



MORALITY IN ISLAM

Compiled by Abdullah Bastienne

Islam's moral system is striking in that it not only defines morality, but also guides the human race in how to achieve it, at both an individual as well as a collective level.

Islam as a comprehensive way of life regards morality as one of its cornerstones. It encompasses a complete moral system that is an important aspect of its world-view.

Morality generally refers to a code of conduct, that an individual, group or society holds as authoritative, in distinguishing right from wrong. Such an ideal code of conduct is often espoused in preference to other alternatives. It is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline.

Islam has established some universal fundamental rights for humanity as a whole, which are to be observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good in Islam, and whatever is harmful is morally bad.

We live in an age where good and evil are often looked at as relative concepts. Islam however, holds that moral positions are not relative, and instead, defines a universal standard by which actions may be deemed moral or immoral.

Editor's Note:

This edition of the IQRA' Newsletter was carefully prepared to tackle sensitive matters that can be observed in our community and around the world. It is a reminder to all our Muslim brothers and sisters in Islam of the reality of this worldly life (Dunya), and how we need to be steadfast on the path of Islam.

As narrated in a hadith, Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said **"There will come a time when holding on to the Deen will be like holding on to hot coals"**. سُبْحَانَهُ وَتَعَالَى (Tirmidhi). May Allah grant us true success in this life and the hereafter, Aameen.

Similar to our previous Newsletter, Editorship duties are being rotated among our Committee members as part of skills development, capacity building, and empowerment. This Newsletter was handled by **Br Shahiid Melanie**. As always, we look forward our readers' feedback and contributions to continue improving our publications.

Jazaakumullah Khayran.

Ijlal Afif
Editor

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 اللَّهُ عَلَيْهِ وَسَلَّمَ (ṣallā -llāhu 'alayhī wa-sallam) - Peace and blessings of God be Upon him; used specifically after uttering the name of Prophet Muhammad.
- عليه السلام (Alay-hi 's-salām) - Peace be upon him; applies to the Angels as well as any other Prophets.
- عليها السلام (Alay-hā 's-salām) - Peace be upon her; applies to pious ladies preceding Prophet Muhammad.
- رضي الله عنها / رضي الله عنه (Raḍīya 'llāhu 'an-hu/ Raḍīya 'llāhu 'an-hā) - May Allāh be pleased with him/her; applied to companions of Prophet Muhammad.
- رَحْمَةُ اللَّهِ عَلَيْهِ (Raḥmatu 'llāhi 'alay-hi) - May Allah's mercy/ blessing be upon him; Applies to highly revered scholars.

BASIC PRINCIPLES IN ISLAMIC MORALITY

The Islamic moral system stems from its primary creed of belief in One God as the Creator and Sustainer of the Universe. Islam considers the human race to be a part of God's creation, and as His subjects.

From an Islamic perspective, the purpose of human life is to worship God, by leading this worldly life in harmony with the Divine Will, and thereby achieve peace in this world, and everlasting success in the life of the hereafter. The guiding principle for the behaviour of a Muslim is "Virtuous Deeds". This term covers all deeds, not only acts of worship, and The Guardian and Judge of all deeds is God Himself.

Thus, Muslims look to the Glorious Qur'an and the Traditions of the Prophet as their moral guides.

The Glorious Qur'an says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِى الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَآءِ
وَالْجَسِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ١٧٧

"Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in

'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah.'

[Al-Qur'an 2:177]

This verse highlights the Islamic belief that righteousness and piety is based, before all else, on a true and sincere faith. The key to virtue and good conduct is a strong relation with God, who sees and hears all, at all times and is aware of everything. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islam enjoins moral behaviour in all circumstances; God is aware of each one when no one else is. It may be possible to deceive the world, but it's not possible to deceive the Creator.

The love and continuous awareness of God and the Day of Judgment enables man to be moral in conduct and sincere in intentions, with devotion and dedication.

The Glorious Qur'an also says:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللّٰهِ مَا لَمْ
يُنْزَلْ بِهِ سُلْطَانٌ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
٣٣

"Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge."

