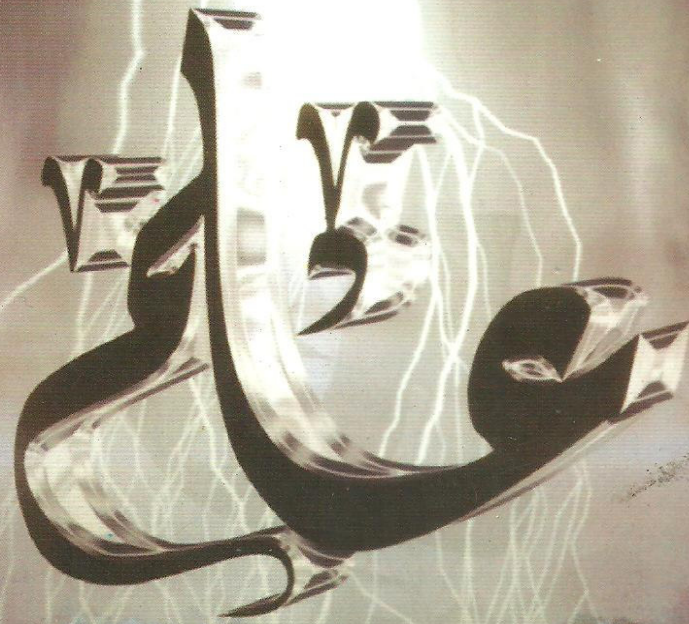


# Al MAJLIS

ISSUE No.1

FOR ISLAMIC ENLIGHTENMENT



A LIGHT IN THE DARKNESS  
KNOWLEDGE...



# MAJLIS AL-MA'ARIF AL-ISLAMIYYAH

## AN INTRODUCTION

All praises belong to Allah Subhaanhu wata'aala, the Lord of the creation and peace be upon His Holy Prophet Muhammad Sallallahu alaihi wasallam, his companions and those who followed them.

Majlis Al-Ma'arif Al-Islamiyyah is a registered Islamic Institution in the office of the Registrar of Societies under the Kenyan Government with the registration number 12812. It was initiated to work on the ways of calling people to Allah Ta'aala (Da'wah), teaching (Ta'leem), development of Islamic culture society. It has initiated an Islamic Centre at Amkeni, Kikambala, on the main Mombasa - Malindi Highway. It has the following departments: -

### **1. Daar Ubayy Ibn Ka'b Department**

This department deals with retaining the Qur'an in memory. In this section a pupil retains the Qur'an as well learns the Islamic education syllabus in Arabic language and up to now those who have memorized the Qur'an by heart completely are 333 pupils.

### **2. Daarul-Arqam Department**

It deals with Islamic Training, and it is divided into two sections; -

#### **(a) Section of preparing Imams and Qur'an Teachers for rural areas.**

In this section, Islamic Sheria Courses are held and the duration of each course is ten months. Up to the time of writing this report eleven such courses have been done and the number of those who have qualified is 639. One batch start the course in the month of Shawwal, and another one in the month of Rabb-ul- Awwal. All praises belong to Allah Ta'aala.

#### **(b) New reverts course.**

This section deals in imparting Basic Islamic Education and the duration of each course is five months. In one year there are two such sessions. The first one begins in the month of Shawwal, and the second one in the month of Rabb-ul-Awwal. Admission is even done to elderly people like Reverends, Pastors, etc. We help these reverts to understand Islam and then go to teach Islam to others. The number of those who have benefitted such course is 1962

### **3. Ma'had- Islamic Education Department**

This section deals with Islamic Da'wah. Those who are enrolled in this Ma'had are those who have memorized Qur'an in Daar Ubayy department. The duration of the course is six years. It consists of two stages; *Idaadiah* (Primary) and *Thanawiah* (Secondary). It is now in its seventh year and the number of pupils registered is 181

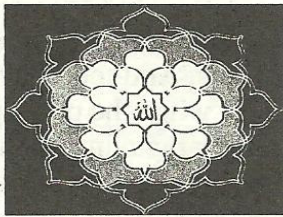
### **4. Urwah Ibn Mas'ud (R.A) Department**

It deals with teaching technical jobs. Those who join here are those who have accomplished their studies in the new reverts section or Imams & the Qur'an teachers section and if they wish to join one of the technical jobs Training. Already 44 students have completed the Tailoring course and





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*After reading this magazine please forward it to others.*

**KShs 50/=**

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Praise be to Allah Ta'aala and Peace and Blessings be upon the Noble Prophet Mohammad (Sallallahu alaihi wasallam).

Looking at the flood of religious publications and reading materials available through different sources in the English language, no room was left for us here at Majlis Al-Ma'arif Al-Islamiyyah to come up with any thought or idea of publishing an Islamic magazine in the English language, although we do publish quarterly an Islamic magazine, 'Al-Ma'arif', in the Kiswahili language, alhamdulillah now in its fourth year running, as a great need exists for such publications in the Kiswahili language.

But we were not to be left at ease. The call was sounded. Pressure was exerted. "We want an english one" was echoed now and then. We had no choice but to sit down and do some serious thinking about it. The other thing that motivated us was that every writer and publisher tries to exhibit an Islamic picture according to his thinking and motives, which to him seems the only true track to achieve predominancy and success, while in true senses, may be to the contrary, as a writer has a tendency to drift to the inclinations and moral standards of his inner self, thus trying to influence the readers and to captivate their minds to be in line with his thoughts. And today, when the minds have been polluted, when the degree of 'Eeman' has slipped to dangerous low levels, when the pious prestigious ulamaa of sound thinking of the past are ridiculed and jeered at, when all and sundry is trying to interpret the Qur'an, Hadith and the Shariah according to his/her whims and desires, when humanity and moral standards have fallen, when immorality is the theme of the day and when materialistic supremacy has become the object of life, a true, sincere and selfless guide is very rare to be found.

So there is a need to look back at our renown great ancestors who trod the earth solemnly, who, although, did not reach any heights in materialistic advancements, yet they reached the apex of civilization refinement and devoutness, transforming the mankind into the true role of a vicegerent of Allah's Kingdom, such that true success was guaranteed to them by the Sublime Sovereign Himself.

'AL - MAJLIS' was thus envisaged to portray the lives and thinking of such great people and of those who follow suit.

Needless to say, as it will turn out to be quite obvious, the people at the desktop of 'AL-MAJLIS', or rather, the writer of this article, while lacking total proficiency in journalism, with little resources available, alhamdulillah, may have committed many errors in the publication, the layout, typing, grammatical, e.t.c. Readers are humbly requested to excuse them and forward to them useful tips and also to pray to Allah Ta'aala, the publication improves and be a source of true understanding and guidance.

At the moment we are intending to take out two issues yearly for trial, and if with the help of Allah Ta'aala and His acceptance, all goes well, we may inshaAllah proceed further.

In this first issue, an attempt has been made to throw light as to which knowledge is actually meant by the word 'ILM' mentioned in Qur'an and Hadith and to show the auspicious ranks of the beares of 'ILM', the Ulamaa, in front of Allah Ta'aala, contrary to today's world, where such ilm and the Ulamaa receive little or no acknowledgment. We ourselves can very well visualise the cause of all miseries and calamities when we discard the true sources of illumination and dishonour the torch bearers of true guidance.

Attention has also been drawn towards the question of Islamic Religious Education (I.R.E) in our schools as this subject needs serious thinking and support of the Muslim Ummah in general in all aspects.

May Allah Ta'aala guide us all to the true path and reform our inner selves for sound understanding and judgement, aameen.

**AbdulHafeez Khandwalla.**



# FROM THE CHAIRMAN OF MAJLIS AL-MA'ARIF AL-ISLAMIYYAH



*All praise be to Allah. Lord of the universe and peace and blessings be upon His Noble Messenger, our Master and Prophet, Muhammad and upon his descendants and disciples together with those who follow their footsteps in good faith upto the day of reckoning.*

*Let all the praises be to Allah under whose bounties the good are fulfilled, who enabled the staff of Majlis Al-Ma'arif Al-Islamiyyah to publish a magazine in the name of 'AL-MA'ARIF' in swahili language for years. Al-hamdulillah, the magazine is being published in its regular routine for years now except that the pressing demand has called for the compilation and publishing of yet another magazine similar to the Al-Ma'arif magazine in the English language, since the majority of people are not conversant with the swahili language. It has now been decided that this magazine be published in the name of 'AL-MAJLIS'.*

*We pray to Allah the High and the Exalted to enable us compile the magazine well in order to meet the peoples' demand in understanding the knowledge of Sharia in Islam especially regarding current issues. We shall endeavour to derive these materials from Muslim magazines circulated world wide which are written by the famous scholars of this Ummah.*

*May Allah accept this effort and grant us all His help towards what He loves and desires*

**SIRAJUR RAHMAN NADWI**



# Ilm AND THE Ulamaa

## WHAT THE QUR'AN SAYS ABOUT THEM

Allah Subhanahu wata'aala says in Surat An-Nahl, ayat 43; and also in Surat Al-Anbiya, ayat 7; "*So ask of those who know (who possess the Message, who know the scripture, the people of the Reminder, people who remember, people of Admonition, people of knowledge,) if you know not.*"

In these two ayats, those who possess the message may also mean any men of wisdom, who are qualified to have an opinion in such matters. The ayats clearly state the need of the ulama and also shows their lofty status by indicating that those who lack knowledge should seek the guidance of those who are well versed.

Also in Surat Fatir, ayat 28, Allah Ta'aala says; "*It is only those who have knowledge among His slaves that fear Allah.*" Those who have knowledge - who know - i.e., who have the inner knowledge which comes through their acquaintance with the spiritual world. As "ilm" guides them to understand Allah's total Omnipotence and His unprecedented Attributes which in turn increases in them. Allah Ta'aala's fear and His Majesty. Abdullah bin Abbas radhiyallahu anhumaa has been reported to have said that an "Aalim" - cognizant of "Ar-Rahmaan" (Allah Ta'aala) - is the one who doesn't associate anybody or anything with Allah Ta'aala in any form. He discharges the lawful, abstains from the unlawful, is mindful of the Commandments of Allah Ta'aala, firmly believes in meeting Allah Ta'aala and takes an account of his actions.

Allah Ta'aala has, in a number of ayats, likened an Aalim to the one endowed with eyesight and sense of hearing, while an ignorant (of religion), to a blind and deaf person, and has negated any comparison between the two. So says Allah Ta'aala in Surat Hud, ayat 24; "*The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?*" As the seeker of truth uses his senses to grasp the Signs of Allah Ta'aala and takes heed whilst the one engrossed in pursuing his/her desires without taking any notice of Allah Ta'aala's Signs is just like a blind and deaf person. A similar admonition appears in Surat Fatir, ayats, 19-22; "*Nor alike are the blind and the seeing. Neither darkness and light. Nor the shade and the Sun's heat. Nor alike are the living and the dead*"

Now here there are vast dissimilarities. Allah Ta'aala has Likened "ilm" with light, and ignorance with darkness, and has dismissed any similarity between the two, as neither is similar a shade which is benefitted from, and heat, as it harms and causes distress. Nor are similar 'the living' - those enlightened with "ilm" - to the 'dead' - those whose hearts are unmindful of Allah Ta'aala. They forgot Allah Ta'aala so He neglected them, (is unmindful of them), and they disobeyed Allah Ta'aala, so He Deadened their hearts, hence they become unimpressed of any admonition and don't practice the teachings of Allah and His Prophet.

And look how clearly the status and lofty ranks of the ulamaa in the view of Allah Ta'aala is signified when He mentions them with the righteous Angels! Allah Ta'aala says in Surat "Al-Imran, ayat 18; "*Allah bears witness and also the angels and those endowed with knowledge (Men of true religious insight) that there is no God but He, the Maintainer of equity, there is no God but He, the Mighty, the Wise.*" Thus the ulamaa along with the angels have attested that Allah is the only One God, so they worship Him and call the people to obey Him, to devote all actions sincerely for Allah, to resort to Allah Ta'aala in all matters and to spurn everything apart from Him and also call the people to depend solely on Allah Ta'aala as He is the Doer.

**A point of Virtue:** it has been reported on the authority of Ayoob Ansari radhiyallahu anhu that whoever recites after every fardh Salat the following: Surat Fatiha, Ayat-ul-Kursi (2:255), ayat SHAHIDALLAHU (3:18) and ayats QULILLA AHUMMA (3:26,27), Allah Ta'aala will forgive all his sins, grant him entry in Jannat-ul-Firdous, Help him and fulfill seventy of his needs, the least being forgiveness. (*Roohul ma'any*). And whoever recites ayat SHAHIDALLAHU (3:18), and says *وانا على ذلك من الشاهدين يارب* Allah Ta'aala will Tell the angels to admit him in Jannah. (*Ibn Katheer*).

The ulamaa's significance is also obvious when Allah Ta'aala mentions them particularly as witnesses along with Himself in



Surat Ar-Ra'd, ayat 43; "*Say, Allah is sufficient as a witness between me and you, and also the one who has knowledge of the Book.*" Thus they have avowed the Prophethood of Rasoolullah sallallahu alaihi wasallam and renounced ignorance.

Furthermore, Allah Ta'aala also states a distinguished characteristic of a real Alim of Deen, whose in-dept "ilm" guides him to total devotion and submission to the Sublime Authority of Allah Ta'aala. Says Allah Ta'aala in Surat Al-Imran, in ayat 7; "*...And those who are firmly grounded in knowledge (the well-versed and steadfast in Divine truth) say; "We believe in it, the whole of it (the clear and unclear verses), is from our Lord." And none receive admonition except man of understanding.*"

At another place says Allah Ta'aala in Surat Al-Ankabut, ayat 43, after describing beautifully the fallacy of those taking protectors other than Allah; "*And these parables (discussed in the foregoing ayats) We propound them for mankind, but none will understand them except those who have knowledge (men of learning).*" Here Allah Ta'aala praises the ulamaa such that although these parables seem simple things, but their profound meaning and application can only be understood by those who seek knowledge and by Allah's grace, attain it.

