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DO NOT MISS THE OPPORTUNITY

Allah (Subhaanahu Wa Ta'aalaa) has created time and has made some times better than others, some months and days and nights better than others, when rewards are multiplied many times, as a mercy towards His slaves. This encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslims renew their efforts to gain a greater share of reward, prepare themselves for death and supply himself in readiness for the Day of Judgement.

One of the pious scholars of past, Ibne Rajab Hanbali, in his book, لطائف المعارف فيما لمواسم العام من الوظائف "Lataaif ul Ma'aarif fee maa li Mawaasimil min al wa Zaaif" writes: "This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Every one of these special occasions involves some kind of worship through which the slaves may draw closer to Allah (Subhaanahu Wa Ta'aalaa), and some kind of blessing through which Allah (Subhaanahu Wa Ta'aalaa) bestows His favor and mercy upon whomsoever He will. The happy person is the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship; he will most likely be touched by the blessing of Allah (Subhaanahu Wa Ta'aalaa) and will feel the joy of knowing that he is safe from the flames of Jahannum (Hell).

The Muslim must understand the value of his life, increase his worship of Allah (Subhaanahu Wa Ta'aalaa) and persist in doing good deeds until the moment of death.

The Muslims should make sure that they do not miss any of these important opportunities, because time is passing quickly. Let them prepare themselves by doing good deeds which will bring them reward when they are most in need of it, for no matter how much reward they earn, they will find it is less than they need; the time of departure is at hand, the journey is frightening, delusions are widespread, and the road is long, but Allah (Subhaanahu Wa Ta'aalaa) is ever watchful, and to Him will we return and render account. As the Quraan says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ

"And he who does the weight of an atom of good shall see it then. And he who does the weight of an atom of evil shall see it."

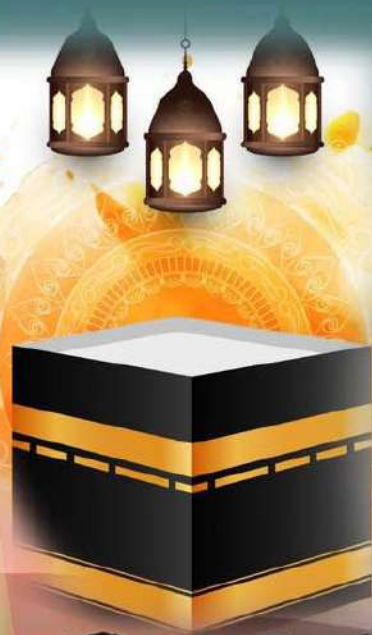
(Al-Zalzalah 99:7-8)

There is much to be gained, so make the most of the opportunity afforded by these invaluable and irreplaceable coming ten days of Islamic month, Zul-Hijjah. Hasten to do good works, before death strikes, before one can regret one's negligence and failure to act, before one is asked to return to a place where no prayers will be answered, before death intervenes between the hopeful one and the things he hopes for, before you are trapped with your deeds in the grave.

O you whose hard heart is as dark as the night! Is it not time that your heart was filled with light and became soft? Expose yourself to the gentle breeze of your Lord's Mercy during these ten days, for Allah (Subhaanahu Wa Ta'aalaa) will cause this breeze to touch whomever He Wills, and whoever is touched by it will be happy on the Day of Judgement.

May Allah (Subhaanahu Wa Ta'aalaa) give Tawfeeq (Ability) to utilize every moment of these days as prescribed in the Sunnah of the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). Aameen!

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT Cont. 68-82

Part-xvi

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

Aayaat 68-71

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ
فِيهَا قَالُوا أَلَن نَّجِئَكَ بِالْحَقِّ فَذَبِّحْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

"They said: 'Pray for us to your Lord that

He makes it clear to us what sort she be'. He said: 'He says she be -- a cow neither too old, nor too young of some middle age in between. Now, do what you are being asked to do'. They said: 'Pray for us to your Lord that He make it clear to us what color she be'. He said: 'He says that she be a yellow cow, rich yellow in her color, pleasing for all to look at'. They said: 'Pray for us to your Lord that He makes it clear to us of what sort she be, for we are confused about this cow, and if Allah wills, We shall certainly take the right course'. He said: 'He says that it be a cow which is not tractable

for tilling the soil or in watering the fields, sound and without blemish'. They said: 'Now, you have come up with the truth'. Then, they slaughtered her, although it did not appear they would do it."

(Al-Baqarah 68-71)

These Aayaat show how the Israelites were disposed to disobedience, and how this inclination expressed itself in different forms. The Hadeeth says that if these people had obeyed Allah (Subhaanahu Wa Ta'aalaa)'s commandment without raising so many doubts and asking unnecessary questions, such strict condition would not have been imposed on them, and the sacrifice of any cow whatsoever would have been accepted.

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Aayaat 72-73

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

"And when you killed a man, and began to push and pull each other for it; while Allah was to bring forth what you were holding back. So, We said: 'Strike him with a part of it'. Similar to that, Allah revives the dead. And He shows you His signs, so that you may understand."

(Al-Baqarah 72-73)

The murderer had his supporters who wanted to hide his crime, and hence began accusing different people. But Allah (Subhaanahu Wa Ta'aalaa) willed that the criminal should be brought to book, and appointed a miraculous way of identifying him that is, the dead body of the murdered man should be touched with a part of the flesh of the sacrificial cow. When this was done, the dead man came back to life, announced the name of his murderer, and died again.

This miraculous event is a manifestation of the omnipotence of Allah (Subhaanahu Wa Ta'aalaa), and Holy Quraan presents it as an argument against those who deny the Resurrection of the dead for the Last Judgment. Aayah 73 says that this precedent should induce people to make use of their reason, and see that what has happened in a past instance can as easily happen in a future instance.

With regard to this event one may ask as to why Allah (Subhaanahu Wa Ta'aalaa) made

the resurrection of the dead man depend upon his being touched with a part of flesh when he had the power to bring the man back to life

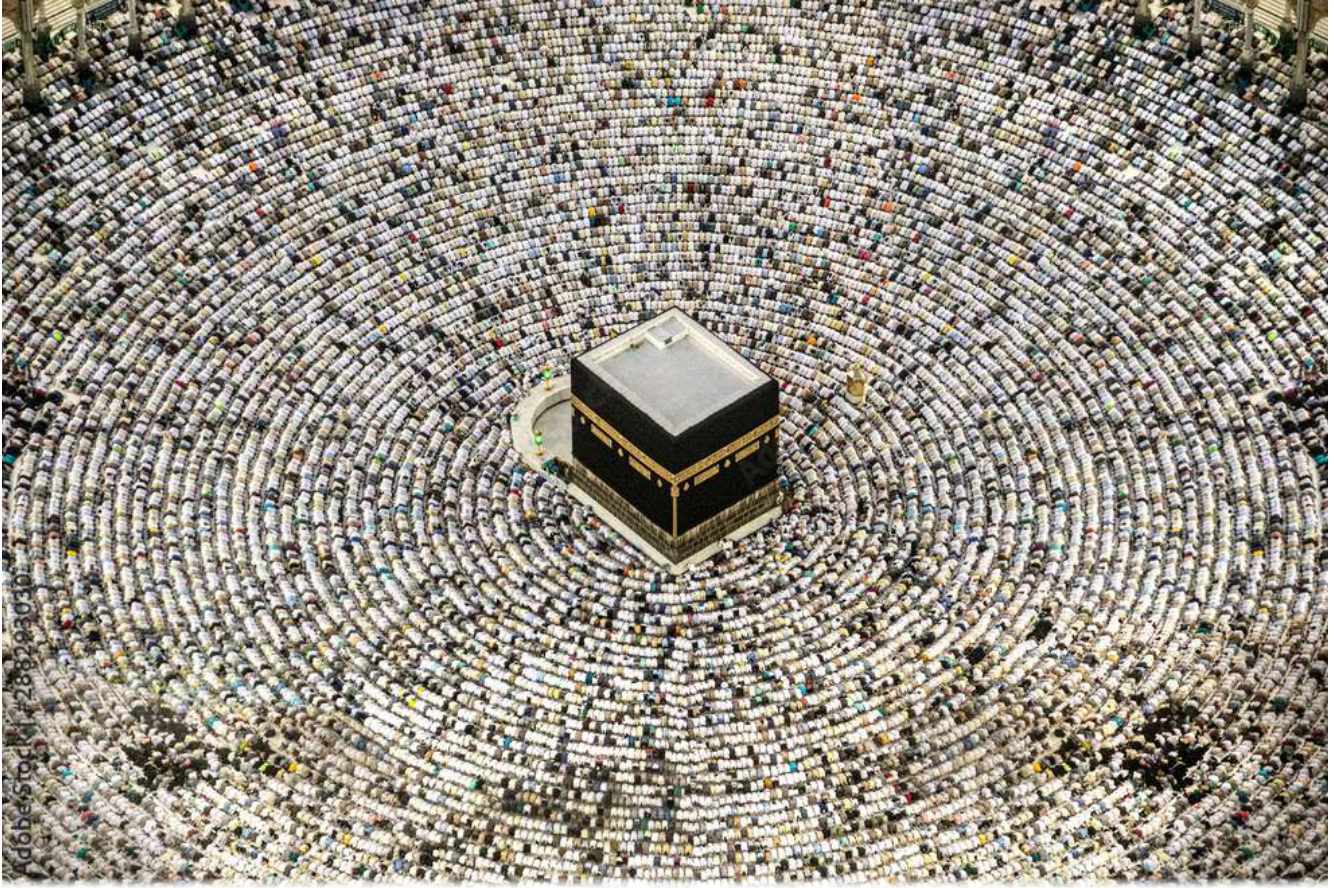
without the intervention of any such device; or, one may ask as to why the dead man should have been brought back to life when the name of the murderer could have been revealed even otherwise. In answer to this, we shall say that Allah (Subhaanahu Wa Ta'aalaa) is omnipotent, and does not act under any kind of compulsion, but that all His actions proceed from His all-embracing wisdom. Moreover, it is He alone who knows, and can know, the *raison d'être* of what He

does. The Shari'ah does not oblige us to discover the *raison d'être* of each and every Divine act, nor is it necessary or possible that we should be able to comprehend the *raison d'être* in each case. The best way in such a case is to accept what Allah (Subhaanahu Wa Ta'aalaa) or the Holy Prophet (SallAllaaho 'Alaihe WaSallam) has said, and to keep quiet.

