

## EDITORIAL

It is with great pleasure that we welcome as well as congratulate all brothers and sisters on the occasion of the celebration of the New Hijrah Calendar. May Allah (SWT) in His Infinite Mercy grant us the ability to thank Him for enabling us to reach this year as Muslims.

It is pertinent to remember, as our celebrations and jublations continue, that as these days and years pass, we are always getting nearer and nearer to our destinies - either an everlasting bliss for the successful ones among us or a perpetual punishment for the unsuccessful! In this regard, we have to ask ourselves the following question: Are we prepared enough to deserve the former or are we going to be able to withstand the latter?

May Allah (SWT) enable us to ponder upon our actions for the past year, assess ourselves and thank Him for our achievements, both individually and collectively, ask His forgiveness for our shortcomings, and pray to Him to assist us as individuals and collectively as an Ummah in our struggle for His course, Ameen.

The volume of this issue of the Newsletter has increased slightly, and contain various articles that would hopefully serve as reminders to us insha'Allah.

## DEATH: THE DESTROYER OF ALL PLEASURES (Part 2 of 2)

This is the continuation of our reminder on Death, the first part of which appeared in issue 1 of the Newsletter.

We have seen in the first part that death is inevitable and because of this we should always keep it in mind - constantly remembering it. We would insha'Allah continue from there and see the manner and times of thinking of it, and whether to hope for it is lawful or not.

It is incumbent on us, as we have seen in the last part, to find time out of the twenty four hours of the day to ponder upon our purpose of creation and what we have achieved in fulfilling that purpose. This enables us to always judge ourselves before the actual judgement comes, as in the saying of Allah (SWT):

*"O you who believe! Fear Allah and keep your duty to Him. And let every soul look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do."* (59:18)

Think of your condition and the condition of your family devoted to you. Think how they spent their lives, how they were forgetful of death, and how they are now objects of food for worms. Think about the disputes and litigations that have cropped after their death. Think about their wives who are now betrothed to other persons.

A poet is reported to have said:

*"Even if you live for a thousand years and two thousand more years after that, then there is no doubt that you would one day be taken to the grave!"*

Abu Huraira (RA) reported that the messenger of Allah (SAW) said:

*"Increase the remembrance of the destroyer of all pleasures - death"* (Tirmidhi & Nasa'i).

The Prophet (SAW) encouraged the visiting of graves and praying for its inmates as it helps in reminding the visitor of the inevitable hour of death, and of the transitory nature of this world and its vanities. It makes the visitor's heart soft and fit for culture of all virtues.

Boraida (RA) reported that the Apostle of Allah (SAW) used to teach them whenever he came out to the grave-yards (to say): *"Peace be on you, O inmates of the abodes of the Believers and the Muslims, if Allah pleases, we shall reach you."*

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*Letters to the Editor: 72 King Street, Loughborough, LE11 1SD.*

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*We pray to Allah for well-being for us and you” (Muslim).*

Ali (RA) was reported to have visited a grave one day and, after saying the above prayer, proceeded by saying: *"O inmates of graves, all the things you have left of wealth, has been shared among your inheritors, your houses are owned by others, your wives are married to others. This is the news we have for you. What news have you for us? He then turned to his companions and said: Had Allah given them the ability to speak to us, they would have said: 'The best of provisions for the morrow is God-fearing (Attaqwa)'"*.

Hence the one should strive hard to see that he has not fallen short of the minimum requirement expected of him in observing Allah's injunctions and abstaining from his prohibitions. The Prophet (SAW) was reported to have said:

*"Value five things before five: You youth before your old age, your health before your illness, your riches before your poverty, your leisure before your occupation, and your life before your death" (29:8)*

These five things are very necessary for valuing. When a person is at his youthful age, he invariably has the strength and the ability to do anything he feels like. If he spends this stage of his life in worshipping Allah, he would be reaping the fruit of that at his old age, where the strength and the ability of doing such acts are not there, and on the day of judgement, Allah will shade him from the intense heat of that day in His shade, when there is no shade except His (SWT). Same thing applies to the case of a person who is healthy before he becomes ill. Similarly, if a person is rich, Allah has given him one of the keys to Paradise! He can pave his way easily to it by spending his wealth in the cause of Allah. If on the other hand, he misuses the opportunity and forgot Allah, He (SWT) will surely forget him! They are the ones that would be saying "Had I known!". May Allah

(SWT) save us from such an utterance on the day of Judgement, ameen.

