Mohammed bin Rashid: We build a generation able to keep pace with the modern time with knowledge and morals.

Mohammed bin Zayed: Our sons are the most treasured possession of the nation, builders of its present and creators of its future.
قال رسول الله ﷺ:
(من بنى مسجدا لله كمفحص قطة أو أصغر بنى الله له بيتا في الجنة). (حديث شريف).

كملها معنا بالصدقة الجارية

ابن لنفسك بيتا في الجنة بـ ٢٠٠ درهم

للتبرع يرجى إرسال رسالة نصية بكلمه وقف إلى إتصالات ٩٢٠٠

لاستفسار يرجى الاتصال على الرقم الجانفي ٨٠٠٢٤٢١

AWQAFUAE
www.awqaf.gov.ae
As September arrived, it glowed with two major events. The first was the new school year where schools and institutes opened their doors for students, a dream of future, defenders of the nation and nurturers of knowledge. The second was the Hijri new year 1439 marking the Prophet Migration anniversary, an event that established the foundations of Islam in a new place named ‘Yathrib’, which was changed later for conveying many negative denotations as follows: it means blaming someone for committing a sin, giving very little, and it also means a corrupt person.

In the Quran, Allah says: “He said, “No blame will there be upon you”, it means that there is no reproach, reprimand or blame upon you. On this account, the scholar Al-Qortobi: The word “Tathreeb” originally means corruption. The word “Yathreb” is believed to be named after a giant man who established the city.

When the Prophet Muhammad and his companions arrived in the city, it took another name as “Teba” or “Medina”. The Prophet Hijra was a happy start for the Messenger of Allah and his companions, immigrants and Al-Ansar (Muslims of Medina). The caravans of happiness began in the month of Muharram from the city of the Prophet Muhammad PBUH carrying this religion and values of pure human innateness for nations, peoples and civilisations.

In September, students across the Arab world, boys and girls, returned to schools and institutes with the aim of gaining knowledge. Here in UAE, around one million students headed to schools while being greeted with an unwavering support of the UAE wise leadership. In this sense, HH Sheikh Mohammed bin Rashid Al Maktoum, Vice-President, Prime Minister and Ruler of Dubai, emphasised the importance of building future generations intellectually and morally and providing a clean environment for such values to grow and cherish. This should occur by championing knowledge, morals, love for the nation and service of society members.

HH Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the Armed Forces, stressed the necessity of improving students’ capabilities in harmony with the requirements of the 21st Century so that they can build their present and future of their nation while taking pride in values of their society and their authentic identity.

During the tours and on-field visits to schools by Their Highness, back to school has turned to be an occasion of joy, pride and ambition for students.

At the beginning of the new school year, a plethora of news has been circulated on the social networking sites seeking to frighten and mock students of study and schools. This is, unfortunately, the commodity of slackers. However, on the other side, some of the sites run positive quotes encouraging education such as a motto written on Harvard University Library Wall that says: “Time the study pain is temporary, has not learned the pain is life-long.” Before that, the scholar Al-Shafi in a poem spoke of the pain of study is transient, but the pain of ignorance is everlasting.

Therefore, parents are called on to educate their children, and not exchange text messages of mockery and fear of study; otherwise, you will feel sorry. The month of September brought about two happy events: The Prophet’s Hijra and the New School Year.

Dr. Ahmed Al-Mousa
Waqf (endowment) is a continuing charity

www.awqaf.gov.ae
800 24 21

To donate please send a blank SMS Etisalat to the following numbers:

AED 10 to 9010  |  AED 40 to 9040
AED 20 to 9020  |  AED 100 to 9100

To donate to Mafhas Al Qatah project, AED 200 to 9200
Contents

Mohammed bin Rashid tours Dubai schools as new academic year starts 06

Mohamed bin Zayed reiterates importance of investing in education 07

Sheikha Fatima: Unifying the Education System meets the National Agenda requirements 08

Dr Al Kaabi: Her Highness Sheikha Fatima outstanding achievements in pushing the wheel of development 09

The Ministry of Presidential Affairs announces the new the “Hjri Unified Calendar” across the UAE 10

The UAE Forum for Promoting Peace in Muslim Societies takes part in the Muslim World League held in New York 12

The Islamic Affairs celebrates the Prophet’s blessed Hjra 14

Fatwas 20

All correspondence to be addressed to Managing Editor P.O.Box 2922 - Ab u Dhabi. U.A.E- Tel. +971 2 6143 666 Fax: +971 2 6212484 - E-mail : manarislam@gmail.com

Dear Reader: This magazine contains verses from the Holy Quran and the Hadiths of the Prophet (PBUH). It is therefore necessary you treat it with utmost respect.

Opinions expressed in this magazine are those of the authors and do not necessarily reflect the views of the editors and the publisher.
The UAE wise leadership has given rapt attention to education on the first day of the academic year as a million of pupils return to highly equipped schools across the country.

His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President, Prime Minister and Ruler of Dubai, toured several schools in Dubai where he congratulated the pupils on the new school year and encouraged them to continue learning as the latter is the cornerstone for creating minds and shaping the future.

His Highness Sheikh Mohammed first stop was with the female pupils whom he congratulated them on the new school year and wished them to achieve success and excellence throughout years of study so that they become future mothers while being armed with knowledge and high certificates and contribute to the creating of future generations scientifically and socially.

HH also congratulated the teaching staff on the occasion of the new school year and called on to make enormous efforts and channel their expertise and energy into building a generation able to keep pace with the modern time in all fields of science, creativity and knowledge.

During the tour along with Ms Jameela bint Salem Al Muhairi, Minister of State for Public Education, His Highness Sheikh Mohammed reiterated the importance of creating a right generation intellectually, scientifically, culturally and ethically and providing a proper environment for disseminating such values on the bases of science, knowledge, ethics, love for the nation and service of society.

HH said: “Home and school play crucial roles in this regard, and everyone is urged to ensure an effective cooperation aiming to accomplish the national goals namely the sustainable development whose robust foundation is the human being who should be immune with knowledge, patriotism, caring for the interests of this country and the future of its loyal people, people deserve tiredness and sacrifice and be happy while providing a decent living not only for them but also for generations to come.”

