

اقراء IQRA

41st
ANNUAL ISSUE



ISLAMIC SOCIETY
OF SEYCHELLES
PUBLICATION

IQRA' stands for right guidance. Read IQRA' and learn about Islam

JULY 2022 - DHUL HIJJAH 1443

Wealth & Business in Islam



وَيَقُومُوا أَوْفُوا الْمِيزَانَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُمْسِدِينَ ٨٥

O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land.

(Quran, Surah Hud, Verse 85)

Seychelles Rs. 50

More Inside

THE ESSENCE OF CHARITY
Page 9

BEETOPIA
Page 21

**THE YOUTH'S SHIFT IN
BEHAVIOUR**
Page 27

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Views and opinions expressed are not necessarily
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**Please handle this magazine with
care and respect, as it contains
verses from the Holy Qur'an.**

List of Arabic honorifics used throughout this publication, and their meanings:

- سُبْحَانَهُ وَتَعَالَى (subhānahu wa-ta'ālā) - Glorified and Exalted; used after mentioning the name of Allah.

- صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (ṣallā 'llāhu 'alayhi wa-sallam) - Peace and blessings of God be Upon him; used specifically after uttering the name of Prophet Muhammad.

- عَلَيْهِ السَّلَام (Alay-hi 's-salām) - Peace be upon him; applies to the Angels as well as any other Prophets.

- عَلَيْهَا السَّلَام (Alay-hā 's-salām) - Peace be upon her; applies to pious ladies preceding Prophet Muhammad.

- رَضِيَ اللهُ عَنْهُ / رَضِيَ اللهُ عَنْهَا (Raḍīya 'llāhu 'an-hu/ Raḍīya 'llāhu 'an-hā) - May Allāh be pleased with him/her; applied to companions of Prophet Muhammad.

- رَحْمَةُ اللهِ عَلَيْهِ (Raḥmatu 'llāhi 'alay-hi) - May Allāh's mercy/ blessing be upon him; Applies to highly revered scholars.

IN THIS ISSUE

Page 3 - The Concept of Wealth

Page 8 - Interest, Borrowing & Repayment

Page 9 - The Essence of Charity

Page 16 - Youth's Race Against Time

Page 21 - Beetopia

Page 23 - Jinn

Page 27 - The Youth's Shift in Behaviour

**IQRA' STANDS FOR RIGHT GUIDANCE.
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Editor's Note

After a prolonged absence, our readers are sure to be thrilled to finally get their hands on the latest IQRA Annual Magazine.

Our last Annual was released in 2019. Since then, our Editorial Committee made the decision to shift our focus to Newsletter publications as we endured the COVID-19 pandemic.

The journey to produce this magazine has not been easy, given that our entire team carry out this noble venture on a volunteer basis. A few of our team members over the past few months had to step down in order to focus on their personal/academic journeys. May Allah سُبْحَانَهُ وَتَعَالَى reward them for their efforts and give them success in their future undertakings.

At the same time, we welcomed new, younger members on board who have shown interest in giving a much needed helping hand. Special mentions go to the new design team members who have shown great enthusiasm to learn the ropes of graphic designing, as it remains a challenge to identify individuals able to undertake this venture on our small committee. A big thank you goes to our printing sponsors who continuously help deliver our content from screen to paper in the best quality possible. We are forever grateful as well for all that supported us externally for proof reading, article contributions, and advice - we look forward to your ongoing support.

We hope to continue improving and revamping our publication plans in the months to come, as we foster our younger talent to take on bigger roles in the future.

On behalf of the IQRA' Editorial Team, I wish you all a blessed Eid-ul-Adha. Taqabbalallahu minna wa minkum

Ijlal Afif
Editor

Foreword

It is heartening for the Muslims of Seychelles to clasp the hard copies of Iqra' Annual on this blessed day of Eid al-Adhā, 1443 Hijrī. After the Eid Festival Prayer on the 10th of Dhul Hijjah, the global Muslim community engage themselves in sacrificing animals, thereby reviving the sunnah (example) of our forefather Prophet Ibrāhīm (may the peace of Allah be upon him). The meat of these animals is shared with their neighbours, friends and relatives; some Muslim countries can export the meat and distribute it for the benefit of the less fortunate in developing countries.

The Glorious Qur'an, spells out the significance of this sacrifice:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, have We made them subject to you that you may glorify Allah for His Guidance to you. And give glad tidings (O Muhammad) to the doers of good” (Al-Hajj, 22:37).

This ritual serves to remind us that just as the animals which we have sacrificed, we too shall eventually make our exit from this world and that we should inculcate taqwā (God consciousness) by resisting ourselves from succumbing to the dictates of our baser selves (nafs).

During the Covid-19 pandemic, many of us lost our dear ones, as well as friends, and many of us lost our livelihood. However, we must count our blessings that we are alive and this reality should instil in us the urgency to make peace with the global human fraternity. We do not live in a vacuum, we all need each other.

The war in Ukraine has shown us that we reside in a hypocritical world where discrimination still prevails on the basis of the colour of our skins and that the millions of men, women and children who perished as a result of the incessant bombings by NATO forces in Iraq and Libya did not matter. To date, there has been no global condemnation of these heinous crimes as “crimes against humanity”.

It is about time that we come to terms with the fact that despite our different nationalities, culture and languages, we are all, in essence, brothers and sisters in humanity. Hence, it is imperative for us to rally with peoples of different races, colours and creeds in order to rid our planet of all forms of prejudice. Alas, we are living in a very unpredictable time when the threat of nuclear war is looming which will inevitably spearhead World War III.

On the home front, Seychellois Muslims must live by example and foster good relations with their fellow citizens. They must rally together to improve the lives of their fellow brothers and sisters in humanity and to work collectively to rid their country of social ills.

May the Almighty guide humanity to foster peace and reconciliation in the world, amin. My family joins me in extending sincere greetings to all our readers on the occasion of Eid al-Adha.

Abul Fadl Mohsin Ebrahim, Ph.D. (Temple, USA)
Emeritus Professor
School of Religion, Philosophy and Classics
University of KwaZulu-Natal, Durban, South Africa
June 2022.

Message from the President of The Islamic Society of Seychelles

Alhamdulillah! It gives me great pleasure to pen these few words of encouragement to the young IQRA Team who have worked tirelessly to produce this 41st edition of IQRA Annual!

IQRA was established during September 1978 to coincide with end of Ramadan 1398 A.H. Over the years many Brothers and Sisters have sacrificed and dedicated their time to ensure timely publication of IQRA.

The current Editorial Committee was formed during 2019 and consist of 10 young volunteers, some who are still in full time education. They have to sacrifice and manage their limited free time during weekends to ensure the continuing publication of IQRA containing many original local based articles which are relevant.

Despite COVID-19 disruptions, this current committee managed to publish a total of nine Newsletters and one Annual edition which was published in 2019 (pre-COVID).

May Allah reward all members of this young editorial committee and grant them success in all their endeavours, aameen.

On behalf of Islamic Society of Seychelles, I would like to take this opportunity to thank all sponsors, article contributors and the readership at large for their continued support. جزاك الله اللّٰهُ خَيْرًا

I wish all Muslims a blessed Eid-ul-Adha 1443 A.H. Eid Mubaarak!

Imtiaz Umarji
June 2022

Message from the Imam of The Islamic Society of Seychelles

All praise is due to Allah ﷻ, we praise Him and seek His aid and forgiveness. Furthermore, we seek refuge in Allah ﷻ from our souls' and actions' evils. Whomsoever Allah ﷻ guides there is none to misguide, and whomsoever Allah ﷻ misguides there is none to guide. I bear witness there is none worthy of worship except Allah ﷻ and that Muhammad ﷺ is His slave and messenger.

To proceed,

Allah ﷻ said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that for Allah is easy.” (Al-Hadeed, 22)

Looking at the past 2 years we will have to agree that the Pandemic COVID-19 (test) was a real challenge. It has not been easy on a global scale and Seychelles was not excluded from the struggles that we all had to face. It had a major impact on each and every individual's life in one way or another. The economy of the country was greatly affected, normal routines were disrupted and it was no surprise that our practices of ibadah were disrupted too. However, whilst always remembering Allah ﷻ and following the Sunnah of Prophet Muhammad ﷺ we persevered, remained patient and followed instructions from the authorities. With the will of Allah ﷻ we managed to overcome the tests and challenges that we had to face during these trying moments.

It is important to understand that by abiding to the recommendations of the Quran and Sunnah, we remained protected against the trials

and tribulations that we had to face. Another important observation is the need for Muslims to make a special effort to obtain proper Islamic education and knowledge. Without sound Islamic education, it is easy to cause more harm than good when trying to solve problems. Unnecessary arguments tend to be based on emotions and ignorance which are two diseases that divides the Ummah.

I urge that we always strive to maintain unity in our community, whilst acting in conformity with what Allah ﷻ has decreed. As long as we put the teachings of the Quran and Sunnah in practice upon the understanding of the companions رضي الله عنه, we will be able to overcome challenges and remain united as prescribed and expected of us. It is unfortunate many Muslims tend to focus on the linguistic understanding of unity whilst dismissing the real Sharia definition.

As the appointed Imam at the Masjid of the Islamic Society of Seychelles, I ask for support from each individual to carry out the mission of Islam in our small country. Let us show the Seychellois nation that Islam, as a way of life, has a solution for whatever difficulty we may face in our lives especially social ills.

By living in accordance with the principles set by the Quran and Sunnah, we can be sure to live in peace and harmony, whilst bringing stability to this unstable world. As a small Island nation our Ummah can start by setting a good example.

On that note, I wish all the Muslims of Seychelles and throughout the world a joyous Eid Al-Adha. May Allah ﷻ protect, guide and bless us all, in this life and the next. Ameen.

