

# THE MARK

02

The life of this **WORLD** is only a  
**DECEIVING ENJOYMENT**

*(Quran 57:20)*

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# سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

## Surah Al-Asr

### Description

The surah takes its name from the word AL-ASR occurring in the first verse.

A great majority of the commentators regard it as a Makki surah. Moreover, its subject matter also testifies that it must have been sent down in the earliest Makkan phase, when the message of Islam was being presented briefly but in highly impressive sentences so the listeners who heard them once could not forget them, for they were automatically committed to their memory. Though this is one of the shortest surahs, it is highly firm in content and an epitome of comprehensiveness. Imam Shaafi has rightly said that if the people only considered this surah well it alone would suffice them for their guidance. However, it does not lessen the importance of the rest of the Holy Quran, as the rest of it is the further explanation of this surah. The significance of this surah can be judged in the eyes





of companions of Holy Prophet ﷺ from the tradition quoted by Abdullah bin Hisn ad-Darmi, according to which whenever anyone of them met they would not part company until they had recited *surah AL-ASR* to each other. [Tabrani]

In this surah an oath has been sworn by the time to stress upon the point that all mankind is in sheer loss except for those who are characterized by four qualities; faith, righteous deeds, recommend one another to good and recommend one another to patience.

The oath by time signifies that time is witness to the truth that every man is in complete loss except for the people possessing aforementioned qualities. The word time is used for the past as well as for the passing time. The oath by the past time means the human history testifies that the people without these qualities incurred loss, and in order to understand the significance of oath by the passing time is, in fact, the time which has been given to every individual and nation in this world.

Imam Razi said he understood the meaning of 'WAL ASRI INNAL INSAANA LAFI KHUSR' when he heard an ice seller in the marketplace calling out, 'Have mercy on the man whose wealth is melting away!' meaning please buy my ice it melts away, or I will lose it and have no money with which to feed myself and my family. The age-limit allotted to man is passing quickly like the melting away of ice. If it is wasted in wrong pursuits, it will be sheer loss to man. KHUSR (loss) is synonymous to nafa (profit). In the context of Quran loss or profit is not synonymous to worldly loss or profit, but man's actual success or failure from the world till hereafter. As Quran portrays the real interpretation of success in several places, like in *Surah Al-Imran verse 185*, '*...you will be paid your wages in full on the day of rising, anyone who is distanced from the fire and admitted to garden has succeeded...*' Though when Quran states conclusively and absolutely that man is certainly in loss, it implies loss both in this world and in the hereafter; and when it says only such people are secure from the loss, who are characterized by four qualities, it implies their being secure from loss and attaining true success both here and in the Hereafter. One of the four qualities on the existence of which depends man's being secure from loss and failure, is faith. The faith which the Quran regards as the true faith has been explained in the following verse:

*"In fact, true believers are those who believed in Allah and his Messenger, then entertained no doubt."*  
(*Al-Hujurat: 15*)

When Holy prophet ﷺ was asked by hazrat Jibraeel, 'what is Eemaan(faith)? He replied, 'It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Divine Decree (Al-Qadr), both the good of it and the bad of it.'  
(Muslim).

After faith, second thing required to save man from loss is to perform righteous deeds. According to the Quran, no act can be described as a good deed unless it is based on the faith and it is performed in obedience to the guidance given by Allah and His Messenger. In Quran, like this surah, 'good deeds' is preceded by faith in numerous places. Nowhere in the Quran has a deed without faith been called a good deed, nor any reward promised for a deed performed without faith. On the contrary, this also is a fact that only faith is reliable and beneficial, the sincerity of which is proved by man's own act and deed, otherwise faith without good deed would be a false claim refuted by the man. The relationship between faith and righteous deeds can be understood with the example of seed and tree. Unless the seed is sown in the soil no tree can grow out of it. But if the seed is in the soil and no tree is growing out of it, it would mean that the seed is lost in the soil. Thus, mere faith without righteous deeds is not enough to save man from loss.

Furthermore, the surah mentions two further qualities, which a person should possess in order to be saved from loss. They are that the people who believe and good deeds must exhort one another to the truth and patience. Firstly, believing and righteous people should not live merely as individuals but should create a believing society. Secondly, every individual of this society must feel his responsibility not to let the injustice and falsehood thrive in the society and become degenerate. Thus, every individual in the society should be sensitive about their surroundings and should not live to watch things indifferently. On the other hand, whenever the evil and injustice appear, the upholders of truth should rise up against it. Of course, in enjoining the good, opposition would come their way, as it is said, 'truth is always bitter'. The opposition should be dealt with exhorting each other to patience.