Let us say a word about the arrangement and sequence of the events. Aayah 72 relates how a man was murdered, and how people started accusing each other. This is the beginning of the story which has been related earlier in Aayaat 67-71. This chronological order has not been preserved in the narration, but inverted, and this re-arrangement has a subtle significance. This long section of the Soorah (Chapter) has been dealing with the transgressions of the Israelites, and this is just what the Holy Quraan intends to bring out in narrating different stories, the narrating of stories not being an object in itself here. The present story is meant to show two misdeeds firstly, committing a murder and then trying to hide it; secondly, raising uncalled-for objections to divine commandments. If the chronological order had been kept up, the readers would have supposed that it was only the first of these that was really intended, while the second was added only by way of completing the story. The present arrangement clearly shows that both the misdeeds have been equally emphasized.

INJUNCTIONS AND RELATED CONSIDERATION

In this incident the statement of the murdered man was considered evidence for



condemning the murderer, because Allah (Subhaanahu Wa Ta'aalaa) had informed Sayyedina Moosaa through revelation that the man would, on coming back to life, speak the truth. Otherwise, one cannot be declared as being guilty of murder without proper evidence, the rules of which have been laid down by the Shari'ah.

Aayah 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْقَى فَيُخْرِجُ مِنْهُ أَعْمَامًا
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

"When, even after that your hearts were hardened, as if they were like the rocks, or still worse in hardness. For surely among the rocks there are some from which rivers gush forth, and there are others which burst out and water flows from them, and there are still others which fall down in fear of Allah. And Allah is not unaware of what you do."

(Al-Baqarah 74)

The Soorah has been relating a number of incidents which show that the Israelites were always prone to disobedience and rebellion and had to undergo punishment again and again. Such an experience should have taught them

humility and obedience. On the contrary, their hearts became all the more hardened against Divine guidance. This insensibility led them into further misdeeds and transgressions. The present Aayah describes their degeneracy, and warns them that Allah (Subhaanahu Wa Ta'aalaa) knows everything they have been doing, and will punish them for their evil deeds.

In contrasting the hearts of the Israelites with stones, the Aayah refers to three states of the latter:

- (1) Some stones give forth a great amount of water.
- (2) Others give forth only a small quantity.
- (3) Still others do not give forth water, but fall down from their place for fear of Allah (Subhaanahu Wa Ta'aalaa).

The first two of these states are a matter of everyday observation, but the third may be subject to doubt, for the ability to feel fear requires reason and sensibility, and the stones, as one supposes, do not possess these faculties. But reason is not always a necessary requisite for the ability to feel fear after all, animals do feel fear, even though they do not possess reason. Sensibility is, of course, necessary. But there is no rational argument which should deny sensibility to minerals. For sensibility depends on life, and the minerals may possibly

possess a kind of subtle life which man may not be aware of. In fact, scientists have recently discovered the signs of life and sensibility in minerals too. Anyhow, an explicit statement in the Holy Quraan carries a validity and an authority which no physical science or rational argument can dispute.

Then, we do not claim that fear of Allah (Subhaanahu Wa Ta'aalaa) is always the only cause which makes a stone fall down. For, the Holy Quraan itself says that this cause operates only in the case of some stones. So, there may be different causes which make stones fall down; some of these causes may be purely physical, while one of them may be the fear of Allah (Subhaanahu Wa Ta'aalaa).

The order in which the three kinds of stones have been mentioned is very subtle, and, in view of the meaning and purpose intended, extremely expressive and significant. The Aayah places in the highest degree those stones whose affectivity is so strong that rivers gush forth from them, and provide sustenance to beasts and men. In contrast to them, it has been suggested, the hearts of the Jews are so hard that they are incapable of feeling any sympathy for their fellow-men even in suffering and pain, and hence incapable of wishing to do them good. In the second degree come the stones which do serve the creatures of Allah (Subhaanahu Wa Ta'aalaa), but to a lesser extent. But the hearts of Jews are harder than even these. To the lowest degree of affectivity belong those stones which do not benefit anyone, but can at least 'feel' the fear of Allah (Subhaanahu Wa Ta'aalaa). But the Jews are devoid of even this minimum degree of sensitivity.

Aayah 75

أَفَنظَمُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ
كَلِمَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

"Do you still fancy that they will believe you, although a group of them used to hear the word of Allah, and then, after having understood it, used to distort it knowingly?"

(Aayah 75)

The Muslims used to take great pains in trying to make the Jews accept Islam. Having recounted so many stories of the perversity of the Jews, the Holy Quraan points out to the Muslims that they cannot expect such a people to be sensible, and asks them not to worry much about them. For, some of the Jews have been committing an even more heinous sin they used to change and distort

the Word of Allah (Subhaanahu Wa Ta'aalaa) in spite of knowing the ignominy of such a deed. So, the Holy Quraan wants the Muslims to realize that men who are so enslaved to their desires and so shameless in their pursuit of evil, cannot be expected to listen to anyone.

The "Word of Allah" mentioned in the Aayah refers to the تورات "Torah" which the Jews had "heard" from the prophets, and the distortion pertains to the changes made in the words themselves or in the sense or in both; or it refers to the words of Allah (Subhaanahu Wa Ta'aalaa) which the seventy men had heard directly on the "Mount Toor" i.e. "Sinai" where they had gone to seek Divine confirmation of what Sayyedina Moosaa (Moses) had been telling and the distortion pertains to their declaration before their people that Allah (Subhaanahu Wa Ta'aalaa) had promised to forgive them if they could not act upon certain commandments.

The Jews who were the contemporaries of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) may not have themselves been involved in some of these transgressions, but since they did not abhor the misdeeds of their forefathers, they are to be considered as their counterparts.

Aayah 76

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَى
بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ
رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

"And when they meet those who believe, they say: 'We believe'. But when some of them meet others in private, they say: 'Do you tell them what Allah has disclosed to you so that they may thereby argue against you before your Lord? Have you, then, no sense?'"

(Al-Baqarah 76)

Some of the Jews, seeing the growing power of the Muslims in Madinah al Munawwarah and around it, pretended to have accepted Islam. In order to assure the Muslims of their sincerity and to win their favor, these hypocrites would now and then disclose to them that the Torah itself had given out the good tidings of the coming of the Holy Prophet and mentioned the Holy Quraan. But when they met other Jews who openly declared their adherence to Judaism, they would admit that they were only trying to deceive the Muslims, and were otherwise quite loyal to their own faith. On such occasions, those of the other group used to reprimand them for revealing to the

Muslims what they themselves were trying to keep concealed, for a knowledge of the relevant verses of the Torah could be very useful for the Muslims in order to defeat the Jews in their argument.

Aayaat 77-79

﴿٧٧﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا يُعْلِنُونَ
وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ
﴿٧٨﴾ قَوْلٍ لِّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَّهُمْ مِمَّا كُتِبَتْ أَيْدِيهِمْ وَوَيْلٌ
لَّهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

“Are they not aware that Allah knows what they conceal and what they manifest? And some among them are illiterate who have no knowledge of the Book but have some fancies, and they do nothing but make conjectures. So, woe to those who write the Book with their hands and then say: ‘This is from Allah’, so that they may gain a small price out of it. Then, woe to them for what their hands have written, and woe to them for what they earn.”

(Al-Baqarah 77-79)

A l l a h
(Subhaanahu Wa Ta’aalaa) reminds the Jews that He is omniscient, and knows what they try to keep concealed as well as what they say or do openly.

So, it would make no difference at all, if the hypocrites tried to conceal their infidelity from the Muslims, or the other group, not to disclose the verses of the Torah which speak of the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). For, Allah (Subhaanahu Wa Ta’aalaa) Himself has, on different occasions, informed the Muslims in the Holy Quraan as to the hypocrisy of certain Jews and as to the testimony of the Torah also.

Aayah 77 deals with the educated ones among the Jews, while Aayah 78 speaks of those who were unlettered. These men had no knowledge of the Torah, and were even deficient in their understanding. Then, the Jewish scholars did not give them correct or proper information

about their religion. No wonder, their minds were their minds were stuffed only with baseless superstitions which they found very pleasant and flattering.

Since the dishonesty of their scholars was the real cause of their superstitiousness, the crime of the former was greater than that of the latter. So, Aayah 79 turns to the Jewish scholars. They were greedy and self-seeking, and in order to please the people for receiving money and respect from them, they used to misrepresent Divine injunctions, going so far as to change the words of the Torah or distort the sense, pretending all the while that this was just what Allah (Subhaanahu Wa Ta’aalaa) had said or meant. The Aayah 79 announces a grievous punishment for these two sins -- distorting the Word of Allah and earning money by doing so.

A DOCTRINAL POINT

Aayah 78 says that the illiterate Jews follow their *ظن* “Zann”, that is to say, their fancies or conjectures. Some people do not pay any attention to the context in which the word has been used here, and come to the erroneous conclusion that it is not legitimate to accept or follow any view or injunction based on “Zann”, which they always translate as “a fanciful supposition”.

This, no doubt, is one of

the lexical meanings of the word, but only one. Let us explain that the Holy Quraan uses the word Zann in three ways:

(1) To signify perfect certitude – “Those who are certain that they are going to meet their Lord”

(2:46)

(2) To signify the greatest likelihood -- “And he said to him whom he thought was the more likely of the two to be released from the prison”

(12:42)

(3) To signify a mere fanciful supposition as in the present Aayah.

The “Zann” which the Holy Quraan





prohibits us to follow is that of the third kind. This Aayah condemns the Jews for having followed this kind of "Zann" which consists in a fanciful opinion that is not supported by a respectable argument or goes against a valid one. On the contrary, it is necessary to follow the "Zann" of the first two kinds. When certain Ahaadeeth or certain arguments and conclusions in the Shari'ah are described as resting on "Zann", it is done according to the second signification of the word. One cannot avoid this kind of "Zann" in any sphere of life, and the Shari'ah requires us to accept and follow it. Certain Aayaat of the Holy Quraan, of course, condemn those who follow their "Zann", but to apply this condemnation to all the possible cases, and to use such Aayaat for rejecting all the legitimate arguments and injunctions of the Shari'ah based on "Zann" is to betray one's ignorance of the Holy Quraan.

