

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NEWSLETTER

Winter Camp Issue

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EDITORIAL

All praise and gratitude be to Allah (SWT) for enabling us to produce this special issue of the Newsletter. This also coincides with the time of this year's Winter Camp organised by the Nigeria Muslim Forum. The theme of the gathering is *Towards Building an Islamic Personality*. It is in the light of this that we dedicate this issue of the Newsletter to issues of Islamic Personality.

To call people to the right path is obligatory upon every Muslim. Allah (SWT) says "Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (16:125)

In the hadith, the Prophet of Islam, Muhammad (SAW) said: "Convey from me, even one verse." (Bukhari) Conveying the message therefore is not restricted to the Ulama. Rather, it is a responsibility of each and every Muslim, according to his or her ability.

Calling to the right path can be carried out in various forms. One of most effective form is through ones characters and manners in dealing with Muslims and non-Muslims alike. History has shown that the Islamic Personality is so beautiful that it led many non-Muslims into Islam. Several examples can be found in the Seerah of the Prophet (SAW).

We ask Allah (SWT), that this Newsletter and the lectures to be delivered as well as the discussions to be held become a firm foundation and reminder through which we model our personality, ameen.

REVIVAL OF THE INDIVIDUAL PRE-REQUISITE FOR REVIVAL OF ISLAMIC SOCIETY

Individuals committed to the Islamic Movement are like the building bricks fused together to form a solid wall. Each individual, like a brick, must be strong and capable of withstanding the loads and stresses that it is called upon to bear. Just as each brick must be fully burnt and purified in a kiln and pass certain minimum standards, so too an individual has to go through a process of training and development in order to be effective within the edifice of the Movement. But what is involved in this construction of the individual? What has the individual got to do in order to prepare himself for his role in the Movement? These are fundamental questions - for a pre-requisite to the revival of Muslim society is a revival of the individual or the self. The starting point in this process is what the Qur'an calls the qalb - man's heart. Look at yourself and you will find inside you a whole universe - emotions, desires, urges, instincts - which motivate you from within. The qalb does not mean the pump which pushes blood around the body -- it means the centre or locus of the personality which is pumping motivations, desires and urges and which makes man do what he wants to do.

The Qur'an goes on to explain that

this is the key to man. His success depends not on what he is physically, nor on what he does, but on what lies at the centre of his personality. The Qur'an declares that "*Except the one who comes to Allah with a sound heart on the day of Judgement,*" none will be successful in His eyes. Another hadith of the Prophet - peace be upon him - is: "*Beware, there is a piece of flesh in the human body. If it is right, then the whole body is right and sound and if it is corrupted then the whole body is corrupted. Look, this is the 'heart'.*" According to the Qur'an, the basis of corruption stems from within man. The social institutions may be corrupt, there may be exploitation and abuse in the economic sphere and politics, but the basis of all these diseases lies inside man's heart. The Qur'an says:

"The disease (is not somewhere in the body, it) is inside their heart."

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Letters to the Editor: 261 Walton Road, Woking, Surrey, GU21 5E2.

What it is that stops man from seeing right and doing right, that turns him blind? The Qur'an explains

“It is not the eyes which go blind but it is the heart inside you which goes blind.”

This then is the basic starting point for the Movement - to purify the heart and then summon it to the service of mankind, whether it be in government, in political institutions or in economic ventures. For us who are committed to Islam as a Movement and who are involved in the path of Jihad, attention should always remain riveted on keeping the heart - the centre of our personality - pure. Our whole attention must be focused on this continuous struggle. All the rites that have been prescribed by the Qur'an reach out to purify the deepest regions of our self. The Qur'an states ***“It is not the flesh and blood that reaches Allah, it is the taqwa within your heart that finds acceptance.”***

If the individual is the primary building brick of society, then the heart is its foundation within each man. The important question is therefore how should we set about preparing this most basic of building bricks.