Imam Abdu-Rahman Heneka
June 2022

*The IQRA Editorial Committee wishes all
Muslims a blessed Eid-ul-Adha 1443.*

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

*May Allah accept (good deeds) from us and
from you.*



WEALTH IN ISLAM



The Concept of Wealth

By: *Abdullah Bastienne*

Wealth has been a subject of study and discussion since time immemorial. Some of the main differences in the social organizations have always stemmed from the concept and status assigned to wealth in the society.

Islam has a unique dispensation on the concept of wealth, its ownership and distribution. Wealth in Islam is not an end in itself, but a means to higher values. It does not hold a central position in the social matrix. Instead it has been visualised as an instrument to lead life in accordance with the Shari'ah.

It should be earned, invested and spend in the correct avenues, and it should reward the individual, the family, and the society as a whole. Its rewards also span in this life as well as the hereafter.

The real objective of man's existence on this earth is to obey the commandment of Allah and to implement His Will as His Khalifah-Trustee

آمِنُوا بِاللّٰهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ قَالَتِ الَّذِينَ آمَنُوا
مِنْكُمْ وَأَنْفِقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Believe in Allah and His Messenger (Muhammad (saas), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward.

(Surah Al Hadid: 7)

The resources of worldly life constitute necessary facilities and instruments for carrying out this mission. They are not desirable as an end in themselves; only as a means, even essential means. Therefore, there is little point in entering into a fanatic race for amassing riches of the world.

The insignificance of the worldly resources and their instability has been stated in the Quran and *hadith* at several places. The fundamental idea is that the attainment of wealth should not be the focus of all activities in this world. Instead, wealth should be acquired, preserved and used to attain a higher level in the obedience of Allah. This is a major point of departure from the Western concept of wealth, where economic pursuits have come to occupy

a central place in the life of the individual and the state.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْكَفَّارِ نَبَاتُهُ ثُمَّ يَهْبِطُ فَتَرَاهُ الْآمُولَ وَالْأُولَادَ كَمِثْلِ غَيْثٍ أَغْجَبَ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي آخِرَةِ عَذَابٍ شَدِيدٍ وَمَغْفِرَةٌ مِّنَ اللَّهِ
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ

“Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children — like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion”.

(Surah Al-Hadid: 20)

This does not mean that Islam dislikes or discourages economic pursuits. On the continuum of 'wealth as centre of all activities' and 'fatalistic abhorrence of this world' Islam stands somewhere in the middle.



The ownership of wealth

Islam teaches us that everything, including wealth belongs to the Almighty, therefore it should be accumulated and used responsibly in line with the **Maqaasid Shariah** (objectives of Shariah).

According to the Islamic concept, wealth is considered as an endowment or a gift from Allah, and human beings are considered as trustees on Allah's resources on earth. These resources are to be wisely treated, not abused, destroyed, wasted or left to idle. This dual ownership mitigates the selfish and unfair tendencies that often result from a mistaken notion of absolute ownership.

..... وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ.....

"..... and give them from the wealth of Allah which He has given you".

(Surat An-Noor: 33)

However, Islam doesn't oppose any material pursuit neither it is against the accumulation of wealth. The only concern it put forward is the danger of obsessive preoccupation in accumulating and conglomerating wealth to the extent side-lining spirituality.

الْهَاجِمُ النَّكَاتُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

"The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. till you die)". (Surat At-Takāthur: 1-2)

Islam also provides a broad foundation of the distribution of income and wealth to avoid its accumulation. It does not advocate equal distribution of wealth in the sense that all individuals should have the same means from livelihood, but guarantees a process of distribution where all participants in the

marketplace are rewarded for being exposed to risk and liability. Land, labour and capital jointly create value and the capital owner has to share in the profit as well as in the loss.

Besides, Islam compulsorily retains a share of produced wealth by paying the Zakat (Charity) to the needy and other charitable deeds; and therefore spreads out wealth in the community

نَمَّا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةُ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise."

(At-Tawba: 60)

The institution of Zakat is not only a source of alleviating the sufferings of the poor, but also provides an incentive to invest the surplus wealth in the real sectors of the economy. Muslims are yet encouraged to voluntary give part of their income as a waqf for social economic welfare. Moreover, the abolition of Riba (usury) prevents unfair lending schemes which penalize the poor and allows for those possible alternatives of investment which distribute the return on capital on a broader basis.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

"Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever." (Al-Baqarah: 276)

Finally, the law of inheritance in Islam ensures that accumulated wealth and large holdings would be divided into relatively smaller fragments.

Principles Involved in the Acquisition of Wealth

The Islamic economic system places restriction on the means by which any individual may obtain wealth.

While many of the same principles of supply and demand as in traditional Western economics apply in Islamic finance, everything is tempered by a strict adherence to the laws of the Qur'an. As such, Muslims are encouraged to enjoy everything that was put on Earth by Allah, but not everything is meant for consumption and there are some practices and goods that are considered unlawful or Haram.

To acquire properties and to own goods, Islam places certain restrictions. The first of these being that it is Haram to win money or goods through games of chance or gambling. This is because the process of gambling involves taking another person's money without work involved, something that is quite contrary to a well-functioning society. Gambling implies the possibility of easy money, money without work, and Islamic society necessarily requires every member of the community to be productive.



يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْمُورُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

**“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone
altars [to other than Allah], and divining
arrows are but defilement from the work of
Satan, so avoid it that you may be successful.”**
(Al-Maaidah: 90).

وَمَا أَتَيْتُم مِّن رِّبَا يُزِيدُ فِى أَمْوَالِ النَّاسِ فَلَا يَزِيدُ عِندَ اللَّهِ شَيْئًا
أَتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضَاعِفُونَ ﴿٣٩﴾

“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.”

(Ar-Room: 39)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْزَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

“O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.”

(Al-Baqarah: 278-279)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَهُمْ لَا يَشْعُرُونَ ﴿١٠﴾

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze”. (Al-Nisaa: 10)





The concept of justice in Islam recognizes an important property, that of Ihsan. Ihsan refers to giving more to those that are at a disadvantage so that they can stand at the same level as the rest of the community in all matters of life. Exploiting those that are at a disadvantage (the orphans, widows, people that are crippled or sick, those living in poverty, the elderly, etc.) is unlawful and goes quite clearly against the principles of Islam.

The urge to accumulate wealth

Allah Almighty has revealed that there are certain things that may bind people passionately to this world and warned they will be tested through them. One such thing is the love of possessions. Having possessions, or accumulating wealth, is not incompatible with moral teachings of Islam; it's very much within the rights of Muslims to do so.

رَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.”

(Al-Imran: 14)

وَوَاعِلُكُمْ ثُمَّ لَا تَلْمِزُوهُ فِي شَيْءٍ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ
“And know that your properties and your children are but a trial and that Allah has with Him a great reward.”

(Al-Anfaal: 28)

The danger however is, as the Qur'an clearly warns, that a person tends to hoard all those goods and possessions that in fact belong to

Allah, thus failing to help the needy and becoming attached to the worldly life by accumulating more and more wealth.

كَأَنَّهُمْ لَا تُكْرِمُونَ الْيَتِيمَ وَلَا تَخَاضُونَ عَلَى طَعَامِ الْمُسْكِينِ
وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا
(17) No! But you do not honor the orphan (18) and you do not encourage one another to feed the poor. (19) And you consume inheritance, devouring [it] altogether, (20) and you love wealth with immense love.
(Surat Al-Fajr: 17-20)

This obsession for possessions turns into a sickness. Those who fail to live by the prescribed moral values develop a desire to grow their assets and wealth.

They fail to spend their assets on Allah's path, amassing possessions and being parsimonious with money and are deprived of a great religious obligation and of the mercy of Almighty Allah.

Such people compare themselves with the richer ones instead of looking upon the poorer ones. This makes them greedier and puts them into a race to become more and more rich, which is a grave mistake.

There is an important point here that needs to be borne in mind. This secret, possessed only by believers who have achieved maturity of faith, is the fact that a person performs all his religious obligations solely for himself and the Hereafter.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا
يُحِبُّ الْمُقْسِدِينَ

“But seek, through that (wealth) which Allah has given you, the home of the Hereafter; and do not forget your share (of legal enjoyment) of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”
(Al-Qasas: 77)

From that point of view, if one comes up with all kinds of excuses to justify meanness, those will harm nobody else but oneself. It is oneself who needs to spend on Allah's path. Someone

observing this religious obligation must know that all alms given with a pure intent will receive a great reward in the sight of Allah.

Someone who amasses many assets and appears to own a great many possessions actually possesses things entrusted to him by Almighty Allah, because Allah is the sole Lord of all the goods and assets in the universe, and He gives as much of this to whoever He so wishes, and for as long as He so wishes. And if our Lord so wishes, He can entirely take away everything a person has accumulated.

The way that someone's property can turn into a pile of ruins in a natural disaster is the clearest example of this. The example of this cited in the Qur'an is Qarun.

His wealth is revealed in the following verse:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا
إِنْ مِفْطَاحَهُ لَتَتَوَّاهُ بِالْغَيْبَةِ أُولَئِكَ الْقَوْمُ إِذْ قَالُوا لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

“Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant..."

(Qur'an, 28:76)

But because he grew proud and was mean,

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ
دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

“And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves...”

(Qur'an, 28:81)



This shows that Qarun's wealth and property availed him nothing in the face of the power of Almighty Allah, and that he eventually lost the whole world.

Those who are stingy with the goods of this world bestowed on them by Allah will only realise their error with disasters visited on them by Him. If they continue in their heedlessness despite these disasters, then this will lead them to Hell. Even if people do amass possessions, the time they can enjoy them in this world is limited to just a few decades.

