

ALMAJLIS

FOR ISLAMIC ENLIGHTENMENT

ISSUE NO. 8

وصلوا الأرحام

وقال صلى الله عليه وسلم



“... join the ties of kinship...”

(Hadith)



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

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Anticipating Success

Anticipating success, real success, was the trend of the Sahaaba radhiyallaahu anhum, and they deserved it. They were so sure to achieve it, that when a spear pierced into the body of one of them (Haraam bin Malhaan in the expedition to 'Bi'r Ma'unah'), he exclaimed, "*Fiztu wa Rabbil Ka'bah*" (I swear by the Lord of al-Ka'abah, I am successful!) to the utter bewilderment of the attackers! This man is dying. His most precious and valuable asset is taking leave from him. What success is this?! What has he achieved? Yes! Surely, he has achieved the satisfaction and approval of his Lord – the sole object of life on earth.

This was the norm and lot of our noble predecessors. And why not? They sacrificed and humbled themselves for Allaah. They forgot their individual essence, let go their inner wants, desires, ambitions, ego and honour for their Lord. They gave preference to others over themselves. So their Lord, signifying His sublime quality – "*does not allow to be lost the reward of those who do good*" – gave them the taste of real success even before they parted this transitory abode. He made their good name to prevail for all ages to come. What's more?! Loving them became among the essence of complete faith for every individual to come! History tells us that Rasoolullaah sallallaahu alaihi wasallam, after undergoing unparalleled tribulations, will serve as the savior for the whole mankind on the Day of Judgment. Ibraaheem alaihissalaam, who was humiliated and thrown in a vicious fire, was to become the father of thousands of Prophets, and receive supplications from every individual who prayed. Yoosuf alaihissalaam was humiliated and went on to become a king and a Prophet. Bilaal radhiyallaahu anhu, a humiliated slave cared to be dragged in the streets chanting the name of His Lord, was to become the renown Mu'azzin of Rasoolullaah sallallaahu alaihi wasallam. The Sahaaba radhiyallaahu anhum sacrificed everything and were given the glad tidings of Jannah even before their death and their *Eeman* reached such levels as to become the attestation for all faithful to come – "*So if they believe in the same as you believe in, then they have been [rightly] guided*". History has repeated itself showing that whoever treaded this path Allaah Ta'aala gave him/her a taste of real success even before setting forth for the eternal abode, showing its effect in the form of acceptance of supplication (du'a) and unusual happenings such as a donkey returning back to life after dying; covering unimaginable great distances on foot, etc.

Today also the doors to eternal bliss are wide open, the fruits of which can be tasted here also. The key to it is humility, humbleness and the eagerness to know and follow the truth which in turn guides towards submission and obedience, thus opening doors to tend virtues deeds and being devout. To such a down-to-earth person, Allaah Ta'aala guides him/her towards nobility and grand characters as prescribed by our beloved Prophet sallallaahu alaihi wasallam, "*Join (relations) with those who cut away from you, give to those deprive you and forgive those who oppress you.*" On the other hand, haughtiness and self esteem leads to arrogance and rejecting the truth, resulting in the closer of doors to real understanding and guidance, making debasement appearing to him as modern and an advancement, and indecent and immorality as fashion. Allaah Ta'aala deprives such a person to view virtue as a necessity and sin as a sin. The Almighty Subhaanahu wa Ta'aala Says, "*Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."* Pride deprives a person of all good, makes it difficult for him to reconcile and make amends, accept his mistakes and repent, and it is so abhorrent that Rasoolullah sallallaahu alaihi wasallam said, "*He will not enter Paradise who has the smallest particle of arrogance in his heart.*"

Fulfill your obligations instead of demanding for your rights! You can make the world a better place...

***"Life is not the way it's supposed to be. It's the way it is. The way you cope with it is what makes the difference."* – Virginia Satir**



“... join the ties of kinship...”

Great emphasis has been laid down in Islam regarding joining or maintaining ties of kinship – close relatives. Enormous benefits and rewards have been promised for maintaining relations with the close ones, and warnings of serious retribution and afflictions have been attributed to those failing to maintain the ties of kinship.

Now the question arises as to which relatives are classified in the Shari’ah (Islamic Law) as the *نو الأرحام* (*dhul arhaam*), the blood relatives, or the kith and kin, with whom maintaining ties is emphasized? The Arabic word *arhaam* is the plural of *rahim* which means womb, and *نو الرحيم* *dhu rahim* meaning ‘close relatives’ (descendants of the same womb). It encompasses all the relatives from the father’s and the mother’s sides, regardless of them being inheritors or not, together with them being eligible to inter-marry or not. On top of the list of these relations come our parents, who have sacrificed much of their lives to make us strong and worthy human beings. Then come our brothers and sisters with whom we shared the same womb, and then our grandparents along with all the other family members including our uncles, aunts and cousins from both the paternal and maternal sides.

وصلوا *wasiluu* is the plural tense verb of *صلة* *silah* meaning to join, combine, unite,...., used often in conjunction with *rahim*, so *silat ar-rahim* means to join the ties of kinship by treating one’s relatives fairly and compassionately.

Many good deeds bear fruit that will not be seen until the Hereafter. But keeping good family relations is something that will benefit you immediately, by making this life a lot happier, lighter, pleasant and more rewarding. Most importantly, Allaah will reward us generously for every smile, every hug, every act of generosity, every phone call or letter, every word of

encouragement, every suppression of anger, and every instance of forgiveness towards your family members. Who can afford to be deprived of such an immense reward? Do not allow yourself to be of those who sever what Allaah has ordered to be joined.

Allaah Ta’aalaa has warned against severing the bonds of kinship, as in Surah an-Nisaa’, Verse no. 1 Allaah Ta’aalaa Says:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer.

At another occasion, Allaah Ta’aalaa has mentioned among the qualities of ‘*Uloom-Albaab*’, the men of understanding, in Surah ar-Ra’d, Verse 21:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

And those who join that which Allaah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

Dr. Samir Younos (dr_samiryounos@hotmail.com), a lecturer in the field of pedagogy and methods of Islamic upbringing and education, presented an article in ‘*al-Mujtama’a*’ (issue no. 1994), a weekly Arabic magazine published in Kuwait, entitled, ‘Glad tidings for you, O Maintainer of kinship’. The encompassing article regarding our subject caught our attention and we decided to share it with our readers, with the courtesy of ‘*al-Mujtama’a*’:

‘I received a letter from a man aged fifty-five years, stating that he longed for a social status after spending years hard working, combating and struggling in raising his three brothers and three sisters, enduring pains of alienation and hardship

in rearing and educating them, and then having them married – all of them; the males together with the females.

‘The man says, “I found within myself a strong motivation to give them preference over myself, especially after my father’s advice to take good care of them, when he died and I was eighteen years of age. The same advice was of my mother when she was taking her last breath in her hour of death. So I endured on not to marry until they got married, in fact I carried on helping their children in their education until the eldest son of each of my brothers graduated and finished his education, became committed to his job, and set forth to help his family.

“Years passed. Days went by, and as I would retire to myself, I found myself alone, without a wife and child. So I embarked on the search for a partner for the rest of my life, and alhamdulillah, my Lord made it possible for me to have a devout wife, and then - as it is the norm of life, of not being spared from matters ruffling a man’s life and spoiling his pleasures - I suddenly found my brothers and their children, to whom I gave preference over myself, cutting off relations with me without any reason! I was really perplexed. I only wanted to know the reason behind it. I didn’t have to investigate a lot to know the cause; they were afraid that now I am married, I would lessen my support to them on the pretext of increase in my responsibilities of mine now having a wife and children. It pained me a lot. And I asked myself, ‘Did they expect me to live my whole life as I was; alone, working for them and to forget myself and be without a wife and child?!’

“I was stricken with severe grief and a lot of pain. I had expected that they will feel happy for me and stand with me on my wedding day, as a token of what I had done for them, but ah! How wrong was I!! I asked myself, ‘What, won’t goodness return in this World?!’ ‘What, have people deteriorated to such beastliness, and to such egoism and selfishness, that they do not consider, but only for themselves?!’ I am now confused, and in an intense struggle between me and myself (*nafs*). Should I obey myself and sever relations with them as they have severed relations with me? Or do I bear patience and continue to maintain relations with them and seek my reward from my Lord?”

‘I’m saying to the man who wrote this letter:

“A man of understanding is one who strives to achieve the merits of this World and the comforts of the Hereafter. And these are the two real bounties a person can achieve, and the key to both of them is joining the bonds of kinship!! Perhaps you may find this statement of mine an ideal philosophical view, but it is the truth and right, just the way an exemplary Muslim and his like should be. And what is wrong with it?! So good tidings for you, O maintainer of your kinship! Continue with your attachment with them, and do not let the Shaytaan create rifts between you and them. So now if they attach no importance to you, after responding to your benevolence with naughtiness, do not let your (human) nature to overcome you, and do not deprive yourself the blessings of maintaining kinship.

“Be happy, O Maintainer of your relations, of obeying your Lord, as Allaah Ta’aalaa has said,

إِنَّ اللَّهَ بِأَمْرٍ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Indeed, Allaah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (an-Nahl : 90).

