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## LABOR DAY ???

**B**utchering the Red Indians, Slave Trade, and many other dark instances like these in the history of America – the so-called Champions of human’s rights -- the Haymarket Riot (also known as the “Haymarket Incident” and “Haymarket Affair”) of May 1886 is also a stigma on its face.

Among widespread labor protests throughout America, a protest rally near Chicago’s Haymarket Square turned into a riot after someone threw a bomb at police. At about eight people died as a result of the violence that day. Despite a lack of evidence against them, the radical labor activists were convicted in connection with the bombing. The Haymarket Riot was a brutal attempt to suppress legitimate movement of labor who were heavily overtaxed and forced to work eighteen-hour days, fighting for rights like the eight-hour workday and raising voice against their inhuman treatment, in America, the custodian of Capitalism.

Like dozens of countries around the globe, May Day or Labor Day is celebrated every year in Muslim countries, as well, in recognition of “Labor” and “Laborer”. It is celebrated to commemorate those who were killed on this day. There is a nationwide holiday, labor organizations organize large rallies, workers’ rights leaders give rousing speeches, newspapers and magazines publish special editions and pay tribute and offer devotion to the “Martyrs” of Chicago.

We do not have any objection on celebrating Labor Day, nor do we have any reservation about taking it as a holiday. The matter of concern is that why is Labor Day celebrated on 1st May in Islamic State? And also: do the labors, killed in Chicago, deserve the title of شهيد “Shaheed” (Martyr) – a purely Islamic terminology – reserved for the people giving their life for the cause of Allah (Subhaanahu Wa Ta’aalaa). Another question is: why do we need to make the workers of Chicago our heroes? Chicago workers protested only a century ago, and that too only for their rights, not for workers around the world.

For us, the Muslims, the real custodian of workers’ rights was the Prophet of Islam, Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) who ordered his followers fourteen centuries ago to pay the workers before their sweat dries up. (The details may be read in the article “Workers & Employees – Islamic View” of this very issue of Al-Farooq.)

Today, the workers are still free citizens. Whereas, in his time, there was also a class of slaves in human society. These were the unfortunate people, who had regular markets and were bought and sold like sheep and goats. They were human beings, but they were treated worse than animals. They had no rights. If the owner wants, he could make his slave lie on the hot sand; if he wanted, he could put a heavy pile on his chest; if he desired, he could put a rope around his neck and hand him over to the children and tell them to drag him through the streets!

But when the Prophetic eyes turned towards this oppressed and downtrodden class, he made these slaves (the lowest strata of civil society), the brothers of their masters (the upper class of society) and ordered that they should be treated in the same way as real brothers are treated.

By one of his orders, the helpless and destitute slaves were removed from the category of animals and made them equal to free human beings.

Similarly, why do we choose Chicago incident? Why should we not consider the construction day of Masjid Qubaa and Masjid Nabawi as Labor Day; when the most beloved of the Lord of the Universe -- (SallAllaaho ‘Alaihe WaSallam) -- was covered in dust like an ordinary laborer, and was carrying stones, mud and mortar? Why should we not celebrate the day of digging the trench in غزوة احزاب “Ghazwah Ahzaab” (Battle of Trench) as Labor Day, when the Prophet Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) was driving a hoe in the face of severe hunger and encouraging his fellow workers, the Sahaabah (Companions)?

Let us come out of the awe of the apparent superiority of Western civilization (which is actually the dominance of technology) and follow the bright history of Islam (not Muslim history, that varied with their weak or pathetic levels of Iman in different era) – the history lead by the Prophet (SallAllaaho ‘Alaihe WaSallam) and his Sahaabah. And this is more than enough to follow and succeed!!!

# سُورَةُ الْبَقَرَةِ



## Soorah Al-Baqarah

### (THE COW)

MADINITE 286 VERSES

Part-v

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

#### (2) REALITY OF "IMAN" AND "KUFR"

A little reflection on these Aayaat would reveal the true nature of Islam and Iman (Faith) and also that of Kufr (Disbelief), for the Holy Quraan reports the claim of the hypocrites to be Muslims:

أَمَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ  
"we believe in Allah"

(Al-Baraqaah 2:8)

And then, refutes their claim:

وَمَا هُمْ بِمُؤْمِنِينَ  
"yet they are no believers".

In order to understand fully the implications of these Aayaat, one should bear in one's mind the fact that the hypocrites in question were actually Jews. Now, belief in Allah (Subhaanahu Wa Ta'aalaa) and in the Akhirah (Hereafter) is, no doubt, an essential part of their creed as well; what was not included in their creed, as defined by their religious scholars, was the belief in the prophethood of Muhammad (SallAllaaho 'Alaihe WaSallam). In declaring their faith in Islam, the Jews very cleverly used to leave out the belief in the Holy Prophet (SallAllaaho 'Alaihe WaSallam)

and mention only two elements: belief in Allah and belief in the Aakhirah (Hereafter). So far as such a declaration goes, they cannot be called liars, and yet the Holy Quraan refutes their claim to be Muslims, and regards them as liars. Why?

The fact is that, for one to be a Muslim, it is not sufficient merely to declare one's faith in Allah and the Aakhirah in any form or manner which suits one's individual or collective fancy. As for that, associators of all kinds do, in one way or another, believe in Allah (Subhaanahu Wa Ta'aalaa) and consider Him to be Omnipotent but the Holy Quraan does not allow any of these things to pass for Iman (Faith).

(Even peoples described by the Westerners as "savages or "primitives" though "degenerates" would be far closer the mark – have at least a vague notion of a Supreme Deity, and usually very vivid ideas about the other world. -- Translator)

Iman or Faith in Allah (Subhaanahu Wa Ta'aalaa) must, in order to be valid and worthy of the name, conform to what the Holy Quraan specifically lays down with regards to the divine names and attributes; similarly, belief in the Aakhirah can be valid only when it is true to the specifications of the Holy Quraan and the Hadeeth.

(There is no end to the making of books, and no end to the making of gods and to the naming of gods -- above all, in our own day. Reason, Nature, Man, Life, all having served their turn and grown rusty, are being replaced by more fancy names – "the ground of being" of the so-called Christian Existentialism, the ultimate archetype of the Collective Unconscious of Jungian psychology, and what not. They have lately invented a godless theology, too. -- Translator)

In the light of this explanation one can see that the Jews who pretended to be Muslims believed neither in Allah (Subhaanahu Wa Ta'aalaa) nor in the Aakhirah according to these definite requirements. For, on the one hand, they regarded the Prophet 'Uzair (Ezra) as the son of God, and, on the other, cherished the fond belief that the progeny of the prophets, no matter how it acted, would always remain 'the chosen of God', and would not be called to account on the Day of Judgment, or at the worst, receive only a token punishment. These being their beliefs, the Holy Quraan rightly rejects their claims to faith in Allah (Subhaanahu Wa Ta'aalaa) and the Aakhirah.

### (3) STANDARDS FOR "IMAN" AND "KUFR"

As we have already said, Aayah 13 defines

what Iman (Faith) really is:

أَمِنُوا كَمَا آمَنَ النَّاسُ

"Believe as other men have believed".

In other words, the criterion for judging one's claim to Iman is the "Iman of the Sahaabah of the Holy Prophet (SallAllaaho 'Alaihe WaSallam), and any claim to Iman which does not conform to it is not acceptable to Allah (Subhaanahu Wa Ta'aalaa) and to the Holy Prophet (SallAllaaho 'Alaihe WaSallam). If a man has the presumption (as is all too common these days) to interpret an Islamic doctrine or Aayah of the Holy Quraan in a way which departs from the explicit and clear explanation provided by the Holy Quraan itself or by the Holy Prophet (SallAllaaho 'Alaihe WaSallam), his individual opinion and belief, no matter how much it titillates the palate of his contemporaries or feeds their fancy, will have no value or validity in the eyes of the Shari'ah. For example, "the Qadianis" (who style themselves as Ahmadis) claim that like Muslims they too believe in the doctrine of the "Finality of the Prophethood of Muhammad", but in this respect they deviate from what the Holy Prophet (SallAllaaho 'Alaihe WaSallam) has himself stated, and what the Sahaabah believed in, and distort the doctrine so as to make room for the prophethood of Mirza Ghulam Ahmad of Qadian: so, according to the indication of the Holy Quraan, they come under this indictment:

وَمَا هُمْ بِمُؤْمِنِينَ

"They are no believers."

In short, if a man interprets an Islamic doctrine in a way which is repugnant to the "Iman of the Sahaabah", and yet claims to be a Muslim on the basis of his adherence to this doctrine and also performs his religious duties exactly like Muslims, he will not be considered a Mu'min (true Muslim) until and unless he agrees to conform to the criterion of Iman laid down by the Holy Quraan.

### REMOVAL OF A DOUBT

We may also dispel a misunderstanding which often arises and is more often made to arise with ulterior motive with regard to the famous dictum in the Hadeeth and Fiqh (Islamic Jurisprudence) that the اهل القبلة "Ahl al-Qiblah" (People of the Ka'bah), that is, those who turn towards the Ka'bah in offering prescribed Salaah cannot be branded as Infidels. The Aayah under discussion clearly defines the meaning of the phrase, Ahl al-Qiblah. The term pertains only those who do not deny any of the basic essential

doctrines and commandments of Islam which are called the “Dharooriyaat” (Essentials). For that matter even the hypocrites mentioned in the Holy Quraan used to offer their Salaah exactly the Muslims did; but turning towards Ka’bah while offering Salaah was not taken to be sufficient to make them acceptable as true Muslims, simply because they did not have faith in all the “Essentials” of Islam as the Sahaabah did.

### LYING IS CONTEMPTIBLE

(4) The Aayah **أَمَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ**: “We believe in Allah and in the Last Day” show us how disgusting it is to tell a lie -- even the hypocrites, with all their hostility to Islam, tried to refrain from it as far as possible. In claiming to be Muslims, they used to mention only their faith in Allah and in the Day of Judgment, but left out the faith in the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) for fear of telling a lie.

### MISBEHAVING PROPHETS IS TO MISBEHAVE WITH ALLAH (SUBHAANAHU WA TA’AALAA)

(5) These Aayaat denounce the hypocrites for trying to be clever with Allah (Subhaanahu Wa Ta’aalaa) Himself and to deceive Him, although no one among them could probably have had such intention or even thought of such a possibility. What they were actually doing was to try to deceive the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) and the Muslims. Allah (Subhaanahu Wa Ta’aalaa) has equated this effort with an attempt to deceive Him, and has thus indicated that a man who is in any way impertinent to a prophet or a man of Allah (Subhaanahu Wa Ta’aalaa) is ultimately guilty of being impertinent to Allah (Subhaanahu Wa Ta’aalaa) Himself -- this should be true above all in the case of the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) who stands in his station at the head of all created beings.