Aayah 80

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَأْخُذْتُمْ

عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

"And they say: 'The fire shall not touch us but for a few days'. Say: 'Have you taken a pledge from Allah and Allah will not go against His promise? Or, do you say about Allah what you do not know?'"

(Al-Baqarah 80)

The claim of the Jews that they would not be sent to Jahannum (Hell) for their sins, or, if at all, only for a few days, has been interpreted by the Commentators in different ways. One of them is as follows:

The principle is common to all the Shari'ahs that if a believer commits sins, he will receive a punishment in Jahannum for some time and in accordance with the degree and nature of his sins, but as he possesses Iman (Faith), he will not be assigned to Jahannum forever, and will be released after having served his term. Now, the argument on which the assertion of the Jews was based was that since the Shari'ah of Sayyedina Moosaa (Moses) had

not, in their view, been abrogated, they were true believers ("Momins"), and had not turned into Infidels ("Kaafirs") by denying the prophethood of Sayyedina 'Eesaa (Jesus) and of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam); hence -- so the argument ran -- if they were sent to Jahannum in punishment of some sin, they would again be taken out after a few days. This false assertion is, thus based on another false assertion. The Torah never declares that the Shari'ah of Sayyedina Moosaa is meant to last forever. To claim perpetuity for it is an unfounded and false assertion, and hence the Jews who made such a claim and denied the prophethood of Sayyedina Eesaa and of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam), must on account of this denial be held to be infidels and disbelievers (Kaafirs). And no Book of Allah holds out to the infidels the promise that they would be released from Jahannum after a while. The present Aayah refers to such a promise as the "pledge" of Allah (Subhaanahu Wa Ta'aalaa). Since Allah (Subhaanahu Wa Ta'aalaa) has never made such a promise, it goes to show that the Jews were making a baseless claim.

Aayaat 81-82

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

"Why not? Those who commit evil and are besieged by their sin, those are people of the Fire there they shall remain forever. And those who believe, and do good deeds, such are people of Jannah (Paradise) there they shall remain forever." (Al-Baqarah 81-82)

Having refuted the claim of the Jews as baseless, the Holy Quraan lays down the divine law in this regard. Those who commit evil deeds knowingly and deliberately so that evil takes hold

of them completely, leaving no trace of goodness -- such men shall go to the Jahannum, and live there forever, without any intermission or release. But those who believe in Allah (Subhaanahu



Wa Ta'aalaa) and the Holy Prophet (SallAllaaho 'Alaihe WaSallam) whose Shari'ah has now abrogated all the earlier Shari'ahs and who do good deeds in conformity with the Islamic Shari'ah, it is these men who shall go to Jannah (Paradise), and will live there forever.

Let us explain how evil can take hold of a man so completely that no trace of goodness is left. This kind of thing happens only to Infidels (Kaafirs), and not to Muslims, even when they are sinners. For, no good deed on the part of an infidel is acceptable to Allah (Subhaanahu Wa Ta'aalaa) on account of his infidelity; even the good deeds he has done before his apostasy and infidelity are lost, and rendered null and void. That is why on the Day of Judgment, infidels will

have to show nothing but evil, in punishment of which they shall live in Jahannum forever. On the contrary, men of faith will, to begin with, have the greatest and highest good deed to their credit -- namely, Faith (Iman) itself. Then, their secondary good deeds too are recorded in their account. So, they cannot be devoid of all goodness, and evil cannot be said to have taken hold of them completely.

In short, the infidel, according to this divine law, must always live in Hell Since Sayyedina Moosaa (Moses) was not the last prophet, but was followed by two other prophets, Sayyedina 'Eesaa and Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam), the Jews turned into infidels by denying these two prophets. So, in accordance with this law, they too will be assigned to Jahannum forever like other infidels, and their claim that they would be released from Jahannum after few days can now be seen to be totally false and baseless. (To be Continued)



BOOK OF FAITH

ETERNAL GOOD PLEASURE OF THE LORD

(Continued)

(Part-XIII)

Ma'aarif ul Hadeeth:

Maulana Muhammad Manzoor Nomani, R.A.

(۱۲۵/۱۲۵)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَّيْكَ رَبَّنَا
وَسَعْدُكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ؟ فَيَقُولُونَ وَمَا
لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ
فَيَقُولُ الْأَعْطَيْتُكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُ أَحِلُّ عَلَيْكُمْ رِضْوَانِي
فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا (رواه البخارى و مسلم)

(125/125)

Sayyedina Abu Sa'eed related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said that (when the dwellers of Jannah

i.e. Paradise, will have reached there and its superlative boons will have been conferred upon them) Allah (Subhaanahu Wa Ta'aalaa) will speak to them:

"O dwellers of Jannah!"

They will reply:

"Our Lord! We are here! We are here in Thy sublime presence, and all that is good belongeth to Thee (i.e., Thou can grant to anyone what Thou want to grant and withhold from anyone what Thou want to withhold)!"

He will ask:

"Are you happy (i.e., Are you pleased with what you have been given here)?"

They will reply:

"Why should we not be pleased when Thou hast granted to us things Thou never had granted to any of Thy creatures."

Allah will, then, enquire:

"May We bestow upon you something which is even superior to those joys?"

The bondsmen will submit:

"O Lord! What is there which is superior to these blessings?"

Allah will say:

"We bestow upon you Our eternal good pleasure. Now We shall never be displeased with you."

COMMENTARY

For the Benevolent One to enquire from the bondsmen, after He had granted them Jannah and its matchless comforts, whether they were happy and contented is an act of unbounded graciousness in itself, with it, the gift of everlasting good pleasure, literally, defies every expression of gratitude. Were a fraction of that happiness to be revealed to us in the present world, we would no longer wish for any earthly pleasure. Surely, the pleasure of Allah (Subhaanahu Wa Ta'aalaa) is superior to Jannah and its blessings.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ﴿٧٢﴾

"And the pleasure of Allah is the Greatest."

(At-Taubah 9:72)

More than that is the vision of Allah (Subhaanahu Wa Ta'aalaa).

THE SEEING OF ALLAH IN JANNAH

The greatest favor to be conferred on the dwellers of Jannah is the seeing of Allah (Subhaanahu Wa Ta'aalaa), and everyone endowed with a refined awareness will, undoubtedly, find the longing for it embedded in his heart. It is but natural for the bondsman who is enjoying countless blessings of Allah (Subhaanahu Wa Ta'aalaa) in this world and will be rewarded in Jannah with immeasurably greater boons to feel an earnest desire to see "the Beneficent" and "the Merciful" Lord, Who created him and was showering on him His exquisite gifts. A feeling of incomplete pleasure will persist in him if he is never blessed with the spectacle of the Almighty Allah (Subhaanahu Wa Ta'aalaa) Who will, indeed, not deprive him of that pleasure.

The Quraan has given to the Faithful the tidings of this unique favor and the Prophet

(SallAllaaho 'Alaihe WaSallam), too, has mentioned it and all the Muslims have believed in it implicitly. Some people, however, who are given to imagine about the Akhirah on the basis of what they see in the world around them and

regard the limited knowledge vouchsafed to them here to be the last word in that direction repudiate the possibility of it on the ground that it does not stand to reason. They argue that only a thing that exists in a material form and has color or surface can be seen by the human eye, and that, too, when it is placed in front of the viewer and within a certain distance. Since Allah (Subhaanahu Wa Ta'aalaa) has neither form nor substance, nor is He contained in space and time,

the question of seeing Him does not arise. But this like of reasoning, ostensibly, is insane and silly. Had the conviction of the Believers been that Allah (Subhaanahu Wa Ta'aalaa) will be seen with these very eyes (of the present world) which can observe only material objects and things having color or dimension, the viewpoint of dissenters could have some validity. But neither the Quraan nor the Ahaadeeth (Traditions) say so, nor is it the creed of the faithful Believers.

The people of the Sunnah and of the way of the Sahaabah (Companions) functioning as a body (Ahl Sunnah wal Jamaa'ah) who, in adherence to the precepts of the Quraan and the Traditions, believe that the bondsmen worthy of the magnificent favor will see Allah (Subhaanahu Wa Ta'aalaa) in Jannah also take it for granted that He will bless the dwellers of Jannah with power and faculties that the vision that will be granted to them will not be as weak and limited as that of our eyes in the present existence and it is with these eyes that the fortunate bondsmen will see Allah (Subhaanahu Wa Ta'aalaa) who possesses neither form nor color nor dimension.

If the skeptics are still doubtful about the seeing of Allah (Subhaanahu Wa Ta'aalaa), on account of its logical infeasibility, they should pause and ponder whether He sees His creatures or not. In case perception was possible only with the means and under the circumstances that were peculiar to us, He must, of necessity, be incapable of seeing anything for He had neither eyes nor



were the creatures placed in a particular position in respect of Him. Thus, those who believe that Allah (Subhaanahu Wa Ta'aalaa) sees without eyes and in all directions at the same time, and even things we cannot perceive by the eye in any case and by any means, ought to have no misgivings. Relying to the utmost on the tidings contained in the Quraan and the Ahaadeeth, they should assume that the Almighty Allah (Subhaanahu Wa Ta'aalaa) will, by His Power and Benevolence, grant them eyes in the Aakhirah which will enable them to take joy in the marvelous spectacle of His Own Adored Self.

In the Quraan the truthful Believers have been given the cheerful assurance that:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

Some faces that Day will beam (in brightness and beauty) looking towards their Lord.

(Al-Qiyaamah 75:22-23)

As against it, the deniers of Truth have been warned:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴿١٥﴾

"Nay, but surely on that Day they will be covered from their Lord (and prevented from seeing Him)."

(Al-Mutaffifeen 83:15)

The Ahaadeeth on the vision of Allah (Subhaanahu Wa Ta'aalaa) are many and we present a few of them. A Believer should be convinced with them.