“Glad tidings for you, O Maintainer of your relations, of extensions in provisions and blessings in your life span, as the Holy Prophet sallallaahu alaihi wasallam has said,

(عن أنس بن مالك رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول): من سره أن يبسط له في رزقه أو ينسأ له في آثره فليصل رحمه (رواه البخاري - ٢٠٦٧)

(It is reported by Anas bin Malik radhiyallaahu anhu that he heard Rasoolullaah sallallaahu alaihi wasallam saying,) “He who wishes to have abundance in his livelihood and to have his life extended should uphold the ties of kinship.” (Bukhari)

“Rejoice, O Upholder of the ties of your kinship, and O You, who spent from your wealth and effort on them, even if it has been turned meaningless in the view of the people, and they have forgotten it, surely, it will never be lost with the Lord of the people, and He will never forget. He Says,

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّهِ وَاللَّذِينَ الْأَقْرَبِينَ ۗ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allaah is Knowing of it." (al-Baqarah: 215)

"Glad tidings for you, O Maintainer of your relations, of great beneficence from Allaah as long as you uphold the ties of your kinship. Rasoolullaah sallallaahu alaihi wasallam said,

"الرحم معلقة بالعرش تقول: من وصلني وصله الله، ومن قطعني قطعته الله. (رواه البخاري و مسلم)

"The rahim (womb, blood relation) is suspended from the Throne (of Allaah), saying, 'He who joins/upholds me will be joined/supported by Allaah, and he who cuts me off will be cut off by Allaah.'" (al-Bukhari and Muslim)

"Be happy, O Maintainer of your relations, for your maintaining ties with them is taking the path which will lead you to Jannah. And to this is what the Holy Prophet sallallaahu alaihi wasallam pointed out in his saying,

يا أيها الناس أفشوا السلام و أطعموا الطعام و صلوا الأرحام و صلوا بالليل و الناس نيام، تدخلوا الجنة بسلام. (رواه الترمذي و ابن ماجه)

"O People, spread greetings with peace, give away food (in charity), join your blood relations, and perform prayers while people are asleep, you will enter Paradise in peace." (at-Tirmidhy and Ibn Maajah)

"Rejoice, O Maintainer of your relatives, for your deeds are acceptable by Allaah on His authority, the Most High, The Holy Prophet sallallaahu alaihi wasallam has said,

أن اعمال بني آدم تعرض كل خميس ليلة الجمعة فلا يقبل عمل قاطع رحم. (رواه أحمد)

"The deeds of all the people are examined every Thursday on the night befalling Friday, hence the deeds of the one who severs the ties of kinship are not accepted." (Ahmad)

"Glad tidings for you, O Maintainer of the ties of your kith and kin, of multiple rewards of charity! Your beloved Prophet sallallaahu alaihi wasallam has given you the good news,

إن الصدقة على المسكين صدقة و على ذي الرحم اثنتان صدقة و صلة.

"Charity to a poor carries the reward of charity, and charity to one's kith and kin carries the reward

two folds; of charity and of joining ties of kinship." (at-Tirmidhy)

"Be happy, O Maintainer of the ties of your kinship, for your maintaining ties with your relatives is a proof of your Eeman (faith). Rasoolullaah sallallaahu alaihi wasallam has said,

من كان يؤمن بالله و اليوم الآخر فليصل رحمه. (رواه البخاري)
"He who believes in Allaah and the Day of Judgment, should preserve the relationship with his blood relatives (womb relations)." (al-Bukhari)

"Be happy, O Maintainer of the ties of your kinship, for our beneficent Prophet sallallaahu alaihi wasallam has given you the glad tidings, that the Rahim (womb relations) will come on the Day of Judgment and be a witness for you. The Holy Prophet sallallaahu alaihi wasallam has said,

و كل رحم آتية يوم القيامة أمام صاحبها تشهد له بصلة إن كان وصلها، و عليه بقطيعة إن كان قطعها. (رواه البخاري في الأدب المفرد)

"Every Rahim (womb relation) will come on the Day of Judgment in front of relatives (the offspring of the same womb) and testify for him as maintainer of the ties of kinship if he had done so, (or else) testify against him of breaking the ties if he had severed the ties with his relations." (al-Bukhari)

"Glad tidings for you, O Maintainer of the ties your kinship, of instant reward. Rasoolullaah sallallaahu alaihi wasallam has said,

ليس شيء أطيع الله فيه أعجل ثوابا من صلة الرحم و ليس شيء أعجل عقابا من البغي و قطيعة الرحم. (رواه البيهقي)

"No reward of abiding among the Commandments of Allaah is so instantaneous than joining the ties of kinship, and nothing surpasses oppression and severing ties of relationship in receiving punishment immediately." (al-Baihaqi)

"Glad tidings for you, O Maintainer of the ties of your kinship, of extended lifespan and prosperity in homes. Rasoolullaah sallallaahu alaihi wasallam has said,

صلة الرحم و حسن الجوار أو حسن الخلق يعمران الديار و يزيدان في الأعمار. (مثله رواه أحمد)

"Maintaining the ties of kinship, being a good neighbour and good character bring prosperity in the homes and extend the lifespan." (Similar one reported by Ahmad)

"Glad tidings for you, O Maintainer of the ties of your kinship, of increase in wealth and extended

lifespans. Rasoolullaah sallallaahu alaihi wasallam has said:

إن الله ليعمر بالقوم الديار و يثمر لهم الأموال , و ما نظر إليهم منذ خلقهم بغضا لهم. قيل, و كيف ذلك يا رسول الله؟ قال, بصلتهم لأرحامهم, (رواه الطبراني)

“Indeed Allaah Ta’ala brings prosperity to the people in their lands and increases their wealth, and has not looked at them with hatred since He created them.” “Someone inquired, “And how is that, O Messenger of Allaah?” Rasoolullaah sallallaahu alaihi wasallam said, “Because of them maintaining their ties of kinship.” (Tabrani)

And he, sallallaahu alaihi wasallam, also said, إن صلة الرحم محبة في الأهل , مثرة في المال , منسأة في الأثر. (الترمذي وحسنه عن أبي هريرة)

“Verily, maintaining of kinship brings love in the family, increase in wealth and extension in lifespan.”

“Glad tidings for you, O Maintainer of the ties of your kinship, for if your kinship folks have turned their backs to you while you maintain your ties with them, you have indeed followed the advice of your Lord, Subhaanah, and that of His Messenger, sallallaahu alaihi wasallam. And this is the glad tidings of Rasoolullaah sallallaahu alaihi wasallam, as is narrated (by Abu Dhar radiyallaahu anhu), أوصاني خليلي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ألا تأخذني في الله لومة لائم, و أوصاني بصلة الرحم و إن أدبرت. (رواه الطبراني عن أبي ذر رضي الله عنه)

“My friend (Rasoolullaah sallallaahu alaihi wasallam) advised me that rebuking of a critic should not bar me from carrying out Allaah’s Commandments, and he also advised of maintaining the bonds of kinship even though my relatives turn away from me.” (Tabrani)

“And to show the importance of maintaining ties of kinship, Rasoolullaah sallallaahu alaihi wasallam has directed us to learn our lineage in order to maintain the ties of kinship, saying,

تعلموا من أنسابكم ما تصلون به أرحامكم. (رواه الترمذي)

“Seek the knowledge of your lineage so as to maintain the bonds of kinship with your relations.” (at-Tirmidhy)

“Similarly, Rasoolullaah sallallaahu alaihi wasallam has stated maintaining bonds of relations is an attestation of a person’s eemaan. He, sallallaahu alaihi wasallam said,

من كان يؤمن بالله و اليوم الآخر فليكرم ضيفه, و من كان يؤمن بالله و اليوم الآخر فليصل رحمه, و من كان يؤمن بالله و اليوم الآخر فليقل خيرا أو ليصمت. (رواه البخاري)

“Whosoever believes in Allaah and on the Last Day, should be hospitable to his visitor, and Whosoever believes in Allaah and on the Last Day, should maintain the bonds of his kinship, and Whosoever believes in Allaah and on the Last Day, should say that which is good, or else he should be silent.” (al-Bukhari)

“And as one’s parents are the closest in blood relations, our Shari’ah has enjoined upon us to treat them well. Thus Allaah Ta’ala Says,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفًّا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ (الإسراء)

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.” (al-Israa: 23-24)

“Just as we have been commanded to continue to treat them with appropriate courtesy even though they order us of unbelief and exert all their efforts in doing so. Allaah Ta’ala Says,

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

“But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.” (Luqmaan: 15)

“And Allaah Subhaanah Says, وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ (العنكبوت)

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.” (al-Ankabut: 8)

“Verily, a man came to Rasoolullaah sallallaahu alaihi wasallam and said,
يا رسول الله: من أحق الناس بحسن صحابتي؟ قال: أمك. قال: ثم من؟ قال: أمك. قال: ثم من؟ قال: أمك. قال: ثم من؟ قال: أبوك.
(رواه البخاري و مسلم)

“O Messenger of Allaah, which person is most worthy of my good company?” He said, “Your mother.” Then he asked, “Then who?” He said, “Your mother.” Then he asked, “Then who?” He said, “Your mother.” Then he asked, “Then who?” He said, “Your father.” (al-Bukhari and Muslim)

And he, sallallaahu alaihi wasallam, said,
رغم أنفٍ ثم رغم أنفٍ ثم رغم أنفٍ من أدرك أبويه عند الكبر أحدهما أو كلاهما فلم يدخل الجنة. (رواه مسلم)
“May his nose be rubbed in dust, again may his nose be rubbed in dust (disgraced), who lived with his parents – one or both of them – in their old age, and he is not able to enter Paradise (by being good to them),” (Muslim)

“Also it has been narrated by Abdullah bin Mas’ood radhiyallaahu anhu, says he,
سألت النبي صلي الله عليه و سلم، أي العمل أحب إلى الله تعالى؟ قال، الصلاة على وقتها. قلت، ثم أي؟ قال، بر والدين. قلت، ثم أي؟ قال، الجهاد في سبيل الله. (رواه البخاري و مسلم)
“I asked the Prophet sallallaahu alaihi wasallam, as to which deed is most favoured in front of Allaah? He said, “Prayer in its prescribe time.” I asked, ‘Then what?’ He said, “Being kind to one’s parents”. I asked, ‘Then what?’ He said, “Striving in the path of Allaah”. (Bukhari and Muslim)

