

PRIVATE CIRCULATION

SCROLL IS THE NEW SMOKING

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EDITORIAL

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From east to west—the entire world today is swaying in the whirlpool of crises. The war between Iran and Israel–America has currently created an extremely critical situation. Experts are predicting that if the war between Iran and Israel–America continues for a few more weeks, it could push the world towards a major global war. On the one hand, the Iran–Israel war has created a tense atmosphere in different countries around the world, and its impact has also begun to affect the global economy. On the other hand, this conflict has also generated intense emotions among Muslims. Many people are colouring this issue with a Shia–Sunni narrative and, measuring it with their own self-made standards, consider Iran to be a greater enemy than Israel. On the other hand, some believe that only Iran is capable of building resistance against Israel and the United States and confronting them.

The second issue that has had a deep impact on the world for more than the past two years is the Israel–Palestine war. Gaza has been almost levelled to the ground by nearly 200,000 tons of bombs over the past two years, where hundreds of thousands of Muslim women, children, and elderly people have been martyred. Today, that same Gaza survives as a witness to a fragile ceasefire and a faint hope for peace. It is called fragile and a faint hope because even after the ceasefire and peace agreement, attacks on Gaza have continued.

In Southeast Asia, the recent conflict between Afghanistan and Pakistan has created a tense situation in the region. Afghanistan had to fight major world powers—Britain, the Soviet Union, and then U.S.A for more than 20 years. By the blessing of sacred jihad and with the help of Allah, Afghanistan defeated those so-called global powers. Most recently, after defeating the United States, an Islamic Emirate was established there, and the Taliban government is trying to gradually stabilize Afghanistan after decades of war. At this very moment, the war that Pakistan has begun against Afghanistan at the signal of United States has created a tense situation in the region. Moreover, tensions exist in South and Southeast Asia in areas such as India–Pakistan, China–Taiwan, and Cambodia–Thailand, where sparks of conflict ignite from time to time. The relationship between Japan and China, and between the United States and China, has turned Asia into one of the most dangerous potential battlefields in the world.

There are also other regions in the world whose situations could push the globe toward a new crisis. Among them is Syria, which endured 61 years of Ba'ath Party dictatorship and 14 years of civil war, leaving the country in ruins. Syria is now trying to breathe freely after emerging from that devastation, yet it is not being allowed to live in peace.

Africa, which has endured the bitter taste of colonialism for decades—where its people were enslaved, taken from their lands, and killed—is now trying to rise with dignity. Yet due to the cursed greed for gold and other resources, vile secret plans repeatedly drag them back into that same circle of suffering.

In the Russia–Ukraine war, the exact number of casualties is unknown. However, beyond numbers, the truth is that this war has kept the entire world on edge—from Europe to Africa, from Asia to America.

Latin America today is spending its days in fear and anxiety. Under the shadow of warships approaching its coasts and deadly weapons flying in the skies, its people are searching for their future.

In this ongoing global crisis, all people of the world are affected, but Muslims are suffering the most. In Palestine, Syria, Iran, Iraq, Myanmar, Mali, Sudan, East Turkestan (the Uyghur region), India, the believers are facing extreme oppression and persecution. In this situation, the rulers of the Muslim world are immersed in intense tension and deep incapacity. Even after Israeli aggression against six countries, they remain stagnant. Instead of making their thinking more strategic and modern or searching for new paths to freedom, they are carrying the burden of their failures and choosing the path of subservience.

In this global situation, not only is there little hope from the rulers of the Muslim world, but even among ordinary Muslims little productivity can be observed. If we look around, we will see that a large portion of Muslims are engaged in unproductive activities. Some are completely disconnected from what is happening in the world and are busy only with their jobs, businesses, careers, and daily living. Some people are seen holding “intellectual gatherings” on social media or elsewhere, where discussions and debates

take place, but after the conversation ends, they return home and again become occupied with their jobs, businesses, and careers. Some people think everything is finished and nothing can be done, so they sit in confusion and helplessness. Others go a little further and spend their time discussing the arrival and timing of Imam Mahdi (peace be upon him), waiting for that moment. Now the question arises: is discussing these matters, listening to news, gathering information, and talking about the coming of Imam Mahdi and Isa (peace be upon them) not permissible? Yes, these are all permissible, but they are not productive. Merely discussing, gathering information, and waiting for Imam Mahdi (peace be upon him) is not a productive activity. The religion—the way of life—that we have received from Allah, Alhamdulillah, has taught us productivity. The importance of every moment in the life of a believer can easily be understood from the following hadith:

