

AL MAJLIS

FOR ISLAMIC ENLIGHTENMENT

ISSUE NO. 10

*Just as the bright
glow of a classic pearl
endows its environs
with captivating
attraction, so does a
heart purified of all
materialistics glows
with the light of the
Al-Mighty*



Certainty has no room for doubt

اليقين لا يحتمل الريب

اليقين

Consideration for Neighbours

On one occasion Mufti Muhammad Shafee' (Rahmatullahi Alaihi) and Moulana Zaki Kayfi (Rahmatullahi Alaihi) visited their ustad Moulana Asghar Husain (Rahmatullahi Alaihi) after the Maghrib salaah. Moulana Asghar Husain (Rahmatullahi Alaihi) offered them mangoes, which Mufti Muhammad Shafee' (Rahmatullahi Alaihi) gladly accepted. He brought two baskets, one full of mangoes and the other one empty for throwing away the seeds and peels. When they had finished, Mufti Muhammad Shafee' (Rahmatullahi Alaihi) took the waste basket for disposal outside. Moulana Asghar Husain (Rahmatullahi Alaihi) asked him whether he knew how to dispose of the seeds and peels. Mufti Muhammad Shafee' replied that it was a simple job, which did not require any training. Moulana Asghar, however, took the basket away from him and said, "This is a craft which needs to be learnt."

He separated the peels from the seeds and then he went outside and placed them at particular spots. On being asked about this he explained that many poor people lived nearby. Upon the sight of a large heap of mango peels and seeds near his house, they would grieve over their poverty and would feel sad that they do not have the means to purchase it. Hazrat explained that he did not wish to be the means of bringing hurt and pain to their hearts. Therefore, he spread them out in small quantities at various spots.

Note: It should be noted that Moulana Asghar Saheb (Rahmatullahi Alaihi) perhaps hardly ate any mangoes. He offered these to his guests and the poor children of his neighbourhood. Even then he avoided placing heaps of mango peels and seeds near his house lest it might hurt them. Some jurists recommend that eating out should be avoided, for it is witnessed by the poor, and as they cannot afford it, this spectacle may hurt them. A devout person thinks of Allah Ta'ala even while doing mundane things, and is always conscious of his obligations (and considerate towards the creation). (The Great Scholars of the Deoband Islamic Seminary Pg. 70)

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*As this magazine contains verses from the Holy
Qur'aan, please handle it with due respect, and
after reading it do pass it to others, jazakumullâhu
khairan.*



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Self-reformation - the key to harmony

Allaah Ta'ala, the Designer, the Initiator, the Creator, the Provider, the Owner, the Controller of the whole universe with its contents: and of every other substance apart from He, Has Ordained precise infallible principles for everything by which it executes its stated task as Allaah Ta'ala Wants. Thus everything that Allaah Ta'ala Has Created, apart from human and jinn, are practical in total confirmation of the laid down laws resulting in the smooth running of all heavenly and earthly bodies ever since their creation without any incident. Thousands of stars moving continuously in their galaxies without any accident, rivers and oceans meet without adulteration, all the species of animals, birds, fishes, reptiles, ants, etc., are up to their specific tasks and roles in their designated habitats without interference from the other. So, save for humans and jinn, everything is in harmony with the other.

Specific principals have also been ordained for the human being and jinn, but as they have been blessed with the bounty of intellect and choice, this is where all the spoils and transgressions occur. When these two species choose to deviate from the laws and principals ordained by their Maker and Creator, and follow their own fallible and imperfect devised initiatives, then all hell is let loose; bloodbath, immorality, disobedience, oppression, and the land is filled with hatred and accusations hampering life and environment. Just as the owner of an automobile, chooses to operate it the way he wants rather than the devised guidelines of the maker, it is quite obvious that the vehicle will cease in its purpose and cause it to splinter.

So if every individual forces himself or herself to fully abide by the laid down principals ordained by the One Maker and Creator, all quarrels will cease; brotherhood, love, affection, trust and obedience will prevail, all and sundry giving preference to the other over own self, regardless of race, colour and gender. This is not something impracticable and unrealistic, it is wholly possible. The noble era of Rasoolullaah sallallaahu alaihi wa sallam is the irrefutable witness.

These set principals is the *total Deen*; which comprises of:

- a) *Eemaaniyaat* - (faith and belief) – To have concrete firm belief with certainty regarding all the articles of Eeman; of Allaah Ta'ala together with all His Sublime Attributes, His Angels, His Scriptures, His Messengers, the Last Day, that all good and vices have been preordained and of life after death,
- b) *'Ebaadaat* – all forms of worship in exactly the same manner as prescribed and shown by the Holy Prophet sallallaahu 'alaihi wa sallam,
- c) *Akhlaaqiyyaat* – emulating the noble character of Rasoolullaah sallallaahu 'alaihi wa sallam and practicing his teachings regarding it,
- d) *Mu'aamalaat* – mutual dealings, transactions, etc.; all bonded in total compliance to the sacred Shari'ah, and
- e) *Mu'aasharaat* – social relations and companionship – all in the light of the noble teachings of Rasoolullaah sallallaahu 'alaihi wa sallam.

So if “I” - every one self – abides by these pristine principals, it will benefit the other, creating harmony and peace. For example, if the ruler abides by what is imperative on him in Shari'ah, it will benefit the masses; and vice versa if the subjects (the citizens) abide their part of *Deen*, it will benefit the ruler. Similarly if the husband and wife, employer and employee, parent and child, the elder and the young, each and every one, abides by what is imperative of him or her to adhere on the bases of the noble teachings of Rasoolullaah sallallaahu 'alaihi wa sallam, there will be peace and harmony everywhere.

Al-Yaqeen

"انما اتخوف ، Rasoolullaah sallallaahu alaihi wasallam is reported to have said, "Verily, the calamity I fear befalling my Ummah is weakness of yaqeen' (Tabarani). The importance of *yaqeen* – firm belief with certainty – in this time of ours is quite obvious, to distinguish oneself from those having the audacity to raise doubts on the very firmly aspects of *Deen*, to the extent that many of those who are shallow in religion, are having doubts regarding Allaah Ta'ala! As a result, clearly understood Divine Commandments of does and don'ts have become subjected to debates; accepting, refuting and opposing on the bases of sayings and thoughts of people, and their personal opinions. This clearly shows the importance of *yaqeen* in this age, to bring firm belief in the bosoms of mankind. For on the basis of firm *yaqeen*, will one taste the sweetness of *Eemaan* (perfect belief), have pleasure in obedience to Allaah Ta'ala, remember Allaah with intimacy, desist from disobedience and abhor sinning.

The Arabic word *yaqeen* with the root letters, *yā qāf nūn* (ي ق ن) means to believe firmly, without any doubt, to believe with certainty, certain in faith, depending on the context.

The subject matter of our discussion regarding firm belief with certainty is firm belief in the fundamentals of our *Deen*; regarding Allaah Ta'ala - together with His Sublime Perfect Attributes, His *Rusul* – Messengers, Divine Angels, death, life in the grave, resurrection, *Siraat* – crossing the hair-like bridge over Hell Fire, the Scales, *Jahannam* – Hell and *Jannah* – Paradise, without which the essence of *Imaan* or faith cannot be achieved. Allaah Ta'ala Says,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا (الحجرات: ١٥)

"The believers are only the ones who have believed in Allaah and His Messenger and then doubt not" (49:15).

Ibn Katheer rahimahullaah writes, ' The perfect believers are those who have no doubts and aren't shaken, but they are firm on one state and condition, and this is the pure truth.

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ (البقرة: ٢٦)

"And those who have believed know that it is the truth from their Lord."

Those with firm faith and belief do not have the slightest doubts regarding the examples given by Allaah Ta'ala; rather it enhances them towards righteousness and increases their faith due to their affirmation of what has been revealed by their Lord, which is the result of His guidance to them. (Ibn Katheer)

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (الأنعام: ٨٢)

"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."

Those having firm belief are the ones who will get security and protection from the punishment on the Day of Resurrection. These people are those who are sincere in worshiping the Only One Lord; their faith and belief is pure, unadulterated with transgression = *shirk* (polytheism) in any form. They are rightly guided in this world, as well as in the Hereafter. (Ibn Katheer)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد: ٢٨)

"Those who have believed and whose hearts are assured by the remembrance of Allaah. Unquestionably, by the remembrance of Allaah

hearts are assured."

Those with firm belief get comfort on the mention of Allaah Ta'ala and incline towards Him, displaying their pleasure in Him being their Guardian and Protector. (Ibn Katheer)

Indeed no bounty can be equal to Eemaan and Yaqeen. Eemaan is firm faith and Yaqeen is believing with certainty. Hence, believing with certainty, al-yaqeen, being among the actions of the heart, is the noblest of that which enters the heart; and it's relation with Eeman (firm faith) is equivalent to that of soul and body. On the basis of the stages of yaqeen, the noblest of the human surpass the rest; and those thriving closeness to Allaah Ta'ala, compete with each other to gain higher merits and lofty ranks, because the one whom Allaah has blessed with yaqeen, rejoices in obedience to Allaah and remembering Him, and in abstaining from all evils. His life is filled with gratitude and tranquility, happily accepting Allaah's Divine Decree. Hence, if he is inflicted with a calamity, harm, injury, misfortune, poverty, grievance or distress, he bears it with patience anticipating its reward, knowing that this is from Allaah. Rasoolullaah sallallaahu alaihi wa sallam has said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allaah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". [Muslim].

It is yaqeen that prepares a person for action. On the basis of certainty that effort generates income, do we see all and sundry in hot pursuit in different fields. If such degree of certainty was possessed regarding Allaah Ta'ala and Akhirah, the scenario would have been different.

On the basis of yaqeen and belief with certainty of Allaah Ta'ala being Merciful and Benevolent, will a transgressor repent to

Allaah. And on this very strong certainty that Allaah Ta'ala, and only Allaah Ta'ala, is the Provider and Controller of everything, will it make people humble to Allaah.

It has been mentioned in a Hadith narrated by Hasan Basri, rahimahullaah, that Rasoolullah sallallaahu alaihi wa sallam said: " إِنَّ النَّاسَ لَمْ يُؤْتُوا فِي هَذِهِ الدُّنْيَا خَيْرًا مِنْ الْيَقِينِ " وَأَلْعَافِيَةِ، فَسَلُّوهُمَا اللَّهُ -عَزَّ وَجَلَّ" *"Mankind have not been gifted in this world anything more precious than yaqeen and 'aafiyah' (wellbeing), so beg them from Allaah, The Mighty and Great One."* (Al-Yaqeen by Ibn Abi Dunya). Goodness for a person in both; in this world and in the Hereafter, cannot be complete without *yaqeen* and *'aafiyah*. *Yaqeen*, or certainty in faith, will save him from tribulations in the life of the Hereafter, and *'aafiyah*, or wellbeing, will keep him away from all diseases of the heart and body.

The great Sahabi, Abdullah ibn Mas'ood, radhiyallaahu anhu, is reported to have said, "الْيَقِينُ الْإِيمَانُ كُلُّهُ" - *'Belief with certainty is the whole faith'* (Tabarani).

Purely on the degree of belief with certainty and yaqeen of the existence of Allaah Ta'ala, His Might, Power, Capabilities, Knowledge, Benevolence and His other Sublime Qualities, will subdue a person towards faith and obedience, and stop him from oppression and transgression; and resort to Him *alone* in all adversities and at the time of want.

Truly, *yaqeen* (certainty) is the soul of faith. On the bases of one's firm belief and expectations on Allaah Ta'ala's Might of Executing anything will one grace the unimaginable undertakings. Look how Allaah Ta'ala provided sustenance to Hadhrat Maryam alaihas-salaam! She grew in purity and beauty, She was assigned to the care of Zakariyya (alayhis-Salaam), *every time he (Zakariyya) entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Maryam! From where this (comes) to you?" She said:*

"From Allaah. For Allaah provides sustenance to whom He pleases without measure." (Surah Ale-Emraan:37) Her remarks, "For Allaah provides sustenance to whom He pleases without measure.", clearly indicates her firm belief with certainty that Allaah can provide for anybody, anywhere without any means. Both Imam Bukhari and Imam Muslim rahimahumullaah have recorded that Rasoolullaah sallallaahu alaihi wa sallam has said, "Allaah the Exalted says: 'I am as my slave expects me to be'".

Simply knowing we have to think well of Allaah, or have trust, won't truly help us when we need it if we are not sure. Being sure (having *yaqeen*) means certainty in the Strength of Allaah, in His Mercy, in His promise, and in everything that has been revealed by Allaah Ta'ala and conveyed to us by His beloved Messenger sallallaahu alaihi wa sallam. It is certainty that He can make us better, save us and help us. We need to ask ourselves – how firm is that certainty?

Abu Darda radhiyallaahu `anhu (may Allaah be pleased with him) was one of the righteous companions of the Prophet sallallaahu alaihi wa sallam. Once, a man came running to him saying, "O Abu Darda, your house has burned down!" He said: "No, it cannot be burned!" The man insisted that a fire had engulfed the whole neighborhood and his house was of the ones that had burned down. Abu Darda (radhiyallaahu anhu) responded, with full certainty, "Allaah will never allow this to happen because of the words that I heard from the Prophet sallallaahu alaihi wa sallam. Whoever says these words in the beginning of a day, the Prophet sallallaahu alaihi wa sallam told us, will not be afflicted by a misfortune until the end of the day, and whoever says these words in the evening will not be afflicted until morning." He told him the words that he had recited that day as he had learned from the Prophet sallallaahu alaihi wa sallam, and when they both went to inspect the neighborhood, it turned out that most of the other houses had burned down, except the house of Abu Darda (radhiyallaahu anhu). [Ibn As-Sinny, Tabarani]

This is a remarkable story. It is not simply remarkable because his house did not burn down – for Allaah Subhaanahu wa Ta'ala is capable of all things. It is remarkable because Abu Darda (radhiyallaahu anhu) was so sure of the words of the Prophet ﷺ, that even someone telling him that he saw the whole neighborhood burn down did not shake his faith. It is similar to the faith of Abu Bakr (radhiyallaahu anhu), who said, "If he [the Prophet ﷺ] has said it, then it is true."

Our faith should be as strong as if we can see. If you visited a certain place and saw it with your own eyes, chances are no matter what, no one can tell you it doesn't exist, especially if you have souvenirs. The Qur'an and the sayings of the Prophet ﷺ should be as true to us as though we have visited a place – it should be that real.

Just see the Noble Companions radhiyallaahu 'anhum, their faith never wavered because they were certain in Allaah's Words in the Qur'an, and they were certain in what the Prophet ﷺ taught them. They never stopped asking Allaah, because they knew it is only Allaah that responds to the 'du'a of the distressed. They never stopped seeking forgiveness, even when they felt their sins were like mountains, because they knew that Allaah's Hands are open to accept the repentant sinner, over and over again. They knew to work hard even if they never saw the fruits of their labor, because they knew that every drop of sweat was recorded with Allaah and would never ever go to waste. They didn't let other people's rudeness get to them, because if they were patient and said words of peace, they were of the people that Allaah praised in the Qur'an (Qur'an, 25:63). They fled from Allaah, only to Him.

Look at the reality and perfection of Imaan in this famously reported incident whereby Rasoolullaah sallallaahu 'alaihi wa sallam asks hadhrat Haarith bin Maalik radhiyallaahu 'anhu how he felt and his reply:

Hadhrat Anas radhiyallaahu 'anhu reports that Rasoolullaah sallallaahu 'alaihi wa sallam entered the Masjid one day where he found Hadhrat Haarith bin Maalik

radhiyallaahu 'anhu asleep. Nudging him with his foot, Rasoolullaah sallallaahu 'alaihi wa sallam said, "Raise you head."

As he raised his head, hadhrat Haarith radhiyallaahu 'anhu exclaimed, "May my parents be sacrificed for you, O Rasoolullaah."

"How do you feel this morning, O Haarith bin Maalik?" Rasoolullaah sallallaahu 'alaihi wa sallam asked.

Haarith replied, " I am a true believer this morning', O Rasoolullaah."

Rasoolullaah sallallaahu 'alaihi wa sallam said, "Every fact requires substantiation, so how do you substantiate your statement?"

Hadhrat Haarith radhiyallaahu 'anhu replied, "I have turned my eyes away from this world, I keep myself thirsty during the days (because I am fasting) and I stay awake (in Ibaadah) during the nights. In addition to that, it is as if I can actually see the Arsh of my Rabb and as if I can actually see the people of Jannah visiting each other and the people of Jahannam barking at each other."

Rasoolullaah sallallaahu 'alaihi wa sallam remarked, "You are a man whose heart Allaah has illuminated. You have understood (the reality of Imaan) so now remain steadfast. (Ibn Asaakir as in Hayaatus-Sahaabah)

Here Rasoolullaah sallallaahu alaihi wa sallam asserts the achievement of the reality of Imaan. This the Noble Sahaabah radhiyallaahu 'anhum achieved through the effort and companionship of Rasoolullaah sallallaahu alaihi wa sallam.

Your certainty in Allaah (Subhaanahu wa Ta'ala) means you know; when bad things befall you, you will reflect on why tests happen and try to learn from the experience. When things turn out well, you

know to fall into prostration because that result could not have occurred except by the will and grace of Allaah (Subhaanahu wa Ta'ala).

This *yaqeen* can be achieved by contemplating the greatness of Allaah Ta'ala, His Great Sublime Attributes, His beloved Rasool sallallaahu alaihi wa sallam, about life after death, pondering over the meanings of the Holy Qur'an, seeking the company of the true salient Ulamaa of Da'wah and inviting others to the same.

There is a beautiful *du'a'* (supplication) in this regard. The Prophet صلی اللہ علیہ وسلم used to supplicate:

لَلَّهِمَّ اَقْسِمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ،
وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا
مَصَائِبَ الدُّنْيَا

"O Allaah! Grant us such fear of You as will come between us and acts of disobedience to You; such obedience to You as will bring us to Your Garden; and such certainty that the calamities of this world will be made easy for us by You." [Tirmidhi]

Sources: Among others, <http://www.virtualmosque.com/>

Being Honoured after Death due to Writing Durood (As-salaat)

Sufyaan bin Uyaynah (Rahmatullaahi Alaihi) narrates from Khalf (Rahmatullaahi Alaihi) saying: "I had a friend with whom I used to study Ahaadith. He passed away. I once saw him in a dream moving around in a new pair of green clothes. I said to him, "We used to study Ahaadith together, how did you manage to be honoured in this way?" He replied: "Definitely we studied Ahaadith together, but whenever I wrote the name of Rasulullah (Sallallahu Alaihi Wasallam), I would write 'Sallallahu Alaihi Wasallam' with it. Due to this, Allah Ta'ala has honoured me in this way." (Final Moments of the Pious pg. 345)

A true story about Reversion

This is the amazing story of the late revert brother Abdurrahmaan (رحمه الله), who had never prostrated to Allaah for 49 years and found the light of Islam through a sister in the Maldives. (He refused to be called by his former name after embracing Islam).

It is written by the sister who gave him da'wah, and is as narrated by him before he passed away.

Abdurrahmaan (رحمه الله) was a dear friend of my brother – more like his best friend. He comes from a Catholic background whose parents are Roman Catholics. He was the youngest son in his family. His father and grandfather are Christian priests who are devout in their faith. However, Abdurrahmaan (رحمه الله) always used to think critically. He always used to question “why did God send a son to save mankind? Why did God have human desires to beget a son? Why did God create his own son through a mortal human being? Why couldn't He create a son, the way He had created Adam AS and Hawwa AS? Is the Lord that incapable? Why does the Lord have human desires and human-like thinking?” Abdurrahmaan (رحمه الله) used to ask these questions to the priests of his town. However, they were never able to provide answers to his questions. Rather, they would always tell him not to question God's works. This was indeed too difficult for Abdurrahmaan (رحمه الله) to accept! As a result, with plenty of doubts and baffling questions at the back of his head, he slowly drifted away from his former faith. Ultimately, he forgot about the Creator and became an atheist, believing that there is no such thing as a Creator! He started believing that the answers to how the universe and human beings came in to existence can be found through science. The universe created itself and human beings evolved from monkeys. We are a product of genetic mutation. All the other living creatures came into being in the same way! The nations are dispersed due to a ‘big bang’ which occurred billions of years ago. As a result, at the age of 16, Abdurrahmaan (رحمه الله) gave up his belief in God and spent 33 years of his life as an atheist.

As the days passed, Abdurrahmaan (رحمه الله) met my brother and they became friends. He came to the Maldives with my brother on a visit

to explore the country. He said about his first visit to the Maldives:

“I thought I would get to see religious extremism in Maldives, and I have always read and heard that Muslims are fundamental extremists. To my knowledge, Maldives is a hundred percent Muslim country and I was dead scared at the thought of that. However, my presuppositions changed when I witnessed a totally different scene. I saw pristine beaches, women in revealing clothes, and bars. There was everything, except faith. When I enquired my friend about it, I realized I was in a resort. My friend told me that inhabited islands will be different. So I visited one of the islands, and sadly, did not observe much difference! There were girls, but they were not properly covered, there was a mosque, but the worshippers were minimal – it was not what I had expected!

“One day my brother brought Abdurrahmaan (رحمه الله) to my house to meet with the family members. However, he said that although he received lots of love, he could not observe absolute piety in this family too.

Writing about his second visit to Maldives, Abdurrahmaan (رحمه الله) mentioned that what really shocked him that time was seeing his friend's sister (myself). That is because I was completely covered with niqab. He wrote:

“She isn't the first modern woman I've seen. I couldn't see anything of her except her eyes. And she refused to shake my hands! I have heard that in Islam women are oppressed and subjugated. Their husbands cover them completely with black dress and prevent them from going out and seeking education. Because of what I was exposed to in the media, I had a really bad impression of Islam in my mind. So I

wasn't happy about it and argued with my friend about it. I was really angry that she was 'forced' to cover herself.

"She should have the freedom to show her beauty if she wants! That's her body! She has her freedom! No one has the right to wrap her up with clothes like that", said Abdurrahmaan (رحمه الله) to his friend. "What right do you have, to cover her up like that and keep her locked inside the house?"

My brother, looking at Abdurrahmaan (رحمه الله), replied; "I didn't force her to dress like that. That is her choice! Even I wasn't happy about that! In fact, I am also trying to convince her to change her dressing style. But she wouldn't change her mind!"

This incident was something that changed, to some extent, some of the misconceptions he had about Islam. He realized what he had learned from different media were in fact lies and misrepresentations of Islam. However, he still did not believe in a Creator.

After that incident, I talked to him a lot about Islam and tried very hard to bring him into the fold of Islam, but he did not pay much attention.

After two years, Abdurrahmaan (رحمه الله) came to Maldives again on an invitation from my brother. During this visit, I invited him to visit the Islamic Centre where I work. Although he was not really interested in visiting the mosque, he accepted my request to respect me. He already knew how much I was trying to show him the truth about Islam, but he wouldn't care to notice.

What he wrote on the visitors' book at the Islamic Centre:

"I swear by the One God who has no partners, I felt a strange sensation when I first put my foot inside the mosque. I wanted to turn back and go out, but something kept me steadfast inside."

He listened attentively to what I told him about the mosque – the date of its inauguration and the people who had helped in the construction of the mosque. I told him that the Arabic calligraphy displayed at different parts of the

mosque were verses of the Holy Qur'an and that the Qur'an is our Divine Book. I also told him that this book was revealed to our Prophet Muhammad sallallaahu 'alaihi wa sallam 1400 years ago and that not even a single verse or letter of the book has ever been changed.

Taken aback, Abdurrahmaan (رحمه الله) said, "What? That's impossible!"

"This is the truth!", I replied.

In sheer amazement, Abdurrahmaan (رحمه الله) remarked, "It can't be true. Even the Bible has been changed several times. In fact, there are many versions of the Bible. For a book to remain intact for 1400 years is impossible!"

I replied, "This book is a revelation from God, and He protects this book from corruption. Not even a dot or diacritic of the book has ever been changed".

"Just to prove my point, I will read a chapter or a verse from the Qur'an. You ask any Muslim from any country to read those verses. No matter how many Muslims you ask to read, it will not be different!", I added.

I explained to him, the scientific miracles mentioned in the Qur'an; details about how the universe came into existence (The Big Bang Theory), the fact that two seas never mix, the fingerprint, and how the Qur'an explains the light of the moon and the light of the sun. He kept listening to me, all ears! However, afterwards when he started arguing with me, I gave him an English translation of the Holy Qur'an to read. He then remarked, "In that case, Muhammad must have been a very clever man, to write such a book!"

"Muhammad sallallaahu 'alaihi wa sallam was unlettered. He was an orphan. He used to be a shepherd before he got married", I responded back.

According to Abdurrahmaan's (رحمه الله) testimony, he was uncertain about what to believe when he went out of the mosque that day. He did believe in science – and science had been revealed to an unlettered human being

who lived in a desert of Mecca 1400 years ago. How could this have happened?

He left the mosque with books and leaflets about Islam and kept reading them whenever he had some spare time. “The Unchangeable Miracles in Qur’an” was the book he was given to read, along with an English translation of the Qur’an as per his request. He used to ask a lot of questions as he kept reading. He said that he would read about the miracles and then crosscheck the verses from the Qur’an – and every time, the miracle and the verse of the Qur’an would match beyond a shadow of a doubt. He left Maldives with the books we gave him to read, and by then he definitely believed in a Creator. However, since he wanted do more research to convince himself, we gave him two more books on Islam.