“For this reason Asma bint AbuBakr Assiddiq radhiyallaahu anhumaa maintained ties with her mother on the instructions of the Prophet sallallaahu alaihi wasallam. Asma radhiyallaahu anha says, My mother who was a polytheist came to visit me in the lifetime of Rasoolullaah sallallaahu alaihi wasallam, So I asked Rasoolullaah sallallaahu alaihi wasallam, I said, My mother has come to visit me, and she desires to be helped, should I help her?” He said,
نعم، صلي أمك. (رواه البخاري و مسلم)
“Yes, be kind to your mother.” (al-Bukhari and Muslim)

And it has also been narrated by al-Bukhari and Muslim that Rasoolullaah sallallaahu alaihi wasallam said,

إن الله تعالى حرم عليكم عقوق الأمهات، و منعا و هات، و وأد البنات، و كره لكم قيل و قال و كثرة سؤال، و إضاعة المال. (رواه البخاري و مسلم)

“Allaah Ta’aala prohibited for you ill treatment of your mothers, withholding dues to others, demanding that which is not one’s due, the burying alive of infant girls. He dislikes from you gossiping, insistence in asking, and wasting of money.” (al-Bukhari and Muslim)

“Glad tidings for you, O Maintainer of the ties of your kinship, in following the advice of your mother and father. In this aspect, the Prophet Sallallaahu alaihi wasallam has said,
إن أبر البر صلة الرجل أهل و دأبيه. (رواه مسلم)
“The noblest deed for a man is to treat kindly his father’s friends.” (Muslim)

“Be happy, O Maintainer of the ties of your kinship, for Rasoolullaah sallallaahu alaihi wasallam has given you the glad tidings for not meeting an awful death. He, sallallaahu alaihi wasallam, said,
من سره أن يمد له في عمره، و يوسع له في رزقه، و يدفع عنه ميتة السوء، فليتنق الله و ليصل رحمه. (رواه البزار و الحاكم.)

“Whosoever wishes his lifespan to be extended, his sustenance increased and saved from an awful death, then he should fear Allaah and maintain the bonds of his kinship.”

The true nature of maintaining the bonds of kinship

“The Prophet sallallaahu alaihi wasallam has said,
ليس الواصل بالمكافئ، و لكن الواصل الذي إذا قطعت رحمه وصلها. (رواه البخاري)

“The one who joins his blood relations is not the one who reciprocates (the good done to him), but rather the maintainer of the bonds with his kinfolk is the one who persist in joining them when they cut him off.” (al-Bukhari)

For example, you visit one of your close relatives in return to his earlier visit to you, so this will not be counted as joining bonds of kinship, but now you are in fact just equalizing for what he has done, i.e., returning his approach in the same manner. As for the sense of “*silah*” – maintaining the bonds of kinship – is to hurry in joining the bonds of relationship with the one who breaks away from you among your close relatives. And this can be very tough for a person, to join bonds of relations with his kith and kin who have cut away from him, as our beloved Prophet has advised, but still, it is

best for him to establish relations with them. And on the other hand, equivalent to the extent of their severing the bonds of relationship with him, will be the degree of punishment for them. A man came to Rasoolullaah sallallaahu alaihi wasallam and said, "O Messenger of Allaah! I have some relatives whom I join, but they cut me off; I treat them well, and they treat me badly; I treat them with forbearance and they behave foolishly towards me." He said,

لئن كنت كما قلت، فكأنما تسفهم المل، و لا يزال معك من الله ظهير عليهم ما دمت كذلك. (رواه مسلم)

"If you are as you say, it will be as if you are feeding them with hot ashes; and as long as you continue like this, you will have Allaah's support on your side against them." (Muslim)

"And it has been reported by Abdur-Rahmaan bin 'Auf radhiyallaahu anhu that he heard Rasoolullaah sallallaahu alaihi wasallam saying,

قال الله تبارك و تعالی، أنا الله و أنا الرحمن، خلقت الرحم، و شققت لها من اسمي فمن وصلها وصلته و من قطعها بنته. (رواه الترمذي و أبو داود و أحمد)

"Allaah the Exalted has said, "I am Allaah, and I am the Compassionate. I have created the kinship, and I have derived its name from My name. If anyone joins it, I will join him; and whosoever cuts it off, I shall cut him off." (Deprive him of His Mercy) (at-Tirmidhi, Ahmad and Abu Dawuud)

"Be happy, O Maintainer of relations with your kinfolk, for you will be successful and saved from being cursed and from a bad home. Allaah Ta'aala Says,

وَالَّذِينَ يَمُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ اللَّعَنَةُ وَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

"But those who break the covenant of Allaah after contracting it and sever that which Allaah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home." (ar-Ra'd: 25)

"It has also been reported by Abu Ayyub al-Ansari radhiyallaahu anhu that a man said, 'O Rasoolullaah, tell me of such a deed that will enter me into Jannah.' Rasoolullaah sallallaahu alaihi wasallam said,

تعبد الله لا تشرك به شيئا، و تقيم الصلاة و تؤتي الزكاة، و تصل الرحم. (البخاري و مسلم)

"Worship Allaah and do not ascribe with Him anything else, perform prayers, give alms and join the bonds of kinship." (al-Bukhari and Muslim)

"It has been narrated by Abu Hurairah radhiyallaahu anhu that the Prophet sallallaahu alaihi wasallam said

إن الله خلق الخلق حتى إذا فرغ من خلقه قالت الرحم، هذا مقام العائذ بك من القطيعة؟ قال، نعم، أما ترضين أن أصل من وصلك و أن أقطع من قطعك؟ قالت، بلى، يا رب. فال، فذلك لك،

"Allaah created all the creation, and when He had completed, ar-Rahim - the kinship (family ties) said, 'Is this the moment to seek Your protection?' Allaah Said, "Yes! Will you not be pleased if I join (Bestow My favours upon) the one joins you, and cut off the one who cuts you off? It said, 'Yes!' Allaah Said, "Then that is for you." 'Then Rasoolullaah sallallaahu alaihi wasallam said,

اقْرؤوا إن سنتم، فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم ﴿٢٢﴾ أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم ﴿٢٣﴾ (محمد). (البخاري و مسلم)

"Read, if you wish, "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allaah has cursed, so He deafened them and blinded their vision. (Muhammad: 22-23). (al-Bukhari and Muslim)" ■■■

Rights of the kin in the light of Islam

Keeping bonds of kinship is not as easy as it sounds. Families and friends give warmth and meaning to our lives, keep us strong and fulfilled, make us feel loved and wanted, help us grow, struggle and stay the course of an unpredictable and at times unkind life. In Islam, Allaah requires us to revere the womb and the relationships that emanate from it.

Allaah the Almighty imposes on us to save not only our-selves but our family from the Punishment—which means that a good family can help us evade the Fire of a miserable eternity, just as a bad one can lead us into it. Allaah Says

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

(what means): "O you who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones." [Quran 66:6]

But intimacy, closeness, frequent interaction and mutual dependence that dose family and friends

share can lead to the exact opposite of the beautiful things enumerated above. Warmth of love in a family can turn into a hell of envy, bonds of blood can become spilling of blood, search for fulfillment can become thirst for humiliating others, and support in tough times can turn into hatred and rivalry even in good times. It happens when the members of a family do not possess the right values and attitude. Satan, the worst enemy of mankind, loves none of his snares more than sowing hatred within believing families and friends. The excessive individualism of modern times as well as timeless ignorance and selfishness can replace the love of families and bonds of friendship with hatred and bad blood.

Unfortunately, today we find some people that quickly denounce and desert family members only because they forgot to invite them to the last get together. We can find family members who actually live door-to-door and refuse to even share the greeting amongst them when they met face to face. The reason? Each one claims that the other should initiate the first visit and "why should I be the one to go knock on their door? Plus, I got ill the other day and they did not even bother to stop by and see how I was doing!" Oh, does it hurt to hear these `arguments.' It makes us understand the words of the Messenger of Allaah ﷺ that Satan runs through the blood stream of the son of Aadam. The saddest thing is that their children were told to never speak to their relatives or even approach their door. It rips hearts inside out to even think about it.

Severing relation has become a threatening epidemic that has found its way into many Muslim families. Have we forgotten the tremendous value of Ar-Raheem? Have we become completely unmindful and oblivious of its significance? Or is it that our selfishness and self-centeredness has gotten the best of us?

Our kin's rights over us

Every member of our family has rights over us. These rights differ from one person to another. For instance, the mother stands higher than the aunt and the grandfather is most definitely above the brother in law. Some of the rights our next of kin has on us are:

To maintain a good relationship with them by showing respect, love and sympathy. Be there for them when they need you. Go visit them at times of sickness and be a good support at times of

tribulations. Share with them glorious moments. Let them in on all your good news. Buy them gifts and congratulate them on 'Eed days. Help them financially during harsh times. When Allaah revealed the verse

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبِبْتُمْ

(which means): "You will not attain piety until you spend from that which is beloved to you". [Quran 3:

92] Abu Talhah رضي الله عنه said, "The most beloved to me of my wealth is Bayrahaa' (a garden), and I am giving it as a charity for Allaah, I yearn for its reward from Allaah. O Messenger of Allaah, spend it as you see fit according to what Allaah has shown you." The Messenger ﷺ said, "Bakhin! (an expression of amazement) That indeed is a profitable trade. I have heard what you said, and I recommend that you spend it on your kin." Abu Talhah responded, "O Messenger of Allaah, I will do so." And Abu Talhah رضي الله عنه indeed gave it away to his relatives.