*Reference: Mulana Maududi (Tafhem ul Quran) and Maulvi Abdul Aziz.*





# What does Holy Quran demand from us?

It demands us:

1. To believe in the Quran
2. To read it
3. To understand it
4. To act upon its teachings
5. To convey its message and teachings to others.

To believe in Quran means to verbally proclaim that the Holy Quran is the word of Allah which has been sent down by Him to the last messenger of Allah through angel Jibraeel. However, verbal declaration is not enough for our very salvation, conviction is what is required in order to attain true faith.

“Recite what has been revealed to you of the book and establish regular prayers...”(29:45)  
Recitation of the Quran, apart from being an important form of worship; also helps us to regularly refresh our faith. In addition, one’s heart and soul gets hazy and polluted with the worldly temptations, therefore, the soul constantly needs dosage of the Quran to sustain and strengthen itself. The holy prophet ﷺ once remarked: “Surely, these hearts get rusted as iron gets rusted in water.” He was asked how the hearts rust could be rubbed off. He replied: “By the frequent remembrance of death and the recitation of the Quran.”

The Quran is supposed to be read with its correct pronunciation and articulation in accordance with the rules of tajweed. Furthermore, it is to be read with great devotion for the purpose of acquiring guidance and blessings. Those to whom We have delivered the Book recite it, as it ought to be recited.”(2:121).

To understand the Holy Quran is the duty as well, after believing and reciting the Quran. It is repeatedly mentioned in surah Qamar: “And We have certainly made the Quran easy for remembrance, so is there any who will remember.”

If we burn midnight lamps to acquire worldly education and yet we don’t understand the meaning of the Quran and ponder over it, then we are more likely to be considered guilty of dishonoring Quran, in front of Allah on the Last day. That is, despite having resources a person does not allocate them to understand the Quran and choose to give more importance to worldly education over Divine education. However, our efforts to





comprehend the Quran will be rewarded according to our devotion, enthusiasm and time we put into its study as comprehension of the Quran has numerous stages and it is not that simple. This is further emphasized in Quran;  
*"Do they not then think deeply over Quran, or are their hearts locked up." (47:24)*

After, pondering over a person should act upon its teaching. Allah says in Quran; *"...and whosoever does not judge by what Allah has revealed, such are the disbelievers." (5:44)*

Holy prophet ﷺ said, "one who deems lawful what the Quran declares unlawful is not a believer in the Quran [i.e., in reality, he does not hold it to be a Divine Revelation.] (Tirmidhi)

Mere reading of the Quran and not implementing its teachings in our lives is regarded as hypocrisy. This has been referred by the Holy prophet ﷺ in these words: "Most of the hypocrites among my followers will be the readers of the Quran" (Ahmad)

Besides the four duties that we owe to the Quran, another duty which rests upon every muslim, is that he must communicate its teachings to others. It is said in the Quran; *"This (Quran) is a message to the people, in order that they may be warned thereby..." (14:52)*

Holy Prophet ﷺ exhorted his companions to: "Convey from me to the people even if it be a single aayah." (Bukhari)

On the occasion of the sermon of the last pilgrimage holy Prophet ﷺ transferred the responsibility of propagating the message of the Quran to his future Ummah by saying:

"Those who are present should convey (Allah's message) to those who are not." (Bukhari)



# محمد

## FORTUNE TO HALIMA SAADIA

RAZIALLAH TALAH ANHA

The first woman who suckled Muhammad ﷺ after his mother Aminah, was Thuwaybah, the freed female slave of Abu Lahab. Subsequently, Muhammad ﷺ was soon given in the care of Halimah Sadiya, a lady of Banu Saad tribe. It was the general custom of the Arabs living in town to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert. Thereby they would develop a strong body and acquire the pure speech and manners of bedouins, who were noted both for chastity of their language and for being free from the vices which usually develop in inactive societies. There are delightful traditions relating how Halimah and her entire household was favored by successive strokes of good fortune while Muhammad ﷺ lived under her care as an infant.

Ibn Ishaq states that Halima narrated that she, along with her husband and a suckling infant, set out from her village in the company of some women from Banu Saad bin Bakr in quest of children to suckle.



