe, a guiding force that helps navigate the tumultuous seas of life. It is not just an illumination of the physical world, but a beacon of moral, spiritual, and intellectual enlightenment. This Light is ever-present, awaiting discovery and acknowledgement from those who seek truth and wisdom.

The Power of Knowledge of Book and Jinn

The story of Queen of Sheba, also known as Queen Bilqis or Saba, and King Solomon (Soliman in Arabic), is mentioned in the Quran in the chapter (sura) named An-Naml (The Ants). The story is mainly covered in verses 20-44.

It begins when Solomon was inspecting the birds in his kingdom, and he noticed that the hoopoe bird was missing. When the hoopoe returned, it told Solomon that it had been in the land of Sheba, where it found a powerful queen who ruled over a wealthy nation. The hoopoe also revealed that the people of Sheba were worshipping the sun, instead of God.

Upon hearing this, Solomon sent the hoopoe back to Sheba with a letter inviting Queen Bilqis and her people to submit to God. The hoopoe dropped the letter to the Queen who then consulted with her advisors about it. They advised her that they were prepared for war, but Queen Bilqis, being wise, decided to send gifts to Solomon as a diplomatic gesture.

However, Solomon didn't accept the gifts and reiterated his demand for them to submit to God. He sent back the envoys with a message for the Queen, stating that if she did not submit, he would send an army against Sheba.

Queen Bilqis, realizing the power of King Solomon, decided to visit him. In the narrative, when Solomon learned that Queen Bilqis was on her way to visit him, he proposed a challenge to his court. He asked if anyone among his assembly could bring the queen's magnificent throne to him before she arrived. A powerful jinn (genie), a creature made of smokeless fire in Islamic tradition, stepped forward. The jinn proclaimed with confidence, "I can bring it to you before this

assembly adjourns." The time duration for such a court assembly, or "darbar" as it's called, could typically last for about 4 to 5 hours. This declaration thus signified the jinn's extraordinary abilities, demonstrating the extent of King Solomon's power and order.

However, among King Solomon's assembly was a man who possessed knowledge of "The Book". He confidently proclaimed, "I will bring the queen's throne to you in the blink of an eye," suggesting that his knowledge granted him powers even more exceptional than those of the powerful jinn. True to his word, he successfully achieved the feat almost instantaneously.

Solomon then ordered that the throne be disguised, so they could see if she recognized it. When Queen Bilqis arrived, she was asked if her throne looked like the one presented. She replied that it was indeed her throne, indicating her wisdom and sharp observational skills.

This episode underscored the superiority of the knowledge of "The Book" over the brute strength of the jinn. It emphasized the importance and power of knowledge, painting it as an even more valuable asset than physical strength or supernatural capabilities.

Hinduism and Muslims

All of mankind are, in essence, Muslims. All Hindus were originally Muslims. Some of the avatars in Hinduism were actually prophets of God. God sent 124,000 messengers into the world. Out of these, there are approximately sixteen messengers whose names are mentioned in the Quran. Hinduism is the oldest religion in the world. The Quran asserts that all messengers, including Abraham PBUH, were Muslims. Moses PBUH and his brother Aaron PBUH were also Muslims. When Moses ascended the mountain to commune with God, in his absence, his followers began to worship a cow as their deity. Although Aaron, another messenger of God, was among them, he lacked the authoritative presence of Moses, and thus, the religion took a new shape. This situation can be compared to Hinduism, where after the end of the prophetic era, the religion evolved into new forms that may not reflect the original beliefs of Hinduism.

Symbol of Sacrifice

Ismail (Ishmael in English), as described in the Islamic tradition, was indeed the first son of Prophet Ibrahim (Abraham) and the father of the Arab nation, from which Prophet Muhammad descended. He's greatly revered as a prophet himself and for his humility and submission to God's will. Here are some of the Quranic verses referring to him and an interpretation based on these verses:

Surah Al-Baqarah (2:127) "And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us; surely Thou art the Hearing, the Knowing."

Surah Al-Baqarah (2:136) "Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we submit to Allah (in Islam).'"

Surah Ibrahim (14:39) "Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication."

