

# A Glimpse of 'Ilm

*"To be forgiven... or rather be gone  
and forgotten.... To be purified  
from the filth of its ingratitude...  
To be amerced in its state of  
solitude... To once again be free of  
sin!"*

**A glimpse of 'Ilm...**

**The Knowledge of the Deen...**

**For those who are keen...**

**Enthusiasm at its peak...**

**In the name of Allah, do have a  
good read!**



**MUS'AB IBN UMAYR FOUNDATION  
(MIUF)**

## Section 1

### ARTICLE

The story of Prophet Adam (peace upon him) is a very familiar one.

Often times, in the Quran, Allah narrates stories of the lives or part of the lives of prophets and the people they were sent to. These stories are narrated for a reason. Sometimes, to quench the thirst of curiosity, other times to take heed therein.

The story of Prophet Adam (peace upon him) like that of other prophets has tons of lessons to be derived; some of which will be discussed. When Allah decided to create Prophet Adam, He – Mighty and Exalted is He – informed His angels.

*“And when your lord said to the angels, I am going to place in the earth a khalifa, they said: what! Will thou place in it such as shall make mischief in it and shed blood, and we celebrate thy praise and extol thy holiness? He said: Surely I know what you don't know,”*  
[Q2: 30]

Allah then taught Adam, the names of things which He-Mighty and Exalted is He – had not given the angels knowledge of.

*“And He taught Adam all the names, then presented them to the angels; then He said: Tell me the*

*names of those if you are right. They said: Glory to Thee! We have no knowledge but that which thou hast taught us; surely thou art the knowing, the wise.”* [Q2:31&32]

Allah then Admitted Adam into Jannah and created for him a spouse (companion) to dwell there in. Allah permitted them to eat of all fruits of Jannah except for one.

*“And oh Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust. But Shaitan whispered to them to make apparent that which was concealed from them of their private parts. He said, “Your Lord did not forbid you this tree except that you become angels or become of the immortal.” And He swore to them, “Indeed I am one of your sincere advisors.” So, He made them fall through deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together leaves of the garden over themselves (in order to cover their shame). And their Lord called out to them (saying): “did I not forbid you that tree and tell you verily, shaitan is an open enemy unto you?”* [Q7:19-22]

They disobeyed Allah. The first of mankind, amidst luxury, everything man could ever want, they still disobeyed. The instruction was clear: *“eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you*

*will be of the unjust.*" Did they not understand this commandment? Why then did they fall into sin? Didn't Allah mention Iblis was their enemy? How then did He persuade them enough to disobey Allah and thereby wronging their own selves? Let's Quote Iblis...

*Your lord did not forbid you this tree except that you become angels or immortal" [Q7:20]*

A simple tactic; He changed the meaning of what Allah already defined. Allah warned that, they will become unjust if they approach this tree, unjust to whom? To their own Nafs (self)! Approaching the tree was temptation, and giving in to temptation is injustice to one's soul. Is it any wonder that they gave in? Every now and then, we give in to temptation, wronging our own souls, because in this generation, the distinction between right and wrong has been blurred by a morally deprived media, and often bad is celebrated and given praiseworthy connotations. Yet, another unanswered question; why would they believe Iblis? Wasn't He their enemy? Did He not disobey Allah before them? Again, let's quote Iblis...

*"Indeed I am to you from the sincere advisors...!" [Q7:21]*

And so do those who redefine the Limits set by Allah they claim to be only sincere advisors. But, did not Allah say

*"This day, I have perfected for you your religion?" [Q5:3]*

Shaitan did what is called Ghuroor (deception). He did not only convince them to disobey Allah, he made it seem better.

*"So he made them fall through deception" [Q7:22]*

They wronged their own souls, and were remorseful for this. So, they turned back to Allah.

*"Did I not forbid you from that tree and tells you that Satan is to you a clear enemy?" they said, "our Lord we have wronged ourselves and if you don't forgive us, we will surely be among the losers." [Q7: 22 & 23]*

It was Allah who taught them Taubah (repentance).

These words;

*"Our lord we have wronged ourselves, and if you do not forgive us and show us mercy, we will be from among the losers!" [Q7:23]*

They wronged their own selves and Allah caused them to repent. He taught them to repent. Then he established them on the land, fulfilling his statement-"I shall place a khalifah on the earth" gave them a means of livelihood and He gave them spiritual sustenance, **Taubah.**

It is only human to err, but to be cautious of the limits set by Allah is to

be smart and avoid the deception of Shaitan. Yet, Allah is Oft-Forgiving, most merciful; He forgave Adam and Hawwah and turned to them with mercy.

*“And his lord pardoned him (accepted his repentance). Verily, He is one who accepts repentance, the Most Merciful.” [Q2:37]*

He honoured them and raised their status, even with the disobedience. Why? They were of the best of disobeyers --- those who repent!

