

## Indication towards Islamic Attitudes

[www.saleemdada.weebly.com](http://www.saleemdada.weebly.com)

The Islamic Concepts affect the life of the Muslim individual totally as that establish, and even develop, the attitudes of that individual towards all issues of life; the notable point today is that Muslims do need to check their attitudes in some of issues at hand by the realization of the Basic Islamic Viewpoint with heart that I, MSD, would state ahead so as to avoid high differences at their manner of living here; this would insha-Allah lead to the development of the highly needed uniformity among them in the principle; Al-Hamdu Lillah. Note that these differences at some issues mostly manifest at the religious practice where some faction among Muslims asks the practice in general at some issue to be most praiseworthy by Islam giving it attention that it does not demand by itself certainly while other of Muslims that do care too to take Islam into practice adhere to some other manner in general to tackle that same issue; the other field where these differences show is of politics where the prominent persons of each of the political parties make personal immoral remarks on other of politicians of other parties with complete disregard to the moral guidance of Islam; each of these both matters address many of Muslims for certain; moreover, the electronic media (the TV channels that provide information) as of now watched by millions at the nation, unknowingly enhances these differences among Muslims, by their attitude to present extremely faulty

discussions on these couple of matters; many of anchors at the management of such talk-shows present such questions that lead to differences and only seldom they try to get the clarification from any such participant who is capable to manage that; this shows their low professional caliber (and their little tolerance to issues) as if they want to press their own viewpoint that carries discord towards the issue at hand rather than learn the real status of the issue at hand; they mostly do this due to the incentive to get good ratings of view with total disregard to the teachings of Islam; please note well that all differences that arise here causing much of disunity among Muslims at the religious practice or at the political scenario (or even at the discussions at the Television), are due to the ignorance of the true aim of life that only is to worship Allah, the True Lord; certainly, we all have to answer for our Belief and our deeds at HASHR, the first day of AKHIRAT (the true life after this life) as the ANBYA (the messengers of Allah) have told us clearly in accordance to the guidance that Allah provided to them; Al-Hamdu Lillah. Please do mark my words that this ignorance is the basic reason for the disunity among Muslims as on the basis of this ignorance, such attitudes arise that provide for this disunity and enhances it among them; the thought that develops by this ignorance leads to adverse attitudes as it ultimately asks for giving attention to Self-Prominence among the people around; this in turn, leads to ask high worldly status by the name of Islam even if it causes extreme harm to other of Muslims and also leads to asking of such impression at the administration that might bring notable worldly

status for them even if it causes extreme harm to other of Muslims; this thought certainly has total ignorance of Islam at its base and I, MSD, ask Allah to give all of us Muslims TAUFIQ to avoid all such differences that are leading to the most adverse disunity among us Muslims in these very difficult times of extreme trial; Al-Hamdu Lillah.

The Basic Islamic Viewpoint that provides challenge to all adverse attitudes is that "Allah is the Creator of all and He only is the True Authority so every person must obey Him getting His commands by the Quran according to the guidance of the last of Prophets Muhammad PBUH, with care that he or she has to account for his/her Belief and deeds at AKHIRAT individually and this implies that the Muslims must keep the worldly finances to necessities or just a bit ahead without care to competing other of Muslims in them but competing them only for the better status at AKHIRAT"; Al-Hamdu Lillah. This statement denotes the most basic teaching of Islam for all good attitudes as the KITAB (the Holy Book Quran) and the SUNNAH (the guidance of the Last Prophet Muhammad PBUH) present most clearly; please see the verses of the Quran and the authentic AHADITH that are presented at "REFERENCE" for all the discussion at this paper at the last of it here; Al-Hamdu Lillah.

Note that the differences at the religious practice at some issues mostly arise due to the misunderstanding about the concept of BID'AT (any of such practice that challenges the guidance of

SUNNAH) when a sizeable faction among Muslims take some rites in practice with all commitment to it with the consideration that this practice represents some virtuous deed by Islam (or at least, it is such appreciable MUBAH that needs total adherence) while most of others of them consider that same practice as among BID'AT undoubtedly; I would insha-Allah elaborate the decent practice of the SUNNAH by providing the meaning of BID'AT clearly at this writing for all those Muslims who do really care to refine their decent practice according to the Islamic Viewpoint; Al-Hamdu Lillah.

Note that the differences at the political scenario mostly arise due to the lack of tolerance of each other and more than that, due to the lack of respect of each other as human-beings; many of the leading figures at politics think that to put disrespect to other leading figures there would provide respect to them whereby they would remove them from their official status and then they might secure it for their-selves; this leads the Muslims that assume the leadership at politics, to extreme immoral attitudes towards each other as they pass personal insulting remarks towards each other unjustifiably; this attitude of disrespect due to the intolerance of each other is extremely atrocious according to the teachings of Islam and I would insha-Allah elaborate the decent manner to deal politics at this writing for all those Muslims who do really care to refine their decent practice according to the Islamic Viewpoint; Al-Hamdu Lillah.

Note that the adverse attitude of those unwise but influential people among Muslims due to the representation they have at the present electronic media, is also one of such factors that develops the differences in the religious practice that are sometimes extremely insignificant; their discussions therein even foolishly enhance the unimportant political differences too among the leadership at politics and mostly, the electronic media takes-up all this total foolishness just to increase the rating in its audience without care to the collective benefits of the Muslim people, competing with other channels of the same nature; this leads to chaos where the unity among Muslims is the extreme need of the time and the place they operate in; certainly the Muslim persons at charge of affairs of Muslims as of now must take care to their morals with respect to Islam; Al-Hamdu Lillah. I would insha-Allah elaborate the decent manner of the participants of discussions at all issues of concern at the electronic media at this paper for all those Muslims who do really care to refine their decent practice according to the Islamic Viewpoint; Al-Hamdu Lillah.