Surah As-Saffat (37:102-109) When Ibrahim and Ismail were put to the ultimate test, both showed complete submission to the will of Allah. The verses recount the story of Ibrahim's dream where he was ordered to sacrifice his son. Ismail's response when told about the dream was, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

Chapter: The Model of Submission - Ismail (Peace Be Upon Him)

Ismail, the first son of Prophet Ibrahim and the forefather of Prophet Muhammad, was not only a significant figure in the formation of the Arab nation, but he was also an epitome of submission and humility before the divine commandments of Allah. From his early childhood, he was a beacon of faith, imbibing the teachings of his prophetic father and emulating his practices of devotion.

His life, as illustrated in the Quran, reveals a narrative of steadfastness and an unwavering commitment to Allah's will. Together with his father, they raised the foundations of the Kaaba, the sacred house of Allah in Makkah, praying for its acceptance by their Lord. This act of construction was not merely architectural but spiritual, laying down the cornerstone for what would become a center of monotheistic faith for generations to come.

But the ultimate testament to Ismail's devotion came in the form of an unimaginable trial – a divine commandment to his father Ibrahim to offer him as a sacrifice. Faced with this grave task, Ismail did not waver or question. Instead, his response was one of complete surrender to God's will, demonstrating his deep-rooted faith and unwavering trust in Allah's plan.

This moment of ultimate submission was an enduring lesson to all believers, showing that faith often involves trials and sacrifices, but through unwavering submission to God's will, even the harshest of trials can lead to divine favor and blessing. This demonstration of profound faith from Ismail remains a shining example for all of mankind to emulate.

In conclusion, Ismail's life offers powerful lessons on faith, sacrifice, and submission. Through his actions, he continues to serve as an excellent model for the faithful, inspiring Muslims around the world to live in humble submission to Allah's will.

Moses (Hazrat Mosa PBUH)

Moses (Hazrat Mosa PBUH) - The Man who Spoke to God

Moses (Hazrat Mosa PBUH), a pivotal figure in the Abrahamic religions, holds an incredibly unique place in the Islamic faith. He is frequently mentioned throughout the Quran, his name appearing 136 times, which is more than any other prophet's. His life and teachings serve as an emblem of faith, courage, and unwavering obedience to God's will.

Born in a time of tumultuous persecution, Moses's story begins with his mother, who, in an act of desperate faith, casts her infant son into the Nile to save him from Pharaoh's decree to kill all newborn Hebrew boys. This is detailed in Quran Surah Al-Qasas (28:7), "And We inspired to the mother of Moses, 'Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.'"

As divine providence would have it, the Pharaoh's wife found and adopted him. Moses grew up in Pharaoh's court, but his destiny was far from a life of luxury. Following an incident where he accidentally killed a man, he fled Egypt to escape Pharaoh's wrath, only to return later as God's chosen prophet.

One of the most significant episodes in Moses's life is his encounter with God on Mount Sinai, where he was bestowed with the Ten Commandments. This event is recounted in Surah Al-A'raf (7:143), "And when Moses arrived at the appointed time and his Lord spoke to him, he asked: 'O my Lord, show me [Yourself], that I may look at You.' [God] replied: 'You cannot bear to see Me. However, look at the mountain; if it remains firm in its place, then you will be

able to see Me. When his Lord manifested His glory to the mountain, He made it crumble to dust and Moses fell down unconscious. When he recovered, he said: 'Glory be to You! I turn towards You, and I am the first to believe.'"

Moses was bestowed with many miracles to confront the tyrannical Pharaoh and to reassure the Children of Israel. This includes his staff that turned into a serpent, his hand that would shine when placed under his arm, and the famous parting of the Red Sea, as mentioned in Surah Ash-Shu'ara (26:63), "Then We inspired to Moses, 'Strike with your staff the sea,' and it parted, and each portion was like a great towering mountain."

Despite Pharaoh's stubbornness and the trials Moses faced from his people, his life epitomized trust and steadfastness in God. Moses's life is a reminder of the immense power of faith and obedience, proving that with God's guidance, one can overcome the most formidable obstacles.

Moses's dialogues with God highlight his humility, fear of God, and continuous aspiration for knowledge and guidance. His prayers are lessons for believers, as in Surah Taha (20:114), "And Moses said, 'My Lord, increase me in knowledge.'"

In conclusion, Moses's (Hazrat Mosa PBUH) life is a testament to the incredible mercy and guidance of God. His story serves as a beacon of light for believers, guiding them towards steadfastness, resilience, and unyielding faith. It is for these reasons that Moses is revered as "The Man who Spoke to God."