### GEMS

“It is impossible to disobey Allah without using His very blessings to sin against Him.”

- **Yasir Qadhi**

“The path to Allah is long, and we are walking on it like turtles. The aim is not to reach the end but to die on the path.”

- **Sheikh Al-Bani**

“He who does not know evil will fall into it.”

- **Umar ibn Khattab (R.A)**

### A SINNERS PLEA

A heart, sore from the pain and torture of sins

A sinner’s plea

Still striving hard, tightening the grip

Unwilling to let go, for it is destruction it perceives

Feeling self-pity, remorseful for its deeds

Indeed! Some sins are punishments in themselves

Consoling itself with the words of the prophet “every son of Adam is but a sinner”

With every sin, every negligence, every single second wasted

It hurts to know it wronged only its own self

A sinner’s plea

To be forgiven, or rather be gone and forgotten

To be purified from the filth of its ingratitude

To be amerced in its state of solitude

To once again, be free of sins

A sinner’s plea

A heart still sore, from the pain and torture of sins

Yearning to be purified from the filth of its ingratitude!

- **Umm Yunus**

### SAHABA SLOT

**U**thman Ibn Affan was born seven years after the prophet-peace be upon him. Even before Islam, he was noted for his truthfulness and integrity. He accepted Islam through Abu Bakr As-Siddiq at the Age of 34. He was one of those who migrated to Abyssinia and then to Madinah. He

married two of the prophet's-peace be upon him-daughters; Ruqayyah and after her death, Ummul- Khulthum. For this, He was nicknamed \*Dhun Nurain - possessor of two lights\* he was Khaliph for 12years. He was assassinated on Friday, 17 Dhul-Hijjah, 35 A.H (June, 656A.C.) at the age of 84. When the first assassin's sword struck Uthman, he was reciting the verse,

*"Verily, Allah will suffice you against them, and He is the hearing, the knowing." [Q2:137]*

### AND SHE WAS...

**H**afsah bint Umar Ibn Khattab; the custodian of the Quran. When it was decided that the Quran would be compiled and ensure that it was preserved in writing, the materials on which it was written were entrusted to the care of Hafsa bint Umar. She had memorized the Quran and was taught to read and write by Shafa' bint Abdullah under the direction of the prophet-peace be upon him.

### FROM THE PROPHET'S LIPS

"Every son of Adam is but a sinner, and the best of sinners are those who repent." **{Bukhari}**

On the authority of Abu Huraira (may Allah be pleased with him) that the prophet-peace be upon him-from among the things he reports from his Lord is that he said; A servant [of Allah] has committed a sin and he said;"oh Allah forgive me my sin. And He (glory to him) said; my servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: o lord,

forgive me my sin. And He (glory to him) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O lord, forgive me my sin. And He (glory to him) said: my servant has committed a sin and he has known that he has a Lord who forgives sins and punishes for them. Do what you wish, for I have forgiven you. **{Bukhari & Muslim}**

**GOLDEN WORDS**

"Hasten towards forgiveness from Your Lord, and to Jannah (a garden) as vast as are the heavens and the earth, prepared for Al-Muttaqun. Those who spend (their wealth, energy, time etc) in prosperity and in adversity; those who swallow their anger and pardon men (out of love), and Allah loves those who do Good. And those who when they commit an Al-fahisha (indecent) or wrong their own souls remember Allah and ask forgiveness for their faults and who forgives sins but Allah? And (who) do not knowingly persist in what they have done. (as for) these-their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers." [Q3:133-136]

"The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in a basement; except him who repents and believes and does good deeds; so these are they of whom Allah changes the evil deeds to good ones; and Allah is forgiving, merciful." [Q25: 69-70]

**JUST A PASSING THOUGHTS**

I have never argued with a person without hoping that Allah would bring forth the truth from his tongue. I believe my opinion to be the truth while entertaining the possibility that it is wrong. When we criticize or critique others, we should keep in mind that our criticism is itself susceptible to the

criticism of others. Criticism is a personal challenge, since we cannot escape from our own subjectivities, when we engage in it. We can never be truly impartial. Absolute objectivity is an obtainable ideal. This fact of Human nature should make us all the more vigilant and cautious.

- **Imam Shafi'i**

**HEARTS WE LOST**

When I get into an argument and give me an advantage over my opponent;

- I am happy when my opponent turns out to be right.
- I am sad for him when he is proven wrong.
- I keep my tongue in check and make sure never to insult him."