Similar comparisons can also be made for the other cases.

Abdullah ibn Omar reported: 'The Messenger of Allah (SAW) caught hold of my shoulder and said:

*"Live in this world as if you are a foreigner or a sojourner. Ibn Omar used to say: When you enter into evening, do not expect (to live upto) morning, and take from your health for your disease, and from your life for your death" (Bukhari).*

A foreigner or a traveller on a way has the following characteristics:

- he does not erect a permanent structure in his place of rest
- he takes for his use things which are essentially necessary
- he does not forget his journey's end and therefore he takes care to reach it as early as possible
- he does not make permanent love with things around as he has to leave them very shortly.

#### **HOPING FOR DEATH**

Though constant thought of death is necessary, to hope for death is not lawful in Islam. This is so because of two basic reasons:

1. Hoping for death or committing suicide means acting contrary to the wishes of Allah. Death should be left entirely in the hand of Allah at His sweet will.
2. By death, one is deprived of the deeds which would have done benefit to himself and to the world at large, or if he is bad, he should not have hastened to receive punishment of the grave but wished for expiation of sins by living longer.

No matter how sinful one thinks he is, he is not to lose hope for Allah (SWT) is Most Forgiving and Most Merciful and can forgive sins, no matter their gravity, provided one repents. Allah (SWT) is saying in the Qur'an:

*"Say: O Ibadi (My slaves) who have transgressed against themselves (by*

*committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." (39:53)*

*Abu Huraira (RA) reported that the Messenger of Allah (SAW) said: None of you shall wish for death, nor shall he call for it before it comes to him, because when he dies, his hope is cut off, and the life of a believer does not add but good (Muslim).*

#### **REWARD AFTER DEATH**

As we have seen above, when one dies he ceases to do good deeds and is thus unable to increase his reward. However, there are some acts which are a source of recurring reward for him, as their benefits is perennial and does not end with his death.

Abu Huraira (RA) reported Allah's Messenger (SAW) as saying: *"When a man dies his acts come to an end except three: a recurring charity (Sadaqat-ul-Jariyah), or a knowledge of benefit (to people), or a pious son who prays for him" (Muslim).*

Sadaqat-ul-Jariyah or recurring charity is one which is permanent and continues for years and centuries. Such charities include the digging of a well, establishment of a hospital, an orphanage and other charitable institutions.

Secondly, knowledge from which people derive benefit during the person's lifetime, and even after his death. This includes religious knowledge as well as that knowledge which is beneficial to humanity.

Thirdly, the proper upbringing of one's children Islamically who then prove to be submissive slaves of Allah (SWT) and valuable assets to the society rather than liabilities. The good deeds they do, the prayers they offer for the deceased, the moral standards they observe and their fear of Allah (SWT) which they show in all activities of their lives, become a source of reward for the deceased.

In conclusion, we should always keep in mind that this life we are

us at any point in time. This should make us engage ourselves constantly in living our lives according to His (SWT) injunctions, as well as doing the good deeds that that would be sources of recurring rewards for us after our death.

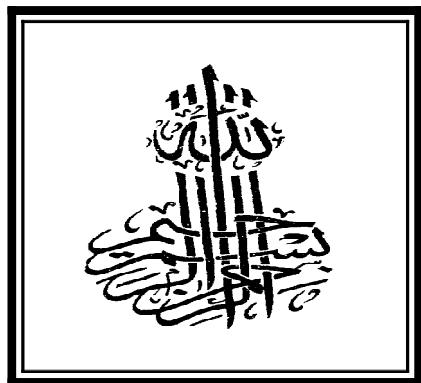
I wish to end this with a verse from the Qur'an, where Allah (SWT) is saying:

*"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the scripture (the Torah and the Gospel) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah (SWT))" (57:16)*

Truly, there is no better time than now for us to be affected by Allah's reminder (The Qur'an).