The Fire

The Fire Which Couldn't Burn a Man

Once upon a time, in the ancient land of Babylon, a man named Ibrahim stood in defiance of the reigning king's tyranny. This man, later known as Prophet Abraham (Peace Be Upon Him), was not an ordinary individual. He possessed a deep and unshakeable faith in the One True God, unlike the multitudes who succumbed to the king's decree of idol worship.

One day, the confrontation between King Nimrod and Prophet Abraham reached its peak. Nimrod, consumed by his pride and fear of losing his power, ordered a gigantic fire to be lit. It was a fire so immense that birds flying high above would falter from the heat. Nimrod's decree was to throw Abraham into this blaze, intending to silence his voice and affirm his supremacy.

But God, the Creator of fire and all things, had other plans. Upon witnessing His servant's unwavering faith, God chose to demonstrate His omnipotence and mercy. Just as Abraham was hurled into the inferno, a divine command echoed through the heavens, "O Fire, be coolness and safety upon Ibrahim."

And so it was. The raging flames that were meant to incinerate everything in their path suddenly turned benign. They danced around Abraham, not causing him any harm, leaving everyone in utter disbelief. The blistering fire that was intended to be a weapon of terror and subjugation turned into a sanctuary of peace and security for Abraham.

This miraculous event served as a divine proclamation that truth cannot be consumed by the flames of tyranny. It underscored the omnipotence of God and the invincibility of truth and faith. Despite the king's immense worldly power, he

was unable to harm a single hair on Abraham's head when God decreed otherwise.

Through the tale of "The Fire Which Couldn't Burn a Man," God elucidates the strength of unwavering faith and the assurance of His protection for the righteous. It stands as a testament to all humanity about the supreme power of God, whose will can overturn any worldly order, even commanding fire not to burn.

Coats of Mail

Coats of Mail

In Quranic verse Al-Anbiya (Chapter 21), Verse 80:

"And We taught him the making of coats of mail for you, that they might protect you in your wars. Will you then be grateful?"

In this verse, "him" refers to Prophet David (Dawood PBHM). The verse talks about God giving David the knowledge to create coats of mail, which is a type of armor made from interconnected metal rings. The purpose of these coats was to protect the soldiers in times of war.

A chapter on this subject might discuss several aspects such as the historical context, the technological advancement it represented, and the spiritual implications. Here is a brief outline:

Historical Context: The period in which Prophet David lived was characterized by frequent battles. The technology to create such a sophisticated type of armor might not have existed or been common at that time. Thus, this divine intervention is portrayed as a major boon.

Technological Advancement: The art of making coats of mail is a complex one. It requires a deep understanding of metallurgy and craftsmanship. This skillset, given to David, signifies the value of technical knowledge and advancement.

The Role of Prophet David: Prophet David's role is not limited to being a king or a warrior. He is also a prophet, which means that he has a spiritual role to guide people. This verse signifies that the wisdom and skills provided by God are not

only for personal growth but also for the welfare of the people and society at large.

The Spiritual Implications: The verse ends with a question, asking if people will be grateful. This implies the concept of gratitude and the expectation that people should recognize and be thankful for the blessings and knowledge that God bestows upon them. It emphasizes the importance of acknowledging the source of one's skills and blessings, which is a fundamental concept in many religions.

Modern Interpretation: In today's context, this verse can be interpreted as a reminder that every skill and knowledge we possess should be utilized for the welfare of humanity. It also signifies the importance of gratitude in our lives.

Conclusions: The verse encapsulates several facets of life – technological, spiritual, and societal. It illustrates the significance of gratitude, the importance of using our skills for the betterment of society, and the blessings that come from God. It's a powerful reminder of how religion and life skills are intertwined and mutually enriching.

The First Known Finance Minister of History

The First Known Finance Ministry of History

Sure, Hazrat Yousuf (Joseph, peace be upon him) is indeed recognized as having held a role similar to a finance minister in the story described in the Quran. However, it's important to note that the exact nature of his role and the title "Finance Minister" as we understand it today, may not precisely align due to the historical and cultural differences.

The story of Prophet Yousuf is beautifully narrated in Surah Yusuf, the 12th chapter of the Quran. Here, I'll summarize a few key aspects related to your query:

Prophet Yousuf was gifted with the ability to interpret dreams (Surah Yusuf, 12:21-22). This special ability caught the attention of the king after Yousuf correctly interpreted the dreams of his prison inmates.