It is noteworthy to note here as to who is considered an "alim" in the view of Allah Ta'aala? Imam Baghawiy has reported on the authority of Jabir radhiyallahu anhu that Rasoolullah sallallahu alaihi wasallam read this verse (the one stated above) and said that an alim (knowledgeable in religious matters) is such a person who meditates and contemplates in the

Word of Allah Ta'aala, practices in obedience to Him and keeps himself away from all actions detested by Allah Ta'aala.

It has also been reported on the authority of Ubaidullah bin Yazid rahimahullah that Rasoolullah sallallahu alaihi wasallam, upon being asked about those firmly grounded in knowledge, said, "The one whose dialings are upright and kind natured (*Bar-rat yameenuhu*), whose tongue is truthful, whose heart is steadfast, sound and upright, whose stomach refrains and abstains from all that which is forbidden and indecent, and so are his private parts. So He (Such a person) is among the "*raasikhoona fill "ilm"* - the firmly grounded in knowledge." And Ibn Mundhir has said in his tafseer; "it is said that "*Raasikhoona fill "ilm"* are those who are humble for Allah's sake, obsequious for the sake of Allah Ta'aala in seeking His pleasure and gratification, who are not haughty and supercilious in respect of those above them and don't debase those who are below them (in rank)."

May Allah Ta'aala through His Mercy make us among them - the "*Raasikhoona fill "ilm"* - together with the qualities listed above, amin.

Again in Surat Az-Zumar, ayat 9, Allah Ta'aala, to make it clearly understood - while asserting total refutation of any equivalence between the one, who worships devoutly during the hours of the night reciting the Qur'an in long rakats, devoting hours standing and in the state of 'ruku', in 'sujud' and in meditation (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, and the other one, who does not (the unbelievers) - asks a simple question; "*Are those equal, those who know (people of knowledge -*

those with qualities mentioned above) *and those who do not know?*" As it is evident to all, that those who know can't be equal to those who are ignorant, in the same way, the one who worships devoutly cannot be equal to the one who does not. Here also is an indication that "ilm" raises the status of a person.

Again in Surat Al-Mujadilah, ayat 1, it shows the excellence of the people of knowledge over others as "ilm" with practice makes a person a symbolic guidance for others to follow. Thus an equivalent reward of all good deeds done through his guidance is also credited to his account in Aakhirah, without any deduction from the reward of the actual doer of that particular deed. Says Allah Ta'aala; "*O Believers, when it is said to you; 'make room in your assemblies; then make room; Allah will make room for you. And when it is said; "Rise up, then rise up, Allah will exalt in degree those of you who believe and (among the believers, exalt even more) those who are endowed with knowledge (of Deen). Allah is aware of whatsoever you do.*" So due to true knowledge and insight, the fear of Allah Ta'aala and sincerity serves as the driving force of their good actions. Hence the virtue and reward of their actions, coupled with the reward of good deeds done by others through their guidance, makes their status even loftier. It has been reported that Rasoolullah sallallahu alaihi wasallam has said, "The recompence of one who directs somebody to do a good deed will have a reward equal to the reward of the latter."

The ulamaa at all times and places have remained leaders and chieftains, returning the people towards Allah Ta'aala and keeping them away from sinfulness, and have always said the truth. Allah



Ta'aala has related an account of Qarun and his wealth together with his arrogance, and how the people were tempted to it and the prevention of the ulamaa against such wishes. Says Allah Ta'aala in Surat Al-Qasas, ayat 80; *"And those who were given the knowledge (of Deen) said: 'Woe to you! The reward of Allah is best for those who believe and work righteously. But this none shall attain, save those who steadfastly persevere (in good).'"*

In the ayat there is a clear indication that to have an ambition to gain worldly materialistic possessions and to make them the object of life is not the job of the ulamaa. The vision of the ulamaa should always be focused on the everlasting bounties of the Akhirah. They only take possessions of worldly things to the extent of their needs and remain content with them. The ayat also portrays, the duty of the ulamaa, i.e., to guide the ignorant and to bring back those gone astray.

At another point, Allah Ta'aala Says in Surat an-Nisa, ayat 83. *"And when there comes to them something (i.e., information) about (public) security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who (can) draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His Mercy, you would have followed Satan, except for a few."*

As the expression "to those of authority among them" refers to rulers and their like, it very much refers to the ulamaa also - or rather, as in many cases - to a greater extent, as stated by Mujaahid, Ataa', Hasan Basry, Abul-Aaliyah and also, as reported by Ali bin Abi

Tal-ha, by Abdulla bin Abbaas radhiyallahu anhum. In this ayat there is an indication that the ulamaa are the heirs of the Prophets in elucidating that which is obscure and to shed light in explaining matters explicitly as ordained by Allah Ta'aala. Similarly, in the ayat there is a call to all mankind to be under the auspices of the patronage of the ulamaa in the hope of achieving success in the world as well as in Akhirah.

Together with this says Allah Ta'aala in Surat Al-Ankabut, ayat 49; *"Rather, it (i.e., the Qur'an) is distinct verses (preserved) within the breasts of those who have been given knowledge."* Commenting on this ayat, Ustadh Abdulla Yusuf Ali has written that, "Knowledge (ilm) means both power of judgement in discerning the value of truth and acquaintance with previous revelations. It implies both literary and spiritual insight. To men so endowed, Allah's Revelations and Signs are self-evident. They commend themselves to their hearts, minds and understandings, which are typified in Arabic by the word 'sadr' - "breast."

To sum up, Allah Ta'aala has clearly defined the status of the ulamaa and their distinguishing characteristics as they (by a greater degree) being among those who attest the truthfulness of the Qur'an, those who are perfect in their religious obligations, have perfect sense of reasoning. Hence they adorn themselves with all the noble characters and are mentioned and described as possessing all the commendable qualities. Thus, regarding them, says Allah Ta'aala in Surah Ar-Ra'd, ayats 19-24; *"Then is he who knows that what has been revealed to you (O Muhammad sallallahu alaihi wasallam) from your Lord is*

*the truth, like one who is blind? It is those who are endowed with understanding that receive admonition. Those who fulfill the covenant of Allah and do not break the contract. And those who join that which Allah has ordered to be joined (i.e., they uphold the ties of relationship) and fear their Lord and are afraid of the evil of (their) account. And those who are patient, seeking the countenance of their Lord, and establish prayer (salat) and spend from what We have provided for them, secretly and openly, and avert evil with good; for such there is the final attainment of the (Eternal) Home. Gardens of perpetual bliss; they shall enter there, as well as the righteous among their fathers, their spouses and their offsprings. And the angels shall enter upon them from every gate, (saying) "Peace be upon you for what you patiently endured. So how excellent is the final Home!"*

The foregoing ayats comprehend more the righteous ulamaa as pointed out by the saying of Allah Ta'aala in Surat Saba, ayat 6, if taken the meaning in general; *"And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the Path of the Exalted in Might, the Praise worthy."* Ustadh Abdulla Yusuf Ali while commenting on this ayat, has said, "Against the doubts and vain imaginings of the ignorant is the certainty of knowledge of the enlightened that Allah reveals Himself, and that His Revelation is true, and leads to the Path of true guidance. That Path is the Path of Allah, Who in His infinite Love and Mercy, is Worthy of all Praise.

May Allah Ta'aala make us among the true seekers of 'ilm' and among the righteous ulamaa, Aameen. □



# In the service of those who seek 'ilm' - Islamic Religious Knowledge

It has been narrated by Abud-Darda (Radhiyallahu anhu) that he heard Rasoolullah Sallallahu alaihi wasallam saying; *"He who follows a path in quest of knowledge Allah will make the path of paradise easy to him. The angels lower their wings over the seeker of knowledge being pleased with what he does. The inhabitants of the heavens and the earth and even the fishes in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e. in brightness). The learned are the heir of the Prophets. The Prophets bequeath neither Dinar nor Dirham (wealth) but only that of 'ilm'. And he who acquires it, has in fact acquired an abundant portion."* (Abu Dawud and Tirmidhy).

The value of anything, be it a profession, or a material object or some bodily activity, i.e., dances and the like of it-anything- depends its stance due to the moral standards in a society. For example, life being the most valuable asset of a person, its well-being is sought by all means and at all costs. And the profession specialising in its well-being, i.e., the medical practice, is valued highly in every society.

Therefore a medical doctor is given a lot of respect in today's world, where the moral standards have eroded tremendously to such an extent that fulfilling one's base lowly desires has become a principal tradition, all those activities and professions are

regarded highly which enhances the passion for immorality such as singing, dancing, the film industry, modelling, etc. And the people involved are highly respected and given excellent coverage by the media and regarded as symbols of fame.

But to Allah Sub-hanaahu wata'aala, the Creator, the Sublime Authority to decree what is right and what is wrong, the most valuable asset is His Deen. And all activities associated with His Deen are highly commended by Allah Ta'aala. Among these being to seek the knowledge of Allah's Deen. As Allah's Deen being the source of all bounties of Allah, all the creations come into the service of the true seekers of 'ilm' as stated in the above hadith.

It should be noted that the word 'Knowledge' as stated in the above hadith refers to non other than the knowledge or 'ilm' associated to Qur'an and Hadith as stated by Allamah Mulla Ali Al-Qari in his book "*Al-MIRQAAT*". The noble alim thus states; "ilm' is an illumination in the heart of a 'Mumin' derived from lanterns of Prophethood enacted to the sayings, actions and state of affairs attributed to Prophet Muhammad Sallallahu alahi wasallam with which a person is guided towards Allah Ta'aala, to his Attributes, towards His Actions and towards His Commandments".

So as this particular knowledge or 'ilm' leads a person to understand the purpose of creation and to know

his true master - Allah Ta'aala - and underlines the manner His Commandments should be fulfilled, and its association to the life in the Hereafter, its necessity and status is unparalleled and so are its benefits which will be reaped for ever. On the other hand, all other knowledge; their necessity and benefits are confined to this world only and are a source of materialistic gains only.

It is quite obvious that this knowledge of Deen is a source of easy entry to the lofty ranks in Jannah for it helps to distinguish between halal and haram and as the correctness and acceptance of virtually every deed or action depends on it.

The lowering of their wings by the noble angels is a sign of gratitude and happiness, as beings of sound judgement and unadulterated thinking are always pleased with good actions. All the other creatures also show their gratitude towards the seeker of true knowledge as it is the source of fruitful deeds which in turn attract the Mercy and Bounties of Allah Ta'aala which benefit the whole creation. While on the other hand the doers of evil acts are cursed by all creatures as these deeds invite the wrath of Allah which effects all and Sundry.

The superiority of an Alim over a devout worshipper is likened to that of a full moon over the stars as the benefits of the knowledge of an Alim are not confined to himself alone, but rather numerous people



# Questions & Answers On Islamic Beliefs

[Source: 200 Q & A on Islamic Beliefs  
By Sheikh Hafidh Al-Hakamy]

directly or indirectly, are benefitted just as a full moon. While a devout worshipper's benefits are limited and so is the light from the stars.

The Ulama being the heirs of the Prophets signifies their lofty status and their role as the guardians of Allah's Deen. The mission of the chosen Messengers of Allah was to convey Allah's Directives to the human beings and to see them implemented, and after them the charge has been given to the people of knowledge. They bequeath not worldly wealth - shows the debaseness of this world and its contents, but 'Ilm', which transforms a person from the lowly animal nature to that of a true viceroy of Allah Ta'aala commanding respect from all the creation, in this world as well as in Akhirah. □

Compiled by AbdulHafeez Khandwalla

## Lessons from our Deen.

### Knowledge Without Action

As Imam Abu Hamid al-Ghazali (1058-1111 CE) argues in his *Dear Beloved Son* (containing advice to his students): "Be not bankrupt of good deeds, nor void of [spiritual] status. Know for certain that abstract knowledge alone will neither increase you in power nor strengthen your situation. Likewise if a brave warrior in possession of ten Indian swords and other weapons was alone in the wilderness, and a great ferocious lion attacked him, do you think the weapons could defend him if they were not used against the lion?"

".... By the same principle, if a man read a hundred thousand theories, they would be of no use to him if he did not try and apply them. Therefore, if you studied a hundred years and collected thousand books you would not be prepared for the Mercy of Allah, the Exalted, except by action." □

### Q1: *What is the first (religious) obligation on Allah's servants?*

**A:** The first religious obligation on Allah's servants is to realize the purpose for which Allah, the Almighty, created them. The purpose for which He took their covenant and sent them His Messengers and Books, and for which He created this present life, the Hereafter, Paradise and Hell-fire; and for which the inevitable would come true (i.e., Day of Resurrection); and the Event would befall (i.e., the Day of Resurrection); and for which the Balance is set and the Records fly (i.e., when the records of all deeds will be placed on the Balance and the records of good deeds will be far more weightier than the bad deeds as though they will 'fly'); for which there would be either happiness or misery according to which the lights would be divided. *{For any to whom Allah gives not light, there will be no light for him!}* (An-Nur, 40).

### Q2: *What is the purpose of Creation?*

**A:** Allah the Almighty says: *{And we created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not}* (Ad-Dukhan, 38-39).

He also says: *{And We created not the heavens and the earth and all that is between them without purpose! That is the consideration*

*of those who disbelieve!}* (Sad, 27) He also says: *{And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged}*. (Al-Jathiyah, 22).

He also says: *{And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., Provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures). Verily, Allah is the All-Provider, owner of Power, the Most Strong}*. (Ad-Dhariyat, 56-58).