Oh Allah, keep us alive so long as You know such life to be good for us and take us if You know death to be better for us, make us fearful of You whether in secret or in public. Oh Allah, make us pleased with what You have decreed and for an easy life after death. Oh Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided, not those who misguide and are misguided, Ameen.

*Usman Abdullahi*



## THE ISLAMIC CONCEPT OF SOCIETY

This article examines the concept of society in Islam and three of its salient features: equality of mankind; institution of the family; and relatives and neighbours. The article also provides a cursory look at the case of religious minorities in an Islamic society. The essence of this write up is to stress the broad principles on which Islam wants people to structure their social lives - the observance of which will lead to a healthy living amongst mankind.

**CONCEPT OF SOCIETY** The concept of society in Islam is UMMAH (community or nation). The foundation of the community in Islam is the principle which designates submission to the will of Allah (SWT), obedience to His law and commitment to His cause (Abdalati, nd:38; Siddiqu, 1967: 253). Thus, the society in Islam has unique characteristics which relate to the foundation of the society, its historic mission and purpose, its status among other communities, its identity, and its continuity. The Qur'an refers to the Muslims as the best UMMAH raised for the benefit of mankind (3:110). The characteristics of the members of the UMMAH is that they command what is proper and forbid what is improper. At another place (2:143), the Qur'an calls the Muslims the middle nation. This signifies a unique characteristic of the Islamic community which has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. It is pertinent to mention, albeit briefly, some salient features of the Islamic society. Three items are being identified for mentioning. These are:- (1) Equality of mankind, (2) Institution of the family, and (3) Relatives and Neighbours (Mawdudi, 1986:37-43).

**EQUALITY OF MANKIND** The foundation of social system of Islam rests on the belief that all human

beings are equal and constitute one single fraternity (Qur'an, 49:13). The community in Islam is not founded on race, locality, occupation, kingship, etc. Islam obliterated racialism and racism (Qur'an, 4:1; 2:213; Muhammad, 1967). Furthermore, the Prophet (SAW) in his farewell message, is reported to have mentioned the non superiority of an Arab over a non Arab or vice-versa, nor for a red coloured over a black or vice-versa. Superiority exists only in piety and the Qur'an says the noblest among mankind is he who is the most pious (49:13).

In the words of Rev. C.F. Andrews, "the concept of human brotherhood in Islam is one of the greatest blessings which Islam has brought to East and West alike at a critical period in human history which was hitherto obscure owing largely to the immense accretions of subsidiary worship of countless demi-gods and heroes" (Genuine Islam, quoted in Rawat, 1985).

**INSTITUTION OF THE FAMILY** Islam places great emphasis on marital bond. It wants it to remain intact as long as it is founded on the sweetness of love or there exists at least the possibility of lasting companionship. Consequent upon a marital union, there arises catalogue of rights and responsibilities between the husband, the wife and their children.

**RELATIVES AND NEIGHBOURS** Islam wants all those who are related through common parents, common brothers and sisters, or marriage, to be affectionate, co-operative and caring to each other. In many places in the Qur'an, good treatment of the near relations is enjoined (2:83; 2:215; etc.). On neighbours, the Qur'an (4:36) categorises them into three: a neighbour who is also a relation; a neighbour who is a stranger; and a casual or temporary

neighbour with whom one happens to live or travel for a certain time. All of them are deserving of sympathy, affection, kindness and fair treatment (Mawdudi, 1986:41-42). The Prophet (SAW) has, in a number of Ahadith stressed the importance of neighbourhood. He is reported to have said that the rights of the neighbour were so strongly emphasised by Angel Jibril that he thought neighbours might even share one's inheritance (Bukhari and Muslim). Similarly, he is quoted as having said that a person is not a true believer whose neighbour is not safe from his misdeeds, and the same thing applies to a person who enjoys a meal while his neighbour is starving (Bukhari and Muslim).