The Messenger of Allah ﷺ said:

“If the Day of Judgment comes while one of you has a seedling in his hand, and he can plant it before the Hour begins, then let him plant it.”
(Al-Adab Al-Mufrad)

In this hadith, an extraordinary example has been given to teach us productivity. In reality, when the Day of Judgment arrives, planting a tree will not practically achieve anything, because the world itself will no longer remain. What we are actually being taught here is that we should make proper use of every moment of our lives. If encouragement can be given to plant a seedling even in the terrifying moment of the Day of Judgment, then all other worldly fears and tensions are insignificant in comparison. Why then should we remain idle? Therefore, our duty is not to lose ourselves in the flow of global events. We should observe them when necessary and make du'a, but at the same time continue striving to improve our faith and deeds and focus on seeking knowledge. Above all, regardless of the situation, as members of the Muslim Ummah we must continue fulfilling the responsibilities and duties given by Allah. On one hand, as the “best nation,” we must carry out the responsibility of calling people toward Allah and engage in enjoining good and forbidding evil. On the other hand, as a ‘upright nation’, we must present the testimony of truth before all humanity and continue striving for the

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Creator's Call



وَمَنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ. وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ. وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ. وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْفَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

There are some who say, “We believe in Allah,” but when they suffer in the cause of Allah, they mistake this persecution at the hands of people for the punishment of Allah. But when victory comes from your Lord, they surely say to the believers, “We have always been with you.” Does Allah not know best what is in the hearts of all beings? Allah will certainly distinguish between those who have sure faith and the hypocrites. The disbelievers say to the believers, “Just follow our way, and we will bear the burden of your sins.” But they would never want to bear any of the believers’ sins. They are simply lying. Yet they will certainly be made to carry their own burdens, as well as other burdens along with their own.¹ And they will surely be questioned on Judgment Day about what they used to fabricate. [Surah Al-Baqarah, Verse 185]

Allah (SWT) says:

“There are some who say, ‘We believe in Allah,’ but when they suffer in the cause of Allah, they mistake persecution by people for the punishment of Allah.”

Here, Allah describes a particular group of people. Who are they, and why do they react in such a way?

The answer to the first question is given clearly in the following verse: they are the hypocrites. As for the second question, its answer becomes evident when we understand the broader context of the Surah.

Trials and hardships are part of the divine plan to separate truth from falsehood. Through these tests, the distinction between sincere believers and those with weak or superficial faith becomes visible.

In this verse, Allah portrays people who claim belief, they profess faith in Allah as their Lord and Muhammad ﷺ as His Messenger. **Yet when they face even a small trial, such as persecution, ridicule, or hardship, they begin to complain as if this test were a divine punishment.** They despair and lose composure, revealing that their faith was never firmly rooted.

Even the slightest test exposes what lies within their hearts. Words emerge from their tongues that could never come from a heart illuminated by true faith. A believer may struggle and feel pain, but he or she does not confuse a test from Allah with His punishment.

A sincere believer either faces trials courageously with trust in Allah’s help, or at the very least endures them patiently and silently, knowing that every hardship carries divine wisdom.

Why, then, do these people react so differently?

Because either their imān has not truly settled in their hearts, or they never fully understood Islam in the first place.

Even in our own times we witness powerful examples of steadfast faith. For decades, believers in places such as Gaza have endured immense hardship and persecution, yet many among them continue to show patience, resilience, and unwavering trust in Allah. Some resist with whatever means they possess; others remain steadfast with quiet dignity. Rarely do we hear words of ingratitude toward their Lord. On the other hand, we also see people who claim belief but begin questioning Islam itself when faced with even minor difficulties. These are the people who are referred here.

Thus, through people’s words and actions, Allah makes the distinction between true believers and false claimants unmistakably clear.

The verse continues:

“...But when victory comes from your Lord, they surely say, ‘We have always been with you.’ Does Allah not know best what is in the hearts of all beings?”

Here, Allah exposes another characteristic of such people. When believers struggle, these individuals distance themselves. Yet when Allah grants victory, success, or honour to the believers, they quickly claim association: “We were always with you.”