### THE CURSE OF TELLING LIES

(6) There is another subtle and very significant point here. According to these Aayaat, the hypocrites would meet with grievous punishment for having told lies. Now, their greatest crime was disbelief and hypocrisy in matters of faith, and they had been committing other crimes as well, like nursing envy and malice against Muslims in their hearts and actually conspiring against them. And yet here the grievous punishment has been connected with their habit of telling lies. This is an indication that basically this nefarious habit

was their real crime, which gradually led them to hypocrisy and disbelief. In other words, although hypocrisy and disbelief are much greater crimes, yet they arise from the habit of telling lies. That is why the Holy Quraan combines the sin of lying with the sin of idol worship. In the same phrase:

**فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ**

“Guard yourselves against the filth of idols and against telling lies”

(Al-Hajj 22:30)

### WHO ARE REFORMERS AND MISCHIEF-MAKERS

(7) As these Aayaat report, when the hypocrites were asked not to spread disorder in the land through their prevarication and double dealing, they used to reply emphatically **إِنَّمَا نَحْنُ مُصْلِحُونَ** “We are nothing but reformers”. The word **إِنَّمَا** “Innamaa” (nothing but), used in the Arabic text, indicates not merely emphasis but exclusivity. So, their reply would mean that they were nothing but reformers, the servants of order, and that their activities could have nothing to do with disorder. Commenting on their reply, the Holy Quraan says:

**أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ**

“Beware, it is, in fact, they who spread disorder, but they are not aware.”

Now, we learn two things from this comment. Firstly, the activities of the hypocrites did actually produce disorder in the land. Secondly, they did not indulge in these activities with the express intention or design of creating disorder -- they not even aware of the possibility that their actions could be the cause of disorder. For, among the things which spread disorder in the world, there are some which are commonly recognized to be mischievous and disorderly activities, and hence every sensible and conscientious man refrains from them e.g., theft, robbery, murder, rape etc.; the other hand, there are some which in their external aspect do not appear to be mischief or disorder, but, working unseen, they have the necessary consequence of destroying the morals of men which, in its turn, opens the door to all kinds of disorder.

This is exactly what the hypocrites were doing. No doubt, they refrained from theft, robbery etc.; it was on this count that they denied their being mischievous, and emphatically asserted that they were serving the cause of order. But all this while they had been freely giving vent to their malice and envy by conspiring with the

enemies of the Muslims. These are things which finally bring man down to the level of beasts. Once he has lost his awareness of ethical values and human decency, even average man becomes an agent of social disorder -- of a disorder much greater than that released by thieves or robbers, or even beasts are capable of producing. For, the mischief of robbers and beasts can be controlled by the physical power of law and government. But laws are made and enforced by men. What happens to laws, when man has ceased to be man, can easily be witnessed all around us in the world of today. Everyone takes it for granted that humanity is on the march and the modern man is so far the ultimate in civilization; the



network of educational institutions covers every hamlet on the face of the earth; legislative bodies keep buzzing night and day; organizations for the promulgation of laws spend billions, and circumlocution offices proliferate. And yet crime and disorder keep in step with the march of civilization. The reason is simple.

Law is not an automatic machine; it requires men to make it work. If man ceases to be man, neither laws nor bureaucratic agencies provide a remedy for the all-pervading disorder. It is for this that the greatest benefactor of mankind, the Holy Prophet (SallAllaaho 'Alaihe WaSallam), concentrated all his attention on making men real men -- in all the plenitude of the term. Once this has been achieved, crime disorder comes to an end of itself without the help of enormous police forces and extensive system of law-courts. As long as people acted upon his teachings in certain parts of the world, man saw a kind of peace and order prevail the like of which had never been witnessed before nor is likely to be witnessed when these teachings are abandoned or disregarded.

In so far actual practice concerned, the essence of the teachings of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) is fear of Allah (Subhaanahu Wa Ta'aalaa) and solicitude for the assessment of one's deeds on the Day of Judgment.

If these are absent, no constitution or legal code, nor administrative body or university can force or induce man to keep away from crime. Those who run the world in our day invent ever-new administrative measures to prevent crime, but they not only neglect the very soul of administration, the fear of Allah (Subhaanahu Wa Ta'aalaa), but even deploy the means of destroying it -- all of which has the necessary consequence that the remedy only helps to feed the malady.

To another aspect of the question, it is easy enough to find a cure for thieves and robbers and for all those who create disorder openly. But the miscreants who have been described in these Aayaat always appear in the garb of

reformers, brandishing colorful schemes of social amelioration which are only a mask for personal interests, and for raising the slogan, *إِنَّمَا نَحْنُ مُصْلِحُونَ*: "We are nothing but reformers". Hence it is that Allah (Subhaanahu Wa Ta'aalaa), while asking men not to spread disorder on the earth, has also said in another place:

*وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ*  
 "And Allah knows the one who makes mischief distinct from him who promotes good."  
 (Al-Baqarah 2:220)

This is an indication that Allah (Subhaanahu Wa Ta'aalaa) alone (can distinguish between and order and disorder, for He alone) knows the states of men's hearts and their intentions, and He alone knows the nature and consequences of each human deed. whether it would help the cause of order or of disorder. So, to serve the cause of order, it is not sufficient merely to possess such an intention; much essential than that is to orient oneself in thought and deed in harmony with the Shari'ah, for an action may, in spite of the best intentions, sometimes result in mischief and disorder, if it is not guided by the Shari'ah.

Aayaat 21-22

*يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ  
 لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً*



وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ  
 أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

“O men! Worship your Lord who created you and those before you, so that you may become Allah-fearing who made the earth a bed for you and the sky a roof, and sent down water from the sky, then through it brought forth, out of fruits, provision for you. So, do not set up parallels to Allah when you know

(Al-Baqarah 21-22)

### A REVIEW OF AAYAAT LINKED TOGETHER

The second Aayah of the Soorah Al-Baqarah provides the answer to the prayer made in the Soorah Al-Faatihah: **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**: “Guide us in the straight path” -- that is to say, the guidance man has prayed for is present in this book, for the Holy Quraan is from the beginning to the end a detailed account of the “Straight Path”. Then, the Soorah proceeds to divide men into three groups according to whether they accept the guidance of the Holy Quraan or not. Three Aayaat speak of the true and Allah-fearing Muslims, who not only accept but also act upon the guidance, and the next two Aayat of those disbelievers who oppose it openly.

Then come thirteen Aayaat dealing with the hypocrites who are hostile to this guidance, but, for the sake of petty worldly interests or in seeking to harm the Muslims, try to keep their disbelief concealed and to present themselves as Muslims. Thus, the first twenty Aayaat of the Soorah, in dividing men into three groups on the basis of their acceptance or rejection of the guidance, indicate that the proper criterion for dividing men into groups is neither race or color, nor language nor geography, but religion. Hence those, who believe in Allah (Subhaanahu Wa Ta’aalaa) and follow the guidance He has provided in the Holy Quraan, form one nation, and those who disbelieve form a different nation -- the Holy Quraan in Aayaat 22 and 19 of Soorah Al-Mujaadilah (Chapter 58), respectively, calls the former the **حِزْبِ اللَّهِ** “Hizb Allah” (Party of Allah) and the latter the **حِزْبِ الشَّيْطَانِ** “Hizb Ash-Shaitaan” (Party of Satan).

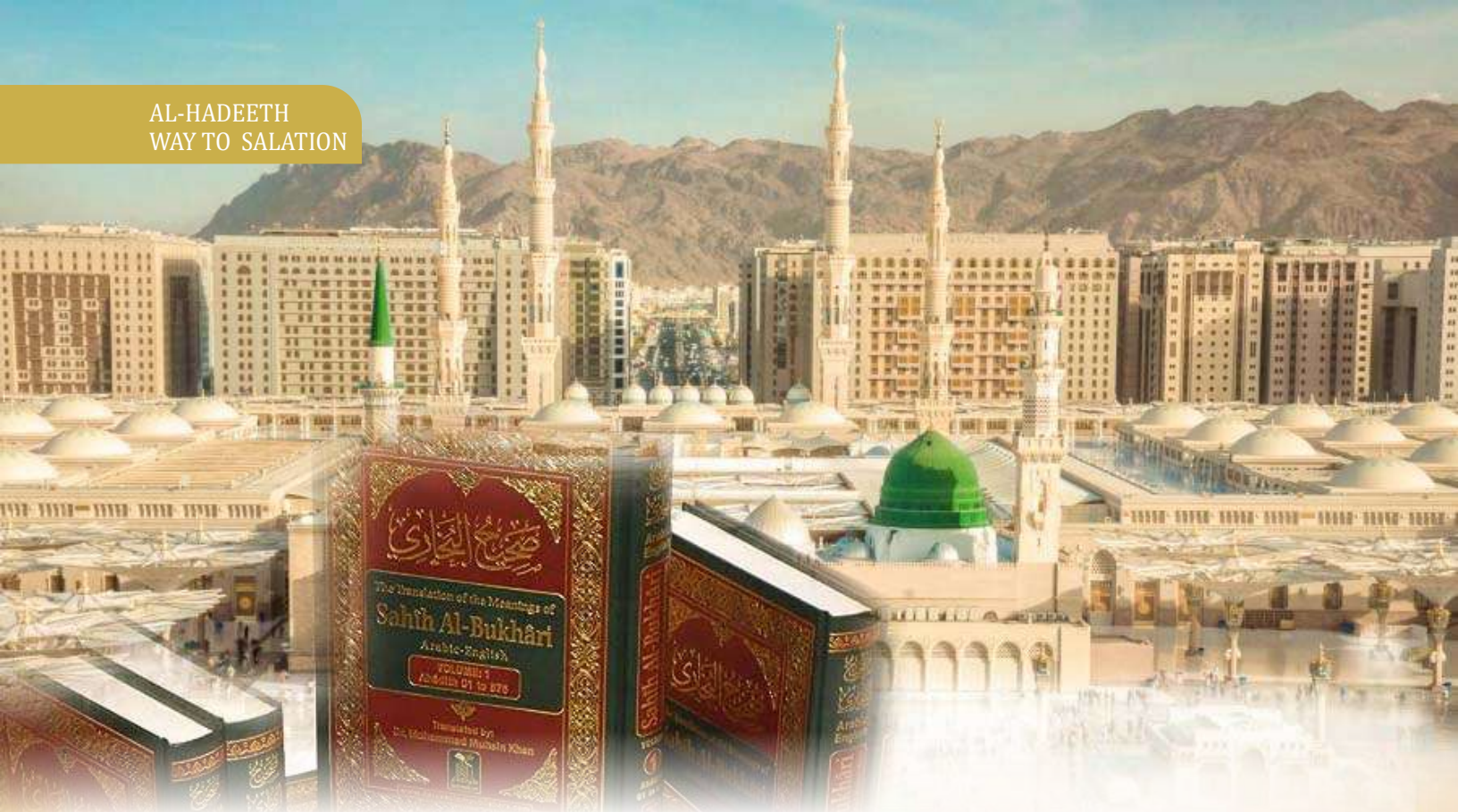
Then, the present Aayaat (21 and 22), addressing the three groups together, present the message for which the Holy Quraan has been revealed. In asking men to give up the worship of created beings and to worship Allah (Subhaanahu Wa Ta’aalaa) alone, they adopt a mode of expression which not only makes affirmation but

also supports it with arguments so clear that even an average man, only if he uses his common sense, cannot help being convinced of the Oneness of God.