HH Sheikh Mohammed lauded the significant role of a teacher in building and preparing generations as per standards that meet the modern day requirements in a wide range of fields, stressing the need to adhere to our Arabic culture and roots that is passed on from one generation to the next. The aim to maintain a link between the past and present and the future.
His Highness Sheikh Mohamed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, toured a number of schools in Abu Dhabi on the occasion of the new school year.

During the tour, His Highness Sheikh Mohamed bin Zayed emphasised that pupils are the most treasured possession of the nation, builders of its present and creators of its future. Our goal is to lighten up the path for the ambitious generations of whom their people and nation are proud.

HH Sheikh Mohammed urged students to acquire knowledge and seek excellence and creativity as being symbols throughout their study journey.

On the occasion of the new school year, HH Sheikh Mohammed bin Zayed said in a tweet: “the new school year conveys a hope, optimism and trust in our pupils, the most treasured possession of the nation, builders of its present and creators of its future.”

HH added: “as the start of the new school year kicked off, a new national educational vision is launched, too, aiming to strengthen the march of development and promote the country’s strategy for future.”

HH Sheikh Mohammed bin Zayed pointed out that teachers are a national treasure who carry a heavy trust on their shoulders and noble mission. We are proud of their pivotal role in building minds and preparing future generations.

HH also said: “my children pupils, you should keep learning and reading and gain knowledge and put in your minds excellence and creativity as symbols throughout your journey of study.”

Addressing the students, HH Sheikh Mohammed bin Zayed said: “UAE continues the path of development and pioneering, and you are the secret of this development, thanks to your education, and I wish you a successful school year and a march filled with giving.”

During the tour, His Highness Sheikh Mohammed bin Zayed visited a room for environmental arts where students are taught to stimulate their imagination with interesting and useful techniques, aiming to explore and hone their skills.

The Chinese language has been introduced to the curriculum in the 4th grade where HH toured a class teaching this language as part of school’s policy to explore world human cultures and learn about their traditions, history and civilisation.
Sheikha Fatima: Unifying the Education System meets the National Agenda requirements

Her Highness Sheikha bint Mubarak, Chairwoman of the General Women’s Union, Supreme Chairwoman of the Family Development Foundation and President of the Supreme Council for Motherhood and Childhood, the Mother of the Nation, congratulated parents and students on the new school year.

In an address to the students’ parents, Her Highness Sheikha Fatima bint Mubarak said: “As the new scholar year 2017-2018 begins in which the UAE prudent leadership has taken crucial decisions aiming to unify the school curriculum across the country’s schools. As such, parents need to seize this opportunity to inculcate the spirit of persistence in their children so the latter can gain knowledge and not to waste their time and chance that the leadership has provided for them under the leadership of HH Sheikh Khalifa bin Zayed Al Nahyan, UAE President, and follow-up of HH Sheikh Mohammed bin Rashid Al Maktoum, Vice-President, Prime Minister, Ruler of Dubai, HH Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the Armed Forces.

Parents also need to evoke the biography of the late Sheikh Zayed bin Sultan Al Nahyan, Founder of UAE, may Allah rest his soul in peace, who laid down the foundation stone on which the country was established while relying on male and female citizens.”

Her Highness added that the Ministry of Education and the Abu Dhabi Education Council announcement to unify the education system across the country; they aim to improve education and produce better results in a way to meet the requirements of the National Agenda and the UAE Vision 2021.
The Quranic Centres receive thousands of students

As the new school year begins, the Quran memorisation centres have received students with a growing desire of parents to send out their children to the Quranic centres whose curricula and teaching methodology have upgraded.

This is due to the education system that was developed by the late Sheikh Zayed bin Sultan Al Nahyan, Founder of UAE, may Allah rest his soul in peace, and still is endorsed today by the UAE wise leadership who cares about the moral education where the Quran is viewed as a main source of its content and goals.

For his part, Dr Mohammed Matar Al Kaabi, Awqaf Chairman, said: “The Quran Memorisation Centres across UAE are model and go hand in hand with the directives of the UAE astute leadership with the aim of creating generations armed with knowledge, raised with love for the country and committed to adhering to the lofty values, religiously, nationally and socially.”

Dr Al Kaabi also said that the Quranic centres receive unstinting support from the leadership and attract an increasing number of students, adding that such growing number of pupils reveal their will to hone their skills in reciting the Quran correctly and learning the religious values which are the core of the moral education and cross-cultural co-existence.

Awqaf Chairman pointed out that Awqaf oversees the Quranic centres and memorisation sessions in mosques all over the country and selects people with high qualifications in the management, guidance, teaching and serving.

It is worth mentioning that Dr Al Kaabi gave directives for the managerial and teaching staff to highly appreciate the sanctity of the Quran and its educational objectives that seek to make the nation, society and education sector staff happy.
In a press briefing last Monday, the Ministry of Presidential Affairs announced the launch of “Hijri Unified Calendar Project” at the UAE level. The initiative is in line with the aspirations of HH Sheikh Khalifa bin Zayed Al Nahyan, UAE President, may Allah protect him, HH Sheikh Mohammed bin Rashid Al Maktoum, Vice President and Prime Minister of the UAE and Ruler of Dubai, and HH Sheikh Mohammed bin Zayed Al Nahyan, the Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces. It also follows the directives of HH Sheikh Mansoor bin Zayed Al Nahyan, Deputy Prime Minister and Minister of Presidential Affairs.

Speaking on the occasion, HE Ahmed Jumaa al Zaabi, Deputy Minister of Presidential Affairs and chairman of the council of trustees of the Shaikh Zayed Grand Mosque, announced the introduction of the first version of the Unified Hijri Calendar of 1439.

HE Al Zaabi explained that the unified lunar calendar was prepared in keeping with the scientific religious and astronomical principles through specialised committees and work teams comprising a group of Arab and Islamic scholars, specialists in physics, space and astronomy from UAE’s Awqaf, the Abu Dhabi Judicial Department, Dubai’s Islamic Affairs & Charitable Activities Department, Sharjah Islamic Affairs and Endowments, Sharjah Centre for Astronomy and Space Sciences, Arab Union for Astronomy and Space Sciences, Emirates Association of Astronomy and the International Astronomical Centre.

HE Al Zaabi stressed the importance of the unified calendar in light of the current changes, whether technological in area of highly accurate astronomical calculations, the increase in the natural and artificial dust and light pollution or urban changes that led to vertical and horizontal expansion in both areas and buildings. Such changes necessitated the formation of committees that comprised scholars in Islamic law, physics and astronomy, representing several stakeholders. All of them worked on setting out the criteria and bases for the calendar, he added.