But Allah knows the reality hidden within every heart. Their opportunism cannot deceive the One who knows the unseen.

Then comes the decisive statement:

“Allah will certainly distinguish those who have sure faith and the hypocrites.”

With this verse, Allah clearly names the group previously described: the hypocrites. They try to remain among the Muslim community to benefit from it, but when hardship arises they begin complaining, doubting, and defaming the very faith they once claimed.

However, when victory arrives, they rush back to associate themselves with the believers. With deceptive assurances.

The next verse describes another tactic used by the disbelievers:

“The disbelievers say to the believers, ‘Follow our way and we will bear your sins.’ But they would never bear any of their sins. Indeed, they are liars.”

This was one of the strategies employed by the leaders of Quraysh, respected elders and influential figures, who sought to prevent people, particularly young Muslims, from following Islam. When they saw youths embracing the truth, they attempted to lure them back with deceptive assurances.

Their claim was false in multiple ways.

First, many among them did not even believe in the Hereafter. If they truly believed there would be no accountability, then promising to bear someone else’s sins was merely an empty statement meant to manipulate others.

Second, such a claim contradicts a fundamental principle of divine justice: every individual is responsible for their own deeds. No one can carry the burden of another.

Allah confirms this principle elsewhere in the Qur’an:

“وَلَا تَحْزَنْ وَأَنْتَ الْأَخْرَىٰ”

(No soul burdened with sin will bear the burden of another.) — Surah Al-Isra

Even today, a similar mentality can be observed. Sometimes elders advise young Muslims to focus only on worldly success, education, career, and wealth, while discouraging them from dedicating time to learning Islam, practicing it, conveying its message, or striving to establish its values.

Such advice may be given intentionally or unintentionally, but its effect is the same: it diverts the youth from the deeper purpose of life. Islam does not demand that we abandon worldly responsibilities. Rather, it teaches us to set our priorities correctly: faith and obedience to Allah

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In today's hyper-connected world, mobile phones have evolved from simple communication tools into constant companions. For many, especially young people, smartphones are no longer just devices. They have become sources of entertainment, validation, distraction, and sometimes even emotional escape. A moment of boredom now feels unbearable without a screen. Silence feels heavy. Waiting feels wasted.

Excessive mobile phone use has been linked to serious mental and emotional consequences. Research across multiple countries has associated heavy smartphone usage with:

*Poor sleep quality
Increased anxiety and depressive symptoms
Reduced academic performance
Shortened attention span
Social isolation
Emotional instability*

A study conducted among university students found that those using smartphones for more than four hours daily reported significantly higher levels of anxiety, depression, and sleep disturbance.

Constant notifications and short-form content train the brain to crave rapid, shallow rewards. The mind becomes conditioned to seek stimulation every few seconds. **Deep reading, focused study, meaningful reflection, and even attentive prayer begin to feel "difficult."**

Free time, in the digital era, is often devoured by our phones. **What begins as "just five minutes" quietly turns into an hour.** Then another. Islam does not oppose technology. It does not call us to abandon tools that can benefit us. Rather, it calls for intentional and purposeful use. The issue is not the phone itself. The issue is losing control over it.

Every hour is a fragment of our existence. When we lose hours daily to mindless consumption, we are not just wasting time; we are slowly giving away pieces of our lives.

Constant indulgence in useless

distractions hardens and seals the heart. When the heart is continuously occupied, it loses its sensitivity to divine reminders. It becomes restless in silence and resistant to reflection. A distracted heart struggles to connect in Salāh. **A restless mind finds dhikr heavy. Qur'an recitation feels slow compared to the speed of scrolling.**

One of the greatest spiritual dangers of excessive phone use is **Ghaflah** (heedlessness). When life becomes an endless cycle of notifications, entertainment, and comparison, the awareness of Allah fades into the background.

Moments that could have been used for reflection become filled with noise. Silence becomes uncomfortable. Solitude becomes frightening. Yet it is often in silence that hearts awaken. The Qur'an frequently calls believers to reflect, ponder, and remember. Reflection requires stillness. Stillness requires disconnection from constant stimulation. Another serious concern is the type of content consumed. Much of social media and entertainment platforms expose users to the following:

The concept of the University, derived from the Latin universitatem, mirrors the original Islamic idea of Kulliyyah, meaning totality.

