

# AL MAJLIS

FOR ISLAMIC ENLIGHTENMENT

DHUL Q'ADAH 1431 ISSUE No. 6



## Companionship



# Parameter of Al Masjidul Aqsâ Al Mubarak

Mujîruddîn  
Al-Hambalî  
رحمه الله writes,  
“It is common  
among the  
masses to  
regard Al  
Aqsâ to be the  
Masjid  
building [incl-  
uding the  
pulpit and the  
huge mihrab  
(prayer  
niche)] constr-  
ucted in the  
fore-most are  
to-wards the  
Qib-lah.

However, the  
reality is that

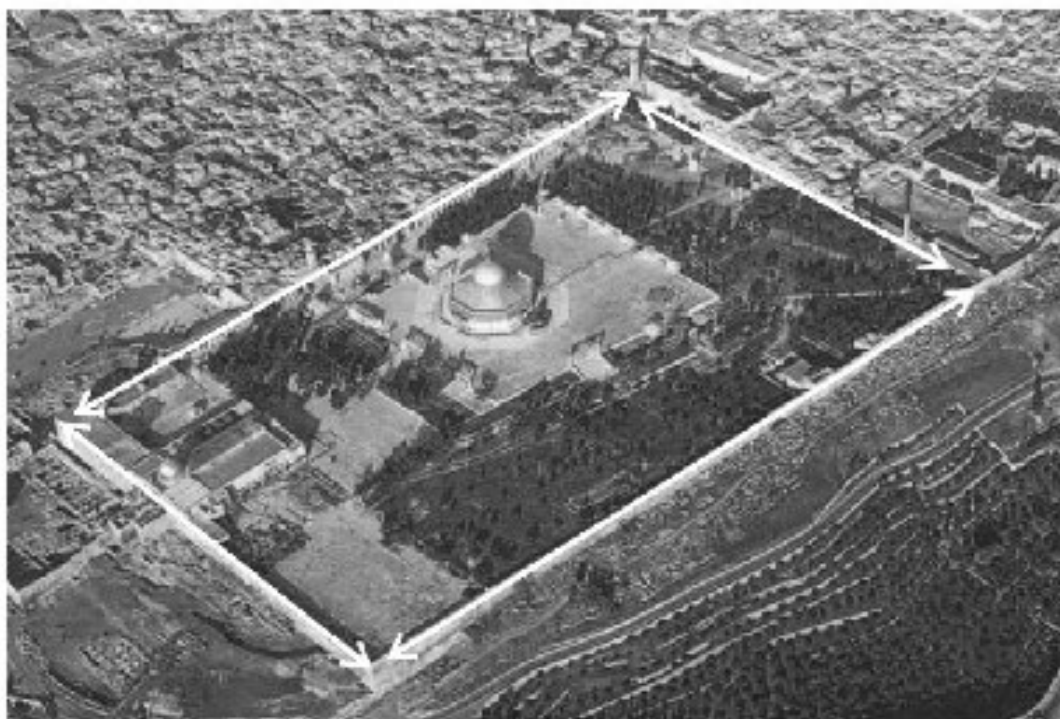
the name Al Aqsâ refers to the entire Masjid compound surro-unded by walls because the present Masjid buildings in the foremost area, like the Dome of the Rock, etc., were constructed afterwards. Conclusively, by Al Masjidul Aqsâ is meant all that area which is surrounded by the walls” (*Alunsul Jalil* v.2, p.63).

Sheikh Ahmed Fathi Khalifah حفظه الله تعالى states, “What is meant by Al Masjidul Aqsâ Al Mubarak is the entire area which is surrounded by the walls.” He further writes, “Al Masjidul Aqsâ Al Mubarak is the only Masjid in the entire world which includes an enormous amount of diverse details; it includes buildings, gardens, domes, fountains, pathways, stone benches, Masajid, shelters, Madaris, minarats, wells, doors, libraries, trees, etc. From amongst the Sunnah practices is to perform Tahîyyatul Masjid salah when entering it. Wherever it will be performed in the area of the Masjid, it will be sufficient; even if it is performed under a tree or any of the domes or above a stone bench or in the Masjid of the Dome of the Rock or in the structural building of Al Masjidul Aqsâ Al Mubarak.” (*Dalil Ulal Qaiblatain*, p.30 ,31).

The entire polygonal-shaped compound surrounded by walls from the core of the earth until the limits of the skies is Al Masjidul Aqsâ Al Mubarak. (*Ad-Durrul Mukhtar* v.ip.441).

لأنه مسجد إلى عنان السماء و كذا إلى تحت الترى (الدر المنار ج 1 ص 441).

By the courtesy of 'An Nasihah'



*Masjidul Aqsâ is the entire area surrounded by walls*

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*As this magazine contains verses from the Holy Qur'aan, please handle it with due respect, and after reading it do pass it to others, jazakumullahu khairan.*



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*All praises belong to Allah, the Sustainer of all the worlds, and blessings and peace be upon Rasoolullah, the best of all creations of Allah*

## Our Destiny

A person's destiny is in the acquaintance and friendship he/she keeps. Yes. Rasoolullah sallallahu alaihi wasallam has spelt it out very clearly - "A man follows the way of his close friend; let one of you watch whom he befriends", also, "A person will be with whom he loves". It is a natural disposition and tendency in humans to be effected by the environment and situation he is in, and by the people and things he is attached to. That is why Rasoolullah sallallahu alaihi wasallam has very explicitly warned to be wary of the association one keeps. A good company will make him good and a bad one will make him bad.

The humanbeing is made up of the soul (of the heavenly matter) and of the *nafs* – the physical body (of the earthly and animate matter). These are two opposing forces of different characteristics. The soul is the rider, the controller; and the body – the *nafs* - is the riding animal, the vehicle. The soul induces in a person acts of virtues, decency and good morals; while the body, which is of the animal nature, induces acts which are abominable, revolting, indecent and immoral. So, the stronger the soul, the more devoutful and saintly is the person, subduing the body - the *nafs* - towards righteousness; and in contrary to that, if the body, the riding animal, is stronger, it will pull the person towards debasement and vice, dragging the weak soul with it. The nourishment of the soul is through heavenly ordained virtuous acts as prescribed in the pristine Shari'ah. So by adhering to these set principles and being wary and checking the mischief of the *nafs*, the riding animal, and being under the supervision of an accomplished virtuous person in all these acts, the person climbs to the high altitudes of '*uboodiyyah* - servitude to Allah Ta'aala.

The world - the temporary - abode is on the move, being transformed from dust into dust. Whatever we see in their present form, did not exist before, and the time is eventually going to come when all this will be destroyed and turned into dust. Man's energy and resources are being consumed in things that are soon going to be worthless and meaningless. Meaningful and worthful is the effort of those who are busy building in the Hereafter (the *akhirah*), where no destruction will take place, where Man will enjoy the fruits of his servitude to Allah Ta'aala for ever. Said Rasoolullah sallallahu alaihi wasallam, "A wise person is the one who is careful of his animate desires and works for what lay ahead after death," (*Tirimidhy*)

Frankly speaking, it is very commendable to note that even today, at the height of vices, there are individuals who generously give out from their wealth in the path of Allah Ta'aala for building their *Aakhirah* and seeking the pleasure of Allah Ta'aala. At this juncture, we would like to express our profound gratitude and thanks to all those who are helping in our Masjid extension project at our centre, at Amkeni, Kikambala. We pray from the depth of our hearts, may Allah Ta'aala accept their contribution and may it be a source of everlasting abundance of blessings, aameen. We inshaAllah look forward to see the same kind of enthusiasm and zeal is shown in our next project in hand, the building of much needed teachers' residential flats and shops. Your Shilling, or a bag of cement, or a truck of concrete could be for your salvation, as to who, apart from the *Ambiyaa* alaihimus salaam, has not erred or sinned, or transgressed Allah Ta'aala's Laws? Giving in the path of Allah washes it away. Rasoolullah sallallahu alaihi wasallam has assured, "Shield yourselves against Hellfire, even by (giving away in charity) half a date." (*Al-Bukhari and Muslim*) These are the opportunities to make our destiny!

*AbdulHafeez Khandwalla*

*We invite articles in the Arabic language for an Arabic magazine, to be published, inshaAllah, by our institution, MAJLISUL MA'ARIFIL ISLAMIYYAH. So if you have an interesting, knowledgeable article, do forward it to us, as well as in English or Kiswahili, indicating the source. Jazakumullahu khairan.*



# Companionship الصَّحْبَة

AbdulHafeez Khandwalla

Companionship is that state of being friends. It is a closeness or familiarity, a true fellowship among people, who, for some reasons have connected.

The root word ص ح ب means to become a companion, an associate, a friend. صُحْبَة “suh-batun” means friendship, companionship, company, friends, escort, etc.. “As-sahabi” is also derived from it, which means a companion of Rasoolullah sallallahu alaihi wasallam, as they were closely attached to Rasoolullah sallallahu alaihi wasallam, and had an intimate association with him, and through this attachment, transformed them into the guiding stars for the entire human race till Dooms Day.

Who actually is a “Sahaby”? Muhammad ibn Ahmad Efendi states, “Once a male or female Muslim has seen Hadhrat Muhammad sallallahu alaihi wasallam only for a short time, no matter whether he/she is a child or an adult, he/she is called a ‘Sahaabah’, with the provision of dying as a believer. The same rule applies to blind Muslims, who have talked with the Prophet sallallahu alaihi wasallam at least once.

## *The natural instinct in man to have a companion*

Erich Fromm, a German social psychologist, psychoanalyst, humanistic philosopher and democratic socialist, has postulated eight basic needs of Man:

1. **Relatedness** – Relationships with others, care, respect, knowledge.
2. **Transcendence** – Creativity, develop a loving and interesting life.
3. **Rootedness** - Feeling of belonging.
4. **Sense of Identity** – See ourselves as a unique person and part of a social group.
5. **Frame of Orientation** – Understand the world and our place in it.
6. **Excitation and Stimulation** – Actively strive for a goal rather than simply respond.
7. **Unity** – A sense of oneness between one person and the natural and human world outside.
8. **Effectiveness** – The need to feel accomplished.

Furthermore, the Arabic corresponding word for Man is “Insaan” إنسان, derived from the root word “Uns” أنس, which means to be genial, sociable, friendly, to be on intimate terms, has the instinct to socialize and as well as be sociable, companionable, considerate الذي يستأنس به - with whom one gets sociability, intimacy and a friendly atmosphere.

All this sums up to the point, that to socialize with others is a natural instinct in Man. Therefore, our Pristine Shari’ah has laid great emphasis in acquiring good and beneficial companionship, and abstaining from a bad one.

Allah Ta’aala Says:

“Let not believers take disbelievers as allies (i.e. supporters or protectors) rather than believers, and whoever (of you) does that has nothing (i.e., no association) with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the (final) destination.” (3:28)

(i) لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ (آل عمران: 28)

Abdullah Yusuf Ali says, ‘If faith is fundamental matter in our lives, our associations and friendships will naturally be with those who share our faith. “Evil communications corrupt good manners”, and evil company may corrupt Faith.’

“Those who take disbelievers as allies instead of the believers, do they seek with them honour (through power)? But indeed honour belongs to Allah entirely.” (4: 139)

(ii) الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِيتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (النساء : 139)

Says Abdullah Yusuf Ali, “If the motive is some advantage, some honour, the fountain of all good is Allah. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the next world?”

“And endure yourself in the company of those who call upon their Lord in the morning and evening seeking His countenance; and let not your eyes rove from them seeking the adornment of the life of this world; and obey you not him whose heart We have made to neglect of our remembrance, and follows his lust, and whose affair is exceeding the bound.”

(iii) وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (الكهف : 28)

Commenting on this verse, Abdullah Yusuf Ali, write, ‘The true servants of Allah are those whose hearts are turned to Him morning, noon and night, and who seek not worldly gain, but Allah’s Grace, Allah’s Own Self, His presence and nearness. Even if they are poor in this world’s goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions.’

.....  
“Are they waiting except for the hour to come upon them suddenly while they perceive not? Close friends that Day, will be enemies to each other, except for the righteous.” (43: 66,67).

(iv) هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (الأنجاء يومئذ يَعْصُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ) (الزخرف : 67 , 66)

Maulana Ashraf Ali Thanvi rahimahullahu, explains, ‘All friends in the world on that Day (the Day of Judgement) will become enemies to each other, except the righteous ones, the people of Iman, their friendship will be intact. That Day, the bitterness and agony of evil society will be felt which will certainly create hatred and spite among their associates, as they are responsible for all the loss, while on the other hand, the benefits and reward of associating with the righteous will be felt, as their friendship will continue.’