“We witness today joint national Sharia, astronomical, administrative and coordinating efforts that have produced this achievement in the Hijri calendar calculation field,” HE al Zaabi concluded.

For his part, Dr Mohammed Matar al Kaabi, Awqaf’s Chairman, highly valued the directives of the UAE astute leadership to introduce the calendar, stressing that such scientific achievement needs concerted efforts of each citizen and Muslim in the UAE and is aimed at touching with happiness the hearts of all those living on its land, offering them all the information they need in an easy manner.

Dr al Kaabi further extended his thanks, appreciation
and prayers to the UAE wise leadership for their care and keen interest in regulating religious affairs for citizens and residents. Such care can be illustrated in the interest shown in setting the timings for two of the key acts of worship, being prayer and fasting, he explained.

"Since it was found by late Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his soul in peace, the UAE has always aspired to serve Islam and preserve the culture of the UAE," Dr al Kaabi underscored.

Dr al Kaabi further lauded the efforts by the Awqaf’s scholars and their participation in the committee of the religious and astronomical scholars, noting that the introduction of the unified calendar is a great responsibility since the performance of the acts of worship is done on prescribed timings. Linking the religious texts with the astronomical phenomena using modern methods was an important aspect of preparing such a calendar, Dr al Kaabi concluded.

On a related note, Professor Humaid Mijwel al Nuaimi, Chancellor of the University of Sharjah and Chairman of Arab Astronomical Association, said the calendar, which features timings of prayers and beginnings of Hijri months, had been prepared according to perfect astronomical and physical calculations, taking into consideration physical, aerial, environmental and geographical factors. This was done under conditions and outcomes that corrected several differences existing in prayer timings and the time of sunrise that is in harmony with the position of the sun in the sky, which keeps changing around the year.

Other speakers in the conference included as well Eng. Khalfan Sultan al Nuaimi, Chairman of the Emirates Association of Astronomy, who said, "The unified calendar was based on the calculations of the Hijri prayer timings and beginning of Hijri months in accordance with field studies that monitored the dawn timing as well as other prayer timings following the best scientific standards in the astronomy industry. This was done by a team of astronomers in coordination with the Sharjah Centre for Astronomy and Space Sciences as well as the International Astronomical Centre, in addition to Sharia scholars."

Al Nuaimi continued saying, "The results were compared to the international astronomical criteria and the viewpoints of a group of elite experts in astronomy in the Islamic world who gathered in the Dubai and Sharjah forums for prayer timings criteria, which are considered as the most accurate at religious and astronomical levels. The application of those criteria guarantees achieving pioneering in this arena at global level."

The announcement of the new calendar was declared in the conference convened by the Islamic Affairs and Charitable Activities Department of Dubai and attended by Department Director Dr Hamad Al Shaibani, as well as branch directors of Awqaf across the country, the Islamic Affairs Departments of Dubai and Sharjah and a host of scholars, Imams and Khateebs.

The conference discussed steps prerequisite for the execution of the unified calendar as well as the accurate scientific goals and results. Other issues were also discussed with the attendees.
His Excellency Shaykh Abdullah bin Bayah, President of the Forum for Promoting Peace in Muslim Societies, said that the cultural rapprochement and dialogue of values are the effective cure for the ailments of the contemporary civilisation and for all existential risks facing the world today that threaten to put an end to human existence.

In his opening speech at the Muslim World League conference that was held on Sept. 17 in New York, Shaykh bin Bayah said: “The American-Muslim relations are and always should be based on shared human values that both mind and religion cherish and endorse. These values represent the essence of co-existence among people, namely the values of mercy, wisdom, welfare and justice. As such, wisdom rejects insanity, welfare eliminates corruption, and justice turns down tyranny.

“Mercy encompasses not only every human being, but also every living thing on earth, said Shyakh bin Bayah, adding that these values are harmony with the teachings of Islam and all religion, and it contains enormous energy that can either build and cultivate or destroy and demolish.”

Shaykh bin Baya pointed out: “We, at the Forum for Promoting Peace, firmly believe that the best way to ensure cooperation and co-existence is to get to know one another, as to what Allah says: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.” He then explained that fearing the other is always a result of ignorance of the other, which is exploited by opponents just to spread hostility and hatred.

From this perspective, we have taken part this year in Thanksgiving Breakfast organised by the Evangelical congregation in Washington and attended by the US President-elect Donald Trump. We have received the American Peace Caravan represented by Abrahamic Family clerics at the Forum Headquarters in Abu Dhabi, UAE, a country that believes in the values of dialogue and encourages all initiatives that help spread co-existence and tolerance.

HE Shaykh ibn Bayah further said that the cross-cultural communication and dialogue of values are the effective treatment for an ailing civilisation as put by Nietzsche when he said: “civilisation debilitates as the human being does, and the cure for it is philosophy.” However, we rather say that our global civilisation is now sick and its cure is dialogue, getting to know one another and cooperation.
UAE Experience
For his part, HE Dr Mohammed Matar Al Kaabi, Secretary-General of the Forum and Chairman of Awqaf, delivered a speech at the conference saying: “the Muslim world peoples view the civilisation interaction with the US on the basis of shared values between the values of the Islamic civilisation and the ideal values included in the Declaration of Independence text and embedded in the America Constitution. These values revere freedom, cement the pillars of democracy and respect the rule of law and human rights, thus making the US a land of racial and cultural diversity melt in the concept of American citizenship.

Dr Al Kaabi added that the majority of the Arab and Muslim countries establish strategic partnerships with the US based on mutual respect and common interest and compliance with the rules of the international law. This has significantly helped strengthen the American relations with the GCC on solid foundations of shared values, cross-cultural integrity and interests in a broad range of issues regionally and globally.

He also referred to the bloody incidents and political, racial, religious, ideological and tribal conflicts taking place around the world today, and unfortunately jeopardising the cross-cultural communication among people.

To avoid such conflicts, the intellects, clerics and think-tanks should come together to make major decisions in confronting such serious challenges so as to enhance dialogue and integrity with various civilisations and cultures instead of colliding and grappling with them. We also need to bolster the culture of tolerance and co-existence instead of hostility and grudge and promote the principles of justice, peace instead of tyranny and despotism.

Dr Al Kaabi spoke about the UAE experience established by the late Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his soul in peace, on the basis of the values of love, moderation, tolerance and co-existence.