(١٢٦/١٢٦)

عَنْ صُهَيْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَعَالَى أَتُرِيدُونَ شَيْئًا أَزِيدُكُمْ ؟ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ ، قَالَ فَيَرْفَعُ الْحِجَابَ فَيَنْظُرُونَ إِلَى وَجْهِ اللَّهِ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ ثُمَّ تَلَا « لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ » (رواه مسلم)

(126/126)

Sayyedina Suhaib Roomi related that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

"When the dwellers have arrived in Jannah, Allah will enquire from them thus: 'Do you want that We may grant one more favor to you (i.e., bestow upon you a blessing in addition to what you have already received)?' The bondsmen will answer: 'Thou hast illumined our faces (i.e., made us successful and given us beauty and dignity), and saved us from fire of Jahannum and granted us Jannah. (What more can we want)? The veil will then be lifted (i.e., the scales will fall from the bondsmen's eyes) and they will be able to see Allah unhindered. Thus, their state will be (and they will feel) that the seeing of Allah has surpassed all other favors that had been conferred on them till then."

The Prophet (SallAllaaho 'Alaihe WaSallam) recited the following Aayah (Younus 10:27) from the Quraan:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴿١٠﴾ (يونس ٢٦: ١٠)

"For those who do good in the (best) place (i.e., Jannah) and more thereto (i.e., the seeing of Allah)."

(Muslim)

COMMENTARY

The falling of scales from the eyes, in the above Hadeeth, means that the dwellers of Jannah will, all of a sudden be endowed with a vision that will enable them to see the Lord.



(١٢٧/١٢٧)

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ، ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا . (رواه البخاري ومسلم)

(127/127)

Sayyedina Jareer bin 'Abdullah narrated that one night they were sitting with the Prophet (SallAllaaho 'Alaihe WaSallam) when he chanced to look at the moon. It was the fourteenth night of the month (and the full moon was shining in the sky). He, turned towards them and said:

"Surely, you will see the Lord as you are seeing the moon. You will have to make no special effort to see Him, nor will there be any other difficulty. So, if you can do this that you allow nothing to prevail over the Salaah (Prayers) before the rising and the setting of the sun (i.e., no occupation, entertainment or lethargy could divert your attention at the time of these Salaah), you must do so. (In Shaa Allah, you will, then

certainly, be blessed with the seeing of Allah). The Prophet (SallAllaaho 'Alaihe WaSallam) recited this Aayah (TaaHaa 20:130) from the Quraan:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

(طه ١٣٠:٢٠)

"And celebrate the praises of thy Lord ere the rising and the setting of sun."

(Bukhari and Muslim)

COMMENTARY

When a large number of persons gather with the objective of seeing a beautiful thing and everyone is anxious to catch a glimpse of it there, generally, takes place a rough struggle among them and it becomes very difficult to see it properly but with the moon the position is that millions of people can see it at the same time, calmly and without any trouble. The Prophet (SallAllaaho 'Alaihe WaSallam) had made use of this everyday experience to show how countless bondsmen will be able to see Allah (Subhaanahu Wa Ta'aalaa) in Jannah without the least difficulty.

In the end, the Prophet (SallAllaaho 'Alaihe WaSallam) has drawn attention to an act which is particularly efficacious in making the bondsman worthy of the unique favor, i.e., heedfulness for the فجر "Fajr" and عصر "Asr" Salaah to the extent

that no activity or diversion could ever come in the way.

Though five "Fardh" (Obligatory) Salaah are prescribed to the Believers, it is evident from the Quraan and the Sunnah that the "Fajr" and "Asr" Salaah possess a special significance.

(۱۲۸/۱۲۸)

عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُنَّا نَرَى رَبَّهُ مُخْلِياً بِهِ يَوْمَ الْقِيَمَةِ قَالَ بَلَى قُلْتُ وَمَا آيَةُ ذَلِكَ؟ قَالَ يَا أَبَا رَزِينِ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِياً بِهِ قَالَ بَلَى قَالَ فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ وَاللَّهُ أَجَلٌ وَأَعْظَمُ. (رواه أبو داود)

(128/128)

Sayyedina Abu Razeen Uqaili has narrated that one day he said to the Prophet (SallAllaaho 'Alaihe WaSallam):

"O Messenger of Allah! Will every one of us see the Lord singly (i.e., without a rush) on the Last Day?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"Yes. He will."

Sayyedina Uqaili asked:

"Is there a sign or likeness of it (in this world) too?"

The Prophet said:

"O Abu Razeen! Does every one of you not see the moon on the fourteenth night of each month, wherever he is, by himself and without a tissue?"

Sayyedina Uqaili replied:

"Of course, We all so see the moon like that."

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

"It (the moon) is an ordinary creature among the creatures of the Lord while the Lord is Most High, the Majestic."

(Abu Daawood)

اللَّهُمَّ إِنَّا نَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ

"O Allah! We beseech You for the pleasure of Your sight and the happiness of meeting you."

HELL AND ITS CHASTISEMENT

Just as from the Quraan and the Ahaadeeth we know about Jannah that there are joys and



comforts in it with which not even the foremost pleasures of the world are worthy of comparison, about Jahannum, too, we learn that its tortures are so terrible that the greatest sorrows and sufferings of the earthly existence bear no resemblance to them.

In fact, the image that is formed in our minds of the boons and blessings of Jannah or of the pain and punishment of Jahannum is most imperfect for the simple reason that all the words in our vocabulary have been coined simply for the things and experiences of the present world. Thus, when we say "grape" or "apple" our mind turns only to the grapes

or apples we see or eat here. But how can we, from it, form an idea of the state and quality of the grapes or apples of Jannah which will be a thousand times more evolved than what we find on earth and have not seen as much as a sample of them in our lives. In the same way, from the words "snake" and "scorpion" we can only think of the snakes and scorpions of this world and not of Jahannum which will be immeasurably larger and more poisonous and of which we have not seen even a picture in this life.

In any event, it is just not possible to understand fully the state of things in Jannah and Jahannum in the present existence. It will be known only in the Aakhirah that what we had heard or read about the supreme happiness of Jannah or the extreme pain and anguish of Jahannum was a most imperfect account of them.

Moreover, as we have said earlier, the description of Jannah and Jahannum contained in the Quraan and the Ahaadeeth is not, at all, intended to import to us, in this world, the knowledge of what is going to happen in those places so that a complete picture of Jannah and



Jahannum could emerge before our minds' eye. Its real object is that of تبشير "Tabsheer" (Glad Tidings) and انذار "Inzaar" (Warning) i.e., to persuade the bondsmen to tread the path of virtue and lead a life that was likely to take them to Jannah by producing in them an overpowering desire for Jannah and an anxious fear of Jahannum, and, for it, what has been revealed in the Quraan and the Ahaadeeth is more than enough.

Now, to take up the Ahaadeeth.

(١٢٩/١٢٩)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْأً مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ لَكَاثِبٌ قَالَ فَصَلَّتْ عَلَيْهَا بَتْسَعَةٌ وَسِتِّينَ جُزْأً كُلُّهُمْ مِثْلُ حَرِّهَا. (رواه البخاري ومسلم واللفظ للبخاري)

(129/129)

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

"The fire of this world of yours is the seventieth part of the Fire of Jahannum."

He was asked:

"O Messenger of Allah! Was the fire of the world not enough?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"The Fire of Jahannum has been increased by sixty nine degrees as compared with the fire of this world and the heat of each degree is equal to

the heat of the fire on earth."

(Bukhari and Muslim)

COMMENTARY

The temperature of various kinds of fire in the present world differs from each other, as for instance, the fire of wood possesses greater heat than the fire of straw, and the fire of coal possesses greater heat than the fire of wood. It has now become possible to measure the degrees of heat of the different types of fire, and, as such, it should not be difficult to realize the significance of this saying of the Prophet (SallAllaaho 'Alaihe WaSallam).

As we had the occasion to point out earlier, in the Arabic language the figure of seventy is often used, in such circumstances to emphasize the excess or profusion of a thing. In this Hadeeth, too, it may have been mentioned in the same sense. In that case, the Hadeeth would mean that the Fire of Jahannum was much more fierce than the fire of this world. Allah (Subhaanahu Wa Ta'aalaa) knows best.

It, further, tells that when the Prophet (SallAllaaho 'Alaihe WaSallam) gave this description of the Fire of Jahannum, he was asked: 'O Messenger of Allah! Was the world's fire not enough?' To it, he gave no other reply than to repeat, a little more candidly, what he had said earlier. Perhaps, he wanted to warn against asking such questions about the Will and Judgment of Allah (Subhaanahu Wa Ta'aalaa); whatever he does is the right thing. Our endeavor should entirely be to do all we can to save ourselves from the Fire of Jahannum. (To be Continued)



AS-SABOOR

AN ATTRIBUTE OF ALLAH

(SUBHAANAHU WA TA'AALAA)

Allah (Subhaanahu Wa Ta'aalaa) has 99 names, one of which is As-Saboor, the Most Patient. And he manifests this constantly. It manifests when His creation curses Him and He grants them time and chances to repent, rather than immediately destroying them. It manifests towards those who spend decades seeking the truth, but not recognizing it before their very eyes. And it manifests towards those who make mistakes and strive to correct them. And so many other ways that we do not perceive.

The Arabic root of As-Saboor is sad-ba-ra (ص ب ر), which has the following classical Arabic connotations: to be patient, to be enduring, to endure trial or affliction with good manner, to be contented in trial or affliction without show of complaint, to make no distinction between comfort and affliction, to bear calmly, to persevere cheerfully, to be steadfast,

constant, to restrain, confine, withhold from something.

One of the attributes of Allah (Subhaanahu Wa Ta'aalaa) is الصبور "As-Saboor" (the Patient). As

The one who sees Allah (Subhaanahu Wa Ta'aalaa) as "As-Saboor" can only be increased in their love for Allah (Subhaanahu Wa Ta'aalaa). We see Him in the best light as a Lord who shows ultimate grace and patience for all of humanity. We see His treatment and gentleness as being caring, giving us a chance for redemption.

we come to know from these attributes, Allah (Subhaanahu Wa Ta'aalaa)'s blessings are immense. We are forever indebted to Him, and we could never reciprocate or do enough to equalize the blessings He's given us. The gift of life, our health, faith, and its sustenance in every moment is because of His Will. In return, Allah (Subhaanahu Wa Ta'aalaa) commands from

us very little, and even in that, we sometimes fall short. For example, even when we offer our Salaah, it can be deficient. Our bodies go through the motion, our tongues say the words, but our minds remain preoccupied with worldly distractions. We're thinking of things we can't wait to do after our Salaah is over instead of being present in our

Salaah.