The king had a puzzling dream that no one else could interpret. Upon hearing this, Yousuf interpreted the dream to be a prophecy of seven years of good harvest followed by seven years of famine (Surah Yusuf, 12:43-49).

Impressed by Yousuf's wisdom and foresight, the king appointed him in charge of the storehouses of the land, entrusting him to manage the kingdom's resources efficiently in anticipation of the impending famine. This role is analogous to a modern-day "Finance Minister" (Surah Yusuf, 12:55).

Prophet Yousuf carried out his duties with integrity and wisdom, ensuring the kingdom not only survived the famine but also helped neighboring regions.

It should be noted that while the Quran recounts Yousuf's story, it does not necessarily use the term "Finance Minister" as such. It's our modern interpretation of his role given the responsibilities he was assigned.

Syeda Fatimata uz Zahra

Syeda Fatimata uz Zahra - A Very Special Woman in Islam

Syeda Fatimatav uz Zahra, was a very important woman in Islam. She was the daughter of Prophet Muhammad, who started Islam, and his first wife Khadija. She is loved and respected by many people because she was very good, smart, and kind. Her nickname "Zahra" means "the shining one," showing how special she was.

Childhood and Early Life.

Fatima was born in a place called Mecca, before Islam started. She was a child when her mom Khadija passed away. This made her very sad, and she became very close to her dad, Prophet Muhammad. She learned a lot about Islam from him.

Marriage to Ali ibn Abi Talib

Fatima got married to Ali ibn Abi Talib, who was Prophet Muhammad's cousin and also one of the first people to follow Islam. Their marriage was very loving and respectful. They had four children: Hasan, Husayn, Zaynab, and Umm Kulthum, who were very important in the early days of Islam.

Role in the Early Islamic Community.

Fatima was an important person in the early days of Islam in a place called Medina. She helped her dad a lot when he was trying to teach people about

Islam. She was also very kind and helped people who were poor or needed help.

She was very smart and understood a lot about God and faith. Many Muslims still read and learn from her words and prayers.

After Prophet Muhammad's Death

When Prophet Muhammad died, Fatima and her family were very sad. Even though it was a difficult time, she stayed strong. She died a few months after her dad, and many people in the Islamic community were sad.

Legacy

Even today, people remember Fatima as a very special woman. Both Sunni and Shia Muslims, two different groups in Islam, respect and love her.

She is remembered for being very kind, patient, and smart. Many Muslim women and men look up to her and try to be like her. Her life story teaches people to be good, to help others, and to be strong.

In summary, Syeda Fatima Zahra was a very special woman in Islam. She was the daughter of Prophet Muhammad, thec wife of Ali, and the mother of Hasan and Husayn. She was a big part of Prophet Muhammad's family, who were all very spiritual and important in Islam. Her life story, filled with love, sacrifice, and strength, continues to inspire many people.

The Luminous Devotion - Hazrat Khadijah

The chronicle of Hazrat Khadijah bint Khuwaylid (RA), also referred to as Khadijatulkabra, serves as a beacon of unwavering belief, extraordinary resilience, and model character. As Prophet Muhammad's (PBUH) first spouse and Islam's first follower, her life beautifully embodies the Islamic teachings about the power and virtues of women.

Born into an affluent trading family in Mecca around 555 AD, Hazrat Khadijah came into possession of her father's thriving commerce business following his passing. Despite living in a male-dominated society, she rose above conventional gender norms and became a distinguished and influential businesswoman. Her honesty, sagacity, and integrity won her the epithet of "Tahira," translating to "the pure one," even prior to her conversion to Islam.

While running her commercial caravan, Hazrat Khadijah became aware of a man named Muhammad, recognized for his trustworthiness, honesty, and dependability, also called "Al-Amin" or "the reliable one." Captivated by his impeccable reputation, she offered him a job, which he accepted. Over time, his virtues, such as honesty, compassion, and wisdom, deeply touched her.

Sensing a deep connection, Hazrat Khadijah extended a marriage proposal to Muhammad (PBUH) via a relative. At 40, she was a twice-widowed woman and fifteen years his senior. Regardless of the societal norms of the period, Muhammad embraced her proposal, marking the onset of an affectionate and mutually supportive union that would significantly impact the world.

