

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# Al-Inaam

An Islamic periodical  
promoting the true values  
of Islam

<b>Al-Inaam</b>	An Islamic periodical
<b>Editor</b>	Moulānā Ebrāhīm Muhammad
<b>Contributors</b>	Mufti Ebrahim Desai, Hāfez Ismail Desai, Muhammad Al-Marbūqī, Hafez Shuaib Sulaiman, Hafez Husain Ahmed Esmailjie, Hafez Mohammed Reja, Um-‘Eesaa
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<b>Tel</b>	+27 31 785 1239/1519
<b>Fax</b>	+27 31 785 1091
<b>email</b>	alinaam@alinaam.org.za

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*Lessons from the Holy Qur'ān*

## **The Importance Of Taubah**

When Ādam ﷺ heard the order of Allah ﷻ which was full of admonition, and which came out of paradise, he occupied himself in remorse and repentance. While in that state, Allah ﷻ, through His mercy, inspired a few words to him whereby his repentance was accepted. The words are: *Rabbanâ zalamnâ anfusanâ...*till the end of the verse.

It is the duty of a slave to repent immediately upon realising his sin. He should admit his error and sincerely implore Allah for forgiveness. One should not repeat a sin and should regard the sin to be a weighty burden upon one's shoulders.

Hadrat Ādam ﷺ forgot the prohibition of eating from the tree, as Allāh ﷻ says in Surah Tāhā [verse 115], “Undoubtedly We commanded Ādam before, but he forgot...” When he was reminded of his error, he did not make excuses, but admitted his folly. Whereas people are not reprimanded for lapses in memory, Hadrat Ādam ﷺ was reminded of his folly because he failed to adopt the means of remembering. It should be noted that people of higher status are answerable for things which others of lesser standing will be excused. Therefore, while forgetfulness like this will be excusable for another human, it will not be tolerated from a prophet of Allāh ﷻ.

Allāh inspired Hadrat Ādam and Hawwā ﷺ with the necessary words to secure forgiveness because they did not make any excuses, not even that of forgetfulness. On the contrary, Iblees not only

disobeyed Allāh’s command but he also argued his cause without admitting his folly.

The pious bondsmen of Allāh not only admit their sin, but they also counteract it with good deeds, thinking that they have still not fulfilled Allāh’s right. They then sincerely repent to Allāh.

Rasulullāh ﷺ said, “Every child of Ādam ﷺ is sinful, but the best of the sinful ones are those who repent.” (Mishkāt Pg. 204)

It is therefore imperative that the children of Hadrat Ādam ﷺ adopt the behaviour of their father, Ādam ﷺ and not follow in the footsteps of their arch-enemy, Shaytān. ☉

(Adapted from Tafsīr Uthmānī and Anwārul Bayān by Moulānā Ebrāhīm Muhammad)

Rasûlullâh ﷺ said: “This world and all the things in it are objects of delight, but the best object of delight is a pious woman.”

Hadrat Âishah Siddîqah *radiallâhû ‘anhâ* says: “In my house where Rasûlullâh ﷺ and my father Hadrat Abû Bakr ﷺ are buried, I used to enter this place without a veil. When Hadrat ‘Umar ﷺ was buried there, by Allâh, due to modesty and bashfulness, I would cover myself very well with a veil when entering.”

## **Da'wah in Belgium**

by Mufti Ebrahim Desai

Alhamdulillah, once again Allah Ta'ala blessed me with the opportunity of travelling to Europe for the purpose of da'wah. A business conference was hosted by the Islamic Council of Europe in Brussels at the Sheraton Hotel, which was largely attended by prominent non-Muslim businesses from various places around the world. The objective of the host was of commercial interest. However, this platform was also used to subtly blend in da'wah with the objective of the conference.

Among the guests there were scientists, biologists and technologists representing large companies around Europe and America. All the participants attended the conference for commercial interest and *not* to attend a da'wah session. This was a completely different audience from the ones I am accustomed to and I had to consider their mindset in my presentation, especially in view of their object of attending the conference. Addressing such an audience is a challenge as we are used to addressing Muslim audiences who appreciate the Qur'an and Hadith. Such an approach is meaningless to non-Muslims. In my opinion, the time to penetrate such audiences is long overdue. There are influential people in many sectors of life who are exposed to one dimension of Islam only and most of the time it is the incorrect one. There is no doubt that the affluent and wealthy do play a vital role in influencing politicians. This is a trend all around the world. We need to be proactive. Unfortunately, we are caught up with petty and trivial issues and direct all our energies in insignificant matters. The broader and bigger interest of Islam is unfortunately left out. Hereunder is a summary of my presentation.

The time allotted to me was 30 minutes and it was right in the middle of the conference from 12:00 to 12:30 when all the guests were present and focused. I commenced 5 minutes before time. The M.C. noted the interest of the audience and requested me to take an additional 10 minutes, Alhamdulillah.

In the name of Allah, most Gracious, most Merciful. We praise and glorify Allah and may peace and salutations be upon all the Prophets of God, be it Adam, Noah, David, Solomon, Jacob, Jonah, Joseph, Moses, Jesus and all other Prophets of God including Muhammad, the final Prophet and Messenger of God. Āmīn.