Mufti Shafee’ sahib rahimahullah writes in his tafseer, *Ma’ariful Qur’an*:

**The only real friendship is that which is in the sake of Allah.** This verse tells us plainly that friendly relations in which we take so much pride in this world, and for which we don’t even care about halal (permitted) and haram (unlawful), will be of no use on the Day of judgment, rather they will turn into enmity, In this connection, Hafiz Ibn Kathir rahimahullah, has reproduced a discourse of Sayyidnaa Ali radhiyallahu anhu narrated by Abdur Razzaq in his *Musannaf* and by Ibn Abi Hatim regarding two Muslim friends and two non-Muslim friends. One of the Muslim friends died and when he was given the glad tidings of Paradise, he recollected his friend and supplicated in his favour: “O Allah! That friend of mine used to advise me to obey You and to obey the Holy Prophet sallallahu alaihi wasallam. He used to direct me towards virtues and preventing me from vices, and kept on reminding me that one day I would have to meet You. So O Allah! Do not misguide him after me, so that he may also see the scenes of Paradise as You have shown to me, and be pleased with him, as You have been with me.” In reply, it will be said to him, “Do not worry. If you know

what reward I have stored for your friend, you will weep less and laugh more.” Later, when the friend will also have died, both the souls will get together and Allah Ta’ala will direct them that each one of them should praise the other. Thereupon, each one of them will say about the other that he is the best brother, best companion and the best friend. As against this, when one of the non-Muslim friends will die, and he will be told that he will go to Hell, he will recollect his friend and will supplicate thus, “O Allah! That friend of mine used to insist upon me to disobey You and Your Messenger, used to direct me towards vices and used to prevent me from virtues and used to tell me that I would never meet You. So O Allah! Do not give him guidance after me, so that he may also see the scenes of Hell, as You have shown to me, and be displeased with him just as you have been displeased with me.” Later, when the other friend will also have died, both their souls will get together, and they will be directed to praise the other. Then each one of them will say about the other, “He is the worst brother, worst companion and worst friend.” (Ibn Kathir p. 134, v.4)

Therefore the best friendship, in respect of this world as well as the Hereafter, is the one that is for the sake of Allah. Many are the merits stated in ahadith for those two Muslims who love each other purely for the sake of Allah. They will be in the shade of the “Arsh” (Throne) of Allah. And ‘love for the sake of Allah’ means to love someone because he is a true follower of the religion prescribed by Allah. As such, it includes sincere love for teachers of religious subjects, spiritual guides, reformers, religious scholars and devotees of Allah, as well as for all the Muslims. (*Ma’ariful Qur’an*)

So good companionship strives for the betterment of one another.

“A speaker among them will say, “Indeed, I had a companion (on earth). Who would say, “Are you indeed of those who believe that when we have died and become dust and bones, we will indeed be recompensed?” He will say (to his companions in Paradise), ‘Would you (care to) look?’ And he will look and see him (the companion who had tried to dissuade him from belief on earth) in the midst of the Hellfire. He will say, “By Allah, you almost ruined me. If not for the favour of my Lord, I would have been of those brought in (to Hell).” (37: 51-57)

(v) قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۖ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ ۚ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ۖ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ۚ قَالَ تَاللَّهِ إِن كَذِبْتَ لَسُودِينَ ۚ وَلَوْ كُنَّا نَعْلَمُ رَّبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ (الصافات : 57 – 51)

Mufti sahib says in his Tafseer, ‘This event has been mentioned with a purpose. The noble Qur’an is really alerting people towards a beneficial rule operative in human relations. Let everyone make a careful survey of his or her circle of friends, and try to find out whether or nor there is someone included therein who may actually be dragging them towards the sad end of the Jahannam. The destruction bad company can bring about can only be discovered fully and truly in the Hereafter – and that will be a time when there will be no escape from such destruction. Therefore, it is better to take one’s guard right here in this world in matters concerning the taking of friends and promoting of relationships, something that must be done with due caution and judgment. There are occasions and circumstances when one does not foresee what would happen after having inculcated relationships with someone who disbelieves or disobeys. What ultimately happens is that one starts becoming affected by his ideas, thoughts and way of life without having any sense of that which is happening to him. This attitude proves lethal for one who is so affected in terms of the end he would have in the Hereafter.’

“And the Day the wrongdoer will bite on his hands (in regret) he will say, ‘Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance (the Qur’an or the remembrance of Allah) after it had come to me. And ever is Satan, to Man, a deserter (forsaking him once he has led him into evil).” (25: 27-29)

(vi) وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۚ وَيَلْتَمِىٰ لِيَتْنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ۚ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ۝ (الفرقان: 27 , 28 , 29)

### **Friendship of wicked person and non believers will be a matter of shame and repentance in the Hereafter.**

It is explained in Tafsir Mazhari that although these verses were revealed in respect of the ‘Uqbah bin Abi Mu’et, yet the moral of the verses is universal. This can be noticed by the use of the word فَلَانًا (so and so) in the verse, which alludes that the message is universal. The moral that can be deduced from these verses is that when two friends get together in acts of immorality and sin and help each other in performing forbidden deeds, then the same will apply to them and they will be remorseful and feel sorry for their friendship in the Hereafter. Musnad Ahmed, Tirmidhi, Abu Dawud, etc. have reproduced a narration on the authority of Sayyidna Abu Sa’eed al-Khudri radhiyallahu anhu that the Holy Prophet sallallahu alaihi wasallam once said,

لا تصاحب إلا مؤمنا ولا يأكل طعامك إلا تقي

(Do not make a non-Muslim your friend and your possessions should be used only by the pious persons. - *Mazhari*), that is, do not have the non-pious as your friend. And Sayyidna Abu Hurairah radhiyallahu anhu has reported a tradition of the Holy Prophet sallallahu alahai wasallam:

المرء على دين خليله فلينظر أحدكم من يخالل

'Every person is influenced by the faith and way of life of his friend, therefore, one must be very mindful when selecting his friends. (Ahmad, Tirmidhi)

Sayyidna Ibn ‘Abbas radhiyallahu anhumaa has reported that the Holy Prophet sallallahu alaihi wasallam was asked what sort of friends should we keep in our company. To this he replied,

‘من ذكركم بالله رؤيته و زاد في علمكم منطقته و ذكركم بالأخرة عمله‘

'The one who reminds you of Allah when you see him, and adds to your knowledge when he speaks, and reminds you of the Hereafter when he acts.' ( Qurtubi) – *Ma’ariful Qur’an*

“O you who have believed, fear Allah and be with those who are truthful.” (9: 119)

(vii) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝ (التوبة: 119)

One should stay away from the company of those who are disobedient to Allah, and instead, we are instructed to observe taqwa, the fear of Allah and the sense of being responsible before Him, (as a constant feature of our personal lives) and be in the company of the truthful. In this place the Qur’an has not said 'the learned' (*ulamaa*) or 'the righteous' (*salahaa*). Rather, by electing to use the word ‘*as-sid-deeq*’ (the truthful), it has also told us about the real identity of 'the learned' and 'the righteous'. Such a truthful person has to be the one whose exterior and the interior are the same and who is also true in intention, and true in word, and true in deed as well. (*Ma’ariful Qur’an*)



### ***In the following Aayah, Allah Ta'aala mentions the qualities of good companionship***

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed Allah is exalted in Might and Wise’ (9: 71)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة : 71)

These are the noble qualities of Mumineen (good companions). They help, aid and support one another, as mentioned in a Hadith "The relationship between a believer and another believer is like that of a part of a building to another part – strengthening one another." To illustrate, Rasoolullah sallallahu alaihi wasallam inter joined fingers of one of his hands into the fingers of his other hand. Another Hadith says, “Example of believers in mutual love, mercy and compassion, is that of the body. If an organ is afflicted, the whole body responds with sleeplessness and fever." (*Ibn Kathir*)

### ***The Essence of Bad Companionship – Omar bin Abdul Aziz Dismisses a Governor***

Hadhrat Sheikh Muhammad Zakariyya, rahimahullahu Ta'aala has recorded an episode in his book, ‘Hikaayatus – Sahaaba of Omar bin AbdulAziz, who ruled the Muslim empire between 99-101 Hijri with unprecedented fairness and justice ever seen after the era of the Righteous. Caliphaas, terminating the services of a provincial Governor due to having acquaintance with a tyrant.

Omar bin AbdulAziz, rahimahullahu, appointed a person as governor of a province. Somebody remarked that this person had held the same post under Hajjaj bin Yusuf (the ruthless, tyrant governor at the time of AbdulMalik bin Marwan in the later second half of the first century of the Hijri calendar) also. Omar bin AbdulAziz immediately dismissed him saying, ‘His (Hajjaj bin Yusuf) company for a day or even less is sufficient to render a man unfit for public service.'

There after Hadhrat Sheikh writes, ‘A man known by the company he keeps. The company of pious people have an imperceptible impression of piety on the character, and likewise, evil company has its evil influences. Even the company of animals is not without its own effect. Imam Muslim, rahimahullahu, has recorded a Hadith in Kitabul Iman on the authority of Abu Hurairah radhiyallahu anhu that Rasoolullah sallallahu alaihi

wasallam said, “Pride and conceitedness is found among the owners of horses and camels, who are rude and uncivil, people of the tents, while tranquility is found among those who rear goats and sheep.”

### ***Merits of Good Companionship***

A good companion is one who seeks the betterment of his/ her friend and is always eager to help and protect his/her companion. Rasoolullah sallallahu alaihi wasallam is reported to have said, “Every person amongst you is a mirror for his Muslim brother. So if you see in him any short coming, fault or grievance, you should beseech him (so that he could rectify himself)." (*Tirimidhi*). And a narration in Abu Daud says “A believer is a mirror of another believer, and a believer is a brother of another believer. He guards him against loss and destruction, and protects him in all aspects in his absence." Thus a good companion acts like a mirror to his friend bringing to his attention any fallibility.

While elaborating this Hadith (of a Muslim being a mirror of another believer), Mufti Muhammad Taqi 'Uthmani saheb related an episode of his father Mufti Muhammad Shafee saheb – of being sent to a Hakeem (herbal doctor) by his father to get some medicine. On requesting the Hakeem for the required medicine, the Hakeem said, “I'll give the medicine for your father later but first I'm giving some medicine for you! Mufti saheb was

perplexed and said that he was okay and it was his father who required the medicine. The Hakim would not listen and gave him a medicine for him as well as for his father, and told him to come back after one week. On returning home he narrated it to his father who commanded him to do exactly as the Hakeem had advised him. After a week when Mufti sahib visited the Hakeem, who exclaimed, "Now you feel better!" . The other time you came to me, I had sensed from your voice chances of you being interacted with T.B., but now you are safe." The Hakeem acted as a mirror for Mufti Saheb and brought to his attention of something which Mufti sahib was unaware of.

It should also be noted that the person being informed of his fault and mistake should not get annoyed on his companion, but be grateful to him for drawing his attention, but at the same time the honour of a Muslim should always be held in high esteem. The person trying to advice him should do it discreetly and not embarrass him in any way.

### ***Role of a Companion***

It has been narrated by Anas radhiyallahu anhu, Rasoolullah sallallahu alaihi wasallam said, "Help your brother whether he is an oppressor or the one being oppressed". A man asked "O Messenger of Allah! ! will help him if he is being oppressed, but what would you say if he is an oppressor, how should I help him?" Rasoolullah sallallahu alaihi wasallam said, "By preventing him from oppressing (others). This is how you help him." (*Bukhari*)

This Hadith clearly points out the role of a sincere companion - not to leave his friend or companion in error; check him and reform him.

Abu Darda radhiyallahu anhu narrates that Rasoolullah sallallahu alaihi wasallam said, "Shall I not inform you of something more excellent in degree than fasting, giving in charity (sadaqah) and salah?" The Sahaabah replied, 'Certainly, do tell us.' He answered, "Putting things right between

people, for undoubtedly, discord between people is destructive." (*Abu Daud*).

Here also is a directive for good companionship; to remove discord among Muslim and create harmony among people.

### ***Attributes of a Companion***

Imam Ghazali, rahimahullah, has said that a companion should have five qualities in him:

1. Be intelligent, as intelligence is real wealth, while a stupid person's company may cause annoyance or a break among blood relations.
2. Good manners, as bad manners affect a man's intelligence, as his anger, passions or niggardliness do not let him act rightly.
3. Must not be corrupt, as such a person lacks fear of Allah Ta'aala and cannot be trusted as a friend.
4. Must not be an innovator in religion (a bid'atee), as one is likely to be influenced by his innovations.
5. Must not be greedy about increasing his earnings. Intimacy with such a person is deadly poison. It is natural to follow and imitate such persons whose secret influence is inevitable.

Imam Baqir rahimallahu said that his father, Zainul 'Aabideen, rahimahullah, strongly advised him to keep away from five persons:

1. An immoral person,
2. A stingy person,
3. A liar,
4. A blockhead – a very stupid person, and
5. One who has severed relationship with his kith and kin

(*Fadhail Sadaqat*)

### ***Companionship for Reformation***

It can be deduced from the aforementioned ahadith that companionship has an inevitable effect on a person; either transform him into a man of principles, or denude him of all morals. And it is equally important to note that one has to seek the

right companion for true guidance and reformation, and be cautioned against all forms of deceptions.