Seeing the manner of living today, we Muslims need to understand that we ought to use our precious time at the worldly life caring about AKHIRAT only where we would get the ultimate result for our Belief and our doings; this need is much more evident at the collective level as of now due to the high disrespect to AKHIRAT that manifests clearly in practical matters of life as of now; I would indicate here that we need the understanding of the Principles of Islam in general with the awareness that Islam is

such complete code of life that gives guidance in all matters of life, and with that we need such intelligent people that are totally committed to Islam, at lead in particular, in all issues today at all places, that are able to profess the better manner for all of them by Islamic HIKMAT (the Islamic Wisdom) for the practice of Muslims not only by their speech but also by their deeds; Al-Hamdu Lillah. I, MSD, would insha-Allah present such Islamic Teachings clearly at fore that might set attitudes of good Muslims right at high issues of concern as of now, by providing points in the coming sections here so as to clarify the positive attitude in all the practice of the Muslim UMMAH; please note that I, MSD, present the verses of the Holy Book Quran and AHADITH for reference to these mentioned points at the end of this paper and reading of good comments on them by explanatory books of ULEMA, would insha-Allah clarify much of the Islamic Teachings that I present here; please read also my writing "The Islamic Guidelines" that would insha-Allah provide guidance for all necessary attitudes that Muslims need to take collectively for all the current challenging issues of concern; may Allah help me in presenting the true Islamic Teachings by this paper sincerely; Al-Hamdu Lillah.

*(a)-To the positive attitude in the practice of Islam  
(by understanding BID'AT)*

(1)-Islam guides us that BID'AT in general terms is such noticeable practice by the name of Islam in any matter of the human life that clearly falls against the oral teaching or/and the practical guidance of the Prophet Muhammad PBUH in that matter and sometimes it also is named as BID'AT-SAYYEAH to distinguish it from BID'AT-HASANAH that is the taking-up of the practical application of such new things or of such new matters that facilitates the practice of Islamic Teachings without becoming some Islamic obligation by their own and without challenging the KITAB (the Holy Book Quran) or the SUNNAH of the Prophet PBUH; this attitude is MUBAH (nothing to blame) and at times, even MUSTAHAB (praiseworthy); please note that I, MSD, clarify the meaning and the ruling for the BID'AT in general terms here that is BID'AT-SAYYE'AH (that is anything in practice by the name of Islam that falls against the oral teaching or/and the practical guidance of the Prophet PBUH) to enable Muslims to finish-off differences among their-selves insha-Allah without any insult to any individual; note that even if there seems no direct guidance of the Prophet PBUH for the prohibition of any such matter that clearly passes as BIDAT-SAYYE'AH by its manifestation in practice as of now, the good study of SUNNAH would still clarify that he never gave any such indication to any such practice as virtuous in his golden times then (and there certainly was no thought even that such matters would ever take place among Muslims); please note well that all of Muslims know this well that BID'AT in general terms is all that falls against the oral and/or the practical guidance of the Last Prophet Muhammad

PBUH so any difference among Muslims occurs here only due to their difference in interpreting the guidance that applies to the matter in focus where BID'AT manifests as of now; Al-Hamdu Lillah.

(2)-Please note that it is possible to understand BID'AT in general terms by its manifestation in practice at any time & place; the clarification to this statement lies in the fact that when anything at the status of MUBAH is raised in practice seemingly to the status of FARDH (decree commanded by Allah) so it manifests as an obligation to practice, it becomes BID'AT; the wise directions for practical application of Islam keeping strictly to the KITAB and the SUNNAH (that is termed as FIQH) endorse this fact totally well; for the better understanding of designation of the Islamic Commands, please read my writing "USUL AL-FIQH" that I have presented in English at my site; Al-Hamdu Lillah; the notable point here is this that MUBAH might be raised to such status where it seems FARDH in practice by four of things: such an act is observed religiously in the absence of any positive guidance from SUNNAH for it, such an act is observed by the fixation of time, such an act is observed by the consideration that it is a virtuous act and such an act is observed by much high number of such people that adhere to it in the collective manner with the demand that other of Muslims also do adhere to it; generally all such BID'AT that affect the integrity of Muslims, comprise all of these things at their fold that make the MUBAH



seemingly rise to FARDH in practice; I, MSD, would insha-Allah provide the examples of this ahead at this paper; Al-Hamdu Lillah.

(3)-Please note that the difference between BID'AT-HASANAHA and BID'AT-SAYYE'AH is that the former is EHDATH Lid-DIN (taking-up something new in discoveries or inventions or matters relating to Muslims for the good aid to the practice of Islam without consideration to any fixed timing for it and without consideration to take it up as some virtuous act in itself so it never is realized as an obligation to practice) while the everything of the latter is EHDATH fid-DIN (innovation to religious practice that has no guidance for it in the SUNNAH) that is considered as virtuous and that is bound to some timing with the demand that Muslims take it up in general; another notable difference of both is that leaving the former asks for some trouble in practicing of the necessary tasks for Islam as of now while leaving the latter does not affect any of the Islamic liabilities of the good practicing Muslim in any manner; yet another difference of both is that the person who practices BID'AT-SAYYE'AH considers himself as elevated in deeds above his Muslim Brother who avoids them by the knowledge that such person has raised MUBAH to obligations fixing it improperly to specific timing by the name of taking it as virtuous deed by Islam and asking Muslims to take it up in general; the notable fact to keep in view here is that all Muslims actually are like brothers to each other and the most virtuous among them are those that are better in keeping to the

True Islamic Belief and to all clear good deeds according to that;  
Al-Hamdu Lillah.