At the outset, I express my gratitude to the Islamic Council of Europe for hosting this programme and inviting me to address you.

Distinguished guests, I am grateful for the opportunity to interact with you. It gives us the opportunity to know each other and understand each other's philosophy and ideology. The world has become a global village. It is not what it used to be where we lived in our own communities and societies.

Technology has opened up the world for us. At the press of a button, a person in the north can conclude a deal with a person in the south. A person in the west can conclude a deal with a person in the east. We can no more live in isolation and seclusion from the international world. Interaction with each other has become an indispensable part of life. The international world now is part of our community and society and we have to understand each other's mindset, ideology and philosophy. We cannot live in complete isolation and seclusion. What happens in one part of the world affects the other part of the world. If there is an economic boom in USA, all the markets of the

world react positively. If there is a recession in the USA as is happening now, all the world markets react negatively and tumble.

In our interaction with each other, we have to be objective and honest. We have to cast aside all prejudices. Yesterday, as I entered Heathrow Airport, I observed the thought-provoking statements on the HSBC billboards along the walkway to the immigration. One billboard read, "The world would be a dull place if there was only one opinion." Another billboard read, "We appreciate different views, it is stimulating."

Then I saw two pictures with opposite expressions. One was a bunch of carrots under which was written "Order". Next to that was a picture of carrot juice under which was written "Chaos". The next two pictures were the same bunch of carrots and carrot juice. However, now under the bunch of carrots, it was written "Chaos" and under the carrot juice it was written "Order." Two same pictures but opposite expressions. In my understanding, these billboards were meant to instil tolerance in people and consider the next person's point of view.

A junior counsel went to a senior counsel for advice. The senior counsel hosted his junior counsel with tea and poured the tea until it began to flow over the saucer and on the table. He told his senior, "enough sir." The senior continued until it poured over. The junior thought to himself, what advice will he give me as he cannot even pour tea properly. The senior then counselled the junior, "Sir, my advice will overflow from your heart and mind unless you create space in yourself to accept my advice. The tea overflowed because it did not have space in it.

Distinguished guests, the religion of Islam is perfect and absolute. Apart from ritual worship being an integral part of Islam, every other aspect of life is also directed by principles and values. Even food and dietary laws of Islam are by divine order.

A physician came to reside in Medina. When the patients consulted him, he enquired the reason for that. He was advised that our beloved Prophet ﷺ advised, “The stomach is the house of sickness.” Our Prophet advised us to balance our diet. If one eats dates, balance it with cucumber. Dates have heat and cucumber is cooling.

The very animal from which we derive our meat must be slaughtered in the most humane way causing the least amount of pain in the animal. There should be an incision that severs at least three of the four veins causing the maximum flow of blood from the animal.

Dr. Shalz and Dr. Hazim from the Veterinary School in Hanover, Germany conducted a comparative study between the conventional way of killing an animal and traditional slaughter.

In the conventional method, the EEG (electro encephalograph) and the ECG (electro cardiograph) recorded pain in the brain of the animal as opposed to the traditional method of slaughter. Upon incision, the EEG and the ECG did not record any pain in the brain of the animal. Three seconds after the incision, the EEG and the ECG recorded deep sleep and unconsciousness. Upon six seconds, the EEG and ECG recorded zero. This clearly exemplifies the fact that the wisdom of Islam emanates from divine order.

Meat contains iron which is an integral part for the survival of the red cells. Meat also has zinc and vitamin B12. When slaughtering an

animal and consuming meat, we are mindful of these bounties of God and remember Him. We take His name upon slaughtering the animal. It is ingratitude to consume His bounties and not to remember Him.

Distinguished guests, we all are here for our own commercial interests. Be that as it may, let us unite on common grounds, propagate and promote good to make this world a better place to live in.

Presently, the world is facing two major challenges, viz. the concept of justice and equity and developing the underprivileged. One part of the world has one criteria of justice and equity whereas another regards to be unjust and inequitable. One cannot judge the trees of a forest in one season and make a conclusive judgment on the trees for all four seasons. For that, one has to be in the forest in all four seasons. How can we judge a nation from outside? We should go within a nation and live within them to understand the nation. A judgment from outside especially from prejudiced sources is unjust and unfortunate.

We even owe justice to God by believing in His existence and Oneness. An atheist professor once asked his student, "Can you see God? Can you touch God? If you cannot see God and you cannot touch God, then there is no God." A bright student stood up and asked the class, "Can you see the professor's brain? Can you touch the professor's brain? If you cannot see nor touch the professor's brain, the professor may not have a brain." (At this point, the audience expressed delight)

The second challenge we are facing is developing the poor and underprivileged. Most of us come from wealthy nations representing large firms. While we enrich ourselves, we should not be selfish and self-centred. Unfortunately, many of us have joined Club 99.

Once, a king was sitting in his palace looking out of his balcony. He saw a labourer with his spade and hoe in hand full of joy and happiness. The king was puzzled that such an ordinary peasant who barely owned anything and who had to toil so hard was so happy. He asked one of his courtiers regarding this. His courtier mentioned that the reason for this was that he had not yet joined Club 99. The courtier advised the king to give the labourer 99 gold coins, not more and not less and then observe his attitude. The king gave a bag of 99 gold coins to the labourer.