However, non-believers remain unaware of this throughout the course of their lives. They lose this world with death, and their greed for the things of this world is of no benefit to them in the Hereafter and causes them to lose Paradise as well.

Believers who know that Allah is the True Lord of all wealth are also aware that possessions bring only short-lived benefits and advantages in this world and are of little value compared to the eternal life of the Hereafter.

Never forgetting that it is Almighty Allah Who gives them all they own, they give thanks for these blessings and use these possessions as a means of drawing closer to Allah by spending them on His path.

Since they know that prestige and true praise lie in the sight of Allah, they prefer those moral values that will earn them true wealth in the Hereafter, rather than chasing after the wealth of this world.

The finest example of this is that of the

Prophet Sulaiman (peace be upon him). Possessing enormous wealth and assets, his words in the Qur'an,

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]."

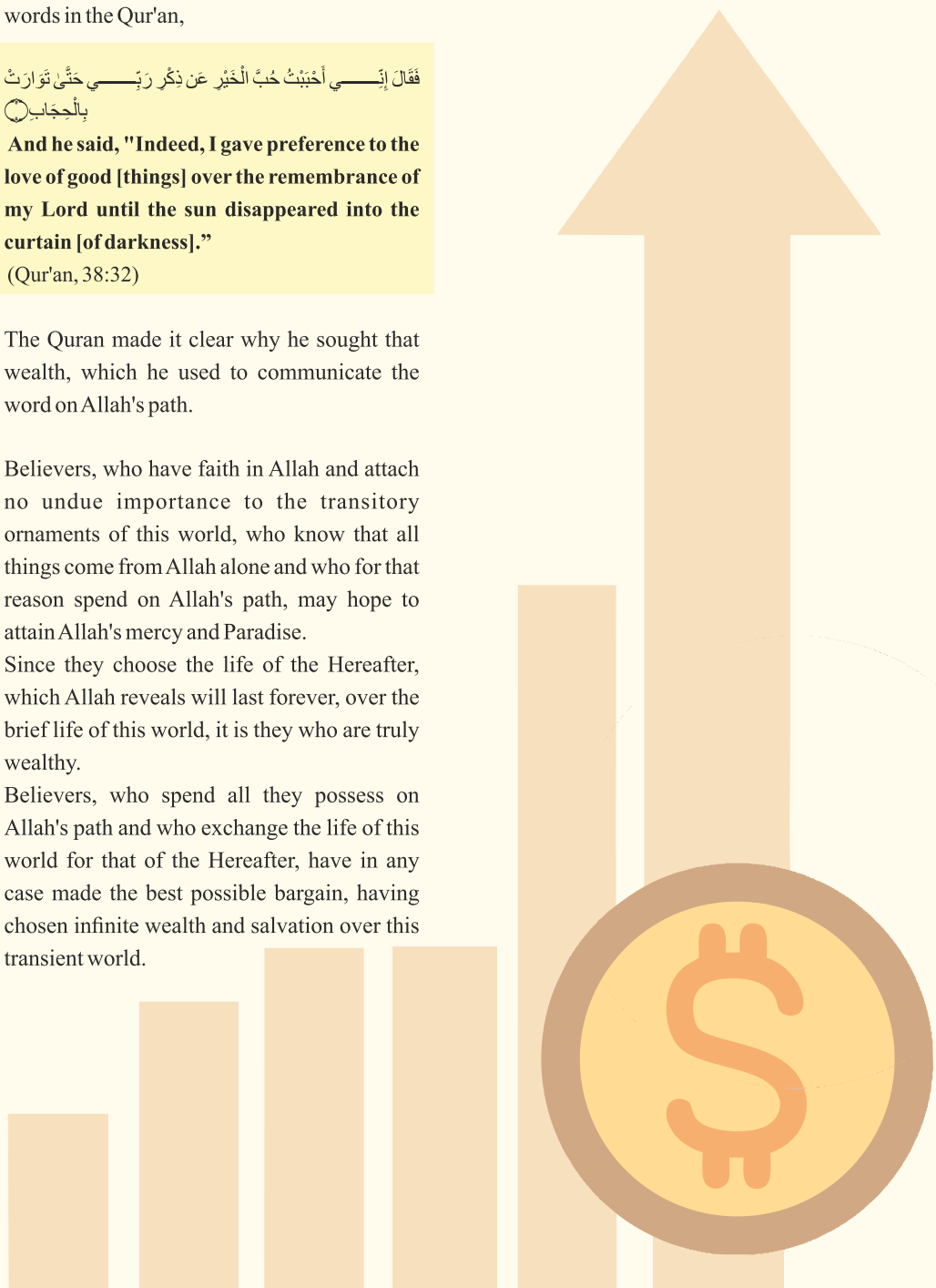
(Qur'an, 38:32)

The Quran made it clear why he sought that wealth, which he used to communicate the word on Allah's path.

Believers, who have faith in Allah and attach no undue importance to the transitory ornaments of this world, who know that all things come from Allah alone and who for that reason spend on Allah's path, may hope to attain Allah's mercy and Paradise.

Since they choose the life of the Hereafter, which Allah reveals will last forever, over the brief life of this world, it is they who are truly wealthy.

Believers, who spend all they possess on Allah's path and who exchange the life of this world for that of the Hereafter, have in any case made the best possible bargain, having chosen infinite wealth and salvation over this transient world.





Interest, Borrowing & Repayment

By Shaheed Rafeeq Melanie

The dunya (world we live in) comes with a lot of trials and difficulties, and one which concerns most is financial difficulties. It is ironical how the world aims to go further in the future aiming to improve lives but our affairs are getting worse. Within Islam lies the solution that can help out better navigate these terrifying droughts.

Zakat is one aspect of Islam that has a lot of potential, yet it is not properly done and it is done by just a few. There is also the idea of borrowing money that Islam doesn't forbid but rather encourages it with conditions (such as not with interest), as a means of relieving one from worldly difficulties.

“Whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection.”

Sunan Ibn Majah 225

In Islam borrowing does not compliment with any type of interest, as it is considered haram.

“O believers, take not doubled and redoubled interest, and fear God so that you may prosper”.

Quran 3:130

Paying or receiving interest is deemed to be a major sin in Islam. Interest is forbidden in Islam for numerous reasons, namely because the concept of interest exploits the poor. When a person is wealthy enough to lend someone in need money, they are not in a position where they should profit from a poor person.

The Quran states clearly the concept of debt covering the lender and borrower's rights.

***“O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence).*”**

You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do”

Quran 2:282-283

As a Muslim, it our duty to keep our promises and oath upon agreement lest an eventuality strikes. Then one should consult with the borrower as to inform them, and that is the best course of action. Lending or helping out a fellow Muslim further creates the bond within the Muslim community. However, we need to educate ourselves of such practices to better accommodate it in our community.

The Essence of Charity

By Na'eemah Pillay



Being charitable is an indispensable character trait for a Muslim. It strengthens our faith and builds our character so that we may steer clear of greed, arrogance and selfishness.

In Islam, charity involves both the act of sharing one's wealth and earnings with those who are less fortunate, as well as doing small selfless acts with the intention of bettering someone's life. Additionally, there are certain types of charity that, as Muslims, we are obligated to give. In contrast, there are some acts of charity which we are free to decide whether we do or not. These are known as zakat and sadaqah, respectively.

Zakat (often termed as zakat al-mal) is compulsory charity - which also stands as the third pillar of Islam. It is a standardised percentage (2.5%) of one's extra earnings for a lunar year that must be given to the poor and to those in need. To be liable for zakat, one's wealth must amount to more than a threshold figure. This figure is known as the 'nisab'.

Zakat also heightens someone's spiritual connection to Allah سُبْحَانَهُ وَتَعَالَى.

To purify your wealth for the will of Allah is to acknowledge that everything we own belongs to Him, and it is for Him that we strive to help our brothers and sisters.

There are eight classes of people who receive Zakat and these eight classes are mentioned in Surah al-Tawba, verse 60:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمَوْلَى قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ
اللَّهِ وَأَبْنِ السَّبِيلِ تَفْرِيسَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the stranded traveler – an obligation by Allah. And Allah is all Knowing and Wise.

(Quran 9:60)

It is important to understand that Zakat is not the same as Zakat Ul-fitr. Zakat Ul-fitr is paid during Ramadhan by every Muslim who has food in excess of their needs, adults and children. Unlike zakat al-mal, it is not dependent on one's wealth and earnings. In cases whereby children are unable to pay from their own pockets, the head of the family is usually the one who caters for their share.

Two main differences between Zakat and Zakat Ul-Fitr:

- 1) Zakat can be paid at any time during the year whereas Zakat Ul-Fitr has to be paid within a time frame, specifically during the month of Ramadhan.
- 2) All Muslims must pay Zakat Ul-Fitr, with no exception, unless the person genuinely does not have the means to do so. On the contrary, Zakat only has to be paid by one whose extra earnings equals or exceeds the Nisab.

The obvious benefits of Zakat Ul-Fitr is that it provides food for the poor and cleanses us of wrongdoings committed during Ramadan.

However, the wisdom of this charity runs much deeper. Not only does it humble the giver by showing them that their money is a blessing from Allah ﷻ and that the poor have a share to that money, but it also unifies the Ummah.

Charity that we are not obligated to give is called sadaqah. Although it is not an obligation upon us, it is rather well-encouraged. It encompasses any act of charitable-giving done out of compassion or generosity. These acts may not necessarily be monetary. There are simple things we can do, which in one way or another, contribute to the well-being of another person.

Our beloved Prophet, Muhammad ﷺ said it himself:

“Your smile for your brother is a charity. Your removal of stones, thorns or bones from the paths of people is a charity. Your guidance of a person who is lost is a charity.”

