

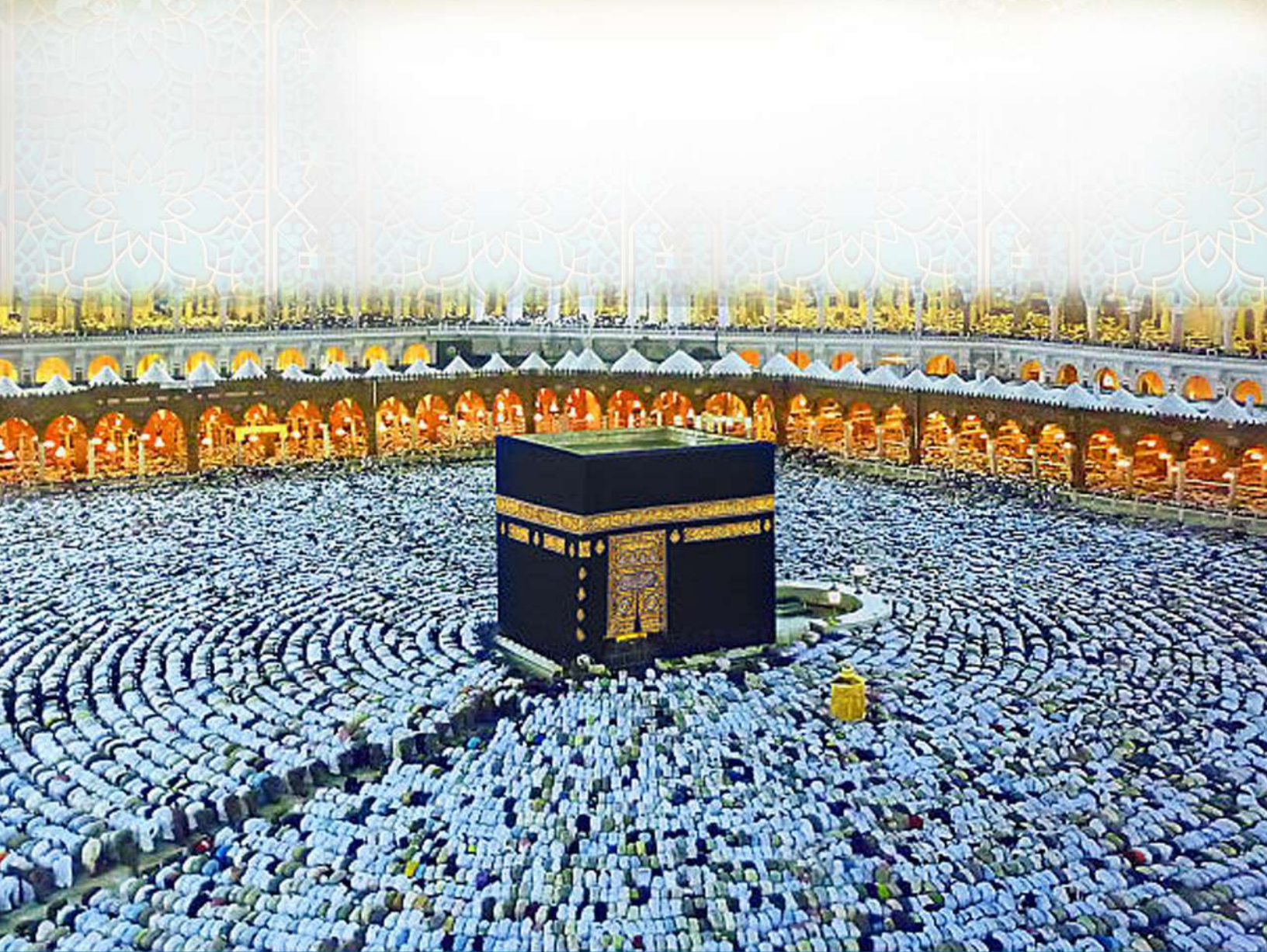
MONTHLY

# AL-FAROOQ

INTERNATIONAL

**NEW APPROACH TO JOURNALISM**

**APRIL 2024**



THE ISLAMIC JOURNAL PUBLISHED BY **JAMIA FAROOQIA KARACHI, PAKISTAN**

MONTHLY

# AL-FAROOQ

INTERNATIONAL

Published under the auspices of Jamia Farooqia, Karachi, Pakistan

## CONTENTS

Volume No.37 | Issue No.02

<b>The Thoughts</b>	<i>Rewarding the Gratitude</i>	<b>3</b>
<b>Final Revelation</b>	<i>Soorah Al-Baqarah</i>	<b>4</b>
<b>Way to Salvation</b>	<i>Some Outward Signs of Faith</i>	<b>9</b>
<b>Islamic</b>	<i>Receive Your Rewards</i>	<b>14</b>
<b>Islamic</b>	<i>The 'Eid day</i>	<b>16</b>
<b>Islamic</b>	<i>The Last one to Enter</i>	<b>19</b>
<b>History Pages</b>	<i>The Struggle Inwards &amp; Outwards</i>	<b>22</b>
<b>Islamic</b>	<i>Opportunities Available</i>	<b>25</b>
<b>Reversion Towards Turth</b>	<i>Worried About Fasting</i>	<b>29</b>
<b>Health &amp; Science</b>	<i>Active Ramadhaan</i>	<b>32</b>



## **IN MEMORY OF**

*Muhaddith e Kabeer*

Shaikhul Hadeeth Maulana Salimullah Khan

Founder, Jamia Farooqia, Karachi

&

Shaheed Maulana Dr. Muhammad Adil Khan

Ex-Rector, Jamia Farooqia, Karachi

## **PATRON**

Maulana Obaidullah Khalid

Rector, Jamia Farooqia, Karachi

## **ADVISORY BOARD**

Maulana Muhammad Anwar

Maulana Muhammad Yousuf Afshani

Mufti Muhammad Anas Adil

Mufti Muaaz Khalid

Maulana Ammar Khalid

## **ART & DESIGN**

Muhammad Yousuf Rana

MCB BANK

A/C Title:

Idarah Al-Farooq

Account No: 0005001010014593

Shah Faisal Colony No.1, Karachi

Easy Paisa:

0313 1070007

Jazz Cash:

0301 2446346

**Idarah Al-Farooq Karachi**

P.O.Box. No.: 11009

Shah Faisal Town Block No.4, Karachi

Postal Code- 75230, Pakistan.

Tel : +92 21 34573865

WhatsApp : +92 313 1070007

[www.idaraalfarooq.com](http://www.idaraalfarooq.com)

[idara\\_alfarooq@farooqia.com](mailto:idara_alfarooq@farooqia.com)

**SACRED AAYAAT AND AHADEETH**

**NO COPYRIGHT**

*The sacred Aayaat from the Holy Quraan and Ahaadeeth have been printed for tablegh and to increase your knowledge. It is your duty to ensure their sanctity. Therefore, the pages on which these are printed should be disposed of in proper Islamic Manner.*

*Articles published in Al-Farooq and/or extracts there from may be reproduced, translated, copied or made use of otherwise, with our best compliments. Mention of the source and copies of reprints will be greatly appreciated.*

URL: [www.farooqia.com](http://www.farooqia.com)

E-mail: [info@farooqia.com](mailto:info@farooqia.com)

URL: [www.idaraalfarooq.com](http://www.idaraalfarooq.com) E-mail: [idara\\_alfarooq@farooqia.com](mailto:idara_alfarooq@farooqia.com)

CIRCULATION OFFICE: Jamia Farooqia, Shah Faisal Town Block No.4, Karachi , Pakistan, Postal Code.75230

## REWARDING THE GRATITUDE

Islam, being the Religion of فطره "Fitrah" (Nature) takes special care of the human psyche. Keeping in view the nature of a human being, it gives opportunities for happiness and joy. In Islam, the two big happy and joyful events are called عيد "Eid", and celebrating them with proper manners and conditions is rewarding and desirable.

The two festivals in Islam: are عيد الفطر "Eid-ul-Fitr" and عيد الاضحى "Eid-ul-AdhHaa". The Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ  
"Indeed, every nation has an 'Eid (Festival) and this day is our 'Eid."  
(Bukhari)

Though this pronouncement, "Eid" has been suggested for Muslims, also, by the Prophet (SallAllaaho 'Alaihe WaSallam) himself. Celebrating occasions as festivals other than those suggested by the Prophet (SallAllaaho 'Alaihe WaSallam) or any festival of the non-Muslim nations celebrated by Muslims, will indeed be against the declaration of the Prophet (SallAllaaho 'Alaihe WaSallam).

Sayyedina Anas bin Maalik reported that when Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) came to Madinah al Munawwarah, the people used to celebrate on two days of the year. He asked about these two days:

"What are these two days?"  
The people submitted that:

كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ  
"We would celebrate these two days in Jaahiliyyah (the time of Ignorance).  
The Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ  
Verily, Allah has replaced these two days with two better days: Eid al-AdhHaa and Eid al-Fitr."  
(Abu Daawood)

Hence, the number and days of Islamic Festivals to celebrate (لعب) "La'ib" that may be interpreted as gaming, sport and entertainment -- within limits) have been determined.

Philosophy of Islamic festivals, however, is clear that the celebration of 'Eid (Festivals) and the expression of happiness is actually to acknowledge the abundant blessings bestowed by Allah (Subhaanahu Wa Ta'aalaa) and to express gratitude for them. 'Eid-ul-Fitr is the acknowledgement of the extensive worship during the month of Blessed Ramadhan by His servants, while 'Eid-ul-AdhHaa is the expression of gratitude for the Blessed 1st ten days of Zul Hijjah and a great عباده "Ibaadah" (Worship) of Hajj. Realizing the رحمه "Rahmah" (Divine Blessings) bestowed by Allah (Subhaanahu Wa Ta'aalaa) results in further showering of Rahmah by Him.

This is a significant difference between the festivals of Muslims and other nations. Festivals, like other practices, have had far-reaching and long-lasting effects on both the individual Muslim and Islamic society and on this basis they are distinguished from the festivals of the other nations of the world.

Islam has not kept the festivals as an event of only fun and joy independent of moral values and religious limits, prescribed by Allah (Subhaanahu Wa Ta'aalaa) and His prophet (SallAllaaho 'Alaihe WaSallam). The actions and deeds during these festivals do not contradict the spiritual requirements of human beings. It has such enthusiastic manifestations of worship in them, which become a means of achieving spirituality, piety, godliness and truthfulness encouraging the spirit of righteousness that make Muslims deserving for more Rahmah from Lord Almighty.

May Allah (Subhaanahu Wa Ta'aalaa) shower His Rahmah during Ramadhan and 'Eid on Muslim Ummah and terminate its tests and turmoil forever. Aameen!

# سُورَةُ الْبَقَرَةِ



## Soorah Al-Baqarah

### (THE COW)

MADINITE 286 VERSES

Part-iv

Ma'aarif ul Quraan: Grand Mufti of Pakistan  
Mufti Muhammad Shafi'R.A.

The Holy Prophet (SallAllaaho 'Alaihe WaSallam) added that The Holy Quraan uses the term Ra'n or Rain (Rust) for this darkness: as in Mishkaat from the Musnad of Ahmad and Tirmizi.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

"No. But what they did has rusted their hearts."

(Al-Mutaffifeen 83:14)

According to another authentic Hadeeth reported by Tirmizi from Sayyedina Abu Hurairah, the Holy Prophet (SallAllaaho 'Alaihe

WaSallam) has said: "When a man commits a sin, his heart grows dark, but if he seeks Allah's pardon, it becomes clear again". (See Qurtubi)

It should be carefully noted that in announcing that it is all one whether the Holy Prophet (SallAllaaho 'Alaihe WaSallam) warns the disbelievers or not, the Holy Qur'an adds the condition عليهم "Alaihim" (for them), which clearly indicates that it is all one for the disbelievers alone, and not for the Holy Prophet (SallAllaaho 'Alaihe WaSallam) for he would in any case get a reward for bringing the message

of Allah (Subhaanahu Wa Ta'aalaa) to his fellow-men and for his efforts to teach and reform them. That is why there is not a single Aayah (Verse) in the Holy Quraan which should dissuade the Holy Prophet (SallAllaaho 'Alaihe WaSallam) from calling even such people to Islam. From this we may infer that the man who strives to spread the Word of Allah (Subhaanahu Wa Ta'aalaa) and to reform his fellow-men does always get a reward for his good deed, even if he has not been effective.

### A DOUBT IS REMOVED

We may also answer a question which sometimes arises in connection with the second of these two Aayaat (Verses) that speaks of the hearts and the ears of the disbelievers having been sealed and of their eyes being covered. We find a similar statement in above-mentioned Aayah of the Holy Quraan:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

“No. But what they did has rusted their hearts.”

(Al-Mutaffifeen 83:14)

This makes it plain that it is their arrogance and their evil deeds themselves that have settled on their hearts as a rust. In the Aayah under discussion, it is this very rust which has been described as ‘a seal’ or ‘a covering’. So, there is no occasion here to raise the objection that if Allah (Subhaanahu Wa Ta'aalaa) Himself has sealed their hearts and blocked their senses, they are helpless and cannot be held responsible for being disbelievers, and hence they should not be punished for what they have not themselves chosen to do. If we consider the two Aayaat (Al-Baqarah 2:7 and Al-Mutaffifeen 83:14) together, we can easily see why they should be punished in adopting the way of arrogance and pride they have, willfully and out of their own choice, destroyed their capacity for accepting the truth, and thus they themselves are the authors of their own ruin. But Allah (Subhaanahu Wa Ta'aalaa), being Creator of all the actions of His creatures, has in Aayah 2:7 attributed to Himself the setting of a seal on the hearts and the ears of the disbelievers, and has thus pointed out that when these people insisted, as a matter of their own choice, on destroying their aptitude for receiving the truth, Allah (Subhaanahu Wa Ta'aalaa) produced, as is His way in such cases, the state of insensitivity in their hearts and senses.