The following day, on his return home, he saw this labourer in a very agitated and disturbed state. He summoned the labourer and asked him regarding his condition. He told the king that when he took the bag of coins home, he found that there were only 99 gold coins. The whole night he planned and plotted on how to increase one more coin to top it off to 100.

In the morning, this caused him to get into an argument with his wife and family. During the day, he was grieved and concerned regarding maintaining the 99 coins and increasing it to one hundred. Being unsuccessful, the tension had mounted upon him and he was unable to find peace due to this preoccupation. The courtier then told the king that this peasant has lost his contentment due to joining club 99.

Once, a hungry student was going from house to house begging for food. He came to one house. A woman gave him a glass of milk. He

was satisfied and satiated and there was no need for him to continue begging for that day. Life carried on. This student qualified as a specialist in medicine and finally became a consultant to doctors.

Once a woman came with a rare disease and the matter had to be referred to him. He saw the name and realized that she was the same woman who had given him a glass of milk. He gave orders to offer her full treatment. When she was cured, her greatest worry was the bill. The professor wrote behind the bill, ‘Fully paid for with a glass of milk’. When she saw that, she became extremely emotional. The doctor then reminded her how he appreciated her favour to him with a glass of milk. Today it was his turn to repay her.

In conclusion, I wish to share with you a very comprehensive verse of the Qur’ān. The Qur’ān is the direct word of God revealed to Prophet Muhammad 1400 years ago. Every word and alphabet of the Qur’ān is preserved as was revealed. Reading the Qur’ān is communicating directly with Allah.

Allah says, “Allah enjoins to do justice, to adopt good behaviour and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppression. He exhorts you, so that you may be mindful.”

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

In this verse, the core of Islam is expressed; three things one ought to carry out and three things to abstain from.

The first thing is justice. What a wonderful place this world would be if we implement truth and justice? The second thing is to love the creation of God and be favourable to all. The third is to be specifically favourable and compassionate to our relatives who also deserve our love, compassion and assistance.

Allah then prohibits three things. He prohibits immorality, every wrong and oppression. These six points are the prescription for peace and tranquillity in the world.

In the Qur'ān, you will be amazed to discover issues of modern science and discoveries, chemistry and biology. To quote a few examples:

The Qur'ān points out the origin of life in a verse, “And we have created every living thing from water, will they not then believe.”

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

The Qur'ān discusses the origin of this world, the famous big bang theory in the following verse, “Do not those who disbelieve see that the heavens and earth were joined then we separated them.”

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

The Qur'ān speaks about the mountains being pegs, a very recent scientific discovery. The Qur'ān speaks about steel and iron being extra terrestrial, another recent scientific discovery and still a mystery.

*Who could have told Muhammad all these things 1400 years ago when science had not yet discovered all these issues?*

Gentlemen, your guide and solution in life is indeed the Qur'ān. If you are honest, you will see the path to peace.

The above are some of the points presented at the conference. The presentation was very much appreciated by the audience, the majority of whom were non-Muslims. May Allah accept it and make it a means of guidance for mankind. ●

### **Points to Ponder On**

- What do you do when you see an endangered animal eating an endangered plant?
- If love is blind, how can we believe in love at first sight?

## The Power of Appreciation

One of the first people in American business to be paid a salary of over a million dollars a year was Charles Schwab. He had been picked by Andrew Carnegie to become the first president of the newly formed United States Steel Company in 1921, when Schwab was only thirty-eight years old. Why did Andrew Carnegie pay a million dollars a year, or more than three thousand dollars a day, to Charles Schwab? Schwab himself says that he was paid this salary largely because of his ability to deal with people, “I consider my ability to arouse enthusiasm among my people, the greatest asset I possess, and the way to develop the best that is in a person is by appreciation and encouragement.”

The nature of a human being is appreciated and respected. Allah ﷻ Himself is appreciative towards His slaves.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (٢٩) لِيُؤْفِقَهُمْ  
أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (٣٠)

[الفاطر: ٢٩ – ٣٠]

Those who recite the Book of Allah and establish salāh and give of what We have provided for them, secretly and openly, hope for a transaction which will not prove profitless: that He will pay them their wages in full and give them more from His unbounded favour. He is Ever-Forgiving, Ever-Thankful. [al-Fāthir: 29 – 30]

Appreciation has been shown by Rasulullah ﷺ throughout his life. This has been extensively narrated in the ahādīth under the chapter of Manāqib

(Merits). Rasullullah ﷺ recognized and verbally verified the virtues of his Companions ﷺ. This sublime conduct is something that we should implement in our lives, i.e. to be appreciative and thankful to the Creator and His Messenger ﷺ, to our parents, our families, relatives, friends and to everybody around us. Perhaps this is one of the ingredients in the recipes of success of Rasullullah ﷺ.