### Q3: *What is the meaning of the word 'Abd' (servant of Allah)?*

**A:** In one sense, the word 'Abd' may refer to the subdued or subjugated. This meaning encompasses all aspects of creation: higher and lower, rational and irrational, animate and inanimate; dynamic and static, apparent and hidden, believing and disbelieving, and pious and evil, etc., all of which are created by Allah, the Almighty. They are subjected to Him, and managed by Him alone. Moreover, all of them have a limit; a destination and each one runs (its course) for an appointed term. Such is the judgment and order of (Him), the Exalted in Power, the Omniscient. It can also be understood to refer to the modest who loves the Almighty, in which case it would only refer to the believing men and women, who are Allah's honorable servants, slaves and pious ones; on them shall be no fear, nor shall they grieve. □



**I.R.E.****A teacher's plea to the Muslim brethren to focus on Islamic Educational Projects and job creation**

In the name of Allah, the Most Gracious, the Most Merciful. The world is on the move, that is, every country throughout the world is trying to compete with one another economically. Kenya is no exception. When we look critically on what is going on, we can see that Islam, our religion, has been blocked to continue with different projects which can benefit the Muslim (Ummah) Society.

An idle mind is the devil's workshop. Lets try, inshaAllah, and see how we can improve some of our projects in which we hope that they will create jobs for our youth who have been engulfed by drugs.

Let us focus on some of the projects which, if they can be expanded, can help the community at large:-

i). We have the M.E.W.A. Hospital in Mombasa. Its a very big hospital but unluckily of recent years, it has lost many patients. The admission percentage has dropped drastically and that in turn might mean the number of staff employed by the hospital will decrease. I request the management of the M.E.W.A Hospital if it will be possible for them to get the donors and do the following for the benefit of the society, inshaAllah. Let apart of the hospital be expanded and turned to be used as a college for training nurses so that the hospital can get funds to support it. This can generate income and can also help our youth to be employed in such a place. The expansion of the project will depend on the donor support or well wishers who can support it.

ii). We also have only one Teachers college, i.e., the Islamic Teachers Collage - Mikindani, which is found in Mombasa. Its only for male students. We request

if a part of it to be extended to accommodate female students, but the female students can be day scholars. This can help the Muslim students to get knowledge and hence help them to be self employed. The Islamic Teachers Training Collage is producing very excellent I.R.E. (Islamic Religious Education) teachers who are qualified and dedicated and are doing a good work in the field.

The sad side of the institution is that, presently it is facing a financial crisis. We are kindly requesting the wealthy Muslims throughout to come out and rescue the college from collapsing. It will be a big shame for the Muslim Community if such a college is to be closed just because of financial problems. Muslims, where are we? Let us help to save the situation. May we make our goals to be real dreams with deadliness. We need to give a hand for the sake of Allah. We are not here in the world forever, so let us help the institution to continue producing I.R.E. teachers.

iii). The Muslim teachers who have no jobs, why don't we Muslims employ them in schools as we lack I.R.E. teachers and this has led most of the pupils in Primary and Secondary Schools to leave I.R.E. and opt for other subjects. Its our responsibility to employ them. What is hindering us from doing so? Something is wrong within us. Let us iron out our difference and co-operate to help the youth to get access to knowledge. We appeal to well wishers to support the youth by sponsoring them for further education in Universities so that they can take I.R.E. subject and other combinations so that when they come back, they can join

Secondary Schools and teach I.R.E. as Secondary Schools are no exception in lacking of I.R.E. teachers. We have many cases whereby those who are not Muslims are teaching I.R.E. simply because they took a degree, or a diploma in I.R.E. at University. Why don't we try to support Muslim teachers who are dedicated in Primary Schools and sponsor them to University so that they can join Secondary schools and teach?

Muslim scholars and the able Muslims (wealthy ones) should hold a forum from time to time to try to see which project can be started in a given area to help the Muslim youth to depend on themselves and this will reduce the numbers of those who are using drugs.

The Muslim Ummah! We need to be educated first then other things will follow. Let us not sit down and wait for a job. Let us learn first. Those who are in schools; Secondary and in higher learning Institutions, it is now high time for you to avoid brain drainage - by not taking I.R.E. seriously and leaving it to pursue other subject - as already a big vacuum exists in the Islamic Religious Education teaching field.

Think twice if the deal is too good and complying with Allah's Command, then take it. If not, just leave it, as Allah does not want illegal work. "Job is Job" is not all acceptable, but a job in line with Allah's Law is job and is acceptable and encouraged for one to take it. We pray to Allah to show light, to all Muslims to focus on beneficial projects and proper job creation for development of the Ummah, aameen.





# Mu'aadh Ibn Jabal

Radhiyallahu Anhu

## The Most Learned of Halal and Haram

[Source: Men Around The Messenger, by Khalid Muhammad Khalid]

Among the seventy-man delegation of the Ansaar who took the oath of allegiance to the Prophet sallallahu alaihi wasallam in the Second Allegiance of 'Aqabah sat a young man with a bright face, graceful eyes, and a radiant smile. When he was silent, he attracted attention with his profound peacefulness and devoutness. On the other hand, when he talked, he held his people spell-bound. This young man was Mu'aadh Ibn Jabal (May Allah be pleased with him). He belonged to the Ansaar, and he was among the foremost believers who gave the second oath of allegiance to the Prophet sallallahu alaihi wasallam. Naturally, a man of such precedence, faith and certainty would not miss for the world a battle or an expedition. His uppermost quality was his knowledge of fiqh (jurisprudence) the practical aspect of Muhammad's sallallahu alaihi wasallam message. He reached the apex in knowledge and fiqh, to the extent that made the Prophet sallallahu alaihi wasallam say, "The most learned man of my nation in halaal and haraam is Mu'aadh Ibn Jabal."

He resembled 'Umar Ibn Al-Khattaab in his enlightenment, courage and intelligence. When the Prophet sent him to Yemen, he asked him, "How will you give a judgment or settle a dispute?" Mu'aadh answered; "I will refer to the Qur'aan." The Prophet sallallahu alaihi wasallam then asked, "What will you do if you do not find the decree you are looking for in Qur'aan?" Mu'aadh answered, "I will refer to the

Prophet's Sunnah." The Prophet sallallahu alaihi wasallam asked. "But what will you do if you do not find a decree even in the Sunnah?" Mu'aadh readily answered, "I will be judge between mankind by resorting to juristic reasoning (ijtihad) to the best of my power." Now, Mu'aadh's staunch commitment to Allah's Book and the Prophet's Sunnah does not mean that he closed his mind to the countless and endless hidden or equivocal facts that await someone to unravel and adjudicate.

Perhaps both Mu'aadh's ability in juristic reasoning and the courageous usage of his intelligence enabled him to master the fiqh, excelling all other scholars. The Prophet sallallahu alaihi wasallam justifiably described Mu'aadh as "the most learned man of my nation in halaal and haraam."

History portrays him as a man of remarkably enlightened, resolute and decisive mind. For instance, 'AezAllah Ibn 'AbdAllah narrated that one day he entered the mosque with the Companions of the Prophet sallallahu alaihi wasallam at the dawn of 'Umar's caliphate. Then he sat among more than thirty men. Let us hear him narrate the story: "I sat with a group of more than thirty men. They were recalling a hadith of the Prophet sallallahu alaihi wasallam. In this ring sat a dark, swarthy young man who had a sweet voice and a radiant face. Whenever they disputed about a hidden or ambiguous meaning in the hadith, they at once sought his legal instruction or judgement. He sel-

dom, if ever, spoke unless he was asked. When their meeting was over, I approached him and asked him, "Who are you, O'Allah's slave?" He answered, "I am Mu'aadh Ibn Jabal." So I instantly felt close to him.

Also, Shahr Ibn Hawshab said, "Whenever Mu'aadh Ibn Jabal was present when the Companions of the Prophet sallallahu alaihi wasallam were holding a meeting, they looked at him with reverence."

'Umar Ibn Al-Khattab, the Commander of the Faithful, often consulted him. It seemed that Mu'aadh had a highly disciplined mind and a captivating and convincing logic that moved peacefully and knowledgeably. When we look at his historical background, we will always see him at the centre of attention. He always sat there surrounded by people. He always maintained a discrete silence that was only broken whenever people were anxious to hear his judgement and whenever they were in dispute. When he spoke he looked, as one of his contemporaries described, "as if light and pearls were emanating from his mouth rather than speech." He reached his high rank in knowledge and reverence when the Prophet sallallahu alaihi wasallam was alive and maintained it after his death, not withstanding his youth, for Mu'aadh died during 'Umar's caliphate at the age of thirty-three years.

Mu'aadh was generous, magnanimous, well mannered, and good natured. If anyone asked him for money, he would readily and gladly give it to him. His generosity made him spend all his money on charity and aid. When the Prophet sallallahu alaihi wasallam died, Mu'aadh was still



in Yemen, where the Prophet sallallahu alaihi wasallam had sent him with the task of teaching Muslims their religion and fiqh.

When Mu'aadh returned from Yemen during Abu Bakr's caliphate, 'Umar Ibn Al-Khattab was informed that Mu'aadh became wealthy, and he suggested to Abu Bakr that the community should have half of Mu'aadh's wealth. 'Umar did not waste much time as he rushed to Mu'aadh's house and told him about what he and Abu Bakr had agreed on. Mu'aadh was a honest and trustworthy man. The fact that he had made a fortune did not make him vulnerable to suspicion or sin; therefore, he turned down 'Umar's suggestion and refuted his viewpoint. Finally, 'Umar left him. The next day, Mu'aadh hurried towards 'Umar's house and no sooner had he laid his eyes on him than he hugged him. His tears flowed as he said, "Last night, I saw in my dream that I was crossing deep water. I nearly drowned were it not for your help, 'Umar." Afterwards, they both went to Abu Bakr's presence where Mu'aadh asked him to take half his money, but Abu Bakr said, "No, I will take nothing from you." 'Umar glanced at Mu'aadh and said, "Now it is halaal and blessed."

First, the pious Abu Bakr would not take from Mu'aadh one penny unless he was absolutely positive that he had earned it in a lawful halaal way. Second, 'Umar was not trying to accuse or cast suspicion on Mu'aadh. In the final analysis, this epitomizes the era of ideals which was filled with people who were in perpetual competition to climb their way up to the apex of perfection allowed to human beings. Thus some of them soared up to the sky with their good deeds. Some were foremost and the rest followed a middle course. Yet, all of them were travellers on a

caravan of goodness.

After a while, Mu'aadh emigrated to Syria, where he lived among its people and the expatriates as a teacher and a scholar of Fiqh. When Abu 'Ubaidah, the governor of Syria and a close friend of Mu'aadh, died, the Commander of the Faithful 'Umar Ibn Al-Khattab assigned Mu'aadh to take his place as a ruler. Only a few months had elapsed after his taking over when he died, humble and repentant to Allah. 'Umar (May Allah be pleased with him) used to say, "If I were to grant Mu'aadh Ibn Jabal succession and Allah asked me, "Why did you make him your successor?" I would readily answer, "I heard Your Prophet sallallahu alaihi wasallam say that when those who have knowledge, stand before Almighty Allah, Mu'aadh will be among them."

The succession that 'Umar meant here was not merely over a country or a governorship, but over all the Muslim lands. When 'Umar was asked, before his death, "If you choose your successor now, we will give him our allegiance." He answered, "If Mu'aadh Ibn Jabal were alive and I made him my successor to the caliphate, then I died and met Allah Who asked me, "Whom did you assign to rule Muhammad's nation?" I would answer, "I assigned Mu'aadh Ibn Jabal to rule it after I heard the Prophet sallallahu alaihi wasallam say, "Mu'aadh Ibn Jabal is the Imam of those who have knowledge of Judgement Day."

The Prophet sallallahu alaihi wasallam said one day, "O Mu'aadh, by Allah I love you dearly, so do not forget to recite after every prayer, "Allah help me in remembering You, in offering thanks to You, and in worshiping You properly." Indeed, the Prophet sallallahu alaihi wasallam supplicated Allah

to help him to remember Him. The Prophet sallallahu alaihi wasallam persevered in stressing this great fact that tells people that authority belongs to Allah, He has the power over all, and there is no power or any might except with His permission, for He is Most High and Most Great.

Definitely, Mu'aadh had learned and fully grasped this fact. He did his utmost to cherish and apply this fundamental basis in his life from that moment onwards.

One day, the Prophet sallallahu alaihi wasallam ran into him so he asked him, "How are you this morning, Mu'aadh?" He answered, "This morning I woke up as a true believer." The Prophet sallallahu alaihi wasallam said, "Every truth has its manifestations, so what are the manifestation of your true belief?" Mu'aadh readily answered, "I have never woken up without believing that I might die before nightfall. I have never slept without believing that I might die before the morning and have never taken a step without believing that I might die before taking the next. It always seems to me that I can see each nation humbled to its knees and each nation called to its record of deeds. It always seems to me that I can see the dwellers of Paradise, wherein are delights everlasting, and the dwellers of Hell, wherein they are in disgracing torment." The Prophet sallallahu alaihi wasallam commented, "Now you know, so stick to the truth as long as you live." Indeed Mu'aadh had submitted himself and his destiny to Allah, for Allah was all that mattered to him. It was just that Ibn Mas'ud described him as "an ummah, a leader having all the good and righteous qualities, obedient to Allah and *haniifan*, who worshiped none but Allah. We used to like him to Ibraahim (Abraham) sallallahu alaihi wasallam."



Mu'aadh advocated knowledge and the remembrance of Allah. Moreover, he invited mankind to seek the useful and true knowledge saying, "I warn you against the deviation of wise men. You will know the truth when you see it, for it has a distinctive light!" He believed that worship was an end and a means to reach justice. One day a Muslim asked him, "Teach me." Mu'aadh asked him, "Will you obey me if I teach you?" The man answered, "I will not disobey you in anything." He said then, "Fast, then break your fast. Pray during the night but you must get some sleep. Earn what is halaal and what is rightfully yours and do not earn sin. Die as a true Muslim. Finally, I warn you against the supplication of those who have been wronged or oppressed." He believed that education meant knowledge and practice; therefore, he said, "Learn whatever you like to learn, yet Allah will not make your learning worthwhile unless you practice what you have learned." He believed that belief and remembrance of Allah meant the perpetual calling to mind of His greatness and the perpetual calling of oneself to account for deeds before Allah does so. Al-Aswad Ibn Hilaal reported, "As we were walking with Mu'aadh one day, he said, "Let us sit down for a while to meditate on Allah."