Aayaat (Verses) 8-20

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ

﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا

كَانُوا يَكْفُرُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ

مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا

قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ

هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنَّا

وَإِذَا حَلَوْا إِلَىٰ شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ

يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ

بِالْهُدَىٰ فَمَا رَیَحَتْ بِحَدْرَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ

الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي

ظُلُمَاتٍ لَّا يَبْصُرُونَ ﴿١٧﴾ ضُمُّ بَنِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ

مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرِقْقٌ يُجْعَلُونَ أَصْنَعُهُمْ فِي ءَادَانِهِمْ مِّنَ الصَّوَاعِقِ

حَدَرَ الْمَوْتِ وَاللَّهُ مِحْطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا

أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ سَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ

وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

“And among men there are some who say: ‘We believe in Allah and in the Last Day’, yet they are no believers. They try to deceive Allah and those who believe, when they are deceiving none but their own selves, and they are not aware. In their hearts, there is a malady, so Allah has made them grow in their malady; and for them there lies a grievous punishment, for they have been lying. And when it is said to them: ‘Do not spread disorder on the earth’, they say: ‘We are nothing but reformers’. Beware! It is, in fact, they who spread disorder, but they are not aware. And when it is said to them: ‘Believe as people have believed’, they say: ‘Shall we believe as fools believe?’ Beware! It is, in fact, they who are the fools, but they do not know. And when they meet those who believe, they say: ‘We have entered Faith’; but when they are alone with their Satans, they say: ‘Indeed, we are with you; we were only mocking’. It is Allah who mocks them, and lets them go on wandering

blindly in their rebellion. These are the people who have bought error at the price of guidance; so their trade has brought no gain, nor have they found guidance. Their case is as if a man kindles a fire, and when it illuminates everything around him, Allah takes away their lights and leaves them in layers of darkness -- they see nothing. Deaf, dumb and blind, they shall not return. Or (it is) like a rainstorm from the sky carrying darkness, thunder and lightning; they thrust their fingers in their ears against thunderclaps for the fear of death, and Allah encompasses the disbelievers -- and lightning (all but) snatches away their eyes; every time a flash gives them light, they walk by it; and when darkness grows upon them, they stand still. And if Allah willed, He would certainly take away their hearing and their eye: surely Allah is powerful everything.

(Al-Baqarah 8-20)

As we have seen, the Soorah Al-Baqarah opens with the declaration that the Holy Quraan is beyond all doubt. The first twenty verses of the Soorah delineate the features of those who believe in the Holy Quraan and of those who do not -- the first five dealing with the former, under the title of "Al-Muttaqoon" (the Allah-fearing); the next two with those disbelievers who were quite open and violent in their hostility -- that is, "Al-Kaafiroon" (the disbelievers or the infidels), and the following thirteen with those crafty disbelievers who claimed to be Muslims but, in reality, were not so. This second variety of the disbelievers has received from the Holy Quraan the name of "Al-Munaafiqoon" (the Hypocrites).

Of these thirteen Aayaat, the first two define the characteristic behavior of the hypocrites:

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ

"And among men there are some who say, "We believe in Allah and in the Last Day"

Yet they are no believers. They try to deceive Allah (Subhaanahu Wa Ta'aalaa) and those who believe, when they are deceiving none but their ownelves, and they are not aware. These Aayaat expose their claim to be Muslims as false and deceitful, and show that they are only trying to be clever. Obviously, no one can deceive Allah (Subhaanahu Wa Ta'aalaa) probably they themselves could not have had such a delusion. But the Holy Quraan equates, in a way, their attempt to deceive the Holy Prophet (SallAllaahu 'Alaihe WaSallam) and the Muslims with the desire to deceive Allah (Subhaanahu Wa Ta'aalaa) Himself (See Qurtubi)

Such a desire, the Holy Quraan points out, can have only one consequence they end up by deceiving no one but themselves, for Allah (Subhaanahu Wa Ta'aalaa) Himself cannot possibly be deceived, and Divine Revelation protects the Holy Prophet from all trickery and deceit, so that the hypocrites themselves will have to bear, in the other world as well as in this, the punishment for their presumptuousness.

The third Aayah indicates why the hypocrites behave so foolishly and why they fail to see the folly of their course:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

"In their hearts there is a malady, so Allah has made them grow in their malady."

Now, illness or disease, in the general medical sense, is a state in which a man has lost the balanced proportion of the elements within him necessary to keep him healthy, so that his body can no longer function properly, which may finally lead to his total destruction. In the terminology of the Holy Quraan and the Hadeeth, the word 'disease' is also applied to certain mental or psychic states (we are using the two terms in the original and more comprehensive sense) which hinder man from attaining any degree of spiritual perfection, for they gradually deprive him of the ability to perform good deeds, and even of ordinary human decency, till he meets with his spiritual death.

The great spiritual master, Shaikh Junaid of Baghdad, has said that just as the diseases of the body arise from an imbalance among the body chemistry, the diseases of the heart arise from surrender to one's physical desires.

(In classical science of medicine, fluid substances of the human body, composed of four humors, make up the body in a certain balance and this balance is considered to be in its perfect state of health. -- Translator)

According to the present Aayah, the disease hidden in their hearts is unbelief and rejection of the truth, which is as much a physical sickness as a spiritual one. It is all too obvious that being ungrateful to one's Creator and Nourisher and going against His commandments is to be spiritually sick. Moreover, to keep this disbelief concealed for the sake of petty worldly gains and not to have the courage to speak out one's mind is no less a disease of the soul. Hypocrisy is a physical disease too in so far as the hypocrite is always shuddering for fear of being exposed. Jealousy being a necessary ingredient of hypocrisy, he

cannot bear to see the Muslims growing stronger in the world, and yet the poor hypocrite cannot even have the satisfaction of unburdening his heart of the venom. No wonder that all this tension should express itself in physical ailment.

As for Allah (Subhaanahu Wa Ta'aalaa) making them grow in their malady, it means that they are jealous of the growing strength of the Muslims, but it is Allah (Subhaanahu Wa Ta'aalaa)'s will to make the position of the Muslims even stronger, as they can see for themselves, which feeds their bile and keeps the disease of their hearts growing.

The fourth and the fifth Aayaat expose the sophistry of the hypocrites -- their activities threatened to produce a general chaos and disorder, and yet, in their mealy-mouthed way, they pretended to be men of good will and to be serving the cause of peace and order. The Holy Quraan makes it clear that oral claims alone do not decide the question whether one is working for order or disorder, for what thief would call himself a thief? It depends on what one does, not on what one says. If a man's activities do result in mischief, he will be called a mischief-maker, even if he had no such intention.

These two Aayaat, thus, describe the state of their insensitivity and ignorance they regard their defects as merits. The sixth Aayah shows the other aspect of this depravity -- the merit of others (that is, the unalloyed faith of the Muslims) changes into a defect, and even becomes contemptible in their eyes.

(As for the hypocrites declaring openly that they were prepared to believe as others did believe, and as for their dubbing the Muslims as fools, it is obvious that they could have been so outspoken only before the poor among the Muslims, otherwise they used to be very careful about keeping their disbelief concealed. -- Translator)

This Aayah also places before the hypocrites a criterion of true faith (Iman):

ءَامِنُوا كَمَا ءَامَنَ النَّاسُ

“Believe as people have believed.”

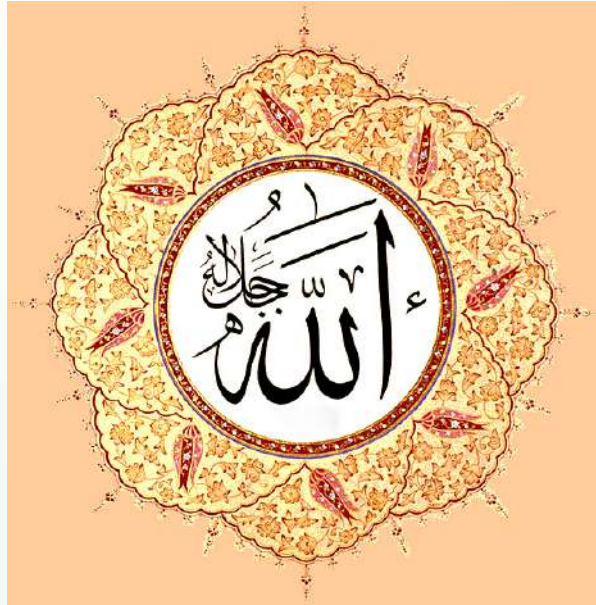
According to the consensus of commentators, the Arabic word an-Naas: الناس (people) in this Aayah refers to the blessed Sahaabah (Companions) of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) because it is just these people who had embraced the Faith and had accepted the Holy Quraan as the word of Allah (Subhaanahu Wa Ta'aalaa) while it was being revealed. So, the Aayah indicates that the only kind of Iman (Faith) acceptable to Allah (Subhaanahu Wa Ta'aalaa) is the one which should be similar to that of the Sahaabah, and that

the Iman of others would be worthy of the name only when they believe in the same things in the same way as the Sahaabah did. In other words, the Iman of the Sahaabah is a touchstone for testing the Iman of all the other Muslims; any belief or deed which departs from their faith and practice, however pleasing in its looks or good in its intention, is not valid according to the Shari'ah. There is a consensus of commentators on this position. One should also notice that the hypocrites

used to call the Sahaabah as السُّفَهَاءُ “As-Sufahaa” (Fools). This has always been the way of those who go astray anyone who tries to show them the right path is, in their eyes, ignorant and stupid. But who could, the Holy Quraan points out, be more stupid than the man who refuses to see clear signs?

In the seventh Aayah, we see the double-facedness and trickery of the hypocrites. In the company of the Muslims, they would vociferously declare their faith in Islam; but, going back to their own people, would reassure them that they had never left the way of their ancestors, and had been meeting the Muslims only to make fun of them.

The eighth Aayah is a comment on this attitude of complacency and self-congratulation on the part of the hypocrites. They are mightily pleased with themselves in the belief that they can so easily make a fool of the Muslims and get away with it, while they are, in fact, only making a fool of themselves. For Allah (Subhaanahu Wa Ta'aalaa) has, in His forbearance and mercy,





given them a long rope, but this is a provision for their being thrown into ridicule. It took place like this. Since the hypocrites saw no apparent signs of divine punishment descending on themselves, they were encouraged in their complacency and rebellion, so that the cup of their iniquity was full, and one day they were caught. Allah (Subhaanahu Wa Ta'aalaa) acted like this in response to their mockery; so, the Holy Quraan describes this divine action too as a mockery on the part of Allah (Subhaanahu Wa Ta'aalaa).

The ninth Aayah shows the basic denseness of the hypocrites -- how they failed to make use of the ordinary sense of discrimination. They had grown up in a pagan society, and knew very well what the way of the infidels was. Now they had become familiar enough with Islam too, and could easily see the difference. But, in their greed, and for the sake of petty worldly profit, they still chose disbelief as against Islam, and bartered away something as invaluable as Iman (Faith) for something as worthless, and even harmful as **كفر** "Kufr" (Infidelity). In giving the name of 'trade' or 'commerce' to this action, the Holy Quraan suggests that these worldly-wise men had no understanding even of the art of trading.

The last four Aayaat bring out the miserable plight of the hypocrites with the help of two extended similes. The choice of two examples is meant to divide the hypocrites into two kinds of men. On the one hand were those in whom disbelief had taken deep roots, that they had little inclination towards Islam, but pretended to be Muslims for worldly motives -- the Holy Quraan compares them to the man who, having found light, again loses it, and is left in darkness. On the other hand were those who did recognize the truth of Islam, and sometimes wished to be genuine Muslims, but worldly interests would not allow them to do so, and they remained in a perpetual state of hesitation and doubt -- they have been likened to the men caught in a thunderstorm who move forward a step or two when there is a flash of lightning, but, when it is over, again get stuck. In the course of these parables, the hypocrites have also been warned that they are not beyond the power of Allah (Subhaanahu Wa Ta'aalaa), and that He can, as and when He likes, take away their sight and hearing, and even destroy them.

#### INJUNCTIONS AND RELATED CONSIDERATIONS

(1) Was "Disbelief" and "Hypocrisy" unique to the Prophetic era or does it still exist

today?