(Bukhari)

We should always keep in mind that charity does not only benefit the receiver. As a matter of fact, a person who gives with the right intention can surely expect to gain something from Allah ﷻ, not only in this life, but in the hereafter as well.

Shade on the day of judgment

“The believer's shade on the day of resurrection will be his charity.”

(Al-Tirmidhi).

When that inevitable day will come and all other shade will be gone, Allah will shade and give shelter to those who were charitable in this world and those cared for the poor. A Muslim's sacrifice in this life will be his protection on the Day of Judgment.

Charity atones for our sins:

“Charity extinguishes the sins like water extinguishes a fire.”

(Ibn Majah)

In all honesty, sinning is a part of our existence as human beings. As much as that should not be an excuse for us to continuously repeat the same sin time and time again, it is the inevitable reality. Being imperfect in nature means that we are bound to make mistakes. When we become overwhelmed with guilt, Allah does not leave us high and dry. There are ways to assure that we will be forgiven, charity being one of those ways.

Charity does not decrease your wealth:

“Charity does not decrease wealth, no one forgives another except that Allah increases his honour, and no one humbles himself for the sake of Allah except that Allah raises his status.”

(Sahih Muslim)

Financial wise, it seems logical to think that when we give a certain amount of money to a charitable cause we think that our wealth will decrease. Although that theory is highly supported by the rules of mathematics, when it comes to charity there always ends up being an unexpected return or, in some cases, an increase.

Avoids arrogance:

No one who has the weight of a seed of arrogance in his heart will enter paradise.”

(Sahih Muslim)

A person who is in a position to give to charity but chooses not to is one that is most likely to become greedy and arrogant and both are traits that Allah ﷻ does not like. We should always keep in mind that whatever we have is solely from Allah and He has asked us to share with those who were not blessed with the same. Whatever He has bestowed upon us, He alone holds the power to take it away.

Giving and expecting nothing in return is the best way to go. Sometimes the people we give to may never be in a position to return the favour so it is best if we do not expect them to do so. Our recompense will come from Allah Almighty and that blessing is far more superior compared to anything this temporary life has to offer.

***ZAKAAT-UL-MAAL NISAAB CALCULATION**

The value of the Nisaab amount for Zakaat-ul-Maal is the equivalent of 85 grams of gold (24 carat) on the World Market. This value is subject to change and will need to be determined on the day that an individual is paying is their Zakaat-ul-Maal.

Our Activities

A brief recap of events as covered in our previous Newsletter publications

MASJID CLOSURE & OPENING DURING COVID-19 – 16.03.2020 - 01.06.2020



Due to Covid-19 Masjid Sheikh Muhammad Bin Khalifah Al-Nahyan had to be closed on March 16th 2020 following directives by the Public Health Authorities (PHA). Initially planned as two week two week closure, this was further extended for an additional two months before the Masjid was able to reopen on the 1st June, 2020.

After the Masjid was opened for the public some measures were put in place as advices by the Public Health Authorities (PHA). Social distancing, hand sanitizing & wearing of Mask at all times.

ANNUAL GENERAL MEETING OF ISLAMIC SOCIETY OF SEYCHELLES (ISOS) – 30.11.2021

The 2021 Annual General Meeting (AGM) of the Islamic Society of Seychelles (ISOS) was held on Saturday 30th October at Masjid Sheikh Muhammad Bin Khalifah Al-Nahyan (Victoria). This was first AGM held by the incumbent Executive Committee elected at the 2020 AGM.

The Executive Committee comprised of Imtiaz Umarji (President); Iqbal Ebrahim (Vice-President); Ijlal Afif (Secretary); Aneesa Toorawa (Treasurer); Jawaad Pierre, Ahmad Labiche & Abdu-Rahman Heneka (Members).



Detailed reports by each of ISOS's various subcommittees were presented, highlighting all efforts being done to manage the running of the Masjid & community activities despite the ongoing pandemic situation. Members of the audience also had the opportunity to address the panel directly to raise concerns & make suggestions.

In addition to ISOS paid Members in attendance, invited guests were also present such as Executive Committee members of the National Muslim Council of Seychelles (NMCS).

VISIT TO CEMETERY – 13.11.2021

A cemetery visit was organised for the ladies league team to acknowledge their contributions for preparing breakfast for the men who volunteered to clean and do maintenance work in the cemetery every weekend in September 2021. This visit was arranged by Imam Abdu-Rahman Heneka, the purpose of this visit was to show the construction that have been made to the graves and to reflect and remind themselves of death, as well as life in the Barzakh.

Furthermore, a workshop was held at the mosque for the ladies on how to prepare the corpse by Sister Nazreen Alibhaye then followed by a session about death and the history of the cemetery by Imam Abdu-Rahman Heneka.



LUNCH FOR THE ELDERLY -14.11.2021

On the 14th of November 2021 the ladies League organised a small lunch for the elderlies to show them gratitude to everything they have contributed towards the Muslim community over the years. Being covid was on the rise and the elderlies were mostly at home, the ladies league thought it was a great idea to bring them out for some fresh air and to interact with others as the Prophet advise us to spread an atmosphere of love and understanding between the young and the old.

Another lunch was also organized on the 19th of December 2021 for the ladies & children to embody a healthy Islamic environment with the help of sister Inshiiraa & the members of the Ladies League.



KAFAN PREPARATION - 22.12.2021



Al-Kafan also known as shrouding the dead Muslim is a process done before the jannazah. The kafan is a simple plain cloth that the corpse is typically wrapped in.

On the 22nd of December 2021 the Ladies League took it upon them to organize a small workshop between them to prepare kafans, they measured and cut white sheets in different sizes to accommodate babies, children, women, and men. To facilitate the men whenever there's a jannazah the ladies created little packages where they included the kafan, cotton and perfumes

ISLAMIC MARRIAGE WORKSHOP - 15.01.2022 - 27.02.2022

On the 15th January a workshop about Islamic marriage was introduced to the sisters and brothers in the Muslim Community that was organised by Imam Abdu-Rahman Heneka. This workshop covered different topics from how to choose the right spouse to how to establish a family and their duties. The session took place every Saturday and Sunday where Imam Abdu- Rahman would teach a new topic from 13.30 until Asr prayer. The last Sunday of the workshop concluded with a little gathering where there was snacks and drinks to mark the end of the workshop.



Sunday the 6th of March 2022, seven newlywed's couples who attended the Islamic marriage workshop celebrated their marriage and amongst the seven, three of these couples got their nikkah done on this day whereas the remaining four couples got married during the course of the workshop. To commemorate the newlyweds, a lunch was organised for their walimah. Moreover, participants who attended the workshop was also awarded with certificates to acknowledge their performance and attendance.



VOLUNTARY SPRING CLEANING OF THE MASJID - 26.03.2022

On the 26th March 2022 the members on the ladies league engaged in a voluntary floor cleaning of the masjid and its surroundings such as the prayer room, wudhu room and toilets on the ladies side. Since it was an activity that the ladies used to perform when the old masjid was present, the ladies league put forth a suggestion where they wanted to resume it. Their intention was to simply introduce the young and the old to be more attached to the masjid. Moreover, the activity was held during the month of Shaban, the month of preparations before the holy month of Ramadan. Taking care of the mosques is something that is praiseworthy and encouraged, the one who does that will be rewarded by Allah for this good deed.

MADRASAH ACTIVITY-EID LUNCH – 14.05.2022

A lunch was organized for the Madrasah students with regards to the occasion of Eid-Ul-Fitr on 14th May, 2022. The aim of the activity was to develop understanding of celebrating Eid as a community. Show appreciation and reward students for their efforts Develop students understanding of what celebrations are permitted in Islam. Develop student's social skills in Islamic gatherings.

The premises was well decorated for the occasion by teachers and helpers. Some brothers & sisters volunteer to help the staff. Tokens in different forms were distributed to students of all age groups to boost up their spirit.



MONT SEBERT HIKE - 18.06.2022

A group of Muslim brothers, led by brothers Khalid Asba and Shahiid Melanie, organised a hike to the summit of Mont Sebert in the Cascade district.



RAMADHAAN 1443

Getting back to the 'New Normal'

This year's Ramadhan arrived with a sense of familiarity that had not been felt by our community for the past two years. Public Iftar gatherings were once again permitted at the Masjid, while within the permitted guidelines of the Public Health Authority.

Given the relaxation of various other COVID-19 preventive measures, musallis were also permitted to pray shoulder to shoulder, instead of the social distancing that we had been accustomed to since 2020. This feeling of togetherness among Muslim brothers and sisters couldn't have come at a better time at the start of the blessed month of Ramadhaan.

The Islamic Society of Seychelles also had the pleasure of hosting three foreign Imams to lead Taraweeh prayers throughout Ramadhan. They were also supported by Sofiane Koudri, ISOS' Qu'ran teacher. Prior to the departure of the three Imams from Seychelles, they were presented with a small gift by the President of the Islamic Society of Seychelles, Intiaz Umarji.



Name: **MOHAMMED ALNAFATI**

Age: 35 years

Nationality: Libyan

Education background: High School

Current profession: Qur'aan Teacher

Age completed memorization of the Quran: 17 years

Advice for the Muslims of Seychelles: Hold fast upon the Qur'aan and the Sunnah. Remain united and keep away from being divided amongst one another. Always cooperate upon righteousness and Taqwa.



Name: **WALEED HAMAD MOHAMED AL MARZOOAL**

Age: 35 years

Nationality: United Arab Emirates

Education background: Bachelor in Islamic Studies

Current profession: Specialist of Preaching Programmes in General Authority of Islamic Affairs

Age completed memorization of the Quran: 16 years

Advice for the Muslims of Seychelles: Remain at peace with everyone by means of Islamic ethics



Name: **SULEIMAN SAEED AHMED AL BLOOSHI**

Age: 28 years

Nationality: United Arab Emirates

Education background: High School

Current profession: Imam

Age completed memorization of the Quran: Not completed

Advice for the Muslims of Seychelles: Continue all acts of Ibadah after Ramadhaan as you were practising



Throughout the entirety of the month of Ramadhaan, Iftar platters were availed to all that congregated at the Masjid for Maghrib to break their fasts.