Perhaps the reason behind his discrete silence was his unremitting meditation and contemplation.

Likewise, his once telling the Prophet sallallahu alaihi wasallam that he never took a step without believing that he might die before taking the next was due to his engrossment in the remembrance of Allah and in calling himself to account for his deeds.

At the end, death summoned Mu'aadh. It was time to meet Allah. When the stupor of death

creeps upon someone, his subconscious takes the reins and spurs the tongue - if it is able to - disclose the reality of all mankind in concise words that summarizes his life story. In those blessed moments, Mu'aadh faintly uttered great words that revealed a great believer, for he gazed up into the sky and humbly supplicated Allah, the Most Merciful, saying, "Allah! I used to fear You but now I implore You. Allah, You know that I did not devote my life to travel in the lands or to earn money or property but rather consecrated it to knowledge, faith and obedience, notwithstanding intense heat or hardships."

He stretched his hand as if he were shaking death and went into a coma. His last words were, "O Death, welcome! You are a long awaited beloved."

At last Mu'aadh radhiyallahu anhu ascended to Allah's Paradise. □

### What Others Say of Him

Imam Ahmad bin Hanbal rahimahullah, narrated that Ka'ab bin Malik said: "Mu'ath bin Jabal was a very handsome-looking man, and he was among the best of his clan. He was most generous, and he gave people whatever they asked him. One day, Mu'ath had to borrow some money, and he had no means to repay it. Later on, when his debtors pressured him to make payment, he went to God's Messenger sallallahu alaihi wasallam, and asked him to speak to his debtors on his behalf, so that they may give him some time. However, when God's Messenger sallallahu alaihi wasallam spoke on his behalf, the debtors insisted on receiving their money all at once. Hence, God's Messenger sallallahu alaihi wasallam called Mu'ath, God be pleased with him, and when he saw their attitude, he immediately divided all his belongings between them, and he walked out owning nothing and owing nothing. Hence,

Mu'ath became the first Muslim whose property was confiscated to pay for his debts. On that year, Mu'ath sought permission to perform the pilgrimage to God's House in Mecca, and God's Messenger sallallahu alaihi wasallam, wanted to comfort his heart, so he also appointed him to head a mission in Yemen. Mu'ath fulfilled his duty, but he only returned to Madina after God's Messenger sallallahu alaihi wasallam, had passed, and the *khilafa* (vice regency) was borne by Abu Bakr radhiyallahu anhu."

The great Imam also narrated that a plague once befell Syria, and people became bewildered by the contagious and destructive disease. Several rumors spread around, and some people attributed the disease to a major flood that may have taken place in a distant land. When Mu'ath heard people's hearsay, he stood up at the mosque and delivered a sermon, wherein, after praising Almighty Allah, and after paying tribute to His Messenger sallallahu alaihi wasallam, Mu'ath said: "It has come to my attention that you are bewildered by your adversities, and I also heard how you are interpreting it in accordance with your personal whims, and therefore, I am afraid that perhaps you are seized by oblivion. Nevertheless, you must realize that this is a munificent mercy from your Lord, blessed be His Name. This is the answer of the prayers of your Prophet sallallahu alaihi wasallam, and after all, this is the answer to the collective prayers of all the righteous believers before you. In truth, this is the lightest of adversities a believer may have to face to expiate his sins. What your peers feared most was to leave the door of one's house in the morning, not aware whether he is a believer or a hypocrite, and they also feared to experience a day, when people are governed by a generation of mutant dissenting youths who will someday subordinate them, impose their immature and dangerous will upon them, and dictate their affairs." □



# The Purpose of Creation

The holy Qur'aan has a clear indication of the purpose of creation of man on earth than any other scripture or logic. It portrays his purpose more vividly when it assumed his role as a Khalifah on earth. His actions and deeds have the magnitude of deciding for the fate of other creatures on earth.

This sole purpose of creation of man on earth has something to do with the worship of Allah Subhaanahu wata'aala which denotes the relationship of man and his creator. Once this relationship is severed then man invites Allah's wrath on his side and consequently dooms his life in both the worlds. The effect of his misdeeds therefore overtly or covertly envenoms the surrounding of the environment he lives in and leaves an indelible mark of malpractices to be aped by many. Every single individual has his admirers, hence ones actions whether good or bad are likely to be copied by his admirers

من سن في الاسلام سنة حسنة فله

أجره وأجر من تبعه

*"Who soever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"* (Muslim) The end result will be an environment of either good or bad being spread by his earlier deeds and the multiple of rewards or sins to be shouldered

by the introducer of such practices.

Allah Subhaanahu wata'aala is the sole creator of mankind and the material surrounding him. He is the Cherisher and Sustainer of all things living and non living. He begets not nor is He begotten and there is none like on to Him. His authority is Supreme such that when he intends a thing, is only that he says to it 'Be!' and it is

He does not require assistance from any of His creatures to achieve His purpose while His Commands are unsurmountable - invincible.

إنما أمره إذا أراد شيئاً.... (٨٢:٣٦) Together with all the authority He commands, His love to the humans is more than the love of a mother to her child. He has elevated man above all creatures in status. Thus He has bestowed him with all the needs and requirements to facilitate his living on earth و سخر

له and He subjected to him all other creatures despite his feebleness in creation. The endowment man enjoys on this earth from his Creator is unparalleled with the bounties other creatures were bestowed with. With the best shape and the intelligence to which man can distinguish the good and evil, danger and peace, man has surpassed all other creatures in shaping and planning his life to meet his needs on earth. He has been able to reach the zenith of technological advancement by exploring the space albeit the star wars with Allah's authority. These and many other innumerable bounties bestowed on man are not

just given purchase, but they are given with a purpose to enable man to reciprocate with the return akin to the purpose of man's creation on earth. This purpose of his creation goes back to the very first day of his creation when he took the covenant when the soul was infused in him that he will heed all the commands descended on him from his Creator unflinchingly. This covenant of carrying the Amaanat and bearing its load was the only way and means of connecting man and his Creator and affirming their good relationship. Anything contrary to this tie is detrimental to the entire life of this creature and the life of all other living things on the planet he lives on. This detriment does not end up with the end of the planet but will follow up in his life in the grave and in the infinite life to follow.

In order to shape up the life of mankind on earth, in the grave and the life that has a beginning but no end, Allah Subhaanahu wata'aala in His infinite Mercy has equipped man with a tool with which to complete his purpose of his creation on earth. This tool once used with the catalogue brought by the instructor sent by the Creator Himself will definitely lead man to his success in both the worlds. His deeds will undoubtedly please his Creator and eventually reward him abundantly to his desired end. Thus achieving the eternal bliss every one strives to achieve while leading his short span of life in this world and in the hereafter.

This tool with which man was equ-



ipped is the religion which constitutes the adherence of the Commands of Allah through the instruction brought by the Prophets who were sent by the Creator as instructors and advisers. Those who cared to abide by the Commands through the footsteps of the Prophets of their periods and time, Allah gave them the success while those who rejected Allah's Commands and despised the Prophets chosen to them by Allah, Allah Subhaanahu wata'aala perished them from the face of the earth without considering their wealth, strength or social status. This was the method Allah Subhaanahu wata'aala designed for man throughout the ages since the time immemorial

و لن تجد لسنة الله تبديلا

"and you will never find any change in the Way of Allah".

This system has moved throughout the ages until the advent of the last Prophet on the face of the world who was the seal of the Prophethood. Prophet Muhammad sallallahu alaihi wasallam came with a similar message that his preceding Prophets came with, while his effort was no different to their efforts. The effort of the Prophets were:-

1. To impart to their adherents the Yaqiin of the Creator while discarding that of the creatures.
2. To impart the Yaqiin on A'maal while discarding that of the material dependency.
3. To impart the Yaqiin on the hereafter while discarding Yaqiin on the short span of this world which is nothing compared to AKHIRAH.

These were the main campaigns the Prophets came with, which comprised the pivot of their efforts in their lives. No life or time of the Prophets was spared to have these Yaqiins slip out of the souls of their followers.

In order for the Prophets to impart to their Ummat these Yaqiins, Allah Subhaanahu wata'aala equipped each with the miracles which were most convincing to their followers as matched with their period and time. To counter attack the evil of witchcraft in the time of Pharaoh, Allah Subhaanahu wata'aala sent Prophet Musa alaihi salaam with a miracle of a stick which devoured the snakes that were a result of ropes spread or thrown by the magicians of that time. During the time of Prophet Shuayb alaihis salaam, usuary and fraudulence was rampant. Hence he came with a call of giving full measure and full weight as well as suppressing all sort of mischiefs. These and many other counter measures Allah revealed and equipped His Prophets with, at all ages, were a manifestation of Allah's Supremacy over all beings and a means to soften the rigid hearts of the non-believers.

The efforts of all the Prophets was centred on the hearts of mankind, hence to reach the heart, they resorted to "DAAWAH" - calling people to enjoin good and to forbid evil through the logo of; "There is no God worthy of worship except Allah". Once this KALIMA is proclaimed by the tongue and its Yaqiin descends to the heart, then it makes the wonders of transforming the life of any individual as well as shaping the lives of others surrounding, him as his actions will directly or indirectly influence others, just as the ice block cools anything engulfed in it. Every Muslim who says this Kalimah is bound by the pledge of rectifying his innerself as well as urging others to achieve the same spiritual refinement.

With the passing of times and the attraction that goes with the worldly pleasures, man was

inclined to rejecting the message the Prophets came up with, and got indulged in the irresistible urge of satisfying his self desires. Forgetting the fact that this world has nothing to yield compared to the Akhirah. Since this malady would doom the life of man on earth and the life after death whence his file would be totally closed, Allah Subhaanahu wata'aala, in His infinite Mercy Has decided to seal the Prophet hood with the advent of His beloved Prophet Muhammad sallallahu alaihi wasallam, but He never closed the effort with which the Prophets approached their Ummat at all ages. Hence He chose this Ummat to keep the wheel of the Prophets rolling by shouldering them the responsibility of calling people to enjoin good and forbid the evil. This is why Allah has praised this Ummat in His holy book the Qur'an thus: "You (true believers in Islamic monotheism and real followers of Prophet Muhammad sallallahu alaihi wasallam and his Sunnah) are the best of Peoples ever raised up for mankind; you enjoin good and forbid evil and you believe in Allah".

It goes without saying therefore, the main purpose of this Ummat is to comply with the choice Allah has ordained us with, about calling every Tom, Dick and Harry persons to the way of Allah and His religion and refraining people from any evil tendencies that may distance man from his Creator and religion. If this task is carried out to the desired goal, this will call for the Mercy of Allah to mankind and eventually decide to shape the life of man and make every creation to work to his desired ends. Since every creature is dependant on Allah Subhaanahu wata'aala, Allah has the capability of moulding its fate to the interest of His creature subject to His pleasure.



# The Native Turkana Muslims

[Report compiled by the Turkana students studying at Majlis al-Ma'arif al-Islamiyyah]

Let it be clear to every one of us that any deviation from the Command of Allah from any single individual calls for the wrath of Allah Subhaanahu wata'aala to the entire creatures without segregation. Therefore in order to be saved from the wrath of Allah Subhaanahu wata'aala and call for His Mercy, we have to, first of all, by all means, to justify this, make efforts to refine our spiritual beings and then march to the entire mankind and call them to the way that pleases Allah Subhaanahu wata'aala most. Had there been any other way better to call people than that which Allah has sent the Prophets with, Allah would have shown it to His Prophets. But the only desired way Allah Subhaanahu wata'aala willed, was calling people to the tenets of the kalimmah as the salvation of mankind. Hence there is no way man can evolve a better way of guiding mankind other than that of the Prophets' efforts. □

## Lessons From Our Deen

*"Man shall have nothing except for what he strives for"* An-Najm (The Star), Chapter 53: Verse 39.

Commentary:

"My belief is in my heart"; "I know I sin often, but my intentions are always pure, after all, it is one's intention that really counts"; "No one will reach Paradise except for Allah's Mercy."

While all these concepts are valid (i.e. Purity of belief and intentions are necessary), it is our readiness to obey, strive, and act that deserve Allah's Mercy. It is perhaps for this reason that Hasan al-Basri (may Allah have Mercy on his soul) once said "On the Day of Judgment, Allah will allow His obedient servants into Paradise by His Mercy and divide it amongst them according to their deeds." □

### (A) Geographical Information of Turkana District

The Turkana district is among the largest districts in Kenya. It is found in the northern part of the country (Kenya), in the Rift Valley Province. The residents of this district are Turkana speaking people, although other tribes emerged as a result of operating businesses and others working as civil servants.

The district headquarter of Turkana is Lodwar town. Turkana borders three (3) countries:- Uganda, Sudan and Ethiopia.

- On the western side it borders Uganda. The distance from the border town is 55km (Lokiriama centre).

- On the northern side it boards Sudan. Distance from the border town, Lokichoggio, is 22 km.

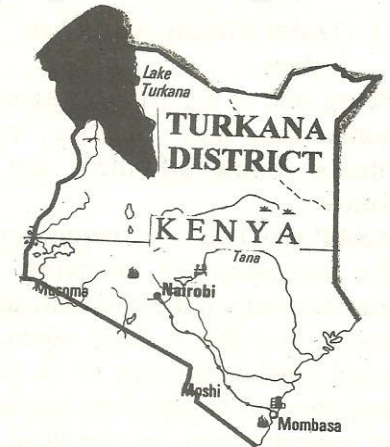
- On the north eastern side it borders Ethiopia and the boarder town is Kibish which is 10 km from the border.