After going back to his country, Abdurrahmaan (رحمه الله) spent time reading the books we gave and gaining more information about Islam. He had told that he used to go clubbing and booze with his friends during the weekend (Saturday and Sunday). However, since his return to his country from Maldives, he did not drink alcohol because he wanted to read those books we gave. He knew he would not understand what he read if he was not sober. He spent his free time reading and learning about Islam. He also visited a mosque, met with the Imam and worshippers and asked more questions about Islam. Although the mosque was an hour’s drive from his area, it did not stop him from finding out what he wanted to know. He started visiting the mosque regularly and gained more knowledge about Islam by reading more books. He started getting answers to the questions he had since childhood. All the doubts and uncertainty he had in his heart started fading away and he began experiencing the divine light of Islam. In an email, he wrote to us about how he embraced Islam:

Why don’t Muslims drink alcohol? – I always wonder! I did get the answer to this question! I was getting all the answers to the questions I had about this religion and my misconceptions were getting cleared off. I saw proof for a Creator from the Qur’an. I saw evidence from the Qur’an that Allaah is the one Lord without

partners. To further convince myself, I wanted to know what the Qur’an says about Jesus (‘Isa AS). When I asked the Imam of the mosque this question, he read to me some verses from the Qur’an. From those verses, I learned that Jesus (‘Isa AS) was a prophet of Allaah, not His son. And the Imam read to me about Jesus’s (‘Isa AS) miraculous birth from the Qur’an. He read to me about the Oneness of Allaah and that He does not need anything or anyone’s help. It was as if I had found the reality I wanted to seek! I left Christianity because I could not fathom the idea that a God would be so incapable that He would need a human being. On the contrary, in the Qur’an, Allaah is described as One, not needing anyone’s help and free from all human wants and desires. I was certain that I had found my faith! I had found my Lord! I had found Allaah. Tears flowed down my cheeks when the Imam read those verses. And on the way back home, I cried inside the car too. I didn’t want to waste another second – I had already wasted thirty years of my life! Without wasting any more time, I decided to embrace Islam.

That day, he took a bath and went to the mosque. The Imam taught him how to perform wudhu (ablutions) and he declared the Islamic creed:

“I bear witness, that there is no God but Allaah and Muhammad sallallaahu ‘alaihi wa sallam is the messenger of Allaah. I also bear witness that Jesus (‘Isa AS) is a messenger and not the son of Allaah.”

Immediately after embracing Islam, Abdurrahmaan (رحمه الله) sent me an email saying that he had accepted Islam.

Expressing his feelings at the moment of declaration of faith, he mentioned in the email:

The moment I became a Muslim, I felt goose bumps all over my body and a wave of chill ran down my spine. I felt I had let loose a heavy burden that I had been carrying. It was as if all my sins had drained off from my body and my heart was feeling light, my soul was at rest and I was in a state of true contentment, peace and tranquility. Words fail me, when I try to describe those feelings; happiness, satisfaction, peace

and being at ease. Involuntarily, I knelt down for prostration. A continuous stream of tears flowed down my cheeks. I cried a lot in prostration. I cried loudly. I felt my soul was receiving the love and compassion of Allaah. I felt my sins rolling off my shoulders. The sensations I felt made me weep a lot. When I stood up from prostration, everyone around me was looking at me – their eyes and beards drenched in tears. All of them hugged me and congratulated me on becoming a Muslim and told me they were my brothers.

Abdurrahmaan (رحمه الله) accepted Islam on 26th November 2014. His email was something that brought tears of delight. All the people who work at the mosque were wishing that he would become Muslim. The following day, I gave this good news to them. Tears of joy rolled down their eyes and they performed prostration of thankfulness. We felt as if we got the news of a family member who had come back after being away for ages – it was even more ecstatic. This news proved to be a great source of encouragement for our work. We gave that good news to everyone and decided to celebrate. A lot of us started sending emails to Abdurrahmaan (رحمه الله) and each and every one congratulated him. He was so elated to get emails from us that he regarded us as close relatives. The love and kinship he received from all of us proved to be a source of satisfaction for him.

From one of the sisters who emailed him, he learned that the first thing he had to do after embracing Islam was establishing prayer. What he wanted most after that was to offer Salah. Although he craved to obey and worship Allaah, he did not know how to pray; neither did he know what to recite nor the physical actions. He tried to learn to pray by watching YouTube videos, but did not understand a word of the Arabic language. Confusion overwhelmed him. His thirst to offer Salah made him email back to our sisters. In one such mail he stated:

“Dear sister, I need to ask you for a huge favour! I know it’s obligatory for every Muslim to pray five times a day, but I don’t know how to pray. I don’t know what to recite in prayer. How can I go to the mosque every day? It’s really far away from my place. Maghrib prayer time is even very

late as the winter season is approaching. I can pray at home, but don’t know how. My sister, please help me!”

The same night he sent a very sorrowful and emotional mail in which he stated:

“I want to worship, but just don’t know how! I thought today: “Worship is just communicating with the Creator. I don’t need to go to a faraway mosque to do that. There is a church nearby. I can talk to my Lord there as much as I want.” But then again, I thought to myself; “Satan is trying to deceive me because I have become Muslim. He is trying to take me to a place of worship of the Christians – I won’t go!”

He said that he spent that night crying. He sat on the carpet in the centre of his house and cried a lot. And he called upon Allaah:

“Forgive me! I don’t know how to pray. O Allaah, make it easy for me to obey you and establish prayer just like you have guided me to Islam. I don’t want to die as a person who didn’t pray. I fear the thought of it. O Allaah, I love You so much and I can feel Your love. So I am eager to worship you with devotion. What can I do if I died without praying to you, even a single prayer?”

That night, he fell asleep in that state, and saw an incredible dream. In an email sent to his closest sister in Maldives, he narrated his dream:

“Beloved sister, don’t worry about my prayer. I prayed with RasulAllaah sallallaahu ‘alaihi wa sallam last night! I have never seen anyone more beautiful than sallallaahu ‘alaihi wa sallam. In the whole Italy, there isn’t anyone as beautiful as him sallallaahu ‘alaihi wa sallam. I felt as if my own self melted when he sallallaahu ‘alaihi wa sallam smiled. My heart filled with love for him. Allaah had created him sallallaahu ‘alaihi wa sallam in the best and most beautiful way – a stunning beard, lovely black eyes, a charming smile, fine white teeth, and a face of white complexion. It was as if there was light emanating from his sallallaahu ‘alaihi wa sallam face.

He sallallaahu ‘alaihi wa sallam said “Assalamualaykum Abdurrahmaan”.

“Who is Abdurrahmaan?” I said.

He sallallaahu ‘alaihi wa sallam told me that it was me and said “Isn’t it the name your sisters gave you? It is the most beloved name to Allaah.”

I asked him sallallaahu ‘alaihi wa sallam if Allaah would love me and that I haven’t prayed even a single prayer. And prayer is the one of the most important obligations after embracing Islam.

He sallallaahu ‘alaihi wa sallam said, “Don’t worry! Allaah knows everything! Allaah knows about your hardships as a new Muslim. Your sincerity and love for Allaah, are heavier in the sight of Allaah now. Worry not, for your after-life will be much better for you than this life.”

Then he sallallaahu ‘alaihi wa sallam added, “Come! Pray with me, your first prayer as a Muslim!”

I followed in obedience and prayed with him sallallaahu ‘alaihi wa sallam.

After the prayer, he sallallaahu ‘alaihi wa sallam said, “O Abdurrahmaan! Whenever you pray, pray as you have seen me pray!”

I agreed. I also prayed Fajr prayer with him sallallaahu ‘alaihi wa sallam after which he sallallaahu ‘alaihi wa sallam called me by name and gave me advice and told me to hold onto it.

He sallallaahu ‘alaihi wa sallam said, “Beware of Satan! He does not simply delude you with his *waswasa* (misgivings or whisperings) into your ears! He comes in various forms and ways – sometimes in the form of a human being, sometimes as wishful desires, and sometimes as abundant wealth. Try hard to not get caught up in Satan’s trap! And always make du’a (supplication) to seek refuge in Allaah from Satan. Repent to Allaah immediately if you fell into sin even if it was unknowingly. Allaah is the Most-Forgiving and Most-Merciful. So beware of Satan. Always pray on time. Pray in

congregation. That is the best shield against Satan!”

After that, Abdurrahmaan (رحمه الله) brought major changes to his life. He destroyed the mini bar at his house where he would store alcohol. He had workers get rid of the alcohol bottles and removed all images off the walls. He said that he removed the images because he knew that the angels of mercy would not descend to a place where there are images. He also bought religious books, including an Italian translation of the Holy Qur’an from the neighboring village. He read the translation every single day.

Abdurrahmaan (رحمه الله) faced a lot of hardships when he changed his lifestyle according to Islamic principles and norms. His family cut off ties with him and his friends became strangers. One night he had invited his family for dinner and announced that he had accepted Islam. His family’s reaction was not what he had expected. They broke all family ties and left his house saying “we don’t even want to eat food made by a Muslim.” With no friends and family, Abdurrahmaan (رحمه الله) became lonely. At this hard time, it was his closest sisters in Maldives who consoled and supported him. He would always say, “I don’t have anyone with me, but I am always happy and content. I’m not sad. My heart is always filled with a strange sensation of happiness.”

Abdurrahmaan (رحمه الله) told us in a mail, about a dream he saw the night after he had the arguments with his colleagues. He wrote:

I saw a very beautiful dream last night! Lots of angels in white, took me to a stunning place. They came while I was in prayer, greeted me with the Islamic greeting and purified me with a fragrant water. They groomed me with an aromatic garment and took me with them. On the way, many angels in white, smiled at me and greeted me by name. I don’t know where they took me, I had woken up before that! But the peculiar thing is I can still remember the scent of the garment the angels had groomed me with.

After that, Abdurrahmaan (رحمه الله) tried to visit Maldives as soon as possible. He wanted to learn more about Islam and to recite Qur’an. He

desired to memorize the entire Qur'an, after his closest sister had told him about the virtue of memorizing it: that a person who memorizes the Qur'an will be able to intercede for ten people on the Day of Judgment. He tried to fly to Maldives before December 2014, and began work to officially change his name and passport. He also wrote the dua (supplication) of wudhu (ablution) on a piece of paper and pasted on the wall to read after performing ablution for prayer.

Abdurrahman faced several incidences where he displayed a high level of Imaan such as being in a company of a couple where the lady was inappropriately dressed; colleagues who ridiculed him and his faith and other unpleasant incidences.

In every situation, he toiled not to fall in to sin, but strived to attain paradise.

In his last email on 5 December 2014, Abdurrahmaan (رحمه الله) narrated the story of what had happened when he went to his sister's house for a dinner invitation. He did not eat

anything that night because his sister had prepared pork and chicken. He was served wine, which he openly refused. What's more, his sister had brought a Christian priest to advise and convince Abdurrahmaan (رحمه الله) to leave Islam. Abdurrahmaan (رحمه الله) accepted her sister's invitation and visited her house thinking that she wanted to set things right and strengthen family ties. However, she had a different intention – reverting him back to Christianity!

Abdurrahmaan's (رحمه الله) last mail was received on 5th December 2014. He mentioned in this mail that he might email us again after Friday prayer. However, we neither received any mail from him after that, nor did he respond to any of our mails. How could we receive a reply? He had died that day while in Sujood (prostration) of Friday prayer. He had bid farewell to this world! He met his death in Sujood, just like he had seen in his dream.

Courtesy of, www.thekhalids.org

5 Ideas for How to Heal from Difficult Past Experiences

- 1. Forgive yourself for your mistakes and weaknesses.** We are only human and we need to stop "beating ourselves up" for past failures. Failure is a necessary part of learning.
- 2. Forgive others for the perceived wrongs they committed against you.** You don't have to condone their behavior, but just let it go. **Let the resentment go.** It is not helping anyone, and Allah (swt) knows best. Trust that Allah (swt) will take care of everything in the end.
- 3. Acknowledge and accept your negative feelings that you are trying to deny.** During my painful experiences above, I felt hurt, anger, confusion, sadness, shame, and resentment. Learn to name your feelings and to fully accept them.
- 4. Let go of the pain of the past.** Gain wisdom from your experiences, and then move on. Sometimes we don't really understand what to learn from an experience. That is OK. You don't have to understand everything. Just understand that holding onto past pain is harming your present.
- 5. Talk about your pain to someone you trust, or write in a journal.** Talking and writing are excellent ways to understand and heal. Talking about your feelings is especially important in marriage.

www.howtobeahappymuslim.com

The Indigenous Maasai Muslims

Compiled by Bro Musa M Letoya, Namanga, Kenya

The Maasai are Nilotes of semi-nomadic group of people inhabiting southern Kenya and northern Tanzania along the Great Rift Valley on semi-arid and arid lands. They are among the best known local populations due to their residence near the many game parks of the African Great Lakes, and their distinctive customs and dress. They are also educated in the official languages of Kenya and Tanzania, English and Swahili.

The Maasai population has been reported as numbering 1,817,000 in both Kenya and Tanzania.

Country Of Settlement	Population	Primary language	Primary religion
Kenya	1,017,000	Maasai	ethnic religions
Tanzania	800,000	Maasai	ethnic religions
	1,817,000		



Background of the MAASAI and their origin

The Maasai probably migrated from the Nile valley in Ethiopia and Sudan to what is now known as Maasailand (central and south-western Kenya and northern Tanzania) sometime around 1600 AD, along the route of lakes Chew Bahir and Turkana, bringing their domesticated cattle with them.

The Maasai are a nomadic community in Kenya and Tanzania still upholding traditional and have a high rate of child under nutrition. Consideration of cultural practices is a pre-condition for ensuring appropriate dietary practices. Once considered fierce warriors, feared by all tribes in the zone, the Maasai lost most of their power during the late 18th century, as a consequence of a string of natural and historic calamities. They were hit by drought, smallpox, cattle pest, and contemporarily, the departure of Laibon Mbatiani, their respected and much admired leader, and direct descendant of the mythical OIMasinta, the founder of the tribe.

The Maasai families live in an enclosed homestead known as a Manyatta with a fence made using thorny bushes surrounding the

Manyatta to protect them and their livestock from intruders and predators. Each Manyatta has about 10 to 15 huts known as "Inkajijik". However, in the recent past the average size of a boma has declined and the single family unit has become increasingly common as the Maasai became increasingly sedentary, and as they move towards individualization in terms of land ownership.

Men and women have distinct roles. Women are responsible for construction of houses, collecting firewood, fetching water, milking the herds of cattle and cooking for the family, whereas the young boys look after the livestock while the warriors maintain security. Older men manage daily operations in the community. Typically in Maasai culture, men are the sole decision makers. The limited access to financial resources and decision making among women has direct implications on the health of the women and their children

Traditionally, the main livelihood among Maasai pastoralists was animal production. The Maasai traditional diet comprises of raw blood, milk, fat, honey, meat and tree bark.

Tribal rituals, culture and religion

The Maasai are monotheistic, believing in a single deity, Enkai. The Maasai god has a dual nature: Enkai Narok (black god) who is charitable and Enkai Nanyokie (brown god) who is unforgiving.

The belief in a single deity has seen most Maasai resisting many religions. Today, about 5 per cent of the Maasai population worship in other religions such as Islam.

The Maasai are renowned for their colourful dressing that consists of red *shuka* (light blanket) wrapped around the body and multi-coloured beaded jewelry worn around the necks and arms. The Maasai men are traditionally polygamous, while women are allowed to have intimate relationships with their husbands' age-mates so as to bring forth warriors. The Maasai always face East whenever they seek God's (Enkai-in Maasai) intervention. Both sexes Men and Women stay apart in gatherings e.g. meetings as a sign of respect. When women milk their animals, they ensure they do so in a clean calabash from the four teats and the first milk symbolically is thrown to the four directions starting from the east while seeking God's intervention.

Miswak (a teeth cleaning twig made from the *Salvadora persica* tree) – The Maasai are constant users of miswak. They also use a walking stick, the practice of all the Prophets. The stick is like a part of their dressing, which they cannot walk without. There are organized structures in leadership, the khalifate - headachy.

Warriors: - this is an organized disciplined structure in the Maasai land comprising of youth who have been circumcised and given the mantle by the elders to take charge of the community's security. They do not eat unless they are more than one and away from women. They only eat meat in a far secluded area, mostly at highlands where water can be accessed with ease. First thing in the morning when they wake up, one of them moves a few steps from the rest and chants (*Enkipolosa*).

History of Islam in the Maasai, methods used in the spread of Islam in the area, and their reaction towards Islam and the Muslims.

Islam in the Maasai land is traced back to the 16th Century, when the Arabs came to the coastal region of Kenya and Tanzania (Zanzibar).. Amongst the first people to embrace Islam was the family of Ole Omiri. The Maasai resisted slavery and therefore did not move much to other places overseas. they were reduced in numbers when the British colonized Kenya. During that regime, the area was plagued by the Rinderpest disease (a disease of cloven-hoofed animals characterized by fever, necrotic stomatitis, gastroenteritis, lymphoid necrosis, and high mortality), which killed most of the livestock and humans.

Population of indigenous Maasai Muslims and other Muslims in Maasai lands

The Muslim population in the Maasai community keeps on fluctuating. Maasai land experiences an unstable engagement of the Maasai with Islamic non-governmental organizations.

Masaajids in the Maasai areas

There are fifteen (15) Mosques that are within the region out of which three (3) have Imams of Maasai origin.

Ulamaa and Huffaaz of the Holy Qur'an

There are a few Maasai Ulamaa. Some of the notables are: Sheikh Haji Keshoi, Sheikh Ole Naado, Sheikh Ibrahim Lithome, Sheikh Yusuf, Sheikh Hasan Sokonoi, Sheikh Musa Leiyani, Sheikh Mustafa Tobiko, Sheikh Karasi, Sheikh Hasan karasi, and Sheikh Abdulaziz Oloitipit, etc.

Hindrances to the spread of Islam in the Maasai

- 1) Culture: - The Maasai are not quick receptors of external influences, especially when it is done by a non Maasai, but with a lot of wisdom and proper knowledge of the linkages between Islam and the Maasai.

- 2) Culture, Islam is more closer to the Maasai tradition than any other kind of belief.
- 3) The negative and biasness approach of the media. There are no frequent Islamic programmes in the vernacular media stations to counter the negative image portrayed by Christian sponsored articles.
- 4) Lack of proper knowledge amongst the Daai's (preachers).

Future strategies in the spread of Islam in the area

- 1) Proper planning before starting any Da'wah activity. A lot of sacrifice is needed, e.g. camping in an area for longer periods, helping them in social and physical activities.
- 2) Putting up Islamic institutions and Waqf properties for sustainability, in case of any eventualities.
- 3) Daai's should take time to understand the Maasai well so that emphasis is put on the similarities to Islam and building on what they seem to know of Islam.
- 4) Proper knowledge of strategies implied in that particular area against Islam.

Taught by life

Life is too short to waste time hating anyone.

You don't have to win every argument. Agree to disagree.

Make peace with your past, so it won't screw up the present.

Don't compare your life to others. You have no idea what their journey is all about.

Everything can change in the blink of an eye. But don't worry, God never blinks.

Take a deep breathe. It calms the mind.

Forgive everyone everything.

What other people think of you is none of your business.

REGINA BRETT

The Existence Of The Creator

An atheist once asked Imaam Shaafi'ee (rahimahullah) to prove the existence of the creator, Allah Ta'ala. Imaam Shaafi'ee (rahimahullah) answered, "Look at the leaves of the mulberry tree. The color, taste, smell, composition and properties of every leaf are the same. Despite being exactly the same, when consumed by the silk worm, silk is produced. When visited by the bee, honey is produced. When consumed by the goat, dung is produced and when consumed by the musk deer, musk is produced. Only the design of a creator who is eternal and all powerful could cause so many diverse things to be produced from one substance. Otherwise, logic would demand that the end product of all be the same as the substance which entered all was the same."

A person once came to Imaam Maalik (rahimahullaah) and asked him to present proof for the existence of a creator. Imaam Maalik (rahimahullaah) answered, "Look at the face of a person. As small as it may be, every person's face comprises of eyes, a nose, ears, a tongue, cheeks, gums etc. Despite every face containing the exact same organs, there are no two faces that are exactly the same in appearance and shape. Voices are different, tones are different and limbs are different. This uniqueness with which every person is blessed can only be the result of a creator's design."

(*'Aqaa'id-ul-Islaam page.42*)

A Bedouin once recited the following couplet:

البعرة تدل على البعير و آثار الأقدام على المسير
فسماء ذات أبراج و أرض ذات فجاج كيف لا تدل على
اللطيف الخبير

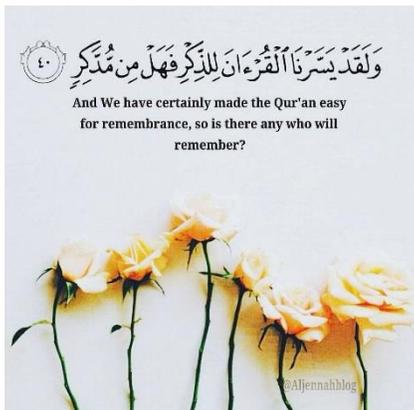
"When a lump of dung indicates that a camel had passed by and footsteps indicate that a person had passed by, then how could a sky filled with constellations, and an earth crossed with paths, not indicate the existence of the Creator Who is most-gracious and all-aware?"

(*Noorul Anwaar page. 173*)

<http://whatisislam.co.za>

The Maktab/Madrasah

Securing your child's future



The greatest investment any community can make is to invest in their children. Our children are our future. If we invest in today's children and develop them into people who are firm in their Imaan, who are upright and respectful and who cherish human value more than material wealth, then such an investment will earn tremendous returns and benefits for us as parents as well as for the Ummah at large.

Allah Ta'ala is so Kind, Gracious and Merciful to us. He has blessed us with so many bounties and favours that we will never be able to count these favours ever in our entire lives. The greatest gift that Allah Ta'ala has blessed us with is the gift of Imaan. We are all reciters of the kalimah **Laailaha illallaah**

Muhammadur Rasulallah. Every person who recites this kalimah is a Muslim. Muslim children attend Madrasah every day to learn more about Allah Ta'ala and our beloved Nabi Muhammad ﷺ. The Maktab/Madrasah has always played a pivotal role in developing the children of the Ummah. It is at the Maktab that our children learn the fundamental principles of Islam that enable them to live and practice as Muslims.

Our beloved Nabi Muhammad ﷺ has said: "Whoever goes to learn the knowledge (of Deen), Allah Ta'ala will make his pathway to Jannah easy for him. The angels, out of happiness, spread their wings beneath that person and all the creations in the heavens and earth beg Allah Ta'ala to forgive that person. The fish in the sea and the birds in the sky make du'a for their forgiveness." Rasulallah ﷺ has also said that the best person is the one who learns the Qur'aan or teaches it.

In communities where Maktab education is not provided, children grow up without knowing even the basics of Islam. They are unable perform wudhu and Salaah and in many cases are not able to recite the Kalimah properly.

Maktab education is essential in the life of every Muslim child and it is our duty as parents and

guardians of our children to ensure they receive its instruction. Kindly contact your Masjid Imaam for information on enrolling your child into the Maktab.

Islamic knowledge is the greatest protection for any Muslim. Without ilm we will never know right from wrong. By learning Deen, we are able to obey the laws of Allah Ta'ala and earn His special Blessings and Mercies. Therefore, we must make sure that we attend Madrasah daily and pay attention to our lessons. We must practice on whatever we learn at Madrasah. By practicing on what we learn, Allah Ta'ala will bless us with special knowledge and wisdom just as He blessed the great Ambiyaa (AS) and Ulamaa of the past.

Every parent's dream is to have children who will be the coolness of their eyes. To achieve this, unfortunately, most parents focus all their efforts on the child's school studies, giving very little or no importance to the child's 'Deeni Education.' The end result of such an error is that we make our children into "Money Making Machines," who have no values or feelings. If a child has no values then they will feel no remorse in placing their parents into old age homes and substitute the time and service they owe to their parents with cold material wealth. It is only the teachings of Islam, that will instil within the child the value and respect of parents.

"The best of you are those who learn the Qur'aan and teach it." Bukhari

Sheikh Muhammad Yusuf Seith رحمه الله

On the subject of Maktab, it is worthy to mention some excerpts from the biography of the pioneer of setting up 'Halaqaatu hifz-il-Qur'aan' – Qur'aan memorizing circles in Haramain Shareefain, the two Grand Masjids of Makkatul Mukarramah and Madeenatul Munawwarah. Sheikh Muhammad Yusuf AbdurRaheem Seith, also the founder of workshops teaching the Qur'aan in the UK, travelled to Syria, Lebanon, Sudan, some countries of the Gulf and East Africa; where he began to establish local associations for the memorization of the Holy Qur'aan. It is a call for wealthy Muslims to emulate in such a great investment.



The life and struggle of Muhammad Yusuf and his father, AbdurRaheem, is a lesson for the Ummah at large. It is a manifestation of how Allaah Ta'ala Chooses whomsoever He Wishes for the khidmat and service of His great Deen!

Born in 1324 AH (1903), Muhammad Yusuf Seith inherited his father's love of business and industry as well as the love of the Holy Qur'aan, to read it, educating it and to encourage committing it to memory. Sheikh Muhammad Yusuf succeeded in his business until he became among the senior industrialists in Pakistan, and came to be known in the Chambers of Commerce and Industry in Europe and America as the King of cotton and wool.

Muhammad Yusuf Seith's father formerly was not a Muslim. He was a Sikh, coming from a Sikh family worshipping idols. His conversion to Islam is an interesting story.

Sheikh Muhammad Yusuf Seith's father's name before embracing Islam was 'Gondahmill'. He hailed from a well-known wealthy Sikh business family. He was born in a small village on the outskirts of Gujranwala, in the Punjab Province, under the Indian Government before the partition of India and Pakistan. Now this City is under the Pakistan Government.