At other times, we transgress the boundaries of acceptable behavior. We defy His command with things He has forbidden. In every situation, He has complete right to exercise His power and give an equal punishment, but He abstains, for He is **الحليم** "Al-Haleem" (The Forbearing / The Clement One). He withholds His right to convict and keeps the doors of repentance and forgiveness open. That is how merciful Allah (Subhaanahu Wa Ta'aalaa) is. Even when there is reason to punish, He does not punish.

Imam al-Ghazali writes about this very nature of Allah (Subhaanahu Wa Ta'aalaa) to delay. This restraint is not like a lazy person who procrastinates or a rash person who hastens to retaliate. Rather, As-Saboor is the one who disposes of "each thing in its proper time, in the way in which it needs to be and according to what it requires". Everything is perfectly handled by Allah (Subhaanahu Wa Ta'aalaa) according to His definite plan.

Sayyedina Abu Moosaa narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَصْبَرَ عَلَى أَذَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيَعْفِيهِمْ وَيَرْزُقُهُمْ

"None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision.

(Bukhari)

This Hadeeth tells us about the kindness and patience of Allah (Subhaanahu Wa Ta'aalaa) in response to the offense of His servants. When we learn of a characteristic of Allah (Subhaanahu Wa Ta'aalaa), part of our worship is to aspire to exemplify that value in our lives.

Also note, however, it does not refer to Him by the title As-Saboor but instead describes His essence or quality as being patient. Similarly, in

the Quraan, we'll see Aayaat (Verses) describing His nature of showing respite.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ ذَنْبِكُمْ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

"If Allah were to take mankind to task for what they did, He would have not left a living creature on its back, but He delays them up to an appointed time. So when their time will come, then Allah is the One who will see His slaves."

(Faatir 35:45)

The one who sees Allah (Subhaanahu Wa Ta'aalaa) as "As-Saboor" can only be increased in their love for Allah (Subhaanahu Wa Ta'aalaa). We see Him in the best light as a Lord who shows ultimate grace and patience for all of humanity. We see His treatment and gentleness as being caring, giving us a chance for redemption. A chance to turn back to Him if we've erred in any way. We should rejoice in knowing our creator is

forbearing and does not hasten to punish even though it would be most just and deserving if He should.

An important point that should be made for our human lives. Kindness and basic respect should be displayed in all social and legal systems. In order to practice high level of benevolence, people need to invest in their own spirituality and connection with Allah (Subhaanahu Wa Ta'aalaa). Many times, It is difficult to extend kindness to those who harm them — until they remember that they are doing it for Allah (Subhaanahu Wa Ta'aalaa).

The individuals with whom they are conflicted belong to Allah (Subhaanahu Wa Ta'aalaa) as well. Among His names is الرحمن "the Most Merciful", and He is also العدل "the Just". So when they extend kindness to those who harm them, they are in fact reaching out to the kindness of Allah (Subhaanahu Wa Ta'aalaa).





THE MOST HUMBLE SERVANT

The Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) knew that Allah (Subhaanahu Wa Ta'aalaa) created us with weakness and that driving those who sin out of Islam would leave the Ummah empty.

THE ESSENCE OF BEING MUSLIM IS BEING HUMBLE

The word "Muslim" itself means to submit oneself in ultimate humbleness to Allah (Subhaanahu Wa Ta'aalaa).

But it is a great irony of the human soul that when we become more humble and submissive to Allah (Subhaanahu Wa Ta'aalaa), we fall into a grave trap. We tend to grow in arrogance because we feel our level of submission is better than that of others.

It was this same trap that **شيطان** "Shaitaan" (Satan) fell into. Once upon a time, Iblis (Satan) was so pious that he was allowed to worship with the angels. In one twist of events, Iblis was cast out and became the accursed.

HIS OFFENSE?

The offense of Shaitaan was Arrogance, Pride, Boastfulness. He refused to bow to Allah (Subhaanahu Wa Ta'aalaa)'s creation of man because he thought himself to be better than man.

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّیْ خَلِقُ بَشَرًا مِّنْ طِیْنٍ ﴿٧١﴾ فَاِذَا سَوَّيْتُهُ
وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِیْنَ ﴿٧٢﴾ فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ
اَجْمَعُوْنَ ﴿٧٣﴾ اِلَّا اِبْلِیْسَ اَسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِیْنَ ﴿٧٤﴾ قَالَ یٰۤاٰیٰیْلَیْسَ مَا
مَعَكَ اَنْ سَجَدَ لِمَا خَلَقْتُ بِیَدَیْ اَسْتَكْبَرْتَ اَمْ كُنْتَ
اَنَا خَيْرٌ مِّنْهُ خَلَقْنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِیْنٍ ﴿٧٥﴾

"When your Lord said to the angels, I am going to create man from clay. So, once I make him perfectly and breath My spirit into him, you must fall down in prostration before him. Then, the angels prostrated themselves, all of them together, except Iblis (Satan). He waxed proud, and became one of the disbelievers. He (Allah) said: 'O Iblis! What did prevent you from prostrating yourself before what I created with My hands? Did you wax proud or were you

It is a great irony of the human soul that when we become more humble and submissive to Allah (Subhaanahu Wa Ta'aalaa), we fall into a grave trap. We tend to grow in arrogance because we feel our level of submission is better than that of others. It was this same trap that **شيطان "Shaitaan" (Satan) fell into.**

among the lofty ones? He said: 'I am better than him. You created me from fire, and created him from clay.'

(Saad 38: 71-76)

It is true that we, mankind and Iblis and his kind, were created differently. And it was this difference that caused Iblis to be proud, to hate mankind and become cursed by Allah (Subhaanahu Wa Ta'aalaa). We can see this same arrogance and haughtiness played out every day in the hearts of mankind.

Whether we perceive ourselves to be more pious, more intelligent, better at making money, or just from a better race of people, we too often get caught in the trap of thinking we are better. And we end up hating those who are different from us out of arrogance.

Allah (Subhaanahu Wa Ta'aalaa) says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ

كُلَّ مُتَكَبِّرٍ فَخُورٍ

"and do not turn your cheek away from people, and do not walk on the earth haughtily.

Surely, Allah does not like anyone who is arrogant, proud."

(Luqmaan 31:18)

Allah (Subhaanahu Wa Ta'aalaa) has created all of us differently with an array of strengths and weaknesses.

So, how can we avoid becoming arrogant toward others as Shaitaan is toward us? How can we truly be humble? The best example is that of the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam).

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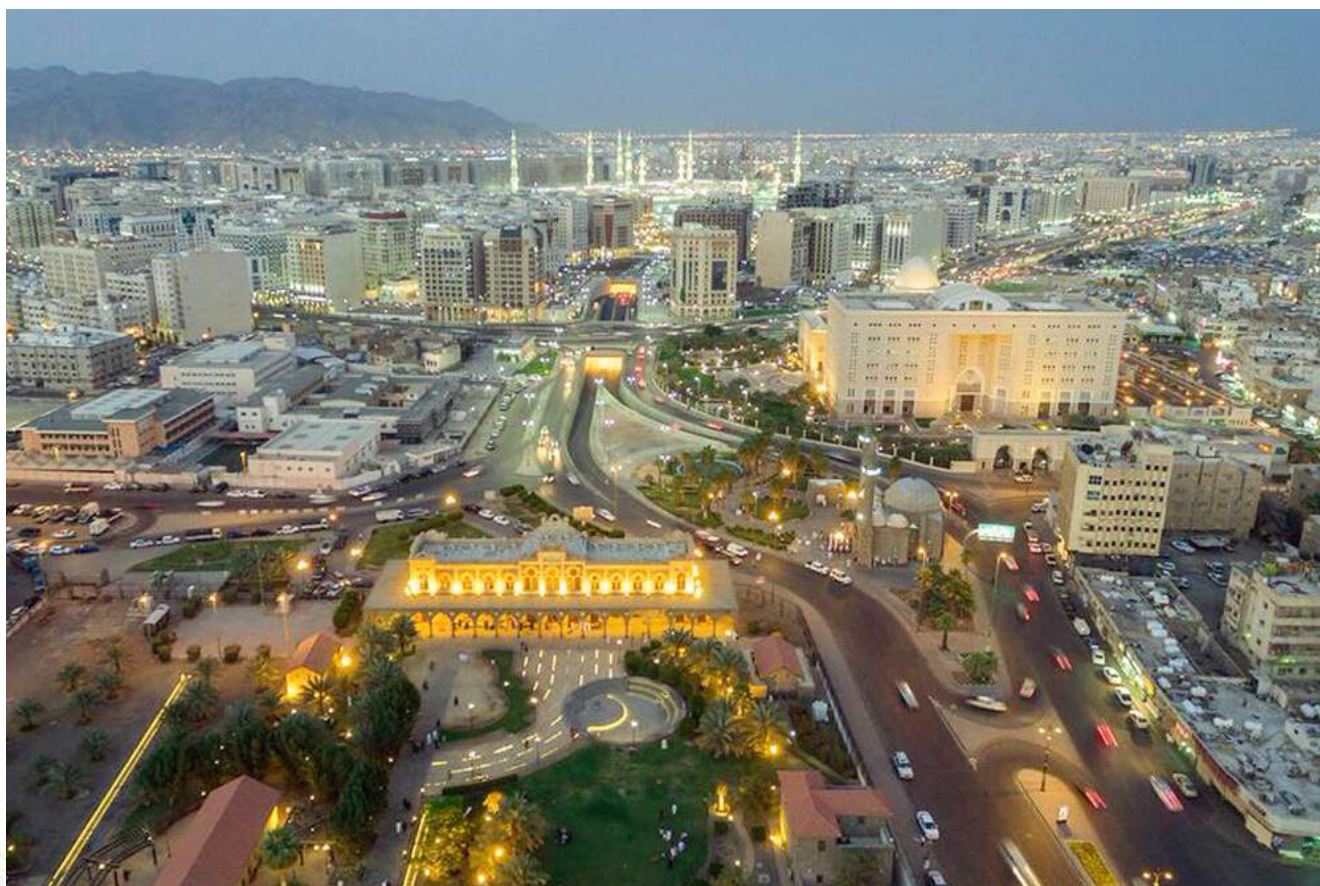
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humble.