The district is a semi-arid area, whereby harsh conditions are experienced day and night. During day time, its very hot and dry, and during night time its cool and dry. It receives an average of 250 mm of rainfall annually. Temperatures range from a minimum of 34 C and a maximum of 39 C.

### B) Brief Historical Background:-

Turkanas are believed to have originated from Sudan following along the river Nile, upto a hill called (Moru Anayeche). Nayeche is a name of the first Turkana woman found living on top of that hill with her animals.

After this migration they split into four (4) groups:-



Those who entered Kenya were called Turkana.

- \* Those who entered (remained) in Sudan were called Toposa.
- \* The group which entered Uganda were called Karamojong
- \* The last group entered Ethiopia were called Marille.

In Kenya, the Turkana are divided into three(3) clans as follows:-

- (i) Those who are found in the northern part are called Kwatela. They are so called because they live on top of hills (the rocks and stones found there are white). Another name is Lukumong, so called because of keeping bulls of long horns.
- (ii) Those found in the eastern part are called Bochoros so called because they live along the lake zone.
- (iii) Those on the Southern part are called Sonyoka, so called because of keeping sheep of long tails (black headed sheep).

The Turkana are plain nilotes, practicing pastoralism and nomadism. Apart from other highland and river-lake nilotes in the country, they keep goats, sheep, camel, cattle and donkeys. These activities are carried out in the remote areas, not in urban cen-



tres, moving in search of water and pasture for their animals.

Donkeys are used as the means of transportation during migration (dry seasons).

### (C) Tribal Rituals And Their Values.

Being one of the tribes practicing nomadism, they practice many rituals. Some of them are as follows:-

**ASAPAN-** This is the ceremony on the occasion of marking the transforming of the child into adult hood. And this is done when the child reaches the age of 18 years and above. This involves smearing of coloured clay on the head. Its normally accompanied by a ceremony whereby animals are slaughtered. Its like initiation.

**AKUTA-** This is a traditional marriage ceremony. It involves killing of animals, i.e. first a bull, then goats. Cattles and camels are given out as dowry, normally accompanied with dances.

**AKULOK-** This involves the removal of two (2) lower teeth performed by the youth. For girls, its for beauty, but for boys just for leisure.

**AKIRIKET-** This ceremony is normally performed by men. Its involves killing of animals to show the separation of old men who have attended initiation (ASAPAN) from those who have not.

**NYAPUNYESI-** This is performed by the living to remember those who have died. Animals are slaughtered and blood is poured near the grave to please the spirits of the dead.

**ENDONGA-** This is a traditional dance normally performed by the youth. It takes place during the rainy season and good reproduction of animals.

**MORESO-** It is performed during

wedding ceremony.

**EKICUL-** This is a dowry given by the parents of the groom to the parents of the bride. This is given out to create a solid relationship between the two families.

### (D) Population Of The Indigenous Turkana Muslims In The District

Muslim population differs as per urban areas concerned, i.e., Central, South and North constituencies as follows:-

Central Turkana	Approx. Number of Muslim Families
Lodwar	100
Lorugum	10
Turkwel	10
Kalemunyang	10
Lorengippi	7
Namovupus	15
Lokirama	None
Kalkol	10
Kerio	Nil
<b>North Turkana</b>	
Lokitaung	10
Nakoriyek	10
Napeilitim	Nil
Kalimapus	Nil
Lowarengak	Nil
Kachoda	Nil
Kibich	Nil
Kakuma	150
Lokichoggio	180
<b>South Turkana</b>	
Lokori	20
Lokichar	10
Kapedo	Nil
Kainuk	60
Katihi	10

The above statistics are of the urban centres. No Muslims are found in the reserves.

### Where Mosques Have Been Built.

Below is a list of mosques found:-

- Lodwar California mosque
- Lodwar town mosque.
- Lokichar mosque.
- Kainuk mosque.
- Kakuma mosque.
- Lokichoggio (intereact mosque).
- Lokichoggio town mosque.

Being a semi arid area, people are suffering from hunger and diseases like Aids, increasing poverty and the number of orphans. All these need our care as Muslims to take care for needy and the disabled.

Therefore Turkana as a whole needs our fikra as brothers in Islam, to make ALLAH Subhanahu wata'aala's religion to progress to reach various places, so that people would be able get to nusra of ALLAH Ta'aala

### (E) The Coming of Islam

The coming of Islam to the district was in 1936, by Abdillahi Mohamud of Somali tribe, as a businessman. This man came from the coastal region.

The first semi permanent mosque was built in Lorugum, by this businessman. Unfortunately no mosque is found there now.

### (F) Similarities Between Tribal Traditions and Islamic Teachings.

Polygamy is the order of the day in the Turkana community. This tradition is carried out, if a man is rich enough and faithful in his behaviour. He is allowed to marry although there is no limit in the number of wives one can have.

The separation of male and female in social gatherings, i.e. ceremonies, community prayers, talks, meetings and other various activities.

Turkana believe in one God called 'AKUJ', meaning creator. There is no idol worshiping in the community, nor do they believe that God has got any partners or offsprings.

Dowry is given to the parents of the bride by the parents of the groom during marriage. This is to give thanks and create good relationship between the two (2) families.

Regarding the case of sex abuse (fornication). This is considered an evil deed. The culprits are regarded as outcasts of the society.

Those involved are punished by giving a number of animals as fine.



During famine, breakout of diseases or raids, special prayers are offered by all the community by gathering in a special place. The elders lead the prayers.

The Turkana people dislike the idea of trinity, but the members of other faiths are trying to attract the Turkana community by dishing out food stuff, clothes, money e.t.c.

### ***(G) Nature Of The Spread Of Islam And Its Impact On The Local Community.***

The early spread of Islam in the district was very slow as the main purpose of the Muslim pioneers was business, and the spreading of Islam was not the primary aim (objective).

But, nonetheless, they tried to influence those who came into contact with them.

The Islamic teachings were regarded as strange to them, so the conversion was very slow and Islam didn't spread quickly. And also due to the lack of proper teachings and ignorance, but those who underwent basic teaching courses found the religion to be excellent and motivated others to embrace Islam. Thus the numbers of followers is gradually increasing.

### ***(H) Methods Regarded Effective In The Spread Of Islam; Methods Tried And Their Results.***

No strategic method has been applied. The only way people had embraced Islam is through employment by Muslims who later converted their employees into Islam. But they were unable to furnish them with correct details or teachings of Islam.

The only convincible method applied was the introduction of Muslim/Christian dialogue (muhadhara), which was

introduced in the year 2000. The first group was brought by the Nakuru Muslim Propagation Institute, and those who came were Ustadh Nasoro, the late Ustadh Mbwana and Ustadh Ali Nasoro. The dialogue shed the light to the non-muslims by getting to know about Islamic belief and teachings. This method is the most effective up-to-date. The number of the converts is increasing day by day. This method is practiced three (3) time a year through three (3)

Organisations:-

- One from Tanzania brought by Ustadh Maulana, Ustadh Juma and Ustadh Shaban.

- Nairobi organisation. It was brought by Ustadh Ibrahim, Ustadh Musa and Ustadh Amani.

- Finally the Nakuru Muslim Propagation Institute, by Ustadh Nasoro and Ali.

The only organisation coming up with real progress in spreading the religion is the Al-Momin Foundation of Nairobi, formerly known as Jamia Mosque Railway Landhies, which have contributed to:-

✿ In building a children home and a pre-unit school.

✿ Sponsorship of primary, secondary and polytechnic students.

✿ Starting of Madrasa for women. (Religious teachings).

✿ Medical assistance.

✿ Providing Zakat during the holy month of Ramadhan.

The above activities have contributed to the increase of converts, although the conversion is still slow. The conversion takes place in urban areas and not in the reserves.

This organisation is not enough. The district needs assistance from other able Muslim organisations to work hand in hand in the way of Allah Subhanahu wa Ta'aala.

### ***What The Turkana Community Need From Brothers In Islam To Spread Allah Subhanahu Wata'aala's Religion.***

The Turkana need help from Muslim Associations to facilitate the spread of religion so that people can get to know the Religion of Allah Subhanahu Wa Ta'aala by providing relief or funds and to carry out Da'wah work to make the natives acquainted with Islam and spreading Islamic publication and other mediums e.g., Copies of Qur'an, Comparative religious studies publications (C/M,e.t.c).

- Assistance in translating the Holy Qur'an into the local language (Turkana) for easy accessibility for the Turkana to read and understand.

- Providing relief; like medical services, Muslim educational institutes; pre-unit, primary, secondary and even polytechnic, because none is found in Turkana apart from other districts.

This shows that Turkana is still behind in supplying skilled personal (trained) Teachers of Islam (Imam, Sheikh) e.t.c.,

- Increasing number of mosques, Madrassas and children homes in areas without.

- Starting of Muslim women groups for the women to progress which will attract others to the religion.

*All these aspects will increase the spread of Allah Subhanahu wa Ta'aala's Religion, inshaallah. May willing Brothers in Islam contribute in the way of Allah Subhanahu wa Ta'aala.* □



# The Reality Behind The Call For Gender Equality

Today there is a lot of hue and cry about women's rights. A lot of money is spent, conferences are held, forums are organised, discussions held and a full blast in the media. Does anyone think as to who is the target? It is that Muslim woman who is guarding her chastity, to whom modesty is her second nature, who is conscious of the Sublime Authority of Allah Ta'aala and fully abides by His Commands when He has Commanded that a woman should be fully covered. It is that pious Muslim woman who has reserved her looks and beauty for one man only, her legitimate husband.

The cry is not over the western lady, or who envies the western culture, whereby when a girl reaches teen-age, she starts to wear tight fitting clothes and tries to attract the attention of boys. Soon when she attains puberty, she wears those clothes which reveal her body and she is all the time conscious of what the guys are thinking of her. Slowly by slowly she becomes the prey of passion and consequently loses her Godly gifted modesty and chastity and becomes the victim of fulfilling the carnal desires of lads (and as somebody put it as becoming a roller-coaster). She competes with other young women with the norms and attire to attract the attention of guys and finally, if lucky enough, convinces a suitable guy to marry her. But the story doesn't end there, as now she is always worried about her spouse being unfaithful and tempted by other inviting ladies around and then ditch her, as has been the case of thousands of women in the west,

thus bearing the burden of bringing up the children alone.

So the cry is over this pious God fearing Muslim woman, so that she also gets trapped in the vicious call of rights and plunges into the human waves competing to gain materialistic supremacy and casts away her veil and be in-step with the western culture and mixes with all and sundry, yielding to the urge of passion and desire, making her believe that modesty, shame and guarding chastity are the things of the past. All this in order to destroy her moral conduct based on Islamic principles of purity and piety, and be instrumental in bringing up a family portraying the western culture and ideas.

Allah Subhanahu wata'aala has created the woman as one of the most influential persons in the society. Through her do nations rise and fall. This is so, as Allah Ta'aala is the actual Doer; Brings comfort or distress; security, tranquility or fear; poverty or wealth - all these He does on the basis of our actions. We, as Muslims, are the dire consequences of the situations haunting us. If a woman is religious, mindful of her duties Allah Ta'aala has ordained on her, treasures her chastity and modesty, then this woman will be instrumental in bringing up a pure family, free from blemish, which will be religious bounded, fulfilling the obligations set by Allah Ta'aala, leading a life of contentment, purity and piety, attracting the blessings of Allah Ta'aala in all spheres of life. So when a nation of peoples with

such qualities is brought about through pious women, Allah Ta'aala causes that nation to rise and excel. History is the witness as to the way the noble Sahabas radhiyallahu anhum rose to the utmost heights from nothingness.

Look how the noble ladies in the past played an important role in the spread of the religion prescribed by Allah Ta'aala, in the spread of a mode of life embellished with purity, piety and decency. In the case of Rasoolullah Sallallahu alaihi wasallam, the foremost person to support him, when he was entrusted with the great task of spreading the Word of Allah Ta'aala to the whole mankind, was none other than Khadijah radhiyallahu anha, his wife - a noble lady. The person who stopped the arrogant Pharaoh (Fir'aun) from killing Musa alaihissalam when he was a small baby was none other but a noble lady, 'Asiya radhiyallahu anha, the Fir'aun's wife. So all long, pious women have been instrumental in bringing about people who have transformed nations of people from debased beastliness to the great heights of humanity that Allah Ta'aala Himself proudly mentions them to the angels. Such women who are the source of much good, receive the equal reward of all the good deeds performed and will be accorded with lofty ranks in Jannah.

On the other hand, those women who are taken away by the calls of freedom, rights and equality, are rather succumbing to the whims of the materialistics, who in real senses, have no long-lasting sinc -



Cere feelings for the welfare of women, but its just a propaganda to satisfy their desires to make the chaste lady come out and loose her self-esteem, to make her body and beauty a cheap stuff to market products, to use her to allure men to get their attention for monetary gains. These poor ladies soon loose their modesty and chastity and become the amusement of the menfolk. Her ambitions are the same as those stated above of the western cultured lady. Such women are influential in bringing about a family that is irreligious and follows the norms and modes of the day, irrespective of religious bounds. A nation of such people invites the Wrath of Allah Ta'aala and is ladened with all sorts of social ills and evil elements. These nations may make great advancement in materialism, but

they will be lacking real human values and are finally disgraced by Allah Ta'aala.

Together with all this, the real reason of all this hue and cry is to weaken the Muslim Ummah, to weaken their Iman and to plunge them in debasement and weaken their ties with Allah Ta'aala. This is when people yield to the calls of rights, equality and freedom, and the ladies cast away their veils and are brought out into the streets and encouraged to be side by side with males in all spheres of life, it will lead to unprecedent illegitimate relations and other sinful acts resulting in the deprivation of Allah Ta'aala's Mercy and Grace, causing the Muslim Ummah to loose its prestige, might and glory it once achieved on the bases of total submission to Allah Ta'aala,

Who helped them with His Divine 'nusrat' by which the Muslim Ummah attained unaccessible heights of glory in a short span of time.