Al-Attas writes:

*Immodesty and sexualized imagery
Gossip and backbiting
False information
Envy-inducing lifestyles
Mockery and vulgarity*

"Tell the believing men to lower their gaze and guard their chastity... Allah is aware of what they do." Surah An-Nur (24:30)

Lowering the gaze today is not limited to the streets. It extends to screens. What enters the eyes enters the heart. Repeated exposure desensitizes the soul. What once felt wrong slowly feels normal. The spiritual danger of phone addiction is not only in wasted time but also in gradual moral erosion.



Islam does not demand the rejection of technology. Phones can be tools for:

*Beneficial knowledge
Qur'an study and Islamic lectures
Maintaining family ties
Earning lawful income
Spreading good reminders*

The key principle is moderation and intention.

**Before opening an app, one can ask:
Why am I opening this?**

Mobile phone addiction is not just a productivity issue. It is a spiritual, psychological, and moral challenge of our time. It quietly drains hours, fragments attention, weakens discipline, and clouds the heart. The believer understands that life is short. Time is limited. Every breath is counted. If we are to be asked about our pleasures, our youth, our health, and our time, then we must begin asking ourselves now before we are asked later. Putting the phone down is not simply an act of self-control. It can be an act of worship.

Imam al-Ghazali, in his monumental work Ihya' 'Ulum al-Din, wrote the following:

"Your time is your life, and the loss of time is worse than death."

A Hypothetical Lecture of Maulana Maududi on What is Worship? (Ibadat Kya Hai??)

[The classroom is filled with students. Maulana enters the classroom and greets everyone with Salam &, without uttering a word, writes a Qur'anic verse on the board. The room grows quiet as the students read the verse carefully.]

Maulana: Dear students, today we are here to discuss a very important question, perhaps the most important question of our lives: What is Worship (Ibadah)?

Allah Almighty says in the Qur'an:
"I did not create the jinn and mankind except to worship Me." (Surah Adh-Dhariyat: 56)

This verse tells us that the purpose of our existence is worship. If we do not understand what worship truly means, then we cannot fulfill the very purpose for which we were created. Wouldn't you all agree that if a doctor cannot cure a patient, he fails in his profession. If a farmer cannot produce crops, he fails to farm. Similarly, if a human being fails to fulfill the purpose of his life which is worship, then his life has failed. Therefore, it is extremely important that we understand the true meaning of worship.

[Maulana again write on board and, pointing toward the word, continues the lecture.]

This word, "Ibadah!" comes from the word "Abd." "Abd" means "servant" or "slave." So worship essentially means servitude to God. Let us understand what it means to be a servant. A servant must recognize his master and remain loyal to him alone. Second, he must obey the master's commands completely. Third, he must show respect and honor to the master in the way the master has prescribed. These three things together form worship. So, when Allah says that humans and jinn were created to worship Him, it means:

Be loyal only to Allah.
 Follow only His commands.
 Bow and submit only to Him.

This is the message of all prophets and the essence of the Qur'anic teaching:

"Do not worship anyone except Allah."
 (Surah Yusuf: 40)

[One student raising his hand thoughtfully]

Student: Maulana, when we think of worship, we usually think of prayer, fasting, and

reciting the Qur'an. Is that not worship?

Maulana: That is exactly the misunderstanding I want to clarify. [Pointing the hand toward the questioner.]

[After thinking for a second and continuing the answer to the question]

Maulana: Let me give you an example. Imagine a servant whose master gives him a task. Instead of doing the work, the servant simply stands in front of the master repeating his name again and again. The master tells him to go fulfill an important duty. But he stays there bowing repeatedly. The master commands him to establish justice, but instead of acting, he merely repeats the command loudly. Now tell me, students can this servant truly be called obedient?

[All students in one voice] No, Maulana!

Maulana: Exactly. Yet we often make the same mistake in religion. A person may spend hours reciting the Qur'an or repeating God's name, but he does not act upon God's commands in real life. Still people say: "What a great worshipper he is!" This misunderstanding occurs because we think worship is only about ritual actions.

[Maulana continuing]

Imagine another servant. He obeys everyone else. He follows other people's orders. He works day and night for others. But when he comes before his master, he calls him "my master" with great respect. If your servant behaved like this, what would you say?