HUMILITY WITH THE LESS FORTUNATE

Sayyedina Anas reported that a woman who was afflicted with partial derangement in her mind met the Prophet (SallAllaaho 'Alaihe WaSallam) while he was walking through a road and she said:

"O Allah's Messenger! I want something from you."





The Prophet (SallAllaaho 'Alaihe WaSallam) said:
 يَا أُمُّ فُلَانٍ انْظُرِي أَيَّ السَّكَّكِ شِئْتَ حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ
 "Mother of so and so! See on which side of the road you would like (to stand and talk) so that I may do the needful for you."

The Prophet (SallAllaaho 'Alaihe WaSallam) then stood aside with her on the roadside until she got what she needed."
 (Muslim)

In this short Hadeeth, we will find many examples of the humility of the Prophet (SallAllaaho 'Alaihe WaSallam).

If he wanted to, the Prophet (SallAllaaho 'Alaihe WaSallam) could have stood in the road and spoken to the woman. And he would have been praised for it. But he did not think himself so important to block the road even while doing a good deed.

In addition, Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) does not admonish this woman for approaching him in such a coarse way. Nor does he turn his nose up at her because she is disturbed. He instead treats her with kindness and provides her with what she

needs.

Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) knew that no one is more important than another. He also knew that if Allah (Subhaanahu Wa Ta'aalaa) had willed, he would be in the same mental state as the woman.

HUMILITY AT HOME

When Sayyedatina 'Ayesah was asked about what the Prophet (SallAllaaho 'Alaihe WaSallam) would do in his house, and she said:

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - تَعْنِي خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

"He used to keep himself busy serving his family and when it was the time for Salaah he would go for it."

(Bukhari)

As a husband and father, Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) was kind, helpful and humble. The Prophet (SallAllaaho 'Alaihe WaSallam) didn't expect to be waited on. He did not shout orders at those in his care. Never did he say that his work was outside the home. Wherever there was work, he would pitch in.

Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) understood that the higher your rank the more of a servant you become. And if Allah (Subhaanahu Wa Ta'aalaa) had willed, Allah would have made him a slave to man.

HUMILITY WITH THE POOR

Sayyedina Anas bin Maalik reported that once, he was walking with Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) while he was wearing a "Najrani Burd" (Yemeni cloak) with a collar with rough edges. A Bedouin grabbed him strongly. Sayyedina Anas looked at the side of his neck and saw that the edge of the cloak left a mark on his neck.

The Bedouin said:

يَا مُحَمَّدُ مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ

"O Muhammad! Give me (some) of the wealth of Allah that you have."

He (the Prophet) turned to him (the Bedouin) laughingly, and ordered that he be given (something)".
 (Bukhari)

Again in this Hadeeth, we see the stellar manners and humility of the Prophet (SallAllaaho 'Alaihe WaSallam) shine.

In the face of rudeness, we find that the Prophet (SallAllaaho 'Alaihe WaSallam) doesn't allow his ego to be wounded. He does not feel the need to exert dominance or even return the harsh treatment. He is not insulted in the least. He smiles at the situation, relieving the tension.

Then even after being treated rudely, The Prophet (SallAllaaho 'Alaihe WaSallam) doesn't send the Bedouin away or abuse him because of his lower economic status. The Prophet (SallAllaaho 'Alaihe WaSallam) treats the poor Bedouin with mercy and sees that the man gets what he needs.

The Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) knew that whatever wealth we have comes from Allah (Subhaanahu Wa Ta'aalaa). If Allah (Subhaanahu Wa Ta'aalaa) had willed, he would have been in the Bedouin's situation.

HUMILITY WITH THE LESS PIOUS

Sayyedina `Umar bin Al-Khattab reported that during the lifetime of the Prophet (SallAllaaho 'Alaihe WaSallam) there was a man who was lashed by the orders of the Prophet (SallAllaaho 'Alaihe WaSallam) because of drinking (alcohol). One day the man was brought to the Prophet (SallAllaaho 'Alaihe WaSallam) on the same charge and was lashed. On that, a man among the people said:

رجل من القوم اللهم عنه ما أكثر ما يؤتى به
"O Allah! Curse him. How frequently he has been brought (on such a charge)!"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

لا تلعنوه، فوالله ما علمت أنه يحب الله ورسوله
"Do not curse him, for by Allah, I know for he loves Allah and His Apostle." (Bukhari)

The Prophet (SallAllaaho 'Alaihe WaSallam), too, was not proud to associate with this man who committed major sin. But he did not isolate this man because of his faults. Nor was he defended person from one who showed anger to him.



The Prophet (SallAllaaho 'Alaihe WaSallam) knew that Allah (Subhaanahu Wa Ta'aalaa) created us with weakness.

We need to protect ourselves from thinking we are better than others, as Iblis believed he was better than Aadam (Adam). We must understand that the foundation of humility is knowing that if

we are elevated in status it is only because of Allah (Subhaanahu Wa Ta'aalaa) Will and Mercy. We can be brought to the level of those we look down on if Allah (Subhaanahu Wa Ta'aalaa) Wills.

Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) asked Allah (Subhaanahu Wa Ta'aalaa) for humility by

saying:

اللهم احبني مسكيناً وامتنني مسكيناً واحشرنني في زمرة المساكين يوم القيامة
"O Allah! Cause me to live as مسكين

"Miskeen" (Needy, Poor i.e., low profile), and cause me to die as "Miskeen" and gather me in the group of the مساكين "Masakeen" (plural of Miskeen) on the Day of Resurrection."

(At-Tirmizi)

It is this Hadeeth that we need to cling to, so that we can also be gathered on the Day of Resurrection with the humble, with the Prophet (SallAllaaho 'Alaihe WaSallam).





SACRED DAYS

Sent by: Shaikh Ahmed Naqshbandi

Among the special seasons of worship are the first ten days of Zul-Hijjah, which Allah (Subhaanahu Wa Ta'aalaa) has preferred over all the other days of the year. Sayyedina Ibne 'Abbas reported that the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) said:

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ

"There are no days in which righteous deeds are more beloved to Allah than these ten days."

The people asked:

يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟

"O Allah' Messenger! Not even Jihad for the sake of Allah?"

He said:

وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

"Not even Jihad for the sake of Allah, except in the case of a man who went out (for Jihad) giving himself and his wealth up for the cause, and came back with nothing."

(Bukhari)

Sayyedina Abu Hurairah reported that

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُعْبَدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدُلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ

"There are no days more beloved to Allah that He be worshipped in them than the ten days of Zul-Hijjah, Sawm of every day in them is the equivalent of Sawm of one year, and standing (in 'Ibaadah during each night of them is the equivalent of standing on the Night of Qadr."

(At-Tirmizi)

One of the deeds that entail a huge reward during these nine days is observing Sawm (Fasting). Those who observe Sawm on the 9th of Zul-Hijjah, also known as the day of 'Arafah, may get the rewards of having their sins forgiven.

Sayyedina Abu Qataadah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was asked about the observance of Sawm on the day of 'Arafah. The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

يَكْفِرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

"It is an expiation for the sins of the preceding year and the current year."

(Muslim)

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadhaan. But the last ten nights of Ramadhaan are better, because they include ليلة القدر "Lailat-ul-Qadr" (the Night of Value), which is better than a thousand months.

The virtue of these ten days is based on many things:

1. Allah (Subhaanahu Wa Ta'aalaa) swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allah (Subhaanahu Wa Ta'aalaa) says:

وَالْفَجْرِ ١٠ وَلَيَالٍ عَشْرٍ ٢

"By the dawn. And (by) ten nights."

(Al-Fajr 89:1-2)

Sayyedina Ibne 'Abbas, Ibne al-Zubair, Mujahid and others of the earlier and later generations said that this refers to the first ten days of Zul-Hijjah.

The Prophet (SallAllaaho 'Alaihe WaSallam) testified that these are the best days of this world, as we have already quoted above.

2.

The Prophet (SallAllaaho 'Alaihe WaSallam) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place -- for the "Hujjaaj" (Pilgrims) to the Sacred House of Allah (Subhaanahu Wa Ta'aalaa).

3. The Prophet (SallAllaaho 'Alaihe WaSallam) commanded us to recite a lot of تهليل "Tahleel" ("Laa ilaaha ill-Allah"), تحميد "Tahmeed" (Al-Hamdu Lillaah) and تكبير "Takbeer" (Allahu Akbar) during this time. Sayyedina 'Abdullah ibne 'Umar reported that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ مِنَ الْعَمَلِ فِيهِمْ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثَرُوا فِيهِ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ

"There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of "Tahleel", "Takbeer" and "Tahmeed"."

(Ahmad)

4. These ten days include يوم عرفه

"Yaum 'Arafah" (the Day of 'Arafah), on which Allah (Subhaanahu Wa Ta'aalaa) perfected His Religion. These days also include يوم النحر "Yaum al-Nahar" (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

5. تكبير تشریق "Takbeer-e-Tashreeq", a specific form of ذكر "Zikr" (Remembrance) of Allah (Subhaanahu Wa Ta'aalaa), starts in these days. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

"Allahu Akbar, Allahu Akbar, Laa ilaaha ill-Allah, wa Allahu Akbar, Allahu Akbar, wa lillaahil-Hamd"

(Allah is the Greatest, Allah is the Greatest.

There is no god except Allah. Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise.)

ایام تشریق "Days of Tashreeq" (11th, 12th, and 13th of Zul-Hijjah) are named as such because traditionally they were days in which meat from the sacrificed animals was dried in the sun to preserve it. These days

are filled with Praise and Remembrance of Allah (Subhaanahu Wa Ta'aalaa), eating, drinking, and refraining from observing Sawm. It is recited after each فرض "Fardh" (Obligatory) Salaah, starting from فجر "Fajr" Salaah on the 9th of Zul-Hijjah (Day of 'Arafah) and continuing until عصر "Asr" Salaah on the 13th of Zul-Hijjah. This period covers a total of five days and it is necessary for both men and women to recite. Men recite it out loud, while women recite it quietly.