[Al-Qur'an 7:33]

Muslim are required to avoid immorality. Since immorality leads people to stray and sin, and are deeds of evil and of shaitan. Therefore the perfect person among all in Islam is the one who have good manners. As mentioned in the following hadith,

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ
لِنِسَانِهِمْ

The most perfect man in his faith among the believers is the one whose morals- behaviour-is most excellent; and the best of you are those who are the best to their wives."

(Sunan At-Tirmidhi)

شَيْءٌ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حَسَنِ
الْخُلُقِ "مَا مِنْ

"Nothing will be put on man's scale on Resurrection Day better than good manners."

(Sunan At-Tirmidhi)

MORALITY AND THE INDIVIDUAL

The guiding principle for the behaviour of a Muslim is what the Qur'an refers to as Al 'Amal Assalih or virtuous deeds. This term covers all deeds, not just the outward acts of worship.

The most fundamental characteristics of a Muslim are piety, humility and a profound sense of accountability to God. A Muslim is expected to be humble before God and with other people.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨ وَأَقْصِدْ فِي
مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ١٩

“And turn not your face away from people (with pride), nor walk in insolence through the earth. Verily, God likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.”

(Quran 31:18-19)

Islam also enjoins upon every Muslim to exercise control of their passions and desires and warns against vanity and excessive attachment to the ephemeral pleasures of this world.

While it is easy to allow the material world to fill our hearts, Islam calls upon human beings to keep God in their hearts and to use the material world in moderation and in accordance with God's guidance. The Glorious Qur'an says:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ٨٨ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ
سَلِيمٍ ٨٩

“The Day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart”

(Al-Quran: 26:88-89)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ ١٣ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٤

“Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

(Quran 49:13)

Then come deeds of charity to others, especially giving things we love. This, like acts of worship, prayers and Zakah (mandatory alms), is an integral part of worship.

Gratitude in prosperity, patience in adversity, and the courage to uphold the truth, even when inconvenient to oneself, are just some of the qualities that every Muslim is encouraged to cultivate. A righteous person must be reliable and trustworthy.

Finally, their faith must be firm and should

not wane when faced with adversity. Morality must be strong to vanquish corruption:

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ١٤٦

And God loves those who are steadfast.”

(Quran 3:146)

MORALITY AND SOCIETY

For an individual as well as a society, morality is one of the fundamental sources of strength, just as immorality is one of the main causes of decline. While respecting the rights of the individual within a broad Islamic framework, Islam is also concerned with the moral health of the society.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ١٠٤

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining all that is right and forbidding all that is wrong, and those will be the successful.”

(Quran 3:104)

Given its importance to a healthy and just society, Islam supports morality and matters that lead to the enhancement of morality, and stands in the way of corruption and matters that lead to the spreading of corruption. The injunctions and prohibitions in Islam are to be seen in this light.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ ١١٠

“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in God; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.”

(Quran: 3:110)

Thus, everything that leads to the welfare of the individual and the society is morally good in Islam, and whatever is harmful is morally bad.

CONCLUSION

Morality in Islam addresses every aspect of a

Muslim's life, from greetings to international relations. It is universal in its scope and in its applicability.

A Muslim is expected to not only be virtuous, but to also enjoin virtue. He/she must not only refrain from evil and vice, but must also actively engage in asking people to eschew them. In other words, they must not only be morally healthy, but must also contribute to the moral health of society as a whole.

The Concept of moral teaching in Islam is actually the basic of faith that guide us to keep closer to Allah (سبحانه وتعالى)

The Prophet Mohammed (صلى الله عليه وسلم) summarized the conduct of a Muslim when he said:

عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ
الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يُعَلِّمْ مَنْ يَعْمَلُ بِهِنَّ " . فَقَالَ
أَبُو هُرَيْرَةَ فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَقَدْ
خَفَسًا وَقَالَ " اتَّقِ الْمَخَارِمَ تَكُنْ أَعْيَدَ النَّاسِ وَارْضَ
بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْيَى النَّاسِ وَأَحْسَنُ إِلَى جَارِكَ
تَكُنْ مُؤْمِنًا وَاحِبًّا لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا
وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ "

Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?" So Abu Hurairah said: "I said: 'I shall O Messenger of Allah!' So he (saw) took my hand and enumerated five (things), he said: "Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart." (Sunan At-Tirmidhi)

Article references:

<https://www.whyyislam.org>



Sexuality in Islam

By Shaheed Ibn Rafeeq

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

O humankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”
Quran 49:13

In the foregoing verse of the Quran, Allah سبحانه و تعالى affirm the origins of humankind from a male and a female and acknowledges no other union other than the union between a man and a woman - Adam and Eve

And this type of union has existed for thousands of years and within it lies the wisdom and the mechanism, installed by Allah سبحانه و تعالى.