(4)-Please note that the illusion that practice of BID'AT-SAYYE'AH is virtuous, becomes a barrier to ask for TAUBAH (repentance) and this is the most negative effect of it; please note also that there are such persons among Muslims that pose as AALIM (scholars in Islamic Teachings) yet seeing by their words & attitudes, they do not possess the depth in thought necessary to judgment for Islamic Rulings at issues so they err to detect the distinctive feature between both of the mentioned EHDATH and take-up BID'AT-SAYYE'AH as an aid to religious betterment (like BID'AT-HASANAHA) at places which then leads them to even much high fault as they go on to practice other of BID'AT-SAYYE'AH that in turn ultimately leads them to the thought that Islam comprises of some rituals in practice; in actual, Islam is the commitment to fulfill the Commands of Allah in all matters of the Human Life; Al-Hamdu Lillah; note also that as EHDATH Lid-DIN (BID'AT-HASANAHA) is related to making ease in the Command that is already present, certainly EHDATH Lid-DIN does not pose as a command of Allah to fulfill necessarily in itself and remains to MUBAH or MUSTAHAB by nature while EHDATH fid-DIN (BID'AT-SAYYE'AH) presents itself as a command of Allah in itself without any basis in the Holy Book Quran or the SUNNAH of the Prophet PBUH which asks Muslims in general to become committed to it in practice necessarily to get the goodness that is assumed in it with total religious vigor by the fixation of time for

it; may Allah save all of us Muslims from all such misunderstandings that are leading to high differences among us without any valid reason certainly; Al-Hamdu Lillah.

(5)-Please note that we Muslims do face such practices as of now that are BID'AT in general terms (BID'AT-SAYYEAH) and as an example for it, note that included in these is to commemorate with utmost religious fervor, the day of birth of the Holy Prophet Muhammad PBUH, the last of Prophets; however, it is necessary to refrain from naming all activities therein as BID'AT-SAYYE'AH because the notable point here is that to organize such good gatherings at the day is well certainly where the good learned Muslims make the ZIKR (recitation of the name of Allah) with lectures on spreading the teachings of the Holy Book Quran; they deliver therein sermons to tell the life-events of the Prophet PBUH (and in such good sermons, they must tell his teachings about the collective living upon Islam too by the aid of the authentic AHADITH) where all Muslims provide much of DURUD to the Prophet PBUH which certainly is praiseworthy as these all things have their basis at the guidance of the SUNNAH; these good gatherings are well to designate as MUBAH (and even MUSTAHAB) if the gathering is not noisy or given to chanting slogans; even the good sober lighting at places by own personal resources within limits to express gratitude towards Allah on the practice of Islam (the guidance of which His last Prophet PBUH provided to us well) is bearable; however, please note that to call the day off with high commitment to it in the collective manner

does not find any basis to it at the SUNNAH certainly and that word remains fine even with the good lectures & the good sermons delivered at this occasion that are not specifically required with such commitment collectively to this occasion only; I, MSD, would state emphatically with total responsibility that the authentic collections of AHADITH do not give any sanctity to this particular occasion of commemorating the birth of the Prophet PBUH which anyways, is unknown specifically by date; also note well that taking processions out with as many Muslims participating there as possible, to display respect to the Prophet PBUH is not the manner that the Prophet PBUH taught us Muslims to respect him while we all Muslims must not only respect him highly but we all must do that by the manner the Holy Prophet Muhammad PBUH has guided us to do that; taking-out of such procession on this specific occasion might have been MUBAH initially yet as of now, it is raised so highly to such status by all the application of self where it seems an obligation to Muslims in general; this does make it BID'AT-SAYYE'AH so the bottom line for the ruling to the celebration of this occasion is that though this occasion does have some very good things at its fold yet no Muslim committed to such BID'AT must blame his Muslim brother if the latter does not commit himself even to good lectures & sermons at this very occasion; the matter is asking more troubles as of now because some of such persons who seem good Muslims by appearance yet have little knowledge about Islam if any, have introduced different aspects to the celebration of this occasion that are totally alien to Islam; this includes naming it by different terms

that actually become questionable by the true Islamic Teachings; as such, the good practicing Muslims do have the valid reason to avoid any commitment to it though many of its adherents devoid of the true insight at the Islamic matters, state that commitment to this occasion provides ease for many of necessary Islamic tasks; all must know that we all Muslims, including even those that are committed to some BID'AT-SAYYE'AH as of now, would certainly fulfill them at other of times as they are not bound to timing; that insha-Allah we all would do with total ease and with high fervor; Al-Hamdu Lillah.

(6)-Please note that all Muslims highly respect the Holy Prophet Muhammad PBUH, the last of all Prophets, with all heart certainly; anybody who disrespects him by outright rejection of his clear guidance for practice in issues of life or by not accepting him as the last of all Prophets, is out of Islam without any doubt as Allah has provided most high spiritual status to him; Al-Hamdu Lillah. I, MSD, pointed this out because most of such things that initially might have been kept to MUBAH like the celebration of the particular day of birth of the Prophet Muhammad PBUH with limits to celebrating it, now have been raised to such heights by its unwise adherents (though it does seem by their passion to it that they do attach their-selves to this celebration with all good respect to the Prophet PBUH at heart) that they ask all Muslims to celebrate it in the collective as extremely virtuous and term all those who avoid commitment to it as highly disrespectful to the Prophet PBUH even; the matter has become so much sensitive at

places that any good TABLIGH even to check attitudes at this matter, has become useless though that good TABLIGH might strictly have its basis upon the Holy Book Quran or/and upon the authentic SUNNAH of the Prophet PBUH; the extreme difference that takes place here among Muslims, all committed to Islam, is due to this extreme raising of MUBAH to an utmost obligation to practice; this certainly has led many of good Muslims that are well-versed in Islam, to better avoid any commitment to this occasion in the best interest of Islam, for which they certainly are not blamable; please note also that I, MSD, have showed the concern on this matter of celebration just to secure the clarity of the Islamic Guidance in this matter as of now because one of features of BID'AT-SAYYE'AH is that it changes faces with the change in times & places to allure those that are committed to it taking them afar from the true guidance of the SUNNAH by the good name of respect only to the Prophet PBUH; the sad thing about all this matter is that it is feeding high differences among all Muslims that they must end totally fast, most certainly; Al-Hamdu Lillah. With this matter, note also some other of such BID'AT that have taken hold in practice of Muslims at this moment of time; please note here that to ask Allah to put His blessings upon someone is MUBAH yet when to ask this relates to specific timing and when it is taken as something necessary to do in collective manner as virtuous, it certainly becomes BID'AT-SAYYE'AH; please note also that providing for foods to the people gathered at some place for condolence over the death of someone at that place is bearable when some ordinary food is provided by