When Muhammad Yusuf Seith's father, the former 'Gondahmill', was of age, his family enrolled him in the village *Maktab* whose teacher was the Imam of the local Masjid. In those days, children of all domains and walks of life were sent to the Maktab,

irrespective of their religions, and the religion of the teacher. This Teacher/Imam was respected and accepted by all the dwellers for his sincerity, truthfulness, hardworking and sympathy. Apart from the basic education, the Imam also taught *Tawheed*, Monotheism – the belief of One God, and *Aqeedah*, the Islamic Belief. Hence 'Gondahmill' grew up inclining towards the belief of the One and Only God and disliking *Shirk*, polytheism and idolatry.

As the family of 'Gondahmill' were Sikhs and idol worshipers, 'Gondahmill' used to frequent the village Sikh Temple with his grandmother. And the purpose of him going to the Temple wasn't for worshipping, but to talk with the chief custodian of the Temple. Many a times 'Gondahmill' used to win an argument and leave the custodian dumfounded.

One day the custodian decided to silence 'Gondahmill' and ask him a tough question, so he asked him, "What is *Rooh* – soul?" Gondahmill at once answered, "The soul is the Command of my Lord". The custodian was astonished and said, "This is also the view according to our religion! Verily, the soul is the Command of the Lord." 'Gondahmill' continued to have debates with the custodian on different aspects of their religion to the point that he and the custodian came to the conclusion that their Doctrine was false and folly. The time eventually came when both 'Gondahmill' and the Head Custodian of the village Temple went to the Imam of the village Masjid and professed to accept Islam and become Muslims, and each one of them changed his name. The Custodian changed his name to AbdulHaq

and 'Gondahmill' changed his name to AbdurRaheem.

When the Sikh Community came to know of their conversion to Islam, they tried to dissuade them and employed different means to pressurize them to renounce Islam and return to their old religion. But when they saw their solid stand and firmness, and not ready to yield, they started to be hard on them exerting pressure, cruelty, injustice and persecution. But when the two men encountered all the ordeals with patience and steadfastness, the village dwellers gathered and vowed to expel them from their village. So these two firm Believers fled with their religion leaving behind their families, wealth, possessions and friends, and migrated to another town, Amritsar.

When the Muslim residents of Amritsar heard the story of these two men; their steadfastness in Islam against all odds, and all the injustice, cruelty done to them, they received them very warmly and provided them with all the necessities and money to uplift their condition and use it in trade. When Allaah Ta'ala opened upon AbdurRaheem the blessings in business, the notable residents of the City proposed him in marriage a prestigious ancient family, who were Sikh in the past and had become Muslims. So AbdurRaheem got married and soon the couple were blessed with an intelligent babyboy and named him Muhammad Yusuf.

AbdurRaheem gave great importance in raising his son, Muhammad Yusuf, and taught him the Qur'aan in the House of Allaah, the Masjid, the House which was the cause of *hidaayah* for AbdurRaheem to Islam. As the days went by, Muhammad Yusuf's heart got attached with the Qur'aan and the Masaajids, the Houses of Allaah Ta'ala.

When Mohammad Yusuf grew up and become the eyes of traders, he initiated the great project to create workshops and assemblies for the memorization of the Holy Qur'aan. His method was very virtuous and full of wisdom. He performed the Fajr prayers in one of the Masjids, and after the

prayers, he stood in front of the congregation, and after praising Allaah Ta'ala and rendering salutations to the Holy Prophet sallallaahu alaihi wa sallam, he started admonishing the masses and remind them of Allaah Ta'ala and urging them to learn the great book, Al Qur'aan, and to teach it to their children reading it correctly and commit it to memory. It was due to his sheer devotion and sincerity that the worshipers were greatly affected and moved by his admonition, and were prepared to implement what he had said, but there and then, a group in one of the Masaajids said, "We are willing to do as you said, but the circumstances do not permit us to carry it out." Sheikh Muhammad Yusuf immediately said, "Sustain one third of the annual salary of a teacher, and I'll take it upon myself to provide for the remaining two thirds." So when the congregation of the Masjid took up the responsibility to collect their share, Sheikh Muhammad Yusuf immediately set up a council for the studying circle and the lessons would start the next day.

It was the wisdom of Sheikh and his farsightedness that if a man among the congregation in a Masjid volunteered to pay the full salary of the teacher, he would not agree to it, but he would rather ask the participation of everyone in their respective capacities. Sheikh had designed it to be felt by all the congregation in the Masjid and the people of the village in general that the Madrasa is for all. Sheikh would request the Council or the Association to send him a monthly report of the study circle. All praises to Allaah Ta'ala first, and then because of the wisdom of Sheikh Mohammed Yusuf's intricacy follow-up, the network of the Qur'aan studying circles extended in the city of Lahore, Pakistan, and then stretched out to Hazara District, Pakistan, to the effect that the echo sound of the students' recitations in the Qur'aanic circles even shook the mountains of Hazara.

Sheikh Muhammad Yusuf was of the rightly guided businessmen as he used his vast wealth in establishing Qur'aan teaching circles in the continents of India and Pakistan. In one of his business trips to the United Kingdom, he met with

two business merchants, Abdul Hamid Yuri and the rightly guided Doctor Ghulam Mustafa Ibrahim. In this tripartite meeting each one reminded the other the rights of the Benevolent Almighty Lord and the necessity in preparing to meet Allaah the Almighty. At the conclusion of the meeting all agreed on the necessity of the work of Deen. They decided that the next meeting would be, Allaah willing, in Makkah, in the Sacred House of God.

After a short time, in 1381 AH (1962), the anticipated meeting was held as agreed upon, and everyone decided the need to create studying circles and associations for teaching the Holy Qur'aan and memorizing it at the cradle of Islam, in the Arabian Peninsula with the core centre being at Makkatul Mukarramah. All of them took a tour of the Masaajids of Makkah to see the reality of the situation and met with the worshipers and with the sons of the people in the neighborhoods and also noted the weakness in the Imams of the Masaajids, as majority of them were not completing the recitation of the whole Qur'aan by heart in the Taraaweeh prayers. So they started emphasizing the people to learn and teach the Book of Allaah Almighty, and to enroll the children in the Qur'aan memorization study circles, The tripartite program of Sheikh Mohammed Yusuf (one third of the salary on the congregation of the Masjid and two thirds of it to be borne out by him) was an important factor in facilitating the starting of the studying circle and opening of the association.

At this stage, Sheikh Muhammad Yusuf convened an important meeting with the very well-known businessman, Sheikh Muhammad bin Ladin rahimahullaah, and in not more than five minutes, Sheikh Muhammad bin Ladin was ready to support these blessed Qur'aan memorizing circles. Hence the work began very intensely and Sheikh Muhammad Yusuf sent a detailed letter to both of the renown reciters, Sheikh Al Muqri' Muhammad Zakir and Sheikh Al Muqri' Khaleelur Rahmaan – the two being the teachers of renown Ulamaa, requesting their participation. The letter moved both the Sheikhs, Sheikh Al Muqri' Muhammad Zakir and Sheikh Al

Muqri' Khaleelur Rahmaan, arousing their desire to engage in this blessed work. Thus both the Sheikhs set out from Pakistan and arrived in Makkah, where they performed Umrah, and immediately after the Asr prayers was the appointed time for the meeting with Sheikh Muhammad Yusuf, and together with him was Dr. Ghulam Mustafa. Sheikh Muhammad Yusuf started exhorting the two Sheikhs to work in service for the Holy Book of Allaah in the blessed lands. The two Sheikhs immediately said that they were ready to work in service for the Holy Book of Allaah till death. Sheikh Muhammad Yusuf was overwhelmed with joy to hear this and proceeded in starting the Qur'aan memorizing circles in the Grand Masjid of Makkah.

After one full year running, Sheikh Muhammad Yusuf set to open the Qur'an memorization circles in Al Qassim, then proceeded to do the same in the city of Buraidah. Being reassured of the progress of the work, Sheikh Muhammad Yusuf immediately went to the Saudi capital, Riyadh, where he met with the senior Ulamaa, and also convened a meeting with His Eminence the Grand Mufti of Saudi Arabia, Sheikh Mohammed bin Ibrahim Al-Sheikh rahimahullaah, and also met with His Eminence Sheikh Abdul Aziz bin Abdullah bin Baz rahimahullaah, and also met with Sheikh Mohammed bin Sinaan rahimahullaah, along with other eminent personalities, and convinced each of them the need to open workshops for teaching the Qur'aan in Masaajids operating under the supervision of the Charitable Society for the memorization of the Holy Qur'aan. Sheikh Mohammed Yusuf spoke at each of these meetings in the Urdu language and the translator was always Dr. Ghulam Mustafa Ibrahim. Eventually, a meeting of all the senior Ulamaa was called and Sheikh Muhammad Yusuf was successful in convincing the gathering the need to hold Qur'aan memorizing circles in Masaajids. Hence there and there a Society for the memorization of the Holy Qur'aan was formed for the City of Riyadh, and all agreed on the nomination of Sheikh Abdul Rahman Alferyaan (a senior Aalim) as the Chairman with Sheikh Mohammed bin Sinaan as his deputy.

Sheikh Mohammed Yusuf then embarked in the recruitment of a number of teachers from the country of Pakistan and in a very short period of time the Qur'aan memorization circles were established in all the localities of Riyadh, and spread to its environs. Together with it, women's workshops for the memorization of the Holy Qur'aan attached to the Masaajids were also established.

After being reassured on the conduct of the Qur'aan memorization circles in Riyadh, Sheikh Muhammad Yusuf returned to Makkah and settled there to oversee the functioning of the Qur'aan circles in the Holy Capital, and in only a short period Sheikh Mohammed Yusuf saw the result of his gigantic undertaking. In the holy month of Ramadhan, one hundred and fifty (150) Huffaaz (those who have memorized the Holy Qur'aan by heart – committed to memory) led the people in Taraweeh prayers in the Masaajids of the blessed City of Makkah and its environs, with the equal number (150) of other Huffaaz followed behind them to correct them.

Sheikh Mohammed Yusuf then went to form associations for the memorization of the Holy Qur'aan in all the localities of Medina Munawwarah, then in the southern regions, and then after, in the eastern regions. Sheikh Mohammed Yusuf also travelled to Lebanon to open a charity for the memorization of the Holy Qur'aan in Beirut, and then he travelled to Kuwait, to open a charity foundation for the memorization of the Holy Qur'aan there. Sheikh Muhammad Yusuf also travelled to Eastern Africa (Kenya, in particular) and then to Europe to establish Qur'aan memorizing circles.

It is interesting to note that in the beginning, the merchant and philanthropist Sheikh Muhammad Yusuf's main desire was to educate his sons the Holy

Qur'aan. For this he utilized whatever was at his disposal, but, subhaanallaah, he couldn't achieve that. The teachers whom he had acquired to teach his children consoled him, and exhorted him to educate the children of the Ummah, and *they will be his children!!* Thereupon Sheikh Muhammad Yusuf said to the teachers, "I'll therefore teach the children of the Muslims and allot one tenth of my wealth for teaching the Holy Qur'aan." Subhaanallaah! If he was deprived to educate his sons the Holy Qur'aan, he certainly achieved to teach the Ummah of Muhammad sallallahu alaihi wa sallam the Qur'aan. Or rather, as Sheikh Muhammad Zakir proclaimed, "I'm hoping for him to get the reward for the recitation of the Qur'aan in all those regions he strived to spread the Qur'aan, till the approaching of the Hour."

Sheikh Muhammad Yusuf Seith died in Karachi, Pakistan, in 1397 AH (1977) after a gigantic service to the Holy Book of Allaah Ta'ala. It will befitting to say that, today wherever the great task of memorization of the Holy Qur'aan is taking place, the credit goes to Sheikh Muhammad Yusuf Seith sahib! Very true to the effect of the golden words of Rasoolullaah sallallahu alaihi wasallam, "People are sources of treasures similar to the mines of gold and silver", that so much good was transpired by a son of a former Sikh!

May Allaah Ta'ala reward him immensely on behalf of the whole mankind, and all those who have strived, and those who presently are, for the blessed service in enhancing and preserving the Word of Allaah, aameen.

Sources:

www.talimiboardkzn.org

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/ سبيل الشاكر إلى سيرة الشيخ قارئ محمد ذاكر بقلم: حمد الروقي

<http://majles.alukah.net/t47930>

Abu Hurayrah (radhiyallaahu anhu) relates that Rasulullah (sallallahu alayhi wa sallam) said, "He who works hard (to fulfill the needs) of widows and the poor is like a warrior in the Path of Allah." The narrator thought that Rasulullah (sallallahu alayhi wa sallam) also said, "and he is like the person who stands in prayer without tiring, and like one fasts and does not break his fast." (Bukhari and Muslim)

Short Tips to Keep You in Tip Top Health

Anyone will tell you that nothing is more important than your health, and staying healthy should be your #1 priority. These 25 little tips, tricks, and pieces of advice should help you and those around you stay healthy.

1. If you feel like eating but not sure if you're really hungry, ask yourself if you'd like to have an apple. If the answer is 'no', you're most likely bored rather than hungry.
2. Exercising before going to bed makes your muscles burn more calories during the night.
3. Crying releases excess stress hormones and is scientifically proven to ease the mental strain.
4. A mid-day nap improves your memory and reduces the chances of developing heart diseases.
5. If you're feeling anxious and stressed, eat a melon. Melons help relieve anxiety and stress, plus it boosts your metabolism.
6. Start learning a new language or how to play an instrument. These actions help slow down the brain's aging process.
7. While driving, chew mint or cinnamon-flavored gum. It has been proven to reduce feelings of frustration by 25%, increase your vigilance by 30% and makes the drive feel 30% shorter.
8. You can 'program' your brain to be happy in a simple way: think of three things you're grateful for every day. Do this for 21 days and you'll notice the change.
9. Skipping a meal can cause you to gain weight. Your body thinks you're going through a famine, which causes it to work in energy-saving mode and makes burning calories more difficult.
10. Listening to music regularly is said to reduce the chances of developing a brain tumor. *(We are emphasized to recite Qur'an in a melodious voice.)*
11. Drink two cups of cold water before a meal, as this boosts metabolism by up to 30%.
12. If you suffer from headaches or mental stress, lie down next to a wall with your legs elevated and leaning against the wall at a 90-degree angle. Maintain this position for 5 minutes.
13. Running for half an hour a day will help reduce 0.5Kg (1 lb) of fat a week.
14. Drinking a lot of water during the day helps you sleep better at night.
15. Women who walk for an hour each day reduce their chances of getting breast cancer by 15%.
16. Check your toothpaste for an ingredient called "Nova-min" – it is the only substance that can repair teeth.
17. Natural pineapple juice is 5-times more effective than cough syrup. It also can prevent going bald, and even the flu.
18. Make an effort to eat a home-cooked meal at least 5 times a week. A recent study found that this may extend your life by a whole decade.
19. If you're trying to quit smoking, try the following method: every time you feel the need to smoke a cigarette, lick a tiny bit of salt. The urge to smoke should pass within a month.
20. A cold shower can help relieve depression and also helps keep your skin and hair healthier.
21. If you've stayed up all night, take a 15-minute nap before sunrise. It will trick your body into thinking it slept enough. (don't do this too often)
22. Having a pet reduces stress, improves mental functions and extends your life expectancy.
23. Make an effort to be organized. The more organized you are – the less likely you are to suffer from Alzheimer's.
24. The first day of the week defines your thinking patterns for the week. It's best to exercise during that day, to assure a healthy routine.
25. If you've worn shoes for a long period of time, use rubbing alcohol on your feet. This will help disinfect the regions that susceptible to fungus.

Natural ginger is up to 10,000 times more effective than chemotherapy drugs at treating cancer, study shows

(NaturalNews) Ginger naturally contains a compound that is up to 10,000 times more effective than chemotherapy drugs at killing the cancer stem cells that make malignant tumors so dangerous, according to a study published in the journal *PLoS*.



The chemical, known as 6-shogaol, is produced when ginger roots are dried or cooked. The researchers found that 6-shogaol is active against cancer stem cells at concentrations that are harmless to healthy cells. This is dramatically different from conventional chemotherapy, which has serious side effects largely because it kills healthy as well as cancerous cells.

Cells responsible for 90 percent of cancer death?

Like other stem cells, cancer stem cells possess the ability to differentiate into various different cell types. In the case of cancer, stem cells differentiate into the various malignant cells that make up a tumor colony. Although they make up less than 1 percent of the cells in any given tumor, stem cells are impervious to nearly all known or experimental chemotherapy agents. These cells are also able to replicate indefinitely, and they are capable of splitting off from their originating colony to start new tumors elsewhere. They are key players in the process of metastasis, which is responsible for 90 percent of cancer-related deaths.

The persistence of cancer stem cells also explains why cancers can recur even after seemingly successful tumor eradication via chemotherapy, radiation or surgery.

"Cancer stem cells pose serious obstacle to [cancer](#) therapy as they can be responsible for poor prognosis and tumour relapse," the researchers wrote. "To add into the misery, very few chemotherapeutic compounds show promise to kill these cells."

Kills cancer cells on many fronts

The researchers found that 6-shogaol targets breast cancer stem cells along several different pathways, including reducing the expression of surface markers, altering the cell cycle to increase the rate of cell death, inhibiting tumor formation, directly inducing programmed cell

death, and flat-out poisoning cancer stem cells (cytotoxicity).

The researchers then compared the cytotoxicity of 6-shogaol against human breast cancer stem cells with that of the widely used [chemotherapy](#) drug taxol. They found that while taxol did show cytotoxicity in a one-dimensional laboratory model of cancer ("monolayer"), it showed almost no effect in the three-dimensional ("spheroid") model that is now believed to be a more accurate model of real-world cancer tumors. 6-shogaol, however, was effective in both the monolayer and spheroid models.

The researchers then increased the taxol concentration by 10,000 times, but it still showed no effectiveness in spheroid model.

"[T]axol, even though was highly active in monolayer cells, did not show activity against the spheroids even at 10,000 fold higher concentration compared to 6-shogaol," the researchers wrote.

The promise of food-based cures

The fact that 6-shogaol naturally occurs in a widely consumed human food is promising for its safety profile, the researchers noted.

"Dietary compounds are welcome options for human diseases due to their time-tested acceptability by human bodies," they wrote.

Another food-based chemical that has shown promise against cancer [stem cells](#) is phenethyl isothiocyanate (PEITC). This chemical is produced from the reaction of a compound and an enzyme that occur in cruciferous vegetables, such as broccoli and cabbage. This reaction actually takes place simply when the vegetables are chewed, which means that eating cruciferous vegetables causes the human body to be exposed to PEITC.

According to a May 2015 press release by researchers from the South Dakota State

University Department of Health and Nutritional Sciences, PEITC has been successful at killing cervical cancer stem cells. The concentrations used in the study are actually achievable simply from a diet rich in cruciferous vegetables, the researchers said. The vegetables highest in PEITC potential are watercress and land cress.

This research suggests that PEITC, and possibly even a diet rich in cruciferous vegetables, could assist in the prevention of or recovery from cancer.

FANTASTIC USE OF BLESSED OLIVE OIL

Olive oil is one of the most popular ingredients in the kitchen, but it can also be found in the medicine cabinet and even on a night stand. The fact that it is rich in vitamin E and essential antioxidants, makes it one of the most efficient measures to balance blood pressure levels and cholesterol, to prevent heart attacks, cancer and fight aging. And if you thought that's where its benefits end, you are sorely mistaken...



Here are 25 more uses for this excellent material, the olive oil!

- 1. To prevent snoring** - Swallow a spoon of olive oil before bed.
- 2. To reduce stretch marks** - Massage olive oil on your skin.
- 3. To treat acne** - prepare a mix made of 3 table spoons of olive oil with 4 table spoons of sea salt, and put on your face for 1-2 minutes. The mix will clean the pores and keep the moisture of your skin. Wash with hot water and soap.
- 4. To alleviate ear pain** - Spill one drop of warm olive oil in your ear.
- 5. To reduce stomach ulcers and pain** - Mix one table spoon of olive oil with a 3/4 cup of citrus juice or vinegar and drink.
- 6. Olive oil can serve as a substitute for shaving cream.**
- 7. To strengthen your fingernails** - Soak them in a bowl with olive oil.
- 8. To rehabilitate your skin** - To treat dry skin of the hands, elbows and knees, warm a few table spoons of olive oil (until it's luke-warm) and smear on the relevant areas.
- 9. To treat colds** - Warm a mixture of 1/3 cup of olive oil, 1/3 cup of sesame oil, 4 drops of thyme, 2 drops of rosemary oil and massage the warm mixture on the chest area.
- 10. To treat dandruff** - Massage olive oil into your scalp and leave overnight. Wash your hair

in the morning and wash with a regular shampoo. Try this treatment for a week.

- 11. To treat dry hair with split ends** - Warm olive oil and smear on the scalp for 45 minutes.
- 12. To treat after hair coloring** - Soak a soft cotton towel with olive oil and wipe the spotted skin, it may take some time but the color will come off the skin.
- 13. To prevent hair loss** - Mix 2 eggs with 2 table spoons of olive oil. Smear on the scalp and hair for 40 minutes and then wash with cool or luke-warm water. It's recommended to repeat this 3 times a week.
- 14. To treat lice** - Mix one table spoon of olive oil with 5 drops of the tea tree oil, and smear on the scalp for several minutes. Then comb your hair with a lice comb and wash with hot water.
- 15. Relieve toothache** - Mix drops of clove oil with drops of olive oil, in about a ratio of 3:1, and use a cotton ball to put on the aching area. Not recommended for children and pregnant or breastfeeding women.
- 16. Remove Mascara** - Drip a bit of olive oil on a cotton ball and wipe the makeup from your eyes.
- 17. Relieve Coughing** - Swallow a spoon of olive oil mixed with a spoon of honey. Another

option is to massage the upper back and chest with olive oil at body temperature.

18. Treating swollen / red gums - Wash your mouth with a mix of olive oil and water.

19. Prevent diaper rash - Mix 2 spoons of olive oil with a spoon of water and smear on the baby's rear.

20. To polish furniture - Mix olive oil and lemon juice at a ratio of 2:1. Use a gentle towel soaked in the mix to polish the furniture.

21. To maintain garden tools - Smear a bit of olive oil on garden tools to keep them from accumulating filth and corrosion.

22. To prevent squeaks - Smear some olive oil on screaming hinges to make them silent.

23. For digestive problems - Swallow a spoon of olive oil every morning on an empty stomach. Another option is to drink a glass of water with a spoon of olive oil and a spoon of lemon juice.

24. To maintain knives - After washing thoroughly with water and soap, wipe the blades well and then use a small amount of olive oil and gently rub it on the blades with a towel.

25. To prevent wax from building up in the candlesticks - just drip a bit of olive oil and it won't stick.

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Duaa

عن أبي أمامة رضي الله عنه قال : قيل لرسول الله صلى الله عليه وسلم: أي الدعاء أسمع؟ قال : جوف الليل الآخر، ودبر الصلوات المكتوبات. وقال هذا حديث حسن. (ترمذي رقم ٣٤٩٩)

Hadhrat Abu Umaamah (Radhiyallahu Anhu) reports that on one occasion Rasulallah (Sallallahu Alaihi Wasallam) was asked: "Which dua is most heard (and readily accepted)?" Rasulallah (Sallallahu Alaihi Wasallam) replied: "The dua made in the last portion of the night, and after the fardh salaah."

Raise your hands and beg from Allaah!

عن سلمان الفارسي : عن النبي صلى الله عليه و سلم قال إن الله حيي كريم يستحيي إذا رفع الرجل إليه يديه أن يردهما صفرا خائبين (ترمذي رقم ٣٥٥٦)

Hadhrat Salmaan Faarsi (Radhiyallahu Anhu) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "Certainly Allah Ta'ala is the most honourable and most kind and generous. His honour is such that He feels it against His greatness and mercy to let the one who raises his hands in dua to Him, go empty handed."

Shhh! It's Azaan Time

Once, a person saw Zubaidah, the wife of Haroon Ar-Rasheed in a dream sitting on a beautifully decorated throne. He asked her, "How did you achieve such a high rank?" She replied, "Once while I was seated with my friends and associates, relaxing and chatting away, I suddenly heard the muazzin call out the azaan. As soon as I heard the azaan, out of respect and honour for Allah Ta'ala, I told the ladies around me to be quiet until the azaan is called out. It was due to this act that Allah Ta'ala blessed me with such a lofty rank." (Al-Ishaarat fi 'Ilmil 'Ibarrat – Salafe Saaliheen ke Imaan afroz Waaqi'at pg. 61)

alhaadi.org.za/ lhyaaddeen.co.za

Asparagus -- Who knew that it cures CANCER

My Mom had been taking the full-stalk canned style asparagus, pureed it and took 4 tablespoons in the morning and 4 tablespoons later in the day. She did this for over a month. She is on chemo pills for Stage 3 lung cancer in the pleural area and her cancer cell count went from 386 down to 125 as of this past week.



wiseGEEK

Her oncologist said she will not need to see him for 3 months.

THE ARTICLE:

Several years ago I met a man seeking asparagus for a friend who had cancer. He gave me a copy of an article, entitled "Asparagus For Cancer" printed in the Cancer News Journal, December 1979. I will share it here, just as it was shared with me: I am a biochemist, and have specialized in the relation of diet to health or over 50 years.

Several years ago, I learned of the discovery of Richard R. Vensal, D.D.S. that asparagus might cure cancer. Since then, I have worked with him on his project. We have accumulated a number of favourable case histories.