### COMMENTARY

In starting the address, Aayah 21 uses the Arabic word **الناس** “An-Naas”, which signifies man in general, or man as such -- so, the word covers all the three groups we have just mentioned. And the message delivered by the Aayah is: **اعْبُدُوا رَبَّكُمْ** “Worship your Lord”. The Arabic word **عباده** “Ibaadah” (Worship) connotes expending all energies one has in total obedience to somebody, and shunning all disobedience out of one’s awe and reverence (Rooh-ul-Bayaan). We have earlier explained the meaning of the word **رب** “Rabb” (who gives nurture). Let add that the choice of this particular name from among the Beautiful names of Allah is very meaningful in the present context, for the affirmation has thus been combined with the argument in a very short sentence. The word Rabb indicates that only He is, or can be, worthy of being worshipped. He is the final and absolute Cause of nurturing man -- Who changes through gradual stages of development from a drop of water into healthy, sentient and rational being, and Who provides the means for his sustenance and growth. This truth obvious that even an ignorant or intellectually dull man would, on a little reflection, not fail to see and admit that such a power of nurturing can belong only to Allah (Subhaanahu Wa Ta’aalaa), and not to a created being. What can a creature do for man, when it owes its very existence to the Creator? Can a needy one come to the help of another? And if it appears to be doing so, the act of nurturing must in reality and ultimately belong to the One Being on whom both have to depend in order to exist at all. So, who else but the Rabb can be worthy of adoration and worship?

The sentence is addressed to all the three groups of men, and for each it has a different meaning. “Worship your Lord”: the phrase calls upon the disbelievers to give up worshipping created beings and to turn to the Creator; it asks the hypocrites to be sincere and in their faith; it commands the sinning Muslims to change their ways and try to be perfect in their obedience to Allah; and it encourages the Allah-fearing Muslims to be steadfast in their worship and obedience, and to make a greater effort in the way of Allah (Rooh-ul-Bayaan). (Continued)\*\*\*



# SOME OUTWARD SIGNS OF FAITH

(Part-VI)

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

(۳۳/۳۳)  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدٌ مَرَّ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِحُدُودِ اللَّهِ فِي شَرْحِ السُّنَنِ

(33/33)

It is related by Sayyidina 'Abdullah bin 'Amr that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"None of you can become a Believer unless his lusts become subservient to the guidance I have brought."

(Sharh-us-Sunnah)

## COMMENTARY

It shows that the state of true Faith and its spiritual blessings can be gained when worldly inclinations and carnal appetites are controlled and governed by the Prophet (SallAllaaho 'Alaihe WaSallam)'s guidance.

The entire order of good and evil is based upon هوى "Hawaa" (Lust) and هدى "Hudaa" (Guidance). Man's success or failure, good fortune

or ill-luck, is related to them. All wickedness and wrong-doing ensues from the lustful dictates of the flesh in the same way as every virtue originates from abiding by the guidance brought by the Prophet (SallAllaaho 'Alaihe WaSallam)'s guidance.

The state of genuine Faith can, thus, be attained only by subordinating the propensities of the self to heavenly instruction and whoever becomes slave to lust and cares nothing for Prophetic guidance destroys the very purpose of Faith with his own hands. It is about such people that the Quraan has said:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ ۚ

"Have you seen one who has taken one's own desire to be one's god?"

(Al-Qasas 25:43)

And also:

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

"And who is more astray than the one who follows his desire without guidance from Allah.

Surely Allah does not take the wrongdoing people onto the right path."

(Al-Qasas 28:50)

(٣٤/٣٤)

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدٌ كَرَهُ حَتَّى يُحِبَّ لَا خِيَةَ مَا يُحِبُّ لِنَفْسِهِ (رواه البخاري ومسلم)

(34/34)

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

"None of you can be a Believer until he desires for brother what he desires for himself."  
(Bukhari and Muslim)

### COMMENTARY

For attaining the true state of Faith and partaking of its singular blessings, it is essential that man should be free from selfishness. He ought to be so genuinely interested in the welfare of his brethren as to desire for them all the good things, benefits and advantages he desires for himself and to dislike for them all the conditions and circumstances he does not like for himself. Without it, Faith cannot acquire perfection.

In the version of this very Hadeeth in Ibn Hibbaan, instead of the words لا يؤمن أحدكم : these words are found: الإيمان لا يبلغ العبد حقيقة. It is clear from this that in every Hadeeth when the words لا يؤمن appear they do not imply a negation of faith. Rather, they suggest an imperfection of faith. It is with every language that an imperfect thing is spoken of in this way, for instance, we call someone who is cruel, inhuman though we do not mean to say that he is not a human being. It is this expression in some Ahaadeeth which لا يؤمن (has not believed is not a Believer). Therefore it is wrong to succumb to oratory and show a poor knowledge of the Prophet (SallAllaaho 'Alaihe WaSallam)'s temperament (and go by the literal meaning).

(٣٥/٣٥)

عَنْ مَعَاذِ بْنِ جَبَلٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيمَانِ قَالَ أَنْ تُحِبَّ لِلَّهِ وَتُبْغِضَ لِلَّهِ وَتَعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ قَالَ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ (رواه احمد)

(35/35)

It is related by Sayyedina Ma'aaz ibne Jabal that he enquired from the Prophet (SallAllaaho 'Alaihe WaSallam) about superior Faith (i.e., asked

what was the highest grade of Faith and through what deeds and virtues could it be reached).

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"It is that you love whom you love solely for the sake of Allah and hate whom you hate solely for the sake of Allah (i.e., friendship and enmity should be entirely for His sake); and, secondly, that you keep your tongue engaged in the remembrance of Allah."

Sayyedina Ma'aaz further asked:

"What else?"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

"That you desire for others what you desire for yourself and do not desire for others what you do not desire for yourself."

(Ahmad)



### COMMENTARY

Three things have been mentioned in the above Hadeeth by the Prophet (SallAllaaho 'Alaihe WaSallam) without which perfection in Faith is not possible.

(i) Friendship and enmity solely for the sake of Allah (Subhaanahu Wa Ta'aalaa);

(ii) Keeping the tongue occupied in remembrance of Allah (Subhaanahu Wa Ta'aalaa); and

(iii) Goodwill for the bondsmen of Allah (Subhaanahu Wa Ta'aalaa) to the extent of desiring for them what one desires for oneself and disliking for them what one does not like for oneself.

(٣٦/٣٦)

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. (رواه ابو داؤد)

(36/36)

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

“He who loves or hates, offers favors or withholds them, for the sake of Allah, truly perfects his Faith.”

(Abu Daawood)

### COMMENTARY

A perfect Muslim in the sight of Allah (Subhaanahu Wa Ta'aalaa) is he who succeeds in subordinating his entire conduct -- thoughts, feelings, social relations and all other affairs -- to the Will of Allah (Subhaanahu Wa Ta'aalaa)

### COMMENTARY

It shows that among the various states and stages of Faith the strongest and most enduring is that in which the behavior of a person towards anyone, whether of cooperation or opposition, love or hatred, is determined wholly by the desire to please Allah (Subhaanahu Wa Ta'aalaa) and to carry out His commands and not by any personal wish or sentiment.



so much so that when he establishes or breaks relations with anyone or gives or declines to give anything to anybody, he does so wholly for the pleasure of Allah (Subhaanahu Wa Ta'aalaa); in short, when all his sentiments and inclinations, such as, love and hatred, and deeds and actions like offering or withholding a favor begin to take shape solely for the sake of Allah (Subhaanahu Wa Ta'aalaa) and cease to be influenced by his own urges and impulses. When this state of submission to the Will of Allah (Subhaanahu Wa Ta'aalaa) is reached by anyone, his faith attains perfection.

(37/37)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بِي دَرَأَى عَرَى الْإِيمَانِ أَوْ تَقَى؟ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ الْمَوْلَاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبَغْضُ فِي اللَّهِ. (رواه البيهقي في شعب الإيمان) (37/37)

It is related by Sayyedina 'Abdullah ibne 'Abbas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said to Sayyedina Abu Zarr Ghifaari:

“Tell (me), which department of Faith stronger (i.e., among the departments of Faith which is more long-lasting)?”

Sayyedina Abu Zarr replied:

“Allah and His Messenger know best.”

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

“Friendliness and mutual cooperation for the sake of Allah, love for anyone for the sake of Allah, and hatred and enmity against anyone for the sake of Allah.”

(38/38)

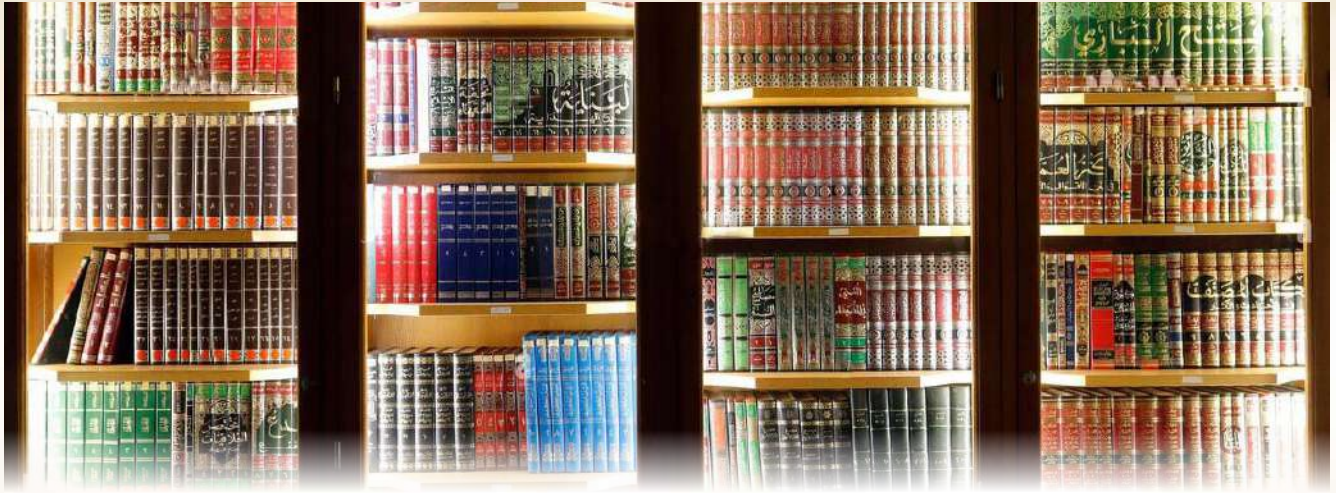
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تَحَابُّوا حَتَّى تُحَابُّوا وَلَا أَدَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابُّتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ. (رواه مسلم) (38/38)

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

“You cannot enter Jannah (Paradise) unless you are Believers and you cannot be truthful Believers unless there is reciprocal love among you. May I tell you a thing that will produce affection in your midst if you act upon it? It is to spread the custom of Salaam among yourselves and to make it common. (Muslim)

### COMMENTARY

From the foregoing Ahaadeeth we learn that for perfection in Faith it is essential to hold Allah (Subhaanahu Wa Ta'aalaa), the Messenger (SallAllaaho 'Alaihe WaSallam) and Islam dearest to our hearts and whatever love and affection there might be for anyone or anything, aside of them, should be wholly for their sake and that are free from selfishness and our condition should be that we desire, or do not desire, for other what we desire, or did not desire for ourselves. The present Hadeeth adds that Faith cannot attain perfection unless there is mutual love and cooperation among the Believers. If their hearts are devoid of fellow-feeling and affection for each other it should be taken for granted that the reality of Faith will not dawn upon them and they will not be able to



partake of its true blessings.