the relatives of the deceased person there that is not provided from his left resources (it might be taken as MAKRUH at some occasions where the poor & needy persons are denied participation in it but when it is not provided by his left resources, then it does remain bearable still); however, providing foods at the third day of his death or at the fortieth day, even if it is not from his left resources, is certainly BIDAT-SAYYE'AH without any doubt; note also that if DURUD is performed religiously before the call to prayers, it becomes an addition to the needed that is clearly against the manner that the Prophet PBUH has taught us to call to prayers and that addition certainly raises it ahead from MUBAH; however, if some gap is provided between the DURUD and the beginning of the call to prayers so that it is not confused as the part of the call and that also with care that at random, it is omitted now & then, it would certainly not let it remain BID'AT-SAYYE'AH; kissing of thumbs and then putting them to eyes on hearing the name of the Holy Prophet Muhammad PBUH or shaking hands with each other after the performance of SALAH is bearable if not done with extreme commitment in general, remaining to limits; please note also that the Muslim woman must not visit the graveyard (due to its prohibition at authentic Ahadith) though the Muslim man might visit it without any commitment to timing or without designating such visits as necessary or without the performance of any of such acts there that Islam prohibits in clear terms; all good Muslims that are alive must ask Allah to grant His mercy to all good Muslims that are dead without the bondage of timing for such asking and it is

notable that the Holy Book Quran commands all of us Muslims to say DURUD upon the Holy Prophet Muhammad PBUH, the last of Prophets; Al-Hamdu Lillah; Allah does appreciate DURUD said by us all Muslims with total respect to the Prophet PBUH as He has commanded us all for that yet all Muslims must understand well that Allah might accept whatever good they ask Him for others that are dead if He wills or He might even reject that if He wills; it is noteworthy that Allah is not bound to fulfill the demand of any human-being necessarily though that human-being might be one of most highly virtuous persons; Allah does as He wills and He only is the True Lord; Al-Hamdu Lillah.

(7)-Please note that Muhammad PBUH, the last Messenger of Allah, lived his life with necessities by choice with care to AKHIRAT at all times and though he fulfilled his responsibilities well yet always cared to provide SADAQAH (amounts in charity) to the needy whenever he had more than necessities; his greatness certainly lies in the fact that he was the Last Prophet of Allah yet the beauty in that greatness shows by the fact that he always cared to remain ordinary without any inclination towards haughtiness; he guided all of the Muslim UMMAT to avoid arrogance and remain ordinary; note that to show pride among people asserting self-importance shows some inferiority complex that all Muslims have to avoid certainly as that only is the reason to all ills of the Psyche of the man; note that Allah had provided Muhammad PBUH the height of knowledge and had put the responsibility upon him to convey the Message of Allah as provided



in the Holy Book Quran to all the peoples of the world for that time and for all times to come ahead and also to explain it to HIKMAT (its practical application); however, as he was one of human-beings too, his knowledge had limits though that lack did not challenge any of his tasks related to convey the Message of Allah in any way; he did clarify that he did not know when would the QIYAMAT (the last day of the world) take place and certainly, there were few incidents in his life that showed that he did lack awareness for all aspects of those incidents; however, please mark this point well & good that I just mentioned, that this lack did not have any of adverse effects upon any of his liabilities as the Messenger of Allah for certain; note this totally well that with the most elevated status that Allah had provided him to become the last of His Messengers towards the world, he still was one of human beings; certainly Allah only is the Creator of all and certainly He only is the True Lord; Al-Hamdu Lillah. We all Muslims must make DURUD for him as we are commanded for that and must care to follow his good Islamic teachings in all our practice with such of his love inside that provides ease to us in all that practice without claiming any high status for ourselves as that is the minimum of our liabilities; however, those who declare not only to follow him in his guidance to Islam upon ADL but they also claim emphatically to love him totally by heart, they must vouch first with all heart to live only by necessities upon the level of EHSAAN at the world without any care to anything more; this is because there are authentic AHADITH that ask all those who claim to love him emphatically, to accept living at the world upon

its basic necessities only so for them, that only is the way to go and that only is the true manner to live; Al-Hamdu Lillah.

*(b)-To the positive attitude at the Political-Differences  
(read also my writing "The Islamic Guidelines")*

(1)-Islam guides us that Politics is such field where the Muslim leaders must care that they have to direct all Muslims towards the obedience of Allah, the only True Lord; Al-Hamdu Lillah; note that they have to get such ease for Muslims in general in the worldly life that they might put all efforts to achieve the true success of AKHIRAT without any unplaced worry about their shortage of worldly necessities; though all those that rise in politics among Muslims must care to this Islamic manner to politics only, yet it is sad to note that most of those Muslims that rise in politics as of now are much unaware of its manner that Islam asks of them; also they totally disregard the fact that Islam asks all Muslims to respect each other and to keep the brighter side of all Muslims in view rather than their shortcomings; with that, they are unaware that Muslims must not compete for betterment at the worldly status but only for the better status at AKHIRAT; while they all play all the blame-games among each other and complain against this & that, the good Muslims in general get weary to such attitudes as that ask them to chaos rather than the strength of Belief on Allah that might ask them for unity & discipline with total dignity; Al-Hamdu Lillah. Muslim politicians