And this mechanism bears the creation of humankind, generation after generation.

Strangely, today this idea is being challenged solely on a subjective matter of preference and calling it natural inclination. To such that it has become a new movement of sorts.

This so-called natural inclination suggests no more than the traps of Iblis, as he plays on the weakness of men (i.e., desires).

“When Allah formed Adam in Paradise, He left him as long as He willed to leave him. Satan (Iblis) walked around him, looking to see what he was. When he saw that he was hollow, he knew that was created such that he could not control himself. (i.e., weak)”

**-Prophet reported: Muhammad
Source: Sahih Muslim 2611**

And their claims reach no limited as they also label themselves without a gender. Equivalenting themselves to Allah as only Allah that bears no gender.

Such claims are blasphemous and show disrespect to the greatness of Allah سبحانه و تعالى and His wisdom. And as a means to desensitize in the Muslim community and to support their subjective claims and pushing forth their non-binary and natural-inclination agendas within the Muslim community, they

try to twist verse of the Quran such as surah Al-Araf verse 80-81 where Allah سبحانه و تعالى says to the people of Lut:

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ٨١

“Do you commit shameful act that no man has ever committed before you? You lust after men instead of women! You are certainly transgressors.”

To try and bypass the prohibition of ‘men lusting after men’, certain groups of people wrongly interpret the Qur’an ayaat by saying that this term implies the act of rape – therefore trying to justify that this action is permissible as long as it is consensual. However, this is entirely false.

And these ideologies of so-called natural inclination are becoming more and more prevalent and being defused in our community. Mediums like songs, movies and TV programs are used to desensitize this matter to the masses, even to an extent whereby adhering to the more morally adequate way of representation and engagement is frowned upon.

Our goal as Muslim is to strive for the sake of Allah سبحانه و تعالى and try to seek his pleasure and bounties, unfortunately some Muslims have fallen into the trap of shaitan by pleasing the people more than Allah سبحانه و تعالى, not realising that such acts can lead to kufr (disbelief).

The liberal ideologies suggests that love is love. Islam does not condone love or intimacy, rather promotes a more adequate type of love, one between a man and a woman. If as Muslims we believe that Allah سبحانه و تعالى created everything, then He is in a better position to know where everything is supposed to be. As the organs at play have their specific function and performance.

Such liberal or subjective thinking cannot be the high morality, as it is purely based on emotions and emotions fluctuate. As Muslim our morals lies within the Quran and Sunnah. Our religious beliefs and identity are based on internal religiosity, such as interpretations of the Quran and Sunnah and practices like salat (prayer), fasting etc...

And Islamic principles stand firmly on the opinion that such acts of the people of Lut (pbh) are not the behaviour of a believer.

نَسَاؤُكُمْ حَزَنٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ ۖ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُّأَفَّوَةٌ ۚ وَبَشِّرِ الْمُؤْمِنِينَ ٢٢٣

“Your wives are your tilth; go, then, into your tilth as you wish but take heed of your ultimate future and avoid incurring the wrath of Allah. Know well that one Day you shall face Him. Announce good tidings to the believers.”

Quran 2:223

“Make love with your wife from the front or the back but avoid the anus and intercourse during menstruation.”

Ahmad and At-Tirmidhi

We pray that anyone supporting or indulging in these ideologies comes back to their senses and takes hold of the covenant with Allah سبحانه و تعالى.

“Verily, you will never leave anything for the sake of Allah Almighty, but that Allah will replace it with something better.”