Allah subhanahu waTa'aala has created the human being and sent him on earth on purpose = to be everaware of Him, leading a life as prescribed by Him in total submission to Him, and adhering to all His commandments. The world is a place of examination, and various kinds of tests are occurring constantly. One must worry about passing these tests. He should not attach himself to anything or anyone except for the True Master, Who will remain and always Will Be. The true goal is to achieve amnesty from the Lord AllMighty. A servant's greatest obligation is to perfect the art of servitude.

After the correcting of beliefs, compliance with the correct way of the scholars (which is the essence Qur'an and Sunnah) of the *Ahle-Sunnah* is limitlessly necessary, together with performing the necessary and obligatory deeds and avoiding those things that are forbidden. After all this, it is very important to seek the company and guidance of an accomplished Saint; a mentor and a Sheikh, so that one may gain recognition of the truth and finally escape the whispers of desires of the self-conscious and self-esteem. A great part of the scheme of sending Prophets was to show the Commands of the Magnificent through actions and completion. The Prophet sallallahu alaihi wasallam was also sent to dress Shari'ah in the garment of actions. Rasoolullah sallallahu alaihi wasallam was embodied with high spiritual enlightenment. In the lifetime of Rasoolullah sallallahu alaihi wasallam, meeting the Prophet sallallahu alaihi wasallam, was more than enough to attain the status of '*Ihsaan*' – meaning that the worship of Allah should be done as if you are looking upon Him – the basis and way to attain amnesty from the Creator. The Rasoolullah sallallahu alaihi wasallam state of spiritual power was such that even the greatest of infidels would reach the state of '*Ihsaan*' as soon as they read '*Laailaaha illallaahu*'. A good example of this is when once the Sahaabah asked Rasoolullah sallallahu alaihi

wasallam, that how can we excrete and urinate now, and how can we be naked before Allah, i.e., in '*Ihsaan*', the awareness of the presence of Allah reached a level in the Sahaabahh, that they were afraid that they would offend Allah when performing their necessary bodily functions or even when they were briefly naked when changing their clothes. Today we do not even possess a small fraction of their sense of shame, decency and modesty. This is the extreme and they reached it without spiritual exercises and discipline. This strength existed in the Sahaabahh through the spiritual influence of the Prophet sallallahu alaihi wasallam, but it was substantially less than what Rasoolullah sallallahu alaihi wasallam possessed himself. This strength was also in the Taabe'een (those Muslims who met the Sahaabahs), but less than that possessed by the Sahaabah, and by the time of Tabe'taabe'een (those Muslims who met the Taab'een), this strength was notably lacking, and to augment this lack the elders developed spiritual exercises and self-discipline. Rasoolullah sallallahu alaihi wasallam was the sun in the time of the Sahaabahh radiyallahu anhum and they had no need for these activities whilst Rasoolullah sallallahu alaihi wasallam was still with them. Just with one glance they achieved wonders. But in the years following those of the Prophet sallallahu alaihi wasallam, the more time that passed and the further that enlightenment receded, the more the darkness entered the hearts. Hadhrat Anas radiyallahu anhu, in a narration taken from Tirmidhi, narrates, "The day the Prophet sallallahu alaihi wasallam arrived in Madina Munawwarah, everything in Madina grew luminous. And on the day the Prophet sallallahu alaihi wasallam passed away, everything became darkened and we had not even cleaned our hands from throwing earth on the Prophet's sallallahu alaihi wasallam grave, that we already felt a difference in the enlightenment of our hearts. Meaning, that we no longer felt the same amount of enlightenment and purity in our hearts that we felt when Rasoolullah sallallahu alaihi wasallam was still present." Hence the need and necessity for spiritual exercise and self-discipline under the company and guidance of an

accomplished Sheikh and give spiritual allegiance, *mubaaya'ah* or *bai'at*" become evident. (Excerpts – '*Shari'at wa Tareeqat ka Talazum*' by Sheikh Muhammad Zakariyya).

In reply to a question with regards to what is the need for a Sheikh, Mufti Ebrahim Salujce (of South Africa) said: "There are two aspects of the human – his '*zaahir*' (outer-self) and '*baatin*' (inner-self). The *islaah* (reformation) of the *zaahir* as well as the *baatin* is necessary. There are many laws of the Shari'ah which pertain to the *zaahir*, while many aspects pertain to the *baatin*. Salaah, zakaah, Haj, etc. pertain to the *zaahir*. Likewise, to adopt humility and regard oneself as inferior to others, not to become jealous over the bounties that Allah Ta'ala has granted others, etc., pertain to the *baatin*. Just as it is compulsory to fulfill the laws pertaining to the *zaahir*, similarly it is incumbent to fulfill the laws that relate to the *baatin*. As for the aspects which pertain to the *zaahir*, every Muslim knows them and easily understands them. For example, every Muslim knows that he must perform his five daily Salaah, fast in the month of Ramadaan, etc.. However, as for those aspects that pertain to the *baatin*, neither are they visible, nor can every person understand them. Furthermore, often one is in need of an *Aalim* so that one may enquire from him the laws pertaining to the *zaahir* aspects. In this regard if one constantly refers to a specific *Aalim* for all one's queries, it is much better.

Likewise, in order to reform one's inner-self and to fully comply with and to practice upon all the laws that pertain to the *baatin*, it is necessary that one chooses a guide who is well-versed with these aspects. Thus one constantly refers to him and seeks his guidance. According to one's temperament, etc., he will prescribe remedies for the problems one experiences in those aspects.

In the time of Rasoolullah (sallallahu alaihi wasallam), the Sahaaba (radhiyallahu anhum) would refer all their matters (pertaining to the *zaahir* and *baatin*) directly to him. The same procedure continued in the time of the *Khulafa-e-Raashideen* (the four righteous Khalifas). The

Sahaabah (radhiyallahu anhum) would refer all their matters to them. After the Sahaabah (radhiyallahu anhum), the attention of the people began shifting more towards the worldly aspects. Hence in the time of the Taab'ieen and Tab'ut – Taabi'een (those who came after the Taabi'een) many great Sheikhs existed who codified all the aspects pertaining to the *baatin*. Many other books were thereafter compiled of the same nature such as *Ihya Ulumud Din*, *Risala Tasawwuf*, etc..

(*Khulasa-e-Tasawwuf*, pg. 60)

*Bai'at*, *mubaaya'ah*, or give spiritual allegiance (or pledge) to an accomplished Sheikh for spiritual refinement, purity and self-discipline, also existed in the life time of Rasoolullah sallallahu alaihi wasallam. Rasoolullah sallallahu alaihi wasallam himself took *bai'at* from the Sahaabah radhiyallahu anhum. Hadhrat Sheikh Muhammad Zakariyya, rahimahullahu, writes, 'There is proof of it in the Qur'an and Hadith. In the Qur'an, Surah Mumtahinah: "*Yaa'ayoo Han-Nabiyoo Iza Jaa'akal Mu'minaatu Yubaayi'naka*," *Al-Aayah*. The translation of which is, "O Messenger! When Believing Muslim women come to you to do *Bai'at* on these matters, that they will not partner anything with Allah Ta'ala, they will not steal and will do no shameful deed, that they will not kill their children, and that they will bring forth no child of slander, that which is made from between their arms and legs (this is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband), and will not disobey in all legal matters, then take their *Bai'at* and ask forgiveness for them from Allah, verily Allah is the most Forgiving Most Merciful." (60: 12)

The words in the verse are general. It clearly states that this *Bai'at* or pledge was not of jihad or on embracing Islam, but rather, a pledge to adhere to all the Islamic articles of faith and precepts and is clear on the importance of *Bai'at*.

There is a narration of Hadhrat Ubaadah Ibn Saamit radhiyallahu anhu in *Sahih Bukhari Shareef*, under Kitabul Imaan to prove that



Rasoolullah sallallahu alaihi wasallam took Bai'at (pledge) from the Sahaabah to be steadfast on the tenets of Islam:

Hadhrat Ubaadah Ibn Saamit radhiyallahu anhu, who took part in the Battle of Badr, and was one of the Nuqba (*group of people from Madinah who secretly met the Prophet sallallahu alaihi wasallam before his migration to Madinah*) on the Night of Uqba (*the night of the secret meeting*), narrates that the Prophet sallallahu alaihi wasallam spoke whilst there was a group of Sahaabah in all four directions around him, "Come and do Bai'at with me on this matter that you will never partner anything with Allah, you will not steal, nor will you commit adultery, nor kill your children, nor slander anyone, and will not contest any legal matter. Whoever fulfills this vow, his reward will be on Allah, and if anyone impeaches on anyone of these things and is punished for it in this world, that will be an atonement for him. And if one indulges in any of them, and then Allah conceals his sin, then it is upto Allah, Allah will punish him if

He wills it, or forgive him if He wills it." Hadhrat Ubaadah states that then we took Bai'at with the Prophet sallallahu alaihi wasallam on these things. This Bai'at (which took place after the conquest of Makkah) isn't a Bai'at of Islam, or a Bai'at of Jihaad, but it is that same Bai'at of the Sufis, that was done as emphasis on the decrees of Islam.

Sheikh Muhammad Yusuf kandhlawy, rahimahullah, has also reported in his book '*Hayatus-Sahaabah*' about Bai'at taken for fulfilling the obligations of Islam:

1. Hadhrat Auf Ibn Maalik Ashja'ee radhiyallahu anhu narrates that, 'We were in the service of the Prophet sallallahu alaihi wasallam and there were seven to nine of us. The Prophet sallallahu alaihi wasallam said, "Will you not do Bai'at to the Prophet of Allah?" We spread our hands and asked, "On what decree should we do Bai'at on, O Prophet of Allah?" The Prophet sallallahu alaihi wasallam replied, "On the decree that you will worship Allah

and not partner anyone with Him, and that you will read five times Salaah, and that you will hear and obey." Then he added in a quieter voice, "And that you will not ask for anything from people." The narrator says that he saw several of the present gentlemen in such a state that even if they accidentally dropped their riding crop, they would not ask anyone else to pick it up for them.

2. Bashir Ibn Khasaasia radhiyallahu anhu narrates, 'I entered the service of Rasoolullah sallallahu alaihi wasallam for Bai'at. I asked, 'On which edicts will you take the Bai'at for?' The Prophet sallallahu alaihi wasallam spread his blessed hands (to take the Bai'at) and said, "Bear witness that there is no God but Allah, The One Who Has No Partners, and that Muhammad is His servant and Prophet. That you will read the five Salaahs on their own times, and give Zakaat and fast in Ramadhan and do Hajj and do Jihaad in the path of Allah.' I replied, O' Prophet of Allah, I have the strength to do everything you mention, but two things. I cannot give Zakat for I only have ten camels, which are for milking and riding for my family and household. I cannot do Jihaad because I have a weak heart and people say that he who deserts during Jihaad is the cause of Allah's Wrath. I fear that if I do go to do Jihaad, I may at any time flee in fear of death and then be made to suffer the Wrath of Allah.' The Prophet sallallahu alaihi wasallam pulled back his hands and shook them and then said, "O Bashir, when there is no Zakat and no Jihaad, how then will you enter Paradise?" So I replied, 'All right, spread your hands and I will take the pledge.' The Prophet sallallahu alaihi wasallam spread his blessed hands and took Bai'at from me on all the edicts he had mentioned.'
3. Hadhrat Jarir radhiyallahu anhu narrates that the Prophet took Bai'at from me on

steadfastness in Salaah and Zakaat and on goodwill towards every Muslim.

4. in another narration the Prophet sallallahu alaihi wasallam said, "O Jarir, spread your hands." I asked, 'On what, O Prophet of Allah?' The Prophet sallallahu alaihi wasallam replied, "On this that you make yourself compliant to Allah Ta'alah and that you will show goodwill towards every Muslim." He listened carefully to what the Prophet sallallahu alaihi wasallam said, and since he was an intelligent man he replied, "As much as is my strength, O Rasoolullah." After saying this, Hadhrat Jarir's radhiyallahu anhu saying became a source of acquiescence for the people.
5. Hadhrat Abu Umamah radhiyallahu anhu narrates that the Prophet sallallahu alaihi wasallam said, "Is there anyone here who will do Bai'at with me?" Hadhrat Thaubaan radhiyallahu anhu said, "Please take Bai'at from me," The Prophet sallallahu alaihi wasallam would take Bai'at from him on the condition that he would not ask anyone for anything. Then Hadhrat Thaubaan radhiyallahu anhu asked, "What will I get?" The Prophet sallallahu alaihi wasallam said, "Paradise," So Hadhrat Thaubaan radhiyallahu anhu gave his Bai'at to the Prophet sallallahu alaihi wasallam. Hadhrat Umamah radhiyallahu anhu narrates that I saw him in Makkah in a large congregation and his riding crop fell several times, and few times it fell on someone's shoulder. He would not take it back when the person tried to return it until he himself dismounted and retrieved it himself.