Imām Ibn Hajar Al-‘Asqalānī *rahimahullah* in his masterpiece, Fath al-Bārī, commentary of Sahīh al-Bukhārī, commented that the Chapter of Manāqib is the conclusion of the collection of Ahādith pertaining to the affairs of Nabi ﷺ. The Manāqib is based on the following verse of the Noble Qur’ān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا  
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We created you from a male and female, and made you into nations and tribes so that you might come to know each other. The noblest among you in Allah’s sight is the one with the most taqwa, Allah is All-Knowing, All-Aware. [al-Hujurāt: 13]

Man is an amazing creation of Allah ﷻ. Allah ﷻ declares:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

We created man in the finest mould. [al-Tīn: 4]

The hidden power and capability that Allah ﷻ created and concealed behind this feeble and weak body, is massive, mighty and supreme, proving the perfection of the Creator.

In relationship with mankind in general and the Ummat of Nabi ﷺ specifically, either as a teacher with a student, or a boss with an employee or any kind of authority with their respective subject, this relationship is a bounty from Allah ﷻ, the real Owner and Master of the universe.

People are buried treasures and gold mines. In demanding respect, we only acquire formality and dry relationships whereas, our *salaf*; pious predecessors enjoyed respect, dignity, love and affection and this will continue till *qiyāmat*. We mention their names with pride and high esteem, whereas they never demand it from their people.

Perhaps a quotation from the book, “The Path to Perfection” by Maulanā Masīhullah Khān *rahimahullah* can be the first step to rectify our shortcomings:

### **About the Faculty of Wrath**

When this faculty is in the state of equilibrium, it is known as valor (*shujā‘a*). This is praiseworthy to Allah Most High. An excess in this faculty is called recklessness (*tahawwur*), and a deficiency is called cowardice (*jubn*). Both recklessness and cowardice are reprehensible.

In the wake of the laudable state of valor, flow the qualities of kindness, chivalry, courage, generosity, forbearance, steadfastness, tenderness, ability to restrain anger, dignity, and farsightedness in all affairs. The state of recklessness produces inexperience, boastfulness, pride, inability to restrain anger, and vanity. The state of cowardice creates fear, disgrace, contempt, and inferiority. All these lowly qualities find external manifestation.

Finally, Sayyidunā Abū Hurairah ؓ narrated that a person asked Rasūlullah ﷺ for advice to which he replied, "Do not get angry". The man

repeated his request several times to which Rasūlullah ﷺ replied, "Do not get angry." [Sahīh al-Bukhārī] ●

(References: *Fath al-Bārī* by al-Imām Ibn Hajar al-‘Asqalānī, *Matn al-‘arba‘in* by al-Imām al-Nawawī, *The Path to Perfection* by Maulanā Masīhullah Khān, *How to Win Friends & Influence People* by Dale Carnegie.)

by Muhammad al-Marbūqī (sixth year student)

### **Golden Advice**

by Moulana Ashraf Ali Thānwi (Rahmathullahi alayh)

### **HOPE OR FEAR?**

Someone asked: “What is better - Rajā or Khauf? (Rajā means hope in Allah’s mercy. Khauf means fear for Allah’s displeasure and punishment), Hadrat Thānwi said: “Both are praiseworthy on their occasions, like butter and honey. On its occasion butter is better, and honey on its occasion.”

(Every attitude should be applied correctly. A particular attitude or condition is not best or praiseworthy at all times).

## Caring for Nature

Charles and Julia Botha write:

“People’s fascination with plants has been universal. Islamic legislation on the preservation of trees and plants was laid down some fourteen centuries ago. This code of ecological conservation has its origins in the life and sayings of the Prophet Muhammad. One of the latter states, “Whoever plants a tree and looks after it with care, until it matures and becomes productive, will be rewarded in the Hereafter.” Early Muslims understood and respected such legislation. Abu Bakr, the first Caliph after the death of the Prophet, instructed troops he was sending into enemy territory, “Do not cut down trees, and do not kill animals except for food.” (*Bring Nature Back to Your Garden, A Wildlife Handbook*, Charles and Julia Botha, Published by the Wildlife and Environment Society of South Africa, 2000)

Alas the Muslims of today have forgotten these guidelines provided by Rasūlullāh ﷺ. The disbelievers fully appreciate Islamic teachings and even quote these in their books whereas Muslims remain blissfully ignorant of these wonderful teachings. Let us read good Islamic literature and apprise ourselves of the legacy Islam has left for us. Let us demonstrate to the world how we should be caring for nature and being productive so that the entire mankind can reap the benefits. ●

(Moulānā Ebrahim Muhammad)

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*It is an asset to be born a gentleman, but an achievement to die one.*

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## **Abandon Sin**

Once a person came before Ibrahim bin Adham (*Rahimahullāh*) and requested “Hazrat! Render me some advice,”

He said, “If you oblige to do six things which I tell you, you will have no danger.

1. When you commit a sin, you must not eat Allah’s food. Every ungrateful person is he who consumes Allah’s sustenance and still disobeys Him.
2. When you disobey Allah you should go away from His kingdom (earth). Staying in His kingdom and disobeying Him is a shameless act.
3. Commit a sin in a place where Allah cannot see you. How do you commit a sin in front of Allah, when you know Allah is ever present and all seeing?
4. When the angel of death comes to withdraw your soul, send him back. When you have no option, then with what reliance are you committing sin?
5. When the two angels, Munkar and Nakir come to your grave, send them away. When you have no choice, then prepare answers for their questions.