Awqaf Chairman pointed out that more than 200 nationalities from every corner of the globe live in the UAE coming from different races and embracing a variety of religious decrees and political affiliations of their own countries. Despite the fact that they vary, they work together to accomplish shared goals so as to build a country and serve society and make people happy. “They enjoy their full rights and liberties and rejoice security and peace all across the country,” added Dr Al Kaabi.

Tolerance has become a deep-rooted culture in the Emirati society as it is preserved by the legal provisions, most important of which is the anti-discriminatory law that aims to preserve the human dignity, hinder the abuse towards any religion, protect liberties, safeguard the holies, criminalise the act of abusing, damaging or vandalising places of worship. The law also aims to criminalise segregation against individuals or groups on the grounds of religion, decree, sect, race or colour. The bill urges to retain the tolerant teachings of Islam by respecting people and treating them with kindness irrespective of their religions, beliefs and decrees and shunning the speech of hatred, extremism and Takfeer (excommunication).

At the end of his speech, Dr Al Kaabi affirmed that the UAE government had transformed the culture of tolerance into social practices and great values grounded on firm strategy. To achieve this goal, the Ministry of State for Tolerance is established with the aim of cementing the foundations of tolerance in the local community inspired by a religion of Islam, the Constitution, traditions of the ancestors and respect of the international pacts.

The Ministry of Tolerance has put in place plans and programs to boost the role of the government as a cauldron of tolerance, protect the young people from falling into the mire of bigotry and extremism, enrich the scientific and cultural content of tolerance and contribute to the international efforts to promote tolerance.

U.S and Muslims
The Muslim World League that was held in New York under the banner “Cross-Cultural Communication between the US and the Muslim World” was attended by more than 450 delegates of Islamic institutions from all over the world and their counterparts in the US.

Minster of Endowments of Sudan visits UAE

HE Abu Bakr Othman Ibrahim, Minister of Guidance and Endowments of Sudan, arrived at the Abu Dhabi International Airport on 26 Sept. 2017 where he was received by HE Dr Mohammed Matar Al Kaabi, Awqaf Chairman and Awqaf’s senior officials, in addition to HE Ambassador of Sudan to UAE.

On this occasion, HE Dr Al Kaabi greeted the Sudanese Minister, hailing the deep brotherly relations between the peoples of UAE and Sudan.

This visit came to continue the execution of programs and agreements of cooperation concluded between Awqaf and the Ministry of Guidance and Endowments of Sudan in the fields of training and developing Imams and Khateeb.

The visit also came to cement the approach of modernization, refine the religious discourse and to exchange expertise in the areas of Fatwa, research, publishing and studies.

For his part, HE Minister of Guidance and Endowments of Sudan expressed his appreciation and pride for the development of the high-level of relations between the two leaderships and peoples. He also admired the strategic and executive levels that Awqaf has achieved locally, regionally and globally by keeping pace with modern development witnessing across UAE.

In the end, the Sudanese Minister stressed the importance of exchanging mutual expertise and visits and strengthening the culture of moderation, cooperation and dialogue.

The Islamic Affairs celebrates the Prophet’s blessed Hjra

Awqaf celebrated the Prophet’s Migration anniversary at the Abu Dhabi National theatre. The ceremony was attended by a group of elite scholars and guests from Al Azhar and Their Excellences Awqaf executive directors and departments directors.

After the national anthem, the ceremony started with a recitation from the Holy Quran. Mr. Omar Habtoor al Direi, Director of the Awqaf’s Official Fatwa Centre, then delivered a speech in which he extended heartfelt greetings on the occasion of the Hijri New Year to HH Sheikh Khalifa bin Zayed Al Nahyan, the UAE President, may Allah protect him and confer on him continued good health, HH Sheikh Mohammed bin Rashid Al Maktoum, the UAE Vice President and Ruler of Dubai, HH Sheikh Mohammed bin Zayed Al Nahyan, the Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces and Their Highness Members of the Supreme Council Rulers of the Emirates.

He also expressed his congratulations to all of UAE people, the Muslim and Arab people as well as to the whole world on the anniversary of the blessed Prophetic Migration which, he said, has given to all mankind the highest level of humane civilisation, noble values and magnificent messages.

In his speech, al Direi said, "The Prophetic migration is a renewed festivity glowing with emotions and high sentiments that flows upon recalling the journey of the best of mankind, our Master Muhammad pbuh. The memory of
the Hijra has closely associated Muslims in chronology, values, meanings and objectives.

Al Direi further said that if Hijra means leaving what is dear and familiar when moving from a place to another one. Yet, it has far deeper meanings, mainly moving from a status to a better one in terms of individuals as well as the nation. This should occur in accordance with laws and regulations, the rights of true citizenship, the values of goodness and kindness. Hijra means to migrate towards knowledge, civilised giving, urban development, and towards strengthening love and peace, he explained.

The aspects of Hijra are not limited to changing one’s place, but it is rather aimed at working diligently to achieve better conditions.

Concluding his speech, al Derei said, "We raise our hands and pray to Allah, the Most High, the Most Competent, to protect our leadership and homeland and make our rulers pleased with our country and its sons while accomplishing further achievements, looking forward to the future in insightful eyes and shining hope regardless of all challenges."

The ceremony also brought to stage scholar Salah al Sayyed from Al Azhar who delivered a speech titled the "Prophetic migration and Jurisprudence of reality". Al Sayyed started his speech by extending the greetings of the Grand Imam of Al Azhar, Dr Ahmed al Tayeb, to the UAE leadership and people. Then he highlighted the aspects of moderation and forbearance that feature the religious discourse adopted in the UAE as well as Al Azhar.

Al Sayyed then explained that the true meaning of Hijra is not only to move from one community to another; but it is rather moving from one role to another: the role of oppression in the environment of polytheism in Mecca to the role of openness to the world in Medina. It is actually the transfer from the mission of building the religion to the mission of building the nation and community as well as interacting with other nations, he said.

Al Sayyed finally underlined the lessons that can be drawn from the Prophet's migration, especially planning and relying upon Allah, the Almighty, in addition to returning the trusts to their owners, leaving thereby an ethical footprint that could never be forgotten neither by Quraish nor by the world under any circumstances.