Another important point to remember here that it is مستحب "Mustahab" (Recommended) to avoid cutting hair and nails from first day of Zul-Hijjah until the AdhHiyah is performed. Sayyedatina Umme Salamah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ فَإِذَا أَهْلَ هِلَالِ ذِي الْحِجَّةِ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يَضْحِيَ

"Whoever has an animal for slaughtering, once the crescent of Zul-Hijjah has been observed, he should not cut his hair or trim his nails until he has sacrificed." (Muslim)





HUMBLeness IN CHILDREN

Sent by: Shaikh Ahmed Sharfi

"Humbleness" and "Humility" both refer to the quality of being modest. While humbleness can also mean the state of being or feeling low in rank, as in "Humbleness" of his upbringing accustomed him to living simply, "Humility" only refers to having a modest opinion of oneself.

"Tawazo"
(Humbleness) is the quality of being humble, which means being modest, lacking pride, and not arrogant. It also encompasses being low in rank or importance and being courteously respectful.

True humbleness is characterized by a quietness, reserve, and a lack of self-importance. A humble person is declared "down to earth personality" by anyone who meets him.

Here's a more detailed breakdown:

- Modesty: Humbleness involves not bragging or boasting about his accomplishments or possessions.

When teaching a child to speak with greater humbleness and respect, be patient! It can take many years for children to really integrate these speech patterns into their automatic behaviors. Consistency on the part of parents greatly speeds up the process and leads to an overall positive relationship.

- Lack of Pride: It is the absence of excessive self-esteem and it is opposite of arrogance.

- Low Status: Humbleness can also refer to a sense in someone of being low ranked, despite of having high status among others.

- Respect: It involves being courteous and respectful to everyone.

- Self-awareness: A humble person recognizes his limitations and is not afraid to acknowledge mistakes.

- Gratitude: Humbleness is often associated with

gratitude and appreciation for what he has given by the Lord Almighty.

In essence, humbleness is a positive trait that promotes humility, modesty, and without an iota of arrogance.

INSTILLING HUMILITY IN CHILDREN

A humble person is not someone who

thinks he's nothing. He knows, being a member of human kingdom -- best creature of Allah (Subhaanahu Wa Ta'aalaa) -- he's valuable, but he recognizes Allah (Subhaanahu Wa Ta'aalaa) as the source of his importance. And Allah (Subhaanahu Wa Ta'aalaa) has and will create many like me and many above my strength and ability. Thinking one is something -- without recognizing his Lord Almighty, Allah (Subhaanahu Wa Ta'aalaa), as the source -- leads to arrogance.

TAKE PLEASURE NOT PRIDE

We want to teach our children that they are special, talented, skilled, and everything wonderful, but we also want to teach them that all these are a gift from Allah (Subhaanahu Wa Ta'aalaa).

Children should take pleasure in their accomplishments, not pride. Your son could have used his physical ability and strength to be a bully in the schoolyard, but instead chose to participate and excel in sports. Your daughter's academic accomplishments means she used the brain that Allah (Subhaanahu Wa Ta'aalaa) gave her for something good. Both children should take great pleasure in that. Both should learn how to thank Allah (Subhaanahu Wa Ta'aalaa) for this.

HUMILITY ENGENDERS RESPECT FOR OTHERS

Since the humble person recognizes his inner strengths, he has the confidence to recognize greatness in others. An arrogant 10-year-old thinks he's better than his friends, because (for example) he is such a great reader, whereas the child who has humility knows he is good at reading but also recognizes that other kids are good at things like sports, math, science and history.

It is the small-minded person who puts others down. Really big people make others feel big too. We all want our children to know and appreciate who they are, and to respect others.

KNOWING ONE'S PLACE

If I am not an electrician, I cannot tell my electrician how to rewire my socket. I could make suggestions, of course, in a polite and modest manner, as in, "Excuse me Mr. Electrician, is it possible that you forgot to put the connector wire

in the socket?" Since the electrician is the expert in this situation, it is right of me to ask him, rather than to tell him. It would be rude and out of place for me to tell him how to do his job.

A child must respect the experience, knowledge and maturity of others especially those who are older or having more experience than him. This attitude can be instilled in our children by teaching them three simple words: "Is it possible...?"

For example, when a mother is trying to help her daughter with her math homework and makes an error, her daughter, instead of saying: 'Mum! You've got it all wrong!' should say: "Is it possible to do the same in another way, Mum?"

"Is it possible...?" turns vocabulary that is arrogant into a vocabulary that shows respect for a parent. This is an invaluable tool for building humility.

ADMITTING MISTAKES

A final aspect of humbleness is the ability to admit our errors.

The arrogant person believe he cannot do anything wrong, while the humble person admits his mistakes freely. More importantly, the humble person always keeps in mind the possibility that he could be mistaken. The arrogant person accuses others of having done wrong without any evidence. The humble person asks in a polite manner.

TECHNIQUES TO INSTIL HUMBLENESS IN CHILDREN

1. The best way to teach children is by example.

An arrogant person can never teach humility. Since being a parent means we're in a position of authority, it's easy to slip into arrogance. "How dare you disobey me!" is not the right way to react to a child who is not listening. Our job is to teach patiently and respectfully. The very manner in which we deal with our children's misbehavior can be one of the strongest tools for teaching humbleness. When we educate quietly, without yelling or insulting, we model humbleness.

The young child who is rude and disrespectful will grow into an even ruder teen who may actually swear and curse his parents. These behaviors do not arrive suddenly with puberty. They develop many years earlier from unchecked arrogance.

A mistake that makes you humble is better than an achievement that makes you arrogant

Children are people too, even when they disobey you. Speak gently, maintain your dignity and theirs. If you think that the only way they will listen is if you yell, then you are not disciplining properly.

2. KIDS SHOULD ASK, NOT TELL.

Parents must not only model behavior, they must also verbally teach it. When a child raises his voice to a parent, he must be corrected. Teach your children two rules:

- (i) ask instead of telling them, and
- (ii) (ii) speak in a pleasant tone of voice.

The three magic words are: "Is it possible...?" The question helps to foster humbleness in a child. It is important that children realize that adults, particularly parents, have a different status than children. Adults have more experience, knowledge, and authority than children. It is beneficial for children to realize this fact, and at this stage they need to observe and learn. It enables them to learn the art of learning from others. An arrogant child can't learn from anyone.

3. DON'T TOLERATE DISRESPECTFUL SPEECH.

The young child who is rude and disrespectful will grow into an even ruder teen who may actually swear and curse his parents. These behaviors do not arrive suddenly with puberty. They develop many years earlier from unchecked arrogance.

The following five-step program may help correct speech errors and foster respect and humbleness. Start with the first step and only proceed to the next one if necessary:

- PRACTICE what you want your children to learn.
- TEACH the child what you mean by "respectful" speech whenever an opportunity arises.
- REMIND the child to use respectful speech and model it for him whenever possible.
- PROMPT the child during occurrences of disrespectful speech with: "tone of voice", or "speaking quietly please", or give the child the first few words: "Mummy, is it possible to use another way?"

- BLOCK disrespectful speech with: "Would you like to try that again more respectfully please?" As soon as the child corrects himself, the parent offers generous praise.
- DISCIPLINE if necessary. When the child speaks disrespectfully, the parent might say something like, "We've been working on speaking respectfully for quite a while now

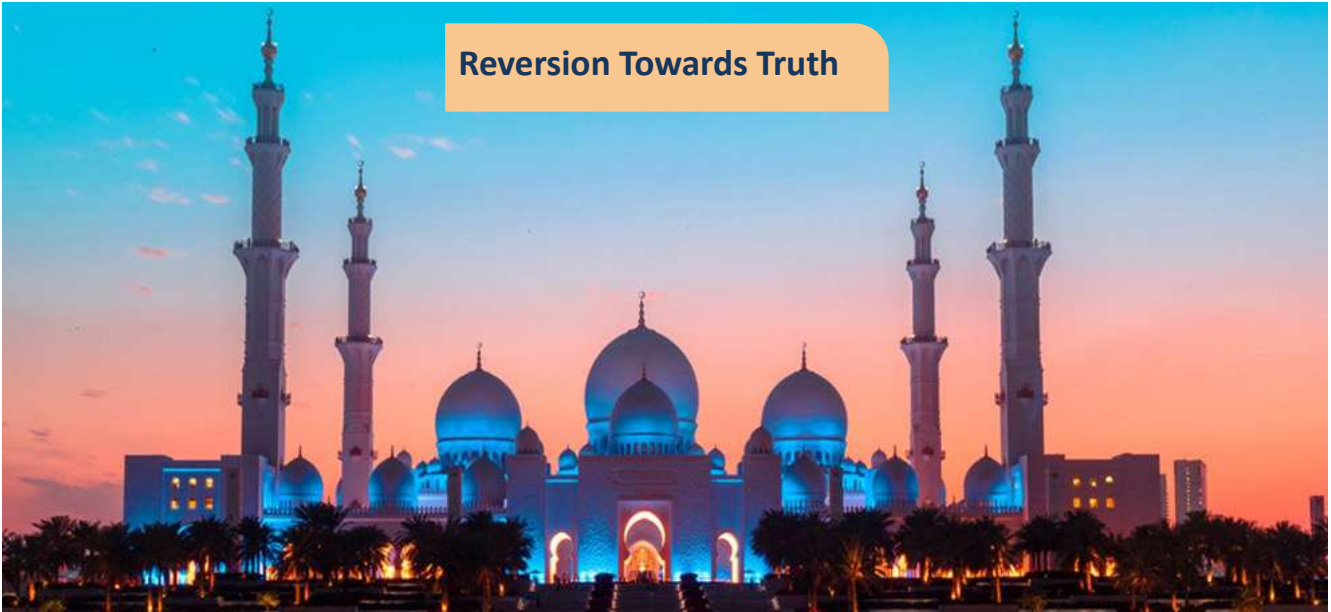
and I think you know what you are supposed to do. From now on, if you raise your voice, use impolite words or demand instead of ask, you will not be allowed to go out for games in evening." (You can choose another suitable consequence, of course.)