Escape from hell on the day of Judgement. If you have no power to do this, then abandon sin.

*(Zawq Wa Shawq vol. 3 pg. 172)*

We may be facing a situation in which irresistible temptation is rising in our hearts and are being overwhelmed with an urge to commit sin, too tempting for us to resist. What should we do in such a situation? In order to please Allah, crush this sinful desire and

control our defiant self. By doing this, the light of taqwa and righteousness will illuminate within us. It occurs in a Hadith that once a strong desire arose in the heart of a man to cast an unlawful gaze at a strange woman. This man however suppressed this sinful desire due to the fear of Allah. In such a critical situation when a man restrains his desires for no other reason but for the fear of Allah, Allah bestows him the sweetness of Iman the likes of which he could never obtain by satisfying his lustful desires.

Sometimes a man does fall into sins inspite of all his efforts to shun them. In such a condition it is expected of him to turn to Allah, The Most High, in repentance with deep feelings of regret and remorse. He should recite any form of istighfaar, one of which is:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْكَ

As a result of the expression of shame and regret in seeking forgiveness, his status will be raised. In this way, he will become the point of attraction for Allah's mercy and forgiveness. Three elements must be present to make repentance materialize:

- ◆ to feel ashamed of the sin committed.
- ◆ to give up the sin committed at once without any hesitation.
- ◆ a firm resolve not to repeat that sin in the future under any circumstance.

When a sinner resorts to repentance in this way, he becomes purified from his sin. It is mentioned in a hadith:

التائب من الذنب كمن لا ذنب له

“One who repents from sin is like one who has committed no sin at all.” (Mishkāt)

By repentance, the entire trace of sin is effaced from the register where the sin was recorded. How infinite is the mercy of Allah! There will be no trace and reference to this sin in the hereafter.

It is mentioned in a hadith that a person who recites Sayyidul Istighfaar (the leading formula of repentance), in the morning with full conviction and he dies during the day, he shall enter paradise directly. And if anyone recites it in the evening and dies during that night, he will enter paradise directly.

Sayyidul Istighfaar is as follows:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ  
وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ  
عَلَيَّ وَأَبُوءُ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

(Muhammad Reja 4<sup>th</sup> year student)

Some men go through a forest and see no firewood.

## **A Stubborn Atheist**

The following incident occurred when Hadrat Moulānā Zul Fiqar Ahmed (Dāmat Barakātuhum) was travelling from Pakistan to the Central Asian states in 1992. It has been quoted in his book, “*From Lahore to Bukhara and Samarkand*”.

Half an hour into the flight, a Pakistani sitting across the aisle from Hadrat started a conversation with him. He said that he had originally gone to Russia to study engineering where he had been exposed to Darwinism. He said that the truth dawned on him then that there was no truth in religion.

Hadrat listened in amusement as this man continued saying that mankind alone is responsible for his destiny and the ulama who just read religious books are not only misguided themselves but misguide others. Finally this man advised Hadrat, “Maulana, you should study the sciences so that you can realize the truth. May I ask why you are going to Central Asia?”

Hadrat replied that he was going to visit his Muslim brothers in the recently liberated republics. To this his neighbour said, “Those people all hold scientific and modernist views whereas you would not know the first thing about science, so what will you do?” Hadrat had been patient all this time but now became annoyed and proceeded to acquaint this individual with his extensive academic background, at which his new-found advisor became very embarrassed.

After a moment of silence he exclaimed, “Please forgive me, I did not know that you people also studied the sciences so extensively.”

He then worked up the courage to ask a question and said, “There are those people who read the Quran without comprehension. How do such people earn reward for their deeds?” Hadrat answered from the hadith that Rasulullah ﷺ said, both reading with and without comprehension earned reward, but the man did not understand and asked for more proof.

Hadrat settled down and asked him, “Tell me, will someone earn reward if he recites the verse, كهيحص.” His neighbour answered, “Yes, because it is part of the Quran,” and so Hadrat asked him the meaning of this verse. This man was very learned and so replied, “We have not been told the meanings of such letters.” Hadrat closed his argument by saying, “If we earn reward by reading one verse without comprehending its meaning, we can earn reward for the entire Holy Quran in the same way.”

Hadrat’s new flight companion countered with another question and asked, “Why is it necessary to offer prayer in Arabic? Why can’t one offer it on one’s own language?” Hadrat explained that worship has been divided into different levels and each level has been given a certain status and thus operates by different rules. Supplication is *sunnah* and so can be offered in one’s own language. Salat however, is mandatory and so has strict guidelines, the main one being that it has to be offered exactly as Rasulullah ﷺ used to offer it. In explaining this further, Hadrat said that certain mandatory issues need to remain uniform as to preserve their uniqueness, otherwise people will start corrupting true worship by mixing in their own incorrect interpretations thereby inventing their own religion. Fourteen hundred years later, people would have added song and dance as is the trend today and completely changed the meaning of worshipping Allah ﷻ.