**THE CASE OF RELIGIOUS MINORITIES IN AN ISLAMIC SOCIETY: HISTORICAL PERSPECTIVE**

Non-Muslim communities living in an Islamic society, not only did they survive, "but actually flourished and continued to play important roles in Muslim civilisation until the present day" (Abdel-Rahim, nd:11). The Prophet (SAW) and his successors had granted the judicial autonomy to every non-Muslim community from among the subjects of the Islamic state. During the Prophetic era, the Madinan Jews had their BAIT AL MADRAIS (an educational institute); and in the treaty with the Christians of Najran, they were given guarantee not only to security of life and property, but the Prophet (SAW) had also expressly left the nomination of

bishops and priests to the Christian community itself. During the era of the four Caliphs, a good deal of judicial jurisdiction was abandoned in favour of Christian priests (Siddiqu, 1967 especially chapter xiii).

During the Abbasid era, Christian patriah and Jewish hakham were among the highest dignitaries of the state, connected directly with the Caliph. One of the most astonishing characteristics of the Abbasid Caliphate was the preponderating number of non-Muslims. Their number had reached such an extent that it seemed as if the Muslims were ruled by members of the protected faiths in their own state. Even the highest executive posts e.g. vizarate and chief secretaryship were being held by non-Muslims.

In safeguarding the rights of non-Muslims in an Islamic society, Islam has gone to the extent of giving them the liberty of maintaining even those practices which are entirely opposed to the teachings of Islam.

To this end, therefore, the unparalleled success of Islam in fostering feelings of brotherhood and harmony between a wide variety of people, is well rooted in history. Watt (1961) notes that " a study of the achievement of Islam may throw some light on how the integration of world society is likely to come about, and may even suggest ways in which man may consciously contribute to this process".

**CONCLUDING REMARKS** It is relevant one reiterates the broad principles on which Islam wants people to structure their social lives. The observance of such principles will undoubtedly and significantly lead to a healthy living amongst mankind. Some of these broad principles are:

(A) To co-operate with one another in acts of goodness and righteousness and not to co-operate in acts of sin and injustice (Qur'an, 5:2).

*...In safeguarding the rights of the non-Muslims in an Islamic society, Islam has gone to the extent of giving them the liberty of maintaining even those practices which are entirely opposed to the teachings of Islam.....*

(B) One's friendship should be for seeking the pleasure of Allah (SWT). Whatever one gives should be for the sake of Allah (SWT) and likewise what is being withheld (Tirmidhi).

(C) To command or encourage people to do good and discourage or prevent them from committing evil (3:110).

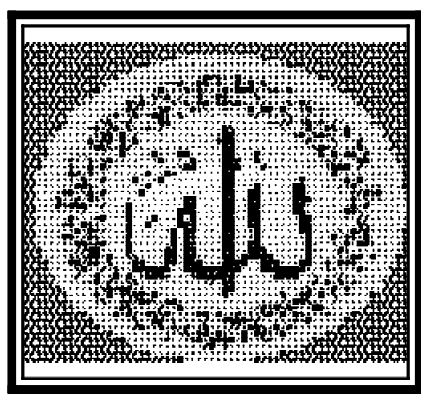
(D) Not to think evil of one another, nor probe into one's affairs, nor incite one against the other. Always to remain the servant of Allah (SWT) and live as brothers to each other (Muslim).

(E) Not to help a tyrant or an aggressor knowing him to be such. And to support a community when it is in the wrong is like falling into a well while catching the tail of one's camel which was about to fall into it. Finally, a true believer is one who likes for others what he likes for himself (Abu Daud, Bukhari, Mishkat, Muslim).

May Allah (SWT) guide us towards what is pleasing to Him so that we can observe, and forgive our shortcomings, Ameen.

*Atiku Garba Yahaya*

*...the concept of human brotherhood in Islam is one of the greatest blessings which Islam has brought to East and West alike at a critical period in human history which was hitherto obscure owing largely to the immense accretions of subsidiary worship of countless demi-gods and heroes.....*



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# SOME THOUGHTS OF LATE SHEIKH MAHMUD GUMI

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## I. On Colonialism :

”.....But then colonialism had always fought hard to destroy the indigenous basis of our lifestyle in this country. This is on account of the fact that no conquest or domination by a foreigner ever succeeded without first undermining the belief and self-confidence of the conquered people. It has often been demonstrated that wherever the colonialists arrived their very first action was to teach about the superiority of their own way of life, usually through emphasising the inferiority of the local culture and uprooting its strongest attributes altogether. One has to be taught about the inadequacy of one’s language, food or dress, for instance, before one is made to appreciate the glory of those brought to one by the colonial master. Thus, the key to the success of colonialism everywhere has always been the amount of destruction it could carry out on the way of life of the indigenous people.....”