Here are a few examples:

Case No. 1,

A man with an almost hopeless case of Hodgkin's disease (cancer of the lymph glands) who was completely incapacitated. Within 1 year of starting the asparagus therapy, his doctors were unable to detect any signs of cancer, and he was back on a schedule of strenuous exercise.

Case No. 2,

A successful businessman, 68 years old, suffered from cancer of the bladder for 16 years. After years of medical treatments, including radiation without improvement, he began taking asparagus. Within 3 months, examinations revealed that his bladder tumour had disappeared and that his kidneys were normal.

Case No. 3,

On March 5th 1971, a man who had lung cancer was put on the operating table where they found lung cancer so widely spread that it was

inoperable. The surgeon sewed him up and declared his case hopeless. On April 5th he heard about the Asparagus therapy and immediately started taking it. By August, x-ray pictures revealed that all signs of the cancer had disappeared. He is now back at his regular business routine.

Case No. 4,

A woman had been troubled for a number of years with skin cancer. She developed different skin cancers which were diagnosed by the acting specialist as advanced. Within 3 months after beginning asparagus therapy, the skin specialist said her skin looked fine with no more skin lesions. This woman reported that the asparagus therapy also cured her kidney disease, which had started in 1949. She had over 10 operations for kidney stones, and was receiving government disability payments for an inoperable, terminal, kidney condition. She attributes the cure of this kidney trouble entirely to the asparagus treatment.

I was not surprised at this result as 'The elements of materia medica', edited in 1854 by a Professor at the University of Pennsylvania, stated that asparagus was used as a popular remedy for kidney stones. He even referred to experiments, in 1739, on the power of asparagus in dissolving stones. Note the dates!

We would have other case histories but the medical establishment has interfered with our obtaining some of the records. I am therefore appealing to readers to spread this good news and help us to gather a large number of case histories that will overwhelm the medical skeptics about this unbelievably simple and natural remedy.

For the treatment, asparagus should be cooked

before using. Fresh or canned asparagus can be used. I have corresponded with the two leading canners of asparagus, Giant and Stokely, and I am satisfied that these brands contain no pesticides or preservatives.

Place the cooked asparagus in a blender and liquefy to make a puree. Store in the refrigerator. Give the patient 4 full tablespoons twice daily, morning and evening.

Patients usually show some improvement in 2-4 weeks.

It can be diluted with water and used as a cold or hot drink. This suggested dosage is based on present experience, but certainly larger amounts can do no harm and may be needed in some cases.

> As a biochemist I am convinced of the old saying that 'what cures can prevent.' Based on this theory, my wife and I have been using asparagus puree as a beverage with our meals. We take 2 tablespoons diluted in water to suit our taste with breakfast and with dinner. I take mine hot and my wife prefers hers cold.

For years we have made it a practice to have blood surveys taken as part of our regular checkups. The last blood survey, taken by a medical doctor who specializes in the nutritional approach to health, showed substantial

improvements in all categories over the last one, and we can attribute these improvements to nothing but the asparagus drink.

As a biochemist, I have made an extensive study of all aspects of cancer, and all of the proposed cures. As a result, I am convinced that asparagus fits in better with the latest theories about cancer.

Asparagus contains a good supply of protein called histones, which are believed to be active in controlling cell growth. For that reason, I believe asparagus can be said to contain a substance that I call cell growth normalizer. That accounts for its action on cancer and in acting as a general body tonic. In any event, regardless of theory, asparagus used as we suggest, is a harmless substance.

The FDA cannot prevent you from using it and it may do you much good. It has been reported by the US National Cancer Institute, that asparagus is the highest tested food containing glutathione, which is considered one of the body's most potent anti carcinogens and antioxidants.

Just a side note... In case you are wondering why this has not been made public, there is no profit in curing cancer!

WhatsApp chat

An Unappreciated Treasure, an Amazing Cure

In the Pakistani province of Sindh lived a Hindu man who was diagnosed with blood cancer. The cancer had spread to such an extent that the doctors gave up hope on him and sent him home. He was around his early forties at that time. He returned home in a sad, worried and depressed state, all the time imagining his death which he assumed would occur over the next few days. One day, while sitting and lovely conversing with his wife, he blurted out, "Now the time has come for me to separate from you, since there is now no chance of my recovery." His wife said, "If you promise to listen to me and do whatever I tell you to, I will give you such a medicine to drink which will cure you." "But the hospitals are unable to find any medicines which

Maulana Imran Kajee can cure me. What kind of special thing do you have?" he retorted. "You love me, don't you?" enquired his wife. He replied, "Of course, I really love you." His wife commented, "If you really love me, then promise! You will get better, after which we can pass the rest of our lives together. Just promise that you will do whatever I tell you to do!" The husband finally consented and gave her his promise. She placed a chair beside him, sat on it, took a jug full of water and began reciting something and blowing into the water. She then poured some water into a glass and presented it to her husband. From then on, whenever he would become thirsty, she would only give him water to drink from that jug.

Within a few days, the husband was feeling much better and healthier. He went to a laboratory where he underwent various tests. His results all showed that the blood cancer had disappeared. His wife advised him to have himself checked in another laboratory, where too the results turned out clear. He was amazed and astounded. He said to his wife, "My sickness has really disappeared and I am feeling better. But tell me the truth, what happened here?" His wife responded, "First you will have to fulfil the promise which you made to me, then I will tell you the reality of the matter." The husband agreed and said, "Fine, go ahead and make your request, I will do whatever you tell me to." Calmly, she requested, "Recite the kalima-Laa ilaaha illAllah and become a Muslim." Her husband was shocked. He stared at her face intently and asked, "What did you just say?" She repeated herself, "I am your wife. You have been cured. You made a promise to me, now fulfil your promise, recite the kalima and become Muslim!" He responded, "I never imagined you would make such a request." She replied, "Yes, what you are saying is true, but you are bound to fulfil your promise." He asked inquisitively, "Are you a Muslim?" She answered in the affirmative. He said, "Your father is such a staunch Hindu that he converted so many people into Hinduism. If he comes to know of your condition, he will slaughter you. You come from such a background, how did you ever become a Muslim?" She retorted, "That is a long story which I will tell you later, first recite the kalima and become a Muslim!" Her husband was forced to recite the kalima and he (Alhamdulillah) became a Muslim. She then narrated before him her incident which is as follows:

When I was a young girl still in school, there was a Muslim girl in my class who became my best friend. Since she lived close-by to my house, I would go to her house in the evening to play with her. Her mother would teach Muslim children how to recite the Qur'an. My friend was also learning by her mother, so while she would be learning her lesson for that day, I would sit beside her and, being intelligent, would also learn that lesson without much effort. When she would read that lesson to her mother, I would ask if I could also read that new lesson. When her

mother noticed my enthusiasm, she said to me, "Daughter, you are coming here every day, so you should learn your lesson everyday as well. However, do not tell anyone about this!" I promised never to tell anyone. I continued going for the next two years, until I completed recitation of the entire Qur'an with her daughter. After completing, I once said to her, "Aunty, other children are able to read Qur'an at home, but I can't do so." She said to me, "There is a surah in the Qur'an named 'Alam Nashrah'. If you recite this surah and thereafter blow on any sick person or in water which you then give a sick person to drink, he will Inshaa Allah be cured. A pious man mentioned this to me once. I am telling you this, you remember it, maybe, one day, it will come to your help." She used to mention many such things to me.

I grew older and was engaged to be married. A few days before marriage, I went to her and, sitting by her side, cried incessantly. I said, "Aunty, your daughter was my best friend. This was the reason for me coming to your house, which became the means of my reciting the kalimah and learning the Qur'an. I am a Muslim by heart. Now I am soon to be married off, and, that too, into such people amongst who I cannot declare my Imaan, nor will I have a Qur'an with me. What am I going to do?!!" My teacher said to me, "My daughter, don't worry. I will make some plan to get a Qur'an sent to you in one of your bridal gifts." I was quite surprised. She sent a message to my mother, explaining that since I was best friend with her daughter, her daughter wishes to send me a gift of clothes which she would sew, if my parents consented. My parents gave permission, in consideration of the fact that we had been classmates since primary school right until college and we had been good friends.

My teacher promised to send a gift containing seven outfits. She sewed seven extremely expensive outfits for me, and gift-wrapped it in a very beautiful manner, in the middle of which she gift-wrapped the Qur'an. She then sent it to my house with a message that since she had gift-wrapped it so beautifully, my parents should not open it at home, but should rather send it to my new home where I would be able to open it in front of my husband, which would be pleasing to him as well.

My parents were quite pleased with the idea. When I came to your house, the first thing I did was to take the Qur'an out and hide it in the room I was going to be staying. When you would go to work daily, I would open the Qur'an and recite it, and just before you would return, I would hide it very well so that you don't ever see it. For so many years of my life, I hid my Imaan from you. Now that you were sick, and medicines had failed, I was sure in my heart that only the speech of Allah would be able to cure you, since Allah Himself says in it that it is 'a

cure for all sicknesses'. When you lost hope of life and confided in me that you are about to die, I made you promise to agree to do whatever I tell you to and I gave you that water to drink. You agreed, so I recited that same surah 'Alam Nashrah' and blew into the water, through which Allah cured you. I am also a Muslim from before, and now you too have become one. Allah has now given you a new life, so use it only in the service of His religion.

(Narrated by Moulana Zul Fiqar Naqshbandi, as in Khutbaat Zul Fiqar v. 10 pg 106-112)

Cont'd from pg. 61

acts i.e. adultery and obeyed her husband, has a choice to enter heaven from whichever door she pleases. (HULYA)

Jannah has eight Doors. By surrendering herself to her husband in this temporary World, a Muslim wife

will be given a choice which her husband will not necessarily be given, and that is to enter into Jannah from whichever Door she wishes to!

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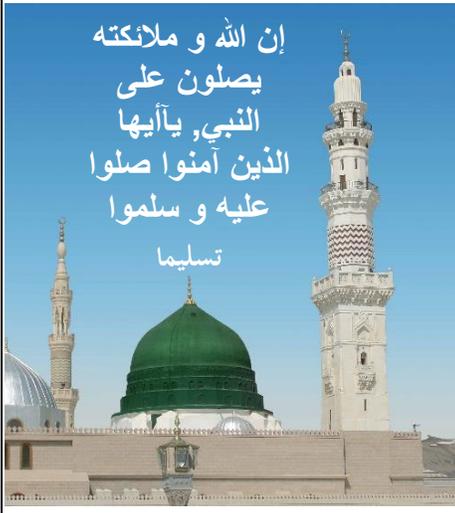
On the authority of Abu Mas'ud al-Ansari (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He (the Prophet sallallaahu alaihi wa sallam) said that Allah said: We are worthier than you of that (of being so generous). Let him off.

The Biography of السيرة النبوية Rasoolullaah ﷺ

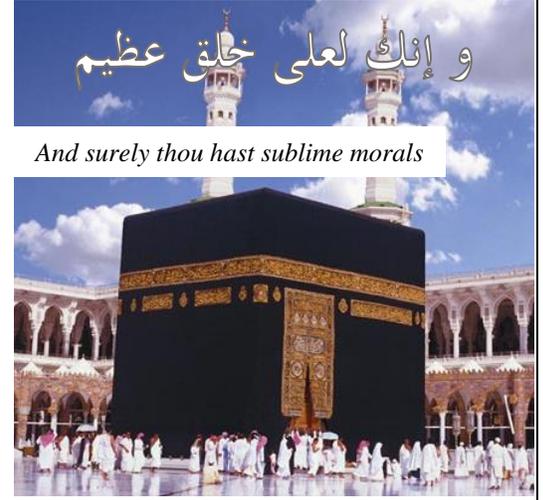
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و ما أرسلناك إلا رحمة للعالمين

We sent thee not, but as a mercy for all creatures



He is Muhammad son of Abdullaah, son of Abdul-Muttalib, son of Haashim, son of Abdi Manaaf, son of Qusayy, son of Kilaab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghaalib, son of Fahr, son of Maalik, son of An-Nadhr, son of Kinaanah, son of Khuzaimah, son of Mudrikah, son of Ilyaa, son of Mudhar, son of Nizaar, son of Ma'adi, son of Adnaan, upto Ismail son of Ibrahim may peace descend on these two.



From birth up to Prophethood

40 years before Prophethood. The Year Of The Elephant 570 AD.	<ol style="list-style-type: none"> 1. The death of Abdullaah son of Abdil-Muttalib, the father of the Prophet sallallaahu alaihi wa sallam whose age was 25 years. 2. The deploying of Abrahah Al-Ashram Al Habashiyy the companions of the Elephant in order to destroy the Holy Ka'bah. 3. The birth of the Prophet sallallaahu alaihi wa sallam on Monday 12th of Rabi'ul-Awwal.
36 years before the Prophethood 572 A.D.	The incident of splitting the chest at the precinct of Bani Sa'd dwellings while he was four years old.
34 years before the Prophethood 576 A.D.	<ol style="list-style-type: none"> 1. His journey to Madinah with his mother while he was six years of age. 2. The death of his mother at Abwaa between Makkah and Madinah while he was six years of age. 3. Coming under the responsibility of his grandfather Abdul Muttalib after the death of his Mother.
32 years before the Prophethood 578 A.D.	<ol style="list-style-type: none"> 1. The death of his grandfather Abdul Muttalib in the 9th year since the year of the elephant. 2. The charge of upbringing falling on his uncle Abu Talib while he was eight

	years of age.
28 years before the Prophethood 582 A.D.	<ol style="list-style-type: none"> 1. Setting out on a business journey to Shaam (in Syria) with his uncle during summer while he was twelve years of age. 2. A monk called Bahiraa came and took the hand of Rasoolullaah sallallaahu alaihi wa sallam and said, "This is the master of all humans. This is the Messenger of the Lord to the whole universe, Allaah will send him as a mercy to all beings."
20 years before the Prophethood 586 A.D.	<ol style="list-style-type: none"> 1. Participation of the Prophet sallallaahu alaihi wa sallam with his uncle in the Harb-ul-Fujjaar war, which was fought between the tribes of Quraysh and Banu Qais. However, he did not take part in the actual combat. His age was 20 years. 2. The Prophet sallallaahu alaihi wa sallam along with his uncles attend the 'Hilf-ul-Fudhul' alliance, a pre-Islamic pact of justice, four months after the Harb-ul-Fujjaar war, in which the Quraysh pledged to support the oppressed.
15 years before the Prophethood 595 A.D.	<ol style="list-style-type: none"> 1. His journey to sham (Syria) for trade with the wealth of Khadijah radhiyallaahu anha. 2. His marriage to Khadijah radhiyallaahu anha, whose age was 40 years while his age was 25 years.
5 years before the Prophethood 605 A.D.	<ol style="list-style-type: none"> 1. The rebuilding Al-Ka'bah and the Prophet sallallaahu alaihi wa sallam chosen as the arbitrator between the tribes in placing the sacred black stone in its position. His age was 35 years.
2 years before the Prophethood.	<ol style="list-style-type: none"> 1. Prelude of Prophethood. His worshiping in the cave of Hira. 2. True dreams – testifying of stones to him of Prophethood.

The Makki period from the 1st year to the 13th year of Prophethood

The first, second and third year of the Prophethood.	<ol style="list-style-type: none"> 1. Descending of the revelation in the cave of Hira while he sallallaahu alaihi wa sallam was forty years of age. His visit with Khadijah to Waraqah bin Naufal who informed him that he is the Prophet of this Nation (Ummah). 2. Embracing of Islam by Abubakr, Khadijah, Ali and Zaid bin Harithah on the first day of propagation. 3. Start of propagating secretly, and the embracing of Islam by 'Uthman bin Affaan, Zubeir bin Awwaam, AbdurRahmaan bin 'Auf and Twalhah bin Ubaidullah at the hands of Abubakr as-Siddique, radhiyallaahu anhum. 4. Birth of Faatmat-uz-Zahraai radhiyallaahu anha. 5. Embracing of Islam by Abu Ubaydah, Al Arqam bin Abil-Arqam, Athman bin Madh'oon and his two brothers, Ubaydah bin Al Haarith, Saeed bin Zaid, Ja'far bin Abi-Twalib, Khabbaab bin Al Aratt, Abdullah bin Mas'ood, Faatimah bint Al Khattaab and Mus'ab bin Umayr radhiyallaahu anhum.
The fourth year of Prophethood.	Propagating openly after the revelation of Allaah's Saying, "Therefore proclaim openly that which you are commanded." 15:94
The fifth year of Prophethood.	<ol style="list-style-type: none"> 1. The first migration to Abyssinia (Ethiopia) - eleven men and four women among whom was Athmaan bin Affaan and his wife Ruqayyah, the daughter of Rasoolullaah sallallaahu alaihi wa sallam.

	2. The second migration to Abyssinia - 82 men and 18 women.
The sixth year of Prophethood.	<ol style="list-style-type: none"> 1. Embracing of Islam by Hamzah, son of Abdul Muttalib and the embracing of Islam by Umar, son of Al-Khattaab, three days later, radhiyallaahu anhumaa. 2. Failure of Amru son of Al-Ass, the Qureshi ambassador to Negus, the Abyssinian king, in returning the Muslims who had migrated there.
The seventh year of Prophethood.	Writing of the pact of social boycott and the besiege that followed in the narrow pass known as 'Shi'bi Abi Talib', which started towards the end of the seventh year.
The eighth and ninth year of Prophethood.	The social boycott of Muslims continues in the narrow pass known as Shi'b Abi Talib which persisted for three years and ended up in the tenth year of Prophethood.
The tenth year of Prophethood. The year of grief.	<ol style="list-style-type: none"> 1. The abrogation of the proclaimed pact of social boycott the Al Ka'bah, which was eaten up by termites. End of the siege. 2. Death of Abi Talib and Khadijah radhiyallaahu anhaa after the Muslims came out from the narrow pass. 3. Marriage of Rasoolullaah sallallaahu alaihi wa sallam to Saudah, daughter of Zam'ah radhiyallaahu anhaa. 4. The Prophet sallallaahu alaihi wa sallam setting out to Taif for propagating to Islam. 5. The event of <i>Israa'</i> and <i>Mi'raaj</i> (the miraculous night journey to Masjid Aqsa and the ascent through the spheres of heavens; and in it the ordaining of the five daily prayers.
The eleventh year of the Prophethood.	The Prophet sallallaahu alaihi wa sallam presents Islam to six people of the Khazraj tribe (of Madinah) at the Hajj season who embraced it.
The twelfth year of the Prophethood.	<ol style="list-style-type: none"> 1. The first Aqabah pledge (near Mina in Makkah) and the embracing of Islam by twelve men from the tribes of Aws and Khazraj. 2. The Prophet sallallaahu alaihi wa sallam sends Mus'ab bin Umayr as a propagator and teacher to Islam in Madinah.
The thirteenth year of the Prophethood.	<ol style="list-style-type: none"> 1. The embracing of Islam by Sa'd bin Muadh, Usayd bin Hudheyr at the hands of Mus'ab bin Umayr. 2. The second Aqabah pledge and the embracing of Islam by 72 men and two women from the tribes of Aws and Khazraj. 3. Appointment by the Ansaar of 12 <i>Naqeebs</i> (leaders) as instructed by the Prophet sallallaahu alaihi wa sallam; nine from the Khazraj and three from the Aws tribes. (These were leaders of their own clans.) 4. Start of Muslims' migration to Madinah. 5. Meeting of the Quraysh over the assassination of the Prophet sallallaahu alaihi wa sallam held at Daar-un-Nadwah (Assembly House - the parliament of Quraysh).
<u>The Madani period from the 1st - 11th Year Hijri (the era after the migration to Madinah)</u>	
The first year of Hijrah	1. The migration of the Prophet sallallaahu alaihi wa sallam together with

	<p>Abubakr As-Siddique radhiyallaahu anhu from his house in Makkah to Madinah on the 27th day of the second month of the Islamic calendar (Safar) and their stay in the cave of Thaur for three days.</p> <ol style="list-style-type: none"> 2. The Prophet sallallaahu alaihi wa sallam and Abibakr arriving at Qubaa on Monday, the 12th day of the third month of the Islamic calendar (Rabi'ul-Awwal). They stay here for four days. Established the first Masjid in Islamic history (Masjid Qubaa). 3. The building of the Prophet's Masjid (Masjid-un-Nabawi). Establishing brotherhood between the Muhaajireen (the immigrants) and the Answaar (those who accommodated the Muhaajireen and helped them). 4. The people of Madinah welcome the Prophet sallallaahu alaihi wa sallam and their expression of joy on his arrival there. 5. Confident of the Madinah bond, the setting up of the first Islamic State and entering into a treaty with the Jews of Madinah. 6. Rasoolullaah sallallaahu alaihi wa sallam consummates his marriage to 'Aaishah radhiyallaahu anhaa. Her age is nine years. 7. Embracing of Islam by Salman Al-Farsi. 8. Permission is granted to fight the Quraysh after the Divine Revelation of Holy Verse, "To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid;" Al-Hajj: 39.
The second year of Hijrah	<ol style="list-style-type: none"> 1. The ordaining of Jihaad, and the divine injunction of diverting the Qiblah from Jerusalem towards the Grand Sacred Masjid of Makkah on 15th of Rajjab. 2. The ordaining of fasting, paying of yearly Alms, <i>Zakaat-ul-fitr</i> (the special alms paid on completing the fasts of Ramadhaan), and the Idd prayers. 3. The great battle of Badr which took place on Friday, 17th of Ramadhaan, the triumph of 313 Muslim men over 1000 polytheist. 70 men are killed from the polytheists, amongst whom were Abu Jahl, Umayyah bin Khalaf, and the martyrdom of 14 Sahaabah. 4. The birth of Abdullah, son of Zubeyr son of Awwaam. The first child born in Madinah (from the <i>Muhaajireen</i>). 5. Invasion of Banu Qainuqaa' and their banishment from Madinah after being besieged for fourteen days. 6. Marriage of Ali bin Abu Talib to Faatma-tuz-Zahraa radhiyallaahu anhaa. The death of Ruqayyah radhiyallaahu anhaa, the daughter of Rasoolullaah sallallaahu alaihi wa sallam.
The third year of Hijrah	<ol style="list-style-type: none"> 1. Marriage of the Prophet sallallaahu alaihi wa sallam to Hafswa, daughter of Umar radhiyallaahu anhu. Her age is nineteen years. 2. The battle of Uhud, the withdrawal of Abdullah bin Ubai bin Salul with one third of the army; the marching forward of Muslims and the martyrdom of 70 Sahaabah; amongst whom was the Leader of Martyrs, Hamzah, Amr bin Jamooh, Anas bin Nadhr and Sa'd bin Rabi'. 3. The birth of Hasan, son of Ali radhiyallaahu anhumaa. The battle of Hamraa Al-Asad. 4. Marriage of Athmaan bin Affaan to Ummul Kulthum radhiyallaahu anhaa, daughter of Rasoolullaah sallallaahu alaihi wa sallam. 5. The event of Ar-Raji' in which 10 Sahaabah were treacherously killed.
The fourth year of Hijrah	<ol style="list-style-type: none"> 1. The tragedy of Ma'una well in which 70 disciples were treacherously killed.