Source: Musnad Ahmad 22565



THE DOWN SIDES OF TECHNOLOGY

By Izen-e-Ali

In the past few years technology has progressed greatly and has become more advanced over the years. Due to this advancement it has helped us immensely in various fields of life, but it also has some adverse effects on our life and the society at large. We are now living in an environment in which most of us are addicted to this technology. We have been so greatly indulged in it that we have completely forgotten how to socialize with our family and friends without the use of social media.

The Internet is used widely by almost everyone nowadays. It is like a double-edged sword, we can gain immense benefits from it, but at the same time it has tons of down sides as well, like the availability of indecent, pornographic and vulgar content on it. Unfortunately, most people in this world, whether child or adult, are addicted to this vulgar content, which is easily available on the internet. As a Muslim, it is our duty to protect our gaze from watching such a filth. As Allah ﷻ mentioned in the Holy Quran:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ٣٠

O Prophet! Tell the believing men to lower their gaze and guard their

chastity. That is purer for them. Surely Allah is All-Aware of what they do.
(Quran 24:30)

Another downside of technology is the unaccountable use of it which most of the time leads to the addiction of it and this can have a lot of negative effects on a person's life, some of these effects are; mental health disorders, depression, anxiety, loneliness etc. The reason for such an addiction is that people are striving to find peace and serenity in these things but if you look at the commands of Allah ﷻ it is mentioned in the Holy Quran:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

“Those who have faith and whose hearts find peace in the remembrance of God- truly it is in the remembrance of God that hearts find peace”
(Quran 13:28)

Now if we talk about social media platforms such as Tik Tok, Instagram, Facebook, these platforms have become a spot for people to expose themselves inappropriately and our youth is following these so called influencers blindly without knowing the consequences of it and the sad part of this situation is that we are supposed to follow the footsteps of our

Beloved Prophet Muhammad ﷺ but instead we have been deluded by these Fitna's which have surrounded us.

But unfortunately, some of us have completely forgotten about the commands of Allah ﷻ and the sayings of Prophet Muhammad ﷺ. We are doing things which our Nafs want us to do and we have become a slave of it. By fulfilling these haram desires, do you think that you can attain satisfaction?

It's up to us to know how we manifest our usage of technology in the right manner by fearing Allah ﷻ. If we fall into an error, we should repent to Allah ﷻ and don't let Satan control our minds. The era in which we are living, we will find ourselves encompassed by Haram desires, now it's our duty to know how we are going to deal with the traps of Satan. May Allah ﷻ guide us all to the straight path and protect us from the influence of Satan, Amen.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ٢١

O believers! Do not follow the footsteps of Satan. Whoever follows Satan's footsteps, then 'let them know that' he surely bids 'all to' immorality and wickedness.

(Quran 24:21)



The Graven Image

The idea of idolizing celebrities to the extent of following their ways and habits

By Ramlah Heneka

From Instagram to tiktok. From a like to a swipe. We can see the Prevailing effects of social media and technology in our daily lives, literally at the tip of our fingertips as we scroll through our phones on a daily basis. This dunya (world) is shown to us at lightspeed and those who indulge in it and one of those effects is idolizing celebrities and content creators on social media. As human beings a great deal of how we think and conduct ourselves is acquired through observation. Not only children learn from role models even adults imitate behaviours of those they admire, admiring someone is normal and everyone has someone they admire but idolizing someone to an extent that you start following them blindly is not healthy and can go too far, this is more common among the youth of today who aspire to have this life and increase desired for name, fame, money, etc. among them.

Ibn Umar reported: The messenger of Allah صلى الله عليه وسلم said

“whoever imitates a person is one of them” (Hadith-Ahmad)

One of the great harm of this is that a person is deprived of living his own life because there is a constant agenda of impressing others, this leads to peer pressure. We place famous individuals on a high pedestal and set unrealistic expectations for them, we held them to a high standards than ourselves because of their highlighted achievements. It is easy to be influenced by the people around us and whom we look up to. It is easy to take on their mannerisms and qualities without being aware of it. If these

are good qualities then maybe it is a good thing but what if the people you consider as your role models have pushed you away from the remembrance of Allah تعالى سبحانه. Therefore, we as Muslims it is so important to have the correct role models. We need to stop idolizing these people that we do not really know and start paying attention to more important things.