Dinner boxes were availed to the congregation after Maghrib prayers every night throughout the Holy month. This venture was generously donated by a sponsor.



Food parcels were distributed after Jumu'ah prayer on Friday 15th April. The donations were sponsored by the UAE Embassy, and were primarily to be distributed to the needy.





Youth's Race Against Time

By: Na'eemah Pillay

"Time is everything we have and don't"

At times we neglect to remind ourselves that the life that was given to us came with an expiration, especially when in the earlier years of life. While we are fully aware that death has an unknown but definite date, the phrase "I'm young, I still have time" rolls off the tongue with such unsettling ease when it comes to doing certain things.

We procrastinate and we delay, forgetting that with each breath we take we move closer to the inevitability of death. As Muslims we believe that we will be questioned about the time given to us and how we chose to spend it. Are we confident in the answer that we will give? Are we satisfied with how much we are doing to contribute to our lives on the akhirah?

The concept of time is one that youth is sometimes deceived by. We allow ourselves to believe the unrealistic idea that time is almost abundant before a certain age, that being young represents having all the time in the world to do the things that we want or have to do. More often than not, we allow the worldly affairs that we engage in to take priority over our religion, we postpone Islam often thinking that we can make up for it later. Whether it is school, work, hobbies and interests, we tend to give more time to those matters whilst delaying our religious duties. "Tomorrow I'll wake up early for Tahajjud, I was too sleepy this morning. Tomorrow I'll make time to read the Quran, I was busy with work today." Are we forgetting that the 'tomorrow' we speak so fondly of is not promised?

Whatever we do in this life has a direct effect on what will happen to us in the next, and as Muslims, we need to continuously remind ourselves that. Embellishing our lives in the hereafter requires more than just the bare minimum of praying the five daily prayers. Sadly, we sometimes absentmindedly stop there. We allow ourselves to make up excuses with regards to how busy our day was and we let it pass if praying was the only religious act we did. It comes as no surprise that life gets eventful as we age. We get caught up in the stress of careers, maintaining households, keeping up with the responsibilities assigned to us, that we sometimes fail to stop and do a quick analysis about how spiritually productive we have been.

Without realising, the solution is fairly simple. Incorporating spirituality alongside the daily tasks that we do, that take up so much of our time is the easiest way to eliminate negligence. Doing dhikr while on the way to and from work, reading two pages of the Quran after Isha, practicing the sunnah of Prophet Muhammad ﷺ. Doing so daily will eventually become part of our repetitive routine. The list is endless, we just have to be disciplined and willing to make a good habit while breaking the bad one of consistent delaying. One of the many beauties of Islam is that doing small and consistent act is encouraged.

In a Hadith reported by Abu Huraira, the Messenger of Allah, ﷺ, said,

"Take up good deeds only as much as you are able, for the best deeds are those done regularly even if they are few"

Wasted time cannot be recycled. We must not forget that this journey we are currently on is a temporary test and that Jannah (Paradise) is the ultimate goal. One of the major matters we will be accountable to Allah ﷻ for, is how we chose to spend the time given to us. As long as we remain steadfast and keep Islam at the centre of everything we do, surely Allah ﷻ will be pleased with us.

In a popular hadith the Holy Prophet ﷺ advises us to;

"Take advantage of five matters before five other matters: your youth before you become old; your health, before you fall sick; your wealth, before you become poor; your free time before you become preoccupied and your life, before your death."

(Narrated by Ibn Abbas and reported by Al Hakim)

One verse in Surah As-Sajdah states;

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

"If you could but see when the criminals are hanging their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'"
(Quran 32:12)

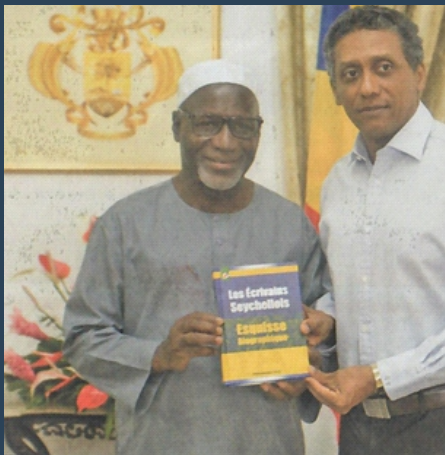
Let us not be amongst the negligent, let us not allow ourselves to applaud the bare minimum that we do when it is possible to do more. Live each day as if it was the last opportunity you had to save yourself from the torment of jahanum (the hell fire).



Community Achievers

To help promote the talent in our local Muslim community, we reached out to our readers for anyone interested in showcasing their recent achievements, be it related to education, sports, entrepreneurship, certification, etc. Here are the stories of those that answered the call.

Abdourahamane Diallo



Age: 74 years

Category of Achievement: Published a biographical book 'Les Ecrivains Seychellois'

Description: This is a book someone can learn about the culture of Seychelles. There are around 120 authors of Seychelles in the book. Not only is it a biography, but a bibliography as it has more than 450 titles translated in French. It took me about 10 years to complete this project. There is a great lack of Creole books to educate the youth on the culture and to boost their knowledge about their Seychellois authors. The book was also presented to President Danny Faure in November 2019.

Advice for the Muslim Community: Have confidence in yourselves and persevere towards what you wish to achieve, while maintaining the remembrance of Allah in your everyday lives.

Asiyath Afif

Age: 26 years

Category of Achievement: Admitted as an Attorney-at-Law, fully qualified lawyer

Description: Asiyath Aishath Afif was officially admitted as an Attorney at Law in a formal ceremony in court room 1 before Chief Justice Rony Govinden and Judge Mohan Burhan, with the assistance of the Registrar of the Supreme Court, Juliana Esticot.

Advice for the Muslim community: Always trust in the Almighty's plan. Even when things seem to be failing, keep your faith steadfast, and at the end of your journey you will realize Allah made you end up exactly where you need to be.



Fadwilah Arissol



Age: 21 years

Category of Achievement: Completed a 3 year course at the National Institute of Health and Social Studies, with a diploma in biomedical laboratory sciences.

Description: Studying in the medical field was quite challenging but was all round an amazing experience. And as a former student who studied biomedical laboratory I have had the opportunity to learn about so many interesting things which has surely increased my knowledge. During those 3 years of my studies, I've had to make a lot of sacrifices such as travelling long distances for school, having to step out of my comfort zone, sacrificing sleeping hours for studying, personal life and so on. But the outcome of the sacrifices, the efforts, time, support, encouragement is rewarded in the end, I must thank my parents, family members, my lecturers, my amazing colleagues and friends for their continual support during my studies

And I must thank Allah SWT for I have completed this wondrous journey Alhamdulillah. This was one of the best decisions I've ever made for myself and I'm very proud of this new person that I've become, I must say that the outcome of this journey is quite a successful one.

Advice for the Muslim community: Being a Muslim shouldn't stop you from becoming a doctor, a chef, a lawyer or an accountant even. Being a Muslim should be the reason why you can achieve in something because we have Allah SWT, and everyone knows with Allah SWT anything is indeed possible.

Anabia Betsy (Edmond)

Age: 19 years

Category of achievements: Pastry

Description: It was not that easy these past years I passed all my exams I had some days that I wanted to give up and some days I felt determined but by the grace of Allah nothing is impossible.

Advice for the Muslim Community: My advice for Muslim community never give up on your dreams it will not be that easy in life you will face different obstacle and difficulties everyday as you keep going put your trust In Allah he makes the impossible possible



"So we revealed to Musa, strike the sea with your staff and it split in two each part like a towering cliff (Quran 26.63)

O Allah! There is nothing made easy except what you make easy and you make the difficult easy if you wish. Ameen

Janille Mary Arissol

Age: 19 years

Category of Achievement: Diploma in nursing

Advice for the Muslim community: My advice for the Muslim community is to always pursue your goals no matter how long the journey may be or no matter how much obstacles may be in the way. Allah will always be with you and he will grant miracles of which you ever imagined. Anything is possible with the will of Allah and as said: after sabr, beautiful things awaits. Gaining knowledge is a non-stop process. Every day we are learning new things and that enriches our skills. I would also advise to never give up upon the targeted goals. Always keep on trying. You may fail once or twice but that doesn't mean u won't make it. Tones of sacrifices must be made, but your sacrifices will turn to achievements. Age is not a criterion for continuing education and so does personality has nothing to do with whether u will make it to the end. There are people who are introverted (shy, quiet, does not socialize much); however they have been able to make it and graduate proudly. My final advice would be to always believe that you can and you will make it. No one is your limit, because you are your only limits.

Nathalia Pillay (Na'eemah)



Age: 18 years.

Category of Achievement (1): Completing IGCSEs

Description: At the end of 2020 I completed my IGCSE and DELF examinations, scoring 5 A*s in Biology, Geography, ICT, English as a First Language and Physics, and 2 As in Mathematics and French B2.

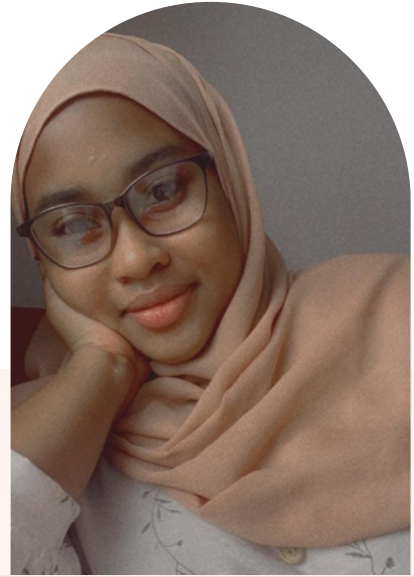
Category of Achievement (2): Winning first place in the SNYC Spelling Bee Competition in 2020.