It has sometimes been debated as to whether the distinction between **كفر** "Kufr" (Infidelity or Disbelief) and **نفاق** "Nifaaq" (Hypocrisy) still holds good even after the days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam). The correct position with regard to this question is this. At that time, there were two ways of identifying a hypocrite and declaring him to be one either Allah (Subhaanahu Wa Ta'aalaa) Himself informed the Holy Prophet (SallAllaaho 'Alaihe WaSallam) through revelation that such and such a man was not a Muslim at heart but a hypocrite, man through some word or deed overtly repugnant to the Islamic creed or practice showed himself up as a hypocrite, thus providing a clear evidence against himself. Divine revelation having ceased with the departure of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) from this world, the first way of identifying a hypocrite is no longer available, but the second way is still valid. That is to say, if a man is found, on certain evidence, to be guilty, in word or deed, of rejecting or opposing or distorting or holding in scorn the basic doctrines of of Islam undeniably established by the Holy Quraan, the Hadeeth and **اجماع** "Ijmaa" (Consensus), he would be regarded as a **منافق** "Munaafiq" (Hypocrite) in spite of his claim to be a true Muslim. The Holy Quraan gives such a hypocrite the name of a **ملحد** "Mulhid" or "Heretic":

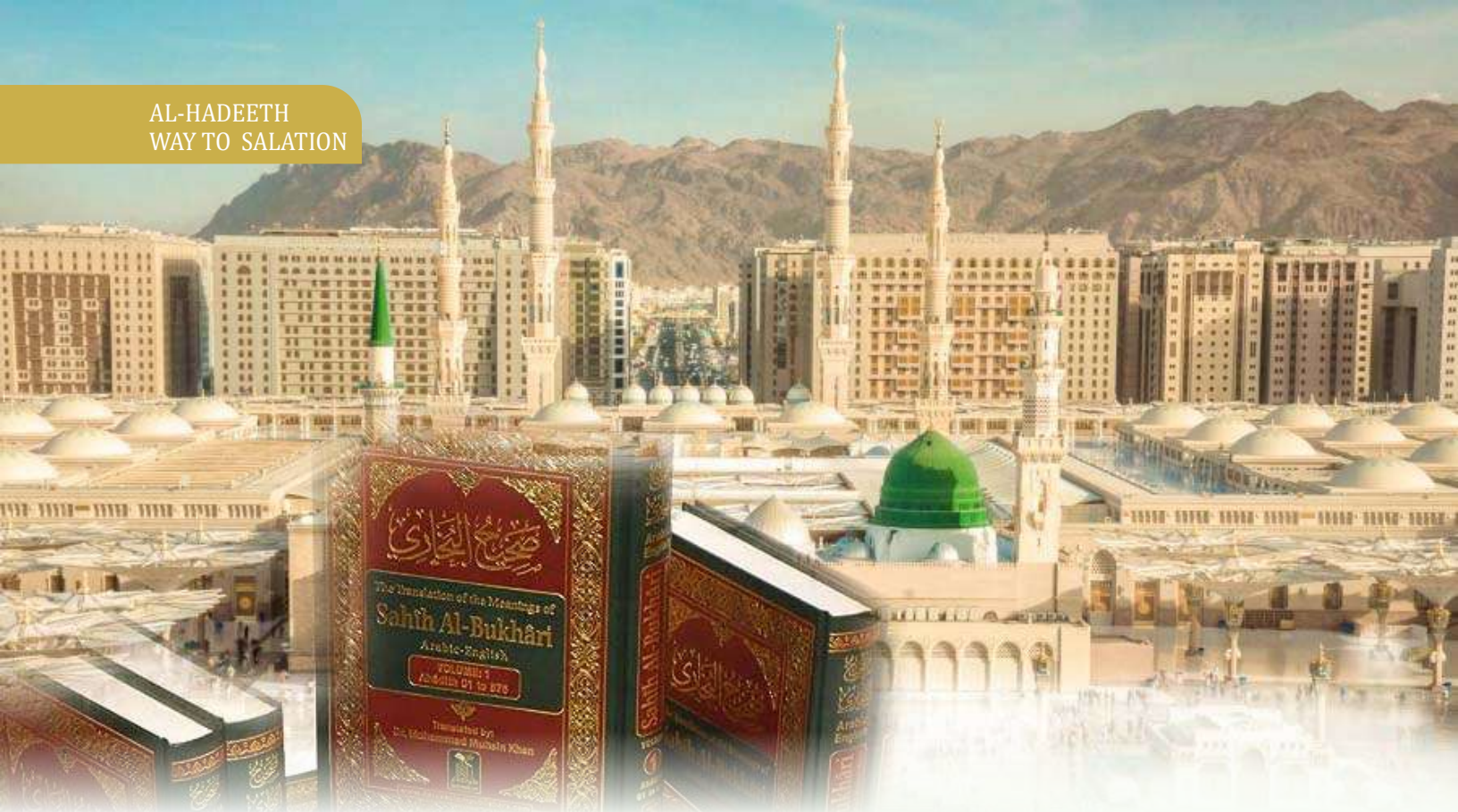
الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا

"Those who distort Our Aayaat

(Fussilat 41:40)

In the Hadeeth they are called as a **زندیق** "Zindeeq". One must also add that since the "Kufr (Infidelity) of such a man has been proved by clear and definite evidence, the Shari'ah will not put him in a separate category, but deal with him as it would deal with any other **كافر** "Kaafir" (Infidel). That is why the authentic scholars are unanimous concluding that after the departure of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) the question of hypocrites ceased to be a relevant one now anyone who is not a genuine Muslim will be regarded as Kaafir. The famous author, Al-'Aini, in his commentary on Al-Bukhari, reports from Imam Maalik that after the days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) this is the only available means of identifying 'hypocrisy', and that a man who carries this mark could be called a hypocrite.

(To be Coontinued)



# SOME OUTWARD SIGNS OF FAITH

(Part-V)

**Ma'arif ul Hadeeth:**  
**Maulana Muhammad Manzoor Nomani, R.A.**

(۲۶/۲۶)  
۲۶ // عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاتَنَا وَأَسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَيْحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ. (رواه البخاري) (26/26)

It is related by Sayyedina Anas bin Maalik that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

“Whoso offers Salaah like us, and turns his face towards our قبله “Qiblah” and eats the flesh of the animals we slaughter -- he is a Muslim and for him is the protection of Allah and His Messenger. So, do not break the covenant of Allah concerning His protection. (Bukhari)

## COMMENTARY:

It needs to be kept in mind that when during the days of the Prophet (SallAllaaho 'Alaihe WaSallam) the call of Islam was spreading rapidly and it was not infrequent the people accepted faith about whom one could not be sure that they had

done so sincerely. The above Hadeeth (Tradition) is, particularly, in respect of them. Through it, the Prophet (SallAllaaho 'Alaihe WaSallam) wants to impress upon the Sahaabah (Companions) that they should have no reservations about anyone being a Muslim in whom the rudimentary outward indications of the acceptance of Islam were present, such as, the offering of Salaah as Muslims do, the turning of face toward their Qiblah during Salaah, and the eating of the flesh of the animals slaughtered by Muslims. His life and property should, accordingly, be held to be in the protection of Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaaho 'Alaihe WaSallam) and they must refrain from taking any steps against him simply on the suspicion that he was not a Muslim at heart and had accepted Islam only as a hypocrite.

It will also, be the height of folly to infer from this Hadeeth that whoever possess those visible signs remains a Muslim no matter how heathenish or polytheistic his beliefs and actions are. Such a person has nothing to do with Islam. To

regard him a Muslim will be to show that Islam is merely the name of a few ceremonies and rituals. Nothing, evidently, can be more misleading and fallacious.

### A MUSLIM DOES NOT BECOME AN INFIDEL BECAUSE OF AN EVIL ACT

(٢٧/٢٧)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ أَصْلِ الْإِيمَانِ الْكَفِّ عَمَّنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَا تُكْفِرُهُ بِذَنْبٍ وَلَا تُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ، وَالْجِهَادَ مَا ضُ مَذْبَعَتِي اللَّهُ إِلَى أَنْ يُقَاتَلَ آخِرَ هَذِهِ الْأُمَّةِ الدَّجَالِ لَا يَبْطُلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ وَالْإِيمَانَ بِالْأَقْدَارِ (رواه أبو داود)

(27/27)

It is related by Sayyedina Anas ibn Maalik that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

“Three things are included among the fundamentals of Islam: one, to hold one’s tongue in respect of a person who believes in لا إله إلا الله “Laa ilaaha illAllah” (There is no god except Allah) i.e., he should not be condemned as an Infidel because sin or deemed to have gone out of the fold due to a misdeed; two, Jihaad has been (operative) from the time I was raised up and will remain so till the time the last batch of this (the Muslim) community will wage war against “Dajjal” (Swindler, imposter, Anti-Christ) i.e., whether the Muslim rulers are just or tyrannical Jihaad will hold good and no one can abolish it; and, three, belief in the doctrine of predestination.”

(Abu Daawood)

### COMMENTARY:

In this Hadeeth, three things have been declared be among the essential tenets of Islam. The first is that the one who believes in لا إله إلا الله “Laa ilaaha illAllah” should be called an infidel because of commission of a sin nor a judgement passed against him of having renounced his faith.

It is of primary importance here to note that belief in لا إله إلا الله “Laa ilaaha illAllah” means exactly what has been repeatedly stressed earlier, viz., to accept Islam by acknowledging the call of the Prophet (SallAllaaho 'Alaihe WaSallam). We have seen how during the days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) the term, affirmation of لا إله إلا الله “Laa ilaaha illAllah”, was, generally, used to denote the embracing of Islam in the same way as idiomatic language of the pronouncement of the كلمه “Kalimah” signifies the choosing of Islam as one’s faith.

Besides, it is forbidden to call anyone an infidel who believes in the Kalimah of Islam. The Prophet (SallAllaaho 'Alaihe WaSallam), so to speak, has forewarned against the folly the معتزله “Mu'tazilah” and the خوارج “Khawaarij” to commit later. They hastened to condemn a person as having ceased to a Muslim on the grounds of sinfulness or an evil conduct. The practice of اهل السنه “Ahl-us-Sunnah”, in the light of the above dictum, therefore, is that they do not regard anyone to have forfeited the right to be a Muslim owing simply to having committed a sin.

The purport of this part of the Hadeeth, in any case, is that if anyone takes to wrong-doing after he has pronounced the Kalimah and embraced Islam, he should not be branded as an apostate or condemned as an infidel. It does not, of course, include men who may themselves renounce the Faith by rejecting any of its principal tenets.

Suppose there is a person who has pronounced the Kalimah and calls himself a Muslim but does not believe in the Divine origin of the Quraan or repudiates the concept of the Last Day and the Akhirah (Hereafter) or lays a claim to Divinity or Prophethood, he will, naturally, cease to be a Muslim and become an infidel. It will, nevertheless, not be due to any sinfulness or lewdness on his part but to the rejection of a fundamental article of Faith. It is essential in mind the basic difference between the two positions. Some people make a grievous mistake in the application of the above Hadeeth because they fail to appreciate its real significance.

This Hadeeth declares that Jihad is annulled if, at any time, the government of the Muslims passes into unworthy hands. It will not engage in Jihaad because the rulers are corrupt or unjust. Whether the Government is good or bad, Jihaad will have to be undertaken at Its command provided that it really is Jihaad and not corruption or venality in its name.

### BRANCHES OF FAITH

(٢٨/٢٨)  
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَعُونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَامَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ (رواه البخاري ومسلم)

(28/28)

It is related by Sayyedina Abu Hurairah that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

“Faith is composed of seventy and odd branches of which the highest is belief in لا إله إلا الله

إِلَّا اللَّهَ “Laa ilaaha illAllah” i.e., the testimony of divine Oneness, and the lowest is the removal of a hindrance from the way / road, and the sense of حياء “Hayaa” (Modesty) is an important branch of Faith.” (Bukhari and Muslim)

#### COMMENTARY:

Some authorities are of the opinion that the expression, “seventy and odd” occurring in this saying denotes only a multitude. The Arabs, often, the number of seventy they want to emphasize the abundance of a thing and the phrase, “seventy and odd” has been used here to lend a greater force to it. (Umdatul Qaari Sharh Saheeh Bukhari and Mirqaatul Mafaateeh Shrah Mishkaatul Masaabeeh) Others say that it stands for seventy-seven departments of Faith. (Fathul Baari, Umdatul Qaari, etc.) But these interpretations are purely speculative and open to endless argument. What sounds more reasonable is that the Prophet (SallAllaaho ‘Alaihe WaSallam) did not want to fix an exact number but only to indicate profusion and to say that Faith was composed of many parts and modesty was one of them. Had there been a definite figure in his mind he would not have rest content with a vague and general statement but explained it fully and enumerated all the seventy or seventy-seven branches.

By the “Branches of Faith” are meant the deeds and virtues and internal and external states that should follow natural outcome of the ingress of Faith. Just as a verdant tree bears forth leaves and fruits, virtuous nets, good morals and noble states of thought and feeling are the offshoots of Faith though their grades are different. The testimony of the Oneness of Allah (Subhaanahu Wa Ta’aalaa) has been described in it as the highest and the removal of a hindrance from the path as the lowest branch of Faith. Now, whatever good or virtuous acts can be imagined between the two grades constitute the departments or branches of Faith, whether they appertain to the rights of Allah (Subhaanahu Wa Ta’aalaa) or to the rights of men and their numbers will, naturally, run into hundreds.

Modesty has, particularly, been mentioned as forming an important part of Faith. There can be two reasons for it.

(i) Someone may have fallen short of the Islamic standard of modesty at the time and the Prophet (SallAllaaho ‘Alaihe WaSallam) wanted to correct him through the admonition, as the way is with sagacious teachers and wise reformers on

seeing the crucial place the sense of حياء “Hayaa” (Modesty) occupied in the moral scheme of things.