## II. On Hausa/Fulani:

”....A lot of false propaganda was used to cause disaffection between the people. Ethnic groups were in many cases deliberately incited against one another. Sometimes, horror stories were invented to smear ancient relationships between social groups with a view to discrediting and isolating particular sections.

This was the time when the term ‘Hausa/Fulani’ became synonymous with ‘Muslim’, and was, thus,

changed from an ethnic description to a political and religious class. Minority Christian groups were further encouraged by mission houses to take liberty with history so that all fault was visited on the Hausa/Fulani. Their grandfathers were said to have hunted for and sold the grandfathers of the present minority groups as slaves. In contemporary times, the Hausa/Fulani were said to have dominated the minorities politically, thereby denying them any meaningful role in the country. For all these faults and many more, the Hausa/Fulani were now to be attacked and isolated.

One need not bother about these claims because it is obvious that they do not explain the situation. Indeed, there were ethnic wars in ancient times, but they affected everyone. For example, all the Hausa/Fulani cities and towns in Northern Nigeria had huge protective wall built around them to stop invading armies, which usually came from among themselves and not the minority ethnic groups. None of the minority groups who have today made themselves opponents of the Hausa/Fulani could have ever contemplated waging war against them. On the contrary, Kano had attacked Zaria; Katsina had fought Gobir, Bauchi had gone to war with Kano, etc. The wars between cities or ethnic groups related to the general insecurity at the time and not as a result of a deliberate policy to enslave any nations. The result would have certainly been different if it was otherwise.....”

## III. His encounter with Nzeogwu (Leader of the Sardauna assassins)

”..... As I drove back home after the funeral {of the Sardauna}, I passed a long line of people standing solemnly on the streets. Some stood in small groups absorbed in mournful discussions while others sat quietly in front of their houses. No one seemed

to know fully what was happening, so that the people’s sorrow was worsened by the fear of the final outcome. It had yet to become clear the extent of the killings, and what that meant in terms of the future of the country. Already communication had been cut between various parts of the country and there appeared to be total confusion even among the soldiers themselves. I figured that it would be quite a while before the final picture emerged. Meanwhile, I could not really think of what to do other than to continue with my normal routine. I therefore, got ready and went to my office.

I was in the office late in the morning when a military van pulled up in the premises and some soldiers came down. They asked for me and were shown into my office by a staff. They greeted me curtly and explained that they had been sent to invite me for a meeting with the leader of that morning’s coup, Nzeogwu. I was to go in their van, they said, although I could ask someone to follow in my own car so that he would bring me back after the meeting. I got up and went with them as they requested while my driver drove behind us.

We arrived at the military barracks housing Nzeogwu’s soldiers which had by now turned into a beehive of activity. There were many soldiers on guard, their arms held firmly in their hands.

There were also trucks in front of the offices; a few others came in and went out. Except for the noise of the vehicles and occasional exchange among the soldiers, all was quite and business-like. No one spoke to us as we parked and walked into the building. Eventually, I was brought before Nzeogwu and he received me with no ceremony. I sat down on a chair and he slowly began to talk.

First of all, he wanted to know where



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we hid the weapons which we were said to have imported in to country. The question really surprised me and so did the tone in which it was asked. I had not met Nzeogwu before, and had never dealt with him in any capacity whatsoever. I had, therefore, no prior expectations with regard to his personality or the questions he would ask me. Nevertheless, I had imagined that he would show a little concern about the sad events that had taken place earlier in the morning. I did not expect him to apologise for what he had done, because he in no way appeared to be unhappy about the new power and attention which he was receiving as a result of his present position. But I had expected that he would begin by justifying the killings somehow, and offering explanation as to how or why the dead leaders had to lose their lives. After all, no matter his feelings against them, they were statesmen who had once led the country and the people. Human decency and reason demanded that they should be treated with respect for their past services, especially because they had died holding their offices. One did not murder one's national figures and dismiss the incident casually, whatever their fault.