- **Hatim Al-Asamm**

**Section 2****THOUGHTS TO WORDS****FEAR AND HOPE**

The fear of being alone

The fear of waking up on my own

The fear of seeing a helpless child without a home

The fear of not realizing I'm grown

The fear of not being able to implement what I know

The fear of the angel of death coming to me unknown

The fear of death is sufficient on its own

The fear of fear has taken up my soul

The fear of hell gives me sleepless nights

The fear of the pain and all its scary plights

The fear of not being able to stand and fight

The fear of giving up all that is good and right

The fear of thinking that it is an eternal sight

The fear of fear alone keeps me up at night

The Fear of Fear

The hope that one day I won't be alone

The hope that one day I'll make it on my own

The hope that one day I'll have someone to call my own

The hope that one day I can give a child a home of his own

The hope that one day I'll realize I'm grown

The hope that I will use what I know before I'm gone

The hope for life to erase all my wrongs

The hope for hope has taken up my soul

The hope for paradise makes me sleep at night

The hope for the pleasures and all its great delights

The hope that all my sacrifices were worthy fights

The hope to be rewarded for standing up for what's right

The hope to be among those whose light will be shining bright

The hope of seeing my Lord O what a glorious sight

The hope for hope

- **AI Ghurabaa**

### I SEEK EASE

I write because I need to ease out the tension; the unstable thoughts that wander in and constrain my chest.

I seek ease

As I go down, prostrate, "iyyaka na'abudu, wa iyyaka nas-ta-in" I utter. My eyes brimming with tears and my heart races, my hands freeze, my feet tremble and just for a while the whole world seemed to me nothing but mere illusion, a deception.

Change I ask for, I seek ease

As we race and compete for material wealth, and our hearts become distracted by the trifle matters of life, our souls become disinclined from their sole purpose and we are left living; but in reality, we remain lifeless.

As the number of our days decrease and our faith-our faith, slips away, we are more concerned with "what to do tomorrow" rather than, "what if tomorrow we return?"

Yet, we listen to the revelations while we play; hoping to repent when given another day, like fools we work not but, expect to get paid, heedless we live, we have gone astray!

- **Fatimah M.**

## Section 3

### WHAT HAS MIUF BEEN UP TO?

It has been an exciting year for MIUF in the myriad of topics that were discussed at the bi-weekly Islamic Circles, and now half of the year is gone. The year started with a simple yet pivotal act in the lives of Muslims for the Prophet (SAW) invited us to "**Pray as You Have Seen Me Pray**". The five daily prayers inculcate gratitude to the Most High in our daily activities so at MIUF, each of us asked to "**Forgive Me When I Whine**". Seeking forgiveness we know remains mundane in the life of the forgetful human, so MIUF looked into history at "**The Perished Nations**" who were insatiably ungrateful for ne

To curb excessiveness, especially after rich inspirational discussions at previous circles, MIUF discussed the community of the middle-path who reside "**Between Negligence and Extremism**". To dispel the myth that

religious observance and fun do not mix, MIUF, with inspiration from the middle-path, explored several ways of "**Having Fun the Halal Way**". Enough of the fun, MIUF got more serious and went to the court; court of Umar ibn Abdul'azeez that is. The aim was simply to have a taste of what "**Justice in Islam**" meant to the renowned and just Umar ibn Abdul'azeez. To further the discussion especially as to how justice pertains to our lives, MIUF deliberated on the publicized actions of Muslims today, and asked "**A Just Struggle or Unjust Violence?**" Gladly, that was resolved. The next step was for MIUF delve deeper into that Just Struggle and asks ourselves "**Do We Have a Choice?**" We found out that we do in fact.

Visit our resource page on [www.miufoundation.org/index.php/resources](http://www.miufoundation.org/index.php/resources) for more information.

### WHAT HAS MIUF GOT THIS QUARTER?

MIUF recently organised an exciting 2 day weekend seminar on Relationships and Marriage in Islam. Other than engaging the youth in numerous Islamic lectures in places like Nile and Baze University among others, the foundation is currently engaged in a project to construct a borehole at Unguwan Rogo village Abuja.

Keep posted using our contact below, and remember to follow us on Twitter and Facebook to be updated with the most up-to-date happenings of MIUF. Jazakumullahu Khayr!



## MUS'AB IBN UMAYR FOUNDATION

### CONTACTS

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### ACCOUNT DETAILS

**Account Name:** Musab Ibn Umayr Foundation

<b>Bank Name:</b> Jaiz Bank	<b>Bank Name:</b> GTBank
<b>Account No:</b> 0000275266	<b>Account No:</b> 0114744707

*Join us as we walk the footsteps of the messengers in conveying the truth!*

*Follow us on twitter, like our facebook page or visit our website for updates on our bi-weekly youth circles, monthly sisters' circles, brothers' tea-time and much more.*

*"Let there arise a group from among you inviting to all that is good and enjoin what is right and forbid the wrong and these are the successful." [Q3:10]*