First we must understand that the 'heart' must submit totally and exclusively to its Creator. It cannot be compartmentalised - we cannot dedicate one piece of it to Allah, and another to some other god, like wealth, status, career, women and so on. There is a beautiful verse in the Qur'an which throws light on the absurdity of such a situation. It tells about some of the Mushrikin who sacrifice animals and then say that one part of the animal is for Allah and another is for their other idols. Then it asks us to remember that whatever is assigned to Allah is also, in reality, assigned to the idols, because Allah does not accept something divided. He is One, indivisible, and wants man to be undivided in service to Him. So long

as we remain divided within ourselves, so long as our heart lies in a hundred places, so long as our eyes are set in a hundred directions, so long as our destination is not one but many, we shall never be able to achieve that first condition for building a strong and pure personality.

Why do we allow divided loyalties to capture parts of our heart? Nothing of this world is going to be of use to us when we breathe our last, however hard we may have striven for it and however valuable it might seem to us. We must recognise that the prizes we should want are not the worldly possessions received from human beings like ourselves. It is only our Creator who can put a real value on our striving and bestow the real reward. “Shall I tell you of a ‘business’ which will deliver you of a tormenting punishment?” This ‘business’ amounts to a man committing his whole undivided being to Allah alone, and selling himself in order to seek His pleasure. This is the first step towards the building of the individual. The second step is to love Allah. The Qur'an says

“Those who believe love Allah more than anything.”

It does not say that one must love only Allah. Love is a blessing given to us by Allah which is manifested in so many aspects of life. In Islam, however, it must be foremost for Allah, our Master. What is love? Perhaps it cannot be defined in terms which adequately reflect its nature and importance in man's life. It is not possible to define it by a formula as we define a scientific fact, nor can we define it by a mathematical equation. But still each one of us knows what love is and can tell, from his own experience, the powerful force that it is once it comes to reside in the heart. It becomes the overpowering force in life. It captivates you, it grips you, it moves you and you are prepared to do

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anything for the sake of it. Once love is there, what you do is not something which has to be imposed upon you, because you need imposition only for the things you do not love. Iman is something which must penetrate deep in our heart and generate love for Allah and His Prophet, more than for anything else. Unless that happens inside you, you cannot even get the real taste of Iman. According to one hadith nobody can taste Iman unless Allah and His Prophet are more beloved to him than everything else.

But we must remember that this love for Allah and His Prophet is not of a kind to take us into the seclusion of a monastery. It is a love which makes us do our duty to Allah while we are in the street, at home or in the office - everywhere we live as servants of Allah, willingly making every sacrifice required of us. Whether or not we have that love is something for each one of us to closely examine. One of the criteria is that if you love something, one of your most intense desires is to get nearer to it. Now we have a way in which we can come nearer to Allah and 'talk' to Him, and that way is the Salat. The Prophet said that when a person performs Salat, he actually comes nearer to Allah and talks to Him. If you look at how you pray five times a day, you will have a

.....and you will see that those who truly listen to the Qur'an, their eyes begin to well up with tears which trickle down their cheeks. Nowadays when we listen to the Qur'an or read it, our hearts are not moved, nor do our lives change. It is as if water is failing on a rock.....

barometer in your hand to find how much you love Allah. Once you are praying to Him, you are in front of Him, you are near to Him, you are talking to Him, you are responding to Him in gratitude, you are asking for His forgiveness. Prayer is not just a ritual in which you go through certain postures. The soul has to surrender itself exclusively to Allah and love Him. This love is like a seed which, as it grows, envelopes the entire personality. This will make you the sort of person the Islamic Movement needs today.

The next question is how to nurse and cultivate this seed of Iman. The most important nourishment for it is the Qur'an. We know that the first workers of the Islamic Movement got their training from the Qur'an. It was their guide, their light, their leader. It is a treasure house of soul-stirring inspiration and wisdom. We can and should spend hours in understanding the Qur'an. There are thousands of pages of Tafseer to read. But we must know that the real test of benefiting from the Qur'an lies somewhere else. The Qur'an itself says that when people really listen to it their faith must increase. Where there is a fire there is smoke. If the fire of iman has been lit inside the heart, there must be smoke, and you will see that those who truly listen to the Qur'an, their eyes begin to well up with tears which trickle down their cheeks. Nowadays when we listen to the Qur'an or read it, our hearts are not moved, nor do our lives change. It is as if water is failing on a rock and flowing away. Our task is to replace this hard rock

with soft absorbent soil, so that the Qur'an may nourish the seed that has been planted. We should always study the Qur'an as if it is being revealed today. One of the greatest injustices we do to the Qur'an is that we read it as if it was something of the past, and of no relevance to the present.