For his part, Dr Ahmed al Haddad, Director of Fatwa Department at the Islamic Affairs and Charitable Activities Department in Dubai, addressed in his speech the aspects of tolerance in the Prophet's Hijra, bringing an example in this regard the Prophet pbuh’s forbearance with his enemies and the tolerance he showed by supplicating to them rather than cursing them, so he pbuh said "O Allah! Guide my nation, for they have no knowledge."

Dr al Haddad further underlined that after the Hijra, the Prophet pbuh demonstrated tolerance and chose the path of reconciliation with Quraish and other tribes in addition to promoting a community that favoured compassion and cooperation between Muslims and the people of the Scriptures as well as between the Ansar (supporters) and immigrants. All those values were cemented in the Charter of Medina, al Haddad concluded.

This was followed by a beautiful recitation of a poem on the Hijra and Burda by poet Sheikha al Mutairi, Head of National Culture at Jumaa Al Majid Centre.

Thereafter, Mr. Nasser al Yamahi, a preacher at Awqaf, talked about the patriotic meanings in the Prophet's migration, citing a number of the Prophet's stances and those of his companions which embodied love of their homeland, Mecca, in which they tolerated Quraish's hostile actions against them, and then their love of their new homeland which they built with knowledge, civilised co-existence, guidance and justice.

For her part, Salma al Aidroos, preacher at Awqaf, delivered a speech about the Prophet's migration and nurturing the leaders of the future. In her speech, al Aidroos underscored the role of the young generation in the Prophet's Hijra, citing the contributions of Asmaa Bint Abu Bakr and her brother Abdullah as well as the historical role of Ali ibn Abu Talib when he slept in the bed of the Prophet pbuh in spite of the dangers surrounding him. He was also left in Mecca in order to return the trusts and things that were committed to the care of the Prophet pbuh to their owners in Quraish. Despite the hostility of Quraish, the Prophet pbuh fulfilled his trust to them, she explained.
The Prophet’s Hijra and Perfect Medina

Omar Habtour Al Derei / Director of the Fatwa Department

The Prophet’s blessed migration is a renewed anniversary gleaming with intense emotions and great sentiments upon recalling the journey of the best of humankind, our Master Muhammad PBUH. The anniversary of Hijra is closely associated with Muslims regarding history, values, meanings and goals. It was a journey swinging between longing and love, hope and work, faith and optimism, construction and perfection. The migration journey took a turn for the better “and say, ’My Lord, cause me to enter a sound entrance and to exit a sound exit”, from good to better “We will surely settle them in this world in a good place”, and from love to love “O Allah! Make us love Medina as we love Mecca or even more than that.”

Despite the fact that migration means leaving or abandoning what one is familiar with, it is not all about moving from one place to another; yet it signifies moving from one status to a better for the right of people, time and nation. This should occur as per law and regulation and in conformity with the rights of true citizenship and the values of goodness and benevolence.

In-depth, Hijra means to migrate to gain knowledge, to seek welfare, urban and development and to foster love and peace. The characteristics of migration are not confined to moving from one place to another; on the contrary, it aims to stress the significance of hard work to accomplish the best of everything. It was narrated that Umm Salama said, “O Messenger of Allah! I have not heard Allah mentioning anything about women and emigration and emigration.” So Allah the Exalted says: “And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as the reward from Allah, and Allah has with Him the best reward.” [Al Imran: 195].

Through the concept of Hijra, Medina was born as a city enjoying all the components of civilised cities at that time. Over a period of ten years from the Hijra, Medina witnessed enormous achievements, the foremost of which was the Charter of Medina, being the first constitutional document that regulated people’s daily life affairs in order to achieve the higher goals of peaceful co-existence, respect of differences emanating from the requirements of rights, interests and establishment of peace.

The care for public health and disease prevention was round the clock, thus hindering the city from epidemics. It was a free-disease city, as to what Allah says: “Within it are men who love to purify themselves; and Allah loves those who purify themselves.” [Al Tauba: 108].

In Medina, there came the divine command to Muslims to maintain affection and avoid discord, even if it was in the name of religion. The Almighty says, “do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in." The Quran has come to emphasise that exploiting religion in spreading disagreement amongst people shall never cherish and thrive and that the building which is built on such bases will not cease to be a [cause of] skepticism in the hearts of its builders until their hearts are ripped.

The food security and prosperity were established, and oases were all over the city, and goodness increased. The trees of Medina cannot be cut off, and hunting is forbidden. It was a natural sanctuary and a place of sustainability. There, the Prophet Muhammad PBUH established great civilisational projects, and Hijra was a prelude to these projects.

On this momentous occasion, UAE recalls the gains it has achieved including civilised cities across the country, thanks to the astute leadership has harnessed all means to ensure tranquility, peace, tolerance, stability, science, harmony and prosperity. It has managed to transform the country to a better situation where citizens travel across the world while adhering to their morals, and reach the outer space.

We pray to Allah the Almighty to protect our leadership and homeland and make our rulers pleased with our country and its sons while achieving more success and looking forward to the future in insightful eyes and high hope irrespective of challenges.
All praise is due to Allah, the Lord of the Worlds. May Allah’s peace and blessings be upon our Master Muhammad, the Trustworthy and Leader of the pious, and upon his pure, blessed family, companions and all those who follow them in the righteousness till the Day of Judgment.

The Prophet’s migration is a significant historic event and a major watershed in the history of Islam. It was not an unplanned migration or an escape from the cruelty of unbelievers or fear of murder. In fact, it was a well-prepared migration cuddled with Allah’s providence and divine endorsement. The event of migration undoubtedly conveys in depth many lessons and benefits which make it an anniversary worth to go down in history.

As we celebrate the anniversary of migration today, we should learn several lessons, most importantly is the creation of future leaders. The insight of the Prophet Muhammad, may Allah bless and grant him peace, extended to include a broad section of society members namely the youth, the old and women to play their leading role in the journey of migration. The Prophet Muhammad care was for two categories of men as follows:

1st category:

Men with a broad expertise under their belt as this category is best represented by Abi Bakr whom the Prophet Muhammad selected to join the migration trip for his numerous characteristics namely fidelity, right manner, patience, generosity and expertise and sincerity. These features were obviously manifested when Abi Bakr, during the migration journey, provided all necessities for the migration success and made everything he could to gain the leadership trust and eventually achieve the hoped-for goal.