Student: He is dishonest.

Maulana: Exactly. He takes a salary from one master but serves another. Similarly, if a person disobeys Allah in daily life but performs prayers and rituals, can that truly be called worship?

[Out of curiosity one student stand up and directly ask]

Student: Maulana, then are prayer, fasting, Hajj, and Zakat not worship?

[Maulana with great thoughtfulness]

Maulana: They are indeed acts of worship, but they are not the whole of worship. Real

worship is much broader. Real worship means that every aspect of your life obeys the law of Allah. If you live within the limits Allah has set, then, your sleeping, eating and drinking, walking, and speaking become worship. If you refuse to earn haram income out of fear of Allah, that is worship. If you remove harm from someone's path, that is worship. If you help the needy or guide someone who is blind, that is worship. If you avoid lying, backbiting, and harmful speech because you fear Allah, then even your conversation becomes worship.

In short, worship is obedience to Allah throughout life. There is no fixed time for it. There is no single form for it. A servant cannot say, "At this hour I serve my master, but at other times I am free." A true servant is a servant at all times.

[Student questioning with amusement]

Student: Then why has Allah commanded us to pray, fast, give Zakat, and perform Hajj?

[Maulana with earnestness]

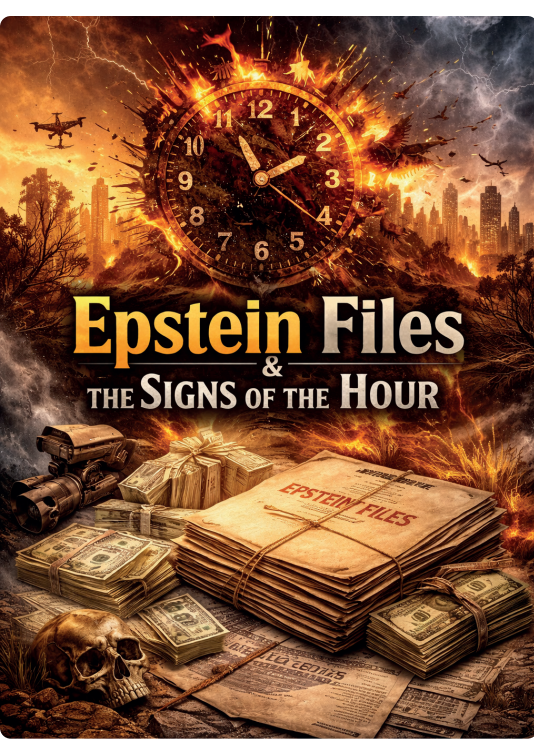
Maulana: These acts are meant to train you for lifelong worship.

- Prayer reminds you five times a day that
- You are Allah's servant.
- Fasting teaches self-control and obedience.
- Zakat reminds you that wealth is a gift from Allah and must be shared responsibly.
- Hajj fills your heart with the greatness and love of Allah.

They prepare your heart and mind to live a life of obedience.

If these acts transform your life into obedience to Allah, then they are truly meaningful. But if they do not change your life, then they are like a body without a soul. A dead body has hands, feet, and eyes, but it has no life. Similarly, prayer and fasting without love, loyalty, and obedience to Allah become empty forms.

My dear students, now you understand the true meaning of worship. Worship is not limited to rituals. From the moment you gain awareness until the moment you die, you live according to the commands of Allah. If your entire life becomes obedience to Him, then your prayers are true prayers, your fasting is true fasting, and your Hajj is true Hajj. Otherwise, they remain only movements without their true spirit.



On 30 Jan 2026, the US Department of Justice ordered the release of over 30 lakh pages of documents, including 2,000 videos and 180,000 images related to a man who was arrested on the charges of child trafficking named "Jeffrey Epstein", who also ran a sex racket. But what is there for us to take heed of and brace ourselves for the Day of Judgement? What are the hadiths of the hour and how can they be connected with these files?