(٣٩/٣٩)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ  
مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ  
مَنْ آمَنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. (رواه  
الترمذي والنسائي)

(39/39)

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

"A Muslim is he, from the mischief of whose tongue and hand, the Muslims are safe and a Momin (Believer) is he from whom people do not feel their life or property threatened."

(Tirmizi)

## COMMENTARY

The mischief of the tongue and hand has been mentioned specifically in this Hadeeth for the reason that, generally, distress is caused to others by means of these organs, or else what is sought to be conveyed simply is that it is unworthy of a Muslim to be a source of pain or discomfort to anyone. From Ibn Hibbaan's account of the same Hadeeth, it appears

that:

مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

A Muslim should be friendly and inoffensive towards everyone.

It is worth remembering that the infliction of pain which has been condemned as un-Islamic in this Hadeeth signifies only that which is without a legitimate cause otherwise to punish the guilty and to put down the high-handedness

of the oppressor and the mischief of the evil-doer, provided that one has the authority to do so, is a matter of duty with the Muslims. Without it, there can be no peace and happiness in the world.

(٤٠/٤٠)

عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ قَبِيلٍ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقِهِ. (رواه البخاري)

(40/40)

It is narrated by Sayyedina Abu Shurairh Khuzaa'i that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"By Allah! He is not a Believer! By Allah! He is a Believer! By Allah! He is not a Believer!." Someone asked:

"O Messenger of Allah, who is not a Believer?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

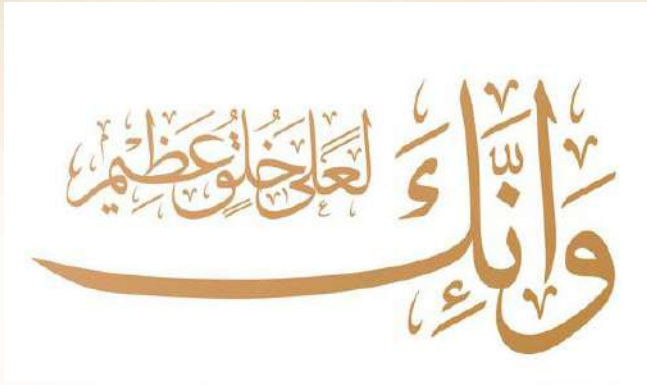
"Whose neighbor is not secure from his mischief."

## COMMENTARY

Our conduct towards the neighbors should be so good and honorable that they feel completely secure from us and entertain no fear of viciousness or injustice from our side. It is one of the imperatives of Faith without fulfilling which no one can hope to be a faithful Believer.

Two other Ahaadeeth of the Prophet (SallAllaaho 'Alaihe WaSallam) bearing the same import read:

وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا. (مسند احمد، ترمذی)



“Treat your neighbors kindly; then you are of those who believe.” (Tirmizi)

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ. (بخارى ومسلم)  
 “He who believes in Allah and the Last Day will never harm a neighbor.” (Bukhari)

(٤١/٤١)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارَهُ جَائِعٌ إِلَى جَنْبِهِ. (رواه البيهقي في شعب الإيمان)

(41/41)

It is related by Sayyedina ‘Abdullah ibne ‘Abbas that he heard Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) say:

“He is not a Believer who eats his fill while his neighbor is hungry.”

(Baihaqi)

### COMMENTARY

It shows that a person who eats to his heart’s content and gives nothing to his starving neighbor is unblessed with the reality of Faith though he may have been a Muslim for seventy generations. An attitude of cruelty and selfishness like this is wholly inimical to the spirit of Islam.

As Muslims we must see how we deal with our neighbors and creatures of Allah (Subhaanahu Wa Ta’aalaa). We must examine that in the light of these Ahaadeeth and see where we stand.

(٤٢/٤٢)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خَلْقًا. (رواه ابو داؤد والدارمي)

(42/42)

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

“Among the Muslims more perfect in Faith

is he whose manners are better.”

(Abu Daawood and Daarimi)

### COMMENTARY

Perfection in Faith depends on good manners and noble qualities of mind and character. Thus, a person will be perfect in Faith as his moral disposition is praiseworthy. Or, we might say, good moral qualities are the natural outcome of perfection in Faith. It cannot be that a person is blessed with the reality of Faith and yet his morals remain imperfect.

(٤٣/٤٣)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَسَّنَ إِسْلَامَ الْمَرْءِ تَرَكَهُ مَا لَا يَعْنِيهِ. (رواه ابن ماجه والترمذي والبيهقي في شعب الايمان)

(43/43)

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

“Among the virtues (beauty) of Islam of a man is that he avoids that which is meaningless and vain.”

(Ibne Maajah, Tirmizi and Baihaqi)

### COMMENTARY

Man is the noblest of creations and Allah (Subhaanahu Wa Ta’aalaa) has made him exceedingly precious. He should refrain from spending his time aimlessly and squandering away his capabilities. On the other hand, by putting them to proper use, he should develop his personality as much as possible and earn the countenance of Allah (Subhaanahu Wa Ta’aalaa). This is the essence of all religious teachings and the basic aim and purpose of Islam. Hence, the blessed one who seeks to perfect his Faith must not only keep away from open sinfulness and immorality but also from all unprofitable activities including unavailing conversation and devote his time and natural abilities to pursuits that possess some element of gain or virtue, i.e., are necessary and purposeful from the point of view of both the worlds.

People who waste their time and energy in aimless talk and futile activities do not realize how valuable Allah (Subhaanahu Wa Ta’aalaa) has made them and what a priceless treasure they are frittering away. (Continued) 🌸🌸

# ONE AND ONLY ONE

Sent by: Brother Abu Hamid, Jeddah, Saudi Arabia

The entire universe, in the way it is created and the way it is controlled, bears witness to the oneness of Allah (Subhaanahu Wa Ta'aalaa):

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“Lo! To Him alone belong the creation and the command. Glorious is Allah, the Lord of all the worlds.”

(Al-A'raaf 7:54)

The creation of the heavens and the earth, the alternation of night and day, the different kinds of inanimate objects, plants and fruits, the creation of humans and animals... all of that indicates that the Almighty Creator is One with no partner or associate:

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ ۗ لَآ إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ ۚ إِنَّكُمْ كُونُمْ تَوَفَّكُونَ ﴿١٢﴾

“This is Allah, your Lord, the Creator of everything. There is no god but He. Then, from where are you being reversed (by your selfish desires and by worshipping others instead of Him).”

(Ghaafir 40:62)

The variety and greatness of these created things, the perfect way in which they are formed, the way in which they are maintained and controlled, all indicate that the Creator is One and that He does as He wills and rules and decides as He wants:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٦﴾  
اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٦﴾

“Allah is Creator of everything, and He is the Guardian over everything.”

(Al-Zumar 39:62)

All of the above indicate that this universe has a Creator, that this dominion has a Sovereign, that behind these forms is One Who gives them shape:

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٢٤﴾

“He is Allah, the Creator, the Inventor, the Shaper. His are the Most Beautiful Names.”

(Al-Hashr 59:24)

The soundness of the heavens and the earth, the order of the universe, the harmony



(Al-Baqarah 2:163)

The existence of Allah (Subhaanahu Wa Ta'aalaa) is something that is there is no excuse for not knowing. It is the matter of common sense:

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَأَطِرِ السَّمَوَاتِ وَالْأَرْضِ ۗ

“Their prophets said: ‘Is it in Allah that you have some doubt, who is the Creator of the heavens and the earth?’”

(Ibrahim 14:10)

Allah (Subhaanahu Wa Ta'aalaa) has created people with the natural instinct (Fitrah) to affirm His Lordship and Oneness, but the شياطين “Shayaateen” (plural of شيطان

among created things, all indicate that the Creator is One, with no partner or associate:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

“Had there been gods beside Allah, in the heavens and the earth, both of them would have fallen in disorder. So pure is Allah -- the Lord of the Throne -- from what they describe (about associating other gods).”

(Al-Anbiyaa 21:22)

These great created things either created themselves – which is impossible – or man created himself then created them – which is also impossible:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٢٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْقِنُونَ ﴿٢٦﴾

“Is it that they are created by none, or are they themselves the creators? Or have they created the heavens and the earth? No, but they are sure of nothing.”

(Al-Toor 52:35-36)

Reason, Revelation and the “original state of man” i.e., “Fitrah” فطره all indicate that this universe has One Who brought into being, that these created things have a Creator Who is Ever-Living and Eternal, All-Knowing and All-Aware, Powerful and Almighty, Kind and Most Merciful. He has the Most Beautiful Names and Sublime Attributes and He knows all things. Nothing is beyond His control, and there is nothing like unto Him:

وَاللَّهُكَ إِلَهٌُ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١١٣﴾

“Your god is one God: There is no god but He, the All-Merciful, the Very-Merciful.”

“Shaitaan” i.e. Satan or Devil) came to the sons of Adam and caused them to deviate from their religion. According to a part of a detailed Hadeeth Qudsi:

وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كَلِمَةٍ، وَإِنَّهُمْ أَتَمُّ الشَّيَاطِينِ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ

“.....I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them.....”

(Muslim)

Among them are those who deny the existence of Allah (Subhaanahu Wa Ta'aalaa), and those who worship the Shaitaan, and those who worship man. And there are those who worship the Dinar (Money), or fire, or genital organs, or animals. And there are some who associate in worship with Him a stone from the earth or a star in the sky.

These things which are worshipped instead of Allah (Subhaanahu Wa Ta'aalaa), cannot create or provide; they cannot hear or see, or bring benefits or cause harm. So how can they worship them instead of Allah (Subhaanahu Wa Ta'aalaa)?

مَتَفَرَّقُونَ حَيْثُ أَمَرَ اللَّهُ أَلَوْجِدُ الْقَهَّارُ ﴿٣٩﴾

“Are different gods better or Allah, the One, the All-Dominant?”

(Yousuf 12:39)

Allah (Subhaanahu Wa Ta'aalaa) has condemned those who worship these idols which cannot hear, see or think:



إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ  
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٤﴾ أَلَمْ يَأْتِكُمْ  
يَسْمُونَ بِهَا أَمْ لَمْ يَأْتِكُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَمْ يَأْتِكُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ  
لَمْ يَأْتِكُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١١٥﴾  
"Surely, those whom you invoke beside



Allah are slaves (of Allah) like you. So, call them, and they should respond to you if you are true. Do they have legs to walk with? Or do they have hands to grasp with? Or do they have eyes to see with or do they have ears to hear with? Say: 'Call to your associate-gods, then, plot against me and allow me no respite'."

