

ITHIHAAD AHLISSUNNATHI WAL JAMAA-ATHI

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Website : <http://ithihaadahlisunnathi.org>

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OUR SINCERE THANKS

Ithihaad Ahlissunnathi Wal Jamaa-Athi wishes to congratulate and say Shukran to our donors, well wishers and members. Alhamdulillah - we have achieved the Million Rupee Mark during this year's Ramazan activities including the distribution of Zakath, Sadaqa, and the Annual Ifthar Evenings held in Colombo and outside.

The London Donors really rose to the occasion at such short notice, raising a large sum of money in a matter of days. Thank You.

THIS NEWSLETTER IS DEDICATED TO ALL THOSE WHO SUPPORTED US IN MANY AND VARIED WAYS TO ACHIEVE THIS.

May Allah's Blessings be with all you wonderful people and your loved ones, with good Health, Wealth, Happiness, Long Life and Good Emaan, Aameen. May Allah give you more strength and commitment in carrying forward Prophet Muhammad Sallallahu Alaihi Wasallam's message.

Our projects during the month of Ramzan included –

DISTRIBUTION OF ZAKATH

Following our Ramzan appeal many members and well-wishers had sent in donations as zakath. It was therefore our responsibility to utilize these funds for this specific purpose and in the manner prescribed. There were many options but we felt it best to use these funds to improve the lives of the people living in poor and difficult conditions.



This was carefully done by selecting less fortunate families in Maligawatte area, who needed help to restore their virtually inhabitable houses and helping others to start on revenue generating ventures which will help them to improve their standard of living and assist them in becoming Zakat donors themselves within a short period of time, in sha' Allah. 08 families were selected.



A house that needs repairs

YMMA Maligawatte extended us their unstinted support in the implementation of this project.

DISTRIBUTION OF KIDUWUS SHARING WITH THE POOR

Maligawatte is a highly congested part of the city with a large population of very poor Muslim families. Most of them are living in small houses with large extended families. They not only lack basic facilities but also lead a hand to mouth existence. With the assistance of the YMMA Maligawatte 300 of the poorest families were identified and kiduwus distributed during the fasting.

Our sincere thanks to Al Haj Eliyas Kareem for his monthly on going support which constituted major part of this program.

This project too was carried out with the support of YMMA Maligawatte.



RAMZAN ACTIVITIES IN THE EASTERN PROVINCE

Our Association has been actively involved in reviving sunnath jamaath activities in Batticaloa District. Since our daawa visit in 2011 we have been successful in motivating the community to participate in activities that are traditionally conducted during Ramzan and Meelad. With the support of Al Haj Hanif Yusoof, ifthar and distribution of dry rations to the poor were conducted in four areas viz. Kattankudy, Aryampathy, Eravur and Oddamavaddy. We are indeed very happy to report that the response has been very encouraging and increasing numbers are now participating in these activities. Another satisfying feature was that in Kattankudy, Aryampathy and Eravur the community had also contributed towards these expenses thus indicating their commitment. We look forward to your support to bring back the Eastern province to its past glory.



CLARIFICATION OF AN IMPORTANT ISSUE - THE CORRECT WAY OF WRITING IN SHA' ALLAH

Submitted by : Qadiri Ehsan Iqbal

QUERY: What do the noble scholars state with regards to the following issue?

Is writing in sha' Allah (ن شاء الله) on the pattern of insha' Allah (انشاء الله) correct?

Does the meaning change due to the difference of writing in these two patterns?

REPLY: The phrase in sha' Allah is based upon three words and all the three words have their own individual positions in the science of nahw [syntax].

1. In is shartiyah [conditional].
2. Sha' is fi'l madhi m'aruf [active past tense verb]
3. Allah is ismu jalalah [the Exalted Name] and the doer of the action sha', according to grammatical analysis.

These three words are written separately. The conditional word 'in' was not written jointly along with the verb, anywhere in the Arab or Ajam. They have been written separately in the Qur'an, hadith and Arabic literature contained in the books of the past fourteen centuries. But nowadays, the error of writing the conditional 'in' jointly with the verb 'sha' has become widespread in the Arab and non-Arab lands. This error, contained in certain Arabic websites and careless writing ways, is spreading rapidly in non-Arab lands, especially India and Pakistan.

The correct way of writing it is in sha' Allah (ان شاء الله) only. Writing it as insha' Allah (انشاء الله) is absolutely incorrect.

It is necessary for every Muslim to abstain from writing in this manner because the meaning that occurs due to this way of writing is kufr [infidelity].