It is also evident from a Sahih Hadith (as reported by Ahmad, Abu Ya'laa, Tabarani and briefly by Al-Bukhari – as in '*Hayaatus Sahaabah*') that Rasoolullah sallallahu alaihi wasallam sent Hadhrat Umar radhiyallahu anhu to take Bai'at from women of the Ansar. The ladies were in a room and Umar radhiyallah anhu stood outside the door. So it can be deduced that, without any doubts, if anything was proven to be the Prophet's

sallallahu alaihi wasallam action in the form of worship and with regularity, and not even habitually, then that is no less than a Sunnah of Deen too. So we must discuss what level of importance does Bai'at hold. Some people think that Bai'at is only taken on acceptance of Khilafat or Leadership and that the Bai'at, which is the method of the Sufis, or the method of people who follow Tasawuf like us, holds no ground in Shar'iah. This view is incorrect based on the evidence we have just expounded, that the Prophet sallallahu alaihi wasallam took Bai'at on the grounds of creating stability in fulfilling the obligations of Islam and to show attachment with Sunnah. Sahih Bukhari bears witness that the Prophet sallallahu alaihi wasallam set down stipulations at the time of taking Bai'at from Jarir radhiyallahu anhu that goodwill is necessary towards all Muslims, and the Prophet sallallahu alaihi wasallam placed a condition at the time of taking Bai'at from the Ansari, that never fear the rebuke of anyone when saying words of justice, therefore wherever they were, they would speak up to leaders and kings without fear. The Prophet sallallahu alaihi wasallam also set down a condition for the Ansari women at the time of taking Bai'at from them that they would not do *Nauha* (loud weeping, wailing). There are many other situations in which Bai'at was taken for, and those situations were for causes of purity and in *Amar bil Ma'roof* and *Nahee Anil Munkar*.

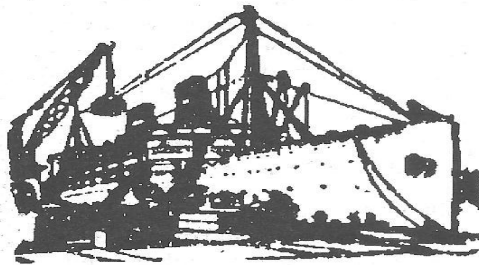
Also, in the way one should consult a doctor when suffering from a physical ailment instead of consulting books and diagnosing yourself, in the same way, one should consult an accomplished Sheikh when one suffers from a spiritual ailment (shamelessness, jealousy, pride, corruption of the heart, thinking oneself superior and others inferior, etc.) (Excerpts from *Shariat wa Tariqat ka Talazum*)

To conclude, companionship plays a vital role in shaping a person spiritually, morally and socially. It is either make or break. May Allah Ta'aala guide us to such a company that brings us close to Him, and is compassionate, sincere, kind-hearted, good-natured and God-fearing, ameen.

لِّلّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَ حُبَّ رَّسُوْلِكَ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَمَ وَ حُبَّ مَنْ يُحِبُّكَ وَ حُبَّ مَنْ يَنْفَعُنِيْ حُبُّهُ عِنْدَكَ وَ حُبَّ الْعَمَلِ الَّذِي يَبْلُغُنِيْ حُبَّكَ

O Allah! Bless me with your love and with the love of your Messenger sallallahu alaihi wasallam, and with the love of the one who loves You, and the love and attachment of such a person whose attachment and friendship will be beneficial for me towards You and attachment to such a deed that will lead me to Your love and proximity.

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# What Companionship May Yield

## Human Nature Interweaves Human Society.

*Sh. Ali Duhmy*

It is with association that the life of every individual has any real meaning. This being the basis of which one can assimilate with others and intermingle with the rest, and with which one can be judged as to his life style and mode of conduct. Due to this important human characteristic, the intelligence of the disciples was guided to their accompanying the Prophet sallallahu alayhi wasallam in total cohesion.

During the era of the Sahaabas (disciples) radhiyallahu anhum, one would not forsake the company of Rasoolullah sallallahu alayhi wasallam except on a hard pressing commitment, that if not attended to at that particular hour, then life could be miserable. However, the commitment of this magnitude would not have been prioritized without the express authority from the Prophet himself before it is discharged. Such companionship yielded to the disciples the status unparalleled with the present day life in both the worlds. They rose to such heights of glory as had never been attained or witnessed in the history of mankind (past, present and future). For centuries, they ruled on this earth with such grandeur and strength that no contemporary power had the courage to challenge them as they were the role models of mankind.

Sayyidna Abu Hureirah, radhiyallahu anhu, was always in the company of Rasoolullah sallallahu alayhi wasallam and was most versed in the field of Hadith. When asked as to how he managed to have such a colossal collection of the Prophet's traditions, he replied in humbleness that is akin to a student of good morals and endowed with the knowledge of Allah's deen, "I sacrificed my life in the company of the Prophet sallallahu alayhi wasallamu, while my colleagues tended to their businesses and farms. This is the yield of companionship which has made Abu Hureirah radhiyallahu anhu excel other disciples. Similarly, the leader of all the disciples, whose companionship with Rasoolullah sallallahu alayhi wasallam was much closer than anyone else had his belief and reliance on Allah Subhaanahu waTa'ala much perfected and made firm when he accompanied Rasoolullah sallallahu alayhi wasallam in the cave of Thaur. While they were in the cave on the eve of the emigration, Sayyidna

Abubakkar radhiyallah anhu saw the feet of the polytheists above them at the mouth of the cave and submitted, "O Messenger of Allah! If one of them were to look down below his feet, he would detect us". Rasoolullahu sallallahu alayhi wasallam said, "O Abu Bakr! What do you think of the two with whom Allah is the third?" With this remarks Abu Bakr radhiyallahu anhu remained steadfast for any eventuality, because his faith was perfected. Unlike us, who would panic and sell his religion at a throw away price when calamities befalls us.

It therefore goes without saying that good company merits excellence in behavior as well as improving the dimensions of self refinement (i.e., of the soul). This is well illustrated in a tradition as narrated by Abu Musa Al-Ash'ari radhiyallahu anhu who said, "I heard Allah's Messenger saying: "The similitude of good company and that of bad company is that of an owner of musk and that of the one blowing the bellows. Being in the company of the owner of musk would either offer you some for free of charge, or you would buy it from him, or at least you would smell its pleasant odour; and for the one who is in the company of the one who blows the bellow (i.e., the black smith) he would either burn your cloths or at least you shall have to smell or have a repugnant smell." { *Al-Bukhari and Muslim* }

This authentic saying of Rasoolullah sallallahu alayhi wasallam is just a yard stick in philosophical application which enjoins that one should sit in the company of a pious person and avoid an impious one, because the former has the quality of a perfume seller and the latter of a black smith. In bad company, one is out and out a loser and can never be hoped to gain any benefit from them.

Hence any association with good company is meritorious, while any association with ill company is abominable, because the good company invites the blessings of Allah Subhaanahu waTa'ala, while the bad company affects and erodes the very creed of faith, and consequently leads to the wrath of Allah Subhaanahu waTa'ala. It is therefore incumbent for every Muslim to safeguard his Religion tooth

*Continued on pg 26*



# Allah's Miracles In The Qur'an

Truly it (the Qur'an) is revelation sent down by the Lord of all the worlds. (Qur'an, 26:192)

(Extracted from: News letter of the Birmingham Mosque Trust Ltd. Issue No. 220)

## The Force Of Gravity And Orbital Movements

**No! I swear by the planets-that recede, that ride their course {and} hide themselves. (Qur'an, 81:15-16)**

The word "khunnas" in Surat at-Takwir 15 bears such meaning as shrinking and cowering, retracting and turning back. The Arabic expression translated as "hide themselves" in the 16th verse is "kunnas," the plural form of "kaanis" which refers to a specific path: entering a nest, the home of a body in motion, or things entering their homes and hiding there. Again in verse 16, the word "Jawaar," the plural form of "Jariyah," which means one that moves and flows, is translated as "that ride their course." Bearing the meaning in mind. It is very possible that these verses refer to the gravitational forces of the planets and their movements around their orbits.

These words in the above verses fully describe orbital movements stemming from the force of gravity. Of these, the word "khunnas" refers to the planets attraction towards their own centers and also their attraction towards the Sun, which is the centre of our Solar System. (Allah knows best.) The force of gravity already existed in the universe - although it was only possible to reveal this attractive force with mathematical formulae with Sir Isaac Newton, who lived in the 17th and 18th centuries. The word "jawaar" in the following verse emphasises the orbital movements that arise as a result of the centrifugal force that opposes this attractive one. There is no doubt that the use of the word "jawaar" together with "khunnas" (attraction towards the centre, shrinkage) and "kunnas" (path, entering the nest, the home of a body in motion) indicates an important scientific truth that nobody could have known about 1,400 years ago. (Allah knows best.) Moreover, these verses, one of the subjects sworn on in the Qur'an, are another indication of the importance of the subject.

## The Spherical Earth

**He has created the heavens and the Earth for truth. He wraps the night up in the day, and wraps the day up in the night. (Qur'an, 39:5)**

In the Qur'an the words used for describing the universe are quite remarkable. The Arabic word

which is translated as "to wrap" in the above verse is "yukawwir". In English, it means "to make one thing lap over another, folded up as a garment that is laid away." For instance, in Arabic dictionaries this word is used for the action of wrapping one thing around another, in the way that a turban is put on. The information given in the verse about the day and the night wrapping each other up includes accurate information about the shape of the world. This can be true only if the Earth is round. This means that in the Qur'an, which was revealed in the 7th century, the roundness of the world was hinted at. However, it should be remembered that the understanding of astronomy of the time perceived the world differently. It was then thought that the world was a flat plane and all scientific calculations and explanations were based on this belief. However, the glorious Qur'an has employed the, most definitive words when it came to describing the universe. These facts, which we could only correctly fathom in our century, have been in the Qur'an for a vast length of time.

## The Earth's Direction Of Rotation

**You will see the mountains and reckon them to be solid; but they go past like clouds-the handiwork of Allah Who gives to everything its solidity. He is aware of what you do. (Qur'an, 27:88)**

The above verse emphasizes that the Earth not only rotates, but that it also has a direction of rotation. The direction of movement of the main cloud masses at 3,500-4,000 metres (11,500-13,000 feet) high is always from West to East. That is why it is generally the state of the weather in the West which is looked at in meteorological forecasts.

The main reason why cloud masses are pulled from West to East is the direction in which the Earth rotates. As we now know, our Earth spins from West to East. This scientific fact, only recently established by science, was revealed in the Qur'an 1,400 years ago, at a time when the Earth was believed to be flat, and to be resting on the back of an elephant.

## **The Earth's Geoid Shape**

**After that He smoothed out the Earth. (Qur'an, 79:30)**

In the above verse, the word “dahaa” is used in the original Arabic. It, translated as “smoothed out,” comes from the word “dahaw,” meaning “to spread.” Although the word “dahaw” also means to cover or to set out, the meaning of the verb is more than just a prosaic setting out, since it describes setting out in a circle.

The concept of roundness is also present in other words derived from “dahaw”. For example, the word “dahaw” also refers to children dropping a ball into a hole in the ground, games involving throwing stones into holes and games played with walnuts. Words derived from that root are also used for an ostrich making a nest, cleaning stones from where it is about to lie down, the place where it lays its eggs and the egg itself. Indeed, the Earth is round, in a manner reminiscent of an egg. The slightly flattened spherical shape of the Earth is known as geoid. From that point of view, the use of the word “dahaa” contains important information about the shape that Allah has given to the Earth. For hundreds of years, people imagined the Earth to be completely flat and only learned the truth, thanks to technology. Yet, this fact was revealed in the Qur'an fourteen centuries ago.

## **The Diameters Of The Earth And Space**

**Company of jinn and men, if you are able to pierce through the confines of the heavens and Earth, pierce through them. You will not pierce**

**through except with a clear authority. (Qur'an, 55:33)**

The Arabic word translated as “confines” in the above verse is “aqtaar.” This is the plural form of the word “qutr,” meaning diameters and refer to the skies and the Earth having many diameters. It is possible in Arabic to tell from the form in which a word is used, whether it is singular, plural (more than two), or employed in a dual form. Therefore, the form of the word used here, the plural, refers to another piece of miraculous information.

A three-dimensional body can only be said to have a single diameter if it is perfectly spherical. The term “diameters” can only refer to an irregular but basically spherical shape. This word chosen in the Qur'an - diameters - is important from the point of view of indicating the geoid shape of the Earth. The second noteworthy subject in the verse is that the Earth and the heavens are mentioned separately in reference to diameters.

According to Albert Einstein's General Theory of Relativity, the universe is expanding. But this does not mean that the galaxies and other heavenly bodies are being dispersed in space. This means that space is expanding and that the distance between the galaxies is increasing.

The definition of the “confines of the heavens” in Surat ar-Rahman 33 indicates the spherical structure of space. (Allah knows best.) In the same way that the diameters of space will be different from different points in space, so the diameters of constantly expanding space will also display differences. From that point of view the use of the plural form of the word confine is full of wisdom, and is one of the indications that the Qur'an is the revelation of our Omniscient Lord.