(Al-A'raaf 7:194-195)

قُلْ أَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا  
وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾  
"Say: 'Do you worship, besides Allah, what has no power to do you harm or bring you benefit?' Allah is the All-Hearing, the All-Knowing."

(Al-Maaidah 5:76)

How ignorant man is of his Lord Who created him and provides for him. How he rejects Him and forgets Him, and worships others instead of Him:

فَاتِمَّا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي  
الْصُّدُورِ ﴿٤١﴾

"The fact is that it is not the eyes that turn blind, but what turns blind is the hearts contained in the chests."

(Al-Hajj 22:46)

Glorified be Allah (Subhaanahu Wa

Ta'aalaa) far above that which they associate with Him. Praise be to Allah (Subhaanahu Wa Ta'aalaa) the Lord of the Worlds:

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ؕ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ ﴿٥٩﴾

"Say: 'Praise belongs to Allah, and peace be on those of His servants whom He has chosen. Is Allah better or that which they associate (with Him as His partners)."

(An-Naml 27:59)

Of course, Allah (Subhaanahu Wa Ta'aalaa) is Better.

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً  
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا  
أَلَمْ يَأْتِكُمْ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعِدُونَ ﴿٦٠﴾ أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ  
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَواسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَمْ يَأْتِكُمْ  
مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ  
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَمْ يَأْتِكُمْ مَعَ اللَّهِ قَلِيلًا  
مَا تَذَكَّرُونَ ﴿٦٢﴾ أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ  
يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ؕ أَلَمْ يَأْتِكُمْ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا  
يُشْرِكُونَ ﴿٦٣﴾ أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ أَلَمْ يَأْتِكُمْ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾

"Or the One who created the heavens and the earth and sent down for you water from the sky? Then We caused to grow with it gardens, full of glamour. It was not within your ability to grow their trees. Is there any god along with Allah? No, but they are a people who equate (others with Allah). Or the One who made the earth a place to settle and made rivers amidst it and made mountains for (making) it (firm), and made a barrier between two seas? Is there any god along with Allah? No, but most of them do not have knowledge. Or the One who responds to a helpless person when He prays to Him and removes distress, and who makes you vicegerents of the earth? Is there any god along with Allah? No, but little you heed to advice. Or the One who guides you in depths of darkness on land and sea, and who sends the winds bearing good news before His mercy? Is there any god along with Allah? Allah is far higher than the partners they ascribe to Him. Or the One who originated creation, then will reproduce it, and who gives you provision from the sky and the earth? Is there any god along with Allah? Say: 'Bring your proof if you are true'."

(An-Naml 27:60-64)





# TAKE SUNNAH SERIOUSLY

Sent by: Sister 'Ayesah Wilson

As Muslims, our Iman is not complete without accepting and applying Sunnah in our lives. Many Muslims these days take Sunnah extremely lightly. As if it is ok to bunk or ignore an act that was diligently done by the Prophet Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam). Well, not knowing about a Sunnah is different, but if we are aware about a certain practice that the Prophet (SallAllaaho 'Alaihe WaSallam) followed then not practicing it, is certainly not a wise thing to do. Also know that the Sunnah is the explanation of the Quraan. So not applying it in your lives will invariably leave a dent in your Iman. That's simply because if you claim to love your Prophet (SallAllaaho 'Alaihe WaSallam) then not following his style is not an

option! Thus it is important, for us Muslims, to get fully on-board and imbibe how the Prophet (SallAllaaho 'Alaihe WaSallam) has lived, if we were to truly love him.

At several places in the Quraan Allah (Subhaanahu Wa Ta'aalaa) has described obedience to the Prophet (SallAllaaho 'Alaihe WaSallam) as being a part of obedience to Him. But let us start with the following Hadeeth where the Prophet (SallAllaaho 'Alaihe WaSallam) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدِهِ  
وَالنَّاسِ أَجْمَعِينَ

“None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” (Muslim, Ibne Maajah and Nasaee)

And then we have this Quraanic Aayah, that leaves no room for ambiguity:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“It is not open for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should have a choice about their matter; and whoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error.”

(Al-Ahzaab 33:36)

The following part of a Hadeeth drives the point where the Prophet (SallAllaaho 'Alaihe WaSallam) said:

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

“Whoever turns away from my Sunnah is not of me.”

(Nasaee 26/22)

The Quraanic Aayaat cited below should help you get things in better perspective, where Allah (Subhaanahu Wa Ta'aalaa) commands a strict obedience to the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam). For this reason, Islam can only be lived through practicing the Sunnah along with the Quraan. Therefore, putting forward a claim of turning away from the Sunnah of the Prophet (SallAllaaho 'Alaihe WaSallam) is completely opposite to the essence of the Quraan.

The Quraan says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴿٨٠﴾

“Whoever obeys the Messenger, obeys Allah.”

(An-Nisaa 4:80)

The Quraan says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ

اللَّهُ

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain

(from it). And fear Allah.” (Al-Hashr 59:7)

The Quraan says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good, and the best at the end.” (An-Nisaa 4:59)

The Quraan says:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا كَالَّذِي فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾  
“Whoever disobeys Allah and His Messenger and transgresses the limits set by Him, He shall admit him to the Fire, where he will remain forever. For him there is a humiliating punishment.” (An-Nisaa 4:14)

So if you contemplate various Quraanic references shared above it becomes imperative to follow the Sunnah. It is clear that Allah (Subhaanahu Wa Ta’aalaa) has made obedience to Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) a religious duty; resisting or opposing it is a sign of hypocrisy. The Quraan, in fact, emphasizes this:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴿١٥﴾

“So, never, by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission.” (An-Nisaa 4:65)

One of the reasons for the trials and calamities in this world is mainly due to our sins and several acts of disobedience we have committed. Don’t we see trials, afflictions, earthquakes, unnecessary killings, tyranny and governments of the world oppressing their citizen almost everywhere in the 21st century? The Quraan is explicit about this in several places. One of them is narrated here:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَكُمْ لِيُحَدَّرَ الَّذِينَ يَخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾

“So, those who violate his (Messenger’s) order must beware, lest they are accessed by a trial

or they are afflicted by a painful punishment.”

(An-Noor 24:63)

Opposing Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) means not following his Sunnah and whatever the Prophet (SallAllaaho ‘Alaihe WaSallam) has asked us to do. The Quraan says as it is mentioned above:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾  
“Whoever breaks away with the Messenger after the right path has become clear to him, and follows what is not the way of the believers, We shall let him have what he chose, and We shall admit him to Jahannam (Hell), which is an evil place to return.” (An-Nisaa 4:115)

The Prophet (SallAllaaho ‘Alaihe WaSallam) embodied the best character. He was the living Quraan himself. So how can we not follow the one who was the best creation of Allah (Subhaanahu Wa Ta’aalaa), the best leader who was sent to us as a mercy to mankind?

And consider that on يوم القيامة “Youm ul Qiyaamah” (the Day of Resurrection), will you pity yourself if Allah (Subhaanahu Wa Ta’aalaa) denies you the entry in Jannah (Paradise) because the scale of your bad deeds became heavy just for the lack of one good deed?

Imam Maalik, one of the greatest scholars of Islam, compared the Sunnah of the Prophet (SallAllaaho ‘Alaihe WaSallam) to the ark of Noah and said:

السُّنَّةُ سَفِينَةُ نُوحٍ مَنْ رَكِبَهَا نَجَّىٰ وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ  
“The Sunnah is like the Ark of Noah. Whoever embarks upon it reaches salvation and whoever refuses is drowned.”

(Zamm ul Kalaam by Hirawi, Part-IV, At-Tabaqatur Raabi’ah, Page 124, Point # 885.)

In the hindsight we all see Sunnah today as “it’s optional”. Really? The Sahaabah (Companions) of the Prophet (SallAllaaho ‘Alaihe WaSallam) never separated between the Sunnah and a Fardh. One of the main differences between the Sahaabah and us is that we left every Sunnah of Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) because it was just a Sunnah, and Sahaabah performed every Sunnah because it was his Sunnah.

Always remember: a practicing Muslim who fears Allah (Subhaanahu Wa Ta’aalaa) knows he must not cherry-pick which Sunnah to practice and which ones to ignore. Be sensible. You live only once!!





# THE LAST ONE TO ENTER

(Part-II & Final)

Sent by: Sister Humairah Arab

**I**n the previous part, a short story about the nature of the human being was discussed that comes in the form of a narrative about the last person to enter Jannah. He was a man who, with the permission of Allah (Subhaanahu Wa Ta'aalaa), crawled out of the fires of Jahannum. At first the man was grateful to be in the space between Jannah and Jahannum. Sometime later, he realized that a tree had been raised up. He looked at its sturdy trunk, strong branches, twigs and leaves and longed to be under its shade and quench his thirst from its water source. As the narrative continues we see that each time Allah (Subhaanahu Wa Ta'aalaa) gives the man what he desires, the man needed something else; just a little more.

This story highlights the fact that the human being is almost never completely satisfied, he always wants something more. Although this

might come as a surprise to someone who has never thought about the circle of wants, needs and desires that many of us find ourselves in, it is not news to Allah (Subhaanahu Wa Ta'aalaa). He, the Creator and Sustainer of the universe, is well aware of the nature of His creatures.

Allah (Subhaanahu Wa Ta'aalaa), the Creator has perfect knowledge. He knows all that is tangible and intangible; He knows what has been and what will be. He is the All-Hearer All-Knower. Allah (Subhaanahu Wa Ta'aalaa) has said that he is closer to us than our own jugular vein, nothing escapes his knowledge. We might be able to hide our bad traits and qualities from our peers and family but Allah (Subhaanahu Wa Ta'aalaa) sees all; not only that, He understands what motivates us and what we fear, love or desire. And that is why He is constantly forgiving and bestowing His mercy on us. When we need Allah (Subhaanahu

Wa Ta'aalaa)'s mercy no matter what the situation we have only to ask for it.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسَهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ

مِنَ حَبْلِ الْوَرِيدِ ﴿١٦﴾

“And indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein.”

(Qaaf 50:16)

The dictionary defines mercy as the disposition to be kind and forgiving, and the feeling that motivates compassion. The Arabic term for mercy is “Rahmah” and two of the most important names of Allah (Subhaanahu Wa Ta'aalaa) derive from this word, “Ar-Rahman” – the Most Gracious and “Ar-Raheem” – the Most Merciful. The Mercy of Allah (Subhaanahu Wa Ta'aalaa) is that ethereal quality that embodies gentleness, care, consideration, love and forgiveness. When these qualities are observable in this world, they are a mere reflection of Allah (Subhaanahu Wa

Verily Allah has one hundred parts of mercy, of which He sent down one between the jinn, mankind, the animals and the insects, by means of which they are compassionate and merciful to one another, and by means of which wild animals are kind to their offspring. And Allah has retained ninety-nine parts of mercy with which to be merciful to His slaves of the Day of Resurrection.

Ta'aalaa)'s Mercy towards His creation. In this story we are able to see Allah (Subhaanahu Wa Ta'aalaa)'s Mercy manifest in the gentle way with which He deals with this last man to crawl out of the fires of Jahannum.