Qur'anic Verses:

١. — al-Baqarah, 70 وَإِنَّا إِن شَاءَ اللَّهُ لَمُهَيِّدُونَ.
٢. — Yusuf, ٩٩ نَيُّوَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِينَ.
٣. — al-Kahf, 69 لَكَ أَمْرٌ إِيَّانِ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي قَالِ سَتَجِدُنَ.
٤. — al-QaSaS, 27 نَيُّوَقَالَ إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ سَتَجِدُنَ.
٥. — al-Safat, 102 نَيُّوَقَالَ إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ سَتَجِدُنَ.
٦. — al-Fath, نَيُّوَلْتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِينَ.

It is evident from the above-mentioned Qur'anic verses that the conditional 'in' has been written separately from the past tense verb 'sha'.

The way in which in sha' Allah has been written in the Prophetic narrations:

١. هُوَ وَسَلَّمَ سَأَفْعَلُ إِن شَاءَ عَلَى اللَّهِ عَلَى فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى — Sahih Bukhari, #407
٢. دُ إِشَاءَ اللَّهُ أَنْ أَخْتَبِي دُعُوبًا فَأَنَا أَرِي دَعْوَى لِكُلِّ نَب. — Sahih Muslim, #295
٣. أَحَقَّ إِن شَاءَ اللَّهُ إِيَّاهَا لَرُؤ. — Sunan Abi Dawud, #421
٤. هُوَ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى اللَّهِ عَلَى أَنْ رَسُولَ اللَّهِ صَلَّى — Tirmidhi, #1451
٥. هُوَ الْمُقْبِرَ هُوَ وَسَلَّمَ خَرَجَ إِلَى اللَّهِ عَلَى أَنْ رَسُولَ اللَّهِ صَلَّى — Sunan Nasa'i, #150
٦. تَوَمَّكُم بِذَا فَمَنْ شَاءَ أَجْزَاهُ مِنَ الْجُمُعِ عَلَى دَانَ فِي اجْتَمَعَ ع. — Sunan Ibn Majah, #١٣٠١

Clarification of the meaning of insha' Allah (انشاء الله):

When 'in' is written jointly with sha', it becomes insha' which is a root word in the category of actions and its meaning is 'to create', 'to invent'. Its past and present continuous tense forms are insha' (انشأ and yunshi (يُنشئ respectively. Its meaning is 'to create or invent something, the like of which never existed before'. Allah states:

١. لَمَّا مَآ قُلْنَا أَنشَأْ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ هُوَ الَّذِي — al-Mu'minun, 78
٢. فَابْدَأَ الْخَلْقَ ثُمَّ اللَّهُ عَلَى الْأَرْضِ فَانْظُرُوا كَيْ رُؤَا فِي قُلُس. — al-Ankabut, 20
٣. إِنَّا أَنشَأْنَاهُنَّ إِنْشَاءً. — al-Waqi'ah, 35

In the above-mentioned verses, insha' is the masdar [root word] belonging to the category of actions. Insha' is active past tense and yunshi' is present continuous tense form, the meaning of which is 'to create'. Now consider the third verse. The root word insha' is present in it. The forms of the root word insha' and the one written in insha' Allah are one and the same. When the conditional 'in' is written jointly with the verb sha', its meaning will contain kufr.

انشاء الله اى كائننا نقول اننا اوجدنا الله... العياذ بالله

Meaning, 'we created Allah' or 'we invented Allah'. We seek refuge in Allah from this (meaning)!

The meaning of in sha' is 'the Divine Will', whereas, insha' means 'to create' or 'to invent'. Writing in jointly with sha' gives such extremely abominable meanings. Thus, it is necessary for all the Muslims to abstain from this way of writing. Wherever they see this written, they should rectify it immediately. It is our fair perception that not even the thought of the vile meanings ever crosses any Muslim's mind. But, while writing, in sha' should be written instead of insha', i.e., the way in which it is written in the Qur'an and hadith texts, so that every trace of the nefarious meaning is eliminated. We do not want to begin a nahwi [syntactical] explanation here; otherwise the discussion will become lengthy. A new discussion can be started to explain the relationship between the root word insha' as mudaf [possessed] and the Lofty Name (Allah) as mudaf ilayh [possessor], but there is no scope for it here (to keep the discussion simple). Our aim is to explain to the common people. We request the scholars and students of knowledge that they make the laymen aware of this matter.