*She said:*

*It was a year of drought and famine and we had nothing to eat. I rode on a brown donkey. We also had with us an old she-camel. By Allah, we could not get even a drop of milk. We could not have a wink of sleep during the night for the child kept crying because of the hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman among us accepted when Allah's Messenger was offered to her. As soon as they were told that he was an orphan they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What were his grandfather and mother likely to do? So we refused to accept him because of that. Every woman who came with me*

*got suckling infant and when we were about to depart, I said to my husband: "By Allah, I do not like to go back along with the other women without an infant. I should go to that orphan and must take him." He said, "There is no harm in doing so and perhaps Allah might bless us with him." So I went and took him because there was simply no other alternative left for me but to take him. When I lifted him in my arms and returned to my place, I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: "by Allah! O Halimah, you must understand you have got a blessed child." And replied: "By the grace of Allah, I hope so."*

The donkey that she rode when she came to Makkah was lean and almost lame; it recovered speed much to the amazement of Halimah's fellow travellers. By the time they reached encampments of the Bani Saad clan in the country, they found the scales of fortune turned in their favor. The barren land sprouted lush grass and the animals went out to pasture and came back to them satisfied and full of milk. Muhammad ﷺ stayed with Halimah for two years until he was weaned as Halimah said:

*"We then took him back to his mother earnestly requesting her to have him stay with us so that we may benefit from the good fortune and blessings he brought us. We persisted in our request, expressing our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet stayed with us until we returned with him."*

The Prophet ﷺ stayed with them until he was about four or five years old. Then, as related by Anas in Sahih Muslim, Jibrail came down, opened his chest and took out the heart, he then extracted a blood clot out of it and said: "That was the part of satan in thee." And then he washed it with the water of Zamzam in a gold basin. After that the heart was



joined together and restored to its place. The boys and playmates went running to his mother i.e. his nurse and said: "Verily, Muhammad has been murdered." They all rushed towards him and found him alright and that only his face was pale. And Anas said, "I have seen the mark that was on his chest." That was indeed one of the signs of prophethood and preparation for protecting the Prophet ﷺ from evil of all sorts by purifying his heart from satan's influence. However, this event left his foster mother ill at ease enough to take him back to his mother. He was six years of age then. Though, Muhammad's reunion with his real mother was destined to be short lived. After some days of his return from desert, his mother, Aminah decided to take him to visit his father's grave in yathrib (madinah). She spent a month there in madinah and then decided to return to Makkah. However, not long after they had been out on their return journey, Aminah fell ill and expired in Abwa, on the road between makkah and madinah.



## Al-Hadith

The Prophet ﷺ said



“When you hear the Mo’athen calling for the prayer, repeat his words then ask ALLAH’s blessing upon me because the one who asks ALLAH’s blessing upon me once will be rewarded ten blessings by ALLAH.”

[Muslim, The Book of Prayer, Hadith 384]






# THE LIFE OF THIS WORLD ONLY A D E C E I V I N G E N J O Y M E N T


(Quran 57:20) 

The life of this world has millions of diversions that blank out the reality of life from our minds, thus it is regarded as the biggest deception. Today we find everyone giving their best to achieve momentary worldly goals and yet unaware of their lives coming to an end. This pursuit of the mankind can be equated to that of a traveller who banishes from his thoughts his home town and his real destination. Likewise, a man exerts all his efforts to compete in this worldly life forgetting this life is temporary. However despite the effort he still finds someone ready to replace him with better lifestyle, great wealth, more degrees, more beauty and power. Nevertheless this does not stop him from further striving until suddenly his death time arrives, the time a person cannot escape.

Even companions of Rasool Allah (rizwan allahi ajmaeen) have been warned by the prophet (pbuh) about the luxuries of this life and leaving the straight path;

Abu Dardah (r.a) reported that Allah's Messenger  came forth to us while we were making mention of 'destitution,' Do you fear destitution? By Allah in who's Hands is my life, (riches of) the world will be poured upon you abundantly, till nothing but this (world) will cause the anyone of you to deviate (from the truth). By Allah,

I am leaving you (after me) with something like brightness, its night and its day are alike.

" Abu Darda (r.a) said, " By Allah, Allah's Messenger  left us (on a path) like brightness." (Ibn Majah).

But unfortunately, is it not the case with us, that we have chosen this temporary life over eternal blissful life. When we see breaking of Allah's laws, injustice and evil practices taking their root everywhere and violating the society, we don't even bother to ponder over the situation, while we consider thinking over it as cluttering our heads with trivia, perhaps we have other goals to achieve for this short lived life we are currently living. Even when we see our Muslim brothers and sisters being massacred, butchered and suffering a great deal at the hands of non - muslims, we are least bothered and do little or nothing as we are too busy struggling to raise our living standards and much egrossed in our luxurious lifestyles. Whereas, Allah warns us in Quran;

"O you who believe!, what is the matter with you that when you are asked to march forth in the cause of Allah, (ie jihad), you cling heavily to the earth?. Are you pleased with this life of this world rather than the hereafter,. but little is the enjoyment of the life this word as compared with the Hereafter."





# Principal's Desk

Thought for a blend of Islamic education and well planned curriculum under the guideline of Cambridge University International stepped us to the inauguration of The Benchmark.