This man said in admiration, “Maulana, you seem to be very intelligent.” Hadrat turned to him and said honestly, “You seem to be a very foolish man to me. You were born into a Muslim home but went to Russia and lost your religion. It would have been better if your mother had not given birth you.”

The *mashaikh* [spiritual masters] have certain ways of dealing with people. These potent and powerful words impacted this atheist’s heart like thunder and tears filled in his eyes. He said, “Maulana, I sincerely repent and want to start my life once again as a Muslim.” Hearing this Hadrat thanked Allah ﷻ for His guidance.

وما كنا لنهتدى لولا ان هدانا الله

Never could we have found guidance had it not been for the guidance of Allah ﷻ. (Surah al A’raf 7:43) ☉

Hadrat Sayyid Zawwār Husain Shāh (rahimahullāh) used to say that a flight is in most danger during take-off and landing, and hence would advise travellers to recite the *kalima* in both situations. Only Allah ﷻ knows the time of death, and people might not have the forethought in times of danger to recite prayers.

## **Taqwa**

When Qutbuddin Bakhtiar Kaki (rahimahullāh) passed away, many people mourned this great loss. His casket had to be brought to a ground where there were many people gathered to perform the janazah salaah and pay homage to him. When it was time to read the janaazah salaah, a man came forward and said: “I am this man’s wali (legal guardian) and he has asked me to convey his wishes to all of you present here for the salaah. Kaki (rahimahullāh) wishes that only the person with the following four qualities be allowed to lead his janaazah salaah. They are:

1. He always joins the jamaat at the first takbir.
2. He has never missed tahajjud salaah.
3. He has never stared at a non mahram woman.
4. He is so pious that he has never missed the sunnah salaah before Asr.


The crowd was shocked and so silent that they could’ve heard a pin drop. They looked around trying to see who had these qualities. They were quite sure that none of them possessed these qualities. Just then a man walked upto the casket with tears in his eyes. He uncovered Kaki’s (rahimahullāh) face and said: “You have died and left me in an embarrassing situation. I swear by Allah that I fulfilled all of these requirements.”

The people stared at this man in disbelief. He was their king Shamsuddin Altamash and they never knew that he led such a virtuous life.

Respected readers, if a king, who has an entire kingdom to control, can lead such a pious and virtuous life, then can't we, with far less responsibilities than a king, also do the same?

Hadrat Abu Umamah رضي الله عنه narrated: "I heard Allah's messenger ﷺ during the sermon of the farewell pilgrimage saying: "Be mindful of your duty to Allah, offer your five daily salaah, observe fasting during the month of Ramadhan, pay the zakaat on your properties and obey your leaders, (if you do so) you will enter your Lord's Paradise. (Tirmidhi Shareef)

This worldly life is very short. Each person's life is an average of 60 to 70 years. When is it that mankind will awaken from their slumber and become those that have taqwa and those that realise their purpose for creation? Wealth and properties of this world are like fresh fruit, which are sweet and attractive for all. Once you've eaten the fruit, its flavor and sweetness is forgotten and gone. It only lasts a short while. Similarly, the attractiveness and value of this world is very little and very short. It is about time that we open our eyes and become the men of Allah and fulfill our purpose of life, i.e. to recognize who our Allah is and to please Him in every action by doing those actions which will gain His pleasure, (salat, saum, carrying out the sunnah and abstinence from sin). By us recognizing Allah and doing good actions, we will automatically gain taqwa and we will lead a pious and virtuous life.

May Allah ﷻ accept all our good actions and inspire us to lead a life of taqwa and piety. Āmīn. 

(Excerpt from Story Time part 4, p.72,73)  
Hafez Husain Ismailjee

## **Muslims under Russian Communist Rule**

### **Kazakhstan**

Kazakhstan is bordered on the north west and north by Russia, on the east by China and on the south west by Kyrgyzstan. Kazakhstan is the largest country in Central Asia and the ninth largest in the world. With its 1 000 000 square miles territory, Kazakhstan is a mineral rich country. It possesses 57.4 percent of all copper, 56.3 percent of all lead and 49.8 percent of all zinc in the Soviet Union. It borders the Aral Sea in the south west, which is the world's largest salt water lake. It is a predominantly Muslim country.

The Russians began their conquest of Transoxiana and Samarkand (which is part of present day Kazakhstan) from as early as 1734, and completely annexed them in 1873. From 1873 till 1920, this region was ruled by the terrorist Czarist Regime. On August 26, 1920 the Soviet Government established the Kirgiz Autonomous Republic, which in 1925 changed its name to Kazakh A-SS-R. From August 26 1920, the Soviet Regime ruled Kazakhstan until it gained full independence on December 16, 1991.

The Muslims of Kazakhstan were brutally persecuted and inhumanely oppressed under Soviet Rule. The terrorist Soviet Regime began Sovietizing Kazakh villages from as early as 1926. Kazakhstan being a predominantly rural region, Sovietization of its villages enjoyed top priority in Soviet policy.