need to give their colleagues the necessary time & the necessary space to compensate for their mistakes and with that, they need to try to get as much of the worldly ease for all Muslims by sacrifice of worldly things on their part as much as possible; they must be tolerant among each other to the unplaced attitudes for issues at hand as of now due to the ignorance to Islam, so that they become able to better all attitudes with time by the true knowledge of Islam; this necessary task does ask for the understanding of the Islamic Commands to take-up politics but with that, please note that it also asks for high understanding of the general history with emphasis on the awareness of the history of their homeland and of the psyche of the people therein with the commitment to all betterment for all of them necessarily; certainly the high differences among the Muslim leading figures at politics are mostly due to the lack of knowledge about the Islamic Guidance for politics, about the actual history of their homeland and about the psychology that affects the common people living there at the homeland; no Muslim person becomes the rightful leader to the nation unless he has the awareness for all of these aspects that would develop the capability to fulfill the need to see goodness in all Muslims, the need for sacrifice of individual benefits as much as possible for the good cause of welfare to all Muslims and the need for high tolerance towards all Muslims with the care to tackle issues by mutual collaboration; Al-Hamdu Lillah.

(2)-Please note that my writing "The Islamic Guidelines" elaborates the manner of politics that Muslim leaders have to

adopt by Islam and its good study would insha-Allah do good certainly in this respect; however, the need to observe the history of the Man is highly important too in this matter and all those that need to take-up political endeavors by profession, they must study all the history of the Man with much high observation; it certainly is one of requirements for the Muslim that rises in politics that he must understand it by the manner Islam presents it; though necessary yet it is seldom asked of those persons that lead Muslims in politics; the notable thing that Islam elaborates is that the history of the Man is the tussle between the right and the wrongs in which the right always came out victorious ultimately; Al-Hamdu Lillah; the Holy Book Quran points out that whenever & wherever the people rebelled against the Commands of Allah in the ancient history, He totally destroyed them by different ways; Al-Hamdu Lillah; note that the Ancient History to the Man is like the childhood to the Man; its impression does stay for the whole of life; please note well that Islam tells us that we all do recognize this well at inside that Allah is the only True Lord; certainly He has created us and we all must obey His Commands only; others may claim obedience only when their commands do not challenge the Commands of Allah; Al-Hamdu Lillah; the Holy Book Quran clearly indicates that the rise of peoples depends upon their total connection to Allah while their fall comes when they forget this basic note of the Human Life; Al-Hamdu Lillah; even if the students of the ancient history that study it as of now, do study it with this statement in view, they would see much of truth in it even in this current manner of its study; as I, MSD, have

indicated the manner that Islam asks for issues at politics by "The Islamic Guidelines" and as the good study of the ancient history is yet possible by the current manner of its study for it insha-Allah as that might still vouch for the observation that all the peoples only keep their honorable status by keeping their-selves totally attached to the word of Allah, I would provide only those points ahead at this section that relate to the Human Psyche and that have their part in politics too certainly; this would provide the good manner to politics insha Allah for its good tackling with necessary care to all the good teachings of Islam; Al-Hamdu Lillah.

(3)-Please note that the Basic Islamic Viewpoint that I, MSD, stated asks for the development of that psyche which leads to caring for AKHIRAT only; we all students did note as the Basic Islamic Viewpoint that "Allah is the Creator of all and He only is the True Authority so every person must obey Him getting His commands by the Quran according to the guidance of the last of Prophets Muhammad PBUH, with care that he or she has to account for his/her Belief and deeds at AKHIRAT individually and this implies that the Muslims must keep the worldly finances to necessities or just a bit ahead without care to competing other of Muslims in them but competing them only for the better status at AKHIRAT"; Al-Hamdu Lillah; with the good observation of this Viewpoint in practice totally, the Muslim individual at politics does develop the good psyche that Islam asks of him to deal with issues of life; this develops among all Muslims good trust for each other, tendency to sacrifice worldly things for each other and high

tolerance to difference in views at matters that are MUBAH for each other; these all insha-Allah would bring-on all the good results that are as follows: note here that insha-Allah (1)-the individual in politics would develop the realization to put all his good abilities for spreading the message of Islam to achieve glory at AKHIRAT; this might result in getting high respect for him that by his good efforts, might provide for the unity of all Muslims in general; Al-Hamdu Lillah; (2)-the individual in politics would develop the realization to sacrifice his worldly comforts that are more than his necessities to achieve glory at AKHIRAT; this might result in providing all basic necessities of the worldly life by efforts of good well-off Muslims that take his lead, to all Muslims in general; Al-Hamdu Lillah; (3)-the individual in politics would develop the realization to deal with all different peoples of the world in today's scenario with the touch of HIKMAT (wisdom to apply Islam to practical issues of life) to achieve glory at AKHIRAT; this might result in the achievement of high tolerance to each other by efforts of all Muslims that in turn, might also provide the respectable dealing towards all Muslims in general by all peoples of the world that inhabit it as of now; Al-Hamdu Lillah.

(4)-Please note that keeping to the Islamic Viewpoint, "Psychology is the study of the behavior of the Muslim as recognized by his deeds that tells about the status of his Belief upon Islam inside"; of course this would remain to estimation only even if someone good at the study of the Man with the understanding of Islam makes much careful deductions because the final word for every

person would manifest at AKHIRAT; Al-Hamdu Lillah. This specific manner to understand Psychology brings along the need for necessary adjustments to understanding of its terms; note well that the only aim of life of the Man according to the Islamic Viewpoint is to live in obedience to the Commands of Allah, the only True Lord, and certainly he must guide all his deeds to the fulfillment of this worthy aim only; Al-Hamdu Lillah; this implies that the Muslim person must be so committed to Islam that all of his motivation and as such, all of his behavior must manifest the Islamic Viewpoint; Al-Hamdu Lillah. Please note well at this juncture that the true Muslim person has the realization that the greatest of all blessings of Allah upon the Man & the Woman is that He has provided the True Guidance to him/her but after that, the respective blessings that Allah has provided to them are the manly strength especially at his youth and the womanly beauty with high attraction for men especially at her youth; note with respect to this mentioned statement that though both men and women must take care to refrain from all injustice and all shameful manner of life, as these are amongst the most heinous sins, yet as much of the unjust attitude is initiated by uncaring men by putting their strength to wrongs (or in today's scenario, by abusing the power of their official status much), they are more liable to take care that they avoid injustice totally and as much of the shameful attitude is initiated by uncaring women attracting men by adornment of their beauty without HEJAB while leaving homes necessarily or unnecessarily, they are more liable to take care that they avoid such shameful attitude totally that might