Spending on kinship has become a neglected responsibility, to the point that you can easily find people who will invite a friend to a classy restaurant and never spend a dime on their cousin. They offer valuable gifts and even money to their peers and co-workers while their parents are in dire situations. This brings to mind the event of Musteh who was Abu Bakr's cousin and also among those who fell into the error of slandering his (Abu Bakr's) daughter, the mother of the believers, 'Aishah رضي الله عنها in the famous incident of

'ifk (lie). This made Abu Bakr رضي الله عنه so furious that he took an oath he would never again give charity to Musteh. Following this incident Allaah the Almighty sent down a number of verses attesting to the innocence of the mother of the believers, but among them was also this magnificent verse

وَلَا يَأْتَلِي أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٢﴾

(which means): "And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, and the poor, and those who left their homes for Allaah's cause. Let them pardon and forgive. Do you not love that Allaah should forgive you? And Allaah is Oft-forgiving, Most Merciful." [Quran 24:22]

Upon hearing this beautiful verse, the noble companion Abu Bakr رضي الله عنه said, "Yes we

love!"(meaning yes O Allaah, we love that you forgive us) Then he resumed his spending on Musteh. Let us all pause and look deep into this verse and reflect upon its limitless wisdom, and see how Allaah the Lord of the worlds guided to Abu Bakr رضي الله عنه charity to his kin, even when this person had falsely slandered his daughter!

Ways to enhance your relations

Here are ways for us to fortify our ties and strengthen our bonds with our kinsmen:

1. Arrange frequent visits with those who live close by, on a weekly basis if they are in the same town or on a yearly basis at least if they reside overseas, depending on a person's abilities. But always remember, the least you can do nowadays is to pick up a paper and a pen and write to them how much your heart yearns for them and that they are not at all forgotten. If not, pick up the phone and tell them how much you love them and cannot wait to visit with them. Little things can make a big difference.
2. In a family gathering, do not let the opportunity to clear up all misunderstandings, pass you by and show all of your relatives your love and concern.
3. When conversing with them, take interest in what they have to say, even if it is not your cup of tea. Listen to their concerns, and help them if you can, and at least give them hope and your

prayers—for sincere prayers, reassurance and love are worth much more than any-thing else.

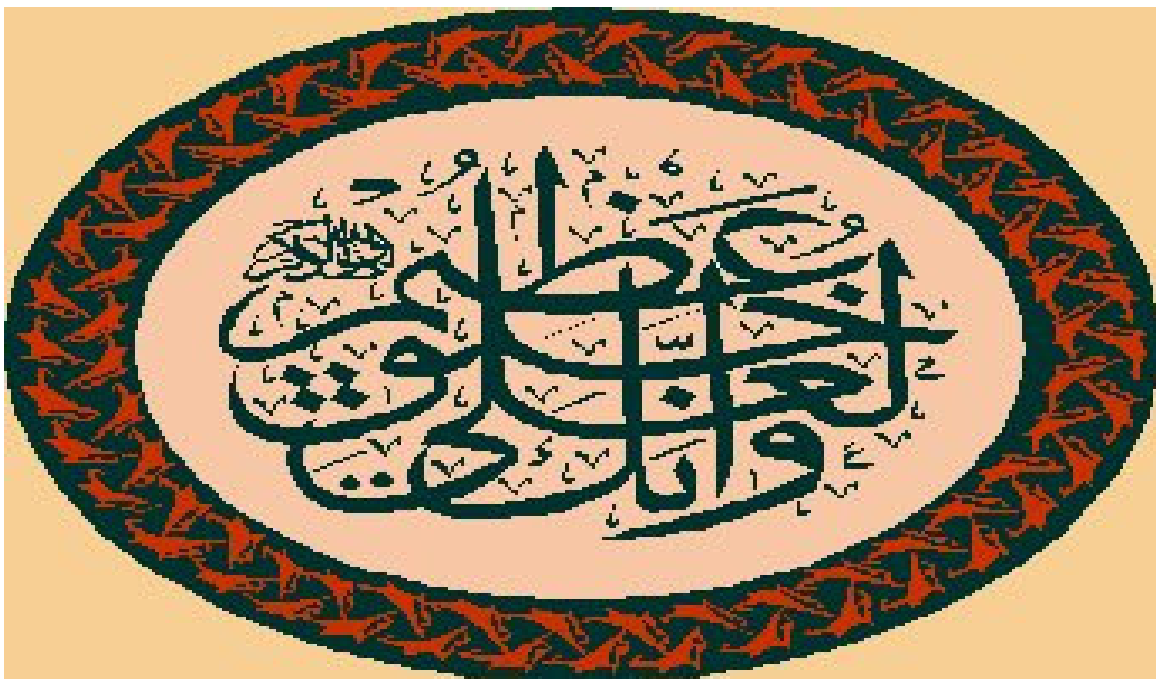
4. Have respect for all elderly people in your family, be all-ears when they are telling their stories and try to learn from their past experiences.
5. Bring joy to family gatherings by creating an atmosphere of fun, sharing jokes or even getting a bit playful at times—but always within the limits of decency and without hurting anyone's feelings.
6. Be there for them, and offer to help in every way you can.

Many good deeds bear fruit that will not be seen until the Hereafter. But keeping good family relations is something that will benefit you immediately, by making this life a lot happier, lighter, pleasant and more rewarding. Most importantly, Allaah will reward us generously for every smile, every hug, every act of generosity, every phone call or letter, every word of encouragement, every suppression of anger, and every instance of forgiveness towards your family members. Who can afford to be deprived of such an immense reward? Do not allow yourself to be of those who sever what Allaah has ordered to be joined. He the Almighty Says,

الَّذِينَ يَمُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

(what means): "Those who break Allaah's covenant after ratifying it, and sever what Allaah has ordered to be joined, and do mischief on earth, it is they who are the losers." [Quran 2:27]

Courtesy: AL-MUJTAMA'A and www.islamweb



Whoever abstains from asking others, Allaah will make him contented, and whoever tries to make himself self-sufficient, Allaah will make him self-sufficient. And whoever remains patient, Allaah will make him patient. No one has ever been given a bestowal better and more extensive than patience.” (Bukhari and Muslim)

(Correspondence of Hazrat Mufti Mahmood Hasan Gangohi rahimahullah)

Letter: Eventhough I meet others with good character, there are those who intentionally treat me and my family unjustly, without any valid reason. I cannot understand why it is happening and this is causing me much grief. Please advise.

Reply: If people oppose us for no reason due to which we begin to have ill-feelings towards them, combat these feelings by treating the same people with good conduct. When we meet them we should greet them with Salaam, shake their hands, enquire about their health, give them dua’s and occasionally present them a gift. Make dua that Allaah Ta’ala keeps us in good health and protect us from all evil. Insha-Allaah, Allaah Ta’ala will create love in their hearts and remove all enmity. Allaah Ta’ala alone controls and changes hearts. (Maktoobaat vol 5 pg 61)

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Once a sheep was stolen in Kufah in the time of Imaam Abu Hanifa (R.A.). When he heard about it, he enquired as to how long a sheep lives for. The people informed him that the maximum lifespan of a sheep is seven years. Hence Imaam Abu Hanifa (R.A.) gave up eating mutton for the next seven years. He feared that he may by chance end up purchasing the stolen sheep without realizing it or somebody else may do so and serve the meat to him. Therefore as an act of caution he gave up eating mutton for seven years.

Hassan bin Ziyaad (R.A.) says: “Imaam Abu Hanifa (R.A.) bought a consignment of fabric which had a defect in it. He sent the consignment to his partner to sell it off and instructed him to clearly inform the customers of the defect. It happened that the partner sold off the entire consignment but totally forgot to inform the customers. He also could not recall who the customers were. When Imaam Abu Hanifa (R.A.) learnt of this he was extremely disappointed. He then gave away all the money from that sale — the profits and the capital as well — as sadaqah. The total amount came to thirty thousand dirhams (which will presently be equivalent to several hundred thousand Rands).

It is such caution in respect to halaal and haraam that is a means of great barakah in one’s rizq (sustenance). May Allah Ta’ala enable us to also exercise total caution with regard to our earnings and content ourselves with what is totally halaal. Aameen.

Courtesy: alhaadi.org.za

Sharif Sa'eed al-Beidh

(1st Sha'ban 1330 – 28th Muharram 1383 AH)

Extracted from a booklet prepared by Vijana wa Ahlu Ssunah Wal-Jama'a

Al-Habib as-Sayyid ash-Sharif Sa'eed bin Abdullah bin Sa'eed al-Beidh was a renown Aalim of the 20th century from the Kenyan coastal town of Malindi, a selfless saint through whom Allâh Ta'âlâ guided thousands towards the beaconing torch of Islam. Truly, today also, "[are] men whom neither commerce nor sale distracts from the remembrance of Allâh and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turnabout".

Sharif Sa'eed is among the noble descendants of the Holy Prophet Muhammad sallallaahu alaihi wasallam, who are known as 'Masharifu'. His father hailed from the tribe of Al-Beidh and his mother is Jamaalullayli. He was born in Malindi – Kenya, first of Sha'ban, in the year 1330 AH. He received his first good upbringing from his parents (father and mother) and grew up having love for the religion, education and the pious people. He was brought up well and also possessed good manners.

In the year 1344 AH, he migrated to Lamu from Malindi fulfilling the request of his grandfather Al-Habib Swaleh where he was under the care of his uncle Al-Habib Ahmad Badawiy (Mwenye Badawiy). Under the supervision of his grandfather Al-Habib Swaleh, he also learnt from various Ulamaa and Mashaikh from Lamu and other towns, particularly from his uncles. He also learnt the art of traditional medicine and excelled to become the most reliable and second to none. He is the first to have established the current Madrasa system in progress in our areas today, even before the opening up of Madras-tun-Najah, Lamu, in the year 1357 AH.