One of the most noteworthy facets of Hazrat Khadijah's life was her prompt acceptance and backing of Muhammad's (PBUH) prophecy. When the Prophet

(PBUH) came back from the cave of Hira, shivering after his initial revelation, it was Hazrat Khadijah who comforted him, expressing, "Allah will never humiliate you. You maintain kinship bonds, speak truthfully, aid the impoverished and the needy, host your guests generously, and assist those affected by disasters."

Her steadfast support, both emotionally and financially, during the initial years of Islam was invaluable. She dedicated her extensive fortune to sustain the budding Muslim community, ensuring that no believer was deprived of food or clothing.

Hazrat Khadijah, throughout her existence, personified values such as empathy, generosity, faith, and honesty. She remained a backbone for the Prophet (PBUH), confronting the Islamic community's early challenges with dignity and resolution. Her significant part in the dawn of Islamic history is profound, serving as a source of motivation for all seeking to grasp the tenets and ideals of Islam.

The demise of Hazrat Khadijah in 619 AD, dubbed the 'Year of Sorrow' by Prophet Muhammad (PBUH), was a substantial setback for him and the Muslim community. The Prophet deeply mourned her, acknowledging her crucial role as a supportive partner and a cherished spouse.

The legacy of Hazrat Khadijah reverberates to this day, symbolizing a woman who was a prosperous businesswoman, a dedicated wife, a caring mother, and above all, a staunch and devout believer. Her life is a testament to the spiritual, intellectual, and emotional strength of women, making her one of the most impactful and venerated figures in Islamic history.

The Tower of Strength - Syeda Zainab bint Ali

In the rich tapestry of Islamic history, Syeda Zainab bint Ali, the beloved granddaughter of Prophet Muhammad (PBUH), emerges as a paragon of courage, unwavering faith, and perseverance. Born to Hazrat Ali and Hazrat Fatima (R.A) in 626 AD, and being the sibling of Hazrat Imam Hassan and Hazrat Imam Hussain, revered figures in Shiite Islam, her life and character have become an enduring source of inspiration. This chapter delves into the journey of Syeda Zainab, a figure of unparalleled resilience and strength.

Zainab was deeply influenced by the tenets of Islam, having received her early education from her grandfather, Prophet Muhammad (PBUH). This tutelage shaped her life, helping her grow into a wise and knowledgeable woman, fully imbued with the Islamic virtues of patience, bravery, and piety.

A key chapter in her life unfolded with the event of Karbala in 680 AD. Her brother, Hazrat Imam Hussain, stood up against the oppressive reign of Yazid bin Muawiya, and Zainab was a pillar of strength beside him. The unfortunate outcome of the Battle of Karbala led to the martyrdom of Imam Hussain, along with most of his kin and followers. Zainab's courage shone brightly in this heart-wrenching aftermath.

With the loss of Imam Hussain, Zainab was thrust into a leadership role, becoming the protector of the surviving members of the Prophet's household. She, along with the other women and children, were taken captive by Yazid's forces. Their journey from Karbala to Yazid's court in Damascus was a grueling experience, but Zainab met every challenge with unyielding bravery.

In Yazid's court, she delivered a compelling sermon, eloquently condemning Yazid's brutal rule and revealing his tyranny to his own court. Her words not only reflected her wisdom and eloquence but also marked a turning point in public sentiment against the Umayyads. Her speech has been immortalized as a symbol of defiance against tyranny and is deeply imbued with the Islamic values of justice.

Even in the face of the unimaginable adversities that marked her journey, Zainab's faith remained steadfast. Her famous words, "I see nothing but beauty," highlight her perception of the divine plan and unwavering faith even amidst extreme hardship.

Syeda Zainab's story stands as an emblem of endurance, resistance, and unshakeable faith. Her life and character continue to inspire, demonstrating an enduring strength of spirit in challenging times. As we explore the depth of Islamic history, the influence of Zainab bint Ali stands as a shining beacon, guiding the path for generations to come.

The Scholar and the Teacher - Syeda Ayesha Siddiqa

The Scholar and the Teacher - Syeda Ayesha Siddiqa

Syeda Ayesha Siddiqa, the wife of Prophet Muhammad (PBUH), holds a significant position in the history of Islam. Known for her sharp intellect, eloquence, and depth of knowledge, she is regarded as one of the most influential figures in the early Islamic community. This chapter explores the life, knowledge, and lasting impact of Ayesha Siddiqa on Islamic scholarship and jurisprudence.