Besides, I thought it was disappointing that the organisers of the military coup were only now trying to put together the reason for their action. I had never known anyone to import weapons into the country illegally, least of all the Sardauna. I, therefore, felt I had to seek further information from Nzeogwu himself first before I could answer him. He explained that he heard we had bought many weapons from the Middle East, which we planned to use to wage jihad against non-Muslims in Nigeria. That was why he now wanted to know where we kept them, he said.

In my prompt response I told him about my ignorance in this regard. As far as I was aware, no such plans had

ever been considered by any Islamic group in this country. I spoke with authority because I was the closest adviser the Sardauna on religious matters, and at no time did he visit the Islamic countries in the Middle East without me since I became Grand Khadi. I had never known him to discuss about war in Nigeria, much less purchase weapons.

This prompted Nzeogwu to take me to task concerning my own appointment. He could not understand, he said, why there had to be a separate court for Muslims outside the country's judicial system. After all, Muslims were also Nigerians, and must, therefore submit to the law of the land like everyone else. 'As for the Grand Khadi, of what use is he, since there is already the Chief Justice?' he concluded. 'Well', I answered, 'Islam is not like Christianity or the other religions you know. In Islam, there are very specific laws in respect of all social matters which must be observed correctly. They include those concerning marriage, divorce, rights to offspring and inheritance. In this regard, only an Islamic Court, with a judge versed in the science of the Qur'an and the Prophet's traditions, could properly administer justice on a disputing Muslim couple or their inheritors. As for my position, it is only a natural complement to the Area Courts. The appeals that come to me cannot be handled by the Chief Justice because he has no knowledge of Islamic Law.'

With this, the main subject of the short meeting seemed to have been settled. Nzeogwu also spoke to me about other things which I cannot fully remember now. Subsequently, I returned to my office and for the rest of the afternoon not much happened. It was Ramadan, the fasting month.....''

Taken from the book: "Where I Stand", By Sheikh Abubakar Gumi with Isma'ila A. Tsiga, Spectrum

Books Ltd., Ibadan, 1992.

### *Usman Aliyu El-Nafaty*

The book, 'Where I Stand', from which the above extract was made, was one of the last among the works of late Sheikh Gumi.

It is very difficult to enumerate the contributions of the late Sheikh because he was so many things to so many people. One obvious thing is that his work affected all Nigerians. As the first indigenous grand Khadi of the former Northern region of Nigeria, he has seen to the development and recognition of the judicial system of Shari'ah administration in the Country. A system he fearlessly defended till the end of his life.

Sheikh Gumi has also brought about the revival of Islam in Nigeria in a way that no modern religious leader has done. He has contributed to the formation of *Jama'atu Izalatil Bid'ah Wa Iqamatis Sunnah*, whose massive programmes boosted female and adult education to a level unequalled in the 20th century Nigeria. Also through his enormous efforts, many Nigerians were made to have great concerns with public affairs.

One of the unforgettable and great contribution of the late Sheikh was his energetic drive to see Muslims take to the acquisition of Knowledge. He has waged a Jihad with his pen and intellect in this regard. He has made people realised that one cannot worship Allah in ignorance. Among his numerous books are *Aqidat as-Sahihah*, *Radd al-Azhani ila Ma'anil Qur'an*, both in Arabic, translations of the meaning of the Qur'an, primers on Hadith and Hajj, all in Hausa.

He is known to many for his translation and commentary of Sahih Bukhari, Muslim and Tafseer of the Noble Qur'an during Ramadhan, on TV and radio.

May Allah (SWT) forgive him and have mercy on Him, and May He (SWT) enable us to emulate his

From the morals and manners of the Salaf was their hard labour in encountering hypocrisy so that their good nature remained the same whether in public or private. This way they would have no actions left for their realities to be exposed tomorrow in the afterlife.