	<ol style="list-style-type: none"> 2. Banu An-Nadeer invasion, their banishment from Madinah. 3. His marriage to Zainab bint Khuzaimah radhiyallaahu anhaa while her age was 30 years. She died three months after her marriage. 4. His marriage to Ummu Salamah radhiyallaahu anhaa while her age was 29 years. 5. The birth of Husein son of Ali radhiyallaahu anhumaa. The prohibition off liquor (wine). 6. His marriage to Zainab daughter of Jahsh, while her age was 36 years by the Command of Allaah Ta'ala from the top of the seven skies without a guardian or a witness by the Quranic Verse: "Then when Zaid had dissolved (his Marriage) with her then we joined her in marriage to thee" Ahzaab: 37. 7. The ordainment of Hijaab – total decent concealing of women.
The fifth year of Hijrah	<ol style="list-style-type: none"> 1. The Battle of Al Khandaq/Al Ahzaab – Battle of the Trench (also known as the Battle of the Confederates), and the consequent defeat of the confederates after the siege which lasted 15 days. 2. Invasion of Banu Qurayza and their siege for 25 days, then the judgment of Sa'd bin Mu'aadh radhiyallaahu anhu by the command of Rasoolullaah sallallaahu alaihi wa sallam, who commanded that the Jews to be beheaded for their treachery. They were 600-700 men. 3. The death of Sa'd bin Mu'aadh resulting from the wound he sustained during the Battle of Al Khandaq. 4. The incident of slander against 'Aaishah radhiyallaahu anhaa after the Battle of Bani Al-Mustaliq. The revelation of the Chapter Al Nur which declared 'Aisha radhiyallaahu anhaa's innocence in Sha'baan, the eighth month of the Islamic calendar in the fifth year of Hijrah. 5. The Prophet sallallaahu alaihi wa sallam's marriage to Juweyriyyah, daughter of Harith while her age was 20 years. 6. Prohibition of Muslim women getting married to polytheists, and Muslim men to polytheist women. The legislation of Tayammum (to use sand in absence of (or hindrance caused by) water for ablution).
The sixth year of Hijrah	<ol style="list-style-type: none"> 1. The ordainment of Hajj (pilgrimage to Makkah) and the prohibition of adoption (in a manner attributing him as his own son). 2. The Al-Hudaibiyyah reconciliation treaty, and Bai'at-ur-Ridhwaan (the Pledge of Satisfaction/Ridhwaan, or Pledge of the Tree) and the Revelation of Surah (Chapter) Al Fathu. 3. The Prophet sallallaahu alaihi wa sallam sends Emissaries with his letters to Kings and Leaders after his return from Hudaibiyyah. 4. 'Umratul Qadhaa - The making up for the missed 'Umrah, the lesser pilgrimage.
The seventh year of Hijrah	<ol style="list-style-type: none"> 1. The Battle of Khaibar with 1400 fighters, 200 horse men together with the Prophet sallallaahu alaihi wa sallam. 93 men from the Jews are killed and the martyrdom of 16 Muslim men. 2. Arrival of Ja'far, son of Abu Talib radhiyallaahu anhu and the Sahaabah from Ethiopia. The proclamation of Islam by Abu Hurairah radhiyallaahu anhu. 3. The Prophet sallallaahu alaihi wa sallam's marriage to Ramlah, daughter of Abu Sufyaan (Ummu Habibah), Safiyyah, daughter of Huyayy, and Maimunah, daughter of Al-Haarith radhiyallaahu anhunna. 4. The Prophet sallallaahu alaihi wa sallam takes a bite from a poisoned goat meat

	<p>which was gifted to him by a Jewish lady, Zainab, daughter of Al Haarith. The prohibition of Mut'ah (temporary marriage), and the meat of domestic donkeys.</p> <p>5. Making up for the missed 'Umrah ('Umratul Qadhaa), the lesser pilgrimage, and the Prophet sallallaahu alaihi wa sallam stays in Makkah for three days.</p>
The eighth year of Hijrah	<ol style="list-style-type: none"> 1. The embracing of Islam by Khalid, son of Walid and Amru, son of Al-A'aas. 2. The Battle of Mu'tah between the Muslims, with a force of 3000 men, and the Romans with a force of 100,000 men. The martyrdom of three of the Prophet's army commanders – Zaid, son of Haarithah, Ja'far son of Abu Talib and Abdullah, son of Rawaahah. This being the first battle outside the Arabian Peninsula. 3. The Conquest of Makkah with 10,000 Muslim fighters on the 17th of Ramadhan and the embracing of Islam by Abu Sufyaan. 4. The Battle of Hunayn with 12,000 Muslim fighters and the siege of Taif. 5. The death of Zainab radhiyallaahu anhaa, daughter of the Prophet sallallaahu alaihi wa sallam and the birth of Ibrahim, son of the Prophet sallallaahu alaihi wa sallam from Maariyah Qibtiyyah radhiyallaahu anhaa.
The ninth year of Hijrah	<ol style="list-style-type: none"> 1. The Battle of Tabuk with 30,000 fighters and the story of the three who stayed behind; Ka'b bin Malik, Muraarah bin Ar-Rabi and Hilaal bin Umayyah. The Year of delegations. In this year more than 70 delegations came to Madinah. 2. The revelation of the Chapter Baraa'ah (Taubah) and the demolition of Dhiraar Mosque. 3. The Prophet sallallaahu alaihi wa sallam sends Abubakr radhiyallaahu anhu, the truthful, as the Ameer (Leader) of Hajj (pilgrimage).
The tenth year of Hijrah	<ol style="list-style-type: none"> 1. Start of the appearance of Musaylamah al-Kazzaab – the liar, claiming Prophethood and his legitimizing wine (liquor) and fornication. The appearance of Al-Aswad Al-Ansi claiming Prophethood as well. 2. The farewell pilgrimage and the Prophet sallallaahu alaihi wa sallam's sermon to 120,000 Muslims. 3. Preparation of Usaamah bin Zaid radhiyallaahu anhu's army to march to Byzantine (The Roman Empire). 4. The death of Ummu Kulthum radhiyallaahu anhaa and of Ibrahim while his age was of 18 months. 5. The death of Abdullaah bin Ubay bin Salool, the leader of the hypocrites in Madinah.
The eleventh year of Hijrah	<ol style="list-style-type: none"> 2. The killing of Al-Aswad Al-Ansi in Yemen the claimant of Prophethood and the emergence of Sajaah (Female) claiming Prophethood as well. 3. The death of the Prophet sallallaahu alaihi wa sallam on Monday the 12th of Rabi'ul-Awwal after being sick for 14 days while his age was 63 years. He was buried in the house of the Mother of the Believers, 'Aaishah radhiyallaahu anhaa. 4. The pledge of allegiance given to Abu-Bakr, the truthful, radhiyallaahu anhu as the Caliphah <i>the successor to Rasoolullaah sallallaahu alaihi wa sallam</i>.

The Prophet sallallaahu alaihi wa sallam's Family

The wives of the Prophet sallallaahu alaihi wa sallam radhiyallaahu anhum

- 1 Khadeejah bint Khuwailid
- 2 Saudah bint Zam'ah
- 3 Aa'ishah bint Abu-Bakr Al-Siddique
- 4 Hafswah binti Umar
- 5 Zainab binti Khuzaimah
- 6 Zainab binti Jahsh
- 7 Juwairiyyah binti Haarith
- 8 Ummu Habibah Ramlah binti Abi Sufyaan
- 9 Swafiyyah binti Huyayy
- 10 Ummu Salamah Hind binti Abi Umayyah
- 11 Maymoonah binti Haarith radhiyallaahu anhum

What his right hand possessed

- 1 Maariyah Al Qibtiyyah
- 2 Rehaanah binti Zaid Al-Nadhariyyah

The Prophet's Sons And Daughters

- 1 Al-Qaasim
- 2 Abdullaah (At-Tayyib, At-Taahir)
- 3 Ibrahim (All his sons were borne by Khadeejah except Ibrahim who was borne by Maariyah Al Qibtiyyah)
- 4 Zainab – Married to Abul 'Aas bin Rabii'
- 5 Ruqayyah – Married to Athmaan bin Affaan
- 6 Ummu Kulthum – Married to Athmaan bin Affaan
- 7 Faatimah – Married to Ali bin Abu Talib

Grand Children Of The Prophet sallallaahu alaihi wa sallam

- 1 From Zainab radhiyallaahu anhaa - (1) Ali (2) Umaamah
- 2 From Ruqayyah radhiyallaahu anhaa - (3) Abdullah (who died in infancy)
- 3 From Faatimah radhiyallaahu anhaa – (4) Hassan (5) Hussein (6) Muhsin (who died in infancy) (7) Ummul Kulthum (8) Zainab

The Prophet sallallaahu alaihi wa sallam's Foster Brothers And Sisters

The children of Halimah As-Sa'diyyah, and those who were breast fed together with him by Thuweibah – the slave lady of Abu Lahab

- 1 Abdullaah bin Haarith bin Abdul 'Uzzah
- 2 Anisah binti Haaritha bin Abdul 'Uzzah
- 3 As-Shaymaa' binti Haarith bin Abdul 'Uzzah
- 4 Masruuh bin Thuweibah
- 5 Hamzah bin Abdul Muttalib
- 6 Abdullaah bin Jahsh
- 7 Abu Salamah Al-Makhzumiyy

The Prophet sallallaahu alaihi wa sallam's Uncles

- 1 Al-Abbas
- 2 Hamzah

- 3 Al-Haarith
- 4 Abu Talib
- 5 Az-Zubeyr
- 6 Abu Lahab
- 7 Al-Ghaydaaq
- 8 Al-Muqawwim
- 9 Dhiraar
- 10 Qatham
- 11 Abdul Ka'bah
- 12 Hajal

The Prophet sallallaahu alaihi wa sallam's Aunts

- 1 Barrah
- 2 Swafiyah
- 3 Umaymah
- 4 Arwaa
- 5 Ummu Hakeem Al Baidhaa'
- 6 'Aatikah

		Fatimah bint Amr paternal grandmother				`Abdul-Muttalib paternal grandfather						Halah bint Wuhayb paternal step-grandmother
Aminah mother		`Abd Allah father		Az-Zubayr paternal uncle		Harith paternal half-uncle		Hamza paternal half-uncle				
Thuwaybah first nurse		Halimah second nurse		Abu Talib paternal uncle		`Abbas paternal half-uncle		Abu Lahab paternal half-uncle		<i>6 other sons and 6 daughters</i>		
		Muhammad		Khadija first wife		`Abd Allah ibn `Abbas paternal cousin						
		Fatimah daughter		Ali paternal cousin and son-in-law				Qasim son		`Abd-Allah son		
		Zainab daughter		Ruqayyah daughter		Uthman son-in-law family tree		Umm Kulthum daughter		Zayd adopted son		
		Ali ibn Zainab grandson		Umamah bint Zainab granddaughter		`Abd-Allah ibn Uthman grandson		Rayhana (marriage disputed)		Usama ibn Zayd adoptive grandson		
	Muhsin ibn Ali grandson	Hasan ibn Ali grandson		Husayn ibn Ali grandson		Umm Kulthum bint Ali granddaughter		Zaynab bint Ali granddaughter		Safiyya tenth / eleventh wife*		
	Abu Bakr father-in-law family tree	Sawda second / third wife*		Umar father-in-law		Umm Salama sixth wife		Juwayriya eighth wife		Maymuna eleventh / twelfth wife*		
	Aisha second / third wife*	Zaynab fifth wife		Hafsa fourth wife		Zaynab seventh wife		Umm Habiba ninth wife		Maria al-Qibtiyya thirteenth wife		
										Ibrahim son		

BATTLES OF THE PROPHET sallallaahu alaihi wa sallam



Al-Battaar - The sword of the Prophet

Al-Ma'athuur – The sword of the Prophet

The bow of the Prophet

DATES OF WARS

11 H	Death of Rasoolullaah sallallaahu alaihi wa sallam							
10 H	Hajjatul Wadaa'							
9 H	Tabuk							
8 H	Mu'tah	Fathu Makkah	Hunain					Taif
7 H	Al-Ghaabah	Khaibar	'Umratul qadhaa					
6 H	Banul Mustaliq	Hudaibiyah						
5 H	Dawmatal Jandal	Al-Ahzaab	Banu Quraidha	Banu Lihyaan				
4 H	Banu Nadhir	Dhaatur Riqaa	Badrul Maw'id					
3 H	Dawaamil Ghatfaan	Najraan	Uhud	Hamzaqu l Ahad				
2 H	Al-Abwa (Waada)	Buwaat	Al-Ushairah	First Badr	The Great Badr	Banu Sulaim	Al-Sawiq	Banu Qainuqaa
1 H	Building of Islamic empire							
	1		2	3	4	5	6	7

The number of wars that were fought by the Prophet sallallaahu alaihi wa sallam

KEY **H:** Hijri the Lunar calendar Active combat No Combat Actual chart prepared by Sheikh As'ad Mustafa Qumqumji in Arabic

What can we do in 1 minute?

Courtesy, Jamiatul Ulama (KZN)

The Prophet (peace and blessings of Allaah be upon him) said: **“When I say ‘Subhaan Allaah, wa’l-hamdu Lillah, wa laa ilaah ill-Allaah, wa Allaahu akbar (Glory be to Allaah, praise be to Allaah, there is no god except Allaah, and Allaah is Most Great)’ , this is more beloved to me than all that the sun rises upon.”** (Narrated by Muslim).

In one minute, you can say the above words more than 18 times. These words are the most beloved words to Allaah, the best of words, and they weigh heavily in the balance of good deeds, as was narrated in the saheeh ahaadeeth.

In one minute you can say Subhaan Allaahi wa bi hamdihi Subhaan Allaah il-‘Azeem (Glory and praise be to Allaah, glory be to Allaah the Almighty) 50 times. These are two phrases which are light on the lips, heavy in the balance and beloved to the Most Merciful, as was narrated by al-Bukhaari and Muslim.

In one minute you can say Subhaan Allaahi wa bi hamdihi (Glory and praise be to Allaah) 100 times. Whoever says that in one day will be forgiven for his sins even if they are like the foam of the sea.

In one minute you can say, Laa hawla wa laa quwwata illa Billaah (there is no strength and no power except with Allaah) more than 40 times. This is one of the treasures of Paradise, as was narrated by al-Bukhaari and Muslim.

In one minute you can say Laa ilaaha ill-Allaah approximately 50 times. This is the greatest word, for it is the word of Tawheed, the good word, the word that stands firm. If these are the last words of a person, he will enter Paradise, and there are other reports which indicate how great these words are.

In one minute you can say Subhaan Allaah wa bi hamdih, ‘adada khalqihi, wa ridaa nafsihi, wazinata ‘arshihi, wa midaada kalimaatihi (Glory and praise be to Allaah, as much as the number of His creation, as much as pleases Him, as

much as the weight of His Throne and as much as the ink of His words) more than 15 times. This words bring many more times the reward for other forms of tasbeeh and dhikr, as was reported in saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him).

In one minute you can seek the forgiveness of Allaah more than 100 times by saying “Astaghfir-Allaah (I seek the forgiveness of Allaah). The virtues of seeking forgiveness are no secret, for it is the means of attaining forgiveness and entering Paradise, and it is the means of being granted a good life, increasing one’s strength, warding off disasters, making things easier, bringing rain and increasing one’s wealth and children.

In one minute you can send blessings on the Prophet (peace and blessings of Allaah be upon him) 50 times by saying Sall-Allaahu ‘alayhi wa sallam (May Allaah bless him and grant him peace). In return Allaah will send blessings upon you 500 hundred times because one blessing brings ten like it.

In one minute you can recite Soorat al-Ikhlaas (Qul Huwa Allaahu Ahad) 20 times, reciting rapidly and silently. Reciting it once is equivalent to one-third of the Qur’aan. If you read it 20 times it is equivalent to reading the Qur’aan 7 times. If you read it 20 times in one minute each day, you will have read it 600 times in one month, and 7200 times in one year, which will be equal in reward to reading the Qur’aan 2400 times.

In one minute you can motivate your heart to give thanks to Allaah, to love Him, to fear Him, to put hope in Him, to long for Him, and thus travel through the stages of ‘uboodiyyah (total enslavement to Allaah). You could do this when you are lying on your bed or walking in the street.

These actions are also among the greatest means of attaining happiness, expanding the chest (i.e., bringing relief and joy) and removing stress and anxiety. May Allaah help us and you to do that which He loves and which pleases Him.

The image of a blind person in the Muslim society

Compiled and edited by Maulana Naeem, himself being blind and former Ustadh at Majlisul Ma'arifil Islamiyyah, Kenya

In the name of Allaah, the Most Beneficent, the Most Merciful. All praises belong to Almighty Allaah and may peace and blessings be upon our beloved Messenger Muhammad sallallaahu 'alaihi wa sallam, and those who follow him till the day of resurrection.

What is blindness? This is a condition where by a person is not able to see. There are two types of blindness and they are partial blindness, where a person has light perception and is able to see a little bit, and total blindness, where a person is not able to see at all. A person might be born blind or become blind at a later stage in his/her life. Some of the factors leading to blindness are; genetical disorders, illnesses like measles and diseases that come about as a result of malnutrition, accidents, wars and natural disasters.

The blind people have played major roles in different fields. Let us begin with the field of religion, i.e., Islam.

PROMINENT BLIND SCHOLARS OF ISLAM

Our role model, a Prominent Blind Sahabi Abdullah ibn Umm Maktum radhiyallaahu 'anhu

Abdullah ibn Umm Maktum radhiyallaahu 'anhu was a cousin of Khadijah bint Khuwaylid, Mother of the Believers (radhiyallaahu 'anhaa). He was amongst the first to accept Islam. He lived through the persecution of the Muslims and suffered what the other companions of the Prophet sallallaahu 'alaihi wa sallam experienced.

Abdullah radhiyallaahu 'anhu was devoted to the Noble Prophet sallallaahu 'alaihi wa sallam and he was so eager to memorize the Qur'an that he would not miss any opportunity to achieve his heart's desire. It was regarding this Sahabi that the first sixteen verses of Surah Abasa were revealed, rebuking the Prophet sallallaahu 'alaihi wa sallam.

From that day the Prophet sallallaahu 'alaihi wa sallam did not cease to be generous to Abdullah ibn Umm Maktum radhiyallaahu 'anhu, to ask him about his affairs, to fulfil his needs and take him into his council whenever he approached. In fact, in later years, he often greeted Ibn Umm Maktum with these words of humility: "Welcome unto him on whose account my Sustainer has rebuked me."

When the Quraish intensified their persecution of the Prophet sallallaahu 'alaihi wa sallam and those who believed with him, Allaah Ta'ala gave them permission to emigrate. Abdullah and Musab ibn Umayr radhiyallaahu 'anhuma were the first of the Companions to reach Madinah. As soon as they reached, they began discussing with the people, reading the Qur'an to them and teaching them the religion of Allaah Ta'ala. When the Prophet sallallaahu 'alaihi wa sallam, arrived in Madinah, he appointed Abdullah and Bilal ibn Rabah radhiyallaahu 'anhuma to be Muadhhdhins for the Muslims, proclaiming the Oneness of Allaah Ta'ala five times a day, calling man to the best of actions and summoning them to success.

Bilal would call the Adhan and Abdullah would call the Iqamah for the Prayer. Sometimes they would reverse the process. During Ramadhaan, they adopted a special routine. One of them would call the Adhan to wake people up to eat before the fast began. The other would call the Adhan to announce the beginning of dawn and the fast. It was Bilal who would awake the people and Abdullah ibn Umm Maktum who would announce the beginning of dawn.

One of the responsibilities that the Prophet sallallaahu 'alaihi wa sallam placed on Abdullah ibn Umm Maktum was to put him in charge of Madinah in his absence. This was done more than ten times, one of them being when he left for the liberation of Makkah.

Soon after the battle of Badr, the Prophet

sallallaahu 'alaihi wa sallam received a revelation from Allaah Ta'ala raising the status of the Mujahidin and preferring them over the Qaideen (those who remain inactive at home). This was in order to encourage the Mujahid even further and to spur the Qaid to give up his inactivity. This revelation affected ibn Umm Maktum deeply. It pained him to be thus barred from the higher status and he said: "O Messenger of Allaah, if I could go on jihad, I would certainly do." He then earnestly asked Allaah to send down a revelation about his particular case and those like him who were prevented because of their disabilities from going on military campaigns.

His prayer was answered. An additional phrase was revealed to the Prophet sallallaahu 'alaihi wa sallam exempting those with disabilities from the import of the original verse. The full ayah became: "*Not equal are those who remain seated among the believers, except those who possess disabilities, and those who strive and fight in the way of Allaah with their wealth and their persons...*" (Surah an-Nisaa, 4:95)

In spite of thus being excused from jihad, the soul of Abdullah ibn Umm Maktum refused to be content with staying among those who remained at home when an expedition was in progress. He determined that no campaign should bypass him. He fixed a role for himself on the battle field. He would say: "Place me between two rows and give me the standard. I will carry it for you and protect it, for I am blind and cannot run away."

It was with this zeal to participate in Jihad that in the fourteenth year after the Hijrah, in a great battle between the Muslims and the Persians, his martyred body was found in the battlefield clutching the flag of the Muslims.

Abu al-'Ala' al-Ma'arri (773 – 1057)

Syria's famed Arab poet Abu al-'Ala' Ahmed ibn Abdullah ibn Sulaiman al-Tanookhy al-Ma'arri was born near Aleppo in the city of his name-sake, Ma'arrat an-Nu'man. Despite having lost his sight at the age of four, Abu al-'Ala' studied in various Syrian cities, including Aleppo, Anticho, and Tripoli. Abu al-'Ala's earliest

collection of poems was entitled 'The Necessity of Unnecessary' (*Luzm ma la yalzaam*), became famous for its reference to the unnecessary complexity of the rhyme scheme. He is well known for authoring The Epistle of Forgiveness (*Resalat Al-Ghufran*); considered to be one of the most treasured books in Arabic heritage.

Shaykh 'Abdul-'Azeez Ibn 'Abdullah Ibn 'Abdur-Rahmaan Ibn Baaz

Abu Abdullah Shaykh Abdul-'Azeez Ibn 'Abdullah Ibn 'Abdur-Rahmaan Aal-Baaz was born in the city of Riyadh in Dhul-Hijjah 1330 A.H./1909 C.E.

He memorized the Qur'an in his early age and then he acquired knowledge from many of the great scholars of the Kingdom. Some of his teachers were Shaykh Muhammad ibn 'Abdul-Lateef Aal-Shaykh, Shaykh Saalih ibn 'Abdul-Azeez Aal-Shaykh and the eminent Shaykh Muhammad ibn Ibrahim Aal-Shaykh who, in his time, was the Mufti of Saudi Arabia. Shaykh Ibn Baaz accompanied the eminent Shaykh and learned from him for about ten years. Thus he gained his religious education from the family of Imaam Muhammad ibn 'Abdul-Wahhaab.

Afterwards Shaykh Ibn Baaz was appointed as a Justice and he worked for fourteen years in the judiciary until he was deputed to the education faculty. He remained engaged in teaching for nine years at Riyadh Islamic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islamic University, al-Madinah; but shortly afterwards, he was made the Chancellor with all the administrative powers. Later he was appointed President of the General Presidency of Islamic Research, Ifta, Call and Propagation, Kingdom of Saudi Arabia.

He held the position of Grand Mufti of Saudi Arabia, the Presidency of many Islamic Committees and Councils, the prominent among these being: Senior Scholars Committee of the Kingdom, Permanent Committee for Islamic Research and Fataawa, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islamic Jurisprudence Assembly Makkah; and the

member of the Supreme Council of the Islamic University at al-Madinah, and the Supreme Committee for Islamic Propagation, until he passed away on Thursday 27 Muharram 1420 A.H. / May 13 1999 C.E. May Allaah Subhaanahu wa Ta'ala have Mercy upon his soul, aameen.

The blind people have also been involving themselves in other fields. One of them is sports; I mean different types of sports. One of this people is a Kenyan athlete by the name Henry Wanyoike [he is not a Muslim]. They also take part in the Para-Olympic games. This gives them the opportunity to exercise their talent and prove themselves.

The visually impaired persons have also been involving themselves in politics. One of the most notable blind politicians was David Bleunkett who was a member of parliament in Britain and was also in the cabinet. Josephine Sinyo was also the first blind female politician in Kenya. They do help in pushing bills which not only help the visually impaired persons but the society at large.

Despite the fact that the visually impaired people have contributed in this fields and others, they do face several challenges. One of them is not being accepted by the larger society. A good example can be a situation whereby a blind person goes for an interview for a job, but he is not given the job. Why? He/she is blind! Another challenge can be where a blind person is denied some basic/human rights. This may include medical care and education. Some parents/guardians may have the perception that because their child is blind, he/she doesn't need any medical care and education. Some people also have the feeling that, the blind people must always be pitied. Another challenge which is specifically faced by the Muslims who are visually impaired is the unavailability of much of the Islamic literature in Braille [the reading and writing code used by the persons who are visually impaired] and that material which is available in Braille, e.g., the Holy Qur'an, is not very easily accessible. While it is easy for our Christian counterparts to get Christian literature material in Braille, in any language, the same cannot be said about Muslims who are visually

impaired. Sometimes they are even denied entry into madrassas and other Islamic learning institutions. One of my friends who is also visually impaired once went to a madressa and on seeing him, the Ustadh said to my friend's guardian, "I can't teach a blind person!" My friend came out of that place disappointed. I however have to mention the fact that these are rare occurrences. Another example is that one of my friend with whom I studied in the madressa and who is a revert to Islam from the UK. After completing his university course, he decided to pursue Islamic studies. He wrote to several Islamic institutions explaining to them that he is visually impaired and would like to undertake Islamic studies. Unfortunately, none of those institutions got back to him. He got so broken hearted and lost hope of pursuing his dreams but alhamdulillah; he finally got connected with Madrassa-an-Noor for the Blind in South Africa which is the only madressa for the visually impaired of its kind in the world.

One of the ways through which we can overcome this challenges is by proving to the society that [DISABILITY IS NOT INABILITY]. We can do this, not by feeling sorry for our selves, but showing the world that we are capable. We should also portray ourselves in a positive manner. We should also try our level best to gain knowledge for it is obligatory upon every Muslim as the Holy Prophet sallallaahu 'alaihi wa sallam said. The Ustadhs in the madrassas should also be made aware of the fact that visually impaired persons also have the right to study Islam and if given a chance, they might even perform better than their sighted counterparts! This can be achieved by having workshops wherein the Ustadhs are sensitized about this issue and how to deal with a visually impaired student.

Finally, as Muslims, we should always remember that we are all the descendants of Adam and Hawah which means that we are all the creatures of Allaah Taala. Who is the Beneficent and Merciful and surely all praises belong to Him. We, the visually impaired people, are just human beings like anyone else. We have feelings, needs and rights, just like everybody else. That includes the right to seek proper Islamic education. The word [blind] in the

Muslims! Look!



Holy Quraan [ch2 v18] doesn't refer to a visually impaired person. It instead refers to a spiritually impaired person. Allaah the Almighty also Says in the Holy Qur'an that *it is not the sight that becomes blind but the heart that is in the chest is what becomes blind* [ch22 v46]. Allaah Taala is the One Who Protects the Holy Quraan [ch15 v9] and He also Uses the visually impaired Muslims to do that, as we have seen in the above mentioned examples. If the visually impaired persons are given a chance and considered as equal to the others, they will probably prove to the society that they are very much capable by doing what is in their capacity because, every one can only do what he/she is able to do and no one will be given a duty which he can not accomplish [Hq, ch2, v286]. The visually impaired persons also need the support from the society at large, including the Muslim community, and if this happens, then InshaAllaah, the world will be a better place for all of us. To my brothers and sisters who are visually impaired, we should never lose hope in the Mercy of Almighty Allaah, and we should also understand that we are not blind due to our, or our parents', or anyone's wrong doing, but it is a test from Almighty Allaah and Allaah Taala Has Said through the Hadeeth of His Beloved Messenger sallallaahu 'alaihi wa sallam that anyone who has been tested by two of his beloved things being taken away, i.e., his eyesight, and that person is patient, then Almighty Allaah will reward that person with Jannah [Sahih Bukhari hadeeth1955]



A cutting from a local newspaper shows the strides taken by our Christian counterparts. Well, Muslims, are we in par with them?