### ***Gain Effortless Maximum Reward Of 'Ibaadah!***

By sending one adult male new Muslim to us at MAJLIS MA'ARIFIL ISLAMIYYAH to acquire basic fundamental Islamic knowledge and sponsoring him totally, you will be receiving maximum reward of all religious partaking undertaken by this individual.

Many of these new Muslims have been chased out of the homes, deprived of education, taken out of schools and cut out just because they became Muslims. Many don't have anyone to support them. Helping them become upright Muslims is truly a worthy cause. Rasoolullah sallallahu alaihi wasallam said, “Whoever calls to guidance will get the like of the rewards of those who followed him, and nothing will be diminished from their rewards.” And the reward is maximum!

# The Merciful Prophet Sallallahu Alaihi Wasallam And The Islam Of Ikrimah Ibn Abi Jahl

*With Courtesy: [http://web.youngmuslims.ca/online\\_library](http://web.youngmuslims.ca/online_library)*

Ikrimah Ibn Abi Jahl was at the end of the third decade of his life on the day the Prophet made public his call to guidance and truth. He was held in high regard by the Quraysh, being wealthy and of noble lineage. Some others like him, Sa'd ibn abi Waqqas, Mus'ab ibn Umayr and other sons of noble families in Makkah had become Muslims. He too might have followed their example were it not for his father. His father, Abu Jahl, was the foremost proponent of Shirk and one of the greatest tyrants of Makkah. Through torture, he sorely tested the faith of the early believers but they remained steadfast. He used every stratagem to make them waver but they continued to affirm the truth.

Ikrimah found himself defending the leadership and authority of his father as he pitted himself against the Prophet. His animosity towards the Prophet, his persecution of his followers and his attempts to block the progress of Islam and the Muslims won the admiration of his father.

At Badr, Abu Jahl led the Makkan polytheists in the battle against the Muslims. He swore by al-Laat and al-Uzza that he would not return to Makkah unless he crushed Muhammad. At Badr he sacrificed three camels to these goddesses. He drank wine and had the music of singing girls to spur the Quraysh on to fight.

Abu Jahl was among the first to fall in the battle. His son Ikrimah saw him as spears pierced his body and heard him let out his last cry of agony. Ikrimah returned to Makkah leaving behind the corpse of the Quraysh chieftain, his father. He wanted to bury him in Makkah but the crushing defeat they suffered made this impossible.

From that day, the fire of hatred burned even more fiercely in the heart of Ikrimah. Others, whose fathers were killed at Badr, also became more hostile to Muhammad and his followers. This eventually led to the Battle of Uhud.

At Uhud Ikrimah was accompanied by his wife, Umm Hakim. She and other women stood behind the battle lines beating their drums, urging the Quraysh on to battle and upbraiding any horseman who felt inclined to flee.

Leading the right flank of the Quraysh was Khalid ibn Walid. On the left was Ikrimah ibn Jahl. The Quraysh inflicted heavy losses on the Muslims and felt that they had avenged themselves for the defeat at Badr. This was not, however, the end of the state of conflict.

At the battle of the Ditch, the Quraysh mushrikun besieged Madinah. It was a long siege. The resources and the patience of the mushrikun were wearing out. Ikrimah, feeling the strain of the siege, saw a place where the ditch, dug by the Muslims, was relatively narrow. With a gigantic effort, he managed to cross. A small group of Quraysh followed him. It was a foolhardy undertaking. One of them was immediately killed and it was only by turning on his heels that Ikrimah managed to save himself.

Nine years after his Hijrah, the Prophet returned with thousand of his companions to Makkah. The Quraysh saw them approaching and decided to leave the way open for them because they knew that the Prophet had given instructions to his commanders not to open hostilities. Ikrimah and some others however went against the consensus of the Quraysh and attempted to block the progress of the Muslim forces. Khalid ibn al-Walid, now a Muslim, met and defeated them in a small engagement during which some of Ikrimah's men were killed and others who could, fled. Among those who escaped was Ikrimah himself.

Any standing or influence that Ikrimah may have had was now completely destroyed. The Prophet, peace be upon him, entered Makkah and gave a general pardon and amnesty to all Quraysh who entered the sacred mosque, or who stayed in their houses or who went to the house of Abu Sufyan, the paramount Quraysh leader. However he

refused to grant amnesty to a few individuals whom he named. He gave orders that they should be killed even if they were found under the covering of the Ka'bah. At the top of this list was Ikrimah ibn abi Jahl. When Ikrimah learnt of this, he slipped out of Makkah in disguise and headed for the Yemen.

Umm Hakim, Ikrimah's wife, then went to the camp of the Prophet. With her was Hind bint Utbah, the wife of Abu Sufyan and the mother of Mu'awiyah, and about ten other women who wanted to pledge allegiance to the Prophet. At the camp, were two of his wives, his daughter Fatimah and some women of the Abdulmuttalib clan. Hind was the one who spoke. She was veiled and ashamed of what she had done to Hamzah, the Prophet's uncle, at the battle of Uhud.

"O Messenger of God," she said, "Praise be to God Who has made manifest the religion He has chosen for Himself. I beseech you out of the bonds of kinship to treat me well. I am now a believing woman who affirms the Truth of your mission." She then unveiled herself and said: "I am Hind, the daughter of Utbah, O Messenger of God."

"Welcome to you," replied the Prophet, peace be on him.

"By God, O Prophet" continued Hind, "there was not a house on earth that I wanted to destroy more than your house. Now, there is no house on earth that I so dearly wish to honour and raise in glory than yours."

Umm Hakim then got up and professed her faith in Islam and said: "O Messenger of God, Ikrimah has fled from you to the Yemen out of fear that you would kill him. Grant him security and God will grant you security."

"He is secure," promised the Prophet.

Umm Hakim set out immediately in search of Ikrimah. Accompanying her was a Greek slave. When they had gone quite far on the way, he tried to seduce her but she managed to put him off until she came to a settlement of Arabs. She sought their help against him. They tied him up and kept him. Umm Hakim continued on her way until she finally found Ikrimah on the coast of the Red Sea in the region of Tihamah. He was negotiating

transport with a Muslim seaman who was saying to him:

"Be pure and sincere and I will transport you."

"How can I be pure?" asked Ikrimah.

"Say, I testify that there is no God but Allah and that Muhammad is the Messenger of Allah."

"I have fled from this very thing," said Ikrimah.

At this point, Umm Hakim came up to Ikrimah and said:

"O cousin, I have come to you from the most generous of men, the most righteous of men, the best of men ...from Muhammad ibn Abdullah. I have asked him for an amnesty for you. This he has granted. So do not destroy yourself."

"Have you spoken to him?"

"Yes, I have spoken to him and he has granted you amnesty," she assured him and he returned with her. She told him about the attempt of their Greek slave to dishonour her and Ikrimah went directly to the Arab settlement where he lay bound and killed him.

At one of their resting on their way back, Ikrimah wanted to sleep with his wife but she vehemently refused and said:

"I am a Muslim and you are a mushrik."

Ikrimah was totally taken aback and said, "Living without you and without your sleeping with me is an impossible situation."

As Ikrimah approached Makkah, the Prophet, peace be upon him, told his companions:

"Ikrimah ibn abi Jahl shall come to you as a believer and a muhajer (a refugee). Do not insult his father. Insulting the dead causes grief to the living and does not reach the dead."

Ikrimah and his wife came up to where the Prophet was sitting. The Prophet got up and greeted him enthusiastically.

"Muhammad," said Ikrimah, "Umm Hakim has told me that you have granted me an amnesty."

"That's right," said the Prophet, "You are safe."

"To what do you invite?" asked Ikrimah.

"I invite you to testify that there is no God but Allah and that I am the servant of Allah and His



messenger, to establish Prayer and pay the Zakat and carry out all the other obligations of Islam." "By God," responded Ikrimah, "You have only called to what is true and you have only commanded that which is good. You lived among us before the start of your mission and then you were the most trustworthy of us in speech and the most righteous of us." Stretching forth his hands he said, "I testify that there is no God but Allah and that Muhammad is His servant and His messenger."

The Prophet then instructed him to say, "I call on God and those present here to witness that I am a Muslim who is a Mujahid and a Muhajir". This Ikrimah repeated and then said: "I ask you to ask God for forgiveness for me for all the hostility I directed against you and for whatever insults I expressed in your presence or absence."

The Prophet replied with the prayer: "O Lord, forgive him for all the hostility he directed against me and for all the expeditions he mounted wishing to put out Your light. Forgive him for whatever he has said or done in my presence or absence to dishonour me." Ikrimah's face beamed with happiness.

"By God, O messenger of Allah, I promise that whatever I have spent obstructing the way of God, I shall spend twice as much in His path and whatever battles I have fought against God's way I shall fight twice as much in His way."

From that day on, Ikrimah was committed to the mission of Islam as a brave horseman in the field of battle and as a steadfast worshipper who would spend much time in mosques reading the book of God. Often he would place the mushaf on his face and say, "The Book of my Lord, the Words of my Lord," and he would cry from the fear of God.

Ikrimah remained true to his pledge to the Prophet. Whatever battles the Muslims engaged in

### **Some lessons to be learnt from the above account:**

1. True democracy is demonstrated here, when the views of every individual is upheld; when a plea from an ordinary Muslim woman for the amnesty for her husband, who had inflicted much harm and pain to Rasoolullah sallallahu alaihi wasallam and the Muslims, is readily accepted. Any of its example today?
2. The worry of Rasoolullah sallallahu alaihi wasallam for every individual to be saved from the terrible ruin in Akhirah.
3. The amnesty turns out to be a glory for Islam. There is some good in every individual which has to be exploited, and can be for the betterment of Islam and all humans.

thereafter, he participated in them and he was always in the vanguard of the army. At the battle of Yarmuk he plunged into the attack as a thirsty person after cold water on a blistering hot day. In one encounter in which the Muslims were under heavy attack, Ikrimah penetrated deep into the ranks of the Byzantines. Khalid ibn al-Walid rushed up to him and said, "Don't, Ikrimah. Your death will be a severe blow to the Muslims."

"Let us carry on, Khalid," said Ikrimah, now at the peak of motivation. "You had the privilege of being with the Messenger of God before this. As for myself and my father, we were among his bitterest enemies. Leave me now to atone for what I have done in the past. I fought the Prophet on many occasions. Shall I now flee from the Byzantines? This shall never be." Then calling out to the Muslims, he shouted, "Who shall pledge to fight until death?"

Four hundred Muslims including al-Harith ibn Hisham and Ayyash ibn Abi Rabi'ah responded to his call. They plunged into the battle and fought heroically without the leadership of Khalid ibn al-Walid. Their daring attack paved the way for a decisive Muslim victory.

When the battle was over, the bodies of three wounded mujahideen lay sprawled on the battle ground among them Al-Harith ibn Hisham, Ayyash ibn Abi Rabi'ah and Ikrim ibn abi Jahl. Al-Harith called for water to drink. As it was brought to him, Ayyash looked at him and Harith said: "Give it to Ayyash." By the time they got to Ayyash, he had just breathed his last. When they returned to al-Harith and Ikrimah, they found that they too had passed away.

The companions prayed that God may be pleased with them all and grant them refreshment from the spring of Kawthar in Paradise, a refreshment after which there is thirst no more.

# Contamination in Vaccines

(naturalnews.com)

(Natural News) Rotavirus vaccines are commonly given to children, and this year's batch of vaccines made by GlaxoSmithKline and Merck are contaminated with a pig virus, the FDA recently discovered. So the FDA called a meeting to determine whether injecting a pig virus into the bodies of young children might be some sort of problem requiring a recall of the vaccines.

Can you guess what conclusion the agency reached?. As reported by *Reuters*, the FDA concluded "..... It was safe for doctors to resume giving patients Glaxo's Rotarix and continue using Merck's Rotateq. The agency said there was no evidence the contamination caused any harm...."

In other words, as long as they can bury the evidence and deny any link between vaccines and health problems - which has been the standard excuse of the FDA for decades - they can continue to claim the vaccines are safe enough to inject into little children.

Never mind the fact that the pig virus found in the vaccines actually causes a **wasting disease** in baby pigs, giving them intense diarrhea and causing them to rapidly lose weight. DNA from these viruses was detected in the "master cells" used to make the vaccines.

## Suppressing the evidence of harm

An FDA advisory panel said the risk to human health from the viral contamination was only "theoretical." But of course it's easy to claim anything is "theoretical" if you suppress the evidence that it's real. By simply ignoring any report of neurological side effects from the vaccine, the FDA can always claim there is "no

evidence" of harm. Well, no evidence they're willing to accept as real, anyway.

And that's how vaccine science works these days: Suppress any evidence of harm, deny any links between vaccine and neurological problem, then okay practically any viral contamination from any animal and declare it's all safe to be injected directly into the bodies of infants and children.

So much for science, huh? The vaccine industry operates more like a cult that a scientific organization, and anyone who questions the beliefs of cult is immediately branded a heretic and publicly condemned.