The companion Abi Bakr opted four members of his family whom he trusted and who could accomplish the task. He hired Abdullah bin Arqayd, a man of a vast knowledge of desert routes, who guided the Prophet Muhammad and Abi Bakr on their way to Medina. He commanded his son Abdullah to listen to what people had to say in Mecca and then tell them the news. He also called on his bondsman Amir bin Fuhaira to graze his cattle during the day and come to them in the evening. Abi Bakr also employed his daughter Asmae to supply them with food. He offered all that he owned merely to serve his religion and nation.

Abi Bakr, hence, proved that he deserved a high position and rank, as it is mentioned in the Quran by the verse “If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." [Al Tauba: 40].

2nd Category:

The components of courage and skill in the management of crises are best represented by the youth. The young people are future leaders and milestone in the construction of societies. For this reason, the Prophet Muhammad PBUH chose Ali bin Abi Talib, may Allah be pleased with him, who was a young boy fully qualified for a task that was depending on people like him to defend leaders and the nation. He successfully managed, thanks to his skills, to accomplish the mission he was assigned to do.

These two categories draw one’s attention when he or she ponders over the events of the Prophet’s migration, particularly the Messenger Muhammad selection of people of high calibre to accomplish the missions like that of the migration journey which yielded great success.

Dear readers, preparing men to be future leaders is the noblest tasks taken on leadership. The Prophet Muhammad PBUH succeeded in investing in the human capabilities and making use of them, and consequentially he managed to hone their skills, especially of those whom he viewed were fit and able to undertake the missions.

To succeed in their missions, the Prophet Muhammad PBUH trained them and guided them so that they later became great leaders and role models for people around the world. In conclusion, we pray to Allah the Exalted to be pleased with the Messenger Muhammad companions with His mercy and benevolence. We praise Allah, the Lord of the Worlds.
All praise is due to Allah, who has bestowed knowledge upon whom He ever wanted to learn religion. May Allah’s peace and blessings be upon our Master and Prophet Muhammad, his pure blessed family, his companions and all those who follow them till the Day of Judgment.

As to what follows,

The Exalted Allah says: “and say, "My Lord, increase me in knowledge." [Taha: 114].

Allah the Almighty says: “Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.” [Al-Mujjadila: 11].

The Most Gracious Allah also says: “Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.” [Al-Zumur: 9].

He the Sublime says: “And fear Allah . And Allah teaches you. And Allah is Knowing of all things.” [Al-Baqara: 282].

The Messenger of Allah Muhammad, may Allah bless and grant him peace, said: “He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.”

Annas bin Malik reported that the Prophet Muhammad PBUH said: “seeking knowledge is a duty upon every Muslim.”

The general meaning:

Knowledge: The spirit of life, pillar of civilisations, foundation of glories, and means for development for both individ-
uals and societies. As such, Islam calls for seeking knowledge and using the intellect and mind in everyday life. This has apparently contributed to the birth of some of the prominent Muslim scholars who demonstrated extraordinary skills in a wide range of sciences and whose names are engraved in the annals of history to this day.

For instance, the figures like Ibn Sina in medicine, Al Bayrouni in mathematics, Ibn Batouta in geography, Jabir bin Hayan in chemistry, Ibn Khaldoun in History and Sociology, Abbas bin Farnas in aviation, to name but a few. All possessed outstanding knowledge each in his field.

Numerous names of eminent Muslim scholars shined in the sciences of religion and Sharia, and their sciences are still benefiting Muslims to this day, such as Abi Hunayfa Al-Noaman, Malik bin Annas, Al-Shafiaa, Ahmed bin Hanbal, Al-Bukhari, Moslem, Al-Qurtoobi, Ibn Kathir, among others. Their sciences have significantly helped serve knowledge, and human civilisation.

The real superiority in life is by knowledge and deed. Knowledge in Islam is of three categories as follows:

Knowledge of Allah: the knowledge of Allah is achieved by contemplating the meanings of Quran, reading the Prophetic Sunna and pondering over the creation of heavens and earth.

Knowledge of Sharia: This knowledge is acquired by studying the religious rulings of worships, dealings and ethics.

Knowledge of Allah’s creatures: This sort of knowledge is gained by knowing the characteristics and features of every living thing on earth and the laws that establish their relations among one another. Since learning the earthly sciences help cultivate the by utilising its treasures and investing its energies and that people are encouraged to learn every worldly science in the best interest of themselves, nations and the world.

Therefore, we should acquire beneficial knowledge because seeking knowledge is the best thing that one can spend his lifespan and time on. We should also encourage our children to demonstrate the keen interest in learning, and follow their education and help them achieve their goals as each of us is in charge of his or her children.
Can you tell me whether the sins during the sacred months are multiplied as well as the good deeds that each sin is increased by ten times?

- First, we implore to the Almighty Allah to grant you and us success and accept our good deeds and make us among those who.

Please bear in mind that the sacred months in which the sins are multiplied, as Allah mentions in the Quran by saying: “Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred.” [Al-Tawba: 36].

The sacred months are classified in order as follows: Rajab, Dhu Al-Qiada, Dhu Al-Hijja, and Muharram. These holy months are given preference by Allah the Exalted to the rest of other months where the reward for good deeds is increased, so is the sins. This is mentioned in the verse as follows: “so do not wrong yourselves during them.” [Al-Tawba: 36].

In this regard, some of the Prophet’s companions and their followers spoke of the sacred months, including Ibn Jarir, who specified the four holy months and talked about the sins that are multiplied, so are the good deeds.

Ibn Jarir reported that Qatadah said in this context: “the injustice during the sacred months is an enormous sin, so is the burden.

In his interpretation of the verse, Al-Qortobi said: “do not wrong yourselves by committing sins since the punishment is doubled as well as the reward for doing good deeds is increased.

Therefore committing sins during the sacred months is gross, but there is no religious text which proves that sins are multiplied tenfold. We implore to Allah, the Most Gracious, to confer upon us with His benevolence and blessing.
In summary: The sacred months are given preference over the rest of year’s months by Allah the Almighty in which the reward for good deeds is multiplied, so is the sins. There is no religious text which implies that sins are increased during the holy four months.

Fear of death

Is it true that a man feels his death is approaching in forty days before his actual passing? Is fear of death, when it turns to be an illness, right for people so that they come closer to Allah?

- First, We pray to Allah the Almighty to bless you with long living days in worshipping Allah. As for the question, there is no religious text that says that a man can feel his days in life are coming to an end, but there are a plenty of texts which prove death that is in the hands of Allah only and is beyond human knowledge.