So in order to achieve their aims and gain supremacy; derail and destabilize the Muslims' advancement, the enemies of Islam are calling for total liberal policies (esp in behaviour) and the poor women are used as their tools, so that all and sundry can fulfill their base desires unhindered and be subjected to the aims of the architects of such policies.

May Allah Ta'aala grant us all, sound thinking, and save us from being prone to the ploys of bearers of malice and hatred against Islam and its followers, aameen. □

## HEALTH

# 'Kohl'

### The Eye - A Great Bounty.

The eye is a tremendous big gift from Allah Ta'aala whose invaluableity can neither be expressed by speech nor pen and its value can only be experienced by those who have lost their eyesight due to some reasons, or by those who were born blind. It is incumbent upon us all to show gratification for this great gift together with safeguarding it.

### Antimony-Taking Care of The Eye

One important (indispensable) way of taking care of the eye is by applying 'kohl'-antimony or 'Surma', as known in the Indian subcontinent. This is a finely refined powder, the end product formed by crushing and grinding certain rocks. Scholars have written that applying antimony into the eye safeguards the eye, increases the power of seeing, clears the eye, throws out dirt and other impurities and also beautifies it.

Furthermore it is a sunnah of our beloved Prophet Muhammad

## Applying Antimony Into The Eyes THE FORGOTTEN SUNNAH

sallallahu alaihi wasallam. So the ummah is duty-bounded to adhere to this practise being the noble sunnah of Rasoolullah sallallahu alaihi wasallam together for its numerous worldly benefits.

It has been reported by Abdullah ibn Abbaas, radhiyallahu anhumaa, that the Holy Prophet sallallahu alaihi wasallam said, "Apply 'Ith-mid' (an antimony - into the eyes) as it clears (improves) the eyesight and causes the eyelashes to grow." Ibn Abbaas also says that Rasoolullah sallahu alaihi wasallam had an antimony container and used to apply antimony from it every night; three times in this eye and three times in the other eye. (Tirmidhy).

It is quite evident from the narrations that applying antimony into the eyes is a sunnah practise for both; males and females, contrary to the belief that it is only for women, who in turn have taken it as a beauty product and only apply it on certain occassions, rather than following the prescribed method in the ahadith.

[Source: 'AL-BALAGH' - Urdu Edition Published by Darul Uloom, Karachi, Pakistan, with little variations]

Doctors and Physicians, especially those practising herbal medicine, have stated the following benefits of applying antimony into the eyes:-

- (1) A superb anti-septic.
- (2) Protects the retina from the ultra-violet rays of the Sun.
- (3) Projects the eyes from Lead infection.
- (4) Relieves pain in the eyes. A daily user has less chances of such diseases.
- (5) Protects the eyes from a number of incurable diseases.
- (6) Kills contagious germs in the eyes.

May people of old age who have held fast to this sunnah have been seen to have their eyesight intact and are able to see clearly even in dim light.

The method of applying 'Kohl' antimony or 'Surma' is that it should be applied at night when going to sleep; thrice in each eye or thrice in the right and twice in the left, starting and ending with the right eye.



# A Muslim's Day and Night

[Source: 'AL-BALAGH' Urdu Edition]

- ▶ Acquires necessary religious knowledge, either by reading the correct religious books or by inquiring from the righteous ulamaa.
- ▶ Avoids all sins.
- ▶ If commits any sin, quickly repents sincerely.
- ▶ Does not hold or keep back anyone's due or share, nor causes pain to anybody through his tongue or limbs, nor does wrong to anybody.
- ▶ Does not wish wealth nor fame, nor be anxious for very good meals and clothes.
- ▶ If anybody objects or finds faults in him or points out his mistakes, he doesn't come up with ideas to cover up himself, but instantly accepts his mistake and repents.
- ▶ Does not travel except when very necessary. As in travelling, many a carelessness occurs. Many good deeds are abandoned. The practice of daily recitations and supplications is hindered. No work can be carried out at its appointed time (while travelling).
- ▶ Does not laugh a lot, nor speaks a lot, and particularly does not become informal and talk freely with a woman who is not a close relative (mahram).
- ▶ Does not quarrel nor argue with anybody.
- ▶ Spends much of his time in solitude (alone).
- ▶ Is always particular of the Islamic laws.
- ▶ Does not become indolent in prayers and in religious duties.
- ▶ When he has to meet or communicate with anybody, he does it most humbly. Is in service for everybody. Does not show superiority nor exaggeration.
- ▶ Meets very little with the wealthy people.
- ▶ Stays away from an irreligious person.
- ▶ Does not find faults in others. Does not have illusions about others. Should see his own shortcomings and try to rectify them.
- ▶ Is very mindful to perform nicely the obligatory five prayers most willingly at their appropriate times.
- ▶ Is constantly remembering Allah Ta'aala in the heart or by the tongue. Is never negligent.
- ▶ If he relishes at the mention of the name of Allah and feels happy, he is grateful to Allah.
- ▶ Speaks softly.
- ▶ Plans a full schedule of all his work and strictly adheres to it.
- ▶ If he is inflicted with sorrow or grief, distress or loss - sees it coming from Allah Ta'aala, does not get perturbed, but thinks that in this situation I will be rewarded.
- ▶ Does not constantly keep an account and thought of worldly matters in his heart, but instead is mindful of Allah all the time.
- ▶ Benefits others as much as possible whether religious wise or worldly.
- ▶ Does not reduce eating so much so that he becomes weak or sick nor does he eats so much that he becomes lazy in carrying out religious duties.
- ▶ He is not wishful or has no hopes on anybody apart from Allah alone, nor forms an imagination to expect certain benefits from a particular source.
- ▶ Is restless in the search for Allah Ta'aala, i.e., is always in the effort to make a strong bond and a special



relationship between himself and Allah Ta'aala.

- ▶ The bounties of Allah Ta'aala, whether they are few or many, he is always thankful for them and does not get worried because of poverty and hunger.
- ▶ He forgives and pardons the mistakes and faults of those who are under him (under his authority).
- ▶ If he comes to know of any defect or shortcoming in a person, he conceals it. But if someone is planning to harm somebody and you come to know of it then inform the person.
- ▶ He is at the service of guests, travellers, the poor, the ulamaa and the saintly people.
- ▶ He chooses the company of a cultured or saintly person.
- ▶ Always fears Allah Ta'aala.
- ▶ Keeps in mind death.
- ▶ Everyday, at any time of the day, he ponders over his day's activities and is grateful to Allah Ta'aala over his good deeds and repents over any sin committed.
- ▶ Never speaks lies.
- ▶ Strictly abstains from all gatherings or functions which are in conflict with the Islamic Sharia.
- ▶ Leads a life of modesty, bashfulness, tolerance and forbearance.

- ▶ Does not become proud of himself on the account that he has certain good qualities in himself.
- ▶ Always supplicants to Allah Ta'aala to keep him firmly on the right path.

Furthermore, good manners, decency and the conduct to carry out all activities, especially in all forms of worship, in the cultured and refined manners (i.e., with 'Aadaab'), are the decisive ingredients in reaping the actual fruits in all spheres of life and makes the person to be adorned with commendable and noble traits and keeps the person away from blemish. The ulamaa have stated that good manners, decency and civility is itself the whole Deen (religion). And the reknown Muhaddith, Abdullah Ibn Mubarak (Rahimahul-Laahu) has said; 'The one who is negligent in decency (*adab*) is punished by being deprived to follow the traditions of the Holy Prophet Sallallahu alaihi wasallam (i.e., the Sunnah), and the one who is negligent of the 'Sunnah', he is punished with the deprivation of the 'Faraaid' (i.e, the compulsory acts); and the one who is negligent of the faraaid, he is punished with the deprivation of 'ma'rifah' (i.e., the cognizance of and acquaintance with Allah Ta'aala'). To add up, a great scholar of Islam, Ibn Qayyim, Rahimahullaahu, has stated that the decency and mannerly of a person is the embodiment of his auspiciousness and success, while the insignificant of decency in a person indicates wretchedness and ruin.

Below are some of the basic etiquettes (manners) regarding certain practices in order to be carried out in a refined and cultured manner.

### ***The Respect For Rasoolullah*** (Sallallahu alaihi wasallam).

It is '**WAJIB**' or compulsory to respect, honour and esteem Rasoolullah sallallahu alaihi wasallam. Imam Malik (Rahimahullahu) has stated that the respect for Rasoolullah sallallahu alaihi wasallam after his demise will be the same as it was when alive. So to talk with a loud voice near the tomb of Rasoolullah sallallahu alaihi wasallam is forbidden.

Among the matters regarding respect for Rasoolullah sallallahu alaihi wasallam, one should also refrain from touching the walls of the tomb, also to kiss it, to circumambulate (make 'Tawaf') it and also to perform salat while facing it. The reknown Muhaddith, Allama Nawawy (Rahimahullahu), has stated that the circumambulating (Tawaf) of the Prophet's Tomb is prohibited, and at the same time leaning; the front or the back, against its walls or rails is detested. And the other ulamaa have stated that to touch the walls of the Prophet's Tomb and to kiss it, are all detested. Rather the utmost respect is that a person should stand away from the walls just as would have been the case if one was to stand in his lifetime. Hence it has been narrated that Hadhrat Anas Bin Malik Radhiyallahu anhu once saw a man putting his hand on the grave of Rasoolullah sallallahu alaihi wasallam, he stopped him and said that, 'We at the time of Rasoolullah sallallahu alaihi wasallam, detested such acts.'

### ***The Respect For "ahle Bait"*** (Members Of The Holy Prophet's Family) (Sallallahu alaihi wa'alaa ah-li bai-tihi wasallam).

The family of Rasoolullah sallallahu alaihi wasallam should be accorded with the same respect



as with the sahabas Radhiyallahu anhum. Those guidelines stated for the sahabas, the same are for the 'Ahle Bait'. At the same time one should honour and love them from the depth of his/her heart, as Rasoolullah sallallahu alaihi wasallam has stated that to love them is to love him.

### **The Respect For The Holy Qur'an**

The Holy Qur'an has to be respected a lot.

1. The feet should not be spread towards it.

2. Nor should one have his back onto the Qur'an.

3. Don't sit on a place or level higher than the Qur'an (i.e., if the Qur'an is placed nearby, one should refrain from sitting on a level higher than the Qur'an).

4. Don't place it on the floor, nor on the carpet, but rather on a pillow or on a special stand made for the purpose.

5. If a copy of the Qur'an has worn off, it should be carefully wrapped up in a clean cloth and buried in a place which is not stepped. The same applies to torn pages which can't be read. The noble ulamaa among our predecessors have stated that to tear the pages of the Holy Qur'an is contrary to respecting it.

6. The Qur'an's utmost respect is that it should not be touched without ablution (i.e., wudhu). Allah Ta'aala says; "*Which none shall touch but those who are clean.*"

7. It is also in line of giving due respect to the Qur'an that one should not have an intercourse in its presence. If one intends to do it

then the Qur'an should be covered.

### **The Manners of Reciting The Holy Qur'an.**

1. When one intends to recite the Holy Qur'an, he should perform ablution and if possible, sit facing towards the Qibla. If not, then face whatever direction, but with reverence.

2. Contemplates that Allah Ta'aala has asked me to recite the Holy Qur'an to Him.

3. Imagines that if some worldly person would have requested me as such, so how would I have recited? So one should be much more particular at the request of Allah Ta'aala. After such thinking, he should start reciting the holy Qur'an.

4. The recitation should not follow a singing tune.

### **Points Regarding Respect For The Masjid (Mosque) - (Masjid Aadaabs).**

1. Care should be taken to perform the salat in congregation and in the masjid.

2. Haram wealth should not be spent in the construction or for repairs of the masjid.

3. The masjid should be kept clean of all rubbish and dirt or litter.

4. To burn incense in the masjids on Fridays.

5. Not to talk of worldly affairs in the masjid.

6. Not to carry out any worldly work, duty, job or assignment in the masjid or to announce worldly related matters (i.e; lost and found) in the masjid.

7. The masjid should not be used as

a short cut.

8. Not to enter the masjid after eating uncooked onions or garlic

9. To enter the masjid, with the right foot and reciting the recommended supplications (duas) and when leaving the masjid, to step out with the left foot first and reciting the recommended supplications.

10. When entering the masjid, to offer two units (2 rak'ats) of 'Tahiyatul masjid' (salutations for the masjid).

11. While in the masjid to be busy with nawafil (supererogatory salats), dhikr and recitation of the Holy Qur'an.

### **PEARLS OF WISDOM**

*Abu Abbas Sahel bin Sa'ad-as-Saa'di narrated that a man came to the holy Prophet and said, "O Prophet of Allah! Tell me to do a deed which may make me dear to God and equally dear to the human beings". The holy Prophet sallallahu alaihi wasalam told him, "Entertain no love for this world and God will love you. Do not look greedily on what is in the possession of others and human beings will love you". [Ibne Majah]*

The question put to the holy Prophet sallallahu alaihi wasalam was so very difficult but the reply given by him was so brief and easy. Nothing stands between God and human beings but the love of good things of this world. As soon as this curtain is removed (and the human mind becomes clear of worldly love), God's love takes possession of such a man. Similarly, human beings do not love another human being for fear of sustaining a worldly loss. Once, that fear is removed, the love comes spontaneously.



# Earth Quake in Turkey

The 'Al-Ma'arif' paper in its English version is obliged to bring forth an eye witness report of the Earth Quake in Turkey which the Western media has concealed. The reason for such concealment is portrayed by the fear of the super power to make people of other nations feel that there exists a power far greater than theirs.