1. The Rulers

Jeffrey Epstein on his "exotic" Island organised "wildest parties" in which he called Billionaires, Presidents, PM's, Royals, etc. One of the most mentioned people in the files is the President of the most powerful country in the world, Donald Trump. The files have testimonies of two women who accused him of assault. There are multiple photos and videos of Trump with Epstein where they talked about women and were considered best friends. PM Modi and Petroleum Minister Hardeep Singh were in contact with him and Mr. Hardeep had contacted him asking when he'll be back from his "exotic" Island – i.e. the Island where crimes against kids happened and where devil worshippers gathered. He also presented Digital India program to Epstein before it was presented in India. The Files also mention Modi "danced and sang in Israel for the benefit of the US President.". The former Prime Minister of occupied Palestine Ehud Barack met Epstein several times and was in regular contact, even the Israeli security took care of Epstein's Manhattan house for Ehud Barack. Many more are named for meeting Epstein including former Australian PM, Prince Andrew (British Royal), Bill Clinton, Barack Obama (Ex-Presidents) a photo of Muhammad bin Salman with Epstein (Crown

Prince of Saudi) also came to public light.

Epstein was accused of 23 different crimes. It would be impossible for anyone from the Government to not know about it, i.e. there would definitely be bad intent in their meetings. There are undeserving leaders in every country but Epstein files exposed many which leads us to the conclusion of

"When authority is given to those who do not deserve it, then wait for the Hour." (Bukhari)

2. Deception

Dajjal The Great deceiver and liar will be able to deceive mankind. After the release of files, the leaders in these files deceived their people. JD Vance (American Vice-President) said "But he (Trump) never really was friendly with Epstein" there were multiple evidences against these statements – which prove that they were nothing but lies. The Petroleum Minister's first response in the parliament after release of files was that he had only one email with Epstein. Soon after, his explanation became more detailed - He said he met Epstein "three or four times" for diplomatic work and later said it was about investment and internet growth in India. The doomed island where many crimes happened, was an "exotic island" for him. After this he started giving hilarious explanations on it saying he uses the word "exotic" normally, not that he meant the Epstein Island. On the other hand, Elon Musk did a move, after a disagreement with trump he posted a sensational claim on X, which stated "Trump is in Epstein files" after which the whole internet thought Musk is not in the files. But after the release of files, Musk's email surfaced in which he was asking Epstein "when will be his wildest party?". **The Greatest deception that the masses are fed is that Epstein did everything on his own and no single group was behind him, but if we look at his partner Ghislaine Maxwell, her father was an Israeli spy.** A spy who disguised himself as a publisher, but was working for Mossad as a representative for carrying out extremely sensitive transactions costing tens of millions of dollars in China, Russia, India, and twenty other countries in the 20th century. **He also did many other things for Israel, as a result of which the Prime Minister and President of Israel including six other heads of Israeli intelligence were present at his funeral, but no headlines were made of it.** This fact raises questions why people mentioned in the Epstein files supported Israel unconditionally even after the crimes against humanity? Why their subjects are unhappy with their governments? Why do they have the same monetary and agricultural policies?

We should consider these individuals mentioned as "Pawns in the position of Kings"

The point over here is these people with some authority can deceive masses, imagine what Dajjal can do.

3. Global Control

There are many signs of the hour which are coming forth but Epstein files depicts Dajjal very well. **A prophecy states, "Dajjal will be able to control crops and food".** If we look at the files, **Bill Gates is one of the persons named, who is seen with girls and he is also a major farmland owner who owns many agriculture companies, or is a big stakeholder in farm companies in America.** Along with farm laws and Indian billionaires, he tried to control crops and food in India too but failed at certain level.

"He will be able to control wealth" – utters another prophecy. if we just look at the files, world's top billionaires, royals, government officials who hold the most wealth, were in the files and mentioned under a single umbrella. Moreover, Epstein maintained accounts at major banks such as JP Morgan Chase, Deutsche Bank etc.

Another prophecy goes "If people reject him, their land will suffer". this happened with people who refuse to bow down to the system - they suffered, their countries suffered.

"Many will follow the Dajjal" - those who met Epstein followed his tracks. They helped him in his crimes and those who could not, tried their best to reach to Epstein. **Epstein files is not just a man's act but a whole system which ran with Satan's ideology.**

The point over here is that we are in the end times, we might be one of the last generations in this world we cannot say anything for certain

"Indeed, Allah alone has knowledge of the Hour" - (Surah Luqman) but there are signs of Qiyamah and many of them are happening as we speak; thus, we should consider it and prepare for it.