The Muslim is required to worship Allah and work upon the orders he or she is given to do to benefit, country and community, and be fully prepared for death at any time.

However, the Muslim does not have to think of the day of his death, or his passing is coming closer. All these matters are in the hands of Allah the Exalted.

The thing that a Muslim should remain alert for is the extreme fear that badly affect one’s life. No one will die until he or she completes their provision and until the moment of their death comes. In this context, Allah the Gracious says: “And it is not [possible] for one to die except by permission of Allah at a decree determined.” [Al Imran: 145].

We ask Allah, the Most Gracious, to bless you with many years to live in life worshipping Allah as well as to make you dependent on Him and be satisfied with His determine fate. The believer is prone to go through many trials and tribulations in life in general. And Allah knows best.

In summary: There is no religious text which says
that a man can feel his days in life are coming to an end. However, there are a plenty of texts which prove death that is in the hands of Allah only and is beyond human knowledge. The true believer is rewarded for any tribulation afflicted to him or her no matter how tough it might be.

**Having the good intention in quest of knowledge**

**Studying for the exam and success are both essential.** To achieve this goal, I spend a great deal of time studying, so will I be rewarded for what I am doing or I am just wasting time?

- First, we supplicate to the Exalted Allah to make things easy for you to excel in your study. Please bear in mind that working hard to study while having a good intention to learn various sciences and gain beneficial knowledge, you will be rewarded. By doing so, you aim to serve yourself, family, country and humanity.

  In this regard, the Messenger of Allah, may Allah bless and grant him peace, said: A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allah, and do not give up.”

  Studying is never a waste of time, yet acquiring the beneficial knowledge in a whole range of fields helps people significantly to possess a plethora of components of strength, physically and morally. They can therefore play a pivotal role in life, and they ought to utilise their knowledge in serving their countries and the entire humanity while complying with the religious regulations wherever they can be. Allah the Exalted does never neglect to reward whom who does a good work. And Allah knows best.

**In summary:** Studying is never a waste of time, yet acquiring the beneficial knowledge in a whole range of fields helps people significantly to possess a plethora of components of strength, physically and morally. They can, therefore, play a crucial role in life.
On greeting men one another

Can you tell me of the proper way that men can greet one another such as shaking hands and hugging? Are there religious expressions that men can use for greeting one another?

- It is commonly known that shaking hands is the way men usually greet one another. Annas reported that a man asked the Prophet Muhammad: A man asked: “O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?” He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah PBUH replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah PBUH replied: “yes.”

A man greeting another man cheek to cheek or hugging each other is religiously permissible on the condition that there is an occasion that requires the greeting such as greeting someone arriving from a trip. Aisha, may Allah be pleased with her, reported that Zaid bin Harithah arrived in Al-Madinah while the Messenger of Allah PBUH was in his house. So he went and knocked at the door, so the Messenger of Allah PBUH stood naked, dragging his garment - and by Allah! I did not see him naked before nor afterwards - and he hugged him and kissed him.” [the meaning of naked here is that he was not wearing his Ridaa or upper wrap and it was that which was dragging, so the area between the navel and knees were covered].

We would like to shed light on the diversity of traditions regarding greeting while meeting someone and there is no religious wrongdoing in considering the common culture found in any given society or country unless the way of greeting contradicts religion. There is a host of ways of greeting people like picking one’s nose, hugging or tapping one’s shoulder while meeting.

These types of greetings are common among people according to the traditions, and there is no religious prohibition against using them and bringing joy to hearts of individuals. And Allah knows best.

In summary: The Sunna among men when the meeting is shaking hands, greeting cheek to cheek, or hugging. All these sorts of greetings are permitted so long as an occasion so requires.

Treating parents with kindness is an obligation on sons and daughters

Allah the Exalted says: “Whether one or both of them reach old age [while] with you”, is the speech addressing the son only or both son and daughter?

- There is no doubt that this divine speech is addressing both boys and girls, which is something unusual in the Quran. The verse as mentioned above is speaking to men and women in general and does not say the opposite unless otherwise is proven. Women are included in most of the orders as prescribed by Allah and found in the Quran namely the order to observe the obligatory prayers, give Zakat (compulsory charity), make the pilgrimage, among others.

The order to treat one’s parents kindly and care for them is mentioned in many religious texts including men and women, as the Almighty Allah says: “And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.” [Luqman: 14].

The verse that you included in your question is the following: Allah the Most Gracious says: “And your Lord has
decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." [Al Israa: 23].

When the Exalted Allah has decreed upon us that we do not worship any deity except Him, which is a right of Allah upon both men and women, so is the good treatment towards parents.

Therefore, both boys and girls should treat their parents kindly and honour them and serve them for the former will get much reward. And Allah knows best.

**In summary:** This divine speech is addressing both boys and girls, which is something unusual in the Quran. The verse as mentioned above is speaking to men and women in general and does not say the opposite unless otherwise is proven. The order to treat one’s parents kindly and care for them is mentioned in many religious texts including men and women.

---

**Wearing medical magnetic bracelets**

**Can you tell me whether it is permissible for a man to wear medical bracelets?**

- Please bear in mind that man is permitted to put on magnetic bracelets and the like for medical purposes as prescribed by the physician so long as they are worn for treatment. If, however, bracelets are being worn for other uses other than treatment, men should shun putting on bracelets.

In this context, the scholar Al-Hatab said: “those who are forced to do things have their own religious rulings.” And Allah knows best.

**In summary:** It is permissible for a man to wear magnetic bracelets and the like for medical purposes as prescribed by the physician so long as they are worn for treatment.
Giving Zakat for the woman divorcee

What is the ruling on giving Zakat (compulsory charity) for his money to his divorcee, knowing that his children are living with her and he sends money to them?

- If a husband’s divorcee is pretty much living on the breadline, and you give her Zakat without being considered as a return for any expenses you give her or his children who raise them and take care of them. With this in mind, there is no wrongdoing in giving her money from the ex-husband’s Zakat even though her kids are living their mother and she is caring for them financially. Given the fact that she is divorcee to her husband, this does not prevent her from taking the obligatory charity so long as she is poor.

The condition for giving Zakat requires that she must be poor and needy. But this should not be an excuse to maintain money. And Allah knows best.