lead to most shameful deeds; these attitudes certainly are amongst the most heinous sins while the greatest of sins is to take anyone equal in power to Allah; may Allah save all true Muslims from all these heinous sins totally; Al-Hamdu Lillah. The grave error of the students of Psychology as of now is that neither do they have the realization of the true aim of life nor do they care to understand the necessary righteous attitude that the Man has to conform to; as such, whatever counseling they provide to the psychologically disturbed person might bring temporary sedation to the psychological problem at hand yet certainly it does not provide the actual solution to that; note that with all high application of all methods of research, Psychologists have yet failed to come at this basic point that the Man recognizes the only true aim of life at inside naturally which is to put all his life to the obedience of Allah, the only True Lord, as that only leads the Man to the true satisfaction of the self inside; Al-Hamdu Lillah; note here at this juncture that the living manner as of now is changed much from the old manner of living that used to be in vogue only a century back from now; in fact, that old manner basically was the same that had come through centuries; the main difference at this time from the century back that has occurred by the high technical advancement, is the swiftness of communication all over the world and with that, there also has taken place the most high interaction of all different peoples that inhabit the world as of now; in today's scenario, it is most necessary for all peoples of the world to avoid wars totally as with all caution, they would most certainly cause the most heavy loss to innocent lives due to the



technical advancement as of now; certainly, we Muslims at-least must take extreme care in today's scenario not to fight any offensive wars; however, where we Muslims need to fight the enemy inevitably in our defense due to their doing, we certainly must go on for that all-out; note well that to live-on with them at some place where they have authority over issues of life, is highly blameworthy as of now so the Muslim individual must keep away from them in all the best manner possible for him at these current times most certainly; we must ask Allah for His mercy at our deficiency in the most humble manner most certainly yet the notable thing here is that the setup of the ancient times asked Muslims to provide ADL (that is the attitude of justice) by challenging the enemy head-on yet in today's scenario, Muslims must necessarily avoid all offensive deadly wars by all high measures possible, not only against the enemy that stays neutral in attitude towards Islam but also against the enemy that challenges Islam headstrong; please note well & good that TABLIGH (the preaching of Islam with total HIKMAT) is the only manner, with much of the soft attitude (EHSAAN) to tackle issues, to deal with all of the enemy as of now and we Muslims must take that attitude with much high asking of mercy from Allah without going towards any offensive wars at this current trying scenario that we Muslims are facing today since a century or so; Al-Hamdu Lillah.

(5)-Please note that all such persons that come at the head of matters by chance among their people but have the high tendency inside to claim importance for their-selves only in different ways,

they mostly are given to inferiority complex; the notable thing is that the inferiority complex takes hold of any of such persons only when that person asks his respect by anything, tangible or intangible, that falls outside of his own traits inside and so this claim of importance mostly leads such a person to cling to such unworthy things tenaciously especially his political status provided to him by the erroneous acceptance of the people (that is certainly temporary), when those people fall for his mistaken identity; because of the fear about loss of that, he tries in all manners to belittle his colleagues that are challengers to that in the environment that cares but little about Islam, as that he considers most necessary to hold for his claim to importance; it reminds one of that story where the wicked magician would not die until the good fighter against his wickedness realizes that his life would end only by killing some specific parrot; this complex though latent yet manifests by the show of their unplaced attitudes at times that lead them even to crimes of severe nature which then with time, raise questions to their leadership and cause their fall ultimately; sometimes, such persons do get representation even at the key-positions at the state-institutions by some chance and not by worth; that does cause high differences among the peoples of the land when these persons given to the inferiority complex make adjustments to the law of the land illicitly abusing their authority most wrongfully; note well at this juncture that the leader of the people must be such an ordinary good person from among those people whom those people do take as one of them for certain; those that do not fulfill this criterion, never keep their status of

the leadership in the long-run period and do lead their-selves to much disrespect ultimately; those given to inferiority complex that come to some respectable post by some chance and not by worth, where they get the ability to affect the politics of the land adversely or that come to the leadership of the people by some chance and not by worth, cause such development of hatred to each other among the peoples of the land by display of dictatorship at their specific sphere of activity that results in most wretched losses to the good values appreciated all over the world; they bring losses to the honor, to the property, to the continuity of the normalcy in life and even to the life itself amongst all those peoples of that land; may Allah save all of us Muslims from all such unworthy dictators by the grant of His mercy to us all in this very trying scenario that we are facing today; Al-Hamdu Lillah.