Dogged Devotion

There was once a Mogul leader who converted to Christianity. To celebrate his conversion, a group of prominent Christian and Mogul leaders came to visit him. During the visit, one of the group began to attack the honor and speak ill of Rasulullah (sallallahu 'alaihi wasallam). He continued reviling Rasulullah (sallallahu 'alaihi wasallam), until a hunting dog which was tied nearby suddenly leaped on him and began to scratch and claw at him. The dog was so furious that it took several men to restrain it and free the man. On seeing this, one of the group said to him, "The dog attacked you because you were speaking ill of Rasulullah (sallallahu 'alaihi wasallam)." "Never!" he exclaimed, "The dog is very noble. When I was gesturing with my hand, it thought I wanted to hit it. That is why it attacked me." Saying this, he foolishly went on speaking ill of Rasulullah (sallallahu 'alaihi wasallam). After some time the dog again leaped up and attacked him, this time tearing out his throat and killing him instantly.

The devotion of this dog to the honor of Rasulullah (sallallahu 'alaihi wasallam) had such an effect on their hearts that approximately forty thousand Moguls accepted Islam! (Ad-Durarul Kaaminah vol. 3, pg. 128)

•••When Allah Ta'ala loves a person, he instills the love of that person into the hearts of the entire creation. Similarly when Allah Ta'ala dislikes a person, he instills the dislike and hatred of that person into the hearts of the entire creation. Speaking against Rasulullah (sallallahu 'alaihi wasallam), or even the pious who follow in his footsteps, is an action that greatly angers Allah Ta'ala. Thus even the dog was unable to suppress its rage and hence attacked the person reviling Rasulullah (sallallahu 'alaihi wasallam). alhaadi.org.za

Educating the visually impaired (blind) persons

Alhamdulillah, with the grace of Almighty Allaah, it is now the third year since Majlisul Ma'arifil Islamiyyah embarked on imparting Islamic religious teachings to the visually impaired (blind) males.

The programme is really very challenging. First, the blind students are taught *braille* (a system of raised dots that can be read with the fingers by people who are blind or who have low vision). They are then taught *Qaidah* - method that teaches how to read the Holy Qur'an, then the Holy Qur'an, and other subjects as well.

At present, we have six blind students, one of them is memorizing the Holy Qur'an, who, alhamdulillah, is progressing very well.

Alhamdulillah, we have managed to have some copies of **Uislamu**, our own complete guidance book for new Muslims, printed in braille, which is also taught.

The main drawback in this unique programme, is getting the blind people (males) who are prepared to learn.

We request the Muslim brethren at large: If you know any blind male who wants to learn Islam and increase his Islamic knowledge, please guide him to Majlisul Ma'arifil Islamiyyah, or call Maulana Yaaseen Haji Ali, on 0733560109, and we'll insha'allaah do the rest.

Spread the news! Spread the light!

GETTING IRRITATED ?

Convert Your Irritations into a Positive Energy

A psychiatrist was consulted by a man whose marriage and career were both in serious trouble. His problem was his constant irritability and bad temper. He was concerned about this himself, but if any one tried to discuss it with him, he exploded in anger. He constantly told himself that everyone was picking on him and that he had to defend himself against them.

To counter the negative auto suggestion, he advised him to use positive auto suggestion. Several times a day in the morning, noon, and at night prior to sleep he was to repeat to himself. *"From now on, I shall grow more humor, joy, happiness, and cheerfulness are now becoming my natural states of mind. Every day I am becoming more and more lovable and understanding. I will be center of cheer and goodwill to all those around me, infecting them with my good spirits. This happy, joyous, and cheerful mood is now becoming my normal, natural state of mind. I am grateful."*

After a month, his wife and his coworkers remarked on how much easier he was to get along with.

The things that drive you crazy are actually giant opportunities. The people who press your buttons are actually your greatest teachers. The issues that make you angry are actually your biggest gifts. Be grateful to them. Love them.

The people or circumstances that take you out of your power have extraordinary value: they reveal your limiting beliefs, fears and false

assumptions. The celebrated psychologist Carl Jung once said:

"Everything that irritates us about others can lead us to an understanding of ourselves."

Powerful point. The things that irritate, annoy and anger you are entry points into your evolution and elevation as a human being. They are signposts for what you need to work on and the fears you need to face. They are gifts of growth. You can blame the people who trigger you and make it all about them. Or you can do the wise thing and look deeply into yourself to discover the reason for your negative reaction. Use the challenges to grow self-awareness. Because how can you overcome a fear you are not even aware of? And how can you transcend an insecurity you don't even know you have?

As you begin to shed light on your personal weaknesses and take responsibility for them, you actually begin the very process of shedding them. You become stronger. More powerful. You begin to see the world through a different set of eyes.

Khalil Gibran, one of the greatest thinkers, once wrote: "I have learned silence from the talkative, tolerance from the intolerant, and kindness from the unkind; yet, strange, I am grateful to those teachers who taught me all the wrong things."

Courtesy : Improve Yourself Daily
Khalid Latif

Securing ones Future

Ismaa'eel bin Ahmad was the leader of Samarqand. Once, while sitting in the courtroom and listening to the cases that were being presented before him, the great scholar of hadeeth, Muhammad bin Nasr Marwazi (rahimahullah) entered. As a mark of respect, he stood up. When he left the courtroom, his brother Ishaq reproached him for standing up for one of his subjects. Ismaa'eel says: "That night when I retired to bed, I saw Rasulullah (sallallahu 'alaihi wasallam) in a dream. My brother and I were together and Rasulullah (sallallahu 'alaihi wasallam) came close to me and held my hand saying: 'Your rule and the rule of your children will continue due to the respect you showed to Muhammad bin Nasr, and the rule of Ishaq and his children will come to an end due to him disregarding Muhammad bin Nasr.'" (Tareekh Ibni 'Asaakir vol. 56, pg. 115 & Al-Bidaayah wan Nihaayah vol. 11, pg. 176)

Lesson: Showing respect to the 'Ulama – the heirs of the Ambiyaa' is not only a means of safeguarding one's deen, rather it brings blessings and continuity to one's material endeavors as well.

Excellent Words for Happy and Healthy Life



1. Take a 10-30 minute walk every day while you walk, **SMILE**. It is the ultimate antidepressant.
2. Sit in silence for at least 10 minutes each day.
3. When you wake up in the morning, Pray to ask God's guidance for your purpose today.
4. Eat more foods that grow on trees and plants, and eat less food that is manufactured.
5. Drink green tea and plenty of water. Eat blueberries, broccoli, and almonds.
6. Try to make at least three people smile each day.
7. Don't waste your precious energy on gossip, issues of the past, negative thoughts or things you cannot control. Instead invest your energy in the positive present moment.
8. Eat breakfast like a king, lunch like a

prince and dinner like a college kid with a maxed out charge card.

9. Life isn't fair, but it's still good.
10. Life is too short to waste time hating anyone. Forgive them for everything.
11. Don't take yourself so seriously. No one else does.
12. You don't have to win every argument. Agree to disagree.
13. Make peace with your past so it won't spoil the present.
14. Don't compare your life to others. You have no idea what their journey is all about.
15. No one is in charge of your happiness except you.
16. Frame every so-called disaster with these words: 'In five years, will this matter?'
17. Help the needy, Be Generous ! Be a 'Giver' not a 'Taker'
18. What other people think of you is none of your business.
19. Time heals everything.
20. However good or bad a situation is, it will change.
21. Your job won't take care of you when you are sick. Your friends will. Stay in touch.
22. Envy is a waste of time. You already have all you need.
23. Each night before you go to bed ,Pray to God and Be thankful for what you've accomplished today.
24. Remember that you are too blessed to be stressed.
25. Share this to everyone on your list to help them lead a happier life.

<http://www.dailytenminutes.com>

An injury on the tongue heals the quickest.... says Medical Science.
But an injury caused by the tongue takes the longest time to heal..... says Moral Science..
Please be careful while talking about others.

10 Powerful Ways to Overcome Self-Doubt So You Can Move Forward in Life

by Henrik Edberg

“Our doubts are traitors, and make us lose the good we often might win, by fearing to attempt.” **William Shakespeare**

Self-doubt can be a troubling and persuasive voice that holds you back.

It holds you back from seizing your opportunities.

It makes getting started or finishing things harder than they need to be.

Sure, it can sometimes be useful as it helps you to soberly see your current limitations or simply recognize a half-baked or bad idea. But mostly, it holds you back in life.

So how can you get around that, how can you overcome those times of self-doubt so that you can move forward once again?

In this article I'll explore 10 tips and habits that have helped me to decrease [that destructive inner voice](#).

1. Say stop.

First, when your inner doubts bubble up, be quick. Don't let them spin out of control or grow from a whisper to a stream of discouraging sentences. Instead, talk back to that doubtful part of yourself.

In your mind, say or shout something like: No, no, no, we are not going down that road again.

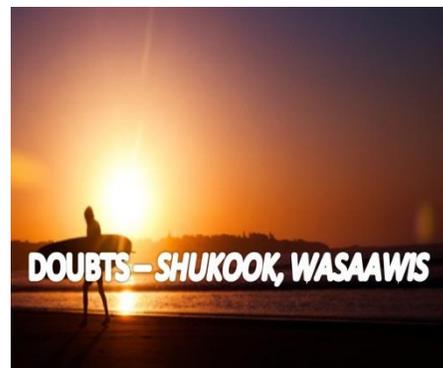
By doing so you can disrupt the thought pattern and stop that inner self-doubter from taking over.

2. Look to the past and awash yourself in the memories.

Be real with yourself and ask yourself:

How many times when I doubted myself or feared something would happen did that negative thing come into reality after I still took action?

The answer for me – and probably for you too – is not very often at all.



Self-doubts are most often just monsters in your head that your mind may use to keep you from making changes and to keep you within the comfort zone.

If you look to the past and see how well things have gone many times despite those self-doubts then it become easier to let go of them or to ignore them and to focus on the more likely positive outcome and to take action.

3. Talk to someone about it.

When you keep your thoughts on the inside they can become distorted, exaggerated and not very much in line with reality or reasonable expectations.

This is very much true when it comes to self-doubting thoughts.

So let them out into the light. Talk to someone close to you about your self-doubts.

Just letting them out and saying them out loud can often help you to hear how exaggerated these thoughts have become. And by talking about those doubts with someone that is supportive you can get a change in perspective.

4. Start keeping a journal.

Keeping a journal can be a helpful habit for many reasons. When it comes to self-doubts it can help you to:

- **Keep a realistic record of your life.** And help you to remember the positive things, the successes you have had and how you

have overcome obstacles if you are prone to remembering things with a negative slant.

- **Gain clarity more easily.** It is often easier to alleviate fears and doubts and to gain clarity if you have an issue laid out on paper or in a computer document rather than if you try to go through it all in your mind. By making lists of pros and cons, going through your thoughts and emotions and similar events from the past and by writing down different perspectives on the issue it becomes easier to find solutions and to see your challenge in a clearer and more level-headed way.

5. Remember: people don't care that much about what you do or say.

When you worry about what others may think or say if do something then the self-doubt can quickly become stronger and you get stuck in inaction and in fear.

When that happens remind yourself that the truth is that people don't really care that much about what you or do not do.

They have their hands full with thinking about themselves, their kids and pets, jobs and upcoming sports matches and with worrying about what people may think of them.

6. Get a boost of optimism.

Let someone else's enthusiasm, motivation and constructive optimism flow over to you. Spend 20 minutes with a an audio book, a podcast or a book that gives you that. [Tim Ferriss' podcast](#) has helped me with this recently and have over the years often listened to audio books by Brian Tracy to get this boost.

This quick 20 minute session can greatly help you to shift your self-doubts into optimism and into thinking constructively about your challenge.

7. See a setback as temporary.

When you have a setback then it is easy to start doubting yourself and what you do. To start

seeing this current setback as something that will simply be your new normal.

This way of looking at things can trap you in thinking that there's no point in continuing to take action.

So instead:

- **Remember: You are not a failure just because you failed.** Setbacks happen to everyone who take chances. It is simply a part of living life fully. Sometimes things go well and sometimes they don't. So don't make a failure into this huge thing or into your identity.
- **Ask yourself: what is one thing I can learn from this setback?** Use the mistake or failure to your advantage and to move forward once again in smarter way.

8. Sharpen your skills.

If you, for instance, often get self-doubt before a presentation in school or at work then sharpen your presentation skills. Read a few books about it and practice at home in front of a mirror or in front of a friend. Or join Toastmasters to get the experience or knowledge you need.

Then you'll feel more confident, competent and relaxed in such situations.

9. Don't beat yourself up about it.

A common way to handle self-doubt is to get angry at yourself and your lack of motion forward. To try to beat yourself up as a way to get yourself to move forward.

That does not – in my experience – help that much.

I have found that being kind and constructive when feeling self-doubt is a better choice. So I use kind and understanding words towards myself but I also ask myself:

What is one very small step I can take to move forward in this situation?

Then I take that very small step and start to step by step move towards where I want to go.

10. Remember: You can course-correct along the way.

Trying to plan every move you will make on a journey towards a goal or dream can become draining and lead to quite a bit of self-doubt. And it usually don't work that well anyway since the best laid plans often start to fall part a bit or

need some change when they are confronted with reality.

So do a bit of rough planning and then start your journey.

And remember that you can always course-correct along the way towards what you want. Empowered by the new knowledge, experience and feedback you will get as you keep going on that path.

If we had fed this ourselves, the fish would not have come out!

This is an inspiring and a meaningful episode narrated by one pious ascetic Ahmad bin Miskeen, who was one of the Tabi'een (students of the Sahaaba). He says,

"In one town there was this man, Abu Nasr As-Siyaad, living with his wife and son in dire poverty and hardship.

One day Abu Nasr As-Siyaad was walking along a street worried and distressed, begging from Allaah Ta'ala relief and halal provisions, while there at his home his wife and son were writhing with pangs of hunger.

He went to his mentor and teacher, Sheikh Ahmad bin Miskeen and said to him, "Sir! I'm very distressed!"

The Tabi'ee read in his student's face what he meant and said to him, "Follow me to the seaside."

So both of them walked to the seaside and the Sheikh said to Abu Nasr, wanting him to resort to Allaah Ta'ala, "Perform two raka'ats with the intention of seeking ease and ask Allaah Ta'ala for halal and good sustenance."

Abu Nasr performed the prayers, then the Sheikh said to him, "Say 'Bismillaah', as everything happens with the Command of Allaah Ta'ala". He said it and threw the net in the sea, and pulled it out with a big fish trapped inside it.

The Sheikh said to him, "Sell it and with the money buy food for your family". So he went to the market

to sell the fish and bought two pies; one with meat and the other with sweetmeat, and made up his mind to return to the Sheikh and offer him one in appreciation of his guidance.

The Sheikh refused to take the pie responding, "It is for you and your family", and added, "If we had fed this ourselves, the fish would not have come out!"

On the way back home, he came across a woman crying from hunger and had a small boy with her. He looked at the two pies in his hand and said to himself, "This woman and her son are similarly, like my wife and son, suffering from pangs of hunger, so what should I do?"

He looked at the eyes of the woman and could not withstand the sight of tears in them, so he offered the two pies to her saying, "These pies are for you."

The faces of the woman and her son lit up with joy and happiness, and Abu Nasr returned engulfed in the thoughts of his son and wife.

He had hardly taken a few steps when he heard a man calling out, "Can anyone direct me towards Abu Nasr As-Siyaad?!"

The people directed the man towards him. He said to him, "Verily, your father had lent me money twenty years ago and he died. Take this, my son, thirty thousand Dirhams. This is your father's wealth".

Abu Nasr relates his story:

“Allaah Willing, I became rich, and my wealth increased. I started owning properties and my business flourished and I used to give out in charity a thousand Dirhams at one go in gratitude to Allaah Ta’ala.

“Days passed and I increased giving out in charity, to the extent that I became proud of myself.

“One night I saw in a dream that (its Judgment Day and) the Scale (to weigh deeds) has been placed and an Announcer calls out, “Abu Nasr As-Siyaad! Come for the weighing of your good and bad deeds!”

“So my good deeds are placed on one side of the scale, and my misdeeds on the other side, and they outweighed my good deeds!

““Where is all that wealth that I gave out in charity?” I cried out. So the wealth was placed on the scale. I saw that every thousand Dirhams was embedded with a personal desire or the feeling of proudness over the deed looking like a wrapper of cotton not worth anything, and the misdeeds outweighed them!

“I cried and cried until almost my body left me and I was left stranded. I said, ‘How will I survive?!’

“I heard the Announcer say, ‘Is there anything left of his?’

“I hear an Angel say, ‘Yes. He has two pies left’.

“The two pies were placed in the pan of the virtuous deeds, so the pan of the virtuous deeds came down until it was equal to the pan of misdeeds.

The prescription of making the salary last up to month end

This incident is of a Saudi youth. He was not satisfied with his life. His salary was only 4 thousand Riyals, and being married, his expenses were far greater than his salary and his whole salary would be consumed before the end of the month, thus he had to take a loan. This way, slowly by slowly he started sinking in the marsh of debts. His belief started building that his life will go on in this same situation. Despite his wife took into consideration of his

“I remained fearful ... and I hear the Announcer calling out again, ‘Is there anything left for him?’

“I hear the Angel saying, ‘There is one thing left for him’.

““What is it?’ I ask.”

““Tears of the woman when I gave her the two pies.’ I was told.

“So the tears were weighed, and they looked like smooth heavy stones. Thus the pan of the virtuous deeds outweighed. I became very happy.

“I hear the Announcer calling out again, ‘Is there anything else left for him?’

“It is said, ‘Yes! The smiling of the small child when I gave her mother the two pies’.

“The pan of the virtuous deeds became heavier ... and heavier ... and heavier. I hear the Announcer say, ‘He has been saved! He has been saved!’.

“I wake up from the sleep frightened and startled, saying what Ahmad bin Miskeen had told me when he refused to take one of the pies, ‘If we had fed this ourselves, the fish would not have come out.’”

Courtesy: <https://saaid.net/gesah/319.htm> (Arabic)

Lesson: Small sincere deeds will outweigh huge actions shadowed with self-praise, and instilling joy and happiness in the destitute will weigh mountains on the scales of Judgment Day.

material condition, yet breathing under the load of debts is hard.

One day he went to the company of his friends and on this day, one such friend was also present there who was very wise and as this youth says, “That I took his counsel with high regard, and while talking to him, I told him my story and spread out in front of him my financial difficulties. He heard my talk and

said, 'My opinion is that you allocate a certain portion of your salary for Sadaqah (charity)'".

This Saudi youth said to him amazingly: "Sir, to meet my household expenses I have to take loans, and you are telling me to give in charity?!!"

"Anyway, going back home I related the whole thing to my wife and she began to say, 'what harm is there in trying it out? It is possible that Allah Ta'ala may open upon you the doors of provision'".

He says, "From the monthly 4 thousand Saudi Riyals, I allocated 30 Riyals for charity and started to give it at the end of the month.

"Subhaan Allah! I can say by taking an oath, that my condition changed. Where was I, every time engulfed in tension and thoughts regarding financial matters, and how is my life now?! Like a blooming flower, light and easy! Despite the debts, I felt myself free! It was such a mental tranquility, how can I say it?!

"After a few months I started setting my life. I divided my salary in parts and there was such a blessing never ever before! I calculated and was able to figure out the period insha'allah, I would be free from the burden of debts.

Then Allaah Ta'ala opened another avenue for me. I started taking part with a relative of mine in his property dealings. I used to bring customers to him and upon this I used to get an appropriate profit.

Alhamdulillah! Whenever I went to a customer, he would certainly lead me to another.

Here also I would repeat the same procedure, that whenever I got a profit, I would certainly take out a portion of it in charity (Sadaqah).

By Allah! What is Sadaqah (charity)? No one knows it besides the one who has tried it.

Give in charity and proceed with patience. With the Divine Grace of Allaah, you will see welfare and blessings pouring upon you with your own eyes!

The Hairdresser of the daughter of Fir'awn

Hadhrat Ibn Abbaas (Radhiyallahu Anhu) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "On the night of Mi'raaj, I perceived a beautiful fragrance. I said: O Jibreel, where is this beautiful fragrance coming from? He said: This is the fragrance of the hairdresser of the daughter of Fir'awn and her children. I asked: inform me regarding them. Jibr'aeel (Alayhis Salaam) explained: One day, whilst she was combing the hair of Firawn's daughter, the comb fell from her hand and she said, 'Bismillah (in the name of Allah Ta'ala).' The daughter of Firawn asked: 'By taking the name of the Lord, are you referring to my father?' She said: 'No. My Lord and the Lord of your father, Fir'awn, is Allah.' She said: 'I will report this to my father.' She said: 'You may inform him.' The daughter informed him and he thus summoned the beautician and said: 'O So and so, do you have a Lord other than me?' She said: 'Yes, my Lord and your Lord is Allaah.' He ordered that a large pot made of copper be heated up, then he ordered that she and her children be thrown into it. She said: 'I have a request to make to you.' He asked: 'What is your request?' She said: 'I would like my bones and my children's bones to be gathered together in one cloth and buried.' He said: 'This will be done for you.' He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she hesitated because of him, but he said: 'O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the hereafter.' So she went ahead." Hadhrat Ibn 'Abbaas (Radhiyallahu Anhu) said: "Four infants spoke miraculously during their infancy: "Hadhrat Isa ibn Maryam (Alayhis Salaam), the witness of Jurayj, the witness of Yousuf (Alayhis Salaam) and the son of the hairdresser of Firawn's daughter." (Musnad Ahmad)

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The Bond of Holy Love



Rasulullah (sallallahu 'alayhi wasallam) said:

“The noblest of you are those who are the noblest to their families” (Tirmidhy, Ibn Maajah)

“Verily, among the most perfect Believers in Imaan, are those who are best in character and kindest to their wives.” (Tirmidhy)

Even lifting a morsel of food to the mouth of the wife has been given the significance of 'ibaadat (worship). It is an act of love by which the husband derives thawaab (reward in the Hereafter).

It was part of the Uswah Hasanah (Noble and beautiful Character) of Rasulullah (sallallahu 'alayhi wasallam) to engage in light-hearted talk with his wives. Hadhrat Abu Hurairah (radhiallahu anhu) said:

“Allah loves a man who caresses his wife. Both of them are awarded thawaab because of this loving attitude and their rizq (worldly provision and earning) is increased.” (Ibn Laal, Daylamy)

A man is rewarded for even a drink of water he presents to his wife. According to Rasulullah (sallallahu 'alayhi wasallam) - **the Rahmat (mercy) of Allah Ta'ala cascades on a couple when the husband glances at his wife with love and pleasure and she returns his glance with love and pleasure.**

When a husband clasps the hand of his wife with love their sins fall from the gaps between their clasped fingers. Even mutual love between husband and wives serves as a kaffarah (expiation) for sins. Rasulullah (sallallahu 'alayhi wasallam) said:

“When a man enters in one's family cheerfulness, Allah creates, as a result of his happy attitude, an angel who engages in istighfar (prayers of forgiveness) on behalf of the man until the Day of Qiyaamah.” (Kanzul Ummaal)

The holy bond of true Muhabbat (love) which a husband is obliged to foster with his wife does

not permit a pious husband to howl and scowl at his wife. A husband's superiority and excellence preclude such depraved attitudes. His attitude and behavior should be calculated to engender pleasantness in the home. Pleasantness invites the mercy of Allah Ta'ala.

Rasulullah (sallallahu 'alayhi wasallam) said that when a loving husband sets off from the home in the service of his wife and children, he is blessed with a rank of spiritual elevation for every step he takes. On accomplishing the service, his sins are forgiven. **(Kanzul Ummaal)**

Among the acts of thawaab and special significance to be rendered by the husband on the Day of Ashura (10th Muharram), is to spend lavishly on his family. Lavishly should not be understood to mean wasteful expenditure. Within the husband's means he should spend on them in greater measure on the Day of Ashura.

It is the husband's duty to sustain the holy bond of family love. The bond should not be disrupted by him showing impatience, annoyance and anger whenever his wife acts childishly, stupidly and with indiscretion. His heart must be big enough to absorb such pettiness exhibited by his wife.

Along with the responsibility of his family (wife and children) he has to tend to his parents as well. It is therefore unjust, cruel and haraam for a wife to expect and demand that her husband ignores, neglects and abandons his parents.

Husbands should always strike the perfect balance in the observation of the rights of their families and their parents. Execution of the rights of the one should not lead to the violation of the rights of the other.

Allah Ta'ala has awarded him a higher rank, a higher intelligence and greater restraint and willpower than the woman who has been created *naaqisul aql* (imperfect in intelligence).

Rasulullah (Sallallahu 'alayhi Wasallam) said:

'The love created for lovers (husbands and wives) by the likes of Nikah has not been seen.' (Kanzul Ummaal)

In Islam, true and enduring love comes after marriage. Such love is holy and blessed by Allah Ta'ala. It is a love sanctioned by Allah Ta'ala. It is a love which spiritually improves the condition of the husband and wife, hence Rasulullah (sallallahu 'alayhi wasallam) said:

'Nikah is half of Imaan.' (Tabarani)

The husband should cherish and treasure the love which is created by the Nikah. This holy love is sufficient to overcome the mutual differences of husband and wife. But it is only a man of piety a man who possesses understanding of the Sunnah—who will subdue his emotions and honour the demands of the holy love produced by the Nikah bond by overlooking the slight incompatibilities resulting from the differences in the temperament and disposition of the husband and wife. For the sake of sustaining the love which is mentioned in the aforementioned Hadith, the pious husband will constantly overlook and forgive the little and ineffectual outbursts of his wife. His patience secures spiritual ranks for him and his sins are forgiven.