Once Umar Ibn Abdul’Azeez (RH) was advised, “O Umar, beware of being the ally of Allah in open, while being His enemy in secret. If one’s nature in open and secret do not equate, then he is a hypocrite, and the hypocrites occupy the lowest level in Hellfire”

It was said by one of the Salaf, “Beware of hypocritical fear!” On being asked, “What is hypocritical fear?”, he replied, “When your body is seen fearing whereas your heart is not fearing.”

So search yourself. Does your open and secret (self) equate? Increase in seeking forgiveness knowing that whoever displays to the people beyond what is in his heart is a hypocrite.

The following are some of the characteristics which Allah the Most High ascribes to the hypocrites:

A lazy attitude towards prayer (Salah) and little remembrance of Allah whilst in prayer.

“When they stand for prayer, they stand lazily, to be seen by the people, but little do they hold Allah in remembrance” (4:142)

They enjoin what is bad and forbid what is good.

“The hypocrite both men and women, proceed one from another. They enjoin the wrong and forbid the right and they withhold their hands (from spending in the cause of Allah). They forget Allah so Allah has forgotten them. Lo! The

hypocrites, they are the transgressors” (9:67)

Their alignment and befriending the disbelievers (Kuffar) as the Most High has said:

“Bear unto the hypocrites the tidings that for them is a painful doom. Those who choose disbelievers as their friends instead of the believers, is it honour they seek with them? Lo! All honour is with Allah” (4:138-139)

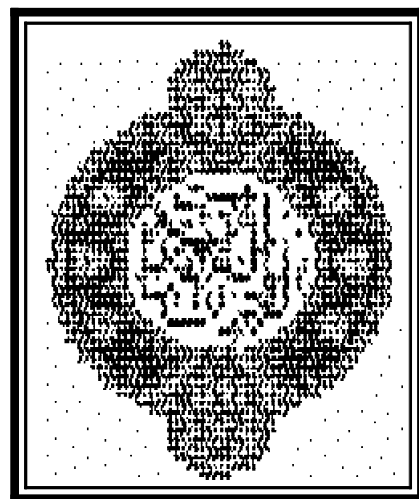
Their disapproval of Allah’s decision.

“When it is said to them, come to what has been revealed and come to the Messenger, you see the hypocrites turn from you with disgust” (4:61)

Their lying, treachery and deception and insult during quarrels.

The Messenger of Allah (SAW) said “Whoever has the following four characteristics will be a pure hypocrite, and whoever has one of them will possess a characteristic of hypocrisy until he gives it up. Whenever he speaks he lies,. Whenever he promises he betrays. Whenever he makes a covenant he proves treacherous. Whenever he quarrels, he is insulting.” (Bukhari and Muslim)

Taken from *‘Characteristics of the Salaf’* by Sheikh Ahmad Fareed.



Abu Shumasah (RA) relates: Some of us went to see Amr Ibn Al-As (RA) when he was in the agony of death. He wept for a long time and then turned his face towards the wall. Seeing this, his son Abdullah (RA) tried to console him, saying: ‘Father, did not the Prophet (SAW) give you such and such good news? Then why you worry so much?’ Then Amr Ibn Al-As looked towards us and said: ‘Our best provision (for the hereafter) is the testimony that there is no god but Allah and that Muhammad (SAW) is his Messenger. Indeed I have passed through three stages. One was the stage when I was the bitterest enemy of the Prophet (SAW) and nothing was dearer to me than that if I had the power, I would kill him. Had I died in that condition, I would have been one of the dwellers of the Hell. When Allah put the idea of Islam in my heart, I approached the Prophet (SAW) and said: ‘Please extend your right hand, so that I may take the oath of allegiance to you.’ He did extend his right hand, but I held back my hand. He asked: ‘Why this Amr?’ I said: ‘I have a condition.’ ‘Make any condition you like (I will accept it).’ I answered: ‘That I may be forgiven.’ He said: ‘Do you not know that Islam wipes out all the sins which have been committed before it; that Migration wipes out all that has taken place before it; and that Hajj wipes out all previous sins?’ (Accordingly I took the oath of allegiance to him.) Thereafter, no one was dearer to me than the Prophet (SAW) nor was anyone more glorious than him in my eyes; on account of the majesty and fascination of the Prophet (SAW) I could not look at his face fully, for this reason if I were asked to describe him I would not be able to do so as I had not looked at him long enough. Had I died then, I could have hoped to be one of the inmates