Description: The competition was held and organised by the Seychelles National Youth Council during reading week of 2020

Advice for the Muslim community: My advice for the Muslim community is to always remember Allah SWT in everything that you do and the blessings will be limitless. Surely our success is from Him only.



Revert Interview Chanan Charles



This article shadows the aspect of reverting to Islam.

Chanan Charles is a 21 years old young adult, who accepted Islam 2 years ago. She had a profound introduction to Islam from her now husband. Her family was very welcoming of her decision and she had the support of fellow reverts from her family.

With the non-Muslim world swarming with false narratives about Islam and its principles, Chanan found within it the amazing status and rights Muslim women hold in Islam.

At the beginning, she found it a bit challenging, as it required her to adapt to a new lifestyle which differed from her previous one on so many levels. Getting to learn about Islam only made her appreciate more the journey of the new chapter.

Per usual, the abaya is one aspect that stands out for a new female revert. However, the idea of being fully covered created a safe haven for Chanan; as before she felt unsafe and objectified in her non-Muslim attire. In her eyes, the abaya stands as a symbol of confidence and is empowering, thus emphasis on doing the will of Allah for His pleasure and our own benefit; by being modest and revealing ourselves to our husband only.

She would encourage the marketing and display of abaya-modest attire in the Seychelles society as she sees it will complement the beauty of the Seychelles women and their status.

And she had this to say to the young girls [non-Muslims and Muslim] and we quote;

“My advice for you today as a non-Muslim who wants to convert, is if your heart is in it then follow it, because only Allah knows what is best for us. Do not be afraid to face the changes in your life, especially those who bring you closer to your Creator. As for the Muslim girls, you are doing great and I'm proud of you guys. Keep working on yourself. Be the best version of you. But always remember Allah and include Him in all your plans” As it states in the Quran

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ١٥٢

“Remember me and I will remember you”
Quran 2:152



Beetopia



By Shaheed Rafeeq Melanie

Honey is considered to be one of the most valuable natural products to the human well-being. The usage of honey varies and has passed down from generation to generation, having the ability to cure eye diseases, constipation, worm infestation, ulcers and many more, by the will of Allah.

The Prophet Muhammad said:

“Make use of the two cures; honey & Quran”

(Source Ibn Majah)

Honey is also the best sugar substitute for individuals who have diabetes, as it contains both Flavonoids and polyphenols.



Through beekeeping, honey can be cultivated and harvested just like any other natural products. Beekeeping dates back to the ancient times, it has a lot more benefit other than just honey. Beekeeping helps tremendously in crop pollination, another one of nature's marvelous mechanisms. The wax and propolis is another product of interest in some cultures and cuisine.

One colony can accommodate up to 50,000 bees at a given time. All of which has their own specific duties to attend to, basically a kingdom with its hierarchy of servants. From the ones who cleans the kingdom, guards the kingdom, collect the nectar and those whom the Queen mates with. Interestingly those whom the Queen mates with, dies after their hovering tryst. The Queen's mating is one of the only two times that the Queen leaves the kingdom. The second of which is when Queen the splits the kingdom due to the birth of a new Queen, dismissing the possible conflict of interest.

The beekeeper, gears himself in a fully-cover overall with the intention of not getting stung by the bees. Which undoubtedly happens anyway. The most recommended months to harvest honey are July, August and mid-September.

Beekeeping is a very delicate and demanding duty. It requires the beekeeper to have a lot of patience and be very attentive.

The same attentiveness encourages one to pay attention beyond the world of bees, to observe, to ponder and look closely in order to notice the beauty in what we pay little attention to as we pass by every day.



To remind us the hustle and bustle of our daily life that everything Allah has created is in constant remembrance of Him. Anywhere we are in the world we able to take a moment everyday to appreciate the signs of Allah all around us, like we've been instructed to do so in the Quran time and time again.

“And your Lord revealed to the bees; “Take for yourself among the mountains, houses, and among the trees and that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down for you.” There emerges from their bellies a drink varying in colors, in which there is healing for people. Indeed, in that is a sign for those a who ponder.”

Quran surah An-nahl



One knows that when Allah uses a creation of His as a “sign to ponder” upon, most of the time there are lessons to learn.

As the bee kingdom requires team work, effort and communication, we learn that success is a team effort with every individual role being crucial in the Muslim community-no matter your educational, financial status or race.

Allah has created the bees with excellent communicating skills; it is called the bee dance. The bee dance enables the bees to give coordinates of the flowers so they can go extract the nectar. Nectar collecting is a team effort, one bee cannot survive or make honey on its own, the process requires cooperation within the whole colony.

Bees work from dawn to dusk to produce honey. This work ethic and behavior is inspired by Allah. And such barakat comes from obeying Allah and striving to earn His pleasure. This also teaches us to be productive with every task we undertake; deen and dunya wise.

When it comes to collecting nectar, bees are very incisive. They will make sure the flowers are fresh, clean and no other bees has extracted from it. Making sure their rizq are pure.



They scout the best sources of flowers for better nectar, the bees convert the nectar into honey that benefits them during the rainy season or winter, but in the case of the honey bee where they provide an excess of honey we can consume it for our delights.

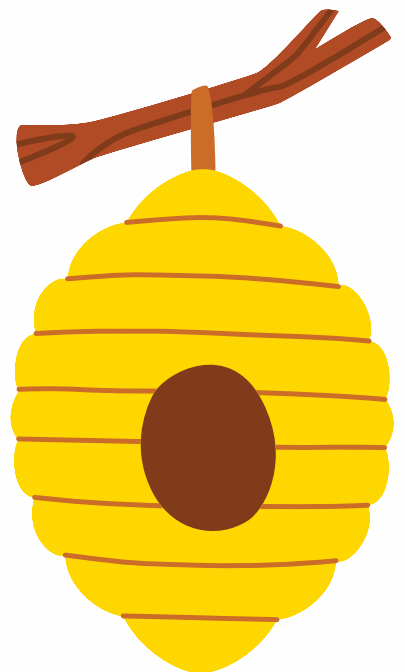
As a Muslim, one can learn to seek good rizq and also strive to eat well, to be mindful of the purity of the things we consume, and the things we set forth into the world be it words or actions.

Bees are one of Allah's most graceful beings, as simple as they may look. They have a great survival and living structure that has a good influence. The process by which the honey is made is amazing and still hard to fathom.

By extracting nectar from different flowers and being stored in the bee's stomach where it is fused with specific enzymes that converts it into a sugary substance, that is regurgitated into the cells. It is then ventilated by the wings of the bees and once the excess moisture has evaporated, what is left is what we call Honey.



Acknowledging that these insects are capable of all this and more and to know that Allah is watchful and aware of every bee that resides in one hive, out of millions of hives, it should remind us of the true magnitude of Allah being All-Knowing.



Jinn

By Shaheed Rafeeq Melanie



“And I [Allah] created not the Jinns and mankind except that they should worship Me”

Quran 51:56

In this small yet profound statement, Allah acknowledges that Jinn [spirits] is one of His creations. One may question the reality of this due to what Allah represents (all that is good) in contrast to the Jinn.

All that is known to us about the Jinn is what we read from the Quran and Hadiths. The Jinn was created many many years before the humankind, as it was them who roamed and ruled the earth, before the children of Adam.

“And the jinn, We created aforetime from the smokeless flame of fire.”

Verse (15:27)

Ibn 'Abbas (may Allah be pleased with him)

“The first ones to dwell on earth were the jinn, and they caused mischief therein, shedding blood and killing one another.”

Like Angels, the Jinns are unseen to the human eye but unlike Angels the jinns have free will just as mankind. In contrast to the notion of spirits of the dead or ghosts. The Jinns are a separate being similar to how Allah has created birds, cats and other species.

In addition to possessing free will, the Jinns shares many attributes and characteristics with mankind. They consume food and drinks, they have a thought process, and they are able to love and marry, hate, be angry or happy. Jinns, either good or bad fitting to their beneficial or harmful effects could be believers or nonbelievers in Allah. So Jinn are not evil by definition.

However, in contrast to mankind, jinns are more powerful, they can move fast and travel long distances and are able to take any shapes of different forms and the most dangerous ability is that they are capable of possess the human mind and body.

“Verily, Satan flows in the bloodstream of Adam's descendants.”

Sunan Abi Dawud 4719

And the leader of the deviants is known as Iblees. Iblees was one of Allah's most devoted servants, until he showed arrogance towards Allah's command and His creation. Upon the creating of Adam, Allah commanded the angel and Iblees to prostrate to Adam. Every creation present prostrated except Iblees. He deemed himself better than Adam because Adam was made out of soil [clay] while Iblees was made of fire.

“Every creation prostrated except iblees. [Allah] said, “O Iblees, what is [the matter] with you that you are not with those who prostrate?” He said, “Never would I prostrate to a being whom You created out of clay from an altered black mud.”

Quran 15:31-33

This act of disobedience led him to attain the wrath of Allah and was cursed till the day of Judgement. He is now in constant conflict with the humankind as he swore to mislead the child of Adam. And Allah allowed him to have extra power and abilities to test mankind with.

[Iblees] said, “My Lord, because You have put me in error, I will surely make disobedience attractive to mankind on earth, and I will mislead them all.

Quran 15:35

Altogether, jinn interaction with the humankind are very rare and can happen for the following reasons; revenge when someone disturbs them either by pouring hot water or urinating on them, the Jinn may have very strong sexual desire for someone, it can be also because of other things such as uncontrolled emotions, fear, anger, witchcraft and so on.