At this point, it is thought-provoking to notice that this man did not enter Jannah through

his good deeds, far from it. In the end, he entered Jannah by the Mercy of Allah (Subhaanahu Wa Ta'aalaa). It could be said that Allah (Subhaanahu Wa Ta'aalaa) bestows His mercy even though it may not, to the human eye, be deserved. Allah (Subhaanahu Wa Ta'aalaa) has, in fact, promised that anyone who has the true belief in his heart even if he has committed many sins will one day enter into Jannah. To reinforce this understanding, Prophet Muhammad (SallAllaaho

'Alaihe WaSallam) left us with the following saying:

Sayyedina Jaabir reported that a man came to the Prophet (SallAllaaho 'Alaihe WaSallam)





and asked:

يَا رَسُولَ اللَّهِ مَا الْمُوجِبَاتَانِ؟

“O Messenger of Allah! What are the two deeds that make (entering Jannah or Jahannum) inevitable?”

He replied:

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ.  
 “Whoever dies not associating anything with Allah will enter Jannah, and whoever dies associating anything with Allah will enter Jahannum.” (Muslim)

The fact that people including the man under discussion will be brought out of Jahannum and admitted to Jannah will not cause these blessed people any sorrow or distress. This is because Allah (Subhaanahu Wa Ta’aalaa) tells us that Jannah is the abode of delight. There is nothing in either the Quraan or the Ahaadeeth of Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) to suggest that these people will live with regret after entering Jannah due to the punishment that they experienced in Jahannum. This is clear from the man’s delight and joy when he found himself in the space between Jannah and Jahannum. He seems to have immediately recovered and is already looking towards the future. In other Ahaadeeth from Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) we know that Jannah will cause the Muslim to forget all hardship that he faced in this world, thus it is not farfetched to say that this also includes the hardships experienced in Jahannum before admittance to Jannah.

Sayyedina Anas bin Maalik reported that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day

of Resurrection and then it would be said to him:

يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ.

“O, son of Adam! Did you find any comfort, did you happen to get any material blessing?”

He would say:

لَا وَاللَّهِ يَا رَبِّ.

“By Allah! No, my Lord!”

And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Jannah. and he would be made to dip once in Paradise and it would be said to him.

يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ.

“O son of Adam! Did you face, any hardship? Or had any distress fallen to your lot?”

And he would say:

لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ.

“By Allah! No, O my Lord! Never did I face any hardship or experience any distress.” (Muslim)

Another indication that one dip in the bliss of Jannah will take away all hardship that came before it, as the saying of the Prophet (SallAllaaho ‘Alaihe WaSallam):

مَنْ يَدْخُلُ الْجَنَّةَ يَنَعَمُ لَا يَبْأَسُ لَا تَلِي تَيْبَاهُ وَلَا يَفْنَى شَبَابُهُ

“Whoever enters Jannah will enjoy bliss without misery, clothes without wear, and youth without aging.”

(Muslim)

This blessing shows that misery will be erased for the one who enters Jannah. It appears that even the person coming out of Jahannum may also forget the miseries caused due to punishments. Allah (Subhaanahu Wa Ta’aalaa) knows the truth.

The Mercy of Allah (Subhaanahu Wa Ta’aalaa) knows no bounds. Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) also said:

إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْحَوَامِ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعَطَّفُ الْوَحْشُ عَلَى وُلْدِهَا، وَأَخْرَجَ اللَّهُ تِسْعًا وَسَعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

“Verily Allah has one hundred parts of mercy, of which He sent down one between the jinn, mankind, the animals and the insects, by means of which they are compassionate and merciful to one another, and by means of which wild animals are kind to their offspring. And Allah has retained ninety-nine parts of mercy with which to be merciful to His slaves of the Day of Resurrection.” (Muslim)



# EMPLOYEE RIGHTS

## WORKERS & EMPLOYEES ISLAMIC VIEW

Sent by: Advocate Shamsul Islam, Dhaka, Bangladesh

**M**an is a social being. Food, dress, shelter, education, healthcare, etc., are basic rights of man. Man has been working every day to secure these. No man on earth can do all his works alone. In the age of industrialization every individual has got to look up to others to survive. One individual works under another in all levels of society. So, one becomes an employer and other his employee. Our beloved Prophet Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) also worked as a wage earner. He was, once, asked:

أَيُّ الْكَسْبِ أَطْيَبُ

“Which type of earning is the purest?”

He replied:

عَمَلُ الرَّجُلِ بِيَدِهِ، وَكُلُّ بَيْعٍ مَبْرُورٍ

“The earning by one’s hands as well as that earned by honestly dealing (trade free from cheating or deception).”

(Bazaar)

Work or labor is highly valued in the Islam. Islam considers labor as a virtuous endeavor. It is mandatory upon every to work to seek provision for his family. Sayyidina ‘Abdullah ibne Mas’ood reported that the Prophet Sayyidina Muhammad (SallAllaaho ‘Alaihe WaSallam) said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

“Seeking Halaal earning is a duty after the duty.”

(Bayhaqi)

In other words, working to earn a Halaal living is itself a religious obligation second in importance after the primary religious obligations like Salaah (Prayers), Sawm (Fasting) and Hajj (Pilgrimage).

Sayyidina Abu Sa’eed Al-Khudri reported that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said:

“Whoever employs someone to work for him, he must specify for him his wage in advance.”



(Musannaf 'Abdur-Razzaaq).

As far as Islamic Shari'ah is concerned, work is an act of worship that has certain rights and duties on the part of the employers and the employees.

So, worker's rights issue is also an important topic and there is a great need for developing specific rules and legislations for governments and corporations in the Muslim world. The full and proper implementation of these rules is also needed. Here are some basic values and principles related to worker's rights, To explain briefly explained briefly.

Justice and fair dealings are basic values of Islam and they must be always emphasized. No peace and harmony in the society can exist without justice. Justice should be done to all people.

What is justice? There are two words used for justice in the Quraan: العدل "al-`Adl and القسط "al-Qist". `Adl is to follow the balanced way, neither going to one extreme nor to another, neither extravagance nor negligence. Qist means to recognize that every person and everything in this world has some rights. To give everyone

his, her or its dues is justice. Injustice is to deprive others their dues. Almighty Allah (Subhaanahu

Wa Ta'aalaa) says in the Quraan:

**All people are equal. It does not make any difference to what race they belong, what color they have, what country they come from, what their gender is or what their occupation is. Young and old, rich and poor, white and black, citizens or foreigners with legal work permits are all equal; and they all should be respected, honored, and treated equally.**

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شَهِدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اَوْلَادِيْنَ وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوْلٰى بِهِمَا فَاَلَّا تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدِلُوْا وَاِنْ تَلُوْا اَوْ تُعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ حٰخِيْرًا ﴿١٣٥﴾

“O you who believe!

Be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both. So do not follow desires, lest you should swerve. If you twist or avoid (the evidence, to hinder justice), then, Allah is all-aware of what you do.”

(An-Nisaa 4: 135)

All people are equal. It does not make any difference to what race they belong, what color they have, what country they come from, what their gender is or what their occupation is. Young and old, rich and poor, white and black, citizens or foreigners with legal work permits are all equal; and they all should be respected, honored, and treated equally. Allah (Subhaanahu Wa Ta'aalaa)



says:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind! We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah’s sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware.”

(Al-Hujurat 49:13)

The Prophet Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) said the following words in his last sermon:

يا أيها الناس ألا إن ربكم واحد وإن أباكم واحد ألا لا فضل لعربي على أعجمي ولا لعجمي على عربي ولا لأحمر على أسود ولا أسود على أحمر إلا بالتقوى.

“O people, indeed your Lord is one and your father is one. Behold, there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white person over a black person, nor for a black person over a white person, except through Taqwaa (Piety).”

(Musnad Ahmad)

Islam has given high regard for work. Those who work and earn their living by their own labor must be respected. Of course, the work has to be lawful and it should be done in an honest and sincere manner. All anti-social works, irresponsible behavior, and work done with cheating and deception are forbidden in Islam. Employers and employees all must be honest and must deal with each other justly.

On the treatment of workers there are general and specific teachings in Islam. At least, following points must be emphasized:

### CLEAR AND PROPER AGREEMENTS

All agreements, whether oral or written, must be clear and transparent. The agreements must be just and lawful. Employees should know their duties and responsibilities and they should be told their rights in terms of vacations, leaves, compensations, etc. Allah (Subhaanahu Wa Ta’aalaa) says in the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ ﴿٥١﴾

“O you who believe! Fulfill the contracts.”

(Al-Maaidah 5:1)

The Prophet (peace and blessings be upon

him) said:

والمسلمون على شروطهم إلا شرطاً حرم حلالاً أو أحل حراماً

“.....Muslims are bound by their conditions, except a condition that forbids something permissible (Halaal) or permits something forbidden (Haraam).”

(At-Tirmizi)

This means that illegal terms and conditions are not valid under Islamic law. It is the duty of both the employers and the employees to fulfill their agreements to the best of their capacities.

### THE DIGNITY OF WORKERS

Islamic law allows all human beings the right to enter upon any lawful profession or occupation and to conduct any lawful trade or business. The workers should be treated

with dignity and honor. No work is menial or degrading. Our Prophet

(SallAllaaho ‘Alaihe WaSallam)

spoke very highly of those who

labor over against those who sit idle or go begging. Islam

teaches that workers should be treated with kindness.

Allah (Subhaanahu Wa Ta’aalaa) says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ

شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ

وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ

السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ

مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ

وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ

عَذَابًا مُهِينًا ﴿٣٧﴾

“Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side and the wayfarer and to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud -- those who are miserly and bid people to be miserly, and conceal what Allah has given them of His grace -- and We have prepared for the disbelievers a humiliating punishment.”

(An-Nisaa 4:36-37)

### KINDNESS TO WORKERS

Workers are our brothers and sisters. They are our helpers. We need them; we depend

on them for many things that we cannot do for ourselves.

Workers should not be given work beyond their capacity. They should have a humane and safe environment for work. They should be compensated if they are injured on the job. They should have time for work and time for themselves and their families. Children or minors should not be used for labor.

Women, if compelled by the circumstances to earn on their own, should have proper environment for Hijab without jeopardizing the rules of **خلوه** "Khalwah" (Privacy). They should not be employed in vocations that are unsuitable to their gender, and they must be ensured maternity benefits in their employment.

The Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) said:

إِخْوَانِكُمْ خَوْلِكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْفُلُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَفْتُمُوهُمْ فَأَعِينُوهُمْ.

"Your brothers are your responsibility.

Allah has made them under your hands. So whosoever has a brother under his hand, let him give him food as he eats and dress as he dresses. Do not give them work that will overburden them and if you give them such task then provide them assistance."

(Bukhari)

### PROPER AND TIMELY WAGES

Workers should be given proper and just wages. Exploitation of any person is not allowed in Islam. Allah (Subhaanahu Wa Ta'aalaa) says:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ. قَدْ جَاءَ تَكْوِينُ بَيْنَتِهِ مِن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

"And to Madyan (We sent) their brother Sho'aib. He said: 'O my people! Worship Allah. You have no god other than Him. There has come to you a clear sign from your Lord. Give the measure and weight in full, and do not make

people short of their things, and do not make mischief on the earth after it has been set in order. That is good for you, if you are believers."