(ii) The Prophet (SallAllaaho ‘Alaihe WaSallam) might have thought it appropriate to lay a special stress on it. حياء “Hayaa” (Modesty) is the moral characteristic which acts as a preventive to numerous sins and follies, and, as such, there obtains a special affinity between it and Faith.

حياء “Hayaa” (Modesty) is not to be observed only in relation to human beings. The Almighty Creator comes first. Generally, a person who does not entertain respect for his elders and behaves reprehensibly towards or before them considered to be shameless and impudent, but no one is more unfortunate and insolent than him who feels no shame before Allah (Subhaanahu Wa Ta’aalaa) and knowing that He sees and hears everything yet does all sorts of dirty and deplorable things in His presence.

Accordingly, if the sense of حياء “Hayaa” (Modesty) is alive and active in person, his life will not only be clean in the sight of fellowmen but he will also commit very few acts of transgression against the claims of Allah (Subhaanahu Wa Ta’aalaa).

Once the Prophet (SallAllaaho ‘Alaihe WaSallam) observed, while speaking to the Sahaabah:

اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

“Practice حياء “Hayaa” (Modesty) towards Allah as it ought to be practiced towards Him.”

The Sahaabah replied:

إِنَّا نَسْتَحْيِي وَالْحَمْدُ لِلَّهِ

“Allah be praised! We practice حياء “Hayaa” (Modesty) towards Him”.

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

لَيْسَ ذَالِكَ وَلَكِنَّ الْإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا حَوَى وَالْبَطْنَ وَمَا وَعَى وَتَذَكَّرَ الْمَوْتَ وَالْبَلَى فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

“No. It is not that. The proper way of observing حياء “Hayaa” (Modesty) towards Allah is that you take care of the head and all the notions and ideas that are contained in it (i.e., protect the mind against evil thoughts and the stomach against unlawful food.) and remember what your state in going to be on death and in the grave after death. Whoever does so, know that he fulfils the duty of observing حياء “Hayaa” (Modesty) towards Allah as it ought to be.” (Tirmizi)

#### SIGNS AND FRUITS OF FAITH

(٢٩/٢٩)  
عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْإِيمَانُ؟ قَالَ إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَانْتَ مُؤْمِنٌ.

(رواه احمد)

(29/29)

It is related by Sayyedina Abu Umaamah that a person asked Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam):

ما الإيمان؟

“What is Faith?”

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

“If you feel pleasure at a good act that you do and pain and sorrow at an evil act, you are a truthful Believers.” (Masnad Ahmad)

### COMMENTARY:

It shows that one of the distinctive signs of Faith is that when a person performs a noble deed he feels joy in his heart at it, and when he commits a wicked deed, it makes him sad. As long as this subjective sense of right and wrong is present in a man it should be supposed that the spirit of Faith is alive within him and this feeling is its fruit and outcome.

### PREREQUISITES OF FAITH

(٣٠/٣٠)  
عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا (رواه مسلم)

(30/30)

It is related by Sayyedina 'Abbas bin Abdul Muttalib that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) say:

“He tasted the Faith and experienced its sweetness who is pleased at heart with Allah as his Lord, Islam as his religion, and Muhammad as Messenger. (Muslim)

### COMMENTARY:

Just as all delicious foods possess a flavor which can only be perceived if one's faculty of taste is intact and not perverted due to illness or any other cause, there is also a special sweetness in Faith which can be enjoyed by those alone who have, willingly and earnestly, accepted Allah (Subhaanahu Wa Ta'aalaa) their Lord and Master, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) their Prophet and guide, and Islam their religion and way of life, and whose hearts have bowed in submission to Allah (Subhaanahu Wa Ta'aalaa) and yielded in obedience to the Prophet (SallAllaaho 'Alaihe WaSallam) and assented to be the adherents of the path of Islam. In other words,

their bond with Allah (Subhaanahu Wa Ta'aalaa), the Prophet (SallAllaaho 'Alaihe WaSallam) and Islam is not merely formal, hereditary or intellectual but real, sincere and genuine.

(٣١/٣١)

ثَلَاثٌ مِنْهُ كُنَّ فِيهِ وَجِدَ بَيْنَ طَعْمِ الْإِيمَانِ، مِنْ كَانَ اللَّهُ وَيُرْسُولَهُ أَحِبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يَحِبَّ الْمَرْءَ لِمَنْ يَحِبُّهُ إِلَّا لِلَّهِ، وَإِنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يَقْدَفَ فِي النَّارِ (رواه مسلم)

(31/31)

Sayyedina Anas has related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

“Only he will taste the sweetness of Faith who has these qualities: his love of Allah and the Prophet is greater than everything else, he loves whom he loves solely for the sake of Allah, and the thought of reverting to disbelief after he has embraced Islam is as repugnant to him as being thrown into fire.” (Bukhari and Muslim)

### COMMENTARY:

The subject matter of this Hadeeth is almost identical to that of the preceding one. It says that the sweetness of Faith can only be perceived by him whose love for Allah (Subhaanahu Wa Ta'aalaa) and the Prophet (SallAllaaho 'Alaihe WaSallam) is stronger than for anyone or anything else world, so much so that when he loves somebody, it is wholly for the sake of Allah (Subhaanahu Wa Ta'aalaa), and who is so deeply devoted to the Islamic faith that the very idea of leaving it and reverting back to infidelity is as painful to him as being cast into fire.

(٣٢/٣٢)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (رواه البخاري ومسلم)

(32/32)

It is related by Sayyedina Anas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

“None of you believes unless his love for me exceeds the love he has for his parents, his children and all men.” (Bukhari and Muslim)

### COMMENTARY:

It shows that Faith can attain perfection and a Muslim can become a faithful Believer only when his love for the Prophet (SallAllaaho 'Alaihe WaSallam) is greater than for any other person, even his parents and his children.

In the preceding Hadeeth love for

Allah (Subhaanahu Wa Ta'aalaa), the Prophet (SallAllaaho 'Alaihe WaSallam) and the Islamic faith being stronger than for anyone or anything else in the world was declared as essential for tasting the sweetness of Faith while in this Hadeeth only the love for the Prophet (SallAllaaho 'Alaihe WaSallam) has been mentioned. But love for Allah (Subhaanahu Wa Ta'aalaa), the Messenger (SallAllaaho 'Alaihe WaSallam) and Islam is basically the same. True devotion to Allah (Subhaanahu Wa Ta'aalaa) and Islam is not possible without devotion to the Prophet (SallAllaaho 'Alaihe WaSallam) and true devotion to the Prophet (SallAllaaho 'Alaihe WaSallam) cannot imagined without devotion to Allah (Subhaanahu Wa Ta'aalaa) and Islam. Love for the Prophet (SallAllaaho 'Alaihe WaSallam), in his capacity as the Messenger of Allah (Subhaanahu Wa Ta'aalaa), will, of course, be for the sake of Allah (Subhaanahu Wa Ta'aalaa) and out of deep attachment to Him and love for Islam will, instinctively, stem from it. It is for this reason that love for the Prophet (SallAllaaho 'Alaihe WaSallam) alone has been stressed in this Hadeeth, otherwise what it means is that the blessings and radiance of Faith can accrue only to those in whose hearts love for Allah (Subhaanahu Wa Ta'aalaa) and the Prophet (SallAllaaho 'Alaihe WaSallam) and Islam is strong enough to submerge all other ties and affections.

Commentators have, however, differed in their interpretation of these Ahaadeeth, and, as such, many people are apt to be confused about its meaning though the principle it lays down is very simple. Love is a well-known word and the idea it expresses is also widely understood. It is in the same traditional sense that it has been used here. The love the Believers have for Allah (Subhaanahu Wa Ta'aalaa), naturally, is not due to the ties of blood or any other physical factors as the case is with the affection one feels for one's parents, wife and children. It is essentially a mental and spiritual state, and, when it attains perfection, all other forms of affection which are rooted wholly in blood or emotion are put in the shade by it. Anyone who has been blessed in with this attachment and yearning will have no difficulty in appreciating the basic significance of this Hadeeth.

In brief, love in all these sayings denotes the same tender passion, the same feeling of the heart which is commonly known by the name and this is exactly what is demanded of us here.

The Quraan says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“Those who believe are stauncher in their love for Allah.

(Al-Baqarah 2:165)

And also:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٤﴾

“Say (O Muhammad!): If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth you have acquired, and merchandize for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah bring His Command to pass. Allah guide not wrong-doing folk.

(Al-Taubah 9:24)

As it is distinctly stated in these Aayaat, the love of the Believers for Allah (SallAllaaho 'Alaihe WaSallam), the Prophet (SallAllaaho 'Alaihe WaSallam) and the Islamic faith must be stronger than for all the lovable objects in the world. Without it, the countenance of Allah (Subhaanahu Wa Ta'aalaa) cannot be gained, nor His special guidance obtained, nor can Faith acquire perfection.

Once this stage is reached, it will not only be easy for anyone to observe these duties of Islam and to carry out the commands of Allah (Subhaanahu Wa Ta'aalaa) and the Prophet (SallAllaaho 'Alaihe WaSallam) but he will also derive a pleasure even from laying down his life for the sake of Faith. Conversely, a person in whose heart the love for Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaaho 'Alaihe WaSallam) is not entrenched firmly will find it most difficult to keep to the everyday Islamic injunctions and to obey the common religious precepts. At best, it will become a routine affair, a tediously automatic procedure. Hence, it has been said that unless the love for Allah (Subhaanahu Wa Ta'aalaa) and the Prophet (SallAllaaho 'Alaihe WaSallam) governs and has the control of all other attachments and affections the true station of love cannot be attained nor its sweetness perceived.

اللهم ارزقنا حبك وحب رسولك وحب عمل يقرنا إلى حبك

“O Allah! I beg of Thee Thy love and the love of him who loveth Thee and the conduct that will enable me to attain Thy love.”



# RECEIVE YOUR REWARDS

Senty by: Sister Umme Munzir

**E**id is a joyous occasion for Muslims. It's a celebration of victory granted by Allah (SallAllaaho 'Alaihe WaSallam) as we triumph over our worldly desires throughout the month of Ramadhaan in order to seek the pleasure of Allah (Subhaanahu Wa Ta'aalaa). It's the most significant season for Muslims around the globe, with families getting together and visiting one another. Here are the rewards we receive and should be considered while celebrating 'Eid.

Sayyedina 'Abdullah Ibne Abbas reports that when the day of 'Eid al-Fitr (begins), the angels descend on earth, where they take their positions at access points of roads, calling out with a voice that is heard by the whole creation of Allah (Subhaanahu Wa Ta'aalaa), except men and Jinn: يا أمة محمد! اخرجوا إلى ربِّ كريم يُعطي الجزيل، ويغفرُ الذَّنْبَ العظيم

"O Ummah of Muhammad! Come out to your most Noble and Gracious Lord, who grants much, and pardons the major sins".

When they (the Ummah) proceed to their

places of Salaah, Allah (Subhaanahu Wa Ta'aalaa) says to His angels:

يا ملائكتي! ما جزاء الأجير إذا عمل عمله؟

"O My angels! What is the reward of a worker when he has done his work?"

So they (the angels) say:

إلهنا وسيدنا أن توفيه أجره

"Our Lord and Our Master! To receive his reward (for the work, in full)".

So Allah (Subhaanahu Wa Ta'aalaa) says:

إني أشهدكم أنني قد جعلت ثوابهم من صيامهم وقيامهم

رضائي ومغفرتي، انصرفوا مغفوراً لكم

"I call you to witness that, for their Sawm (during Ramadhaan), and for their standing in Salaah at night, I have made their reward My Pleasure, and my Forgiveness. Depart (from here), you are forgiven."

(Lataaif al-Ma'aarif by Ibne Rajab)

Sayyedina 'Abdullah ibne 'Abbas narrated a lengthy Hadeeth wherein he reports that when the night of 'Eid-ul-Fitr, it is called "Lailat-ul-Jaaizah (Night of Reward). On the morning of 'Eid,

Allah (Subhaanahu Wa Ta'aalaa) sends down the Angels to all the lands of the earth where they take their positions at access points of roads, calling out with a voice that is heard by all except man and jinn:

يا أمة محمد! اخرجوا إلى رب كريم يعطي الجزيل، ويعفو

عن العظيم

“O Ummah of Muhammad! Come forth from your houses towards a Lord that is noble and gracious, who grants much and pardons the major sins.”

When the Ummah of the Prophet (SallAllaaho 'Alaihe WaSallam) proceed towards the places for their 'Eid Salaah, Allah (Subhaanahu Wa Ta'aalaa) says to the Angles:

ما جزاء الأجير إذا عمل عمله؟

“What indeed is the reward of that employee who had rendered his services?”

The Angels reply:

إلهنا وسيدنا جزاؤه أن توفيه أجره

“O Lord and Master! It is only right that he should receive his reward in full for his services.”

Allah then says:

فإني أشهدكم يا ملائكتي أن قد جعلت ثوابهم من

صيامهم شهر رمضان وقيامهم رضاي ومغفرتي، ويقول:

“I call you to witness, O My Angels!

That for their having fasted during the month of Ramadhaan, and for their having stood in prayer by night, I have granted to them as reward My pleasure and have granted them forgiveness.”

Allah (Subhaanahu Wa Ta'aalaa) further says:

يا عبادي! سلوني

“O My servants! Ask now of Me.”