When he attained the age of 26 years (1356 AH). He travelled along with his uncle (Mwenye Badawiy) to Hadhramout (Yemen), where he received prayers in his favour (DUA) and permission from different Mashaikh and Shariffs.



In the year 1357 AH he made his first Pilgrimage (Hajj) with his uncle where he met with different Ulamaa who crowned him with IJAZA (permission) and showered him with prayers.

Thereafter, Sharif Sa'eed undertook different trade ventures. He opened a big (wholesale) shop in Lamu, and became a famous businessman. He also undertook farming in different areas of Lamu, Witu and Mamburi. He did all these activities in order to be self-reliant without depending on anyone. There was nothing he detested more than begging or seeing somebody come to beg from him. He later on began the task of striving for the religion and propagation of Islam, as was the norm of his predecessors and ancestors, and undertake great sacrifices; climbing mountains, entering caves and reaching areas rarely visited by people many for the sake of Da'wah without fearing anything.

His first distant journey was when he travelled to the west of the River Nile (Uganda) through Tanzania mainland in the year 1363 AH. He was very much admired wherever he went due to his truthfulness, good conduct, and praise-worthy effort. He was very wise in his Da'wah activities; loving everyone, treating everybody equally without any segregation.

He later on opened up a shop in Warr (Wadi Ridha) for the purpose of Da'wah, handing out gifts to every buyer; for example, to anyone who purchased sugar, he would give tea leaves as a gift.

So anyone who bought anything, he would give another item free of charge, until he was asked, "Are you contented with loss in your business?" He replied, "I am not doing business, nor am I in need of it, but it is Da'wah in the apparel of business."

After sacrificing for Jihad and propagation, and undergoing hardships, difficulties and enduring tribulations, he converted thousands of people to Islam. Infact he converted some tribes totally which did not have even a single Muslim, such as the tribe of Alur in the year 1372 AH. And many Muslims west of the River Nile were converted by him, that up to now, together with their offspring and others who were inspired by his Da'wah activities, it is estimated that over three hundred people embraced Islam through him. May Allaah reward him good.

He established several Masjids and Madrasas in different areas, and some of the Masjids he built them with his own hands, such as the Masjid of Warr, and two Masjids in Aringa. And as regards to the number of Mosques and Madrasas under his charge are innumerable; in Kenya and Uganda, particularly the Riyadh Masjid in Mambrui, which he expanded and renovated. Also the Madrasatun Nuuri, (Mambrui), of which he was its responsible dependent and adviser, whose views were wholly accommodated.

Sharif Sa'eed was a humble person dedicated himself in the service of the Ummah in terms of cash and all other assistance, especially through his brilliance in the ability of treating sick people using wonderful medication to the extent that at one time he showed his talent in treating a sick person using poison and got cured. This is among his wonders (*Karama*). His medical prowess was of high quality so much so that even the colonial government awarded him a certificate to show his credibility in the art of medicine. Most of the time he gave out his medicines for free in order to assist the masses and it was very rare for his medicine not to succeed.

Helping people was his natural propensity and norm in various capacities, as he never used to hoard any excessive item in his possession, nor turn away the needy or destitute, to the extent that he said in his talk, "My journey from Arua (in Uganda) to Lamu is more expensive than my

journey to Hajj". He was asked "Why is this so?" He replied, "My journey to Hajj costs me my fare and my personal needs, but in my journey from Arua to Lamu, I do not pass by any town without assisting those seek my assistance, and these are numerous.

It was his practice to feed between 30 to 100 people dinner wherever he would be, and when he died, he didn't leave anything for his heirs except a piece of land measuring two acres and hard cash totaling KShs. 1750/=. This was the only wealth of his inheritance.

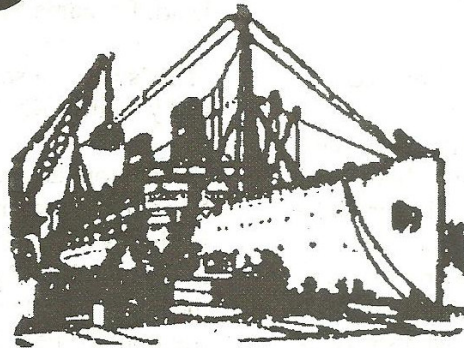
Sharif Sa'eed was an expert cook. He used to make biscuits and chocolates, and could make twelve different kind of delicacies from cassava. He was also a good builder and an expert mechanic and driver. He was also a good watch repairer, a good hunter and a good marksman. He would hit two birds in the air with one bullet. He would walk long distances. He covered a distance of 220 km riding a bicycle from Malindi to Lamu seven times while carrying a passenger or two with him, and on foot, cannot be counted.

Despite being from a noble descendant (Sharif), he was a God fearing person, having no worldly inclination, spending most of his nights in prayers, generous, endowed with tenets of faith and the glittering of the fearful of Allaah. He had vivid ability to show *KARAMA* (unusual ability) witnessed by many. (Even his burial ceremony baffled many). He had no taste for this despicable worldly position or fame.

He had the opportunity of making nine pilgrimages to Mecca and died on his way back after performing his last pilgrimage. Before arriving his home he encountered a road accident in which the vehicle he was travelling in overturned at a place known as Kibao cha Takaungu on Tuesday 25th Muharram 1383 AH. He got hospitalized and died three days after the accident advising people and bidding them farewell. He passed away on the night of Friday 28th Muharram 1383 AH, and was buried in Mambrui as per his wishes, where his funeral was very amazing and attended by a large crowd.

To prove his greatness and to justify that he was a saintly person is that, during his lifetime and up to this day, no one could ever mud slung him in any way except for those who are themselves baseless.

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The Truth Seeker :

Salman Al-Farisi

Courtesy: "Companions of The Prophet", Vol.1, By: Abdul Wahid Hamid

This is a story of a seeker of Truth, the story of Salman the Persian, gleaned, to begin with, from his own words:

I grew up in the town of Isfahan in Persia in the village of Jayyan. My father was the Dihqan or chief of the village. He was the richest person there and had the biggest house.

Since I was a child my father loved me, more than he loved any other. As time went by his love for me became so strong and overpowering that he feared to lose me or have anything happen to me. So he kept me at home, a veritable prisoner, in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire which we worshipped. My duty was to see that the flames of the fire remained burning and that it did not go out for a single hour, day or night.

My father had a vast estate which yielded an abundant supply of crops. He himself looked after the estate and the harvest. One day he was very busy with his duties as dihqan in the village and he said to me:

"My son, as you see, I am too busy to go out to the estate now. Go and look after matters there for me today."

On my way to the estate, I passed a Christian church and the voices at prayer attracted my attention. I did not know anything about Christianity or about the followers of any other religion throughout the time my father kept me in the house away from people. When I heard the voices of the Christians I entered the church to see what they were doing.

I was impressed by their manner of praying and felt drawn to their religion. "By God," I said, "this is better than ours. I shall not leave them until the sun sets."

I asked and was told that the Christian religion originated in AshSham (Greater Syria). I did not go to my father's estate that day and at night, I returned home. My father met me and asked what I had done. I told him about my meeting with the Christians and how I was impressed by their religion. He was dismayed and said:

"My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better."

"No, their religion is better than ours," I insisted.

My father became upset and afraid that I would leave our religion. So he kept me locked up in the house and put a chain on my feet. I managed however to send a message to the Christians asking them to inform me of any caravan going to Syria. Before long they got in touch with me and told me that a caravan was headed for Syria. I managed to unfetter myself and in disguise accompanied the caravan to Syria. There, I asked who was the leading person in the Christian religion and was directed to the bishop of the church. I went up to him and said:

"I want to become a Christian and would like to attach myself to your service, learn from you and pray with you."

The bishop agreed and I entered the church in his service. I soon found out, however, that the man was corrupt. He would order his followers to give money in charity while holding out the promise of blessings to them. When they gave anything to spend in the way of God however, he would hoard it for himself and not give anything to the poor or needy. In this way he amassed a vast quantity of gold. When the bishop died and the Christians gathered to bury him, I told them of his corrupt practices and, at their request, showed them

where he kept their donations. When they saw the large jars filled with gold and silver they said.

"By God, we shall not bury him." They nailed him on a cross and threw stones at him.

I continued in the service of the person who replaced him. The new bishop was an ascetic who longed for the Hereafter and engaged in worship day and night. I was greatly devoted to him and spent a long time in his company.

(After his death, Salman attached himself to various Christian religious figures, in Mosul, Nisibis and elsewhere. The last one had told him about the appearance of a Prophet in the land of the Arabs who would have a reputation for strict honesty, one who would accept a gift but would never consume charity (sadaqah) for himself. Salman continues his story.)

A group of Arab leaders from the Kalb tribe passed through Ammuriyah and I asked them to take me with them to the land of the Arabs in return for whatever money I had. They agreed and I paid them. When we reached Wadi al-Qura (a place between Madinah and Syria), they broke their agreement and sold me to a Jew. I worked as a servant for him but eventually he sold me to a nephew of his belonging to the tribe of Banu Qurayzah. This nephew took me with him to Yathrib, the city of palm groves, which is how the Christian at Ammuriyah had described it.

At that time the Prophet was inviting his people in Makkah to Islam but I did not hear anything about him then because of the harsh duties which slavery imposed upon me.

When the Prophet reached Yathrib after his hijrah from Makkah, I was in fact at the top of a palm tree belonging to my master doing some work. My master was sitting under the tree. A nephew of his came up and said:

"May God declare war on the Aws and the Khazraj (the two main Arab tribes of Yathrib). By God, they are now gathering at Quba to meet a man who has today come from Makkah and who claims he is a Prophet." I felt hot flushes as soon as I heard these words and I began to shiver so violently that I was afraid that I might fall on my master. I quickly got

down from the tree and spoke to my master's nephew. "What did you say? Repeat the news for me."