(Al-A'raaf 7: 85)

Allah (Subhaanahu Wa Ta'aalaa) warns those who take full measure but give less to others:

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

"Woe to the curtailer (fraudulent / cheaters) who, when they

measure something to receive from people, take it in full and when they measure or weigh something to give it to them, give less than due. Do they not think that they have to be raised, on a Great Day -- the Day when all the people will

stand before the Lord of the worlds."

(Al-Mutaffifeen 83:1-6)

Workers should also be paid on time.

Sayyedina 'Abdullah ibne 'Umar reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ

"Give to the worker his wages before his sweat dries."

(Ibne Maajah)

### DIVINE WARNING

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

ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ

"I will be against three persons on the Day of Resurrection."

رَجُلٌ أَعْطَىٰ بِي نَمِّ عَدْرٍ

(1) One who makes a covenant in My Name, but he proves treacherous;

وَرَجُلٌ بَاعَ حُرًّا فَأَأْكَلَتْ ثَمَنَهُ

(2) One who sells a free person (as a slave) and eats the price;

وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَىٰ مِنْهُ، وَلَمْ يَعْطِ أَجْرَهُ

(3) And one who employs a laborer and gets the full work done by him but does not pay him his wages."

(Bukhari)





# HOLIDAYS

Sent by: Brother Ahmed Yousuf

Your teenage son attends school. You pay his fees, buy his uniform, provide him with his text books and stationery, arrange for his transport and give him whatever else is necessary for his education. However, Allah-forbid, if your son is not truly dedicated to studies, his main purpose of attending school would be to enjoy the few exciting excursions arranged by the school each year. Hence in his school life, he “lives” from one excursion to the next. This is what motivates him. It is his objective. He eagerly awaits the excursion and plans for the next excursion before the first is over. If the excursion is cancelled for any reason, he is dejected and depressed.

Like any sensible father, you are very disappointed. Your son should have been dedicated to his studies. The excursions are secondary and “by the way.” If no excursion was undertaken, it is not a serious issue. Studying diligently and obtaining a good pass should have been the main concern. You feel your son has “let you down.”

If you think on the same pattern, we are also

in the “school” of this world to “study” – to learn to recognize our Creator, Allah (Subhaanahu Wa Ta’aalaa), become His true عبد “Abd” (Servant) and gain His رضا “Radhaa” (Pleasure). This is our main focus of life. This is our motivation, objective and wherein we experience real pleasure. Everything else is secondary. Thus the “excursions” – the occasional little breaks to freshen the mind – are entirely secondary. They should not be given primary importance or become the driving factor in our lives.

Unfortunately, with the Western culture eroding into our way of life, the “excursions” — the elaborate holidays — have become an aspect of primary focus. Generally, people no more take a holiday to “take a break.” Instead the holiday has become the objective. Many people need to take a break after the holiday. Nevertheless, much time is spent planning one’s holidays. Budgets are allocated for it. While on holiday “where we will spend the next holiday” is discussed. Thus we generally live from holiday to holiday. Every effort is made to ensure that the next holiday is



more fun-filled and exciting than the previous one. If the holiday does not materialize, the person is dejected. Alas, this is not the life that a true Momin (True Believer) leads.

Making holidays a high priority in life and generally chasing fun and entertainment are in fact the ideals of a “religion” termed “hedonism.” In Philosophy, hedonism is defined as “the doctrine that pleasure is the sole or chief good in life and that the pursuit of it is the ideal aim of conduct (Encarta Encyclopedia).” In simple terms a hedonist is one who worships his desires and makes chasing fun his object in life. This is exactly what Allah (Subhaanahu Wa Ta’aalaa) has denounced in the Quraan in the words:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ ۗ

“So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge.....”

(Al-Jaathiyah 45:23)

Indeed no Momin will claim to be a hedonist in belief. Yet in practice by and large we follow in the footsteps of the hedonistic West. The cornerstones of Western society are “make money” and “have fun.” Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaahu ‘Alaihe WaSallam) has taught the very opposite – the crux of which is that do not chase the world but spend your life in striving for the comforts, luxuries, fun and pleasure of Jannah (Paradise).

Apparently it would seem that the one who follows the teachings of the Prophet (SallAllaahu ‘Alaihe WaSallam) and spends his life striving for the “Aakhirah” (Hereafter) would have no pleasure in this world. There is nothing further

from the truth. In fact only those who dedicate themselves to Allah (Subhaanahu Wa Ta’aalaa) taste true pleasure. Ibrahim bin Adham used to say:

“By Allah! We experience such pleasure in worship that, if the kings had known about it, they would have tried to snatch it with their swords.”

It is for this very reason that they have no need to chase the artificial and superficial fun of material things, nor do they get depressed due to not having some petty material pleasures. On the contrary, the fun worshippers not only get depressed but also become suicidal. It is part of their belief that “avoidance of pain should be the main concern ... and suicide is by far the most efficacious way of avoiding pain (Encarta Encyclopedia).”

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lillaahi wa inna ilaihi raajioon!

مَعَاذَ اللَّهِ

May Allah (Subhaanahu Wa Ta’aalaa) forgive!

Just as no Muslim will claim to be a hedonist in belief, likewise he will never believe in suicide being a way of avoiding pain. A Momin certainly believes in life after death and knows that there is unimaginable pain and suffering for one who commits suicide. Yet, due to imitating the hedonistic lifestyle and to some degree making worldly pleasure the purpose of life, some Muslims also become depressed and even suicidal when their desired worldly pleasure is not acquired.

Indeed, Islam has given leeway for a person to occasionally “take a break” from one’s normal schedule of work. The object is to take some rest and refresh the mind so that one could return to one’s primary objective دين “Deen” (Religion) with renewed enthusiasm and vigor. Hence in taking some rest one will never compromise one’s Deen. Compromising one’s objective for some trivial fleeting pleasure will be like a person who for the pleasure of some warmth makes a bonfire with all the money that he has earned. This would be very tragic indeed.

In order to ensure that one’s “break” does not break the back of one’s Deen or break the morality and إيمان “Iman” (Faith) of one’s family, the following are some guidelines which should be adhered to:

Refrain from all venues of فطره “Fitnah” where our Iman is put on test and trail. Even being in the vicinity of the popular public beaches, parks, “shoppertainment” centers and other such venues



are also affected with the guilty, though in the Akhirah, they will be separated from the criminals. Thus places like the beachfront, resorts and other similar places, must be strictly avoided.

Always bear in mind that true pleasure only lies in obedience to Allah (Subhaanahu Wa Ta'aalaa). In disobedience lies torment and agony – even though one may be in the lap of luxury on the most “exotic holiday.” May Allah (Subhaanahu Wa Ta'aalaa) grant us the taste and true pleasure of Deen in this world and grant us the eternal holiday of Jannah. Aameen!

where hordes of naked people wearing scraps of clothing prance around, is extremely detrimental to one's Iman.

The same applies to beachfront hotels, holiday resorts and the like. Exposing oneself and one's family to all the nudity, music and other Fitnahs at these venues seriously damages everyone's “Hayaa” (Shame and Modesty) even if one is not actively be a part of the Fitnahs taking place.

Do not degrade the Islamic garb (the Beard, Kurtaa / Cloak, Niqaab) by attending any such venues where drinking, nudity and other “Haraam” (Islamically Forbidden) activities take place. A Muslim should not go even near these places, let alone a Muslim who is conscious enough to adopt the Islamic garb.

Remember that you are only taking a break from your normal daily schedule, not from Deen. Therefore, *صلاة* “Salaah” (Prayers), recitation of the Quraan, *ذِكْر* “Zikr” and other Deeni activities should not stop. Instead it should increase since one is free from many other daily chores.

Any place where immorality abounds attracts the wrath of Allah (Subhaanahu Wa Ta'aalaa). This is clearly mentioned in the Ahaadeeth. Incidents such as tsunamis, earthquakes and other similar catastrophes in the recent past were a clear manifestation of the Ahaadeeth. A common factor was the prevalence of much immorality in the affected areas. When the punishment of Allah (Subhaanahu Wa Ta'aalaa) descends, the innocent

The commencing of the holidays spontaneously brings about concern in the hearts of many a parent with regards to the activities of their youth during the holiday period.

The vitality of youth is indeed a gift from Allah (Subhaanahu Wa Ta'aalaa) as mentioned in Quraan:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً

“Allah is the One who created you in a state of weakness, then He created strength after weakness, then created weakness and old age after strength....”

(Ar-Room 30:54)

In this Aayah, reference is made to the helpless period of childhood, the energetic period of youth and the dwindling strength and reduced vitality of old age.

This very exciting period of one's life which many a grey-haired man would love to return to is punctuated with periods of pleasure and pain, thrills and spills and joy and grief. A period that is characterized with a desire to experiment with anything and everything, dangerous or safe, within the limits and beyond. Not forgetting the inclination to rebel, the will to challenge authority coupled with the excitement of engaging in risky behavior.

Interests change, values are altered, traditional signposts become blurred and parents no longer occupy the center stage in the lives of these children who find themselves on the threshold

Interests change, values are altered, traditional signposts become blurred and parents no longer occupy the center stage in the lives of these children who find themselves on the threshold of adulthood. Upon reaching adolescence, the growing child suddenly discovers within himself experiences he never felt before. With this newfound energy and mustered strength, he feels that he can provide instant solutions to age old problems.

of adulthood. Upon reaching adolescence, the growing child suddenly discovers within himself experiences he never felt before. With this new-found energy and mustered strength, he feels that he can provide instant solutions to age old problems.

When the Prophet (SallAllaaho 'Alaihe WaSallam) advised taking hold of 5 opportunities before 5 conditions render you incapable of doing so, he mentioned life in general and the period of youth in particular. Sayyedina 'Abdullah ibne 'Abbas reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

اغْتَنِمْ نَحْمَسًا قَبْلَ نَحْمِسٍ شَيْبًا قَبْلَ هَرَمٍ وَصِحْتِكَ قَبْلَ سَقَمِكَ وَغَنَّاكَ قَبْلَ فُقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتِكَ قَبْلَ مَوْتِكَ

“Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death.” (Bayhaqi)

Allah (Subhaanahu Wa Ta'aalaa) values and holds in great esteem that youngster who is obedient to Him during the prime of his youth, to such an extent that He gives him the privilege of being granted shade under His throne on that dreadful Day when there will be no shade except His.

Sayyedina Abu Hurairah reported that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

“There are seven whom Allah will shade in His Shade on the Day when there will be no shade except His Shade.”

إِمَامٌ عَادِلٌ

A just ruler.

وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ

A youth who grows up in the worship of Allah, the Mighty and Majestic.

وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ

A man whose heart is attached to the Masjid.

وَرَجُلَانِ تَحَابَّا فِي اللَّهِ

Two people who love each other for Allah's sake, meeting for that and parting upon that.

وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا، قَالَ: إِنِّي أَخَافُ اللَّهَ

A man who is seduced by a woman of beauty and position, but he says: 'I fear Allah'.

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا صَنَعَتْ يَمِينُهُ

A man who gives charity secretly, such that his left hand does not know what his right



hand gives.

وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ

A man who remembers Allah in solitude and his eyes shed tears.” (Bukhari)

In the light of this Hadeeth every young person should make a firm commitment never to leave the worship of Allah (Subhaanahu Wa Ta'aalaa) and to remain chaste and far from all forms of disobedience to Allah (Subhaanahu Wa Ta'aalaa) such as Zina, (be it of the eyes, ears, hands or the actual act itself), music and its associated evils, intoxicants and all other vices. Remember, there is no better time in a person's life to serve Allah (Subhaanahu Wa Ta'aalaa) than the youthful stage of life. Our youth are tomorrow's flag bearers of Deen. Its preservation lies in their hands.

The following great personalities are remembered even today for their achievements during their youth: the Prophet Ibrahim (Abraham challenged the ideology of his time; Prophet Yousuf (Joseph) was entrusted with the country's financial affairs, Sayyedina Usaamah bin Zaid was placed at the head of the army and Sayyedina 'Abdullah bin 'Abbas was considered an authority on Quraan and Tafseer at a tender age. Muhammad bin Qasim conquered Sindh when he was only seventeen while Muhammad al-Faatih liberated Constantinople, and brought an end to the mighty Byzantine empire, when he was barely twenty one.

Let us follow the example of none other than the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). In the prime of his youth he directed his energy in championing the cause of the poor, victims of injustice and oppression and in linking people to Allah (Subhaanahu Wa Ta'aalaa), the Creator.

Every Muslim should reflect and ask:

“Is there any way that I could secure my place under the shade of Allah (Subhaanahu Wa Ta'aalaa), at a time when people would be drowning in their own perspiration?” ❁❁



# CONTRIBUTION TO TECHNOLOGY

Adapted & Sent by: Brother Tanweer Ahmed

In the Middle Ages, while Europeans were busy warring, plundering, and burning heretics at the stake, Muslim scholars were inventing the most advanced devices of the day. They refined the scientific method, developed effective cardiac drugs, and built celestial observatories — yet over time their contributions were largely forgotten.

Historian Fuat Sezgin spent 60 years tracking down ancient manuscripts and commissioning craftspeople to reproduce hundreds of instruments, from clocks to syringes. His replicas on display at the Islamic Science and Technology History Museum in Istanbul remind us that the culture now often associated with an anti-science ideology was once a catalyst for innovation. “Modern Muslims do not know this great history”, Sezgin says, “so they sometimes have a complex toward modern science”. His work exposes a geeky heritage to be proud of. Here are a few of those bright ideas from the so-called Dark Ages.

## UNIVERSAL ASTROLABE (11TH CENTURY)

What it is: An instrument for reading the stars

Why it matters: Starting around AD 622, the Prophet of Islam, Sayyidina Muhammad (SallAllaaho ‘Alaihe WaSallam)’s followers spread throughout the Middle East and into Central Asia and North Africa. Astrolabes, which may date back to the Greeks, enabled travelers to determine time and direction from the constellations. But early users had to tote around a set of customized plates for each latitude. This all-in-one model, created by an astronomer known as Azarchel, lightened adventurers’ loads. With it, globe-trotting Muslims could offer Salaah (Prayers) daily, at the correct hours, facing Ka’bah, the House of Allah (Subhaanahu Wa Ta’aalaa) in Makkah al Mukarramah, Saudi Arabia re-built by Prophet of Allah (Subhaanahu Wa Ta’aalaa), Sayyidina Ibrahim (Abraham), whether they were at Svalbard (previously known as Spitsbergen or Spitzbergen, a Norwegian archipelago in the Arctic Ocean) or Tasmania (an island state of Australia, located 240 kilometers to the south of the Australian mainland). Astrolabes ultimately led to the development of astronomical clocks.

Azarchel’s original name is Abu Ishaaq Ibrahim ibn Yahyaa al-Naqqash al-Zarqaali (إبراهيم)



(بن يحيى الزرقالي). In Latin he was referred to as Arzachel or Arsechieles, Al-Naqqash means “the engraver”. His invention of the Saphaea (a perfected astrolabe) proved very popular and was widely used by navigators until the 16th century. The crater Arzachel on the Moon is named after him.

Al-Zarqaali, of Arab origin, was born in a village near the outskirts of Toledo, the then capital of the newly established Taifa of Toledo. He started work after 1048 under Sa’eed al-Andalusi for the Ameer Al-Mamun of Toledo and also under Al-Mu’tamid of the Taifa of Seville. Assuming a leading position under Sa’eed, Al-Zarqaali conducted solar observations for 25 years from 1050.

He was trained as a metalsmith and due to his skills he was nicknamed Al-Nekkach “the engraver of metals”.

He was particularly talented in geometry and astronomy. He taught at Cordoba on various occasions, and his extensive experience and knowledge eventually made him the foremost astronomer of his time. In the year 1085, Toledo was taken by the Christian king of Castile Alfonso VI. Al-Zarqaali and his colleagues, such as Al-Waqqashi had to flee because of the persecution of the Christian king. It is unknown whether the aged Al-Zarqaali fled to Cordoba or died in a Moorish refugee camp.

Al-Zarqaali wrote two works on the construction of an instrument (an equatorium) for computing the position of the planets using diagrams of the Ptolemaic model. These works were translated into Spanish in the 13th century by order of King Alfonso X in a section of the Libros del Saber de Astronomia entitled the “Libros de las laminas de los vii planetas”.

He also invented a perfected kind of astrolabe known as الصفيحة الزرقالية “Al-ṣafeehah al-Zarqaliyyah” (the tablet of al-Zarqaali), which was famous in Europe under the name Saphaea.

It is said that one person named as al-

Zarqaali built a water clock, capable of determining the hours of the day and night and indicating the days of the lunar months.

#### ALEMBIC (8TH CENTURY)

What it is: An apparatus for distilling liquids

Why it matters: Islamic Shari’ah forbids the drinking, selling, catering, etc., of alcohol. Early Muslim scientists, however, made great advances in distillation, a process they refined to create medicines, perfumes, and essential oils. The alembic was the first device that could fully separate substances with different volatilities. A liquid mixture was heated until the component with the lowest boiling point vaporized and rose to meet cool air at the neck. There it condensed back into liquid form, and the purified fluid dripped into a collection container. This was the precursor of the pot still, that has been used, of course, illegitimately, for the production of whiskey.

An alembic (الإنبيق) romanized: al-inbīq, originating from Ancient Greek: ambix, ‘cup,



beaker’) is an alchemical still consisting of two vessels connected by a tube, used for distillation of liquids.

The complete distilling apparatus consists of three parts:

- the “cucurbit” (Arabic: qar’a), the still pot containing the liquid to be distilled, which is heated by a flame
- the “head” or “cap” (إنبيق) which fits over the mouth of the cucurbit to receive the vapors, with an attached downward-sloping



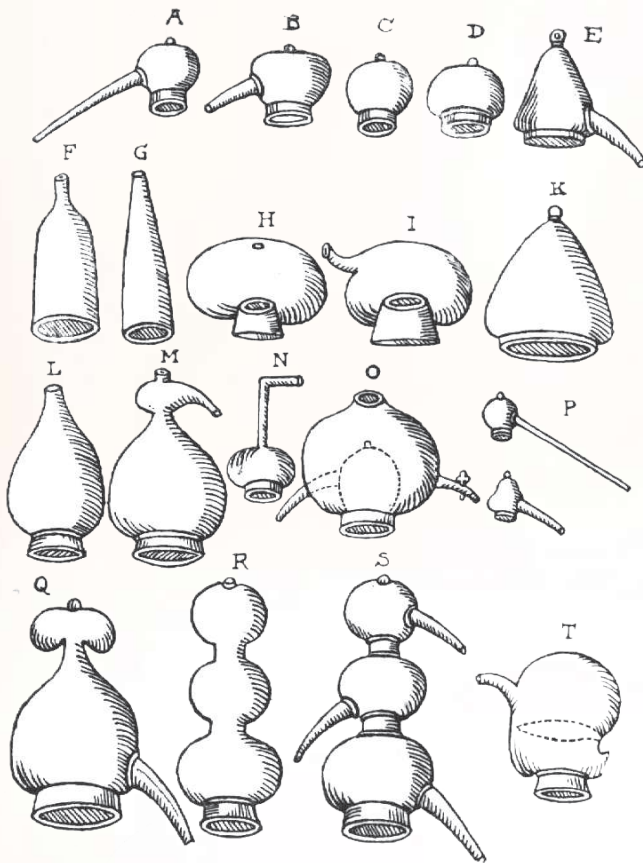
“tube”

• the “receiver” (قَابِلَة) qaabilah container

In the case of another distilling vessel, the retort, the “cap” and the “cucurbit” have been combined to form a single vessel. The anbig is also called the راس “Ra’s” (head) of the cucurbit. The liquid in the cucurbit is heated or boiled; the vapor rises into the anbig, where it cools by contact with the walls and condenses, running down the spout into the receiver. A modern descendant of the alembic is the pot still, used to produce distilled beverages.

The anbig is described by ابن العوام Ibn al-Awwam in his كتاب الفلاحة “Kitab al-Filahah” (Book of Agriculture), where he explains how rose-water is distilled. Amongst others, it is mentioned in the مفاتيح العلوم “Mafaatih al-Uloom” (Keys of Sciences) of الخوارزمي al-Khwaarizmi and the كتاب الاسرار “Kitab al-Asrar” (Book of Secrets) of الرازي al-Raazi.

Alembics from a 1606 alchemy book



### TORPEDO (13TH CENTURY)

What it is: The first self-propelled projectile for sea warfare.

Why it matters: The Chinese invented

gunpowder, but حسن الرماح Hassan al-Rammaah got the idea of stuffing it into a metal case and shooting it across water to shock and awe an enemy ship. In The Book of Fighting on Horseback and With War Engines (1280), al-Rammaah dubbed it a “self-moving and combustible egg.”



This spiny missile would be filled with saltpeter, flammable liquid, and metal filings. Once ignited, combustion would propel the torpedo to its target, where it might explode.

Torpedo-like weapons were first proposed many centuries before they were successfully developed. For example, in 1275, Syrian Arab Hasan al-Rammah – who worked as a military scientist for the Mamluk Sultanate of Egypt – wrote that it might be possible to create a projectile resembling “an egg”, which propelled itself through water, whilst carrying “fire”.

Hasan al-Rammah was a chemist and engineer during the Mamluk Sultanate who studied gunpowders and explosives, and sketched prototype instruments of warfare, including the first torpedo. Al-Rammah called his early torpedo “an egg which moves itself and burns.” It was made of two sheet-pans of metal fastened together and filled with naphtha, metal filings, and potassium nitrate. It was intended to move across the surface of the water, propelled by a large rocket and kept on course by a small rudder. Al-Rammah devised several new types of gunpowder and a new type of fuse and two types of lighters.