فوعزتي وجلالي لا تسألوني اليوم شيئاً في جمعكم

لآخرتكم إلا أعطيتكم، ولا لديناكم إلا نظرت لكم

“I swear by My honor and My greatness!

Whatsoever you shall beg of me this day in this assembly of yours for the needs of the Akhirah (Hereafter), I shall grant you; and whatsoever you shall ask for worldly needs, I shall look at you favorably.”

فوعزتي لأسترن عليكم عثراتكم ما راقبتموني،

“By My honor, I swear! As long as you shall obey my commands, I shall cover your faults.”

وعزتي وجلالي لا أخزيكم ولا أفضحكم بين أصحاب

الحدود، انصرفوا مغفوراً لكم، قد أرضيتموني ورضيت عنكم

“By My honor and by My greatness! I

swear that I shall never disgrace you among the evil-doers and disbelievers. Depart now from here, you are forgiven. You have pleased Me, and I am pleased with you.”

Seeing this great reward bestowed by Allah (Subhaanahu Wa Ta'aalaa) upon the Ummah of

Muhammad (SallAllaaho 'Alaihe WaSallam) on the day of 'Eid-ul-Fitr, the Angels become greatly pleased and happy.”

(At-Targheeb)

One of the contemporary محدثين “Muhadditheen”, Shaikh Zakarya writes in “Virtues of Ramadhaan”:

“Night of Reward”, the night when Allah (Subhaanahu Wa Ta'aalaa) gives the true reward. This night too should be properly appreciated. It is also common that once the announcement has been made that tomorrow is 'Eid, majority of us even the pious ones, this night enjoy ourselves in sleep, whereas this too is a night that should be spent in 'Ibaadah.

At this point, Shaikh refers to a Hadeeth quoted by Sayyidina Abu Umaamah which reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said :

من قام لَيْلَى الْعِيدَيْنِ مُحْتَسِباً لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ

الْقُلُوبُ

“Whoever remains awake (for 'Ibaadah) on the nights preceding both 'Eids with the aim of gaining reward, his heart shall not die on that day when hearts shall die”.

(Ibne Maajah)

Shaikh explains the meaning here is that at the time when evil will have taken possession of all, his heart shall stay alive (guarded against evil). It may also refer to the time when the bugle shall be blown to herald the in يوم القيامة “Yom al Qiyaamah” (Day of Resurrection), his soul shall not become unconscious.

Shaikh quotes another Hadeeth related by Sayyidina Ma'az bin Jabal wherein he reports that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

من أحيَا اللَّيْلِيَّ الحَمْسِ وَجَبَتْ لَهُ الْجَنَّةُ لَيْلَةَ التَّرْوِيَةِ وَلَيْلَةَ عَرَفَةَ وَلَيْلَةَ النَّحْرِ وَلَيْلَةَ الْفِطْرِ وَلَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ

“Whoever stays awake for 'Ibaadah on the following five nights, entrance into Jannah becomes واجب “Waajib” (Compulsory) for him: ليل “Lailat-ut-Tarweehah” (the night preceding the eighth of Zil Hijja), ليل العرفه “Lailat-ul-'Arafah” (the night preceding the ninth Zil Hijjah), ليل النحر “Lailat-un-Nahr” (the night preceding the tenth of Zil Hijjah), the night preceding 'Eid-ul-Fitr and the night preceding the fifteenth of Sha'baan.

(Asbahaani referred in At-Targheeb)

So spend some time during the night of 'Eid to make a lot of Du'aas. May Allah respond all of our supplications and forgive our sins. Aameen!





# FESTIVAL OF EID

## THE 'EID DAY

Sent by: Sister Umme Okasha

Muslims believe that human life is divided into two parts: the pre-death period and the post-death period. One who follows divine commandments in the pre-death period will be rewarded in the post-death period. Just before Eid-ul-Fitr, Muslims observe Sawm (Fasting) throughout the whole month of Ramadhaan. The festival of Eid-ul-Fitr, a symbolic reminder of the fact that one who leads a responsible life in this world will be rewarded with a life of happiness in eternal Jannah.

Muslims know their success is in following the footsteps of the Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam), they celebrate their festival, as well, imitating their Prophet (SallAllaaho 'Alaihe WaSallam). To remind, there are some points:

### 1- RECITE تَكْبِير "TAKBEER"

Part of the sunnah of 'Eid is recitation of تَكْبِير "Takbeer" i.e. Greatness of Allah (Subhaanahu Wa Ta'aalaa). When we recite Takbeer, we proclaim the greatness of Allah (Subhaanahu Wa Ta'aalaa) while expressing our

gratitude to Him after blessing us with the holy month of Ramadhaan.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَاللَّهُ

الْحَمْدُ

"Allah is the Greatest. Allah is the Greatest. There is no deity worthy of worship but Allah and He is the Greatest. Allah is the Greatest and to Him belongs all praises."

Sayyidina 'Abdullah ibne 'Umar reported about Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam):

كَانَ يُكَبِّرُ يَوْمَ الْفِطْرِ مَنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى

يَأْتِيَ الْمُصَلَّى

He would recite "Takbeer" on day of Eid al-Fitr, when he used to come out from his home until he reached the prayer-place.

(Baihaqi, Haakim, Darqutni)

### 2- TAKE BATH IN MORNING

While غسل "Ghusl" (Bath) in morning is something we do regularly on a day-to-day basis, doing it on the morning of 'Eid carries a special reward as it follows the Sunnah of the Prophet (SallAllaaho 'Alaihe WaSallam).

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ يَوْمَ  
الْفِطْرِ

It is reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) used to have bath on the day of 'Eid-ul-Fitr.

(Ibne Maajah)

So, before you take a bath, have an intention that you are doing it to follow the Sunnah of the Prophet (SallAllaaho 'Alaihe WaSallam).

### 3- WEAR YOUR BEST OUTFIT

It's Sunnah to wear your best outfit on 'Eid. The prophet (SallAllaaho 'Alaihe WaSallam) has been reported to had a robe that he wore for the two 'Eids and on Friday.

Sayyedina Jaabir reported:

كان للنبي صلى الله عليه وسلم جبة يلبسها للعيدين  
ويوم الجمعة

The Prophet (SallAllaaho 'Alaihe WaSallam) had a robe that he wore for the two 'Eids and on Friday.

(Saheeh Ibne Khuzaimah)

Apparently, buying new clothes for 'Eid is not just a cultural thing. It resembles with the Sunnah of Prophet (SallAllaaho 'Alaihe WaSallam) that encourages us to wear our best outfit for 'Eid.

However, you don't necessarily need to get a new one. The Sunnah is to wear the best

piece of clothing that you have, no matter whether it's old or new. Most importantly, the clothes that we wear cover our 'Aurah properly.

### 4- SPECIAL PLEASANT ATMOSPHERE

Few routines that were normally practiced by the Prophet (SallAllaaho 'Alaihe WaSallam) was taken special care for big gatherings as for Salaatul Jumu'ah (Friday Prayers) and both 'Eids. These include:

- Using Miswaak for brushing the teeth.
- Using 'Itr (Perfume) for pleasant and nice fragrance

The beauty behind it is that it slims down the chances of making other people feel uncomfortable around us should our body emits a non-pleasant odor. Being considerate of others is one of the beautiful traits that we should nurture as Muslims.

Sayyedina Ibne 'Abbas reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى  
الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيِّبٌ فَلْيَمَسْ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ

"Verily, Allah has made this day of Friday an 'Eid (Celebration) for the Muslims. Whoever comes to Friday prayer, let him bathe himself, apply perfume if he has it, and use the tooth stick."

(Ibne Maajah)

Eid ul-Fitr  
Mubarak

May this special day bring peace, happiness  
and prosperity to everyone. Eid Mubarak!

## 5- EAT BEFORE SALAATUL 'EID

It's Sunnah to eat dates before Salaatul 'Eid. It is forbidden to fast on the 'Eid days.

Sayyedina Anas bin Maalik reported:

كان رسول الله صلى الله عليه وسلم لا يغدو يوم الفطر حتى يأكل تمرات

"Allah's Messenger (SallAllaaho 'Alaihe WaSallam) never proceeded (for the prayer) on the day of 'Eid-ul-Fitr unless he had eaten some dates.

(Bukhari)

Sayyedina Anas also narrated:

ويأكلهن وترا

The Prophet ﷺ used to eat odd number of dates.

(Bukhari)

## 6- OFFER SALAATUL 'EID

Performing Salaatul 'Eid is a highly recommended.

Unlike the Fardh Salaah (Obligatory Prayers), Salaatul 'Eid begins without Azaan or Iqama and ends with a "Khutbah" (Sermon).

Sayyedina Jaabir narrated:

صلى بنا رسول الله صلى الله عليه وسلم في عيد قبل

الخطبة بغير اذان ولا إقامة

"The Prophet ﷺ led us in Salaah on 'Eid before the Khutbah, with no Azaan and no Iqaamah." (Nasaaee)

Sayyedina 'Abdullah ibne 'Abbas reported:



شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ؛ فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ بَعْدُ

I witnessed the 'Id-al-Fitr prayer with Allah's Messenger (ﷺ) , Abu Bakr, 'Umar and 'Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon.

(Bukhari)

## 7- USE DIFFERENT ROUTES

If you are going for Salaatul 'Eid, it is Sunnah to take different routes to and fro.

Sayyedina Abu Hurairah narrated:

ان النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ يَوْمَ الْعِيدِ فِي

طَرِيقٍ رَجَعَ فِي غَيْرِهِ

"When the Prophet (SallAllaaho 'Alaihe WaSallam) would go out on the day of 'Eid by one route, he would return by another."(Tirmizi)

## 8- CONGRATULATING ON 'EID DAY

Congratulating and wishing one another is also part of the Sunnah. We can greet friends, relatives and visitors.

Sayyedina Jubair ibne Nufair narrated that when the Sahaabah (Companions) of the Prophet (SallAllaaho 'Alaihe WaSallam) met one another on the day of 'Eid, they would say to one another:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

(Taqabbal Allahu minna wa minkum)

"May Allah accept (the Sawm and other worships) from us and from you."

(Ibne Hajar in Fath-ul-Baari – Sharh-ul-Bukhari)



# THE LAST ONE TO ENTER

(Part-I)

Sent by: Sister Humairah Arab

Jannah (Paradise) is the incredible reward that Allah (Subhaanahu Wa Ta'aalaa) has prepared for the believers; for those who obey Him. It is a place of complete joy and serenity and there is nothing in existence that can disturb this. It will go on forever and we hope that it will be our eternal home. What Allah (Subhaanahu Wa Ta'aalaa) and His Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) have told us about Jannah makes our heads spin and our minds whirl.

As we know a category of Ahaadeeth (Traditions) of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) is Hadeeth Qudsi. Mulla Ali Qaari defines Hadeeth Qudsi as:

ملرويه صدر الرواة وبدر الثقات عليه أفضل الصلوات وأكمل التحيات عن الله تبارك وتعالى تارة بواسطة جبرائيل عليه السلام وتارة بالوحي والإلهام والمنام مفضلاً إليه التعبير بأى عبارة شاء من أنواع الكلام) الإتحافات السننية بالأحاديث القدسية للمناوى، مقدمه، ص: ٣، ط: دار المعرفة بيروت، لبنان)

“Which is related by the foremost of relaters and the most reliable of authorities, the best of blessings and salutations be upon him, from Allah (Subhaanahu Wa Ta'aalaa), sometimes through the medium of Gabriel (upon whom be blessings and peace), and sometimes by revelation, inspiration and dreams; Allah having entrusted to him the expressing of it in such words as he wished.”

In one of such Ahaadeeth of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), Allah (Subhaanahu Wa Ta'aalaa) says:

وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ  
أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ

“I have prepared for My righteous servants what no eye has seen, what no ear has heard, and what no human heart has conceived.”

(Bukhari and Muslim)

This is what we, humble human beings,

have been waiting for, and if we are wise and work for it, then this is the reward for the struggle of this transient life. We ponder and ask ourselves questions concerning our eternal abode, we think about Jannah with hope and Jahannum (Hell) with fear, but as much as our hearts tremble the thought of Jannah is a joy.

The descriptions of Jannah and Jahannum in the Ahaadeeth of Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) include narrations about who will be the first person to enter Jannah.

On the great "يوم الحساب" (Youm al-Hisaab) (Day of Reckoning), Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) will be that man. He told his Sahaabah (Companions) that he would be the first one to enter Jannah:

Sayyedina Anas bin Maalik said that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam), saying:

إِنِّي لَأَوَّلُ النَّاسِ تَنْشَقُّ الْأَرْضُ عَنِّي يَوْمَ الْقِيَامَةِ ، وَلَا نَفْرٍ ، وَأَعْطَى لَوَاءَ الْجِدِّ ، وَلَا نَفْرٍ ، وَأَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ ، وَلَا نَفْرٍ ، وَأَنَا أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ ، وَلَا نَفْرٍ

"I will be the first of people to have the earth split open from my skull on the Day of Resurrection and I will not be proud; and I will be given the banner of praise, and there will be no pride; and I will be the master of the people on the Day of Resurrection and there will be no pride; and I will be the first to enter Jannah on the Day of Resurrection and there will be no pride...."

(Ahmad, Darimi)

Sayyedina Anas bin Maalik narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said he will come to the gate of Jannah on the Day of Resurrection and will ask for it to be opened."

The gatekeeper will ask:

مَنْ أَنْتَ؟

"Who are you?"