Preparing for Qiyamah means strengthening faith, performing obligations, avoiding sins, repenting often, living according to the Quran and Sunnah without the need of many worldly luxuries, living a simple life and specially remembering verses of Surah Kahf, reflecting on it and to understand why it is said that it saves one from the deception of Dajjal.

Success, Freedom, and Islamic Identity

A REFLECTION FOR MUSLIM FEMALE STUDENTS

In today's modern academic environment, many Muslim female students are achieving remarkable success. With education comes confidence. With financial independence comes autonomy. And with achievement comes a growing belief: **"I am successful. I have built my own future. I am free to live life on my own terms."**

While ambition and success are admirable, an important question arises: Does success redefine morality? Does financial independence remove spiritual responsibility?

Islam provides a clear answer. Allah says in the Qur'an:

"And I did not create jinn and mankind except to worship Me." (Qur'an 51:56)

Our primary purpose is not status, wealth, or recognition - but servitude to Allah. Success is meaningful only when it aligns with that purpose.

THE ILLUSION OF ABSOLUTE FREEDOM

Some believe that once they are financially independent and socially successful, they are no longer bound by traditional or religious limitations. However, Islam defines freedom differently.

The Prophet Muhammad (peace be upon him) said:

"The world is a prison for the believer and a paradise for the disbeliever." - Sahih Muslim

This hadith teaches that a believer willingly accepts boundaries in this life, knowing that discipline here leads to eternal success.

Islam does not oppose empowerment. In fact, it grants women dignity, inheritance rights, education, and respect - centuries before modern systems did. But empowerment in Islam is always connected to responsibility.

FAITH IS NOT SELECTIVE

A concerning trend today is compartmentalization - maintaining outward acts of worship like prayer while simultaneously engaging in relationships or lifestyles clearly prohibited in Islam.

Allah says:

"O you who believe, enter into Islam completely." (Qur'an 2:208)

Islam is not partial. It is a complete way of life. Prayer is not a ritual disconnected from behavior; it is meant to transform character.

Allah says:

"Indeed, prayer restrains from immorality and wrongdoing." (Qur'an 29:45)

If worship does not influence choices, then self-reflection is necessary. The issue is not whether someone prays - the issue is whether prayer shapes their decisions.

THE DANGER OF MORAL SUPERIORITY

Another spiritual danger is judging others while overlooking one's own inconsistencies. Islam strongly warns against arrogance.

The Prophet (peace be upon him) said:

"No one who has an atom's weight of arrogance in his heart will enter Paradise." (Sahih Muslim)

True faith produces humility, not superiority. Before questioning others, one must ask: Is my private life aligned with my public faith?

REAL SUCCESS IN ISLAM

Financial independence earns respect in society. Professional achievement builds confidence. But neither replaces accountability before Allah.

Allah reminds us:

"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." (Qur'an 99:7-8)

True success is not temporary applause. It is standing before Allah with a heart that remains sincere and disciplined despite worldly opportunities.

The Prophet (peace be upon him) also said: **"Every one of you is a shepherd and every one of you is responsible for his flock." (Sahih al-Bukhari)**

Independence increases responsibility - it does not remove it.

THE WAY FORWARD

The solution is not humiliation or gossip. Reform does not come through public shaming. It comes through:

- Strengthening Islamic education
- Honest self-reflection
- Mentorship and spiritual guidance
- Pride in Islamic identity
- Understanding that boundaries protect dignity

Allah is Most Merciful, and doors of repentance are always open. But mercy should inspire reform, not justify complacency.

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must come first, and worldly pursuits should be pursued in ways that do not compromise Islamic principles.

Finally, Allah says:

"Yet they will certainly carry their own burdens, along with other burdens besides their own, and they will surely be questioned on the Day of Judgment about what they used to fabricate."

At first glance, this may seem to contradict the earlier principle that no soul bears another's burden. In reality, there is no contradiction.

The additional burden mentioned here refers to the sin of misguiding others.

Such people will carry:

1. The burden of their own disbelief and wrongdoing.
2. The burden of leading others astray.

However, this does not reduce the responsibility of those who followed them. Each individual remains accountable for their own actions.

May He grant us entry into Jannah, the eternal and final destination of the believers. Ameen.