The next method of sustaining the seed of iman is to develop a strong bond of brotherhood, Brotherhood reinforces man's life like nothing else. The Qur'an says: **"you bind yourself with those who call upon Allah morning and evening."**

As soon as you have planted the seed in your own heart, and you have recognised it in someone else and you find that he agrees with you, you feel ten times stronger, It has been proved experimentally that the 'group' life is one of the most powerful forces to stimulate and inspire man.

The final method to nourish the seed of Iman is Da'wah - to strive and invite others to the path of Allah, the same path as you are following yourself. Again, if the faith is there inside you, this is a necessary outcome of it. As iman increases you get aroused and you want to go out and tell everybody what you think is right or call upon them to join your mission and your group. Moreover, as your group grows, your iman grows as well, each reinforcing the other, and that is how the whole of life becomes integrated and finds a path to the Movement.

To sum up: your person is the key to your Movement and your 'heart' is



the key to your person. Make your heart belong to Allah alone; let Him alone be the prize you seek. And let His love be uppermost in your heart. Once it is so, every duty will turn into a pleasure, to pray will be a delight, to indulge in politics for the sake of Allah will be a blessing. To nourish the seed of iman and the love of Allah in your heart, you have three means at your disposal! first is the Qur'an; second is the Brotherhood; third is the Da'wah - we need persons who will make every endeavour and offer every sacrifice to change the entire world around them through a social movement, in the light shown by the Qur'an and the Prophet who brought the Qur'an to us.

Khalid Ishaque, The Muslim, December 1973 - January 1974 (available online at www.salaam.co.uk)

...GIVEN FIVE THINGS...

Jabir bin 'Abdullah Al-Ansari, may Allah be pleased with them, reported that the Prophet of Allah (SAW) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are):

1. Every apostle was sent particularly to his own people, whereas I have been sent to all people, red and black;
2. The spoils of war have been made lawful for me, and these were never made lawful for anyone before me;
3. The earth has been made sacred and pure and mosque for me, so whenever the time of Prayer comes for any one of you he should pray wherever he is;
4. I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover; and
5. I have been granted intercession (Bukhari & Muslim)

BEWARE OF THE FOLLOWING TEN

1. Beware of the Shaitan:

In the Qur'an, Allah (SWT) has mentioned numerous times that Shaitan is our true and real enemy. Even our fore-father Adam (AS) was not spared by shaitan's wicked and cunning ways. Remember, Shaitan has made an oath that he is going to mislead most of the sons of Adam. One of such verses is:

(Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (7:16-17)

"Allâh cursed him. And he (Shaitân) said: "I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss. He [Shaitan] makes promises to them, and arouses in them false desires; and Shaitan's promises are nothing but deceptions. The dwelling of such (people) is Hell, and they will find no way of escape from it. But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth, and whose words can be truer than those of Allâh? (Of course, none)." (4:118-122)

Also in another place, Allah (SWT) says: "O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let

not the chief deceiver deceive you about Allâh. Surely, Shaitân is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise)." (35:5-7)

Hence these verses are strong indications to us that our greatest enemy in terms of our journey towards Allah (SWT) is Shaitan. Hence we must make all efforts to see that we fight him with all our might. The struggle is much harder now than ever before - because we are going to a much wider and bigger society, not the small society of Loughborough where the influence of our good friends helps us in no small measure. Hence we must be fully prepared for this great battle. May Allah (SWT) help us in this, ameen.

2. Beware of Your Lowly Desires:

Allah is saying: "Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter." (42:20)

In another verse, Allah (SWT) is saying: "And recite (O Muhammad

SAW) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaitân followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. Evil is the likeness of the people who reject Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their own selves. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, those! They are the losers." (7:175-178)

Yet in another place, Allah (SWT) says: "On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said:

.....And he (Shaitân) said: "I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss. He [Shaitan] makes promises to them, and arouses in them false desires; and Shaitan's promises are nothing but deceptions. The dwelling of such (people) is Hell....."

“Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.” (The hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver deceived you in respect of Allâh.” So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allâh Islâmic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination. Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh’s Reminder (this Qur’ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât and the Injeel] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (rebellious, disobedient to Allâh).” (57:12-16)

3. Beware of your Hearts:

The heart plays the all important role in our well being, be it physically and/or mentally. Our beloved Rasulullah s.A.w. mentioned that there is a piece of meat in our body - if it is good, all will be good but if it is otherwise the rest will suffer and follow suit to destruction. Our heart (intention) is also vital to separate our amal. Is it for Allah (SWT) or something else. If what we do (our ibadah, etc) is only for Allah (SWT) then that Muslim is most lucky and fortunate - remember what we vow in our Salat, “inna salati wanusuki wamayaya wa mamati lillahi rabbal’alamin”. All beside Allah (SWT) is immaterial. There are three types of hearts mentioned in al-

Obligation of a Muslim Towards a Disbeliever (Shaikh Abdul Aziz Ibn Baz)

Question: What is obligatory upon a Muslim with respect to non-Muslims concerning different types of interactions and also with respect to holidays and festivals?

Response: The responsibilities of a Muslim towards non-Muslims are many, including:

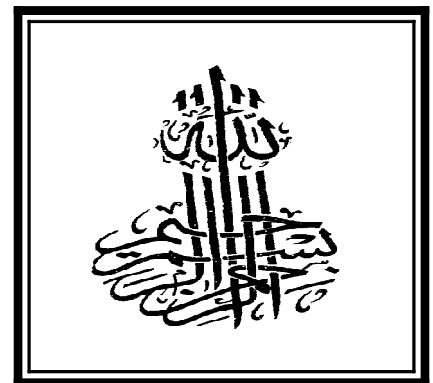
First, he must call them to the way of Allah. This is to preach to them and to make clear to them the reality of Islam, according to his ability and if he has the knowledge to do so. This is the greatest and best good deed that one could do toward his fellow citizen and for those who live together with Jews, Christians and other disbelievers. On this point, the Prophet (peace be upon him) said, “The one who guides to good gets the same reward as the one who performs it.” [Muslim] The Prophet (peace be upon him) also told Ali, when he was sending him to Khaibar to encounter the Jews, to invite the Jews to Islam. He told him, “By Allah, if Allah guides one person by you, it is better for you than the best types of camels.” [Bukhari & Muslim] The Prophet (peace be upon him) also said, “Whoever calls to guidance will have a reward similar to the reward of the one who follows him, without the reward of either of them being lessened at all.” [Muslim, Ahmad, Aboo Daawood, an-Nasaa’ee, at-Tirmidhee, Ibn Maaajah] Calling them to Islam, preaching Islam to them and advising them concerning that is one of the most important deeds and is one of the best ways to get closer to Allah.

Second, [the Muslim] may not wrong the other person with respect to his life, wealth or honor, if the non-Muslim is a citizen of the Islamic state or has attained other protection. He must fulfill the other’s rights. He may not wrong him with respect to his wealth by stealing from him,

deceiving him or cheating him. He cannot harm him in his body by beating or killing him. His protection from the state guarantees his safety from such things.

Third, there is no prohibition concerning buying, selling, renting or other such business transactions with them. It has been authentically reported that the Prophet (peace be upon him) bought things from the polytheistic disbelievers. He also purchased items from Jews. In fact, when the Prophet (peace be upon him) died, his shield was being held as collateral with a Jewish person in exchange for food for his family.

