



NIZAMIYE MOSQUE COMPLEX

“Where heart and mind meet”

نَحْنُ

نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا

surat-ul Qahf() 13-14

“It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.”

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : " سبعة يظلهم الله في ظله يوم لا ظل إلا ظله ، إمام عادل وشاب نشأ في عبادة الله ، ورجل قلبه معلق بالمساجد ، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ، ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله . ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، ورجل ذكر الله خالياً ففاضت عيناه " متفق عليه ()

“There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah’s sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position [for illegal intercourse], but he says: ‘I fear Allah’, a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.”

عَنْ

ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اَعْتَنِمُ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فُقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ "

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, “Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death.”



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One of the things that most people take for granted is their youth. Youthfulness is a time when a person is most energetic; when he lays out the foundations for his future, and when he plans his life. So, one has to take advantage of this time before the time comes when that enthusiasm is either lost or greatly reduced. It is very seldom that the enthusiasm and energy that we are blessed with in our youth will ever again be given to us after that age. Therefore, the Prophet (SAW) is advising the youth to seize this moment and take advantage of it. The youth should utilize this energy for the sake of Allah by seeking knowledge, obtaining halal means of sustenance, and worshipping Allah through acts that he or she might not be able to do later on in life.

When people lose their youth, they find it harder to do these deeds which were easier to do at a younger age. Youth, here, does not mean the concept of youth where youthfulness finishes after the age of eighteen or nineteen. In the Islamic Shari'ah, a man's life has been divided into a number of stages. *Shabab* or youthfulness, according to the strongest opinions refers to the stage before reaching the age of forty. This is because forty is the prime of life, when mental and physical capabilities have reached a peak, and after that they start to decline.

"HUMAN BODY WAS COMPOSED OF THE VARIOUS SUBSTANCES AND MATERIALS WHICH ARE ALWAYS READY TO (LEAVE) APART ON EXPIRATION DATE."

Given to a number of Unhappy Youths

Your youth will definitely leave you, and if you do not remain within the sphere of the licit, it will be lost, and rather than its pleasures, it will bring you calamities and suffering in this world, in the grave, and in the Hereafter. But if, with Islamic training, you spend the bounty of your youth as thanks honorably, in uprightness and obedience, it will in effect remain perpetually and will be the cause of gaining eternal youth.

As for life, if it is without belief, or because of rebelliousness belief is ineffective, it will produce pains, sorrows and grief far exceeding the superficial, fleeting enjoyment and pleasure it brings. **Because, since, contrary to the animals, man possesses a mind and he thinks, he is connected to both the present time, and to the past and the future. He can obtain both pain and pleasure from them. Whereas, since the animals do not think, the sorrows arising from the past and the fears and anxieties arising from the future do not spoil their pleasure of the present. And especially if the pleasure is illicit; then it is like an altogether poisonous honey.**



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That is to say, from the point of view of the pleasure of life, man falls to a level a hundred times lower than the animals. In fact, life for the people of misguidance and heedlessness, and indeed their existence, rather their world, is the day in which they find themselves. From the point of view of their misguidance, all the time and universes of the past are non-existent, are dead. So their intellects, which connect them to the past and the future, produce darkness, blackness for them. And, due to their lack of belief, the future is also non-existent.

Furthermore, because they think, the eternal separations resulting from this non-existence continuously produce darkness for their lives.

Whereas, if belief gives life to life, then through the light of belief, both the past and the future are illuminated and find existence. Like present time, it produces elevated and spiritual pleasures and lights of existence for the spirit and heart- in respect of belief.

IN SHORT: Youth will go. And if it goes being squandered, it results in thousands of calamities and pains both in this world and in the Hereafter. And if you want to understand how the majority of such youths end up in hospitals with imagined diseases arising from misspent youth and prodigality, and in prisons or hostels for the destitute through their excesses, and in bars due to the distress arising from their pain and suffering, then go and ask at the hospitals, prisons and graveyards.

For sure, just as you will hear from most of the hospitals the moans and groans of those ill from dissipation and debauchery resulting from the drives of youth, so too will you hear from the prisons the regretful sighs of unhappy youths who are being punished for illicit actions mostly resulting from the excesses of youth. And you will understand that most of the torments of the grave that Intermediate Realm the doors of which continuously open and shut for those who enter it are the result of misspent youth, as is testified to by those who have divined the life of the grave, and is affirmed by the people of truth.

Also, ask the elderly and the sick, who form the majority of mankind. Certainly, the great majority of them will say with sorrow and regret: *"Alas! We wasted our youth on passion and fancy; indeed, harmfully. Be careful, do not do as we did!"* Because, as a consequence of the illicit pleasures of five to ten years' youth, a person suffers years of grief and sorrow in this world, torment and harm in the Intermediate Realm, and the calamities of Hell in the Hereafter. And although such a person is in a most piteable situation, he in no way deserves pity. For those who freely consent to indulge in harmful actions may not be pitied. They are not worthy of it.



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May Almighty Allah save us and you from the alluring temptations of this time, and preserve us from them. Amen.

QUOTES;

1) *Desires resemble sweets, and virtues resemble food that is a little salty or sour. When young people are free to choose, what are they likely to prefer? So, it is our obligation to bring them up to be friends of virtue and enemies of indecency and immorality.*

2) *Think of society as a crystal vessel, and of its young people as the liquid poured into it. Notice that the liquid assumes the vessel's shape and color. Evil-minded champions of regimentation tell young people to obey them instead of the truth. Do such people never question themselves? Should they not also obey the truth?*

3) *A nation's progress or decline depends on the spirit and consciousness, the upbringing and education, given to its young people. Nations that have raised their young people correctly are always ready for progress, while those who have not done so find it impossible to take even a single step forward.*