- When teaching a child to speak with greater humbleness and respect, be patient! It can take many years for children to really integrate these speech patterns into their automatic behaviors. Consistency on the part of parents greatly speeds up the process and leads to an overall positive relationship.

As your child grows and learns to speak in a respectful manner, he or she will naturally come to speak to everyone like that — to adults and to peers. Humbleness will become a way of life. You, the parent, will have given your child a priceless gift, the gift of humbleness.



مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ
Whoever display
Humbleness
seeking pleasure of
Allah,
Allah elevates him.



FINANCIAL ISSUE LED ME

Sulaiman (Gary) Busb)

I am a British national. When I first came to Bahrain, I was hoping to discover the customs of the Middle East.

This turned out to be a very difficult thing as people who come to the gulf discover very early on.

You find yourself surrounded by many foreigners of many different nationalities and faiths. They are all here to work, to achieve things for themselves and this is not what we expect to come for, this is not the culture that we are expecting to find.

So, for sometime Islam is obscured or masked from people that come to the Gulf. So, for a long time I didn't discover anything about Islam. I heard the اذان "Azaan" and I thought this is very beautiful, I asked what these words mean and people told me, but even so, this was just information. This is almost like tourism.

It was in fact 10 years later after I traveled from Bahrain to Sharjah to Dubai and then to Turkey where I discovered something different. That's not to say that Islam is better or greater in Turkey, not at all.

I discovered after my arrival in Turkey that there were so many wonderful things to find out about that country. Of course it has a great Islamic

history and this is what struck me visually straight away. I immediately discovered beautiful Islamic architecture from the Ottoman period. It was only after sometime in Turkey that I started to get to know the people in Turkey very well.

Fortunately, after at least a year some men came to him, some European Muslim businessmen who were trying to start a big project. Their project was the great desire to introduce the Islamic Gold Dinar as the currency of the Muslims. This seemed like, and even now, an awfully big desire and a huge goal.

Then it was Ramadhaan, something that I witnessed many times before in the Gulf, but something I just let it pass me by just as most westerners do. Just an annoyance, an inability to get a cup of tea during the day. In Turkey, I felt something different. I felt some sense of something else. I soon noticed that the people who were observing صوم "Sawm" (Fasting) in Ramadhaan were

the people who already I decided that I like. There was an obvious correlation between the best of the people and the people who observe Sawm in this month. These proved to be the best of the Muslims and I was attracted to them so I joined them.

I did what seemed to be a strange thing. I started to "Fast" in Ramadhaan even though I wasn't a Muslim and I found it very pleasing in many ways, quite challenging in others, but very pleasing. I enjoyed the "Fast", I enjoyed especially the few moments before the Azaan of Al-Maghrib Salaah (Sunset Prayer) and waiting quietly with people who were observing Sawm all day,



working quite through the day because in Turkey there were no allowances made for Ramadhaan in the work.

So people are observing Sawm completely from the beginning of the day until dusk and they are working all the time. I did this also... I was impressed with this. It gave me a sense of achievement and it inspired me to do more studying.

Around this time somebody gave me my first Quraan, it was a translation and I was able to read in English to understand it. I was amazed when I started reading Quraan because there was nothing strange in this book. I expected it to be full of... I don't know... eastern mysticism or

If you are not a Muslim, then I have something else to say to you. Look at me now; some ugly old man but I'm very happy, happier than I've ever been and more satisfied than I've ever been. All the doubts and fears, all the desires and longing for wrong stupid material things that belong to this life, no matter what I collected, after 70, 80 or 90 years if I'm lucky I would have to give them all up.

whatever nonsense you like to think as a westerner can imagine. There was nothing odd in it. In fact what I discovered was it wasn't like the Bible.

I've never been able to understand the

Bible. The Bible seemed to me to be full of contradictions, peculiar stories that didn't seem to adapt and things which didn't seem to be conveying the message of Christ. The message of Jesus didn't seem to come through in the Bible except in some parts. Later I came to study this closely and now I understand why, but this is not the subject now. The point was that the Quraan made a complete sense.

So I read it and I also read the biography of the Prophet of Islam, the life of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) and this inspired me also. This was very interesting because this was a great man in history, so this was facts, something I can relate to as a westerner interested in logic. I followed this and I continued to follow it but still nobody was inviting serious دعوة "Da`wah" (Calling towards Islam) to me, nobody was trying to convince me that I should change my ways in any other way.

So I became what you can call 'an abstract scholar of Islam'. I could have taken a qualification in

I've never been able to understand the Bible. The Bible seemed to me to be full of contradictions, peculiar stories that didn't seem to adapt and things which didn't seem to be conveying the message of Christ. The message of Jesus didn't seem to come through in the Bible except in some parts..... The point was that the Quraan made a complete sense.

Islamic studies! But this is of no real value if you don't intend to do something with it, and sadly I didn't.

After I returned from Turkey to Dubai, and by Allah (Subhaanahu Wa Ta'aalaa), I found myself working for some very excellent people and the person who was my boss became one of my great friends. In the evening after work we would discuss while we go out for dinner, maybe a little bit during the office also. He would help me study the right things and talk to the right people and tried to answer some of my questions in the best way he could.

But still he could see that all my objections were all to do with logic, all these questions about customs and practices, all these things that were born out of my secular upbringing.



I've never been really Christian; I've just been an agnostic. I continued to ask him questions and not every question he could necessarily answer himself.

Fortunately, after at least a year some men came to him, some European Muslim businessmen who were trying to start a big project. Their project was the great desire to introduce the Islamic Gold Dinar as the currency of the Muslims. This seemed like, and even now, an awfully big desire and a huge goal. He brought this to me and said:

"Hey, you are a finance man, what do you think of this?"

These are some European Muslims who are trying to bring a practical aspect of Islam. Their idea is you can't pay the زكاة "Zakaah" unless there is a gold dinar to pay it with. So you only have four pillars of Islam and you must find the other one through proper means.

So he asked me:

"What do you think of this idea?"

Of course I learnt all about Islam and what was meant by these pillars, so I said:

"Rubbish, it can't be done, there's no way that they can overcome the international financial system and this will fail."

He said:

"Well! Why don't you come and tell them

this?"

I think I was in a bad mood and said:

"Yes sure, I'll tell them".

He took us out and I met these men.

They were Spanish and Germans who spoke English very well. They were very educated, very wise and great scholars who reverted to Islam like 10 or 20 years before and their knowledge was

very great. These men are still doing great Da'wah all over the world. So we discussed, we went on to this restaurant and we talked over and over.

We started with that dinner and I asked my questions and for the first time I started to get answers I couldn't challenge. They were not only answering my questions from a religious point of view, but they

were also answering them from a point of view of logic and only scientific sense that I thought I had with my objections and all my arguments about these points of religion and philosophy.

It was a Wednesday night in the middle of the week and at 1:00 am they said to me:

"So, do you have any more questions?"

And I said:

"No... I don't, I ran out of questions."

So they said:

"Now what, you are going to embrace Islam?"



What could I say? I could only say: "Yes."

So they invited me to come to their house on the following Friday, two days later. I came to the house well-prepared. They gave me some last lessons and advice, things I needed to know about

صلاة "Salaah" (Prayer), making وضوء "Wudhoo" (Ablution) غسل "Ghusl" (Bath), and we went to the grand Masjid of Jumeirah where I said my شهادة "Shahaadah". I immediately got a thousand big brothers who were hugging me and were delighted. I've never seen so many happy faces, never, not in my birthday party, not in a Christian gathering and not in any other gathering, so many pleased people and they were all pleased for me.

So that's my story. I hope it has not bored you too much.

Those of you who were born Muslims, الحمد لله "Al-Hamdulillaah" (All thanks to Allah) you were blessed and I just hope you would treasure it and treat it as you should as a gift that you were given at birth, something very wonderful.

I discovered after my arrival in Turkey that there were so many wonderful things to find out about that country. Of course it has a great Islamic history and this is what struck me visually straight away. I immediately discovered beautiful Islamic architecture from the Ottoman period. It was only after sometime in Turkey that I started to get to know the people in Turkey very well.

If you are a revert like me then congratulations also, Al-Hamdulillaah, always Al-Hamdulillaah. I hope your story was something wonderful for you whether it was a sudden discovery or a slower torturous argumentative path like mine, whatever it was I hope it had brought you to the right path.

If you are not a Muslim, then I have something else to say to you. Look at me now; some ugly old man but I'm very happy, happier than I've ever been and more satisfied than I've ever been. All the doubts and fears, all the desires and longing for wrong stupid material things that belong to this life, no matter what I collected, after 70, 80 or 90 years if I'm lucky I would have to give them all up.

I swapped that for something permanent.

I'm not going to lecture you, if you don't want to listen to it you don't have to listen, just see what I have on my face, I'm happy, you could be happy too, this is something you should consider, I hope you will.



Dear Readers

The new issue of Al-Farooq is in your hands. It reflects the new approach in the field of journalism, we are practicing, to propagate Islamic teaching in today's materialistic world.

The huge mass of literature produced through mass media, like a rolling flood, is devouring and influencing public opinion and thinking, by adopting various means, measures and media of propaganda and publicity in different ways. And the media, electronic and print, is persistently engaged in propagating and propounding erroneous ideas and ideologies as vigorously as humanly possible. It is to face and combat such ideas and ideologies opposed to the faith of Islam that we have, in a very humble way, we are publishing English Edition of Al-Farooq.

Al-Hamdulillah, it stands with rock like determination, proving the beauty of Islam and bounty of Almighty Allah (Subhaanahu Wa Ta'aalaa) to English speaking community across the planet, with your active help and support.

It is our earnest request to you, the readers, to extend your helping hand and co-operation by sharing it with other fellow Muslims, giving advertisement, sending Islamic messages to Muslim Ummah with or without your name or business, contributing articles, and especially by making Du'aa which will help us in propagating our mission for which Allah Almighty will bless you, In Shaa Allah, with His bounty and grace.

Jazaak Allah

Idarah Al-Farooq, Karachi.