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ
أَوْلِيَاءَ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٣

“You should all follow what is revealed to you from your lord, do not follow any allies besides HIM. Rarely do you take heed”

[Surah Al A'raf, verse 3].

Today's society has grown to be extremely involved in the lives of celebrities, specifically what they are eating, how they are exercising, how they are dressing and how they are acting, this could be a disaster because idolizing the celebrities is to imitate or follow the person in as much as possible. They are usually part of the haram industry, like music, drugs, zina (adultery), cheating, riba (interest), etc. that you could inherit the load habits too unless you inherit what is good.

Allah سبحانه و تعالی says in the Quran:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٦

“And of the people who buys the amusement of speech to mislead (others) from the way of Allah without knowledge and who take it in ridicule, those will have a humiliating punishment”

[Surah Luqmaan, verse 6].

The unbelievers would say to the believers:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَهُمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ١٢

“Follow our path and we will bear the consequences of your faults. Never in the least will they bear their faults, in fact they are liars!”

[Surah Al Anisabut, verse 12].

This is exactly what we find today, the disbelievers have created these so-called ‘celebrities’ whose lives invites towards evil. We are so wrapped up in that because of social media. We follow these celebrities and consume their lives through our phone screens, in reality, the lives of these celebrities are empty. When we are looking for role models we need look no further than the Prophet صلى الله عليه وسلم himself and those who surrounded him in the early days of Islam. According to Islam, the best human beings are the prophets. After that, the best human beings are companions, disciples, and followers of the prophets. Prophet Muhammad صلى الله عليه وسلم said,

“The best of people is my generation, then those who come after them, then those who come after them.”

[Bukhari and Muslim]

The way forward is to fully embrace the Sunnah of Nabi صلى الله عليه وسلم. It is such a complete and wholesome way of life that has left us independent of having any need to copy or emulate other nation or people. The love of the Sunnah should be kindled in the hearts of children from a young age. Parents should serve as role models, practising on every Sunnah and passing it on to their children.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١

“Indeed, the Prophet Muhammad was a good role model for you, for those who hope for the mercy of Allah and the coming of the Day of Judgement and who remember Allah a lot”

[Surah Al-Ahzab, verse 21].



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Community Activities

PRISON VISITATION BY MEMBERS OF LADIES LEAGUE COMMITTEE

A visit to Montagne Posee Prison was organised by members of Ladies League Committee on Friday 11th November 2022. Present in the hall was Aunty Latifah Athanasius, Aunty Rukhsana Ebrahim, Sister Amina Henry and later accompanied by Imam Abdu-Rahman Heneka as there were two women who wanted to revert to Islam.

The main purpose of this visitation was mostly for Dawah, especially for the Muslim inmates to strengthen their Deen (religion). Later on, Imaam Abdu-Rahman joined for a briefing and ALHAMDULILLAH four women accepted Islam instead of two.

The visit was a success and there shall be a follow up to further their knowledge about Islam In Shaa Allah. A huge thanks to all the members who conducted this visit.

SEYHA AND HALAL UPDATES

The Seychelles Halal Association (SEYHA), is well pleased to inform the Muslims and General Public that Skychef has met all the requirements and maintained consistency for Halal compliance. Skychef was recognised and registered as Halal Processor by SeyHa and has been Fully Certified Halal. All products packed and supplied by Skychef under its label and Brand Packing will be regarded as Halal.



ISOS ANNUAL GENERAL MEETING 2022

Annual General Meeting for ISOS Members was held on Sunday 23rd October 2022 at 1:30pm. As usual there were discussions about yearly updates. A vote was made to appoint a new chairperson of Ladies League Committee since Aunty Latifah Athanasius resigned from the post. Majority of votes went to Sister Noorah Pillay.



JANAZZAH

INNA LILLAHI WA INNAA ILAYHI RAJIUUN. Verily, we belong to Allah and to Him we shall return.

Indeed, every soul must taste death. In the last three months, there have been six Janazah. Three expats being one Bangladeshi and two Indians. Three locals being two infants and one adult.