Among the physical benefits of the true love between husband and wife is increase in the strength of the eyesight. Citing a Hadith of Rasulullah (sallallahu 'alayhi wasallam), Allamah Sakhawi (rahmatullaahi alayli) says **that a glance cast at the face of the wife is beneficial for the eyesight.**

Only a husband with a good Islamic moral character will be able to offer the best love to his wife. The love which a pious husband can show to his wife by virtue of his excellent moral character can never be acquired by wealth, physical comfort, luxury and worldly ranks. Such holy love cannot be gained and sustained by only discharging the bare minimum legal rights of the wife. The husband will have to provide more than just rights. He will have to make sacrifices and in particular restrain his temper when his wife angers him with her indiscreet and sharp remarks. The Auliya have said that a husband who adopts sabr (patience) when he is confronted by the intransigence of his wife attains the rank of a ghazi or a mujahid who returns victorious from the battlefield. This is in line with the following Ahadith of Rasulullah (sallallahu 'alayhi wasallam):

'The true mujahid is he who wages jihad against his nafs.' (Ahmad)

'A powerful man is not one who overpowers another in physical combat. Verily; a powerful man is one who controls his nafs at the time of anger.' (Bukhari)

By Hazrat Maulana Ahmad Sadeq Desai Source: [ReliableFatwas](#)

For husband and wife: 17 tips for a happy home

FOR HER

1. If you want to live like his 'Queen' then treat him like your 'King'. Let him have an upper hand in most of the matters.
2. In Islām a husband has a very high status. As a wife it is your responsibility to give him utmost respect and look after all his needs.
3. Look forward to his coming back from work and also get ready in time for his arrival. Rejuvenate his spirits by presenting yourself with a fresh and charming look every time he comes home. A pleasant fragrance and a genuine smile can work wonders.

4. Nagging is an act that is most unpleasant. Do not let it dominate your nature as it can gradually destroy a marriage. This is one thing common in most women that men absolutely hate. Be sensitive and sensible enough.
5. Make efforts in cooking meals that your husband loves. It is said that the way to a man's heart is through his stomach. When you satisfy his taste buds, he will automatically be at peace.
6. Make your husband go 'wow!' with occasional surprises planned for him. Why should only husbands plan surprises for their wives? Even men like to feel pampered once in a while. Do not wait for some special day. Try to make every day of your married life a **special day**.
7. Be a part of the group of women who are trying to erase the stereotype notion about women playing a negative role in marriages rather than being a part of that group that is acting like a proof to that notion. A man had this to say about his two marriages: "I've had bad luck with both my wives. The first one left me and the second one didn't!"
8. Fights are common in a marriage. In fact, they play a big role in making a successful marriage. But it is very important to choose between fights which are necessary and the ones which are not. We agree nobody fights willingly but then there are topics and issues which are too petty to 'wage a war' against the husband. So the next time you get angry, think twice. The reason for your anger, is it really necessary? Also, do not start your fight as soon as he enters home no matter how genuine your reasons are.
9. One of the common problems with women is that they are often very difficult to satisfy. You should not look at the women above you in status because of their affluent husbands. Rather, look at those who are below you. Remember, contentment is the key to a happy marriage.
10. Before marriage women love to dream about a perfect husband, perfect in-laws, a perfect house and what not? But when you get married you realize life is probably not as per your dreams. So wake up and embrace the beauty of the reality, whatever it has to offer. This is the primary rule of a perfect marriage. When you come to terms with reality and accept the fact that the house, your husband, your in-laws are way different from what you had imagined, that's when you will have a perfect marriage.
11. When you are conversing with him avoid bringing a subject that he has aversion to, like a rough time you might have had during the earlier period of your marriage. Let the past be the past. There's an Arabic proverb that states that you should write the bad things that happen to you in the sand, so that they can be easily erased from your memory.
12. Be his best friend. Take plenty of interest in his work and if possible give him positive advice that may help him. Let him share his secrets even if they are about 'another woman'. Instead of getting angry at some secret your husband shares, be thankful and feel proud that he didn't hide it from you.
13. Be careful to compliment him abundantly for any good turn he has done to you or any kindness he has shown to you.
14. Encourage your husband not to miss the congregational prayers. If your husband develops the habit of praying in the Masjeed five times a day then tomorrow your kids will, *inshaAllāh*, follow suit.
15. Keep your husband satisfied in every manner. Keep a healthy environment full of piety at home, give him a pleasant company, cook good food, be friendly, respect your in-laws, share, discuss and find solution to problems jointly, and your

husband will thank Allāh *Subhānahu wa Ta'ālā* for gifting him such a mature and understanding better half.

16. Create an Islāmic atmosphere at home by imparting *Ta'lim* (Islāmic learning) and *Tarbiyat* (Islāmic nurturing) to the children so that they become good Muslims when they grow up.
17. If you are recently married and you discover your husband is not very friendly towards you or your in-laws are a bit too harsh with you, then do not panic and take hasty steps that you might regret later. Also, do not talk to other people about your problems as this can easily lead you to commit the sin of backbiting. Instead, turn to Allāh and beseech His help. Try to be as pleasant as you can to win your husband and your in-laws. With your perseverance *inshaAllāh* things will work out well for you.

FOR HIM

1. You must be nice to your wife. Make small gestures, but make them often and make them with sincerity. The little things matter.
2. Afresh your intimacy by telling your wife 'I love you' at least once a day. The three words 'I love you' can mean a lot to her!
3. A happy marriage is based on commitment, deep friendship, knowing each other well, having mutual respect, knowing when it makes sense to try to work out an issue.
4. Shariyat has given a husband the right to pronounce '*Talāq*' to his wife. Please do not misuse this right. Only after you have exhausted all the avenues that you divorce your wife. Of all the permissible acts the most hated one before Allāh is divorce.
5. Spending time with your family should be high on your **priority** list. Your friends come later. Your wife and your kids love

your company and as such they would really appreciate if you spend as much of your free time as possible with them.

6. Never go to sleep when you are upset with one another. Try to resolve the matter as much amicably as you can. Never make a back-handed apology like "well I am sorry but partly its your fault too. You should have done this and that..." Be sincere in your apology. Forgive and forget even if you feel it was your partner's fault.
7. Do not let her feel inferior in any way. Give her a VIP treatment in every respect.
8. Be observant enough to notice any new dress she has put or any new dish she has prepared for you and compliment her accordingly with all sincerity. Sometimes a wife dresses up for her man but he hardly notices it. This really puts her off.
9. Try as much as you can to give her a helping hand in the domestic chores. Also, do not overburden her with work when she is feeling under the weather.
10. Bring her a gift every now and then. Do not wait for a special occasion. The value does not matter it's the sincerity that counts. Even a flower a day can keep the boredom at bay!
11. Try your best not to scold or belittle your wife in front of other people or compare her negatively with other women. Also, never pass sarcastic or satirical remarks against her and neither use harsh language when talking to her even if you have lost your temper for any reason.
12. Even in the privacy of your bedroom, if you want to point out to her about her shortcomings then do it very discreetly and without hurting her feelings.
13. At times we tend to taunt and insult our wives for any wrong done by someone from their parents' side. Such unfair

behavior can easily bring rifts between the couples.

14. You are often very kind and sweet to your friends and colleagues and reserve your screams and yells for your wife and children. This attitude destroys the tranquility at home and it can also create rifts not only between the couples but also between you and your kids. Your behavior with your family members should be such that they should be looking forward to your coming home and not dreading it.

15. Pay extra attention to the language you use at home. Foul language, insults and

swearing can create a very disturbing atmosphere at home and it can also have a poor impact on your children.

16. Your parents have lots of rights that need to be fulfilled by you. Be extra careful to see that these rights are not violated by you over-pampering your wife.

Bring *Sunnāh* alive in your home. Reviving one *Sunnāt* of Nabi Muhammad (*Sallallāhu ‘alayhi wa sallam*) in these days of *Fitnāh* could earn you the reward of a martyr.

Courtesy: Haqqseeker haqqseeker1@gmail.com

Imam Ahmed's 10 golden advices to his son on his wedding day

Dear son, you will not attain good fortune in your home except by 10 characteristics which you show to your wife, so remember them and be enthusiastic in acting upon them.

As for the first two; women like attention and they like to be told clearly that they are loved. So don't be stingy in expressing your love for your wife. If you become limited in expressing your love, you will create a barrier of harshness between you and her, and there will be a decrease in affection.

3, Ladies hate a strict, overcautious man, yet they seek to use the soft vulnerable one. So use each quality appropriately. This will be more appealing for love and it will bring you peace of mind.

4. Ladies like from their husbands what their husbands like from them, i.e. kind words, good looks, clean clothes and a pleasant odour. Therefore, always remain in that state.

5, Indeed, the house is under the sovereignty of the woman. While she remains therein, she feels that she is sitting upon her throne, and that she is the chief of the house. Stay clear of destroying this kingdom of hers and do not ever

attempt to dethrone her, otherwise you will be trying to snatch her sovereignty. A king gets most angry at he who tries to strip him of his authority, even if he portrays to show something else.

6. A woman wants to love her husband, but at the same time she does not want to lose her family. So do not put yourself and her family in the same scale, because then her choice will be down to either you or her family. And even if she does choose you over her family, she will remain in anxiety, which will then turn into hatred towards you in your daily life.

7. Surely woman has been created from a curved rib, and this is the secret of her beauty, and the secret of the attraction towards her. And this is no defect in her, because 'the eyebrows look beautiful due to them being curved'. So if she errs, do not rebuke her in a manner in which there is no gentleness, attempting to straighten her; otherwise you will simply break her and her breaking, is her divorce. At the same time do not let her off upon that mistake, otherwise her crookedness will increase and she will become arrogant with her ego. Thereafter, she will never soften for you and she won't listen to you, so stay in between the two.

8. It is in the women's nature to be ungrateful towards their husbands and to deny favours. If you were to be nice to her for her whole life but you grieved her once, she will say, "I have never seen any good from you". So don't let this attitude of her make you dislike her or to run away from her. If you dislike this feature of hers, you will be pleased with some other good habits within her, so create a balance.

9. Surely there are times when a woman goes through some conditions of bodily weakness and fatigue of the mind. Such that Allah has relieved her of some of her compulsory worships during that period; Allah has totally pardoned her from

praying, and has postponed the days of fasting for her within this break to a later date until she regains her health and becomes normal in her temperament once more. Thus, during these days, treat her in a godly manner. Just as Allah has relieved her of the duties, you should also lessen your demands and instructions from her during those days.

10. Last but not least, know that a woman is like a captive with you. Therefore, have mercy upon her.

<http://www.tafseer-raheemi.com>

5 WAYS YOU ARE UNKNOWINGLY DESTROYING YOUR HUSBAND & MARRIAGE



BY KATELYN CARMEN.

You might be surprised to figure out you are doing these five destructive things that will ultimately ruin your relationship with your spouse. When I got married, I was amazed at the instant, overwhelming sense of responsibility I felt to love and care for my husband. Suddenly, a huge part of someone else's well-being and happiness was largely affected by my choices and actions. Women, we need to be careful about how we are caring for our husbands and marriages. Don't let the small stuff ruin the things that

will bring you the greatest happiness in life.

Here are just a few ways you might be unknowingly destroying your husband and killing your marriage (as a caveat, please understand that although this article is directed toward women, it applies to men as well):

1. Living outside of what you can afford

A wise old woman from my church congregation once advised: "The best thing you can do as a wife is to live within your husband's means."

Wives, show sincere appreciation and respect to your husband by carefully following a budget and making the most of what you have. Be wise about your finances.

Constantly complaining about not having

enough to fulfill your lavish desires or racking up astronomical amounts of debt on your credit card is a poor way of saying "thank you" to a faithful spouse who works hard every day to provide for the family.

Yes, you may not have enough to buy that Kate Spade bag you've had your eyes on for months, but your husband will love and appreciate the fact that you honor him and are grateful for what he provides.

2. Constant negativity

You hate your hair, the messes around the house, the neighbor across the street, your dumb co-worker, the old dishwasher, and everything in between. As soon as your husband

walks through the door, you launch into action and dump every negative and angry thought that's crossed your mind throughout the day.

Can you imagine having to carry that burden? Negativity is draining. Men like to fix things, and constantly being hounded with complaints makes it difficult for him to help solve your pains.

If there is one thing I've learned from marriage is that a good man wants you to be happy, and if he can't help you do that, it makes him unhappy. It's okay to have a bad day once in a while, that's totally understandable, but don't make it a way of life.

3. Putting everything else first

When your children, mom, best friends, talents, or career in front of your husband, you send a clear message to him that he is unimportant. Imagine having that message sent to you every day for many years. What would that do to your self esteem?

Put your husband first.

Although it sometimes seems counter-intuitive and counterproductive, I think you'd be amazed to find that it's often the key to the greatest happiness in marriage. So many couples get divorced these days, because they neglect to care and love one another and put each other first.

If you choose to put each other first, you will find a lot of joy.

4. Withholding physical affection

Men crave and need physical affection with their wives. When you constantly decline intimacy, it wears on them.

Sex should not be used as a tool to control your spouse; it should be viewed as a sacred tool to draw you closer to one another and to God.

It is a great blessing to be wanted and needed by a loving, romantic husband who wants to share something so beautiful and important with you — and you only. Even though you might not always be in the mood, it's worth it to give in (when you can) and spend that time bonding.

5. Not speaking his language

Women love to drop hints. (I think it's part of our DNA.) But men just don't get them. (I think that is a part of their DNA.)

Don't waste your time giving subtle hints that he won't understand: Speak plainly to him. Be honest about your feelings, and don't bottle things up until you burst. If he asks you what's wrong, don't respond with "nothing" and then expect him to read your mind and emotions. Be open about how you really feel.

idealmuslimah.com

An Important Principle in the Upbringing of a Child

Hazrat Moulana Ashraf Ali Thanwi (rahmatullahi 'alaih) once mentioned:



A person once mentioned to me an important principle in the upbringing of a child. I found much wisdom in it and I feel that it is such an important principle that it is worthy of being inscribed in gold. He said that if a child asks for something and you wish to give it to him, then give it to him at the first instance. However, if you refuse him at the first instance, then after refusing, despite how much the child persists in asking for it, do not give it to him. If you do not adopt this method and give in to the demands of the child whenever he persists, then the child will get

spoilt and this bad habit will be formed in him that he will feel that whenever he wants something in life, he should go on persisting till he gets it. (Malfoozaat Hakeemul Ummat 10/343)

Source: lhyaauddeen.co.za

When You Thought I Wasn't Looking

When you thought I wasn't looking,

I saw you hang my first painting on the refrigerator, and I immediately wanted to paint another one.

When you thought I wasn't looking,

I saw you feed a stray cat, and I learnt that it was good to be kind to animals.

When you thought I wasn't looking,

I saw you make my favorite cake for me and I learnt that the little things can be the special things in life.

When you thought I wasn't looking,

I heard you say a prayer, and I knew there is a God I could always talk to and I learnt to trust in [Allah](#), the All-Mighty.

When you thought I wasn't looking,

I saw you make a meal and take it to a friend who was sick, and I learnt that we all have to help take care of each other.

When you thought I wasn't looking,

I saw you give of your time and money to help people who had nothing and I learnt that those who have something should give to those who don't.

When you thought I wasn't looking,

I felt you kiss me good night and I felt loved and safe.

When you thought I wasn't looking,

I saw you take care of our house and everyone in it and I learnt we have to take care of what we are given.



When you thought I wasn't looking,

I saw how you handled your responsibilities, even when you didn't feel good and I learnt that I would have to be responsible when I grow up.

When you thought I wasn't looking,

I saw tears come from your eyes and I learnt that sometimes things hurt, but it's all right to cry.

When you thought I wasn't looking,

I saw that you cared and I wanted to be everything that I could be.

When you thought I wasn't looking,

I learnt most of life's lessons that I need to know to be a good and productive Muslim when I grow up.

When you thought I wasn't looking,

I looked at you and wanted to say:

"May [Allaah](#), the Mighty and Glorious, reward you my beloved Mother, for all the things I saw, when you thought I wasn't looking."

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The Key for Every Lock



A woman in distress once came to the renowned student of Imaam Ahmad bin Hambal (rahimahullah), Baqiyy bin Makhlad (rahimahullah), and begged him for help. She cried to him saying, "My beloved son has been taken prisoner by the Romans. My grief at his loss and yearning to meet him is such that I am unable to sleep for even a moment of the entire night. All I possess is my small home and I can find nobody to purchase it from me. Will you please find someone who will pay my son's ransom? Days and nights have passed and I can find no solace, no peace and no happiness."

Baqiyy (rahimahullah) replied, "You may return home. I will try to see to your problem insha-Allah." Saying this he lowered his head and began making earnest du'aa to Allah Ta'ala for the freedom of the son. Just a few days had passed when the woman came back to Baqiyy (rahimahullah) – this time with her son! She made du'aa for Baqiyy (rahimahullah) and said to him, "Listen to his story, may Allah Ta'ala have mercy on you."

Baqiyy (rahimahullah) asked the son, "What happened to you?" He replied, "I was taken prisoner by the soldiers of one of the Roman kings. I belonged to a group of prisoners who would be forced to labor in the desert every day. We would labor until sunset after which the guard supervising us would escort us back in our chains. One day while returning, to my utter surprise, the shackles around my ankles fell off on their own! The guards in charge of me immediately began swearing at me and demanded to know why I took the shackles off. I pleaded with them saying, 'No! I didn't! By Allah it fell off on its own without me even realizing it!' Since I was now unfettered they called the blacksmith. When he arrived he clad me in a new pair of shackles – but to no avail. I stood up and had only taken a few steps when the new shackles also miraculously fell off. They were completely puzzled and perplexed, so they summoned their priest and asked him what to do. He asked me, 'Do you have a mother?' When I replied in the affirmative he said, 'It seems that she has made du'aa for you and it has been accepted. It is better that you are set free.' So they released me and even guarded me until I reached the border of the Islamic territories."

When he heard this, Baqiyy (rahimahullah) enquired, "On which day and at what time did your shackles fall off?" When the boy replied, they realized that it was the exact moment that Baqiyy (rahimahullah) had raised his hands to Allah Ta'ala in du'aa. (Al-Muntazam li Ibnil Jawzi – vol. 12, pg. 274)

Lesson: Everybody has his own "shackles" – be it a problem in marriage, the desire for a child, or a financial burden. Each and every person has the ability to raise his or her hands and beg from Allah Ta'ala. When the power of sincere du'aa is unleashed, a person will be able to free himself from the fetters frustrating and binding him, sometimes for years. Du'aa is indeed the solution to our every sorrow.

[alhaadi.org.za](#)

I am a 'Surrendered Wife'

*Californian Kathy Murray says she saved her marriage by giving up trying to control her husband. Despite considering herself a feminist, she follows (and now teaches others) the approach of a controversial book called *The Surrendered Wife*, which tells women to stop nagging their partners and start treating them with more respect.*

The first time I married I was divorced by 26. I married for the second time at 32 but soon found myself sleeping in the guest room. My husband and I fought all the time.

Much of our fighting stemmed from the fact I thought my husband was clueless when it came to raising the children (we had four children between us aged from four to nine years old). We also quarrelled about how to manage our finances, and how often we made love.

I was working full-time as chief finance officer for a private school and also volunteered at my kids' school and in my community. My husband was a sales rep for a construction company but I was the breadwinner and acted like I was in charge.

I didn't tell anyone I was in constant conflict with my husband. I was embarrassed, angry and resentful.

My husband often resorted to watching TV and snuggling with our pets as I'd rage at him over ignoring my needs. It was awful.

The more I told my husband how he should be, the less he'd try. I couldn't figure it out so I dragged him to marriage counselling. But that only made things worse, so we sent our children to counselling since they too bore the brunt of so much of our conflict. That didn't work either.

So I went to counselling by myself and complained about my husband for more than a year. Spending thousands of dollars, only to find myself nearer divorce than when I started.

I'd cry, fight, yell and pout, thinking he would eventually come around, but he didn't. I lost weight, went to the gym and started getting attention from men which was tempting to act on, but I knew I

couldn't do that, so I'd play the victim card and sulk. That didn't work either.

I was about to end my marriage when I picked up a book called *The Surrendered Wife* by Laura Doyle. I mean, they don't teach us how to be successful in marriage in school and the women in my life didn't share the secrets either.

It was incredibly humbling to recognize that I had something to do with why my marriage was failing and perhaps even why my first marriage failed. But it was also empowering.

I didn't know I'd been disrespectful to my husband or even that I'd been controlling and critical. I thought I was being helpful and logical. I just didn't know that respect for men is like oxygen, so no wonder my husband was no longer interested in me physically.

I'll never forget the day I first apologized to my husband for being rude for correcting him in front of the children, or the day I said "whatever you think" when I'd previously been extremely opinionated about what he should do.

I had trained my husband to ask my permission for everything. And then complained about it for a year in counselling that he couldn't make simple decisions!

I relinquished control of my husband's life, choices and decisions and instead I focused on my own happiness. I was no longer acting like his mother and started acting like his beloved.

We were fighting less and less and my husband started reaching out to hold my hand. I had no idea that I was responsible for my own happiness. I thought my husband should make me happy.

I've now found subtle ways of getting my husband in a good mood, which is far more effective than the days of begging, crying or yelling about why he was always. Even if I'm not in the mood and he is, I often find myself getting in the mood just by being open to seeing him pleased.

My kids began to notice the change in our relationship too, and as a result, their behaviour improved and our home became peaceful and fun again.

Women often ask me if my approach is about dumbing myself down or becoming a submissive wife. I tell them I am a feminist. Surrendering is acknowledging you can't change or control anyone but yourself. That's empowering!

Comments by the Jamiatul Ulama Gauteng:

Fourteen hundred years ago, the Holy Qur'aan informed us of the respective roles of men and women:

"Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard." (4:34)

Fourteen hundred years ago, Nabi Sallallahu alayhi wasallam prescribed a formula to both husbands and wives which leads to a successful marriage:

How a couple behaves when they are angry with one-another...

Rasulullah Sallallahu Alaihi Wasallam said: "Shall I inform you which woman will enter heaven?"

The Sahaba replied: "Yes most certainly". Rasulallah Sallallahu Alaihi Wasallam said "The woman who has children, is lovable, when she becomes angry the husband consoles her and when the husband becomes angry she says that as long as you do not become pleased with me, I will not even apply surmah (antimony) to my eyes." (TABRANI)

In the above Hadith both the husband and the wife are advised how to control their anger. Instead of

screaming and yelling at one another, the husband should console and calm the wife. At the same time, the wife, instead of demanding a divorce, should surrender to her husband (as long as it does not lead to disobeying Allah Ta'aala).

The six principles of being a 'Surrendered Wife'

- 1) Relinquishes inappropriate control of her husband
- 2) Respects her husband's thinking
- 3) Receives his gifts graciously and expresses gratitude for him
- 4) Expresses what she wants without trying to control him
- 5) Relies on him to handle household finances
- 6) Focuses on her own self-care and fulfilment
(Source: Laura Doyle, author of The Surrendered Wife)

Alhamdulillah, what non-Muslims are discovering now, has been taught to us by Islam centuries ago. Sadly, many wives command their husbands to act and behave according to their wishes. The Shaytaan incites the wife to exercise absolute control over the husband's time, his associates and even his thinking.

The above thought provoking article written by a non-Muslim should be an eye opener. Even a non-Muslim husband will ultimately rebel at being controlled!

IF A NON-MUSLIM WIFE FOUND PEACE OF MIND IN FOLLOWING THE ISLAMIC CONCEPT OF SURRENDERING TO HER HUSBAND, THEN HOW MUCH MORE PEACE WILL A MUSLIM WIFE NOT ENJOY BY SURRENDERING TO HER HUSBAND (in permissible issues)!

Peace of mind is not having a mansion, going on holidays, having smart clothes etc.

Moreover, for a Muslim wife, there is a massive glad tidings, which is not for a non-Muslim wife:

Rasulullah Sallallahu Alaihi Wasallam said that the woman, who performed her five daily prayers and kept the fast of Ramadan and protected herself from evil ...

Cont'd on pg 28

Cartoons and films portraying Ambiyaa (Alayhimus Salaam) and Sahaabah (Radhiyallaahu Anhum)

Q: What is the Islamic ruling regarding cartoons or films portraying stories of the Ambiyaa (Alayhimus Salaam) or the Sahaabah? In today's times, these types of films are available in the market and are widespread on the internet.

A: Before addressing the issue in question, it is vital for us to understand a few preliminary aspects in order that the issue be understood in correct perspective.

The purpose for acquiring Islamic knowledge is that one may find the correct direction in reaching Allaah Ta'ala. Knowledge in itself is not the goal; rather it is a medium that leads one to the goal. The goal is practicing on the laws of Shari'ah in accordance to the manner prescribed by Allaah and His Rasul (SallAllaahu Alayhi Wa Sallam). If the knowledge one acquires does not lead one to the goal, then in reality this is not worthy of being called Islamic knowledge. Perhaps it could be called information. Hence, the pertinent question one needs to pose is what is Islamic knowledge and how should one go about acquiring this knowledge?