Sealed



Nectar

Battle of Uhud - Part 01

The defeat at Badr was an ignominy which the Quraishites pride could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. The Makkans even forbade lamenting over their murdered people, or ransoming their captives at Badr Battle lest the Muslims should realize the grave degree of sadness and feeling of tragedy they were experiencing.

In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their blemished prestige and wounded pride. The most enthusiastic polytheists desiring to go into a new battle were 'Ikrimah bin Abi Jahl, Safwan bin Omaiyah, Abu Sufyan bin Harb, and 'Abdullah bin Abi Rabi'a. They were determined to crush the commonwealth of Islam once and for all. Emissaries were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of two well-known tribes Kinana and Tihamah besides some desert bedouins Ahabish. It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand Dinars, should be devoted for providing equipment to the army. The Noble Qur'an has alluded to this decision of theirs in the following words:

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [Al- Qur'an 8:36]

They also devised other ways of recruitment including hiring poets to entice the tribes into fighting the Muslims. Safwan bin Omaiyah allured Abu 'Azza, the poet to work in this context in return for riches after the war or supporting his daughters if killed. Incidentally,

this poet was prisoner of war (in the context of the Badr events) in the hands of the Muslims and the Prophet [pbuh] was gracious enough to release him unransomed provided he would not engage in fight against him.

Abu Sufyan nursed the most grudge against Muslims because he had lost most of his supplies in As- Sawiq invasion, let alone the heavy economic losses that Quraish had sustained in the aftermath of the events that featured the platoon of Zaid bin Harithah.

In the light of these successive failures, Quraish precipitated and accelerated their preparations for a decisive battle with the Muslims. At the turn of the year everything was ready for the move. The Makkans also decided to take their women along with them for they might arouse them to fight manfully. Thus a contingent of three thousand pitched warriors, of whom seven hundred were mailed soldiers and two hundred well-mounted [Za'd Al- Ma'ad 2/92; Fath Al- Bari 7/346] cavalry with three thousand camels and fifteen women marched towards Madinah. The general leader was Abu Sufyan bin Harb, the cavalry under the leadership of Khalid bin Al- Waleed assisted by 'Ikrimah bin Abi Jahl, and Bani 'Abd Ad- Dar were entrusted with the flag.

Old deep-seated feelings of hatred, with heart-based grudge enveloped the whole process foreshadowing bitter, bloody revenge-instigated fighting between the two parties.

Meanwhile Al- 'Abbas bin 'Abdul Muttalib, was closely watching the military movements and preparations for war, and these were all included in an urgent message sent by him to Prophet [pbuh] who received it while he was in Quba' Mosque. Ubai bin Ka'b read the letter to the Prophet [pbuh], who asked him to be reticent with respect to its serious contents. He

hurried back to Madinah, convened a meeting with the Helpers and Emigrants and conducted with them serious consultations as regards the measures to be taken.

The whole of Madinah was put on the alert and all men were heavily armed even during prayer in anticipation of any emergency. A group of Helpers volunteered to guard the Prophet [pbuh] and kept watchful eye all night at his door, amongst whom there were Sa'd bin Mu'adh, Usaid bin Hudair and Sa'd bin 'Ubadah. Lest they should be taken by surprise, armed groups of the Madinese began to police the entrances and roads leading to the city. To reconnoitre the movements of the polytheists, Muslim platoons began to patrol the routes for any probable enemy raids.

The Makkan army, on the other hand, continued the march along the usual western road. On reaching Al- Abwa', Hind bint 'Utbah, Abu Sufyan's wife, suggested that they dig up the grave of the Prophet [pbuh]'s mother, but the leaders of the army refused to do so for fear of the consequent results. The army then followed Wadi Al- 'Aqeeq and turned right to encamp themselves at a place called 'Ainain near Uhud Mountain. That was on Friday, 6th Shawwal, 3 A.H.

From Editorial

establishment and victory of the Deen. In other words, we must continue worshipping Allah until death.

Allah the Almighty says:

وَاعْبُدُوا رَبَّكُمُ إِلَىٰ يَتَذَكَّرَ لَكُمْ

"And worship your Lord until certainty (death) comes to you." (Surah Al-Hijr: 99)

May Allah Subhanahu wa Ta'ala grant us the ability to remain firm upon faith and the Deen and to remain productive during these critical times. Ameen, Ya Rabb al-'Alamin.



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