Fourth, one should not give them the greetings of peace first. However, one responds to their greetings. The Prophet (peace be upon him) said, “Do not give the greetings of peace first to the Jew or Christian.” [Muslim] He also said, “If the people of the book give you the greeting of peace, then say, ‘Wa Alaikum (and upon you).’” [Bukhari] Therefore, a Muslim does not greet a non-Muslim first. But when a Jew, Christian or other disbeliever greets him, he replies, “And upon you also,” as the Prophet (peace be upon him) has ordered. This is from the rights of conduct between a Muslim and a disbeliever. He also must be neighborly toward his non-Muslim neighbor. If your neighbor is good to you, you do not



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harm him and you may even give him charity if he is poor or give him a gift if he is rich. You may also advise him concerning what is good for him. All of this may lead him to want to learn about Islam and become a Muslim and because neighbors have very great rights. The Prophet (peace be upon him) said, "The Angel Gabriel kept advising me concerning the neighbor until I thought he was going to inherit [from his neighbor]." [Bukhari & Muslim] Allah also says in the Quran, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and drove you not from your homes. Verily, Allah loves those who deal with equity" [al-Mumtahinah (60):7].

It is recorded in an authentic hadith from Asma bint Abu Bakr that her mother, who was a polytheist, visited her and asked for her assistance - this was during the time of the peace treaty between the Prophet (peace be upon him) and the disbelievers so she went to the Prophet (peace be upon him) to ask him about that and he told her to keep the ties of kinship with her and be righteous towards her.

Fifth, a Muslim should not participate with them in their greetings and festivals. However, one may give them condolences upon the death of someone if he finds some legal benefit in doing so. He may say to

them, "May future bring good to you," or something of that nature. He may not say, "May Allah forgive him," or, "May Allah have mercy on him," if the person who died was a disbeliever (see Quran 9:113). That is, one may not make prayers for a dead disbeliever although one may ask for guidance for those who are alive and so forth.

An excerpt from "Answers to Common Questions From New Muslims", (c) IANA, url: <http://www.islaam.com>

BEWARE OF THE FOLLOWING (contd)

Qur'an:-

Nu'man bin Bashir narrated: I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Bukhari)

4. Beware of The World:

This world's goods-,worldly power, glory, wealth, position, and all that men scramble for,-are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the coming world, the world which is to endure. Yet they have their uses. They test a man's sterling quality. He who becomes their slave loses rank in the next world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his true mettle and quality. His conduct proclaims him.

In the Noble Qur'an, Allah (SWT)

says: "Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet SAW]. And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.)". (18:7-8)

In Another verse, Allah (SWT) says: "And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (20:131)

These are enough warnings to us, and may we take heed from these, ameen.



5. Beware of Affairs of Fellow Humans:

The believers are our own brothers and sisters in Islam but unfortunately sometimes the enemy within us is much more dangerous and their "foul play" is much more devastating. The Prophet (SAW) mentioned that good and true friends are like those selling perfumes, if we mixed with them the fragrance will linger thus (effecting) making us smelling good too. However, bad or nasty friends are compared to a blacksmith..we will feel the hotness (heat) and the sparks (fire) if we stand near to them... Now the choice is yours..it is up to us to choose our friends:- to smell nice or be scalded or burnt? Sometimes, we are betrayed and sabotaged by our own Muslim brothers and there are many a time when our jealousy and pride get the better of us and into the way of the success of our Muslims brothers. We feel threaten and envious of their success and happiness and decide once for all to destroy him. Now who is the winner in this game?

6. Beware of Your Family:

"O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allâh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful. Your wealth and your

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children are only a trial, whereas Allâh! With Him is a great reward (Paradise). So keep your duty to Allâh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones." (64:14:16)

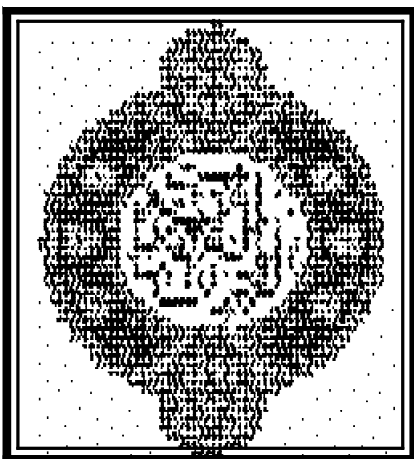
In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end 2 Children may be a "trial" in many senses: (1) their different ways of looking at things may cause you to reflect, and to turn to the highest things of eternal importance; (2) their relationship with you and with each other may confront you with problems far more complicated than those in separate individual lives, and thus become a test of your own strength of character and sense of responsibility; (3) their conflict with your ideals (see n. 5494 above) may vex your spirit, but may at the same time search out your fidelity to Allah; and (4) their affection for you and

your affection for them, may be a source of strength for you if it is pure, just as it may be a danger if it is based on selfish or unworthy motives. So also riches and worldly goods have their advantages as well as dangers. (64.15)