By the way, even though these rotavirus vaccines are contaminated with a pig virus, the companies that make them claim there is "no manufacturing or safety issue" with the vaccines. In other words, **this is normal!**

Think about that for a moment: The discovery that a vaccine being injected into children is contaminated with virus from a pig doesn't result in a product recall! It doesn't raise any red flags! It's just *business as usual* in the vaccine industry, where DNA from any number of diseased animals is often used in the vaccine formulas.

Last years, rotavirus vaccine earned nearly a billion dollars in revenues for Big Pharma. The risk of a child in the United States actually dying from a rotavirus infection is ridiculously small. What these kids need is good nutrition and vitamin D, not an injection of a questionable vaccine made with pig virus DNA.

## Vitamin D

### Myths and Facts

(naturalnews.com)

#### Fifteen Facts You Probably Never Knew About Vitamin D and Sunlight Exposure:

(Compiled by Mike Adams, based on an interview with Dr. Michael Holick, author, *The UV Advantage*)

Vitamin D prevents osteoporosis, depression, prostate cancer, breast cancer, and even effects diabetes and obesity. Vitamin D is perhaps the

single most underrated nutrient in word of nutrition. That's probably because it's you body makes it when sunlight touches your skin. Drug companies can't sell you sunlight, so there's no promotion of its health benefits. Truth is, most people don't know the real story on vitamin D and health. So here's an overview taken from an

interview between Mike Adams and Dr. Michael Holick.

1. Vitamin D is produced by your skin in response to exposure to ultraviolet radiation from natural sunlight.
2. The healing rays of natural sunlight (that generate vitamin D in your skin) cannot penetrate glass. So you don't generate vitamin D when sitting in your car or home.
3. It is nearly impossible to get adequate amounts of vitamin D from your diet. Sunlight exposure is the only reliable way to generate vitamin D in your own body.
4. A person would have to drink ten tall glasses of vitamin D fortified milk each day just to get minimum levels of vitamin D into their diet.
5. The further you live from the equator, the longer exposure you need to the sun in order to generate vitamin D. Canada, the UK and most U.S states are far from the equator.
6. People with dark skin pigmentation may need 20-30 times as much exposure to sunlight as fairskinned people to generate the same amount of vitamin D. That's why prostate cancer is epidemic among black men—it's a simple, but widespread, sunlight deficiency.
7. Sufficient levels of vitamin D are crucial for calcium absorption in your intestines. Without sufficient vitamin D, your body cannot absorb calcium, rendering calcium supplement useless.
8. Chronic vitamin D deficiency cannot be reversed overnight: it takes months of vitamin D supplementation and sunlight exposure to rebuild the body's bones and nervous system.
9. Even weak sunscreens (SPF = 8 ) block your body's ability to generate vitamin D by 95%. This is how sunscreen products actually cause disease—by creating a critical vitamin deficiency in the body.
10. It is impossible to generate too much vitamin D in your body from sunlight exposure : your body will self regulate and only generate what it needs.
11. If it hurts to press firmly on your sternum, you may be suffering from chronic vitamin D deficiency right now
12. Vitamin D is “activated” in your body by your kidneys and liver before it can be used.
13. Having kidney disease or liver damage can greatly impair your body's ability to activate circulating vitamin D.
14. The sunscreen industry doesn't want you to know that your body actually needs sunlight exposure because that realization would mean lower sales of sunscreen products
15. Even though vitamin D is one of the most powerful healing chemicals in your body, your body makes it absolutely free. No prescription required.

### **The Healing Power of Vitamin D and Sunlight**

On the issue of sunlight exposure, by the way, it turns out that super antioxidants greatly boost your body's ability to handle sunlight without burning. Astaxanthin is one of the most powerful “internal sunscreens” and can allow you to stay under the sun twice as long without burning. Other powerful antioxidants with this ability include the super fruits like Acai, Pomegranate (POM Wonderful juice), blueberries, etc.

### **Diseases and Conditions Causes by Vitamin D Deficiency:**

- Osteoporosis is commonly caused by a lack of vitamin D, which greatly impairs calcium absorption.
- Sufficient vitamin D prevents prostate cancer, breast cancer, ovarian cancer, depression, colon cancer and schizophrenia.
- “Rickets” is the name of a bone-wasting disease caused by vitamin D deficiency.
- Vitamin D deficiency may exacerbate type 2 diabetes and impair insulin production in the pancreas.
- Obesity impairs vitamin D utilization in the body, meaning obese people need twice as much vitamin D.
- Vitamin D is used around the world to treat Psoriasis
- Vitamin D deficiency causes schizophrenia.
- Seasonal Affective Disorder is caused by a melatonin imbalance initiated by lack of exposure to sunlight.
- Chronic vitamin D deficiency is often misdiagnosed as fibromyalgia because its

- symptoms are so similar; muscles weakness, aches and pains
- Your risk of developing serious disease like diabetes and cancer is reduced 50% - 80% through simple, sensible exposure to natural sunlight 2-3 times each week.
- Infants who receive vitamin D supplementation (2000 units daily) have an

80 % reduced risk of developing type 1 diabetes over the next twenty years.

### What You Can Do.

Sensible exposure to natural sunlight is the simplest, easiest and yet one of the most important strategies for improving your health.

## Going Abroad? Beware.....



If you are traveling in the USA and in Europe by air, you will have to pass through naked body scanners, whereby, although fully clothed, you will be seen stark naked on the scanner screens. The situation is far more worse when a fully covered Muslim woman will be seen completely naked by security personal – male or female. Muslims should unite against this abuse and use all resources peacefully to have this averted and discontinued. Aren't these body scanners violating human rights? Furthermore, they pose health hazards and risks as mentioned below:

Friday, December 03, 2010

by Mike Adams, the Health Ranger

Editor of NaturalNews.com

### **Radiation scientists agree U.S. Transportation Security Administration (TSA) naked body scanners could cause breast cancer and sperm mutations**

(NaturalNews) The news about the potential health dangers of the TSA's naked body scanners just keeps getting worse. An increasing number of doctors and scientists are going public with their warnings about the health implications of subjecting yourself to naked body scanners. These include Dr Russell Blaylock (see below) as well as several professors from the University of California who are experts in X-ray imaging.

At the same time, some internet bloggers are insisting that the TSA's naked body scanners pose no [health risks](#) because air travelers are subjected to higher levels of radiation by simply enduring high-altitude flights where cosmic radiation isn't filtered out by the full thickness of the Earth's atmosphere. This comparison, however, is inaccurate: The TSA's [body](#) scanners **focus radiation on the skin and organs near the skin** whereas cosmic radiation during high-altitude flights is distributed *across the entire mass of your body*.

### **The Benefits of Bismillah**

Courtesy: [www.islaamthewayoflife.com](http://www.islaamthewayoflife.com)

It is narrated in Tafseere Burhaan that the Holy Prophet (ﷺ) has said that when a person recites “Bismillahir Rahmanir Rahim” then five thousand ruby palaces are built for him in Jannah. Each palace has a thousand chambers made of pearls and in each chamber has seventy thousand thrones of emerald and each throne has seventy thousand carpets made from special fabrics and upon each carpet is seated a Hur-ul-Ein. A person asked for the condition necessary to get this great reward and the Holy Prophet (ﷺ) replied that the person should recite the “Bismillahir Rahmanir Rahim” with conviction and understanding.

The Holy Prophet (ﷺ) has also said that when a believer will have to cross the Pul-e-Siraat on the Day of Judgement, and he will say “Bismillahir Rahmanir Rahim” then the flames beneath him will start dying down until Jahannam will cry out, ‘O believer, pass through quickly, your presence is causing my fire to die out!’ .....



# Here Is What I Wrote ... From My Heart

*A Letter by Malcolm X\*, May Allah have mercy upon him*

*Quoted from The Autobiography of Malcolm X printed by Penguin Classics*

(By courtesy: <http://www.sunnahonline.com/library/history/0086.htm>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Never have I witnessed such sincere hospitality and overwhelming spirit of true brotherhood as is practiced by people of all colors and races here in this ancient Holy Land, the home of Abraham, Muhammad and all the other Prophets of the Holy Scriptures. For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed all around me by people of all colors.

I have been blessed to visit the Holy City of Makkah, I have made my seven circuits around the *Ka'bah*, led by a young religious guide (*mutawaf*) named Muhammad, I drank water from the well of the Zam-Zam. I ran seven times back and forth between the hills of Mt. as-Safa and al-Marwah. I have prayed in the ancient city of Mina, and I have prayed on Mt. Arafat.

There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and non-white.

America needs to understand Islam, because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered white – but the white attitude was removed from their minds by the religion of Islam. I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color.

You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions, I have always been a man who tries to face facts, and to

accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth.

During the past eleven days here in the Muslim world, I have eaten from the plate, drunk from the same glass and slept on the same rug - while praying to the same God - with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white. And in the words and in the deeds of the white Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan and Ghana.

We were truly all the same (brothers) - because their belief in one God had removed the white from their minds, the white from their behaviour, and the white from their attitude.

I could see from this, that perhaps if white Americans could accept the Oneness of God, then perhaps, too, they could accept in reality the Oneness of Man - and cease to measure, and hinder, and harm others in terms of their differences in color.

With racism plaguing America like an incurable cancer the so called 'Christian' white American heart should be more receptive to a proven solution to such a destructive problem. Perhaps it could be in time to save America from imminent disaster - the same destruction brought upon Germany by racism that eventually destroyed the Germans themselves.

Each hour here in the Holy Land enables me to have greater spiritual insights into what is happening in America between black and white. The American Negro never can be blamed for his racial animosities - he is only reacting to four hundred years of the conscious racism of the American whites. But as

racism leads America up the suicide path, I do believe, from the experiences that I have had with them, that the whites of the younger generation, in the colleges and universities, will see the handwriting on the walls and many of them will turn to the spiritual path of truth - the only way left to America to ward off the disaster that racism inevitably must lead to.

Never have I been so highly honored. Never have I been made to feel more humble and unworthy. Who would believe the blessings that have been heaped upon an American Negro? A few nights ago, a man who would be called in America a white man a United Nations diplomat, an ambassador, a companion of kings, gave me his hotel suite, his bed. Never would I have even thought of dreaming that I would ever be a recipient of such honors - honors that in America would be bestowed upon a King - not a Negro.

All praise is due to Allah, the Lord of all the Worlds.

Sincerely,

AL-Hajj Malik El-Shabazz (Malcolm X)

\***Malcolm X** (pronounced /ˈmælkəm ˈɛks/; May 19, 1925 – February 21, 1965), born **Malcolm Little** and also known as **El-Hajj Malik El-Shabazz** (Arabic: الحاج مالك الشباز), was an

African-American Muslim minister, public speaker, and human rights activist. To his admirers, he was a courageous advocate for the rights of African Americans, a man who indicted white America in the harshest terms for its crimes against black Americans. His detractors accused him of preaching racism, black supremacy, antisemitism, and violence. He has been called one of the greatest and most influential African Americans in history, and in 1998, *Time* named *The Autobiography of Malcolm X* one of the ten most influential nonfiction books of the 20th century.

Malcolm X was born in Omaha, Nebraska. The events of his childhood, including his father's lessons concerning black pride and self-reliance, and his own experiences concerning race played a significant role in Malcolm X's adult life. By the time he was thirteen, his father had died and his mother had been committed to a mental hospital. After living in a series of foster homes, Malcolm X became involved in hustling and other criminal activities in Boston and New York. In 1946, Malcolm X was sentenced to eight to ten years in prison.

While in prison, Malcolm X became a member of the Nation of Islam, and after his parole in 1952 he became one of the Nation's leaders and chief spokesmen. For nearly a dozen years he was the public face of the controversial group. Tension between Malcolm X and Elijah Muhammad, head of the Nation of Islam, led to Malcolm X's quitting the organization in March 1964. He then became a Sunni Muslim and made a pilgrimage to Mecca, after which he disavowed racism. He subsequently traveled extensively throughout Africa and the Middle East and founded Muslim Mosque, Inc., a religious organization, and the secular Pan-Africanist Organization of Afro-American Unity. Less than a year after he left the Nation of Islam, Malcolm X was assassinated while giving a speech in New York by three members of the group. (*Wikipedia, the free encyclopedia*)

## ***The Blasphemy Of The Founder Of The Qadiani Movement*** **MIRZA OF QADIAN CLAIMED THAT HE WAS THE BEST OF THE MESSENGERS OF ALLAH**

*From: QADIANIS DEBASE THE KALIMA*  
*By Hazrat Maulana Muhammad Yousuf Ludhyanwi, rahimahullah*

‘Many thrones descended from the heaven but your throne has been placed the highest.’  
(Mirza’s Revelations as cited in the Tazkirah, second edition, page 346)

‘the various accomplishments which were bestowed upon all other Prophets were concentrated to a greater degree in the Holy Prophet sallallahu alaihi wasallam. All these accomplishments have been conferred on me through the Holy Prophet sallallahu alaihi wasallam by means of the shadow system. That is why I bear the names of Adam, Ibrahim, Moosa, Noah, Daud, Yousuf, Sulaiman, Yahya, Jesus, etc. All the previous Prophets were reflections of the special attributes of the Holy Prophet sallallahu alahi wasallam, and now I am a reflection of these special attributes of the Holy Prophet sallallahu alaihi wasallam.’