My master was very angry and gave me a terrible blow. "What does this matter to you? Go back to what you were doing," he shouted.

That evening, I took some dates that I had gathered and went to the place where the Prophet had alighted. I went up to him and said:

"I have heard that you are a righteous man and that you have companions with you who are strangers and are in need. Here is something from me as sadaqah. I see that you are more deserving of it than others."

The Prophet ordered his companions to eat but he himself did not eat of it.

I gathered some more dates and when the Prophet left Quba for Madinah I went to him and said: "I noticed that you did not eat of the sadaqah I gave. This however is a gift for you." Of this gift of dates, both he and his companions ate.

The strict honesty of the Prophet was one of the characteristics that led Salman to believe in him and accept Islam.

Salman was released from slavery by the Prophet who paid his Jewish slave-owner a stipulated price and who himself planted an agreed number of date palms to secure his manumission. After accepting Islam, Salman would say when asked whose son he was:

"I am Salman, the son of Islam from the children of Adam."

Salman was to play an important role in the struggles of the growing Muslim state. At the battle of Khandaq, he proved to be an innovator in military strategy. He suggested digging a ditch or khandaq around Madinah to keep the Quraysh army at bay. When Abu Sufyan, the leader of the Makkans, saw the ditch, he said, "This stratagem has not been employed by the Arabs before."

Salman became known as "Salman the Good". He was a scholar who lived a rough and ascetic life. He had one cloak which he wore and on which he

slept. He would not seek the shelter of a roof but stayed under a tree or against a wall. A man once said to him: "Shall I not build you a house in which to live?" "I have no need of a house," he replied.

The man persisted and said, "I know the type of house that would suit you." "Describe it to me," said Salman.

"I shall build you a house which if you stand up in it, its roof will hurt your head and if you stretch your legs the wall will hurt them."

Later, as a governor of al-Mada'in (Ctesiphon) near Baghdad, Salman received a stipend of five thousand dirhams. This he would distribute as sadaqah. He lived from the work of his own hands. When some people came to Mada'in and saw him working in the palm groves, they said, "You are the amir here and your sustenance is guaranteed and you do this work!"

"I like to eat from the work of my own hands," he replied. Salman however was not extreme in his asceticism. It is related that he once visited Abu ad-Dardaa with whom the Prophet had joined him in brotherhood. He found Abu adDardaa's wife in a miserable state and he asked, "What is the matter with you."

"Your brother has no need of anything in this world*" she replied.

When Abu ad-Dardaa came, he welcomed Salman and gave him food. Salman told him to eat but Abu adDardaa said, "I am fasting."

"I swear to you that I shall not eat until you eat also."

Salman spent the night there as well. During the night, Abu ad-Dardaa got up but Salman got hold of him and said:

"O Abu ad-Dardaa, your Lord has a right over you. Your family have a right over you and your body has a right over you. Give to each its due."

In the morning, they prayed together and then went out to meet the Prophet, peace be upon him. The Prophet supported Salman in what he had said.

As a scholar, Salman was noted for his vast knowledge and wisdom. Ali said of him that he was like Luqman the Wise. And Ka'b al-Ahbar said: "Salman is stuffed with knowledge and wisdom of an ocean that does not dry up." Salman had a knowledge of both the Christian scriptures and the Qur'an in addition to his earlier knowledge of the Zoroastrian religion. Salman in fact translated parts of the Qur'an into Persian during the life-time of the Prophet. He was thus the first person to translate the Qur'an into a foreign language.

Salman, because of the influential household in which he grew up, might easily have been a major figure in the sprawling Persian Empire of his time. His search for truth however led him, even before the Prophet had appeared, to renounce a comfortable and affluent life and even to suffer the indignities of slavery. According to the most reliable account, he died in the year thirty five after the hijrah, during the caliphate of Uthman, at Ctesiphon.

A strange phenomenon of children with both parents but are “modern day orphans”.

Recently a teacher from Primary School asked her students to write an essay about what they would like for them... At the end of the day while marking the essays, she read one that made her very emotional. Her husband, that had just walked in saw her crying and asked her:- What happened? She answered:- Read this. It's one of my student's essays. Oh Allah, tonight I ask you something very special: Make me into a television. I want to take its place. Live like the TV in my house. Have my own special place and have my family around ME. To be taken seriously when I talk... I want to be the centre of attention and be heard without interruptions or questions. I want to receive the same special care that the TV receives when it is not working. Have the company of my dad when he arrives home from work, even when he is tired and I want my mum to want me when she is sad and upset, instead of ignoring me... and... I want my brothers to fight to be with me... I want to feel that family just leaves everything aside, every now and then, just to spend some time with me and last but not least make it that I can make them all happy and entertain them... Allah I don't ask you for much... I just want to live like every TV. At that moment the husband said:- 'My God, poor kid. What horrible parents! She looked up at him and said:- 'That essay is our son's!!!

18 sources of Barakah!

If we were to look for an Islamic definition of Productivity, it can probably be summarized in the word “barakah” or Blessing. Being able to achieve more with few resources, doing much in little time, and generating a lot with little effort is surely a blessing from Allaah (Subhaanahu Wa Ta’ala). Yet Barakah has somehow become a lost treasure these days; everyone’s looking for it, but no one seems to find it! You always hear people complaining that there’s no barakah in their time, no barakah in their sleep, no barakah in their money and the rest of it.

In this article, we’ll solve this mystery inshaAllaah: we’ll find out what Barakah is and where you can find it!

What is Barakah?

A Well-known daa’ee explains it as follows:

والبركة: هي ثبوت الخير الإلهي في الشيء؛ فإنها إذا حلت في قليل كثرته، وإذا حلت في كثير نفع، ومن أعظم ثمار البركة في الأمور كلها إستعمالها في طاعة الله عز وجل.

“Barakah is the attachment of Divine goodness to a thing, so if it occurs in something little, it increases it. And if it occurs in something much it benefits. And the greatest fruits of Barakah in all things is to use that barakah in the obedience of Allaah (Subhaanahu Wa Ta’ala)”

Sources of Barakah

I’m a firm believer that Barakah is not a lost treasure, rather, it’s right in front of our eyes! This treasure is only available and ready to be handed over to the one who works for it. Below, I list some of the sources of Barakah. It’s not an exhaustive list, therefore, I do hope you can contribute to it with your comments inshaAllaah so we can all share and extend our understanding of this great treasure at ProductiveMuslim.com!

1. Good Intentions

If you want something to have barakah attached to it, have good intentions for it. More specifically, make sure that deed is intended for the sake of Allaah (Subhaanahu Wa Ta’ala). Looking again at the definition of Barakah, you may guess that without us intending what we have or do for the Sake of Allaah, the “Divine goodness” won’t be found in our deeds.

“Abdullatif Grana” <latif@ssmmombasa.co.ke>

2. Piety and Belief in Allaah

Allaah says in the Quran:

“If the people of the towns had but believed and feared Allaah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth...” (Surah Al-A’raf, Verse 96).

And He says in the Quran:

“And for those who fear Allaah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine” (Surah Al-Talaq, Verses 2-3).

3. Putting your trust in Allaah

Allaah says in the Quran:

“And if any one puts his trust in Allaah, sufficient is (Allaah) for him. For Allaah will surely accomplish his purpose. Verily, for all things has Allaah appointed a due proportion” (Surah Al-Talaq, verses 3)

Prophet Muhammad (sallallaahu alaihi wasallam) said:

“If only you relied on Allaah a true reliance, He would provide sustenance for you just as He does the birds: They fly out in the morning empty and return in the afternoon with full stomachs. (Ahmad, An-Nasa’I, Ibn Majah, Al-Hakim and At-Tirmidhi)”

4. Reading Quran

This is the fountain of Barakah! But subhaanaAllaah, we rarely drink from it! Allaah says in the Quran:

“And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it...” (Surah Al-An’am, Verse 92).

So read the Quran, and observe the blessings and barakah of Allaah enter your life. The further we are from this Book of Guidance, the less barakah we will have in our lives.

5. Saying Bismillaah

When you say “Bismillah” before anything you do, you’re invoking the Name of Allaah on that activity; not only will that activity be blessed but Shaytaan cannot take part in it! So always say

“Bismillah” before anything you do! SubhaanaAllaah, it’s easy for us to forget to say “Bismillah”. Sometimes we’re so used to saying it that we cannot remember whether we said it or not! Try to be conscious of saying “Bismillah” and understand what you’re saying before your action is performed.

6. Eating with People

Anyone who has had the experience of inviting guests to his/her house will know this one. No matter how little you think the food you’re presenting to your guest is, it’s always more than enough! (Note: this is not an excuse to be miserly when you invite guests over; in fact we should follow the Sunnah of our Prophet Ibrahim (sallallaahu alaihi wasallam) whom when visited by the angels prepared a large meal for them). What I’m referring to here is the blessing that occurs when eating together, confirmed in the Hadeeth of Prophet Muhammad (sallallaahu alaihi wasallam) who said:

“Eat together, for blessing is in Jamma’a (congregation or being together)..” and in another Hadeeth: *“Whoever has food enough for two persons, should take a third one, and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar).”*(Bukhari, Volume 4. Book 56. Number 781)

7. Honesty in Trade

This is for all of the business people out there (including the buyers!). We shouldn’t assume lying and deceiving people will make our trade profitable. On the contrary, it will remove the blessing from your trade. Prophet Muhammad (sallallaahu alaihi wasallam) said:

“The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allaah’s blessings.”(Bukhari, Volume 3, Book 34, Number 293)

Yes, it’s difficult to be honest when you’re trying to sell something, but trust me it’s worth it.