7. Beware of Your Salah:

Salat is an important aspect in the life of the Muslim, and so he should consider it as such. It helps in keeping one in constant contact with Allah (SWT) as well as reminding one of his ultimate journey. There are numerous verses of the Noble Qur'an as well as ahadeeth of the Prophet (SAW) that keep reminding us of this. One of such places in the Qur'an is:

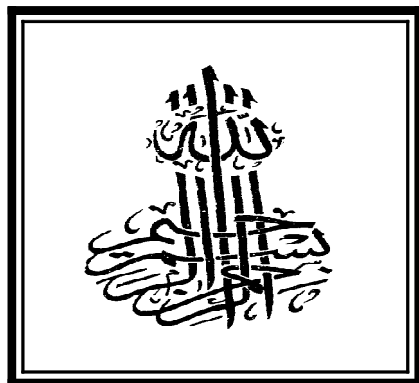
"Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqâman Mahmûda (a station of praise and glory, i.e. the highest degree in Paradise!)." (17:78-79) The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night,



and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78) The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78) This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning. (17.79) To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory-the Maqam Mahmud, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Makkan persecution will soon be over and the glorious work in Madinah will begin. (17.79)

8. Beware of Time:

Time is actually not your enemy if you spend it wisely and only to seek Allah (SWT)'s blessing. In this world time is of an essence..each second goes without you noticing that you are actually wasting time. Now ask



this yourselves "What have I done or achieved in this world that will guarantee or defend me in life hereafter".. Most of the time, we complained and lamented that we do not have enough time on our hands..just stop grumbling and start now..insya'allah if you are sincere and work hard towards seeing an improvement Allah (SWT) will help you..Don't blame "time" as your defence..time is also Allah (SWT)'s creation and servant.. so work with this limited time to gain full-time happiness in heaven.

9. Beware of Ignorance:

In fact, ignorance is one of the greatest enemy. One will be totally lost without proper knowledge especially about Islam. Knowledge is power:- the power to differentiate what is right and wrong. A Muslim who is hardworking in ibadah without the knowledge on what or how an ibadah is to be performed, that ibadah will be rendered null and void. What do you gain from this type of ibadah nothing but tiredness! Rasulullah s.A.w. encouraged Muslims to seek knowledge from cradle (birth) to the grave (death). Only knowledge will make us a better Muslim and again ignorance will get us nowhere be it in this world much more later in life hereafter..

10. Beware of Yourself:

"Yes, You! Do not turn around!" We always blame others but do we really take a look at the man in the mirror and put the blame on him? Yes, the above mentioned enemies are true and we must make an effort to avoid (and get rid of) them....but if we keep blaming them and we, ourselves do not make the effort to change or improve in that case what is the use of knowing all your enemies and we still keep "inviting" them to us? We must force ourselves to fight these and the first change we have to make is within ourselves....(not just a change of clothes?) but totally from inside-out,

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when we succeed in this the rest will be easy and nothing...shaitan la'anatullah will "wash its hands" on judgement day..we will not be able to turn around or look up and blame them, we will be responsible for our own acts!

Dear reader, there is a saying - know your enemy and you will know yourselves. On the personal level, the above is a list of our most deadly enemies and it is up to us to face the challenge and fight them. This task will be easy for some and difficult for others but as long as we make the effort, Allah (SWT) will definitely guide us. May Allah (SWT) guide and protect us all, ameen.

I wish to conclude with the following saying of Allah (SWT):

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât and the Injeel] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (rebellious, disobedient to Allâh)." (57:12-16)