While attacking a small nation like Iraq, the allied forces gave the attacks such a coverage as to account for every might that was applied in order to grip fears on the heart of their audience world wide, Muslims and non-Muslims alike. Even the number of sorties, the allied fighter jets made were accounted for, the first night of the assault. Those with shaken faith or rather pseudo mos got the feeling that America as a super power is in a position to totally eradicate any nation that does not toe its line or fails to sing to its tune. This is the trick the media is playing with the rest of the world so that their control on the smaller nations is based on desperation the nations suffer from.

However, the Might of Allah (Subhanahu wata'aala ) as portrayed in the Turkey Earth Quake massacre leaves an indelible mark in the hearts of the Muslims of Imaan to perceive the powers of the Majesty whose 'Qudrat' is invincible. It is with this view that we are obliged to publish this eye witness report as written by the Jamiatul Ulama (KZN) which may read as:

The majestic and Inimitable Qur'an states, "Did the people of the town then feel secure against the coming of Our Punishment by

*night while they are asleep?" (A'raaf97)*

By the grace of Allah Ta'aala and His taufeeq, we had the opportunity to practise on the following advice of the Qur'an al-Kareem: "So travel in the land and see the consequences of those rejecters." (Qur'an). On the 17th of August 1999 at 3:05 in the morning, a devastating earthquake struck several towns in Turkey close to the coast of the Marmara Sea. Since Muslims were not allowed to take relief goods to Turkey unless it was handed over to the Red Cross, we decided to go and assess the situation for ourselves.

After arriving in Istanbul, our local Turkish brothers took us to the affected areas. The first town we visited was Adapazari. The shock of the devastating scene of destruction virtually took our breath away. We were unable to express our mixed emotions of astonishment, sorrow and awe at the tremendous manifestation of Allah Ta'aala's might and power.

### **Solid Structures-Concrete, Rubble and twisted steel**

These were the most common sights that we saw: solid five storey concrete buildings that had collapsed as if they were pancakes piled up; buildings that had become a massive pile of concrete rubble and twisted steel; buildings that were torn in half and lay on either side; buildings that had fallen on other buildings and caused a domino effect whereby a row of buildings fell one upon the other; buildings whose supporting pillars beneath collapsed thereby crushing cars parked in the

basements; buildings that were still intact but totally abandoned (resulting in an eerie ghost-like atmosphere) due to the fear of aftershocks (some 900 aftershocks were recorded).

### **People's Reaction**

The population of Turkey is 95% Muslim. The people in the affected areas were very pleased to meet Muslims from a foreign country. They welcomed us and appreciated our moral support and Deeni advice. Previously Musjids were averaging half to one row. After the earthquake we were seeing at least four to five rows in some areas while in other areas were almost full. The elderly men were quite emotional since by nature they are very softhearted and warm people. Some men actually hugged us and cried. Some brothers told us that they had forgotten to make Sajdah to Allah Ta'aala so He made their buildings fall in sajdah.

People told us how they were harshly awakened from their sleep during the early hours. (Refer to the opening verse above). They were thrown from side to side in total darkness since there was an immediate power failure. They virtually tumbled, crawled and fell out of these collapsing buildings while the thick dust which resulted from crumbling buildings added to the problems of poor visibility and inability to breathe. Many came out in only their underwear while some were even naked (Allah Ta'aala save us). A brother told us that he rushed out in such panic he totally forgot his two little daughters in the house.

Another said he only remembered



his paralysed mother in the house two hours later. This reminds one of the verse in the Qur'an Kareem: "On that Day (Qiyaamah) shall a man flee from his own brother, and from his mother and father; and from his wife and children. Every man, that Day, will be in such a state that will make him unmindful of others." (Abasa 34-37).

A building contractor told us personally that he was involved in laying the foundation of the El-Mas (Diamond) Hotel. Just the foundation of this five - star hotel had 350 tons of concrete and steel. He said that if Allah Ta'aala could destroy this building, then He (Ta'aala) can destroy anything. This hotel collapsed completely in a pile of rubble and about 300 people were dragged out, of which approximately 80% were in the state of Zina (fornication)-Ma'ath-Allah. Then there was the banker who arrived back from a business trip to search in the remains of his house for his wife. He found her crushed with his best friend in the shameful act of Zina. In this are great lessons for the ummah, since tragically many of the same vices are prevalent in our society.

#### ***Ismit-The best help.***

We went next to Ismit which is an industrial town. Almost 35% of the industries were destroyed in the earthquake. Here we spent two days and we found that conditions were much the same. We managed to visit a few big camps. People told us that they experienced difficulties in acquiring tents. Prices shot exorbitantly. Many people were forced to use tree branches and plastic sheeting for shelter. When we saw this we were reminded of the squatters back home; some of them told us that their homes are still intact but they are too terrified to return to their homes. Yet many owned two or three homes and here they were living like squatters. 45 seconds

reduced them to this level. How safe are we? Yet we sacrifice our Aakhirat to purchase a so-called mansion on interest when in seconds it can be reduced to rubble.

We were also fortunate to gain access and visit a big camp which was run by American Missionaries (manned by military guards). These people are given easy access to promote their religion while Muslims are restricted. This camp had very comfortable facilities, nice tents, toilets and feeding tents. Yet when we spoke to some of the young people there, giving them Deeni advice and brotherly moral support, they responded by saying this visit of ours was the best help anyone had ever given them. Their thirst and zeal for Deen was remarkable.

#### ***Istanbul: Panic***

We returned briefly to Istanbul and while there, we experienced a brief tremor which lasted less than 10 seconds. We happened to be in a narrow street which had four-storey buildings on either side. The street was crowded with pedestrians and vehicles. To get out of harm's way of falling building was virtually impossible. We came out of the building to find people hurriedly leaving to get out of danger, panic and fear was clearly visible on their faces. Shops closed up and people were busy using cellphones to check on their families. This scene reminded us of Surah Hajj wherein Allah Almighty says, "*Indeed, the violent shaking of the Hour (of Judgment) is a terrible thing. The day you shall see it, every nursing mother will forget her sucking child, and every pregnant being will drop its load, and you shall see mankind as if in a drunken state, yet they will not be drunk, rather it is the punishment of Allah that is severe*" (Sur 22-ver. 1-2)

We found out this tremor measured

5.8 on the Richter scale and 60 people in Ismit died. Ten people died when they jumped out of high buildings. These people were desperate to get out in order to avoid being buried in buildings.

#### ***Golcuk-The Ball of Fire.***

In the previous towns we heard reports of the naval base in Golcuk that was destroyed. We were anxious to establish this news from the locals in the town. What we discovered was shocking to say the least. The following report was repeatedly verified by the local people while it had been totally concealed in the "free" media:

On the fateful night of 17 August 1999 a big bash (as reported by local caterers present there till midnight) was held at the Turkish Naval Base. It was attended by foreign military advisors (Israeli, British, American, French). Junior officers were being promoted and senior officers were being retired. A junior officer was rebuked for reading the Qur'an Kareem and the senior officer threw the Qur'an Kareem to the floor (ma'az-Allah). This resulted in a scuffle between them. Further more, anti-Islamic sentiments were expressed at this function. (Keep in mind that on 28 February the military govt, had issued a proclamation banning the wearing of the Amaamah (turban), Hijaab, long Jubba and banned Islamic education for children under the age of 14. We were shown a few madrassa buildings that were closed down by the military govt. They had therefore declared war on Islam). Further more, the following statements made by the Officials at this function were repeated to us several times by various people. It was report to us that one of the officers said, "We (NATO in the disguise of the Turkish Military) are now in a position to totally eradicate Islam from Turkey."



Another also said, "We are in such a secure and fortified position (in the Glocuk Naval Base) that we are now ready to execute our plans for the rest of Eastern Europe (as has been done with Western Europe under the control of Nato) that nothing can stop us now. He then said mockingly, "Not even Allah can stop us now."

We had been told that in the whole of Turkey no place was more strongly fortified than the naval base. It was earthquake-proof and bomb-proof. All the important supplies, equipment, weapons and ammunition were stored there. This is how events that occurred thereafter on that same night were described to us by the local people: "A crying sound first emanated from the earth (as though the earth was crying because of the weight of the sins). There after a terrifying roar was heard from the depths of the earth." One brother said, "The sound was so frightening that it gripped our hearts. We thought it was Qiyaamah (Day of Judgement) and we thought we were finished." A musician also told us that if the sound had lasted for a minute longer, people would have died from the sound alone. The Qur'an Kareem declares, "And when our command (of punishment) came, We saved Sh'uaib and those who believed with him because of Mercy from Us, while As-Saihaah (the awful sound) seized the wrong-doers so they lay (dead) prostrate in their homes." (Sur. Hud: Ver, 94).

In Surah al-Haaqqah (Ver.5), Allah Ta'aala says, "As for Thamud, they were destroyed by the Thaagiyah (an awful shout which exceeds all limits of sound)."

Thereafter people noticed the ground becoming hot with steam coming out in some places. Furthermore, they noticed the tide on the coastline of Golcuk (Sea of

Marmara) very low until the seabed was visible. Suddenly, a massive ball of fire (lava) erupted from the Sea-bed into the sky. Some people noticed the sky crimson-red at that time. The ball of fire landed square on the Naval Base! At the same time the earth had become alive causing waves on land as if it was water and buildings were shaken violently for 45 seconds until they came crashing and crumbling down. This was followed up by a massive thirty to forty metre-high wave which crashed on to the Golcuk coastline and went almost half a kilometre in land, (Satellite picture showing how far the coastline had been eaten up by this tidal wave had been published in the local Turkish newspaper). This wave virtually swallowed the naval base, a casino and a hotel nearby into the sea.

This entire incident was not reported in the so-called "Free media". Who is responsible for this cover-up? Was it because Nato and the Turkish military were so embarrassed after their boastful and arrogant statements that they ordered a complete cover-up? This is the consequence of those who behave arrogantly, just as the people of Aad who built homes out of sturdy mountains and said, "Who is greater in strength than Us?" Allah Ta'aala destroyed them with a fierce and icy wind.

Furthermore, the Turkish brothers who were our guides told us that they had met an American scuba diver who was sent down to see if there were any traces of the naval-base. He told them that he went down 100 metres and there was no trace of the naval base. The Unchallenged Qur'an declares, "So do you see any remains of them?" (Surah al-Haaqqah; Ver 8), "Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the

punishment will not seize them from directions they perceive not" ? (Surah an-Nahl Ver.45).

### **Maskh - Transformation.**

On the diver's return towards the surface, he noticed at about 62 metres the remains of the casino. What he saw there shocked him. He saw a person in a frozen position with arms wrapped around a tree trunk while holding a bottle of liquor in his hand. He was wide-eyed in terror and his face was transformed into that of a pig! Another person holding cards in his hand had the same wide-eyed expression, but his face had been transformed into that of a monkey! The diver said he will never again go down there. This may sound like a fairy-tale sucked out of wild imagination. But consider this, Allah Ta'aala says, ".....Those who incurred the curse of Allah and His Wrath those of whom He transformed into monkeys and pigs, those who worshipped false deities" (Sur. Al-Maidah: Ver 60). Furthermore, Hadrat Anas (R.A) reports that Rasoolullah (S.A.W) said: "A group of people from my followers will be transformed during the latter period (end-time) into monkeys and pigs." They (the Sahabah (Radhiyallahu anhu) said: "O Prophet of Allah, even though they will bear witness that you are the Messenger of Allah and that there is none worthy of worship in truth except Allah? Rasoolullah (S.A.W) said: "Yes, they will also perform salaah, keep fast and they will perform Hajj." Then what will be the problem with them, O Prophet of Allah? They asked, Rasoolullah (S.A.W) replied: "They will indulge in musical instruments, dancing girls, drums and they will drink intoxicants. They will spend the night in this condition (intoxicated) and find themselves transformed into monkeys and pigs." (Fath ul-Baari, commentary of Bukhari Shareef). □



# The Important Role of Mother in Child Education

[Source: modernmuslim@msn.com]

A mother has a significant, basic role in education. This is evident in the following points:

## 1. *The Family Influence in Education:*

The family is the first tier in the process of social upbringing. It is the family that instills in the child the standards by which he/she judges everything that he/she later receives from all social institutions. When the child goes to school, the attitude towards the teacher is formed on the basis of the education he/she has received at home. The selection of friends at school is also based on the way he/she was raised by his/her family. He/she evaluates everything he/she hears and sees and every situation he/she finds himself in or he/she witnesses through what his/her family has instilled in him/her. That is the role of the family in education, a very important and serious role.

## 2. *The Child is Influenced by the Mother's Condition at Pregnancy:*

The mother dominates a stage of the child's life all by herself, with nobody else sharing her role, and this stage, the pregnancy, has an influence on education which some people might not be aware of. An embryo in its mother's womb is influenced by several things. One of these things is nourishment. The type of food an embryo receives from its mother affects it in various ways. It is also influenced by any illness or indisposition of the mother during pregnancy. If a mother takes drugs while she is pregnant, the embryo is affected, and similarly, if the

mother is an addict. The same thing is true of smoking, and this is why in Western societies, a smoking woman is advised to quit or cut down on smoking during pregnancy, to spare the embryo the effect of nicotine. Other things that have an effect on the embryo are medications, which is the reason why a doctor asks a woman whether she is pregnant or not when he wants to prescribe a medicine for her.

Another influence, which the two parents may not realize, is the emotional condition of the mother. A baby might scream a lot in early childhood, or he might easily get scared, and in both cases, this may be due to the impact of his/her mother's emotional condition during pregnancy. When the mother gets too emotional, the hormones which she produces and which the child receives are affected. If such an emotional state goes on for a long time, the effect extends to the embryo's psychological, emotional and physical constitution. That is why a husband should do his best to make the atmosphere favorable at home, and a mother should do her best to avoid anything that would excite her.