The administration of the state was put under the charge of a Russian, the first secretary of Kazakhstan Communist party, Phillip Isa Yevic Goioshchokin. The new Republic accelerated the pace of

Russian Colonization. The Turkestan – Siberia railway was opened in order to facilitate Russian immigration. The arrangement did not attract many Russian Colonizers.

In the meantime the Kazakh Nomads were up in revolt against the high-handedness with which they were made to settle on collective farms, giving up their nomadic life. Even the Kazakhstan vice premier U.D. Kulumbetov admitted in 1932 that settlement of nomads was carried on by high-handed measures.

These revolts as well as the policy of “liquidation of Nomads” led to disastrous losses in livestock. According to Lawrence Krader, in 1926 Kazakhstan had 40 million livestock which was reduced by 1930 to 33 million and more losses would have occurred in the succeeding years. According to Oalf Caroe, between 1928 and 1934, Kazakhstan lost 73 percent of cattle, 87 percent of sheep and 83 percent of horses. His estimation is based on Soviet sources.

As peace was restored on the agricultural front in September 1932, Kazakh nationalists, while demanding freedom from Russian tutelage, killed shock brigade workers, mostly Russians, contrived railway accidents, undermined collective farms, sabotaged state industry and made organized attacks on the lives of the Communist leaders. The upsurge of violence continued throughout the thirties.

The Soviet response to a revolt of such wide dimensions was multi-pronged. Soviet reprisals against the revolting masses included depopulation of the area of revolt, police action, genocide and transportation of people to Siberia and concentration camps where they most probably died due to extreme cold and starvation. This is supported by an expert analyst of the Soviet population.

Between 1926 and 1936, the number of Kazakhs in the Soviet Union dropped by 869 000. More than 1.5 million Kazakhs died during this period, the majority from starvation and related diseases, others as a result of violence. This amount of Russification reduced Kazakhs to a minority in their own land. In 1926, Kazakhs constituted 57 percent of the population of Kazakhstan. In 1939, their percentage was lesser than 50. According to a 1970 census, the population of Kazakhs was 4, 234, 000, of Russia's, 5, 522, 000 and of Ukrainians, 933,000.

The Soviet Regime did not only Sovietize Kazakhstan but forced thousands of peaceful nomads under police escort to work in factories and mines. Men and women were driven out of their homes after confiscating their furniture and animals.

A nation's history is the basis of its self identity, its individuality and its distinctiveness as a group. Distortion of its history weakens its sense of self identity and drains off the vitality from its striving to live as a free nation. Because of this, the Soviets have been attempting to impose on the people of Kazakhstan their own conception of history. Soviet authorities see to it that Kazakh writers, intellectuals and moulders of public opinion subscribe to their concept of Kazakh history. In order to foist on Kazakhs their ridiculous concept of Kazakhstan history, ridiculous versions of Kazakh history were prepared by a group of communists. In addition to this, the usage of the Arabic alphabet was banned under the Soviets.

Islam was largely suppressed under Soviet Rule. Muslims were generally prevented from practicing the five pillars of Islam. Zakat was totally suppressed. Births, weddings and burials are conducted

by clandestine Mullahs (a term used for ulamā) who face the perpetual threat of arrest. For the common Muslims, the road to Makkah is barred. The Ramadhan fast is severely punished by the authorities. Those who are caught fasting are immediately expelled from work. The practise of five prayers vanished from Central Asia during Soviet Rule. The destruction of mosques and madrassa's continued unabated. Between 1928 – 1932 all Mullahs disappeared from Central Asia.

This is only the tip of the ice berg. Islamic history bears testimony to the fact that whenever a Muslim population engaged in sinful and immoral activities, they were punished in various forms and ways, often with disastrous effects.

In the case of Kazakhstan, an Islamic majority in an Islamically based country was utterly reduced to a minority by the usage of oppressive and inhumane measures. The Russians won the psychocological war against Muslims by exposing them to nude women, music and a host of other forbidden activites before easily defeating them physically. Similarly, we as Msulims are being challenged psychologically by the Kuffar, whether it be music, pornographic websites, drugs or all other haram acts. If we start abandoning our sinful activities and turn solely to Allah, we will most certainly win the psychological war and a physical victory will be a distant impossibility to the Kuffar. Muslims are been persecuted and bombarded from all sides because they have lost the psychological war making the physical war a probability. ●

(Hafez Ismail Desai, 4<sup>th</sup> year student)

### **Answers to Quiz**

1. c	2. b	3. c
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## Cheating

Two young engineers applied for one available position at a computer company. They both had the same qualifications. In order to determine which individual to hire, the applicants were asked to take a test by the department manager.

Upon completion of the test, both men had each missed only one of the questions. The manager went to the first applicant and said, "Thank you for your interest, but we've decided to give the job to the other applicant."

"And why would you be doing that? We both got nine questions correct," asked the rejected applicant.

"We have based our decision not on the correct answers, but on the question you missed," said the department manager.

"And just how would one incorrect answer be better than the other?" the rejected applicant inquired.

"Simple," said the department manager, "For question number 5, your fellow applicant wrote, 'I don't know.' You wrote, 'Neither do I.'"