The Prophet (SallAllaaho 'Alaihe WaSallam) will say:

مُحَمَّدٌ

"Muhammad."

The gatekeeper will say:

بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ

"I was commanded not to open it for anyone before you."

(Muslim)

Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) enters first,

that is a well-deserved blessing. Our minds find it easy to comprehend the reasons for this great honor, but after some time we might begin to wonder who would be the last person to enter Jannah. Because there will be a last person and then the gates will be shut. The Sahaabah of Prophet

Muhammad (SallAllaaho 'Alaihe

WaSallam) might also be wondered about Jannah in the same way that we do. They, however, had the wonderful privilege of being able to ask their beloved Prophet (SallAllaaho 'Alaihe WaSallam) just who would be the last person to enter Jannah?

The answer to the question posed by the Sahaabah is contained in a Hadeeth:

Sayyedina 'Abdullah Ibne Mas'ood reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) told that the last to enter Jannah would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say:

تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

"Blessed is He Who has saved me from thee! Allah has given me something He has not given to any one of those in earlier or later times."

Then a tree would be raised up for him and he will say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ فَلَا سِتْرَ لِي بِظِلِّهَا وَأَشْرَبُ مِنْ مَائِهَا

"O my Lord! Bring me near this tree so



that I may take shelter in its shade and drink of its water."

Allah (Subhaanahu Ta'aalaa), the Exalted and Glorious, would say:

يَا ابْنَ آدَمَ لَعَلِّي إِنْ أُعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا

"O son of Adam! If I grant you this, you will ask Me for something else."

He would say:

لَا يَا رَبِّ

"No. My Lord!

And the man would promise Allah (Subhaanahu Wa Ta'aalaa) that he would not ask anything else. His Lord would excuse him because he sees what he cannot help desiring; so Allah (Subhaanahu Wa Ta'aalaa) would bring the man near it, and he would take shelter in its shade and drink of its water.

Afterwards a tree, more beautiful than the first, would be raised up before him and he would say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ لِأَشْرَبَ مِنْ مَائِهَا وَأَسْتِظِلَّ بِظِلِّهَا لَا أَسْأَلُكَ غَيْرَهَا

"O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else."

Allah (Subhaanahu Wa Ta'aalaa) would say:

يَا ابْنَ آدَمَ أَلَمْ تَعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا (فَيَقُولُ) لَعَلِّي إِنْ أَدْنَيْتَكَ مِنْهَا تَسْأَلَنِي غَيْرَهَا

"O son of Adam! Did you not promise Me that you would not ask Me anything else? If I bring you near it you may ask me for something else."

He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and the man would enjoy its shade and drink its water.

Then a tree would be raised up for him at the gate of the Jannah, more beautiful than the first two. He would say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ لِأَسْتِظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا لَا أَسْأَلُكَ غَيْرَهَا

"O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else."

Allah (Subhaanahu Wa Ta'aalaa) would say:

يَا ابْنَ آدَمَ أَلَمْ تَعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا

"O son of Adam! Did you not promise Me that you would not ask Me for anything else?"

He would say:

بَلَىٰ يَا رَبِّ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا

"Yes, my Lord! But I shall not ask Thee for anything else."

His Lord would excuse him for He sees something the temptation of which he could not resist. Allah (Subhaanahu Wa Ta'aalaa) would bring him near to it, and when He would bring him near it, he would hear the voices of the inhabitants of the Jannah. The man would say:

أَيُّ رَبِّ أَدْخَلْنِيهَا

"O my Lord! Admit me to it."

Allah (Subhaanahu Wa Ta'aalaa)

would say:

يَا ابْنَ آدَمَ مَا يَصْرِيحُ بِمَنْكَ أَرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا

مَعَهَا

"O son of Adam! What will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it?"

He will say:

يَا رَبِّ أَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ

"O my Lord! Are You mocking at me, though You are the Lord of the worlds?"

Sayyedina Ibne Mas'ood laughed and asked (the hearers):

أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ

"Why don't you ask me what I am laughing at."

They (the hearers, then) said:

مِمَّ تَضْحَكُ

"Why do you laugh?"

He said:

هَكَذَا ضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ قَالَ « مِنْ ضَحِكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ أَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ

"It is in this way that the Messenger of Allah laughed. They (the Sahaabah) asked: "Why do you laugh. O Messenger of Allah?" He said: "On account of the laugh of the Lord of the universe, when he (desirer of Jannah) said: "Are You mocking at me, though You are the Lord of the worlds?"

Allah (Subhaanahu Wa Ta'aalaa) would say:

إِنِّي لَا أَسْتَهْزِئُ مِنْكَ وَلَكِنِّي عَلَىٰ مَا أَشَاءُ قَادِرٌ

I am not mocking at you, but I have power to do whatever I will.

(Muslim)

**W e  
p o n d e r  
and ask ourselves  
questions concerning  
our eternal abode, we  
think about Jannah with  
hope and Jahannum (Hell)  
with fear, but as much as  
our hearts tremble the  
thought of Jannah is  
a joy.**


 OLD MADINAH AL MUNAWWARAH

# THE STRUGGLE INWARDS & OUTWARDS

Sent by: Brother Abul Khair

Ramadhan is a sacred month wherein Almighty Allah (Subhaanahu Wa Ta'aalaa) tests His creation and gives humanity the opportunity to achieve infinite, endless Bliss. Sawm (Fasting) is a complete purification and a means to developing the consciousness of Allah (Subhaanahu Wa Ta'aalaa)'s presence. The consciousness of Allah i.e. "Taqwaa" is a protection against the schemes of Shaitaan (Satan), and the suffering of this world. Allah (Subhaanahu Wa Ta'aalaa) has informed us that:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

"Whoever is having Taqwaa (Allah-fearing), He brings forth a way out for him.

And provides him (with what he needs) from where he does not even imagine. And whoever places his "Tawakkal" (Trust) in Allah, He is sufficient for him. Surely, Allah is to accomplish His purpose. Allah has set a measure for everything."

(At-Talaaq 65:2-3)

Few among Muslims, today, have a misconception about "Sawm" and the activities of a person observing Sawm. They go into a state of semi-hibernation, spending most of their daylight hours in bed. If they fear Allah (Subhaanahu Wa Ta'aalaa), they wake up for Salaah (Prayers), but then return to sleep immediately. This unnatural sleep makes them lazy, dull-witted and often cranky.

Ramadhan is actually a time of increased activity wherein the believer, now lightened of the burdens of constant eating and drinking, should be more willing to strive and struggle for Allah (Subhaanahu Wa Ta'aalaa).

The Prophet (SallAllaaho 'Alaihe WaSallam) passed through approximately nine Ramadhans after the Hijrah. They were filled with decisive events and left us a shining example of sacrifice and submission to Allah (Subhaanahu Wa Ta'aalaa).

In the first year after the Hijrah, during the month of Ramadhan, the Prophet (SallAllaaho

'Alaihe WaSallam) sent his uncle, Sayyedina Hamzah ibn Abdul Muttalib, with 30 Muslims to "Saif al Bahr" to investigate 300 riders from Quraish who had camped suspiciously in that area. It is reported that the Quraish were led by Abu Jahl. The Muslims were about to engage the disbelievers, but they were separated by Majdy ibn Umar al- Juhany.

The Hypocrites of Madinah al Munawwarah, hoping to oppose the unity of the Muslims, built their own Masjid (called Masjid adh-Dharrar). The Prophet (SallAllaaho 'Alaihe WaSallam) ordered this Masjid to be destroyed in Ramadhaan.

On the seventeenth of Ramadhaan, 2 A.H., Almighty Allah (Subhaanahu Wa Ta'aalaa) separated "Truth" from falsehood at the Great Battle of Badr. The Prophet (SallAllaaho 'Alaihe WaSallam) and 313 of his Sahaabah (Companions) set out to intercept a caravan of their own goods that had been left for Makkah al Mukarramah. It was led by Abu Sufyan himself – who had not accepted Islam till that time -- and caravan was estimated at 50,000 dinars. They were met, instead, by a well-equipped army of the nobility of Quraish, intend on putting out the light of Islam. Despite being outnumbered three to one and appearing weak and unseasoned, the Muslims defended their faith with a burning desire to protect the Prophet

sent to Wadi al-Quraa at the head of a detachment to confront Umme Qirfah Faatimah binte Rabi'ah, the queen of that area. Faatimah had previously attacked a caravan led by Sayyedina Zaid and had succeeded in plundering it and injuring

few Muslims. She was known to be the most protected woman in Arabia, as she hung fifty swords of her close relatives in her home. Faatimah was equally renowned for showing open hostility to Islam. She was killed in a battle against these Muslims in the month of Ramadhaan.

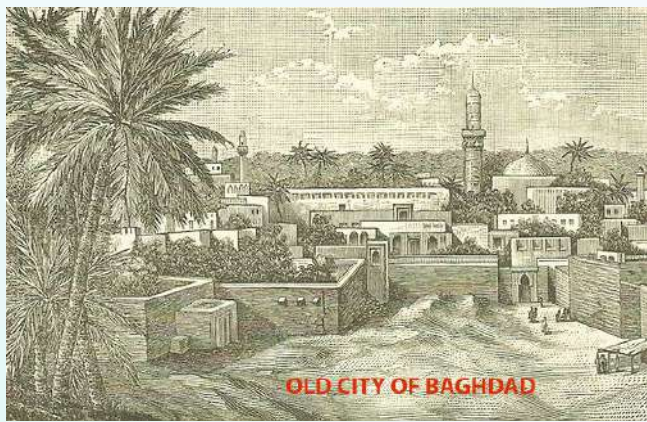
By Ramadhaan of 8 A.H., the treaty of Hudaibiyyah had been broken and the Muslims had engaged the Byzantines in the North. The Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) felt the need to strike a fatal blow to disbelief

in the Arabian Peninsula and take over the city of Makkah al Mukarramah. Allah (Subhaanahu Wa Ta'aalaa) has declared His Sanctuary a place of peace, security and religious sanctity. Now the time had come to purify the Ka`bah (His House) of nakedness and abomination. The Prophet (SallAllaaho 'Alaihe WaSallam) set out with an army having more armed men than Madinah al Munawwarh had ever seen before. People were swelling the army's ranks as it moved toward Makkah al Mukarramah. The determination of the believers, guided by the Will of Allah (Subhaanahu Wa Ta'aalaa), became so awesome that the Quraish of Makkah al Mukarramah surrendered without a battle, on 20th of Ramadhaan. This was one of the most important dates in Islamic history for after it, Islam was firmly entrenched in the Arabian Peninsula.

During the same month and year, after smashing the idols of Makkah al Mukarramah, detachments were sent to the other major centers of polytheism and al-Laah, Manat and Suwaa', some of the greatest idols of Arabia, were destroyed.

Such was the month of Ramadhaan in the time of the Prophet (SallAllaaho 'Alaihe WaSallam). It was a time of purification, enjoining the good, forbidding the evil, and striving hard with one's life and wealth. After the departure of the Prophet (SallAllaaho 'Alaihe WaSallam) from this mortal world, Muslims carried on this tradition and Allah (Subhaanahu Wa Ta'aalaa)

Samarkand, Ray and Hamdaan were put to the sword causing more than 700,000 people to be killed or made captive. Even Baghdad, the leading city of the Muslim world, was sacked. Some estimates say that as many as 1,800,000 Muslims were killed in this awesome carnage.



OLD CITY OF BAGHDAD

(SallAllaaho 'Alaihe WaSallam) and meet their Lord through martyrdom. Allah (Subhaanahu Wa Ta'aalaa) gave them a decisive victory on this day of Ramadhaan, that would never be forgotten.

In 6 A.H., Sayyedina Zaid ibn Haarithah was



used the true believers to affect the course of history. Ramadhaan continued to be a time of great trials and crucial events.

Ninety-two years after the Hijrah, Islam had spread across North Africa, Iran, Afghanistan, Yemen and Syria. Spain was under the tyrannical rule of King Roderic of the Visigoths. Roderic had forced his six million serfs and persecuted Jews to seek the aid of the Muslims of North Africa in order to be delivered. Moosaa bin Nusair, the Umayyad governor of North Africa, responded by sending his courageous general Taariq bin Ziyaad at the head of 12,000 Berber and Arab troops. In Ramadhaan of that year, they were confronted with a combined Visigoth army of 90,000 Christians led by Roderic himself, who was seated on a throne of ivory, silver, and precious gems and drawn by white mules. After burning his boats, Taariq preached to the Muslims warning them that victory and Jannah (Paradise) lay ahead of them, and defeat and the sea lay to the rear. They burst forth with great enthusiasm and Allah (Subhaanahu Wa Ta'aalaa) manifested a clear victory over the forces of disbelief. Not only was Roderic killed and his forces completely annihilated, but also Taariq and Moosaa succeeded in liberating the whole of Spain, Sicily and parts of France. This was the beginning of the Golden Age of Al-Andalus where Muslims ruled for over 700 years.

In the year 582 A.H., Salaahuddin Al-Ayyubi, after battling with the Crusaders for years, finally drove them out of Syria and the whole of their occupied lands in the month of Ramadhaan. The Muslim world was then destined to meet one of its most frightening challenges.