In order for the knowledge which one acquires to be acceptable in the sight of Allaah Ta'ala and sanctioned by Shari'ah, it is necessary that certain aspects be adhered to:

The first aspect is the aspect of authenticity and reliability. Extreme caution should be exercised in sourcing Deeni knowledge. One should ensure that he refers to reliable, qualified Ulamaa in the pursuit of seeking Islamic knowledge. Similarly, the material one exposes himself to in the course of seeking education, should be sourced from authentic and reliable sources. If one acquired his knowledge from unauthentic sources or unreliable personalities, then obviously the overall picture of Deen which one will obtain will certainly not conform to the pure and pristine brand of Islam. Concoctions, adulterations and distortions would be noticed in various aspects of his Deen. This will be grossly due to the fact that he had not sourced his

knowledge from those authentic, reliable sources approved by Rasulallah (Sallallaahu Alaihi Wa Sallam). The disastrous outcome of acquiring knowledge through these channels is that Islam will be reduced to customs and rituals which will change with the fashions and the norms of the time. The great Taabi'ee Muhammed bin Sireen (Rahmatullaahi Alaihi) has said:

(إِنَّ هَذَا الْعِلْمَ دِينٌ ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ)
(الشمائل للترمذي رقم 415)

Certainly this knowledge that you are acquiring is your Deen, hence you should ensure that you acquire your Deen from authentic and reliable people.

The second aspect is the means through which the knowledge is acquired. It is incumbent that permissible means be adopted in acquiring Islamic knowledge. The method one adopts should conform to the method adopted during the Mubaarak era of Rasulallah (Sallallaahu Alayhi Wa Sallam), the Sahaabah and the Khairul Quroon. If one adopts a haraam means to acquire Islamic knowledge, this will be unacceptable in the sight of Allaah Ta'ala and such information will be bereft of the true noor of Deen. Thus such knowledge will not lead one to the pleasure of Allaah Ta'ala and enable one to uphold the pillars of Islam.

The third aspect is adopting the Sunnah approach when acquiring the knowledge of Deen. The Sunnah approach is to show the highest level of respect and honour to everything related to Deen (viz. The Qur'aan, the Ahaadith, the Ambiyaa, the Sahaabah, the Ulamaa, the symbols of Islam, etc.) as well as conforming to all the aadaab (etiquettes) of Deen. When Islamic knowledge is acquired in this manner, adhering to the way shown to us by Rasulallah (Sallallaahu Alaihi Wa Sallam) and adopting the etiquettes of Islam, one will witness the true spirit of Deen coming alive in the lives of the believers. The books of Hadith are replete with many glaring examples which illustrate the Sunnah method adopted by the Sahaabah and

the Taabi'een in the pursuit of acquiring the knowledge of Deen. When the knowledge of Deen in reality is the knowledge of Nubuwwat, and those who tread on this path to acquire it are honoured with the title of "The heirs of the Ambiyaa", one could well imagine the great need for one to adopt the outer as well as inner qualities of the Ambiyaa. In other words, one should not confine knowledge to word or action; instead one should endeavor to cultivate the very spirit and noor of the knowledge in all respects. Acquiring such knowledge under the guidance of the true men of Allaah Ta'ala who acquired this from their seniors and so forth and so on with an unbroken chain linking up to Rasulullah (Sallallaahu Alayhi Wa Sallam) produces an indelible impression on the hearts of people, thereby motivating the true love within people to emulate the Mubaarak Sunnah of Rasulullah (Sallallaahu Alayhi Wa Sallam) in all facets of life.

How did the people of the past acquire Deeni Knowledge?

Hereunder are two examples which will shed light on the method of how the people of the past acquired Islamic knowledge.

Hadhrat Abdullah bin Abbas (Radhiyallaahu anhu) says:

"After the passing away of Nabi (Sallallaahu Alaihe Wa Sallam), I said to an Ansari friend of mine, 'Nabi (Sallallaahu Alaihe Wa Sallam) is no longer with us, but a large number of the Sahaabah are still present among us. Hence, let us go to them in the pursuit of Islamic knowledge.' He said, 'What is the need to acquire `ilm whereas these eminent Sahaabah are present? Who will approach you to enquire of any Deeni mas'alah whilst these great men are amongst us?' Hadhrat Ibnu Abbas (Radhiyallaahu anhu) mentioned, "I was not in any way discouraged by his words. Rather, I kept up my quest for knowledge and began approaching every Sahaabi who had heard something from Nabi (Sallallaahu Alaihe Wa Sallam). In this way I managed to gather a substantial amount of `ilm from the Ansaar. If on my visit to any Sahabi, I found him resting, I spread my shawl at the entrance of his home and remained seated awaiting his emergence.

At times, my face and entire body would get covered with dust, however, this did not cause me to desist from my endeavor and I continued to remain seated there anxiously awaiting their emergence.

I thus carried on my pursuits, till there came a time when people began to flock to me for learning the knowledge of Deen. My Ansaari friend realized this at that time and remarked, 'This person has surely proved himself to be more intelligent than all of us.'

A student of Hadeeth once came as a guest to Imaam Ahmad bin Hambal (rahmatullaahi alayh). It was the sublime conduct of the Imaam that he presented water to the student when going to bed. He placed it close to the student so that he may use it for wudhu at the time of Tahajjud. The following morning the Imaam noticed the water untouched. Hence he exclaimed: "Subhaanallaah! A student of knowledge, yet he does not perform tahajjud during the night!" Imaam Ahmad (rahmatullaahi alaihi) indicated to this fact that the knowledge one acquires should motivate him towards upholding the Mubaarak Sunnah of Rasulullah (Sallallaahu Alaihi Wa Sallam) in his life.

Why is it impermissible to acquire Deeni knowledge through viewing cartoons and films?

Based on the above, after closely examining the issue of acquiring knowledge through viewing cartoons and films which outwardly portray Islamic information, one will realize that this means of acquiring knowledge does not conform to the above mentioned Islamic method of acquiring Islamic knowledge. Furthermore acquiring Islamic knowledge through this means is impermissible due to the following reasons:

1. This means of acquiring `ilm is impermissible in Shari'ah as it directly opposes the command of Allaah Ta'ala and His Rasul (Sallallaahu Alaihi Wa Sallam). Nabi (Sallallaahu Alaihi Wa Sallam) had sounded severe warnings in his Mubaarak Ahaadith for those who have any involvement in picture making. Hence propagating Islam via this means is impermissible.

إن أشد الناس عذابا عند الله يوم القيامة المصورون
(صحيح البخاري ٨٨٠/٢ صحيح لمسلم ٢٠١/٢)
Those involved in picture-making will be subjected to the worst forms of punishment on the day of Qiyaamat (Bukhari 2/880, Muslim 2/201)

2. In many of these films men and women are seen together. This opposes the law of Shari'ah in regard to segregation between ghair-mahram males and females. Hence, this type of enactment, instead of creating an Islamic effect, it only destroys the fabric of Deen through inciting one towards sin.

3. The actors in these films are portraying illustrious personalities such as the Ambiyaa or Sahaabah etc. This enactment is in itself deception, as the onlookers will begin to base their opinions of Ambiyaa and Sahaabah through the actions of these sinful people. To add insult to injury, the film being videoed is impermissible in Islam. Hence they are trying to propagate Deen through portraying the lives of these illustrious personalities while being involved in such a grave sin.

4. Propagating Islam through this medium degrades the position of these illustrious personalities and reduces Deen to a thing of entertainment. Furthermore this will lead to the masses beginning to regard these so called "Islamic movies" as a substitute to Hollywood and Bollywood movies.

5. Presently the kuffaar are using this as a means to distort and adulterate the Deen of Islam. Muslims should not be so gullible to fall into the traps and the nets of the kuffaar. It has been proven that many of these films shattered the Imaan and beliefs of many Muslims and created suspicions and doubts in their Deen.

6. Portraying these great personalities via cartoon characters causes great disrespect to these saintly personalities. How can Deen come alive in the Ummah when gross disrespect is shown to those who were responsible for bringing Deen alive in the world?

7. The outcome of such plays, films, cartoons

etc. is in reality making a mockery of the august Deen of Allaah Ta'ala and the illustrious men of Islam. Similarly, those who view these types of films will be viewed as supporters and promoters of this sin in the sight of Allaah Ta'ala.

8. Lastly, the kitaabs of Aqaaid have recorded that if people enact a play for entertainment purposes where one person assumes the position of a great Aalim or Mufti, and people refer Deeni issues to him, and laugh at him and make a mockery of him, all present on account of showing disrespect to Deen will come out of the fold of Islam. Hence, the outcome of viewing these cartoons, films, etc. is extremely destructive and detrimental to one's Imaan.

We make Du'aa to Allaah Ta'ala to bless the Ummah at large with the true love and respect for Deen and the symbols of Deen, and enable us to emulate the Mubaarak Sunnah of Rasulullah (Sallallaahu Alayhi Wa Sallam) in our lives.

وَمَنْ يُعَظِّمْ شَعِيرَةَ اللَّهِ ۖ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ
(الحج: ٣٢)

وكذا لو جلس على مكان مرتفع وحوله جماعة
يسألونه مسائل ويضحكونه ويضربونه بالوسائد
يكفرون جميعا) شرح العقائد ص 117

Answered by:

Mufti Zakaria Makada

Checked & Approved:

Mufti Ebrahim Salejee (Isipingo Beach)

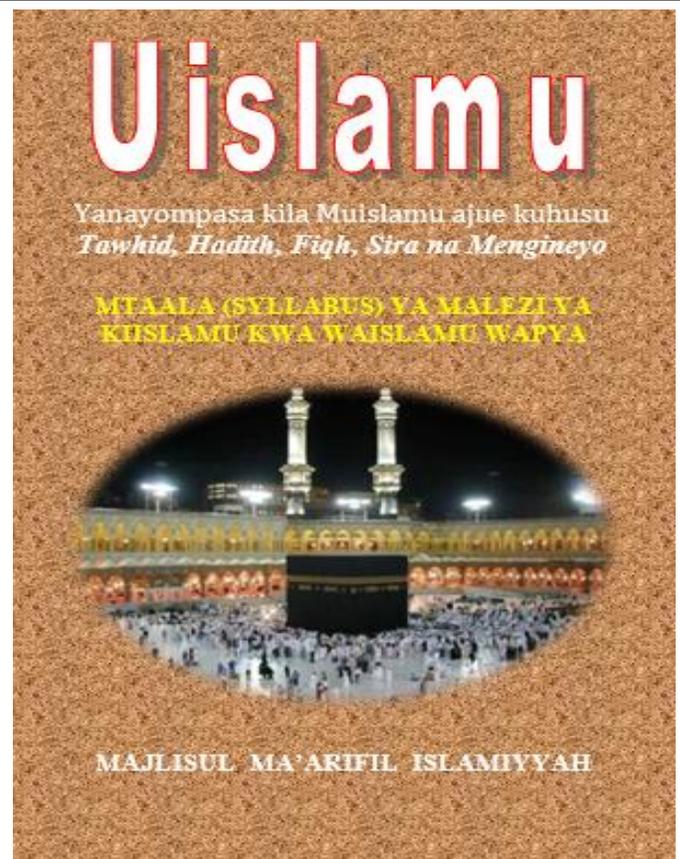
Source: Muftionline.co.za

The virtue and rank of an Aalim over an Aabid

Hadhrat Abu Umaamah (Radhiyallaahu Anhu) reports that on one occasion mention was made of two people before Rasulullah (Sallallahu Alaihi Wasallam); one was an Aabid (one who is engaged in worship) and the other was an Aalim (one engaged in imparting Deen). Rasulullah (Sallallahu Alaihi Wasallam) said: "The virtue (and rank) of an Aalim over an Aabid is like my virtue (and rank) over the lowest amongst you." Thereafter Rasulullah (Sallallahu Alaihi Wasallam) said: "Indeed Allah Ta'ala (shows His mercy), and the angels of Allah Ta'ala and all those in the heavens and the earth continue to make duaa for the one who imparts good (Deeni education) to the people, to the extent that even the ant in its hole and the fish (in the ocean) make duaa (for him)." (الترغيب والترهيب ١٣٠/١)

READ
UISLAMU
NOW
ONLINE!

Alhamdulillah! Now, **Uislamu**, a very educative, concise, basic, Islamic teaching book in the Kiswahili language, especially prepared for the New Muslims, can now be read online. Visit www.mmislamiyyah.com home page, and it's a click away!



Reap the Benefits!

Alhamdulillah, twenty five years now, since the inception of Darul Arqam for providing basic Islamic rearing to New Muslims at Majlisul Ma'arifil Islamiyyah, thousands of Muslims lacking basic Islamic knowledge from all walks of life, have benefitted and have transformed their lives for the better! Honoured are those who made this possible by their continuous support in all aspects and introducing us to others. Their scales of good deeds are becoming heavier day by day, by sharing in the responsibility to guide towards good and upright conduct.

You can also do it! It is simple.

Do you know of any male adult New Muslim, or a born Muslim, an adult, who didn't get a chance to learn Islam? Guide him to us! And insha'allaah, in a short period he will have a sound foundation, projecting forward, adding to your fortunes in Aakhirah! We take new applicants after Ramadhan and in Rabi-ul-Awwal, every year.

Forty scholar council of Imam Abu Hanifah rahimahullaah



Among the various specialties of the Hanafī school of thought, one outstanding specialty is the rigorous manner in which it was developed. Imām Abū Hanīfah had a group of prominent scholars with whom he would consult. Often they would only come to a conclusion on a particular issue after debating it for three days.

As such, one can understand the truthfulness of what Imām Wakī‘ ibn al-Jarrāh, who was the teacher of Imam Shafi’I rahimahullaah, stated when a person in his gathering claimed that Imām Abū Hanīfah erred. He said:

How can Abū Hanīfah err when with him are the likes of Abū Yūsuf and Zufar in their logic; and the likes of Yahyā ibn Abī Zā’idah, Hafṣ ibn Ghiyāth, Hibbān, and Mindal in their memorization of hadīth; and the like of al-Qāsim ibn Ma‘n in his knowledge of language and Arabic; and Dāwūd al-Tā’ī and Fudayl ibn ‘Iyād in their asceticism and their scrupulousness? The one whose companions are such, he does not come close to erring, because if he erred they would correct him.

Moreover, there was a council of forty scholars from his companions who documented the legal issues.

The following is a report that mentions the forty-scholar council of Imām Abū Hanīfah and its grading. It is reported in Fadā’il Abī Hanīfah of Ibn Abī al-‘Awām:

حدثنا أبي قال: حدثنا أبي قال: وحدثني أحمد بن محمد من سلامة قال: كتب إلي ابن أبي ثور: يحدثني عن سليمان بن عمران قال: حدثني أسد ابن الفرات قال:
كان أصحاب أبي حنيفة الذين دونوا الكتب أربعين رجلا، فكان في العشرة المتقدمين: أبو يوسف، وزفر بن الهذيل، وداود الطائي، وأسد بن عمرو، ويوسف بن خالد السمطي، ويحيى بن زكريا بن أبي زائدة، وهو الذي كان يكتبها لهم ثلاثين سنة.
• فضائل أبي حنيفة - ابن أبي العوام ص ٣٤٢ •

My father narrated to us, he said: my father narrated to us, he said: Ahmad ibn Muhammad ibn Salāmah narrated to me, he said: Ibn Abī Thawr wrote to me narrating from Sulaymān ibn ‘Imrān who said: Asad ibn al-Furāt narrated to me:

“The companions of Imam Abū Hanīfah who document the books (i.e. legal issues) were forty personalities. The leading ten among them were Abū Yūsuf, Zufar ibn Hudhayl, Dāwūd al-Tā’ī, Asad ibn ‘Amr, Yūsuf ibn Khālīd al-Samti, and Yahyā ibn Zakariyya ibn Abī Zā’idah, and he was their scribe for thirty years”.

1) The chain of transmission commences from the transmitter of the book, Abū al-‘Abbās Ahmad ibn Muhammad i.e. the grandson of Ibn Abī al-‘Awām, the author. He is the first to say, “My father narrated to us.”

2) Muhammad ibn ‘Abd Allāh i.e. the son of the author. He is the second to say, “My father narrated to us.”

Ahmad was a judge in Egypt, and his father Muhammad hailed from a household of distinguished scholars. The above two are only the transmitters of the book. When citing the incident in reference, al-Kawtharī in Fiqh Ahl al-‘Iraq mentioned Ibn Abī al-‘Awām as the narrator from Imam al-Tahāwī.

3) The author of the book, Abū al-Qāsim ‘Abd Allāh ibn Muhammad Ibn Abī al-‘Awām. Muhammad ibn Yūsuf al-Sālihī mentioned him among those who wrote on the virtues of Imām Abū Hanīfah and said, “They are all reliable and expert Hanafis who had vast knowledge.” ‘Abd al-Qādir al-Qurashī said, “He hailed from a household of distinguished scholars.”

4) Ahmad ibn Muhammad ibn Salāmah. He is none other than Imām Abū Ja’far al-Tahāwī, whose lofty position is well-known and requires no introduction.

5) Ibn Abī Thawr. His full name is Abū al-‘Abbās Muhammad ibn ‘Abd Allāh ibn Abī Thawr who is also known as Ibn ‘Abdūn. Ibn Yūnus said, “He was a scholar of the madhhab of the Iraqis and studied jurisprudence according to the school of Imam Abū Hanīfah.” Qāsim ibn Qutlūbughā included him in al-Thiqāt min Man Lam Yaqa’ fī al-Kutub al-Sittah (reliable narrators who are not found in the six canonical books) and quoted Ibn Yūnus who said he is well known.

6) Sulaymān ibn ‘Imrān. He was also known as Kharūfah and was a judge. Abu ‘Abd Allāh al-Qayrawānī said, “He was diligent in his affairs and possessed intuition.”

7) Asad ibn al-Furāt. He was the student of Imām Mālik, Imām Abū Yūsuf, and Imām Muhammad. Al-Dhahabī said, “He was the Imām, erudite scholar, judge, leader, and the foreman in the ranks of the Mujāhidūn.”

Although Asad ibn al-Furāt never met Imām Abū Hanīfah, he was a direct student of the scholars who were part of Imām Abū Hanīfah’s council, such as Imāms Abū Yūsuf, Muhammad, Yahyā ibn Zākariyyā ibn Abī Zā‘idah, and Asad ibn ‘Amr al-Bajalī. Moreover, Ibn Abī al-‘Awām relates a similar report via Nūh Abū Sufyān from al-Mughīrah ibn Hamzah who was a student of Imām Abū Hanīfah.

One issue worth noting is that Imām al-Tahawī authored a book on the virtues of Imām Abū Hanīfah entitled, “Uqūd al-Marjān.” It is possible that the report under discussion is from the book in reference. This is because al-Qurashī directly cites the chain of al-Tahawī via the above-mentioned route without the intermediary of Ibn Abī al-‘Awām in several place in al-Jawāhir al-Mudiyyah.

In any case, after viewing the above grading one may safely conclude that the report of the forty-scholar council of Imām Abū Hanīfah is reliable.

List of the scholars of the council

1. Imam Zufar rahimahullah d.158H.
 2. Imam Malik ibn Mughawil rahimahullah d.159H.
 3. Imam Dawood at Ta’i rahimahullah d.160H.
 4. Imam Mindal ibn Ali rahimahullah d.168H.
 5. Imam Nadhr ibn Abdil Kareem rahimahullah d.169H.
 6. Imam Amr ibn Maymoon rahimahullah d.171H.
 7. Imam Hibban ibn Ali rahimahullah d.173H.
 8. Imam Abu 'Asma rahimahullah d.173H.
 9. Imam Zubair ibn Mu'awiyah rahimahullah d.173H.
 10. Imam Qasim ibn Mu'een rahimahullah d.175H.
 11. Imam Hammad ibn Imam al A'dham rahimahullah d.176H.
 12. Imam Hibaj ibn Bustaam rahimahullah d.177H.
 13. Imam Shareek ibn Abdillah rahimahullah d.178H.
 14. Imam Aafiya bin Yazeed rahimahullah d.180H.
 15. Imam Abdullah ibn Mubarak rahimahullah d.181H.
 16. Imam Abu Yusuf rahimahullah d.182H.
 17. Imam Muhammad ibn Nuh rahimahullah d.182H.
 18. Imam Hushaym ibn Basheer al-sulami rahimahullah d.183H.
 19. Imam Abu Sa'eed Yahya ibn Zakariyyah rahimahullah d.184H.
 20. Imam Fudhayl ibn 'ayaad rahimahullah d.187H.
 21. Imam Asad ibn 'Amr rahimahullah d.188H.
 22. Imam Muhammad ibn al Hasan al Shaybani rahimahullah d.189H.
 23. Imam 'Ali ibn Mishar rahimahullah d.189H.
 24. Imam Yusuf ibn Khalid rahimahullah d.189H.
 25. Imam Abdullah ibn Idrees rahimahullah d.192H.
 26. Imam Fadhl ibn Musa rahimahullah d.192H.
 27. Imam 'Ali ibn Tibyan rahimahullah d.192H.
 28. Imam Hafs ibn Ghayas rahimahullah d.194H.
 29. Imam Wakee' ibn Jarrah rahimahullah d.197H.
 30. Imam Hisham ibn Yusuf rahimahullah d.197H.
 31. Imam Yahya ibn Sa'eed al Qattan rahimahullah d.198H.
 32. Imam Shu'ayb ibn Ishaq rahimahullah d.198H.
 33. Imam Abu Hafs ibn Abdirrahman rahimahullah d.199H.
 34. Imam Abu Mutee' Balkhi rahimahullah d.199H.
 35. Imam Khalid ibn Suleman rahimahullah d.199H.
 36. Imam Abdul Hameed rahimahullah d.203H.
 37. Imam Hasan ibn Ziyad rahimahullah d.204H.
 38. Imam Abu 'Aasim An Nabeel rahimahullah d.212H.
 39. Imam Makki ibn Ibraheem rahimahullah d.215H.
 40. Imam Hammad ibn Daleel rahimahullah d.215H.
- 28 of Imam Abu Hanifah’s students became judges in different towns, cities and provinces and 8 became Imams, capable of passing legal rulings according to the Qur’an and Sunnah.

Source: www.qafila.org, www.ummah.com

At Majlisul Ma'arif....

Alhamdulillah, the education centre at Amkeni, Kikambala, is carrying on well. The number of total students being 588. All the students are boarders.

Alhamdulillah, the construction of the residential flats for our Ustadhs has been completed. At present no new project has been embarked upon. More attention is being centered on improving education standards and moral conduct.

Breakdown of students graduated in the previous academic year's Graduation Day which took place on Sunday 22nd May 2017, and attended by many well-wishers from Mombasa City is as follows:

• Ubay bin Ka'b for Tahfeeth-ul-Qur'an	51
• Ma'had-ul-iimy for Islamic Sciences to Secondary Level (<i>Thanawiyah</i>)	25
• Darul Arqam for New Reverts to Islam (<i>New Muslims</i>)	104
• Imam Course	31
• Basic Computer Training	25
• Arabic Language Course	19

The impressions of a former student, as received, in his own words:

“Assalam aleikum shek yasin it is Ahmed one of ur forma studet in majlis i wonted to coglajulet u 4 evry thing that u hv bin doing to bring islam up hv nating to gv bat am preying to Allah to gv u gd helth en put u in janah tull firdaus inshaallah en dot gv up on that work of our beloved prophet (saw).”

The Bigger Piece of the Cake

Abu ‘Abdullah Waaqidi says: Once, while I was suffering from some financial constraints, the occasion of ‘Eid arrived. My slave girl came to me and said: “Eid has arrived and we don’t have any money.” So I went up to a friend who was a businessman, explained to him my situation and requested a loan from him.

He took out a bag of 1200 silver coins and gave it to me. I had hardly reached home when a Hashimite friend came to me expressing his need for a loan due to a delay in his returns. I went to my wife and told her what has happened. She asked me: “What have you decided?” I replied: “I will share the bag of coins between the two of us.”

She said to me: “That is nothing great. An ordinary person gave you 1200 silver coins and now you want to give half of that to a man who is closely related to Rasulullah (sallallahu ‘alaihi wasallam). Give him the whole bag.” So I gave the entire bag to him.

After a little while my businessman friend went to the Hashimite – who was his friend as well – asking him for a loan. The Hashimite brought out exactly the same bag. When the businessman saw it, he recognized it and came to relate the incident to me.

Thereafter, the governor Yahya bin Khaalid Al-Barmaki summoned me. When I met him and related this incident to him, he ordered his slave to bring 10 000 silver coins which he gave to me saying: “2000 is for you, 2000 for your friend, 2000 for the Hashimite and 4000 for your wife since she was the most generous from all of you.” (Taareekhu Baghdad, vol. 4, pg. 30)

Mom

A poor couple who lived in a small village in Pakistan. They had only one son. Gave him the best education. Son graduated as an Engineer in the nearby city.

Eventually, got married to a rich girl. Initially, they lived with his parents in the village. Soon the wife got tired of village life and persuade...d the husband to move to the city leaving the old parents in the village.

As time went the husband seen an advert in the newspaper about a vacancy in Jeddah. He was successful and lived in Jeddah for years with his wife. Regularly he used to send money to parents. Eventually with time he stopped and forgot about his parents ever existed. Every year he made haj and immediately after that he used to see some1 telling him in a dream that his haj is not accepted. One day he related story to a pious Aalim who advised him to go back to Pakistan to visit his parents.

The man flew to Pakistan and reached the boundary of the village. Everything had changed. He could not find his house. He asked a small boy about the whereabouts of so and so. The little boy directed the man to a house and said :

"In this house lives an old blind lady who lost her husband a few months ago. She has a son who migrated to Saudi Arabia years back and never came back again. What an unfortunate man ? "

Son enters the home and finds his mother on the bed. He tip-toed as not to wake her up. He hears the mother whispering or mumbling something. He gets closer to hear her voice. This is what the mother was saying:

"Ya Allah ! I am now very old and blind. My husband just died. There is no mahram to lower me in my grave when I die. So please send my son to fullfill my last wish. "



@

Majlisul Ma'arifil Islamiyyah