In summary: There is no wrongdoing in giving her money from the ex-husband’s Zakat. Given the fact that she is divorcee to her husband, this does not prevent her from taking the obligatory charity so long as she is poor.

Al Rawatib before and after the obligatory prayers

I would like to know the number of Sunan Al-Rawatib either before or after Asr Prayer (late afternoon prayer)?

According to my knowledge, there are no prayers associated with the obligatory Asr Prayer.

- First, we pray to Allah the Almighty to bless you and grant you success. Please bear in mind that the optional prayers in times of permissibility are recommended to perform as they are means of coming closer to Allah. Nevertheless, there are prayers before and after the compulsory prayers. Permissibility of Al-Rawatib is not restricted to a certain number of prayers and the reward from Allah will be conferred upon those who perform such prayers whether they increase or decrease the number of prayers.

The perfect number of Sunan Al-Rawatib is as follows: Four units of prayers before and after Al-Dhuhr Prayer,
four units of prayers before Al-Asr Prayer, and six after Al-Maghreb Prayer.

In this regard, the scholar Al-Kharshi said: “It is recommendable to perform optional prayers at any time, especially after Al-Maghreb Prayer. The prayer should be followed by remembering Allah as the Prophet Muhammad PBUH said: “When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes.”

People are encouraged to observe the optional prayers as follows: Four units of prayer before and after Al-Dhuhr Prayer, and same number of prayers before Al-Asr Prayer. In this regard, the Messenger of Allah PBUH said: “Whoever prays four rak'ahs before Zuhr and four after, Allah, the Mighty and Sublime, will forbid him from the Fire.” And Allah knows best.

In summary: The optional prayers in times of permissibility are recommended to perform as they are means of coming closer to Allah. Nevertheless, there are prayers before and after the compulsory prayers which is strongly encouraged to be observed. Permissibility of Al-Rawatib is not restricted to a certain number of prayers and the reward from Allah will be conferred upon those who perform such prayers whether they increase or decrease the number of prayers. The perfect number of Sunan Al-Rawatib is as follows: Four units of prayers before and after Al-Dhuhr Prayer, and four units of prayers before Al-Asr Prayer, and six after Al-Maghreb Prayer.

Characteristics of Paradise inhabitants

When a person passes away and be admitted to Paradise, will they be the same person physically as they were in Life or will all people be the same in regard with their thoughts and outer appearances? Will the human being remember his or her stances that they underwent while being on Earth or will they forget all positions and memories?

- First, we pray to the Exalted Allah to make all of us among the people of Paradise. One of the most prominent features
shared among all inhabitants of Paradise that they will be in everlasting pleasure that no one can imagine. Abu Huraira reported that the Messenger of Allah, may Allah bless and grant him peace, said: “I have prepared for My righteous servants what no eye has seen and no ear has heard, nor has it occurred to human heart. Thus recite if you wish. And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden.”

The inhabitants of Paradise will enter it when they are 33 years of age, as reported by Moad bin Jabal that the Prophet Muhammad PBUH said: “The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years.”

The eternal bliss in Paradise does not prevent the inhabitants of Paradise to remember the life, but memories of life will have no value compared to the bliss of Paradise. The latter is an abode of beauty in every sense of the word, and their people will get to know one another with the names they most like in Life. They will never hear and feel anything that may ruin their joy and pleasure.

In his interpretation of the verse “No ill speech will they hear therein” unfortunate speech is the false and filthy speech that benefits none of the people. There is not a scintilla of jealousy and grudge in Paradise, as Allah the Almighty says: “And We will have removed whatever is within their breasts of resentment.” This means that believers will be free of any sorts of fraud, jealousy, spite and hostility that were in existence in Life. In the last, we beseech Allah, the Most Gracious, to confer upon us His blessings and bounty. And Allah knows best.

**In summary:** One of the most prominent features shared among all inhabitants of Paradise that they will be in everlasting pleasure that no one can imagine. The people of paradise will enter it when they are 33 years of age. Each of resident of Paradise will have his or her beauty and bliss. They will remember Life and thank Allah, and will be not a scintilla of jealousy even though their ranking in Paradise is varied.

### Backbiting people with or without mentioning their names

**If it happened and I spoke with my friend about the shortcomings of a person that he knows not. Is this viewed as backbiting?**

- If you designated the person you were backbiting by his or her name, this would be a backbiting since the unknown person became known to your friend. If, however, you did not specify the person to your friend, this would be not a backbiting since the latter is meant to tell bad things about someone that he or she distastes.

In this context, Abi Huraira reported that the Prophet Muhammad PBUH said: “Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like.”

Backbiting itself results in a stiff punishment, so we need to keep our tongues clean of backbiting people and not to reveal their shortcomings, and eventually protect ourselves from falling in the mire of backbiting. And Allah knows best.

**In summary:** If you designated the person you were backbiting by his or her name, this would be undoubtedly a backbiting since the unknown person became known to your friend.
Indeed life contains great pain, whereas life’s joy is greater than its pain; however life itself remains greater than all that it contains of pain and joy.

I love to read because I have only one life, and one life is not enough, so reading unlike everything else is what gives me more than one life.

The mind is not a vessel to be filled, but instead a fire that must be kindled.
I am vainly biting on a hope that does not want to stay with me.

Think well of people as if they are all good, but rely on yourself as if there is no good in people. There are amongst people cheaters, liars, traitors and pranksters, so if you treat every person according to his attributes, you will gather all the qualities dispersed amongst them in you. Facing the Truth is from the most difficult of things in this world, firstly, because we do not know what the Truth is. Secondly, because we do not usually like to know the Truth unless we are absolutely compelled to i.e. when we despair of our ability to be ignorant of it, so we doubt, and doubt, and doubt again until at the end we discover doubt itself is harder and more difficult than facing the truth and bearing with it. Thirdly, because if we knew the Truth it would mostly ask us to change our habits, and there is nothing heavier upon the ego than asking it to change that which it has become habituated towards. For death itself would not contain any hardship were it not for the fact that it changes that which we have become accustomed to, just as the departure of the dead would not cause us grief were it not for the fact that it changes a habit or two.

They say you should read what benefits you, but I say benefit from what you read. Reading is the only thing which gives man more than one life because it gives life more depth even it does not increase its longevity.

Reading is not just a non-essential addendum, or a luxurious accessory; rather it is an Islamic obligation. Have you not heard the verse, «Read,», this is a command.