8. Du’a

Ask Allaah for barakah! If you take note of some of the Du’as of the Prophet Muhammad (sallallaahu alaihi wasallam) you’ll notice that the Prophet used to make du’a for barakah. We always say: “May Allaah bless you!” Well, guess what? That’s a

source of barakah! Also, when you’re invited to someone’s house, Prophet Muhammad (sallallaahu alaihi wasallam) advised us to make the following du’a for the host:

“O Allaah, bless for them, that which You have provided them, forgive them and have mercy upon them.”

9. Halal Income/money

Prophet Muhammad (sallallaahu alaihi wasallam) said:

“O people, Allaah is good and He therefore, accepts only that which is good”

(Scholars say this refers to Halal income and the importance of it).

A scholar also said of the one who eats Haram, that his limbs will disobey Allaah whether he likes it or not, and that the one who eats Halal and seeks Halal income, his limbs will also do good and will be given the permission to seek goodness.

This concept of your limbs being ‘blessed’ and enabled to do good is truly a blessing and a barakah we should all seek. It reminds me of a story of an old man who jumped a large distance that the young men were unable to jump. When the young men asked the old man how he did it, he replied:

“These are our limbs: we protected them from committing sins when we were young, so Allaah preserved them for us when we got old”.

10. Following the Sunnah of Prophet Muhammad (sallallaahu alaihi wasallam) in everything

I’ve said it before and I’ll say it again, the most Productive Man in the history of humanity is our beloved Prophet Muhammad (sallallaahu alaihi wasallam).

Therefore, by simply following his lifestyle and the acts of Sunnah we so often hear about, we obtain a great source of Barakah!

Some of these Sunnahs include:

Eating Suhoor, eating with the right hand from the side of the plate, going out for Eid Salah, licking your fingers after finishing your meal, sleeping on your right hand side, using the siwaak, and many more. Look out for these Sunnahs and follow them, for imitating the life of the most blessed man on earth is surely a source of blessing!

11. Praying Istikhaara

Praying Istikhaara in all matters and then leaving the outcome to Allaah as well as accepting His

Decree is a great source of barakah. The Prophet Muhammad (sallallaahu alaihi wasallam) taught us this beautiful du'a which helps us make decisions and not regret the choices we make in the following Hadeeth:

On the authority of Jaabir Ibn 'Abdullah he said:

"The Prophet (sallallaahu alaihi wasallam) would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur'an. He (sallallaahu alaihi wasallam) would say:

'If any of you intends to undertake a matter then let him pray two supererogatory units (two rak'ah optional nafil) of prayer and after which he should supplicate:

'O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.'

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret for Allaah has said:

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...' [Quran 3: 159]

12. Giving thanks to Allaah in abundance

Allaah says in the Quran:

"If ye are grateful, I will add more (favours) unto you".

A scholar once told me that if one looks into this verse, the Arabic word that is used to confirm that Allaah Wills favours unto the person who thanks Him is actually in the form of an Oath – "La azidannakum".

So Allaah is promising the person who thanks Him an increase in goodness and blessings, and Allaah never breaks His promises.

13. Charity

In a Hadeeth Qudsi, Allaah says:

"O son of Adam, spend (in charity), and I'll spend on you!"

Whenever you are broke, or you feel barakah is zapped out of your life and urgently need it to return, the quickest of way of gaining barakah in your life can be through giving charity. For example, let's say barakah was removed from your life due to a sin you committed; charity cleanses your sins, adds good deeds and is a source of barakah.

I cannot describe the instantaneous gratification of giving charity and the barakah that follows it. Try it NOW!

14. Tying your ties of kinship

Narrated Abu Hurairah radhiyallaahu anhu: The Prophet said,

"Allaah created His creation, and when He had finished it, the womb, got up and caught hold of Allaah whereupon Allaah said, "What is the matter?" On that, it said, "I seek refuge with you from those who sever the ties of Kith and kin." On that Allaah said, "Will you be satisfied if I bestow My favours on him who keeps your ties, and withhold My favours from him who severs your ties?" On that it said, "Yes, O my Lord!" Then Allaah said, "That is for you."

Abu Hurairah radhiyallaahu anhu added:

"If you wish, you can recite: 'Would you then if you were given the authority do mischief in the land and sever your ties of kinship?'" (Bukhari, Volume 6. Book 60. Number 354)

15. Waking up early

Prophet Muhammad (sallallaahu alaihi wasallam) said:

"Allaah made the early hours blessed for my Ummah." (Ahmed)

This Hadeeth was what spurred me to create ProductiveMuslim.com! Such gems of productivity are the sources of blessings which we should seek to make our life productive. Waking up early is such an important step to being blessed and feeling good throughout your day.

Try to wake up for Tahajjud, and then work during the hours before Fajr Salah. If you cannot, then at least wake up for Fajr and stay up till sunrise before you return to sleep. Those hours are filled with Barakah. If you're able to go to work in those hours, do so, you'll get much more work done than the whole day put together!

16. Marriage

Allaah says in the Quran:

“Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allaah will give them means out of His grace: for Allaah encompasseth all, and He Knoweth all things.”(Quran 24:32)

Speaking of marriage, I highly recommend the following training course to anyone seriously thinking of getting married: www.Practimate.com.

17. Salah

Allaah says in the Quran:

“Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness”.

To illustrate the point of Salah further, just imagine your life without this great act of ibaadah. Where would Barakah come from? For those of you who are still wavering in your Salah, please get back on track; this is your lifeline for the final destination in the hereafter, and the daily food for your soul.

18. Asking Allaah for forgiveness

The Prophet (sallallaahu alaihi wasallam) said:

“If anyone continually asks forgiveness from Allaah, Allaah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.”

I hope this covers most of the sources of Barakah, although this is not an exhaustive list.

Removing dirt from the Musjid

Muhammad bin Mansoor narrates: We were once seated with Imam Bukhari (Rahmatullahi Alayh) in the musjid. One of those present noticed a speck of dirt on his own beard, so he dusted it off resulting in it falling onto the floor of the musjid. I noticed Imam Bukhari (Rahmatullahi Alayh) carefully watching that little speck of dirt as well as simultaneously watching the people, waiting for an opportune moment to pick it up without being noticed. Once he gauged that the people’s sight had turned away, he discretely picked it up and put it into his pocket. On leaving the musjid he removed it and discarded it outside. (Risalatul – Mustarshideen, pg. 155)

Lesson: Honouring and showing respect to the sailiant symbols of Islam results in the person himself being honoured. It was such acts of respect that added to the respect and honour of Imam Bukhari (Rahmatullahi Alayh).

Istighfaar for Parents

The Prophet (sal Allahu alaihi wa sallam) said: “When Allah elevates a pious man one level higher in Jannah, the man submits, ‘O Creator! How did I come to deserve this reward?’ Allah thereupon affirms, ‘This reward has been conferred upon you by virtue of your son’s asking for forgiveness on your behalf.’” [Tabarani]

Family Counts in Sadaqah

The Messenger of Allah (sal Allahu alaihi wa sallam) said: “What a Muslim spends on his family, for seeking the pleasure of Allah, is also counted as charity.” [Bukhari]



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The man of the house

Courtesy: Intellect Vol: 1/Issue 4/Feb-Mar-Apr/2009

There is always this earnestness to be the best. We have created our own standards of how to come out finer than all others. However, the Prophet ﷺ too has set a criterion: "The best of you are those who are best towards their wives and I am the best of you towards my wives." (Tirmidhi) In these dreadful times, when divorces and separations are escalating, this Hadeeth is just the need of the hour. Imagine, the Prophet ﷺ claiming his superiority by being the best towards his wives, Subhan'Allaah! So here in this article, we will consider how this man of the house can fulfill the rights of his wife and consequently, become the finest among the Muslim men.

Admiration and Respect for the Wife

After the proclamation of Ijab and Qubool, followed by some cheery embraces to a few tear stained faces, the new blooming bride is now in your custody and care. So naturally she is dependent upon you for her needs, while she will be fulfilling yours. However, don't take advantage of her dependence. Instead of waiting for yourself to be praised, appreciate your wife for the little things she does. Remember a woman always loves to be praised, especially when it comes from her husband. So don't lose any moment to compliment your other half. Try to flatter her as much as you can. It will only increase the love between the two. Also lavishly sprinkle sweet names for your wife while addressing her. Interestingly, the Prophet ﷺ had nicknames for his wives, ones that they loved.

A though-provoking incident has been reported about Hazrat Dr. Abdul Hai rahimahullaah. Once he went to have food at one of his disciple's place. After having the food, he started praising the food and heartily thanked them for it. On hearing this praise, the woman started crying. On inquiring why she cried, she sorrowfully replied that it had been forty years since they had been married, but her husband had never praised her cooking! Therefore, always speak kindly to your wife, adorning your words with admiration and affection. Never get angry with her, nor start blaming her for anything she does wrong. A wife is not a servant, she is a life partner with whom you will spend the remaining

journey of your life. This will only be possible if the needs of both the husband and wife are considered. It should not be the case that the man is ordering his wife around all the time. As an instance, the wife of Hazrat Dr. Abdul Hai rahimahullaah once stated that her husband had never ordered her to do anything for him in his entire life; it was always she who willingly used to do anything he wanted.

Build a loving relationship in your home.

The husband should try his best to take everyone along in the house, especially the wife and the mother. Make the wife feel that all your love belongs to her, while treating the mother in such a manner that she feels the same love from you just as you did before your marriage. Furthermore, try to build a mutually cordial and esteemed bonding between your wife and mother. For example, if you happen to bring something for your mother, tell your wife to give it to your mother rather than you giving it to her directly. Tell your wife that your mother is all praise for her, and vice versa too.

Don't lose your religiousness to make your wife religious.