People ask about our school. The vision of The Benchmark School is as Quran says, (Surat Al-Ahzab verse 33). *Indeed in the messenger of ALLAH (Muhammad Ur Rasool Ullah ﷺ) you have a good example to follow*, therefore Our Benchmark is simply Muhammad Ur Rasool Ullah ﷺ. We have been trying to inculcate the message of this verse in our children to experience real success in this dunya and hereafter.

I remember at the first day teachers were trying to instill "ALLAHU RABBI" in the brains of little kids, the slogans were I love ALLAH and I love Rasulullah. January 3rd, 2011 was the first day of The Benchmark journey with enthusiastic staff members and little kids of three classes. It all seemed just a dream, when we started telling the parents, that we will (In sha Allah) have Hifz program, purposely built school with kids space to play, physical activities including swimming pool and horseback riding.

Alhamdulillah this is 2nd year of our Hifz program under the supervision of experienced and well trained Qurr'aas, a school with play space and for physical activities such as Taekwondo, Gymnastic, swimming and Yes! MashAllah we have our own Swimming Pool.

At The Benchmark we try to make them understand the reality of this world and what the real success is! May ALLAH SWT make us all understand this message of Quran and help us making this system sadqa - e - jaria for us.





# FIRST TERM ACTIVITIES

Keeping young preschoolers occupied can be quite a challenge at times. Yet, our teachers applied whole bag of tricks in the way and succeeded in making them involved in numerous activities. Luckily, those engaging activities surely brought smile to their faces, and provided them with the opportunity to learn at the same time. The wide variety of activities included pegging, gardening, blocks building, tracing in sand, painting etc. It was wonderful to see kids learning some new concepts, such as concept of queue, concept of big and small through pink tower and many others that will help our young ones in many ways.





# SPEECH COMPETITION

SESSION  
2014-2015

“Speech Competition” is an important part of educational system at The Benchmark. These competitions provide an opportunity for students to gain “Public Speaking” experience. Pre speech competitions were conducted from September 18<sup>th</sup> to September 22<sup>nd</sup>, 2014 at The Benchmark (Main Campus & Girls Campus). All students from Grades Senior-III presented their speeches on the stage. Students on the basis of their articulation, intonation, confidence level were selected for Final Speech Competition which was conducted on 25<sup>th</sup> of September, 2014 at Main Campus and on 27<sup>th</sup> September, 2014 at Girls Campus.

## Outstanding Performers in Arabic and English Speeches.

Ayan Amir a very confident speaker has been an outstanding performer in both Arabic and English speech competitions. Masha’ALLAH!

Next is Muhammad Saeed from Grade I; his intonation and articulation in both languages have been Marvelous. Masha’ALLAH!

Azbak Ali and Shaheer Ali Baig from Grade II have performed outstandingly in both Arabic and English Speech competitions, their confidence and expression were superb. Masha’ALLAH!

Aemal Khan from Grade I, Asma Khurram from Grade II, Iqra Zeeshan and Hania Waseem from Grade III delivered speeches in an enormous manner in both languages. Masha’ALLAH!



Ayan Amir

Muhammad  
Saeed



Azbak Ali

Shaheer  
Ali Baig



Aemal Khan

Asma Khurram



Iqra Zeeshan

Hania Waseem



## Outstanding Performers (Arabic Speech Competition)

Hashir Ali Baig, Sunaina Fatima, Syed Muhammad Abdullah and Hamiz Furqan have been wonderful speakers from Grade Senior, these little kids performed fantastically in Arabic Speech Competition. Masha'ALLAH!

Muhammad Umar Ali from Grade I and Syed Muhammad Daniyal from Grade II have performed enormously well in Arabic Speech competition. Masha'ALLAH!

Umaima Nazim and Fatima Khan had great confidence whilst delivering speeches. Masha'ALLAH!  
Yassar Mansoor, Ameer Ud Din Syed and Ammar Saeed from Grade III had great intonation; they delivered speeches in a terrific manner. Masha'ALLAH!

Ayesha Salman and Sania Khan from Grade II and Amal Faraz from Grade III performed enormously well whilst delivering their speeches. Masha'ALLAH!



## Outstanding Performers (English Speech Competition)

Ayaan Khan, Muhammad Rayyan Khan and Yusra Fawad from Grade Senior performed immensely. Masha'ALLAH!

Amna Saqib and Amna Ellahi delivered speeches in tremendous way. MASHA' ALLAH!

Muhammad Anas Asif from Grade I and Musab Bin Umair from Grade II delivered speeches with great confidence. Masha' ALLAH!

Muhammad Ibrahim Bhangar, Zayan Iftikhar and Muhammad Asharib have been flawless performers from Grade III. Masha' ALLAH!

Hijab Qazi and Hafsa Atif from Grade II and Sara Naseer from Grade III delivered speeches with wonderful intonation and articulation. Masha'ALLAH!





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