(Malfoozat Vol. 3, page 270. Printed Rabwa)

# Proper Utilisation Of Time – A Means To Justify The End

*Sh. Ali Duhmy*

The saying goes, “Better be alone than in ill company”. This phenomena is not compatible with the Islamic teachings which emphasizes one to be part and parcel of pious company in order to attain spiritual promotion. For one to elevate his spiritual status, he has to be perpetually involved in the company of pious people and never waste his time in seclusion as in the cases of monks who just build castles in the air in their meditation bid. He who wishes to utilize his precious time in life selects the pious company to which he would reap of its maximum benefits while those who squander their precious time in leisure and merry making, or engage most of their time in MXIT live to regret the consequences of their malpractices.

The gain of time or wastage solely depends on who you associate with. If you are in the habit of sitting with bad company, they will invite you or encourage you to sinful acts which are detrimental to erosion of faith. These people will not be your friends, but your enemies in disguise. They appear to invite you to fun and excitement, but in reality, they are offering you a poison in a beautifully wrapped package. In order to entice their victims to sinful acts, the bad companies (the Jews and the Polytheists) have resorted to time misuse as their time bomb. Once one falls to their trap, he/she is for a fix that out horrors any living monster.

In order to surmount any of such ordeals or repercussion one has to totally distance himself from time wasting by mingling with bad company. Instead, he should try and mingle with pious, learned and wise, so that they may guide him spiritually and morally. Generally in this world the principle of cause and effect applies in all aspects. Fire is a cause and its effect is to burn. Likewise, it is the faith of a Mu'min (believer) that his action directly impacts his condition. Obedience to Allah Tabaaraka Wata'ala brings joy, contentment, serenity and peace. Likewise, the fire of disobedience and sin burns directly in one's heart, thus destroying one's peace and tranquility. Thus a person becomes miserable and dejected even in the lap of luxury and comfort. To realize this formula one has to give up the bad company and associate

with pious people so as to save the little time in the span of life entrusted to him.

Narrated by Ibn Abbas Radhiyallahu anhu, Allah's Messenger (may peace and blessings of Allah be upon him) said, “There are two blessings in which many people incur loss. (They are) Health and free time (for doing good).” {*AL-BUKHARI*}. The tradition signifies the invaluable nature of time, which many people fail to evaluate.

This kind of blessing is not easy to feel how gainful or wasteful it is, as the tick of the clock continues to count the seconds and minutes, unlike other blessings. It just passes by unnoticeable, while the victim remains oblivious of the loss or harm he inflicts himself by letting it go down the drain. When a person comes to know about such a loss though rather late, he regrets and frowns while feeling sorry for it. This loss coupled with the feeling of dejection is called 'GHABN' (in the Arabic Text).

In the above tradition, man has been compared with a trader and the health and leisure enjoyed by him to merchandise. One who uses his merchandise with care, gains profit, while he who wastes it, that is to say, uses it carelessly, will be a loser on the day of Judgment. The majority of people do not take care of both these things, with the result that one wastes the time in useless activities and spends the physical strength and energy in the disobedience of Allah. One will have to face severe consequences of it on the day of resurrection when he will be brought into account for every thing he did in this world. The only remedy to this malady is to refrain from ill company, who will put your precious time to waste and confine yourself to the pious who will guide you on how to reap on this magnificent blessing called time.

The grand disciples of Rasullullah Sallallahu alayhi wasallam were known to their valuation of time, as their main focus was Jannah, and not this temporary abode we live in. Their conservation of time was unmatched with the present superficial

thinkers who compare time with money which is spent and lasts shortly. Even eating was not a hindrance to their thirst for Jannah as displayed by Sayyidnaa Umayr in the Badr battle.

When Rasulullah sallallahu alayhi wasallam was sitting in his tent during the battle of Badr, he exhorted the Sahabah to fight to the tooth, saying, "Rise up and race with one another for a paradise as wide as are the Heavens and Earth, prepared for the Muttaqin (those who fear Allah most)." Umayr Ibnul Hummaam Radhiyallahu anhu, who was listening to this exhortation, exclaimed, "Bukhin! Bakhin! {*How wonderful*}". When he was asked by the Prophet Sallallahu alayhi wasallam as to what he meant by that exclamation, he said, "*I wish to be one of those for whom this paradise has been prepared*". The Prophet Sallallahu alayhi

wasallam said, "*Rest assured, you are one of them*". Hadhrat Umayr Radhiyallahu then took out a few dates from his bag and began to eat, and while he was eating, he suddenly said, "*To wait till the dates finish will be a very long time. I can not do that*", saying this he threw away the dates, and with sword in hand jumped into the battle field and fought till he was killed.

This kind of valour and heroism is common to Sahabah in general, as they all learned and practiced yaqeen from the Prophet himself. A person who can look death in the face, can meet all situations. There is left for him no attraction in the wealth of this world, and no fear of an enemy. I wish I could inherit this quality from these true heroes. May Allah grant us the will to fight the enemies of Islam and die as martyrs, Amin.

*Con't...from pg 14...*

and nail by associating himself with the pious persons, even though he cannot attain their lofty position of righteousness, but just by virtue of their association, Allah Subhaanahu waTa'ala will elevate even the inferior people and include them among those whom he loves and associates with.

The yield of good and bad companionship are quite manifest, and one has to select his company in line with the qualities that are compatible with Allah's command and ways taught by Rasulullah sallallahu alayhi wasallam. Never be directed by your desires or whims. The *nafsani* desire are likely to divert you from the straight path and lead you astray. Thus in the opening chapter of the Qur'an (Surah al-Fatihah) the sixth and seventh verses are prayers that are made incumbent to be recited seventeen times each day in our obligatory salaah as their importance and significance cannot be over emphasized.

The verse reads thus, "Guide us to the straight path; the path of those upon whom You have bestowed favour, not of those who have evoked (Your) anger or of those who are astray". The association factor in these two verses plays a pivotal role in earning Allah's favour as prescribed in chapter four verse sixty nine which says, "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favours; of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

Such a yield is the purpose, while other things; cash or kind, are just means to justify the ends. If anybody is to be mentioned in the companion of such a blessed lot, he has achieved all the success in both the worlds, the virtue of which the

**The Benefits of Bismillah**.....When a teacher teaches a child to recite "Bismillahir Rahmanir Rahim" the child, his parents and the teacher are all guaranteed freedom from hellfire. It is narrated that Prophet Isa (alayhis salam) was once passing by a graveyard and he saw a grave upon which the Wrath and Punishment of Allah (subhana wa-ta'-alaa) was descending, so he quietly walked past. When he passed the same place after some time, he noticed that the Mercy and Blessings of Allah (subhana wa-ta'-alaa) was being showered on the same grave. He was surprised at this and asked Allah (subhana wa-ta'-alaa) about what has happened and it was revealed to him that the man inside the grave was a sinner and was thus being punished for his sins. When he died, his wife was pregnant and soon gave birth to a son. When the boy grew older, his mother took him to a teacher who taught him to recite "Bismillahir Rahmanir Rahim" and I felt that it would not be justice that this man's son was calling My Name and I was punishing his father in the grave.

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# **MAGRAM**

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# PICTURES, PHOTOGRAPHY- PHOTOGRAPHIC, DIGITAL - ALL FLAGRANTLY HARAAM THE CONSENSUS OF THE ULAMA

## 1. Hazrat Mufti Azeezur Rahmaan Sahib (Rahmatullahi Alaihi)

“Taking pictures of oneself and taking pictures of others by means of modern photography is just as *haraam* and *na-jaaiz* as having and making hand-drawn pictures are prohibited and *haraam*. And keeping it in one’s possession is just as *haraam* as keeping hand-drawn pictures.

The one who has his picture taken through photography, he and the photographer are liable and deserving of the punishment and warning mentioned in the Ahadeeth in relation to picture-drawers.”

After quoting a few Ahadeeth on the prohibition of drawing pictures and the relevant text from an authoritative Fiqhi Kitaab of all types of pictures of animate objects being *haraam* the venerable Mufti Azeezur Rahmaan Sahib concludes:

**“Thus, in view of the institution of picture-making being unconditionally *haraam*, the perpetrator of such a crime is *faasiq*, it is *haraam* to appoint him as *Imaam* {for *Salaah*} and *Salaah* behind him is *makrooh tahreemi* {reprehensible and forbidden}.”**

(Azeezul Fataawa, Fataawa Darul Uloom Deoband, 2/742-3)

## 2. Hazrat Mufti Rasheed Ahmad Sahib Ludhyaanwi (Rahmatullahi Alaihi)

“To take a picture of oneself is *haraam* in the unanimous verdict of the Ummah. **In contrast to the masses, it is more despicable and evil for an Aalim or Mufti to take a picture of himself**, for several reasons. First, Divine accountability on the Ulama, the intelligent and seniors is more harsh. Second, transgression by the Ulama, emboldens the masses to transgress. Third, hypocrisy by the Ulama will lead to the masses believing that this sin is permissible.

**Note:** It has been learnt through reliable sources that legally it is not lawful to take someone else’s

Courtesy: The Shariah Vol. 1 No.9

photo without permission. Therefore, if someone’s photo was taken whilst being unaware then it is an incumbent duty upon him to threaten the criminal with legal action and in this way he [the criminal] should be forced to destroy the photo. If he does not destroy it, it will be *fardh* in the Shari’ah to take legal action. This duty has stronger emphasis on the Ulama. To be lax in this regard is *haraam*. May Allah Ta’ala protect everyone.”

{Ahsanul Fataawa, 8/191}

## 3. Hazrat Moulana Muhammad Yusuf Sahib Ludhyaanwi (Rahmatullahi Alaihi)

**“Question:** Just today you wrote in response to a question that pictures are *haraam* and you cited Hazrat Mufti Muhammad Shafi’ Deobandi. What I would like to ask is that if pictures are *haraam* then together with our country, several Islamic countries have pictures on their currency notes. We keep these pictures notes in our pockets when reading *Salaah*. Is our *Salaah* accepted?

Leading Ulama of our country are affiliated to political parties. Regularly interviews with them are featured in newspapers and magazines. Included are photos of them. But no Aalim has stopped the papers or magazines from publishing his photo.

During the days of Haj, the Haj rituals are broadcast on TV. Is this also incorrect? Is the viewer sinful? This is but a reflection. Like this there are innumerable things which you as well are aware of.

**Response:** A fundamental error has been committed in the question. There are two things. One is *the Law of Allah Ta’ala* and the second is *practice on His law*. I explain the Law of the Shariah. I do not discuss the level of compliance to that Law and the level of in compliance. **Rasoolullah (Sallallahu alaihi wasallam) declared pictures to be *haraam* and he cursed the makers of pictures.** Now, even if we assume for a moment that the whole world is acting in conflict with this Declaration, the Shari’i



Declaration will not turn out to be a mistake. On the contrary, the violators of the Declaration are sinners.

Those who print pictures on notes; those who print photos in newspapers; those who produce Haj films; are their statements and actions proof against the Declaration handed down by Rasoolullah (Sallallahu alaihi wa sallam)? If not [as is obvious], then it is meaningless to cite them.

Understand well that be it the President of Pakistan, the King of Saudi Arabia, any eminent politician, Ulama or Mashaaikh, all are mere Ummatis, Their views and actions are not rubber stamps in the Shariah, They cannot be cited to scuttle the Declaration of Rasoolullah (Sallallahu alaihi wa sallam). If they remain Ummatis and comply to the

Declaration of Nabi (Sallallahu alaihi wa sallam), they will receive *thawaab* by Allah Ta'ala. And if they do not, they will be brought in the Court of Allah Ta'ala as criminals. Then it is left to Allah Ta'ala. He may forgive them or he may sentence them. Be that as it may, violation of the law by a criminal does not itself, in any way, weaken the law. We are guilty of a grave error in giving the name of this person and that person when faced with the Law of Allah Ta'ala.

Salaah does not become *faasid* [invalid] if there happens to be notes with pictures in one's pocket. Without a pressing necessity it is not permissible to take one's picture. Production and viewing of Haj films are also not permissible."

(Aap ke Masaail, 10/309-10)

## Tabligh Jamaat And The Sunnah?

(Courtesy: MAJLIS of South Africa)

**Q.** Some people claim that the Tabligh Jamaat is not doing what our Beloved Nabi (sallallahu alaihi wa sallam) had done, which is calling non-Muslims towards Allah Ta'ala because till this day there is no effort made to call non-Muslim to enter Islam by this Jamaat. They say that the Tabligh Jamaat only emphasizes on spending time in the path of Allah for 3 days, 40 days and 4 months, and this they say has no basis whatsoever in the Qur'an and Sunnah. What is the Shariah's view pertaining to this matter?