In the seventh century A.H., the Mongols were sweeping across Asia destroying everything that lay in their path. Genghis Khan called himself "the scourge of God sent to punish humanity for their sins". In 617 A.H., Samarkand, Ray and Hamdaan were put to the sword causing more than 700,000 people to be killed or made captive. In 656 A.H., Hulagu, the grandson of Genghis Khan, continued this destruction. Even Baghdad, the leading city of the Muslim world, was sacked. Some estimates say that as many as 1,800,000 Muslims were killed in this awesome carnage. The Christians were asked to eat pork and drink wine openly while the surviving Muslims were forced to participate in drinking bouts. Wine was sprinkled in the Masjids and no Azaan (Call inviting for Salaah) was allowed. In the wake of such a horrible disaster and with the threat of

the whole Muslim world and then Europe being subjected to the same fate, Allah (Subhaanahu Wa Ta'aalaa) raised up from the Mamluks of Egypt, Saifuddin Qutz, who united the Muslim army and met the Mongols at 'Ain Jaaloot on 25th of



Ramadhaan, 658 A.H. Although they were under great pressure, the Muslims with the help of Allah (Subhaanahu Wa Ta'aalaa), cunning strategy and unflinching bravery crushed the Mongol army and reversed this tidal wave of horror. The whole of the civilized world sighed in relief and stood in awe at the remarkable achievement of these noble sons of Islam.

This was the spirit of Ramadhaan that enabled our righteous forefathers to face seemingly impossible challenges. It was a time of intense activity, spending the day in the saddle and the night in Salaah while calling upon Allah (Subhaanahu Wa Ta'aalaa) for His mercy and forgiveness.

Today, the Muslim world is faced with drought, aggression, widespread corruption and tempting materialism. Surely we are in need of believers who can walk in the footsteps of our beloved Prophet (SallAllaaho 'Alaihe WaSallam), the illustrious Sahaabah, and the countless heroes of Islam. Surely, we are in need of believers who are unafraid of the threats of the disbelievers, yet kind and humble to the believing people; Muslims whose Sawm is not just a source of hunger and thirst.

May Allah (Subhaanahu Wa Ta'aalaa) raise up a generation of Muslims who can carry Islam to all corners of the globe in a manner that befits our age, and may He give us the strength and the success to lay the proper foundations for them. May Allah (Subhaanahu Wa Ta'aalaa) make us of those who carry out propagation and preaching of Islam during Ramadhaan and after it, and may He not make us of those who say what they do not do.



# OPPORTUNITIES AVAILABLE

Sent by: Brother Saleem Ahmed, UK

**R**amadhaan! It's so exciting! The holy month is here, with hopes and dreams of living better lives through it and after it.

Each year we tend to set large, flamboyant, adventurous goals with big intentions, then we find ourselves experiencing burnout about 10 days in which can really affect the remainder of Ramadhaan. We feel that we have let ourselves down, feel deflated, and may not make much of an effort in the rest of Ramadhaan for fear of burnout again.

So this year, let's focus on setting simple, achievable and realistic goals; let's stick to small and consistent deeds which we can achieve, develop into habits and be able to continue with after Ramadhaan.

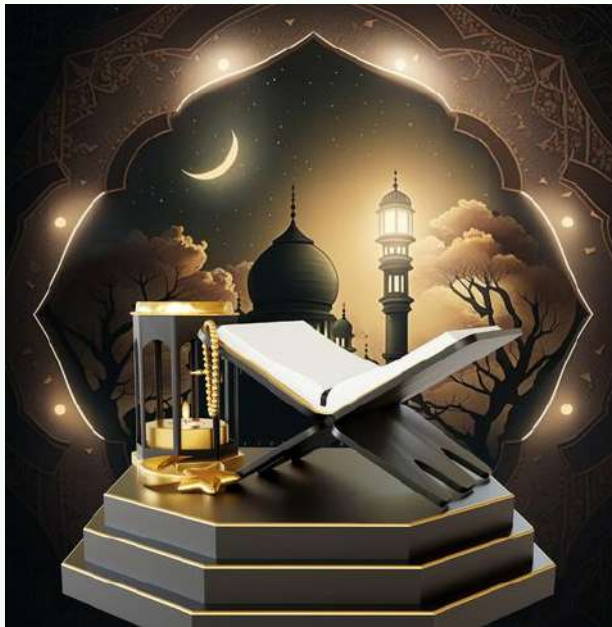
It's important to ask yourself the hard questions, to really think about where we are in each aspect of worship and what we want to improve on or change, and write it down somewhere. By writing it down we are solidifying it for ourselves making it a solid goal to work towards.

I recommend we split our goal setting for Ramadhaan into 3 sections:

- Physical Worship
- Mannerisms
- Habits

How and why should we look at all of these when all we want to do is just pray تراويح "Taraaweeh" (additional Sunnah Salaah after Salaatul 'Eshaa during Salaah) and read some parts of Quraan? Let's delve in deeper.

Let's take a look at physical worship first. Split it into 5 elements and really, really consider where we are right now with regards to your relationship with each and how to improve.



## 1. SALAAH (PRAYER)

What's our current relationship with our Salaah? Whether we offer Salaah on time, daily 5 times, or don't offer regularly, there is always space for improvement!

If we don't offer regularly, why don't we work ourselves up to 5 time per day this Ramadhaan?

If we already offer 5 times per day, make an effort to offer Salaah as soon as the اذان "Azaan" (Call to invite for Salaah,

فرض "Fardh" i.e. Obligatory five times in a day) is called in nearby Masjid (download an Azaan app if Masjid far away).

Meanwhile, also consider adding Sunnah and additional نفل "Nafl" (Voluntary) Salaah.

For example, we could wake up 20 minutes earlier and add 2 extra ركعات "Rak'at" (Units) of تهجد "Tahajjud" Salaah before Fajr and establish this as a new habit. In Ramadhaan, we will be awake before Fajr Salaah anyway so this is easy.

If we already have these in check, then why not work towards "increasing our focus" i.e. Khushoo', during Salaah?

The take home point here is there is always room for improvement within your Salaah.

## 2. QURAAN

What's our current relationship with

the Quraan? Has it left over shelf since last Ramadhaan? Have we opened this Holy Book in the last few weeks or months?

What about our recitation? Are we fluent in reciting, or do we still need a little bit more practice?

Consider setting a time limit or setting a goal for reading – be it half a page, 1 page or 1 Juz/Paaraa – ensure that our goal is personal to us and that it's achievable.

Since Ramadhaan is the month of the Quraan, it is important for us to actually benefit from what we read, therefore we should take steps gradually to understand what we read.

For this purpose, we must consult a pious and authentic 'Aalim to select an authentic Translation or "Tafseer" (Commentary / Explanation). There are many people on internet or publishing literature, who are delivering lecture or writing on Islam with superficial Islamic knowledge or with liberal ideas, but have no *رسوخ في العلم* "Rusookh fil 'Ilm" (Authentic Islamic Education) under the guidance of pious and authentic Ulamaa. Since they have good communication skills and much resources, they start youtube channels to influence common Muslims, in turn able to attract layman towards misinterpreted teaching, misguided conclusions, false doctrines / ideologies, etc., in the name of Islam and Quraan.

Then we can set a goal for understanding Quraan, whether it be some short Soorahs or few pages of a long Soorah, it's beneficial for us to connect to the Quraan and with our Creator through the words that He sent down to help us live our best lives in this world and the next.

A really good and authentic one is Ma'aarif ul Quraan by Mufti Muhammad Shafi' R.A.

### 3. ZIKR

ذكر "Zikr" (Remembrance) of Allah (Subhaanahu Wa Ta'aalaa) comes in different formats. It can be focused remembrance of Allah (Subhaanahu Wa Ta'aalaa) through repeating of phrases like "SubhaanAllah", سبحان الله (Allah is perfect in every sense and there is no shortcoming in Him in any sense, الحمد لله "AlHamdulillaah" (All praise and thanksgiving belongs to Allah), الله أكبر "AllahuAkbar" (Allah is greatest in all aspects not just in a single's life but in this whole might universe), لا إله إلا الله "Laa ilaaha illAllah" (There is no God worthy of worship except Allah) and other phrases. It may be simply supplicating to

Lord Almighty through Zikr at certain times of the day to seek Allah (Subhaanahu Wa Ta'aalaa)'s protection, blessings, and rewards.

﴿٢٨﴾ أَلَا يَذَكِّرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

"Listen, the hearts find peace only in the remembrance of Allah."

(Ar-Ra'd) 13:28

How much Zikr do we make in a day, if any?

One of the highly recommended Zikr -- to be recited 100 times in morning and evening or split this into 40 after every Fardh Salaah -- that combines all the 3 phrases is:

Zikr of Allah (Subhaanahu Wa Ta'aalaa)

الْعَظِيمِ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

"Glory be to Allah and all praise be to Allah, there is none worthy of worship except Him, and Allah is the Greatest. There is no might or power except Allah, the Exalted, the Great One."

This phrase reflects the virtues of power and glory of Allah (Subhaanahu Wa Ta'aalaa) who alone is the Sustainer, Creator, and Holder of this universe. Neither He needs a partner nor He needs a helping hand. This testifies the greatness and power of Allah. By strongly believing in it, a Muslim directs his deeds and actions in a right way which are pleasurable and acceptable near Allah (Subhaanahu Wa Ta'aalaa). It reminds a Muslim to avoid sins that there is a superior power above him, who is constantly eyeing him. If a Muslim wants his actions to be governed and followed in the right way then following and reciting the above statement, the tongue aligned with the heart, would be vital.



### ISTIGHFAAR استغفار

The Prophet (SallAllaaho 'Alaihe WaSallam), himself, used to seek forgiveness from Allah (Subhaanahu Wa Ta'aalaa) up to 100 times!

Sayyedina Al-Agharr al-Muzani, a Sahaabi of Prophet (SallAllaaho 'Alaihe WaSallam) reported that Sayyedina Ibne 'Umar stated to him that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةً

مَرَّةً

“O people! Seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.”

(Muslim)

We could set a goal regarding “Istighfaar” i.e. seeking Allah (Subhaanahu Wa Ta'aalaa)'s forgiveness. We could aim for 100 times, twice a day, or split this into 40 after every Fardh Salaah.

### SALAAT (DUROOD)

Sending درود / صلو blessings (Salaat / Durood) upon the Prophet (SallAllaaho 'Alaihe WaSallam) is one of the greatest acts of worship encouraged in Islam, and it is one of the most beneficial supplications for a person in this world and the Akhirah (Hereafter), and it is one of the requirements of loving, venerating and respecting the Prophet (SallAllaaho 'Alaihe WaSallam) and giving him his rights.

Abdur-Rahman bin Abi Laila narrated that Sayyedina Ka'ab bin 'Ujrah met him and said that once the Prophet (SallAllaaho 'Alaihe WaSallam) came to them and Sahaabah said:

يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ

نُصَلِّي عَلَيْكَ

“O Messenger of Allah! We know how to say سلام “Salaam” (Greet) you; but how to send صلو “Salaat” upon you?”

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

“Say: ‘O Allah! Send Salaat (Prayer / Blessings / Mercy) on (Prophet) Muhammad and to the family of (Prophet) Muhammad as you sent Salaat (Prayer / Blessing / Mercy) on (Prophet) Ibrahim and the family of (Prophet) Ibrahim. Indeed, you are praiseworthy and glorious. O Allah! Send Barakah (Blessings / Increments) on the (Prophet) Muhammad and on the family of (Prophet) Muhammad as you sent Barakah (Blessings / Increments) on (Prophet) Ibrahim and on the family of (Prophet) Ibrahim. Indeed, you are praiseworthy and glorious.”

As described above we may send Salaat

100 times twice a day regularly or split this into 40 after every Fardh Salaah, irrespective of Ramadhaan or any other month.

We can even have a list of different Azkaar (Plural of Zikr) that we can set a goal to learn and repeat, e.g. a new one every few days or every week?

### 4. DU'AA (SUPPLICATION)

If we are not used to making Du'aa before Ramadhaan, no need to worry – that's the amazing thing about Du'aa! Allah (Subhaanahu Wa Ta'aalaa) doesn't specify who is worthy of making Du'aa, or when. We can beg Du'aa anytime, anywhere and Allah (Subhaanahu Wa Ta'aalaa) knows what's in our heart. Just raise hands and offload worries to the Lord Almighty!

There are some Du'aa manners and some recommended times that may be better than others which is always good, but it's important that we just raise our hands and realize that Allah (Subhaanahu Wa Ta'aalaa) is the One Who can help us and lessen our burdens and answer our deepest Du'aas!

### 5. CHARITY

Not only monetary, but all acts of good deeds done with the right intention towards others are rewarded as an act of charity.

Sayyedina Abu Hurairah has reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

Charity is due upon every joint of the



people for every day upon which the sun rises. Being just between two people is charity. Helping a man with his animal and lifting his luggage upon it is charity. A kind word is charity. Every step that you take towards the mosque is charity, and removing harmful things from the road is charity.

[Sahih Bukhari – 2827]

Helping mom, or sibling, or neighbor with

something all count as a good act of charity. There are so many opportunities to gain rewards by doing general "good deeds".

## MANNERS

What flaws do we feel we have regarding our own character and manners?

Do we get angry quickly? Are we impatient with people? Do we talk about people behind their backs?

What would we like to change about ourselves? What would we like to improve?

Maybe we could ask a person close to us to honestly tell us something that we could improve on, and during Ramadhaan really make an effort to work on it.

Studying the life of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) is a great way to know the best of all mannerisms. But to adopt and practice it we need gatherings and environment of pious people.