*(c)-To the positive attitude for the Electronic-Media  
(read also my writing "The Islamic Guidelines")*

Islam does ask all clearly for much high reservation where issues relate to beauty and the best reasoning to this point is the command that Allah has given to the Muslim womenfolk to observe HEJAB as it certainly does represent such high reservation; with that, note that Islam allows the Muslim Man to take more than one woman in marriage up-to four women as Islam widens the right channel to passions yet restricts all the wrong ones; Al-Hamdu

Lillah. My writing "The Islamic Guidelines" clarifies how to present Music, Drama & Entertainment programs at the TV in the Islamic Environment that relate to fine-arts and as such, relate to the beauty around; Al-Hamdu Lillah. Here, I, MSD, would insha-Allah take on the effort to clarify in brief how the Television must present discussions for current issues relating to Islam and also how it must present the talk-shows relating to politics to keep all injustice away from the Islamic Environment; Al-Hamdu Lillah. Before proceeding ahead, I would indicate here that though we Muslims do not have to challenge the West at inventions that it had presented to the world as of now yet we must try to indicate its wrongs related to the manner it puts them to usage by consideration of the Islamic teachings (and there seems no one as of now to stand against such negative usage) while now the West asks others too to take that up; note that we all must challenge the improper manner of their education especially at the Medical field as the negative impact of that improper manner mostly manifests in the practice of Medicine much (where Islam does not appreciate the mixing of the male & the female unconditionally); we all must also challenge their rules & regulations that they have provided at their judicial system (where Islam tells clearly that Allah is the only Creator of all the creation & He only is the True Authority); we all must also challenge their inappropriate transactions in the field of Economics that ask total involvement of the Man towards the gain of the worldly assets (where Islam prohibits interest completely and asks to remain to worldly necessities only taking more than that only for the needed

security to ease in living with the better chance to assist the needy persons among the fellow-beings); we all must also challenge such set-up of elections to form the parliament of the country that mostly asks the candidates to belittle their colleagues by competition (where Islam indicates to compete for the sake of the better status at AKHIRAT and not for the sake of the worldly advancement); and we all must also challenge the taking-up of their ventures to install the man-made satellites by the gain of techniques in the field of Astronomy without any care to humane limits (where Islam asks the Man very clearly to remain generally to the limits of the Earth that Allah has created for us all here to live-on with ease to remember Him for the salvation at AKHIRAT); note also that the installation of man-made satellites at Earth for application at communications, have made wars even more deadly in extreme and they already have raised such questions too that come-up due to the breach of the privacy of the Man as of now all over the world; we all Muslims must certainly decide strictly by Islam at this current scenario what to take from the recent lot of inventions and to what extent, and must certainly exercise the necessary censure needed here to keep all the masses among Muslims committed well to the teachings of Islam; Al-Hamdu Lillah. Keeping to this clarification, the notable point here is that whatever the Television presents as the discussions at Religious issues or at Political matters, it must take care that no disunity takes place among Muslims by their doing in any way certainly; Al-Hamdu Lillah. All discussions at the Television at such environment where Muslims need to live at

harmony, must care highly to enhance unity among all Muslims rather than develop disunity among them by that; though the channels that present such discussions need to care about the Islamic Values highly by their own in the best manner possible (and they must remain few in number for certain), yet the participants too must have their total commitment to the Islamic Principles; this needs that (a)-all participants must care not to emphasize criticism among each other just because of the difference of their parties (b)-all participants must care not to present unfeasible solutions to the issue at discussion just to press importance for the self; they must do their homework well about the issue at discussion and present feasible solutions without challenging each other (c)-all participants must care not to complain bitterly about the mistakes other parties have made but present their viewpoint in the most positive manner as brotherly advice to better the stance of all participants upon the issue at discussion with total care that it does not seem insulting to anyone (d)-all participants must care not to give any direct personal insulting remarks to each other at discussion even if they find such remarks appropriate (e)-all participants must care not to pass insulting remarks for any person not at discussion just by own personal judgment and if that occurs by name it is even more wrongful (f)-all participants must care not to present their-selves as infallible but they all must care to accept mistakes that they might commit at the duration of the program (g)-all participants must care not to raise their voices even if they find their stance on the issue at discussion totally valid, as if in anger to each other

(h)-all participants must care not to present such information that might cause high differences among the viewers even if it is confirmed unless the Administration has announced its official stance for that clearly and in fact, all participants must care too not to present any such unconfirmed information even, that seems harmless yet that might be interpreted negatively by some high faction of viewers to the discussion that they present to them (i)-all participants must care not to take each other as different to each other and then try to press that delusion of difference to enhance the self in stance for the issue at discussion; they must remain totally committed to the fact that all Muslims are certainly brothers and difference of parties is to deal with issues in different manners (all of them being MUBAH) and it certainly is not so that Muslims make their difference of parties as basis to difference in the principle among each other; Al-Hamdu Lillah.

**Reference:**

**By the Holy Book Quran**

(i)-O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil; Lo! he is an open enemy for you; he enjoins upon you only the evil (injustice) and the FAHSHAA (the shameful things), and that ye should tell concerning Allah that which ye know not (BAQARAH-168 & 169); Al-Hamdu Lillah.

(ii)-It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah

and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make promises, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil) (BAQARAH-177); Al-Hamdu Lillah.

(iii)-O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy (BAQARAH-208); Al-Hamdu Lillah.

(iv)-The worldly life is adorned for those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives subsistence to whom he wills without measure (BAQARAH-212); Al-Hamdu Lillah.

(v)-The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; we make no difference between any of His apostles; and they say: we hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course; Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: O our Lord! do not punish us if we forget or make a mistake; O our Lord! do not lay on us a burden as Thou didst lay on those before us, O our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have



mercy on us, Thou art our Patron, so help us against the unbelieving people (BAQARAH-285 & 286); Al-Hamdu Lillah.

(vi)-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 Allah; 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 (AALE-IMRAN-110); Al-Hamdu Lillah.

(vii)-And hasten to forgiveness from your Lord; and Garden, the extensiveness of which is the heavens and the earth, it is prepared for those who guard (against evil) (AALE-IMRAN-133); Al-Hamdu Lillah.

(viii)-Have you not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of date-stone; see how they forge the lie against Allah, and this is sufficient as manifest sin (NISAA-49 & 50); Al-Hamdu Lillah.

(ix)-And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Satan save a few (NISAA-83); Al-Hamdu Lillah.

(x)-O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and

His messengers and the last day, he indeed strays off into a remote error (NISAA-136); Al-Hamdu Lillah.

(xi)-And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds (and not for the worldly cause); to Allah is your return, of all (of you), so He will let you know that in which you differed (MA'EDAH-48); Al-Hamdu Lillah.