The attitude of the mother towards her pregnancy and her embryo is another important factor. When she is happy and cheerful at being pregnant, her mood will certainly have an effect on the embryo, the same way as when she is unhappy about her pregnancy. This is why Allah, the Most Glorious and Sublime, directs people to correct their attitudes towards male and

female children. He says: "*Allah has the Kingdom of Heavens and Earth. He creates whatever He wills and gives whom He wills female offspring and whom He wills male offspring, He gives both male and female children, and makes whomever He wants sterile. He is Most Knowing and Mighty (XLII:49-50).*" He, the Most Glorious and Sublime, has His Will and His Judgment, and what He chooses has always a justification and a rationale. So a wife and her husband should always feel satisfied with what Allah gives them and should know that it is for their own good. They should be content whether a boy or a girl is born to them. If a woman loses this feeling of satisfaction, as when medical examination shows the sex of the embryo in her womb and it turns out to be the opposite of what she wishes for, her attitude and feeling will certainly affect the embryo. The aim is to make the point that the role of a woman starts during pregnancy, and that at that stage she is the only influence on the child.

## 3. *A Mother's Role in Early Childhood:*

Early childhood is a very important stage in the raising of a child, and the role of the mother at that stage is greater than of anybody else. While the baby is still nursing, she has the greatest contact with it. For a great purpose that Allah has, the only nourishment of the baby at this stage is by nursing from its mother. This does not have a medical effect on the health of the child only, but also has psychological effects, the most important of which is making the



baby enjoy the tenderness and closeness that it needs. Doctors always advise mothers to nurse their babies themselves, and if for one reason or another a mother does not, she is advised to take care of it and keep it close to her all the time.

One can therefore realize how serious a mistake a mother makes when she leaves her baby at this stage to a governess or a maid who takes complete charge of it: cleaning it, taking care of its clothes, preparing its food, and, when the baby takes artificial milk, preparing the bottles for it. In such a situation, a baby misses a lot of the psychological care it needs.

If a mother has the misfortune of having a maid, and it is always better to do without them, she, i.e., the mother, should take care of the baby herself in the early stages of its life. She can leave matters of cooking, house cleaning, and similar chores to the maid, because a baby will not receive as much tenderness and care from a maid, as from its own mother. What the baby is exposed to at this stage has a great future psychological effect and influences the attitude of the baby in the future towards various things. This is particularly important, because many governesses and maids in the Islamic world are non-Muslim and even Muslim ones are often non-religious. The effect of such a situation is not hard to guess and it would take long to discuss this subject in detail, so I will limit myself to this passing remark.

The point is that a mother deals with her baby in early childhood more than the father does. The baby acquires many habits and standards at this age and also learns some modes of behavior which will be hard to change in future. This is what makes the mother's role so important; it is the gate of this precarious stage in the child's life. There are some people, for example, who are devout and

upright, but because they have not been raised in their childhood to strict moral and behavioral standards, they are characterized with some roughness in manners and lack of discipline.

#### **4. A Mother's Role with Her Daughters**

If a mother is the closest person to children in general in their early childhood, this closeness is greater and continues longer in the case of daughters.

Probably some of the problems we have today with girls are due to the diminished educational role of mothers. A girl goes through adolescence, is exposed to temptations, and has to cope with her desires. The society she lives in encourages immorality, and the girl has an emotional vacuum, and might only find satisfaction and gratification in unholy environments. The mother meanwhile is too busy with her own affairs, or with her neighbors and friends. The girl lives in one world, her mother in another.

It is very necessary for the mother to live with her daughters and be close to them. A girl is more likely to be open with her mother than her father. It is necessary for the mother to fill the emotional void her daughters suffer from.

The emotional void a girl feels is usually greater in a house with a maid. The maid takes care of the household chores, and the family decides that their daughter should apply herself to her studies, which take a lot of her time. But when school duties are over, the girl is left with a lot of leisure time. How does she spend it? Reading? We do not usually cultivate in our children the habit of reading.

As already mentioned, there is a great gap between mother and daughters. A girl feels that her interests, her inclinations, and her

way of thinking are not acceptable to her mother. She feels a cultural gap between her and her mother, and finds her satisfaction perhaps in a magazine that covers fashion and home-decoration, discusses love and emotions, and tells a woman how to win the admiration of others. Such topics arouse a certain desire in the girl. Or perhaps she gets interested in video films, or in telephone conversations with young men. Even if none of these things are available to her, she may learn things from her mates at school.

#### **5. A Mother Knows the Private Details in the Life of Her Children**

A mother takes care of the clothes of her children and the furniture of the house, as well as intimate details that concern her children. Thus she is more likely to discover problems that her children suffer from than their father, particularly in these days, in which a father is usually too busy for his children. The mother therefore is more aware of the affairs of her children than her husband.

All the above factors emphasize the role a mother has in education. A mother represents one half of the household, and a father can by no means meet the full responsibility of raising his children. Nor can the school alone have the full responsibility. The combined efforts of all concerned parties should work in harmony towards the same end.

In reality, however, the values upheld at school are sometimes undermined at home, and the values a child learns at home are contradicted by what he comes across in the street. The child has then to cope with contradicting standards. Our point, however, is that the household itself should work in harmony and as one complementary unit. □





# Wasiyyat

## OF A MOTHER TO HER DEPARTING DAUGHTER ON THE OCCASION OF HER NIKAH

- \* Be contented with whatever you get for this will give you peace.
- \* Be obedient to your husband and listen to whatever he says for this will bring you the Mercy of Allah.
- \* He must not see in you untidiness nor smell but fragrance and remember that water has the best fragrance in the absence of perfume and Surmah adds the most beauty.
- \* Be prepared for him at meal times for the heat of hunger is inflammable.
- \* Be quiet when he sleeps for the disturbance of sleep angers.
- \* Safeguard his assets for which he will trust you.
- \* Care for his children and servants for which he will have confidence in you.
- \* Do not disclose any of his secrets for if you do so he will not spare you when he retaliates.
- \* Dare not be joyous when he is worried, for this will be wrong on your part, and dare not show sadness when he is happy for this will breed hatred.
- \* And remember, Oh my dear daughter, that you will only attain all this if you give preference to his likes over yours and his desires above yours in all things you like and dislike.
- \* And Oh my beloved daughter, at all times be mindful of your duties to Allah. Give priority to the orders of Allah over all others for this will secure Jannat for you. And remember not to obey anyone if their orders be contrary to the commands of Allah.

**Benoni Muslim Jamat, P.O.Box 5074, Benoni South, 1502.**



49 students have completed the Computer course.

**Note:** The numbers mentioned of students graduated in different departments is as at the end of the first term, April 2004.

## **5. Abdullah Ibn Mas'ud (R.A) Department**

This department deals with translation, publishing and distribution. Insha Allah, this department will be initiated in the near future as the need necessitates the availability of such a department.

Majlis Al-Ma'arif Al-Islamiyyah takes the pleasure to announce the publishing and distribution of the Basic Islamic Training Syllabus text book especially for new revert which consists of an introduction that reveals that Islam is the religion of all Prophets, and also a short history of Prophet Muhammad Sallallahu alaihi wasallam. The other subjects in the syllabus are Tawhid (Oneness of Allah), Hadith, Fiqhi (Islamic laws) and life history of the Prophet Muhammad Sallallahu alaihi wasallam.

The syllabus was prepared by a group of teachers from Amkeni Islamic Centre and has been revised by senior Ustadhs from the College of Islamic Studies, Kisauni, Mombasa. May Allah Ta'aala reward them abundantly and also help us in what He likes and pleases Him.

## **6. Umm-ul-mu'mineen Aisha (R.A)**

It was initiated in the previous year (2003) and is concerned with Qur'anic Studies. This is only for girls and is situated in Gorofani village, Kikambala. Its syllabus are the same as in Daar Ubayy Ibn Ka'b of memorizing the Qur'an, and those taught in Daarul- Arqam, Amkeni, for the training of new female muslims and preparing female Qur'an teachers.

### **A Unique Aspect of Majlis Al-Ma'arif**

Some students join the Majlis while totally illiterate. They have neither been to any school nor to a madrasa. The Majlis has designed a special way of assisting them. And in doing so, these students leave the Majlis literate. They are taught how to read and write:

#### **(1) Kiswahili (2) Arabic (3) English**

They are able to read more on their own, and some of them join higher studies elsewhere. They are prepared to go and teach others what they know. Alhamdhulillah, they are now many mosques whose Imams are the graduates of Majlis and so are the teaching staff of many religious institutions

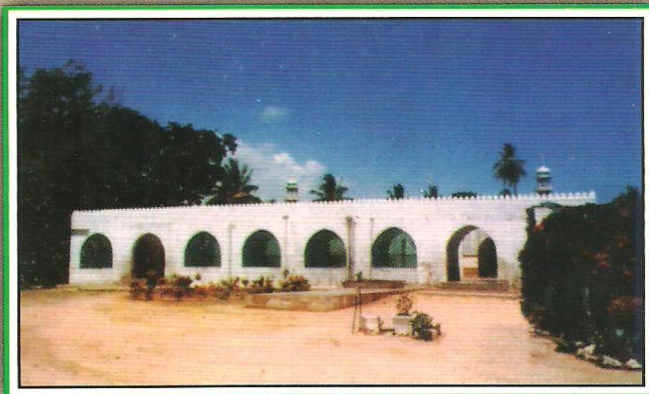
So to conclude, Majlis Al-Ma'arif Al-Islamiyyah serves a pivotal role in Islamic enhancement in the region with participants from far-away places and of different tribes.

All credit goes to Allah Ta'aala for enabling its initiating and to the Committee of Majlis Al-Ma'arif and to the Muslim Ummah in general. May Allah Ta'aala reward them abundantly.

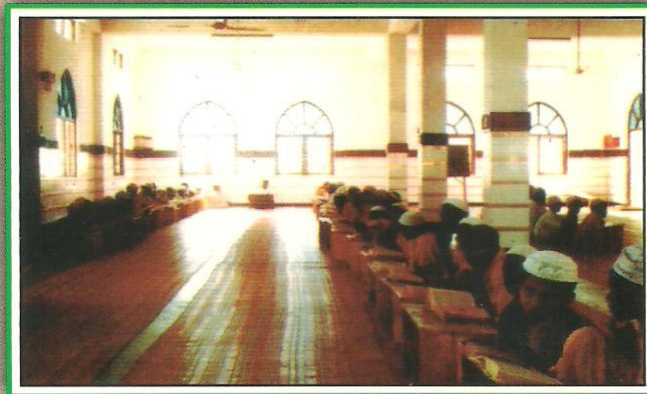
The need of such an institution in our region cannot be expressed by words. It is the duty of every muslim to safeguard and upkeep this blossoming garden of Aakhirah, especially in these trying periods of today when certain force are out to extinguish the torch of Islam by targeting Islamic educational institutions. Come and see for yourself.



# PICTORIAL VIEW OF MAJLIS AL-MA'ARIF AL-ISLAMIYAH



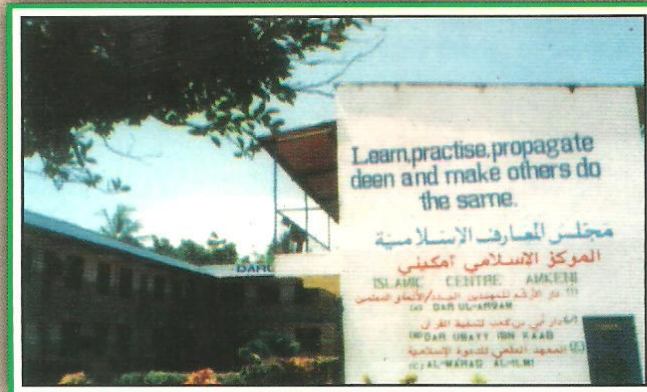
*View of Masjid-un-Naeem*



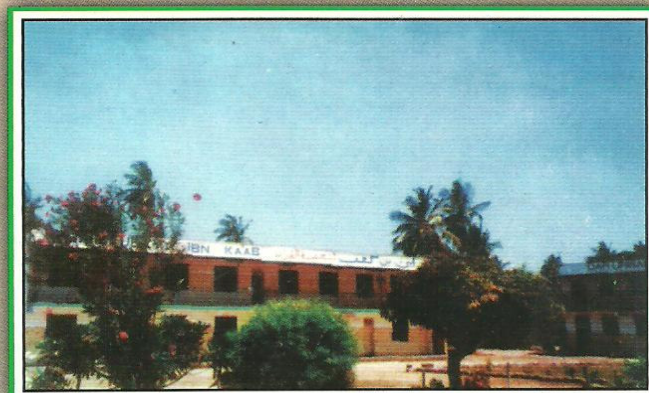
*Children having their Hafeedah Classes*



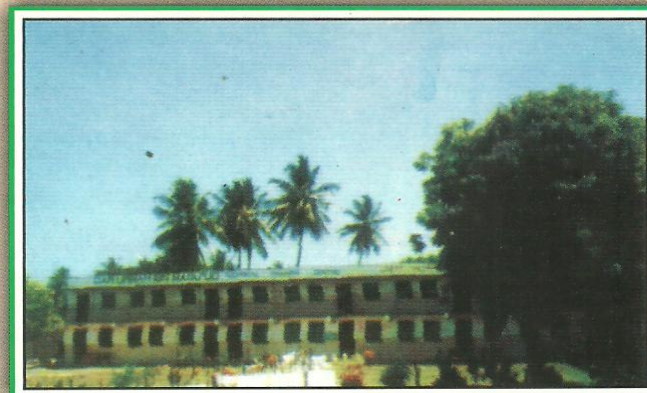
*Outer view of Class*



*Darul-Arqam Department*



*View Dar Ubay bin ka'b for Tahfeed-ul-Qur'an*



*View Dar Ubay bin ka'b for Tahfeed-ul-Qur'an*