**ANSWER**  
Their grounds on which they are criticizing the Tablighi Jamaat are baseless. They are in fact talking drive. If a person recites Qur'aan Shareef in abundance every day, but does not perform Tahajjud, it will be wrong to criticize him for reciting Qur'aan in abundance by saying that it is not Sunnat to recite 12 and half Juz a day. No one has the right to impose on another person his personal fancy and inclination. The Shariah allows a man to recite 12 and a half Juz a day. It is stupid to argue that because there is no basis in the Qur'aan and Sunnah for reciting twelve and a half Juz a day, it is wrong and not permissible for this person to recite this amount of Qur'aan.

You should ask those people who are criticizing the Tabligh Jamaat if they are calling non-Muslims to the Path of the Deen? How many of them are making Da'wat to non-Muslims? Why do they want to impose this act on the Tabligh Jamaat when they themselves are not executing it? If a group chooses to do a particular Deeni activity, no one has the right to criticize them for not doing another Deeni activity. If someone perform 50 raka'ts Nafl a day, no one has the right of criticizing him for not keeping Nafl fasts. If there is a group giving da'wat to non-Muslims, but not to Muslims, then no one has the right to criticize them. They are doing an activity for which they have an inclination.

Similarly, if we are engaged in writing Deeni books and our form of da'wat is restricted to publications distributed to only Muslims, no one has the right to criticize our Deen activity because we are not printing books for non-Muslims. If there is someone who distributes books to non-Muslims and not to Muslims, then no one has the right to criticize him for not distributing to Muslims. Everyone is entitled to engage in any field of Tabligh and Da'awat to which his heart inclines.

The Tabligh Jamaat is not denying that Rasulullah (sallallahu alaihi wa sallam) had called non-Muslims to Islam. But what is wrong with calling Muslims who have become like non-Muslims back to Path of Islam? And, did Rasulullah (sallallahu alaihi wa sallam) not give da'wat to Muslims? Those who deny this, must produce their evidence. Did Rasulullah (Sallallahu alayhi wa sallam) not spend 23 years teaching Muslims how to perform Salaat, Fast, perform Hajj, trade, eat food, go to the toilet, dress, get married, bury the dead and all the thousand of masaa-il related to all the departments of Islam? Who taught the Sahaabah all the rules of Islam? Were the Sahaabah Muslims or non-Muslims when Nabi-e Kareem (sallallahu alayih wa sallam) gave them the da'wat of the masaa-il of the Deen?

The objectors are plain stupid and soft in the brains. The greater part of Rasulullah's mission was devoted to teaching Muslims embraced Islam, the da'wat did not end with their acceptance of Islam, in fact the da'wat then commenced and continued until the demise of Rasulullah (sallallahu alaihi wasalam) to Muslims.

What is wrong if anyone spends 3 days, 40 days and 4 months in the path of Allah? What is wrong if someone spends one hour, 10 minutes or 10 years in the path of Allah? What is their logical and Shari'i basis for this stupid objection? When some of these objectors go for Umrah for 19 days or five days or one month, are they committing a haraam deed because they do not spend exactly the same time in Umrah as Rasulullah (sallallahu alayhi wa sallam) had done? Are they committing a haraam deed if they have undertaken 20 Umrahs which has no basis in the Qur'aan and Sunnah?

## Mobile Phones, The Masjid And Salaah

Shai'ah has stipulated some pre-conditions for Salaah so that when one stands in Salaah, he is fully engrossed and enjoys his Salaah. The Sunan performed before Salaah is to create a bond and link with Allah Ta'aala after which one can then engage in the fardh Salaah. He can then cut himself from everything else and focus on worshipping Allah Ta'aala.

The importance of this matter would demand that one does not carry his mobile phone into the masjid. However, those who have their phones with them for some necessity, can carry it in the OFF mode in the masjid, but to carry it in the ON mode is contrary to the etiquettes of the masjid.

If a person's mobile phone happens to ring during Salaah, he should switch it off with minimum movement. This will not nullify Salaah, however if it will entail a major movement, he should leave it as this will nullify his Salaah. If it rings again, it can also be turned off again with minimum movement. This can be done up to three times provided no major movement is involved, otherwise the Salaah will be invalid.

Even if there is no specific basis for the specific methodology of the Tablighi Jamaat, the question to be asked is: On what basis does this methodology conflict with Sunnah? Why would this methodology not be permissible? And, why would the methodology of publications, Madaaris, Khaanqas, etc, be permissible? The objectors should present arguments based on the principles of the Shariah to vindicate their case. Personal opinion and stupid logic have no Shar'i validity.

It should also be understood any method which does not violate any tenet, principle or the spirit of the Deen, and if its objective is the da'wat or teaching of the very same acts of Ibaadat and the very same masaa-il of the Shariah taught by Rasulullah (sallallahu alayhi wa sallam), then such a method will be classified as *Mulhaq Bis-Sunnah* and it will hold Sunnah status irrespective of such a method not having existed during the time of Rasulullah (sallallahu alayhi wa sallam) and the Sahaabah.

The methodology of the Tabligh Jamaat envisages the da'wat of the very same masaa-il which were imparted by Rasulullah (sallallahu alayhi wa sallam). They are not teaching anything new. New practices are not being incorporated into the Deen as the Ahl-e-Bid'ah are perpetrating. The Jamaat teaches nothing but the Kalimah and Salaat, So what is wrong with teaching Salaat and the Kalimah?

The objections of the detractors have to be rejected and dismissed as utterly baseless. There is no Shar'i substance in their objections.

*Courtesy: AL-MU'MIN magazine, UK*

# EIGHT LIES OF A MOTHER

This story begins when I was a child: I was born poor. Often we hadn't enough to eat. Whenever we had some food, Mother often gave me her portion of rice. While she was transferring her rice into my bowl, she would say "Eat this rice, son! I'm not hungry."

**This was Mother's First Lie**

As I grew, Mother gave up her spare time to fish in a river near our house; she hoped that from the fish she caught, she could give me a little bit more nutritious food for my growth. Once she had caught just two fish, she would make fish soup. While I was eating the soup, mother would sit beside me and eat the what was still left on the bone of the fish I had eaten, My heart was touched when I saw it. Once I gave the other fish to her on my chopstick but she immediately refused it and said, "Eat this fish, son! I don't really like fish.."

**This was Mother's Second Lie.**

Then, in order to fund my education, Mother went to a Match Factory to bring home some used matchboxes, which she filled with fresh matchsticks. This helped her get some money to cover our needs. One wintry night I awoke to find Mother filling the matchboxes by candlelight. So I said, "Mother, go to sleep; it's late: you can continue working tomorrow morning." Mother smiled and said "Go to sleep, son! I'm not tired."

**This was Mother's Third Lie.**

When I had to sit my Final Examination, Mother accompanied me. After dawn, Mother waited for me for hours in the heat of the sun. When the bell rang, I ran to meet her.. Mother embraced me and poured me a glass of tea that she had prepared in a thermos. The tea was not as strong as my Mother's love, Seeing Mother covered with perspiration, I at once gave her my glass and asked her to drink too. Mother said "Drink, son! I'm not thirsty!".

**This was Mother's Fourth Lie.**

After Father's death, Mother had to play the role of a single parent. She held on to her former job; she had to fund our needs alone. Our family's life was more complicated. We suffered from starvation. Seeing our family's condition worsening, my kind Uncle who lived near my house came to help us solve our problems big and small. Our other neighbors saw that we were poverty stricken so they often advised my mother to marry again.. But Mother refused to remarry saying "I don't need love."

**This was Mother's Fifth Lie.**

After I had finished my studies and gotten a job, it was time for my old Mother to retire but she carried on going to the market every morning just to sell a few vegetables. I kept sending her money but she was steadfast and even sent the money back to me. She said, "I have enough money."

**That was Mother's Sixth Lie.**

I continued my part-time studies for my Master's Degree. Funded by the American Corporation for which I worked, I succeeded in my studies. With a big jump in my salary, I decided to bring Mother to enjoy life in America but Mother didn't want to bother her son; she said to me "I'm not used to high living."

**That was Mother's Seventh Lie.**

In her dotage, Mother was attacked by cancer and had to be hospitalized. Now living far across the ocean, I went home to visit Mother who was bedridden after an operation. Mother tried to smile but I was heartbroken because she was so thin and feeble but Mother said, "Don't cry, son! I'm not in pain."

**That was Mother's Eighth Lie.**

Telling me this, her eighth lie, she died. YES, MOTHER WAS AN ANGEL! M - O - T - H - E - R

"M" is for the Million things she gave me,

"O" means Only that she's growing old,

"T" is for the Tears she shed to save me,

"H" is for her Heart of gold,

"E" is for her Eyes with love-light shining in them,

"R" means Right, and right she'll always be,

Put them all together, they spell "MOTHER" a word that means the world to me.

**For those of you who are lucky to be still blessed with your Mom's presence on Earth, this story is beautiful. For those who aren't so blessed, this is even more beautiful.**

# At The Majlis Al-Ma'arif ...

## Projects and Activities

The day at Majlisul Ma'arifil Islamiyyah Islamic Centre at Amkeni, Kikambala, starts at 4 am. This is the time when the Tahfeedhul-Qur'an section becomes active and the Masjid is liven up with the echoes of the young boys reciting and memorizing the Holy Qur'an, upto the Salaatul-Fajr adhan. After the Fajr Salaah normal classes in this section start till 7 am. Students in the other sections are all seen busy reciting the Holy Qur'an upto 6.20 am., after which the bell rings and general cleaning of the madrasa compound starts in groups under the instructions of the *amir* of cleanliness, upto 7 am., when the bell goes for tea.

Class hours, from Saturday-Wednesday are 8 am. – 12.15 pm., then 2.15 pm. – 4.15 pm. On Thursdays, normal classes are upto 10 am., after which there are specified activities in each section; with inter-faith discussions are held in the Darul Arqam section. After Maghrib is individual revision. Students are supposed to sleep by 10 pm. Friday is the day off at the centre.

Presently the number of students in each section is:

1. Tahfeedhul-Qur'an – Dar 'Ubay bin Ka'b section .....185
2. Darul Arqam section ..... 205
3. Ma'had Ilmy section .....159

Total staff ..... 52

All the students are boarders at the centre.

## Projects

(A) The ongoing extension of the Masjid at the centre.



The ongoing Masjid extension at an advance stage

(B)  
hand:  
flats  
and  
rental



Project-in-  
Residential  
for  
teachers,  
shops for  
to generate  
income.



# My Beloved

– from the internet

*There was a time in my youth,  
When Islam was only a custom.  
They said "say La Ilaha Illaha Allah,...  
And pray, you'll go to Heaven."*

*Ah, how simple, no struggled in this,  
Just a word, and simple act.  
Thereafter I'm absorbed in this world again,  
With my 'assured' place min Paradise intact.*

*But this was not to be my fate  
For ALLAH chose to guide my heart.  
I learnt of a man who struggled so hard  
When his mission was from the start.*

*The story of someone who had morals,  
Spoke gently, kindness he knew.  
Never fearing to say what's right,  
His conviction in ISLAM was true.*

*The touch of his hand was as soft as silk  
To comfort a crying child.  
To mend his clothes, or do the chores,  
Never complaining, he always smiled.*

*A living he made with his bare hands,  
The same that held his mighty sword.  
Valour shone from the edge of his blade,*

*His smell was always of musk,  
And cleanliness he kept at his best.  
Stark contrast with the heroes of today,  
Who stink of beer and sweat.*

*He held the hands of his companions.  
Unashamed to play with many children.  
So modest, so humble, a perfect example,  
That strangers could not recognize him*

*His eyes slept little for nights were precious,  
His prayers he treasured much greater.  
To pray Tahajjud in the depths of night,  
Seeking forgiveness, and nearness to his Creator.*

*He broke his tooth for me at Uhud,  
And bled for me at Ta'if.  
He cried for me, tears of concern,  
Just so I could have this belief.*

*His enemies admired his teachings,  
Uniting every religion, every clan.  
Till ISLAM came to every corner of the world,  
O, but indeed he was only a man.*

*To own a house, or build his wealth  
Was not his main priority.  
To establish ISLAM was more essential,  
To bring us under a Higher Authority.*

*Don't you want him to plea for your case,  
When before ALLAH-The Judge-you stand?  
Don't you wish to be around his fountain,  
A burning desire to drink from his hand?*

*So I love him more than all creation,  
My Leader, my Humble Prophet.  
Muhammad (SAWS) was a mercy to all mankind,  
And to me, he is .....*

**MY BELOVED !**





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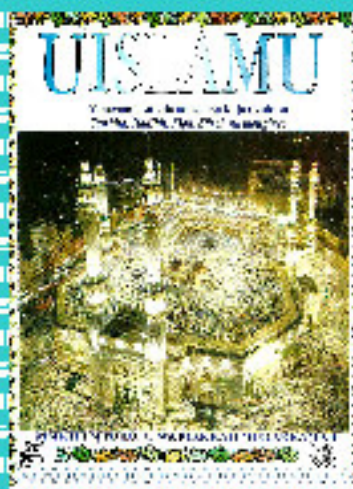


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