Insha' as mudaf [possessed] and the Lofty Name (Allah) as mudaf ilayh [possessor]:

It is mentioned in Tafsir Tabari:

إن عجبتم من إنشاء الله إياكم

In another place:

إن في إنشاء الله السحاب

In these two statements, the word insha' is present and the meaning of the word in both these statements is, 'to create'. In the above statements, the root word insha' is the mudaf [possessed], and the doer, i.e., Lofty Name (Allah) is the mudaf ilayh [possessor]. The meanings are, "Allah's creation of you" and "Allah's creation of the clouds". The purpose of mentioning this is, even if insha' is considered as mudaf [possessed], the purpose of saying in sha' Allah will be nullified. Because, when we say in sha' Allah, we hand over the results of our deeds to the Divine Will of Allah and seek help from Him. But, when we write insha' Allah in the form of mudaf and mudaf ilayh, the meaning becomes "creation by Allah", which is not our intended meaning. Whenever we make an intention for a good deed, we say in sha' Allah – this is from the Islamic etiquettes and a sunnah (tradition of the Prophet – may Allah bless and greet him). We hand over our intention to the Divine Will of Allah. Here, our purpose is not to mention Allah as the Creator and the Originator.

Mufti Sayyid Shuja'at Ali Qadiri [may Allah have mercy upon him] has authored a book by the name 'Insha-ul-Arabiyyah'. The meaning of the title is, 'building eloquence in the Arabic language'. If we write this word insha' (used here) with the Lofty Name (Allah), it will not fulfill our purpose. The meaning will drift from 'the Divine Will' (the intended meaning) to 'create' and 'invent'.

It is mentioned in Qasidatul Burdah,

الحمد لله المنشئ الخلق من عدم

In this verse, the word al-munshi indicates the name of the doer, the meaning of which is 'to create'. The translation of the verse is:

All praises are due to Allah, who brought forth the creation from nonexistence.

Munshi means 'creator', 'the One who brings forth from nonexistence'. The difference between writing nasha' and insha' is similar to that between writing in sha' Allah and insha' Allah. After all the above explanation, we presume that the Sunni masses have

understood that the correct way of writing is in sha' Allah and that has to be followed from now on. Also bear in mind that one should abstain from words which have aberrations in them, especially when it pertains to the Divine Glory and the Prophetic Magnificence. Immense caution has to be exercised therein.

inally, I would advise that while sending messages through SMS or email, one should always write in sha' Allah(ان شاء الله). If it is being written in English, do not write insha Allah, inshaallah or inshaALLAH. Instead, write in sha Allah.

Written by: Abu al-Fadl Muhammad Nau'man Shiraz al-Qadiri al-'Iraqi

Friday, 21sh of Dhu al-Hijjah, 1421 H [Friday, November 18th, 2011]

Translated into English by: Najibullah Qadiri Ehsan Iqbal

ANNUAL IFTHAR EVENING

The annual ifthar evening was held at the Miami Reception Hall in the presence of a large gathering. The program included the recital of Kathamul Quran, a Bayaan followed by Dinner.



IFTHAR IN GALLE

The Dangedera Jiffry Thackiya organized an ifthar for ladies in Galle. It was well attended. This program was also sponsored by Al Haj Hanif Yusooof.

LAUNCHING OF THE WEBSITE

Al Haj Elias Kareem our Vice Patron and benefactor launched the association website at the ifthar held at Miami Reception Hall

<http://ithihaadahlisunnathi.org>



Please visit the website to see more details of our activities

CONTINUOUS PROGRAMS

We continue to support the following programs -

Madrasa at Dangedera Jiffry Thackiya, Galle.

Madrasa at Eravur.

English Classes for Moulavis at Jamayathul Ghawsiyya, Dehiwela.

Bi-monthly lectures in Galle

**CONSTRUCTION OF WELLS –
PROVIDING DRINKING WATER.
WATER, THE LIFE BLOOD OF
HUMANITY**



Kattankudy is a highly densely populated city with a population of nearly 50,000 – all Muslims. Till this year, the community depended on dug wells for their supply of water. In fact in most of the houses the wells and toilets were in close proximity, creating a health hazard. Although a pipe-borne supply has been introduced there are many families who cannot afford it while others have no access to this facility. A request was made for support through the association.

We informed some of our members and our dynamic President was quick to respond and obtained donors from London who were willing to contribute. Nine poor families who needed wells were selected and wells are now being constructed.

The project will be implemented by the Islamic Youth Front IYF an active organization who had been working with our Secretary General for many years.

Funds will be forwarded to IYF who will take the responsibility of construction and supervision and Dr Fahmy who visits the East regularly will be overlooking the activities.

Many more families are in need of wells in both Kattankudy and Eravur. These are very poor families living in poorly constructed homes and the need is indeed great.

Saying of Holy Prophet Muhammad (PBUH)

'Things that benefit a person after death are pious children who pray for their parents, his

knowledge which is still useful to others and his charity which continues to benefit the needy'*

**This includes construction of mosques, madrasas, wells etc.*



ANNUAL GENERAL MEETING

The annual general meeting was held on the 13th of July at the Miami Reception Hall. Many of the members were present. The meeting was followed by Ifthar.

The following vacancies were filled

Treasurer - Mr. Nisreen Magdon Ismail

Board of Management -

Messrs. M M Rajabdeen and Arshad Marikar

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