..‘Do you not know that Islam wipes out all the sins which have been committed before it; that Migration wipes out all that has taken place before it; and that Hajj wipes out all previous sins?’.....

of Paradise. After this we were entrusted with so many things (acts of commission or omission) and I do not know my condition as regards same. When I am dead, no mourner or fire should accompany my funeral. When you bury me, throw earth in little quantity over my grave, and stay around my grave for such time as it takes to slaughter a camel and distribute its meat, so that I may get some relief from your presence and may consider the answers I will have to make to the angels.' (Muslim).

## NMF NEWS

As we reported in the second issue of the Newsletter, this year's Spring Camp was held at MAN (UK) Mosque, London. It was a successful gathering as many members attended. Among the invited speakers, were Dr Azzam Tamimi, Alhaji Sadudin Daniju, who represented Professor Dawood Noibi and Mustapha Ibrahim Chinade. Also in attendance were several MAN (UK) members.

The proceedings of the gathering was produced and would soon be circulated to members insha'Allah. The Audio and Video Cassettes of the Lectures and Discussions are available for sale to interested brothers and sisters.

Also, the Forum's President, Dr Kabir Usman Kabo and one of its members, Mustapha Ibrahim Chinade, were among the millions of Muslims that observed this year's Pilgrimage to Makkah. They had a very successful journey. We pray to Allah (SWT) to accept their Hajj and of all the Muslims that witnessed it, ameen.

# ANNOUNCEMENTS

## ARRIVALS

*Sister Fatimah I. Tahir* arrived from Abubakar Tafawa Balewa University, Bauchi, Nigeria, for a one year reasearch programme at University of Wales, Cardiff.

## GRADUATION/DEPARTURES

*Brother Abdullateef Adigun* has returned to Lagos State Ministry of Environment & Physical Planning after successfully completing his M.Sc. in Water & Waste Management at the Water, Engineering and Development Centre (WEDC), an Institute in Loughborough University, Loughborough.

## BIRTHS

*The family of Dr Arabo Ibrahim Bayo* of New Cross Hospital, Wolverhampton has been blessed with a baby boy on the 1st of May, 1997. They named him AbdulHamid. May Allah bless him, make him a good Muslim and enable his parents bring him up in the right manner, according to the Shari'ah, ameen.

*The family of Dr Muhammad Salisu Adaya* of Lancaster University has been blessed with a baby girl on the 6th of June, 1997. They named her Maryam. May Allah bless her, make her a good Muslimah and enable her parents bring her up in the right manner, according to the Shari'ah, ameen.

*The family of Brother AbdulGaniyu O. Raji* of Newcastle University has been blessed with a baby boy on the 12th June, 1997. They named him AbdulBasit. May Allah bless him, make him a good Muslim and enable his parents bring him up in the right manner, according to the Shari'ah, ameen.

## THE SUMMER CAMP

This year's Summer Camp and Leadership Training Programme is scheduled to take place at the Islamic Foundation, Markfield, Leicester insha'Allah. Several speakers are expected to be at the gathering. Full details and formal invitation letters and directions would be sent to all members shortly, insha'Allah.

We look forward to seeing you at the Islamic Foundation, Markfield.

## TA'ALIM SESSIONS

We are once again reminding brothers and sisters of the importance of holding weekly Ta'alim Sessions in areas where there are atleast two members. This would help immensely in bringing the brothers and sisters in that locality together and also (most importantly), they would remind themselves of Allah (SWT) and of their responsibilities towards Him. May Allah (SWT) give us all the ability to be among those who constantly remember HIM, ameen.

## APPEAL

The Publication Committee welcomes from members things like (i) Information about any member regarding birth, marriage, arrival, graduation and departure, (ii) Information on branch activities such as lectures, ta'alim sessions and fund raising drives, (iii) General comments, observations, or objective criticisms regarding the Newsletter.

We should all keep in mind that the Newsletter is ours and should strive to make our contributions towards its prompt publication.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ  
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
 الَّذِي عَلَّمَ بِالْقَلَمِ