As Muslims, is it our duty to seek the protection of Allah from the jinns/shaytaan. For the Jinns are extremely weak beings when correct actions are taken.

Seeking Refuge in Allah

As mentioned above, Jinn are weak beings. So we need to seek refuge with Allah in every situation, in our daily life.

Allah is the creator of the Heaven and the Earth and everything in between them; even the jinns. And Allah has placed mankind as a creation above the Jinns and He can easily protect you from any creature of His, let alone the jinn.

“I seek refuge in Allah from Satan the outcast”

Staying in a state of wudhu

Another form of protection is to stay in a state of wudhu. Making wudhu and staying in that state is a form of worship that not only protects you from evil but also keeps you spiritually clean.

Reciting the last three surahs of the Quran

Reciting surah Ikhlas, Falaq and Nas are forms of protection from all sorts of evil. It is recommending to recite before going to sleep.

Reciting Ayatul Kursi

Reciting Ayatul-Kursi of surah Baqarah (2:255) after prayers and before going to bed as well as it reminds you of the powers of Allah.

Remembering Allah (dhikrs)

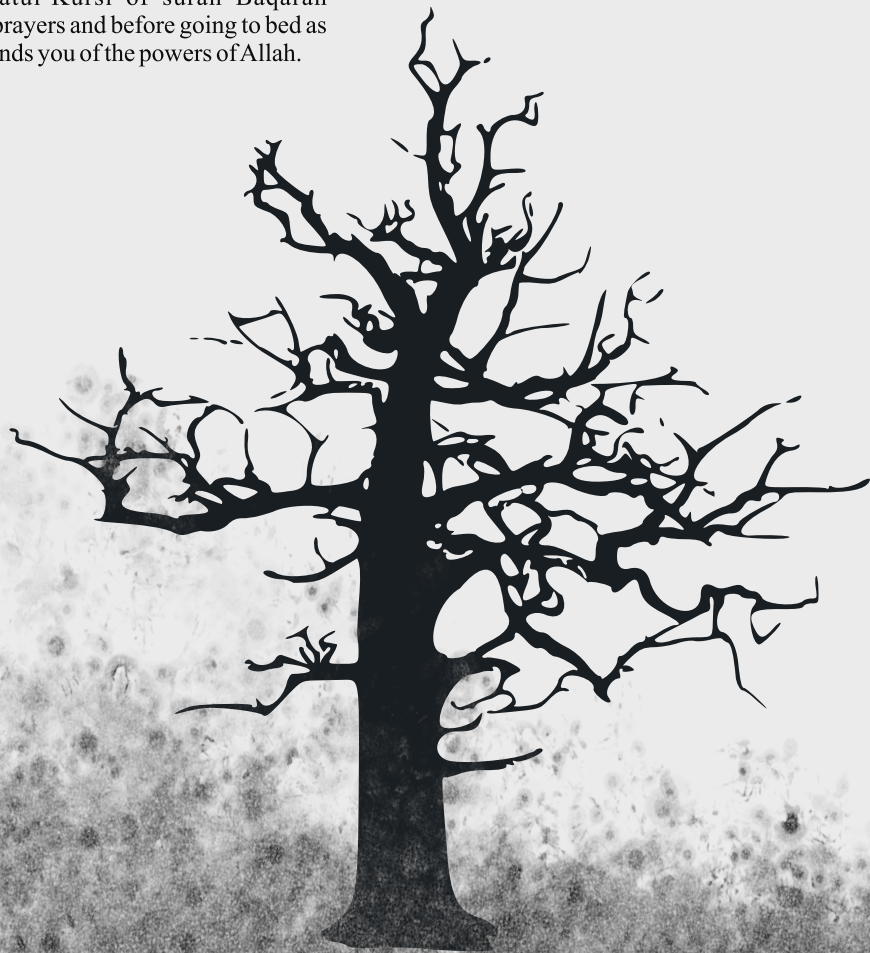
There are others, but remembering Allah in times of hardship and trial is the best way to protect oneself!

“Remember Me; I will remember you. And thank Me, and never be ungrateful.”

Quran 2:152

There a lot of misconception about the Jinns and this causes a lot of fear among the children of Adam.

It is very important to continue seeking true knowledge of whatever you fear so they can overcome it as Allah is the only one that should be feared. It is an honorable feat to overcome fears for the sake of giving full devotion to Allah, the Lord of the world. Pray the best for the believing jinn and mankind and may peace be with us, all.





MUS'AB IBN `UMAIR

The First Envoy of Islam

Contributed by Bashaair Bastienne

Source: *Lives of Young Companions series*, www.icfbayarea.com

Historians and narrators describe Mus'ab as the most charming of the Makkans, the most handsome and youthful, the flower of the Quraish! He was born and brought up in wealth, grew up with its luxuries, pampered by his parents, the talk of the ladies of Makkah, the jewel of its gatherings and assemblies.

Hearing About Islam

The youth heard one day about Muhammad the Truthful (ﷺ) sent by Allah as Messenger to call them to the worship of One God. In Makkah, there was no other talk but the Prophet and his religion and this spoiled boy was one of the most attentive listeners. Even though he was rich and spoiled, he after all did have common sense.

He went one night to the house of Arqam, anxious to learn about Islam. There, the Prophet was meeting his Companions, reciting the Quran to them and praying with them to Allah Ta'ala.

Mus'ab (رضي الله عنه) had hardly taken his seat and contemplated the verses of the Quran recited by the Prophet (ﷺ) when his heart changed that night. The Prophet (ﷺ) patted his heart with his blessed right hand,

and the light of Islam filled his heart. In the twinkling of an eye, the youth who had just become Muslim appeared to have more wisdom than his age and a determination that would change the course of time.

Facing Hardships After Islam

Mus'ab's mother was Khunaas Bint Maalik and people feared her because she was a very serious lady with a strong personality. Mus'ab was satisfied with his faith and avoided the anger of his mother who knew of his embracing Islam. He continued to frequent Arqam's house and take lessons from the Prophet (ﷺ). The news eventually reached his mother who was astonished by it. His mother aimed a heavy blow on him. However, his mother, under the pressure of her motherliness, spared him the beating and the pain, although it was within her power to avenge her gods whom he had abandoned. Instead, she took him to a rough corner of her house and shut him in it. She put shackles on him and imprisoned him there.

Hijrah to Abyssinia Mus'ab heard the news of the emigration of some of the believers to Abyssinia and managed to trick his mother and the guards, and so escaped to Abyssinia with his fellow emigrants.

Later, he returned to Makkah and emigrated again for the second time under the advice of the Prophet.

Poverty after Luxury

He went out one day to some Muslims while they were sitting around the Prophet, and no sooner did they see him than they lowered their heads and started to cry because they saw him wearing worn out and tattered garments. They were used to seeing him dressed in very nice and expensive clothes before he had become a Muslim. The Prophet (ﷺ) saw him with the eyes of wisdom, thankful and loving, and his lips smiled gracefully as he said, "I saw Mus'ab here, and there was no youth in Makkah more cared for by his parents than he. Then he abandoned all that for the love of Allah and His Prophet!"

His mother had withheld from him all the luxury he had, when she could not return him to idol-worship.

Her last connection with him was when she tried to imprison him for a second time after his return from Abyssinia, and he swore that if she did that, he would fight all those who came to her aid to lock him up. She knew he was serious about what he said and so she said goodbye to him weeping.

When she said to him, "Go away, I am no longer your mother," Mus'ab went close to her and said, "O Mother, I am advising you and my heart is with you, please bear witness that there is no God but Allah and that Muhammad is His servant and messenger." She replied to him, angrily raging, "By the stars, I will never enter your religion, to degrade my status and weaken my senses!" So Mus'ab (radhiAllahu anhu) left the great luxury in which he had been living. He became satisfied with a hard life he had never seen before, wearing the roughest clothes, eating one day and going hungry another.

The Prophet's Messenger

While he was in this state, the Prophet (ﷺ) commissioned him with the greatest mission of his life, which was to be his messenger to Madinah. His mission was to teach the Ansar who believed in the Prophet and had pledged their allegiance to him at 'Aqabah, to call others to Islam, and to prepare Madinah for the day of the great Hijrah.

There were among the Companions of the Prophet (ﷺ) at that time who were older than Mus'ab and closer to the Prophet by family relations but the Prophet chose Mus'ab. Mus'ab was up to the task and could be trusted because Allah had given him an excellent mind and noble character. He won the hearts of the Madinites with his piety, uprightness and sincerity. And so they embraced the religion of Allah in large groups.

At the time the Prophet sent him there, only 12 Muslims had pledged allegiance to the Prophet.

During the next pilgrimage season, a few months after that, the Madinite Muslims sent a delegation of 70 believing men and women to Makkah to meet the Prophet! They came with their teacher and their Prophet's messenger, Mus'ab Ibn 'Umais.

Mus'ab had proven, by his good sense and excellence, that the Prophet knew well how to choose his messengers and teachers...

Mus'ab the Protector of the Prophet (ﷺ)
(عليه وسلم)

In the Battle of Uhud, when the Muslims were being attacked by the idolworshippers of Quraysh, they concentrated on the Prophet of Allah to finish him off. Mus'ab saw the oncoming threat, so he ran to defend the Messenger of Allah from the enemies.

All he wanted was to draw the attention of the enemy to himself in order to turn their attention away from the Prophet. The enemies struck him with swords and spears to get to the Prophet (sallallahu alayhi wa salam) but Mus'ab would not allow it, until he finally fell. He put himself in harm's way for the sake of the Prophet.

After the battle, the Prophet and his Companions came to inspect the scene of the battle and bid farewell to the martyrs. Pausing at Mus'ab's body, many tears dripped from the Prophet's eyes.