## HABITS

Look at the daily life we have and think about what habits we would like to stop doing or cut down. Maybe we spend far too much time on social media? Or using bad language? Or smoking? Or looking at the wrong things online? Use Ramadhaan to work on the habits that you would like to improve on.

## PUTTING IT ALL INTO ACTION

Once you have self-assessed and set yourself goals with regards to each element, the tricky part is actually committing to it throughout Ramadhaan and beyond.

Designate this Ramadhaan for a different experience. Make it a great opportunity for self-reflection, for growth and for living a simple and basic Ramadhaan as the Prophet (SallAllaaho 'Alaihe WaSallam) and his Sahaabah experienced long ago, where they focused on simplicity and the essence of Ramadhaan, and that's introspection and connecting with our Lord.

Remember! Our spiritual journey is our own priority number 1. We should not compare ourselves with others. May be this is not their number 1 priority. So, we should keep focus on our **تركيبه** "Tazkiyah" (Spiritual development and removing impurities of our "Nafs" -- inner-self and keep reforming it).

The main requirement here, to bring change in habits, is to find company of a شيخ

"Shaikh" (Spiritual Mentor) or **مصلح** "Musleh" (Spiritual Reformer) or **مشير** "Musheer" (Spiritual Advisor), and pass considerable with him. Tazkiyah is a field, we have thrown away from our life, and thus, the most important thing in our life has become most ignored thing in our life. And this is **قلب** "Qalb" (the Heart)

Sayyedina Nomaan bin Bashir reported Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ

"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."

It needs much more time to discuss the attributes of a Shaikh or Musleh or Musheer who targets Qalb and reform it. However, in brief, it may be out lined as:

- He has learned Shari'ah knowledge about daily activities and other necessary rituals of life from a regular 'Aalim.
- He is permitted to train others in spiritually from any other proficient Sheikh having valid Chain of Spirituality (for Tazkiyah of others).
- He should be "Muttaqi" (Pious) and abstain from "Kabeerah" (Severe) sins and try to avoid "Sagheerah (Common) sins but in no way replicate them.
- The Pious Ulamaa scholars and religious elders of the time speak highly of him and suggest others to seek guidance from him.
- His "Suhbah" (Companionship) is catalytic in diverting one's attention toward Akhirah (Hereafter), can enhance love for Allah (Subhaanahu Wa Ta'aalaa), and can keep one away from desire for worldly things.
- Majority of his Murideen (Followers / Disciples) are moving toward Shari'ah compliance.
- He keeps an active check on his Murideen, does not let them off the hook, advises them on things that demand his attention, knows when to say what to say and has **حكمه** "Hikmah" to understand people and time and advise accordingly.

May Allah (Subhaanahu Wa Ta'aalaa) accept all our **عبادات** "Ibaadaat" and good deeds including Siyaam (Fastings) and Qiyaam (Salaah and Quraan), and may we have a blessed Ramadhaan. Aameen!



# WORRIED ABOUT FASTING

**F**or 23-year-old Mohammed Salah, who converted to Islam in January, his first experience of observing Sawm (Fasting) was surprisingly 'effortless'.

"observing Sawm during Ramadhaan is surprisingly easy. Mental preparedness played a key role. I was as energetic as suhoor during the iftar," he said.

Salah likened the experience to the energy he felt during the early morning Salaatul Fajr.

"The Fajr Salaah was something I had not experienced earlier. The only thing that existed in my mind the whole day was that I wouldn't be even having a sip of water," said Salah.

"Before embracing Islam, I always thought about how Muslims could fast for a month. It was a fear when I accepted Islam. Finally, I did it and all thanks to Allah (Subhaanahu Wa Ta'aalaa), it was at ease. The mental readiness was the key," said Salah.

Salah's journey into Islam began with a profound curiosity sparked by an unfortunate incident – the tragic attack on Masjid in New Zealand in the year 2019. He embarked on a quest to understand the teachings of Islam, a religion that advocates peace and unity. Guided by a sense of compassion, Salah found solace in the teachings he encountered during his exploration.

"I was born to a father of Jewish faith and a mother following Christianity. My diverse family background provided me with a unique perspective on religious coexistence. I had read the Bible and the Torah. As my mother and father belonged to the religion of books, which helped me understand the Quraan a bit early and better," said Salah.

It was in January of this year that he formally embraced Islam.

"I felt a connection with the principles of Islam, especially its emphasis on compassion, tolerance, and unity. It became clear to me that true strength lies in embracing diversity," said Salah.

Having arrived in the UAE last year, Salah found a supportive community that further fueled his spiritual journey. The melting pot of cultures and religions offered him an environment where

## ESTONIAN REVERT ON RAMADHAAN

The Islamic month of Ramadhaan recently arrived, and media, as usual, took the opportunity to talk to one of an estimated couple of hundred Estonian converts to the faith of Islam.

Aivar Loopalu, the new Muslim, said he had reverted to Islam, 16 years ago.

"I found a new acquaintance from Kuwait, and we started communicating, then he explained to me what being a Muslim actually entails," he recalled.

"Up to then, I had thought that Muslims were some type of terrorists."

Loopalu said that he had been an atheist up to that point.

"This acquaintance explained that Islam and reason can go hand in hand, I started studying the Quran and was amazed to find that both the Quran and the teachings of Prophet of Islam have stated things which have (subsequently) been scientifically verified. This amazed me and made me ponder it," he went on.

Ramadhaan began some days ago and is expected to last to April 9 or 10, meaning the 6,000 to 7,000 Muslims residing in Estonia are supposed to observe Sawm (Fasting that includes not even taking a sip of water from dawn to dusk during that time).

"The purpose of observing Sawm in this month is to get closer to Allah (Subhaanahu Wa Ta'aalaa) through this obligatory worship, which involves abstaining from many regular and legitimate pleasures," Loopalu continued.

"You won't see much evidence of Ramadhaan in the streets in Estonia, but in Islamic countries, they put up a lot of decorations during this time, a bit like at Christmas in Estonia, and exchange gifts, visit each other a lot; families get together, celebrate, and eat together in the evenings," he added.

"The main rules are that, from sunrise until sunset, we neither eat nor drink, engage in sexual activity, while smoking is also forbidden. This is a fundamental matter for every Muslim. It is one of the five pillars of Islam."

While observant Muslims often get together for a large, communal meal upon breaking their fast at the end of the day, before dawn, Loopalu said that before dawn, "we might drink three or four cups of water, which is usually enough. After sunset, you can eat but you shouldn't overindulge, otherwise, you won't be able to sleep at night.

Even a small snack during the day to stave off hunger pangs is not permissible, he went on. "There's no such thing as a half-fast," adding that those with underlying health issues which may make fasting hazardous can get an exemption.

"There's always a bit of difficulty for me in observing Sawm. If you've been eating and drinking at regular times for 11 months, then adjusting takes a little time, though it's nothing terrible," Loopalu said.

Given Estonia's northerly location and the fact that Ramadhaan moves throughout the year, it taking place March-April is less daunting than during the long days of the summer months.

"Fasting around the summer solstice is much harder because the days are so long. Then we fasted for about 20 hours, whereas presently we fast for 13-and-a-half hours." (ERR-Estonian Public Broadcasting)

people from various backgrounds coexist harmoniously.

Mohammed Salah chose his name with profound significance, combining elements that hold deep spiritual resonance.

"Mohammed, a name revered for its purity and association with the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), reflects a commitment to a righteous and virtuous life. The choice of Salah as the second part of my name is the importance of prayer in my newfound faith," said Salah.

For Salah, every time he hears his name called, it serves as a gentle reminder of the sacred act of meeting Allah (Subhaanahu Wa Ta'aalaa).

"This intentional naming reflects a personal journey intertwining identity and spirituality, creating a harmonious connection between my chosen name and the spiritual practices that have become an integral part of my life," said Salah.

A recent graduate, Salah has chosen to devote his time and energy to volunteer work for an Islamic organization.

"My commitment to community service aligns with my belief in the importance of contributing to the well-being of society." (KT)





## ACTIVE RAMADHAAN

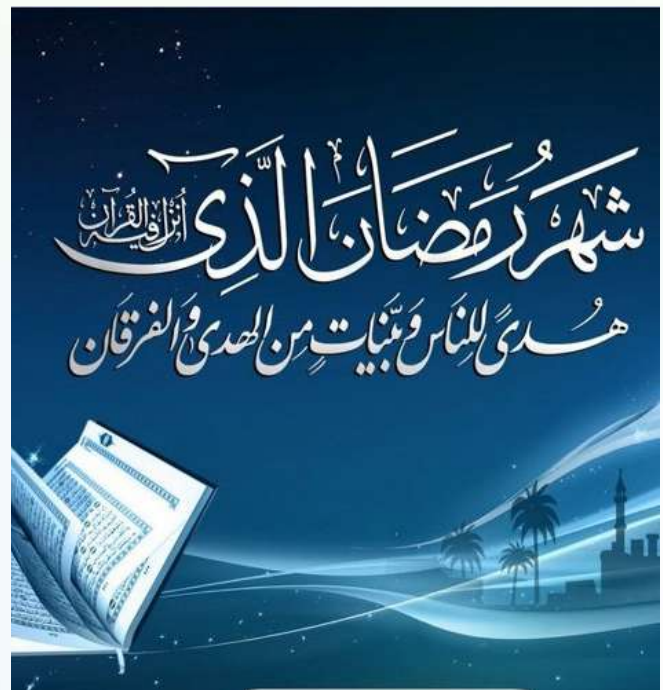
**R**amadhaan may be a chance for you to indulge in your favorite foods. That's the least you'll deserve after observing Sawm (Fasting), right? On the other hand, it can also be the perfect opportunity for the new healthy beginning your body has been craving.

Fasting or refraining from eating and drinking from dawn to dusk in Sawm during the holy month of Ramadhaan carries, in few cases, a risk of dehydration as food and drink are limited to before sunrise and after sunset. Furthermore, as it is encouraged to wake up very early to have their Suhoor (or pre-dawn meal), sleep deprivation and dehydration can lead to headaches.

### WATER INTAKE

A good two liters or eight glasses of fluids a day will suffice. Fluids include juices, milk, beverages and soups, but water is the best choice. It can be broken down like this:

- Two glasses at Iftaar (the breaking of the fast)
- Four glasses in between Iftaar and Suhoor (the meal before the fast) - not more than one glass per hour



- Two glasses at Suhoor

Keep in mind that caffeinated drinks such as coffee or black tea do not count and it would be best to avoid these diuretic drinks all together. Instead, herbal teas make a great alternative to water and may aid your digestion.





## IFTAAR

Have Iftaar with تمر "Tamar" i.e. Date (as it is Sunnah and quick source of sugar or say energy) and water. You may add any other liquid like juice or light soup, not cream based soups. If temptation pushes to have something more (as in case of mostly conventional Iftaar), restrict yourself to one or two bites.

When you are done with this, it is suggested to take a break. Don't overwhelm your digestive system. Finish your Maghrib Salaah (Sunset Prayers), take a five minute walk, or hold a conversation. When you're ready to resume your meal, choose only one main dish, choose wisely and avoid fried dishes, make sure it is balanced in carbs and protein, and most importantly control your portions. A mixed vegetable salad with olive oil in the dressing to 1-2 teaspoons is also a good option, depending upon your taste.

## SUHOOR

As the saying goes, 'breakfast is the most important meal of the day'. And during Ramadhaan, it becomes even more important!

Although skipping Suhoor to have uninterrupted sleep may sound appealing, you shouldn't. Beside health benefits, the Angels shower "Rahmah" (Blessings) on the people having Suhoor. Suhoor has برکة "Barakah" in it.

It's true that your "eating hours" are quite limited this year, but this doesn't give you an excuse to forgo your Suhoor meal when the Sawm starts. Skipping Suhoor prolongs the fasting period as your body will need to rely on the previous meal to provide you with all the nutrients and energy until Iftaar at sunset. Furthermore, skipping Suhoor also encourages overeating during Iftaar, which can cause unhealthy weight gain.

When choosing your Suhoor however, make sure it is limited in salt to avoid getting thirsty the next day. It should also be composed

of complex carbs such as whole grain bread, instead of white refined bread, and it should contain a good source of protein such as labneh, cheese or eggs. This combination will ensure you have a stable level of glucose in your blood.

## KEEP BALANCE

Just as it is not advisable to skip Suhoor, overeating when it is time to break the fast can harm your body.

Iftaar should be a well-balanced, nutritious meal and not a feast. Overeating and excessive consumption of high-fat foods in particular may result in indigestion and weight gain. Slow down and enjoy each mouthful of your food.

It is not uncommon for fasting individuals to reward themselves with rich, greasy, fried and sugary dishes come meal time. While these foods make you feel good in the short run, they can



make fasting the next day more difficult.

Aside from the unhealthy weight gain, consuming fatty and sugary foods also cause sluggishness and fatigue.

## WORKOUT

Fasting during Sawm is not an excuse for us to sleep all day or be lazy. In Ramadhaan, you should maintain your usual daily activity level to a certain extent, but do avoid the sun and heat at its peak.

If you workout daily than continue it to maintain, not to gain. The type of workouts you do and the amount of time you spend working out are important. Do it when you're well-rested and can eat something afterward.

After Sawm, but before the major Iftaar meal (as suggested earlier) and before Suhoor are the best times to eat. Before breaking your fast, you may be allowed to work out on an empty stomach, as long as you've done so regularly.