*When we cheat during examinations or on other occasions, we sometimes get caught out and sometimes, we don't. However we should remember that the All-observing Allāh is always watching and we will have to account for each and every action. Rather get the answer wrong now and suffer the consequences here, than having to suffer the disgrace of the day of Qiyamah and the punishment of the hereafter. ☉*

(Moulānā Ebrahim Muhammad)

## **My Crackpot Friends**

Ahad Ramjaun

An elderly Chinese woman had two large pots, each hung on the ends of a pole which she carried across her neck. One of the pots had a crack in it while the other pot was perfect and always delivered a full portion of water.

At the end of the long walks from the stream to the house, the cracked pot arrived only half full.

For a full two years this went on daily, with the woman bringing home only one and a half pots of water. Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it could only do half of what it had been made to do.

After two years of what it perceived to be bitter failure, it spoke to the woman one day by the stream. "I am ashamed of myself, because this crack in my side causes water to leak out all the way back to your house."

The old woman smiled, "Did you notice that there are flowers on your side of the path, but not on the other pot's side?" "That's because I have always known about your flaw, so I planted flower seeds on your side of the path, and every day while we walk back, you water them."

"For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house."

Each of us has our own unique flaw. But its the cracks and flaws we each have that make our lives together so very interesting and rewarding. You've just got to take each person for what they are and look for the good in them.

So, to all of my crackpot friends, have a great day and remember to smell the flowers on your side of the path! ☺

عِشْ مُوسِرًا إِنْ شِئْتَ أَوْ مُعْسِرًا  
لَا بُدَّ فِي الدُّنْيَا مِنَ الْهَمِّ

*Live as a wealthy person or a pauper*

*Grief in this world is a must.*

## **The Real Treasure**

Um-`Eesaa

To the world, his crime seemed very small.  
Even he, for a while, was thinking like all.  
Until, one day he knew he could not continue.  
And that he would have to find something pure and true.

His search took him places he never met before  
from a priest's room to a Buddhist's door.  
And though their talks would sound ideal,  
he knew in his heart there was something more real.

He was sitting on a bench, trying not to lose hope.  
He felt as if around his neck was a rope.  
When a boy sat beside him, reciting from a book,  
his voice sweet and flowing, like water from a brook.

He knew there and then he had found the treasure chest.  
To find out about this book would now be his quest.  
The cover of the book was dark blue and tan.  
The title in gold letters was 'The Holy Qurān'.

He asked the boy where this book could be found.  
He was led to a place he had never seen around.  
A gray and white house on a side street,  
where prayers were in the air and devout Muslims could meet.

Inside he saw men sitting on the floor.

He saw more men coming through the door.  
Some men had a look of peace on their face.  
Others had the look of one who had just won a race.

He accepted this faith as his new way of life.  
He knew this was what some would call strife.  
He knew that the luxuries he enjoyed would now decrease.  
But in his heart he was now finally at peace. ☉

فَرَحٌ وَحُزْنٌ مَرَّةً  
لَا الْحُزْنَ دَامَ وَلَا السُّرُورُ

*Joy and sorrow is for a little while*

*Neither does grief last for long nor happiness.*

## **Children's Corner**

### **Quiz**

What did Allah Ta'ala send to defeat the people of the elephants?

- a. camels
- b. goats
- c. birds

When does the Islamic day begin?

- a. at midnight.
- b. at sunset.
- c. in the morning

Which option is correct with regards to meals?

- a. to lean against something whilst eating.
- b. to blow onto the food to cool it.
- c. to clear up and lift the food mat before getting up.

*(Answers to Quiz on page 31)*

### **My Father's Car**

Two boys were talking about their fathers' cars:

Abdullah: What kind of car does your father have?

Ismail: I don't know what it's called, but I think it starts with a "T".

Abdullah: Really? But my father's starts with a key! 🗝️

### **Children's Replies**

Teacher: Yunus, why are you doing your maths multiplication on the floor?

- Yunus: Sir, you told me to do it without using tables.  
Teacher: Sameerah, how do you spell 'crocodile'?  
Sameerah: K-R-O-K-O-D-I-A-L'  
Teacher: No, that's wrong  
Sameerah: Maybe it is wrong, but you asked me how *I* spell it.
- Teacher: Dāwūd, what is the chemical formula for water?  
Dāwūd: H I J K L M N O.  
Teacher: What are you talking about?  
Dāwūd: Yesterday you said it's H to O.
- Teacher: Unais, name one important thing we have today that we didn't have ten years ago.  
Unais: Me!
- Teacher: Jabir, why do you always get so dirty?  
Jabir: Well, I'm a lot closer to the ground than you are.
- Teacher: Malīh, give me a sentence starting with 'I.'  
Malīh: I is..  
Teacher: No, Malīh..... Always say, 'I am.'  
Malīh: All right... 'I am the ninth letter of the alphabet.'
- Teacher: George Washington not only chopped down his father's cherry tree, but also admitted it. Now, Labīb, do you know why his father didn't punish him?  
Labīb: Because George still had the axe in his hand. ●



وأخبر دعوانا ان الحمد لله رب العالمين

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