Khabbab ibn Al-Arat (radhiAllahu anah) narrated: We emigrated with the Prophet for Allah's cause, so our reward became due with Allah. Some of us passed away without enjoying anything in this life of his reward, and of them was Mus'ab ibn Umais, who was martyred on the Day of Uhud. He did not leave behind anything except a sheet of shredded woolen cloth. If we covered his feet with it, his head was uncovered, and if we covered his feet with it, his head was uncovered. The Prophet said to us, "Cover his head with it and put grass over his feet."

May Allah Ta'ala be pleased with him. Ameen.



The Youth's Shift in Behaviour

By Habirba Lebon

As time passes, it appears that we have “normalised” and overlooked what was supposed to be unlawful and considered unIslamic with a simple 'okay' statement, turning it into an age of blindly accepting such actions as the norm. The modality of this modern world has made us oblivious when it comes to our personality and conduct; idly ignoring and forgetting how differently we should be behaving as Muslims. In addition, there is a huge shift of control towards the issue since it seems to be a problem of the youth. Conspicuously, one of the major environments where the Muslim youth behavioural pattern starts to spiral out of control is at school. A place where they spend 7 out of 24 hours, exposed to different personalities, away from the comfort of their patched Islamic homes, to being surrounded by people who make them feel excluded in their own skin.

There is no doubt that young Muslims are falling under the spell of the new order. Drawn in by their peers into groups with more liberal thinking, hence they start to question their religion, in a judgmental and negative way, with the help of their peers acting as question marks. They start seeing Islam like a leech that will not come off their skin. The toxicity of the new environment aggravates them to the extent that they realise the clothing donning their skin as a form of protection and identification is now choking them; the devious words they choose to pay attention to slithers in their mind suffocating their thoughts like a snake attacking its prey. The scarf around their heads weighs on them like a heavy piece of metal squashing their brain into nothingness. Their vision becomes slurred and their minds muddled up; and the only escape from that metallic prison is freedom.

So, the complete Islamic attire cascades down to be replaced with minimal clothing that covers what the eyes of Shaitan desire to let the world see.

To really fit in, it takes more than just removing a scarf. It also includes dedicating much of their precious time to feel the vibes of the new crowd. Hanging out idly, keeping up with the new gossip about friends and celebrities, staying ahead of the latest trends, fashion and style that are becoming insipid by the day. Listening to music that will make ears bleed will be voluntarily imposed in their daily routine. The new compelling lifestyle eventually gets under your skin and as you gradually distance yourself from the protective umbrella of the bothersome five times a day prostrating, the call of the adhan sounds like an alien melody from a distant planet. All this was patiently crafted by Shaitan as he watches them enter puberty, the most nagging and vulnerable stage of their life. He had a well laid plan of how to lure you to play a key role in the new script you diligently acted in ruining your eeman and your life. Making the words of the Sunnah you were beginning to acquire melt away and elude entirely.

This new secluded life, encompassed with daily desires, starts to isolate them from their concerned parents who are frustrated about the new behaviour. Eventually the new ways of acting will start a conflict which will create enmity between the parents and the child. As the days go by, the youths' only therapy will be scientific beliefs and losing themselves to the beat of the latest hits darkening their hearts with sinful words and contaminating their souls.

They spend their time looking towards celebrities that become their role models updating themselves with things that will not be of benefit in the afterlife. All of these will numb them. The more they disobey Allah سُبْحَانَهُ وَتَعَالَى, the less guilty they feel, only to be enveloped into a world of depression.

It may sound complex but it is really a simple situation that unravels in an ordinary life of any Muslim, from whichever background they may be.

The reasons why we lose ourselves are because we do not consider leaving before the heart stays behind. We tend to follow our heart and indulge in worldly desires without considering bringing our heads along- following our emotions and not thinking twice. The decisions we make are sometimes surrounded by the materialistic things our thoughts cannot let go of. We hang with the right crowd infrequently and prioritise the people that hate Islam foremost on our list. Whilst we spend too much time with them, we start becoming one of them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن
يَتَوَلَّهُمْ فَإِنَّهُ مِنَّهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you-then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people”

(Surah Ma'idah, Verse 51)

Then slowly but surely the mindful way of thinking about Islam will deviate a Muslim to flee their religion because the lack of knowledge about it themselves (and also not accepting why certain things are done in that certain way). While you are busy being anxious to fit in, accepted and be called normal you fail to realise the earnest beauty of a Muslim character impacts other people for the better.

The Prophet Muhammad (SAW) said:

***“The best among you are best in character-having good manners.
(Bukhari)***

As opposed to what everyone has settled and called a good behaviour (filled with harsh and deterring words and a lifestyle that is lethal). Islam inflicts purpose in the life of an individual. Human beings are neglectful creatures that are always in need of constant reminder, which is why we should encompass ourselves more with the right crowd, with people who will address you in a good manner when you are wrong and correct your mistakes according to the teachings of the Quran and the Sunnah of the Prophet.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

***“O you who have believed, fear Allah and be with those who are true”
(Surah At-Tawbah, Verse: 119)***

This will soften your heart towards the words of Allah سُبحَانَهُ وَتَعَالَى and will harden it when it comes to the illusion of this world.

The deeper you go into accepting your religion and practicing it for the sake of the One who created you, you will become a better Muslim every day and it will be bearable to ignore the whispers of the Shaitan. Having questions about Islam is normal and every query should be answered by the people who have a wide knowledge on Islam. Bearing in mind that the people around you chose to disbelieve and live this way.

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ٢١

“When the Quran is read to them they do not prostrate”

(Surah Al-Inshiqaq, Verse: 21)

It is important as a Muslim to have faith in Allah سُبحَانَهُ وَتَعَالَى, we somehow forget to rely on our Creator and have Taqwa. Allah سُبحَانَهُ وَتَعَالَى chose you to be a part of this beautiful religion and be amongst those who believe in the hereafter and the unseen and gave you a chance at entering His paradise. Therefore out of love and fear surrender yourself to Him with eeman in your heart.

يَحْسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۚ

***“And whoever puts his trust in Allah then He will suffice him”
(Surah At-Talaq, Verse: 3)***

We can all agree that we are living in a country where it might be hard to practice our religion, it cannot be avoided nor prevented but we could strengthen our faith by educating ourselves. Allah سُبحَانَهُ وَتَعَالَى sent the Quran to benefit us (as a guide) to teach us how to operate ourselves yet we do not try hard enough to learn so that we could be acquainted with our character. By reading the words of Allah سُبحَانَهُ وَتَعَالَى you find solace and tranquillity with no reason to go for therapy and by understanding what the Arabic words are actually saying you will have more humility in humbling yourself.

The stories of the life of the Prophets mentioned in the Quran will give you more insight on how to behave and act towards different tests you encounter in life. One of them would be patience, the controlling of oneself, to remain away from what the intelligence and Islamic law determines we should remain away from. This simple yet rewarding act will discipline a person from completely losing one's sanity and make one become more forgiving.

The non-Muslims do not read the Quran or the Sunnah of the Prophet, therefore our attitude should be centred from the wordings of these books as an example. The way we behave will set a boundary and draw the line of respect to the fellow non-Muslims that is not earned even amongst them. Not only do you teach your ways to the world but you also lure the younger generation and act as an encouragement.

In a world where everyone is trying to be like everyone else being a Muslim makes you unique and that is a gift you should cherish.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ١٠٢

***“O you who have believed, fear Allah as He should be feared and do not die except as Muslims”
(Surah Ali 'Imran, Verse: 102)***

Advice from our Madrasah Students

CHARITY

Charity, preached by every religion of the world, is a way of bringing justice to society and justice is the essence of religion, Islam has therefore made charity, that is zakah, obligatory and binding upon all those who embrace the faith; it had been made into an institution in order to give in permanence and regularity.

By: Amira Lebon

Charity is the giving of money, food, clothes, to the poor and needy. Charity helps the whole society including the poor and needy. Charity in an Islamic point of view is of vital importance. Charity in Islam is known as zakah which is one of the 5 pillars of Islam. Zakah is as important as Salah. Zakah is also known as the purifying dues.

By: Fatima Ali

Charity is when you give something to the poor and needy. Charity can be money, food, clothes and toys (to little kids to make them happy.) when you give charity you get rewarded by Allah.

By: Alia Awad Alla

Charity is the voluntary giving of help in form of money to those in need. The rewards are great and many. Charity comes in many kinds, such as sadaqah jaariyah and waajibah.

By: Ahmad Awad Alla

Charity is part of our Deen. Charity is a good way to help other people in need, especially to support the poor and the needy people. Charity is given voluntarily to please Allah. Whenever a person is rich they should give 2.5% of their wealth. Charity can be donated at any time of the year but most choose to donate in the last ten days of Ramadan, and the rewards for doing so is greatly increased at this time of the year.

Charity is connected to generosity, a virtue that not surprisingly is central in Islam. According to the Quran the word means voluntary offering whose amount is at will of the benefactor. Giving to charity strengthens personal values. Sadaqah is charity given voluntarily in order to please Allah. Sadaqah also describes a voluntary charitable act towards others whether through generosity, love or compassion.

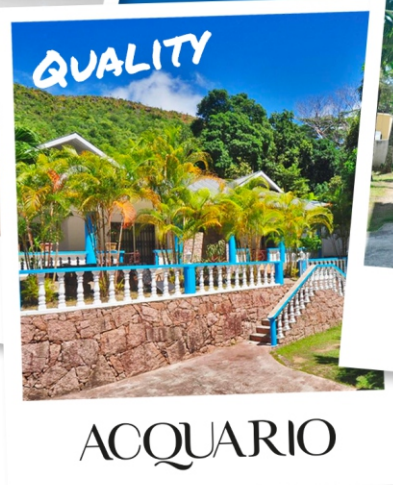
By: Najib Abdallah



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