(xii)-Surely those who love that scandal should circulate about those who believe, they shall have grievous chastisement in this world and the hereafter; and Allah knows, while you do not; and were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful, (you were ruined) (NUR-19 & 20); Al-Hamdu Lillah.

(xiii)-Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation; surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the here-after, and He has prepared for them a chastisement bringing disgrace; and those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin; O Prophet! say to your wives and your daughters and the women of the believers that they let down upon

them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful (AHZAAB-56 to 59); Al-Hamdu Lillah.

(xiv)-O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done; and know that among you is Allah's Apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of the right way; by grace from Allah and as a favor; and Allah is Knowing, Wise; and if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably; the believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you; O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust; O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others; does one of you like to eat the flesh of his dead brother? but you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful; O you men! surely We have created you of a male and a female, and made

you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware; the dwellers of the desert say: we believe; say: you do not believe but say, we submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful; the believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones (HUIJURAAT-6 to 15); Al-Hamdu Lillah.

### **By Ahadith of the Prophet PBUH**

(from SAHIH-BUKHARI except for the last couple of Ahadith)

(i)-Allah's Apostle (PBUH) said: Islam is based on (the following) five ---  
--- To testify that none has the right to be worshipped but Allah, and Muhammad (PBUH) is Allah's Apostle; To offer the (compulsory congregational) prayers dutifully and perfectly; To pay Zakat (the obligatory charity); To perform Hajj (the Pilgrimage to Mecca); To observe fast during the month of Ramadan;

(ii)-The Prophet (PBUH) said: A Muslim is the one who avoids harming Muslims with his tongue and hands; and a MUHAJIR (emigrant) is the one who gives-up (abandons) all what Allah has forbidden;

(iii)-The Prophet said: A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the

places of rainfall (valleys) so as to flee with his religion from afflictions;

(iv)-The Prophet said: Abusing a Muslim is FUSUQ (an evil doing) and killing him is KUFR (disbelief);

(v)-The Prophet said: I have been ordered to fight the people till they say: 'none has the right to be worshipped but Allah'; and if they say so, pray like our prayers, face our QIBLA and slaughter as we slaughter, then their blood & property will be sacred to us; we will not interfere with them except legally and their reckoning will be with Allah;

(vi)-The Prophet said: Whoever passes through our mosques or markets with arrows should hold them by their heads lest he injures a Muslim;

(vii)-The Prophet ordered us to do seven things and forbade us the usage of seven things; he ordered us to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer (saying, "May Allah be merciful on you) provided the sneezer says, 'all the praise is for Allah'; he forbade us to use silver utensils, silver dishes, to wear golden rings, to use silk (clothes), DIBAJ (pure silk cloth), QISSI (kind of the silk clothes) & ISTABRAQ (another kind of the silk clothes);

(viii)-The Prophet said: Whoever takes a false oath to take the property of a Muslim (illegally) will meet Allah while He will be angry with him;

(ix)-The Prophet said: A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor; Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection;

(x)-The Prophet said: It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'ASB (such clothes that were made in Yemen);

(xi)-The Prophet said: When a Muslim spends something on his family intending to receive Allah's reward, it is regarded SADAQA for him;

(xii)-The Prophet said: A Muslim eats in one intestine (he is satisfied with a little food) while a KAFIR (unbeliever) eats in seven intestines (eats much);

(xiii)-The Prophet said: No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn;

(xiv)-The Prophet said: Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his Muslim brother (and not to talk to him) for more than three nights;

(xv)-The Prophet said: A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it;

(xvi)-The Prophet said: Help your brother, whether he is an oppressor or an oppressed; people asked, 'O Allah's Apostle! It's all right to help him if oppressed, but how should we help him if he is an oppressor?'; the Prophet said, 'By preventing him from oppressing others';

(xvii)-The Prophet said: Two QIBLAHS are not suitable on one land and there is no JIZYAH on Muslims (reported by TIRMIDHI); *this wonderful guidance tells that Muslims must take high care not to live at places in the environment that is heavily influenced by the living-way of non-Muslims but must live-on at such environment only where they have their own manner of living upon Islam; the Muslim individual who lives by Islam, is not to be challenged by the environment around for the collective living that must be confirmatory to him rather than challenging to him; note that the Prophet PBUH gave this guidance when there was no mention of any of rules of Psychology and he gave this guidance so that Muslims provide only their good impression to all peoples around but do not take any of adverse impressions from anyone adverse to their living-ways;*

(xviii)- Abdullah ibn Mughaffal reported that a man said to the Prophet (PBUH), 'O Messenger of Allah! By Allah, I love you'; the Prophet said, 'Think over what you say' and he said again, 'By Allah, I do love you'; he said that three times; so the Prophet said, 'If you love me then be prepared for poverty as your armor because poverty comes running to

the one who loves me, more swiftly than the flood that flows down to its outlet' (reported by TIRMIDHI); Al-Hamdu Lillah.

All Muslims must always remember the Basic Islamic Viewpoint for all betterment in all their attitudes as that only denotes the only true aim of the life that is, "Allah is the Creator of all and He only is the True Authority so every person must obey Him getting His commands by the Quran according to the guidance of the last of Prophets Muhammad PBUH, with care that he or she has to account for his/her Belief and deeds at AKHIRAT individually and this implies that the Muslims must keep the worldly finances to necessities or just a bit ahead without care to competing other of Muslims in them but competing them only for the better status at AKHIRAT"; Al-Hamdu Lillah.

Completed at 18 April 2018;  
01 SHABAN, 1439; (about 10:50 am)

**Muhammad Saleem Dada**

[sdada111@yahoo.com](mailto:sdada111@yahoo.com)

[www.saleemdada.weebly.com](http://www.saleemdada.weebly.com)

Al-Hamdu Lillah