Born in 614 AD, Ayesha Siddiqa was the daughter of Hazrat Abu Bakr, a close companion of Prophet Muhammad and the first Caliph of Islam. She married the Prophet Muhammad (PBUH) at a young age, marking a new chapter of her life defined by spiritual growth and wisdom.

Within the Prophet's household, Ayesha Siddiqa gained a deep understanding of Islamic principles and teachings directly from the Prophet himself. This provided her with a unique perspective on the teachings of Islam, contributing to her becoming one of the most important sources of Hadith, the sayings and actions of Prophet Muhammad (PBUH).

Her intellectual contributions to Islam are immense. With her acute understanding and knowledge of the Quran and Hadith, Ayesha Siddiqa has been credited with narrating more than 2,000 Hadiths, covering topics ranging from Islamic jurisprudence, rituals, and ethics, to personal conduct and the Prophet's biography. This makes her one of the most important narrators and interpreters of Islamic teachings.

Beyond being a scholar, Ayesha Siddiqa was also a great teacher. After the Prophet's demise, she continued to educate both men and women in Medina. Her home became a school and a hub of knowledge, where people gathered to learn about Islamic laws and principles. Her teachings significantly shaped the intellectual and spiritual life of the Muslim community, influencing the development of Islamic jurisprudence.

Despite the societal norms of her time, Ayesha Siddiqa stood out as a strong and confident woman. Her active involvement in the community and her significant role in the early years of Islam was a testament to her leadership and intellectual capabilities. She participated in several military expeditions and was also involved in political affairs, displaying courage and wisdom at every turn.

Syeda Ayesha Siddiqa's life and legacy continue to inspire many. Her role as a scholar, a teacher, a leader, and a woman of immense strength and intellect paints a remarkable picture of female empowerment within the early Islamic community. As we delve deeper into Islamic history, the contributions of Ayesha Siddiqa stand as a testimony to her lasting impact on the Muslim world.

Mary, the Mother of Jesus

Mary, the Mother of Jesus: Recognized and revered by Christianity and Islam alike, Mary holds a unique and elevated position. In Christianity, her immaculate conception and nurturing of Jesus Christ. Mary's deep faith, obedience, and piety make her a model of virtue. Islam honors her as one of the five greatest women created and as the mother of the Prophet Isa (Jesus), born miraculously without a father. The Quran mentions her more often than the Bible, portraying her as a symbol of submission to God's will and devoutness.

The 19th chapter of the Quran, Surah Maryam (Mary), is named in honor of Mary, the mother of Jesus (Isa, in Arabic). She is the only woman to have a chapter named after her in the Islamic holy book, underlining her significant status within Islam. The Surah portrays key events from Mary's life, including the miraculous birth of her son, Jesus, and serves as a testament to her piety and unwavering faith.

Mary, or Maryam, is hailed in the Quran as an exemplar for all humankind. She is described as a woman of truth and a sign of God's mercy. Her steadfast faith under extreme circumstances continues to inspire believers across generations.

The narrative of Maryam's life begins with the story of her mother, who dedicated the child in her womb to the service of God. The Quran recounts in Surah Al Imran (3:35-37) how Maryam was entrusted to the prophet Zechariah and lived a life marked by faith and devotion.

Surah Maryam recounts the miraculous birth of Jesus, which happened without human intervention. Angel Jibril (Gabriel) is sent by God to announce to

Maryam that she will bear a son, a messenger to the Children of Israel. This initially confounds Maryam as she is a virgin and is not married (19:16-21).

Fearing the societal repercussions, she withdraws from her people during her pregnancy. In solitude, Maryam gives birth to Isa (Jesus). God provides her with food and eases her labor pains by commanding her to shake the trunk of a palm tree (19:22-26).

When Maryam returns with the baby, her people accuse her of unchaste behavior, but she remains silent, pointing instead to the infant. In defense of his mother, the infant Jesus speaks from the cradle, proclaiming his prophethood and declaring his devotion to God (19:27-33).

Throughout these events, Maryam is portrayed as an exemplar of faith, maintaining her devotion amidst extraordinary circumstances. She is an inspiring figure not only for her role as a mother but also as a devout worshipper of God. The Surah ends with an affirmation of the monotheistic message and the promise of the afterlife (19:58-63).

The narrative of Maryam in the Quran, particularly in Surah Maryam, underscores the Islamic tradition's deep respect for her. It celebrates her piety, purity, patience, and trust in God. Through her story, Muslims worldwide find inspiration and affirmation of their faith.

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