If you have an intense desire for your wife to be religious, but she displays some shortcomings in doing so, then don't scold, taunt or shout at her. Don't hasten in getting furious, as we don't make sensible decisions when we are fuming and our actions tend to be based more on emotions rather than rational thinking. The key word here is Patience! Prepare the ground for conversation first. Talk to her when she is relatively calm and relaxed. Elucidate the benefits of doing something the Shari'ah way. Try to prepare her mind first. A nice way to start is by doing Dhikr, Tilawah or Tasbeeh etc. in the presence of your wife rather than doing it in the Masjid or anywhere else. You could also consider fixing a time when you would read a good book like *Fazail-e-a'maal* for a short time duration (like 10 minutes) to your wife as well as your children. Present this small meeting wisely into an engaging family time instead of boring them away with your incessant lectures. Maybe you too, were not religious minded previously, but later you found the company of good righteous people and

became pious. However, your wife was not able to benefit from such company so how can you expect her to listen to you immediately?

An interesting incident of a righteous man, Hazrat Shah Abul Hassan Kharqani rahimahullaah has been recorded. He was a very soft natured person, while his wife was equally hot tempered. Once a person, intending to be his disciple, went to his house, but didn't find him there. On asking his wife where he was, his wife started replying rudely and started complaining about his husband for no rhyme and reason. The student was utterly shocked. He inquired Hazrat Shah as to why does he keep up with this woman, why doesn't he leave her? His reply was very thought provoking. He replied, "First of all, if I leave her then some other Muslim brother will have to tolerate her. Secondly, the reason that I am renowned amongst you people is because of her. I patiently bear her attitude, in return for which Allaah subhaanahu wata'aala has given me this status in society. So I owe all my prominence to her!"

Three golden principles

1. Lower your gaze and do not watch non-mahram women, otherwise no matter how good-looking your wife is, you will never be satisfied with her. Shaytaan will keep on making you go astray and you will forever remain discontented. By virtue of restricting your sights to your wife, Allaah subhaanahu wata'aala by His grace, instills lasting contentment and satisfaction. After all, the purpose of marriage is to find peace as is stated in the Holy Qur'an: "*And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect,*" (Ar-Rum 30:21).
2. As it is usually said, matches are made in heaven, therefore one should always be appeased that whatever Allaah () has chosen, is the BEST for them and it could not have been any better. If you start thinking with this mindset, you will never complain if anything unpleasant occurs between you and your wife. This is because you know this woman, and whatever qualities she has are the best for you, be it

in this world or in the Hereafter. The Holy Qur'an emphasizes this point by saying, "*And live with them honourably. If you dislike them, it may be that you dislike a thing and Allaah brings through it a great deal of good.*" (An Nisa' 4:19). It is also stated in a Hadeeth that, "*He may dislike one characteristic in her, but may find another which is pleasing.*" (Muslim)

Therefore, if you don't like one thing in your wife, maybe there is something else that you may like, e.g., she looks after your needs, takes care of your house and your children, or from a religious perspective gives you children that die early and give you a zakhira for the Hereafter or children who live to become pious and righteous slave of Allaah subhaanahu wata'aala. It is said that even a non-functional watch tells the correct time at least two times in the day. Like if its dial stopped working when it is on 8 o'clock, it will give the correct time at 8 in the morning and 8 in the night. So it all depends on the way situations are perceived. Positive things are always to be found in everyone. May Allaah subhaanahu wata'aala keep us among His thankful servants.

3. Don't keep expectations from anyone but Allaah subhaanahu wata'aala, be it your wife, mother or kids. It often happens that we build high hopes from someone and when they break, we feel utterly disappointed. We should not think of ourselves worthy of receiving any respect or other benefits from people. It is purely by Allaah's grace that we receive any honour from others and we should only ask Allaah subhaanahu wata'aala for the same. Also remember, the best way to gain respect is to give respect!

Change yourself rather than your wife

The husband should not try to change the lifestyle of his wife according to his, for it is she rather than him who has left behind everything for her new life with him; her parents, siblings, friends, way of living, house, sometimes even her town. So trying to change her lifestyle in a drastic way can be very harmful. You should find a middle, moderate path suitable for changing her lifestyle gradually as sudden change is not welcome nor is required. But

unfortunately, men think it beyond themselves to change. Why should the wife always succumb to painful transformations of her unique being into someone totally different, only to please the very adamant and demanding male category?

So once you give in, acting contrary to this gruesome trend, you wife will naturally try to mould herself to your lifestyle. Every woman is different; don't set benchmarks for your wife by comparing her with your friends' spouses. Some people adjust very quickly, while others take time. You will have to come down from the high standards you have set for your wife and realize that she has different needs, altitudes etc.. It is not necessary that both your attitudes will always match.

Give your wife a break!




It often happens that the husband thinks that when he will come back from work, his wife will be standing on the door waiting for him, maybe even lay a red carpet for him and give a grand welcome. However, when he comes he witnesses nothing of the sort, not even a smile on the face. And thus feels that his wife does not love him or has disrespected him. Did he ever imagine how tired the wife must have been working in the house all day long? She is literally working like a machine, taking care of the children, washing the dishes, preparing food, doing the washing and cleaning, keeping a watch over the house, and all that without any remuneration. People often employ separate staff for such tasks i.e., a maid for cleaning, a cook for cooking, a watch guard for guarding the house, a baby sister for looking after the children. Do care to think that she is performing multiple roles simultaneously without the army of helpers by her side all the time.

Revive a Sunnah of the Prophet ﷺ

Whenever the Prophet ﷺ used to come home, he would enter the house smiling. Although the Prophet ﷺ carried all the grief and responsibility of the entire Ummah; meeting expeditions, going for wars, hearings all sorts of vice words from the infidels, yet when he entered his house, he would be all smiling! There is a need that we also revive this vital Sunnah of the Holy Prophet ﷺ. Everyone is aware of smile being a Sadaqah. No matter how tough our day was at work, we should leave our

work related matters to where they belong, and enter our homes in a cheerful manner, instead of venting out the anger or grief of our work related issues at our wife, and bombarding her with an array of questions such as why didn't you do this?. How did this happen? What were you doing the whole day? Let her truly be overjoyed at your arrival by giving her that frequent piece of your smile. After all, your wife had been waiting for your return since all day long and is this all that you have to give her? And besides, who wants to welcome a bad tempered man anyway.

Moreover, you should also not be very serious when in the company of your wife. The poor wife wants to have chitchat with her husband, but he is busy with his Tasbeeh all the while. He does not even look at her lovingly. The husband should talk with his wife cheerfully, joke with her, play with her and entertain her within the limits set by the Deen. A Hadeeth narrates that the best sport is the one which is played with your wife. So being playful and entertaining your wife is not at all contradictory to reaching a high status in the eyes of Allaah

subhaanahu wata'aala. Hazrat Ayesha  once said: I raced with the Prophet  and beat him in the race, Later when I had put on some weight, we raced again and he won. Then he said, this cancels that, referring to the previous occasion." (Ahmad, Abu Dawood). However, it may be noted that this racing was carried out in absolute privacy, without the presence of any other person. It has also been reported that the Prophet  would sometimes kiss his wife before leaving for Salah, even if he was fasting.

It is natural that your wife will show whims

Your wife has every right to show you some attitude at times, or even remaining silent. This does not mean that she does not love you, but it positively means that she is seeking your attention. This is reflective of her love for you. Maybe she wants something but she is too shy to ask you. After all, who else will now bear her whims and airs? Previously, her parents used to do that, now it is your responsibility as she has left everyone and looks forward to you only to fulfill her wishes. So instead of reprimanding your wife for such behavior, try to understand the reason as to why she is doing such a thing, and then try to fulfill her need.

Never beat your wife

It may happen that the husband gets annoyed with his wife for any justifiable (or unjustifiable!) reason. If it is so, the husband should strictly restrain from beating up her wife. The procedure for resolving bad behavior on the part of the wife is given in the Holy Qur'an: "As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allaah is Most High, great (above you all)." (An-Nisa 4:34).

Therefore, always try to resolve problems by mutual understanding and talking them over, rather than hitting your wife. The Prophet ﷺ himself never used the last option of beating the wife in his entire life. The *fuqaha* have explained that if unfortunately one has to use the last resort of beating the wife, the beating should be such that it should not be harsh or cause injury of any kind, and the face should never be hit upon. The light intensity to beating allowed can be well judged from the answer given by Ibn Abbas to a person who asked as to what is the kind of hitting that is not harsh? He replied, "Hitting with a Miswak (small twig or stick for cleaning the teeth) and the like." The only purpose being to discipline the wife, rather than to hurt or humiliate her.

Spending on wife is also Sadaqah

Give your wife enough money so that she may eat and live well. Don't give so less that probably

would only suffice for her survival. When you feel a little stinginess in spending on your wife, remember that it will be counted as Sadaqah. The Prophet ﷺ once said that, "When a person spends upon his family, hoping for reward from Allaah, then that spending is counted (in his record of good deeds) as charity." (Bukhari) This spending will not be void of reward from Allaah subhaanahu wata'aala. Your house is your first priority, as the saying goes, 'Charity begins at home'. But a point of caution; don't spend your money on unnecessary things. Spending on luxuries which are for the sake of your comfort is allowed but things which are for showing off should not be spent upon at all, and will be considered as useless expenditure. Instead of earning the reward of Sadaqah, you will end up receiving the displeasure of Allaah subhaanahu wata'aala.

Keep doing those surprising things

Always try to pleasantly surprise your wife, like dressing up elegantly, taking her to recreational places that are allowed by Shari'ah, maybe dropping a note in her stuff that you love her, writing a letter, poem, etc.. This will make her feel that you love her and care for her. Sometimes, it is those little things that you do which make a lot of difference in one's life.

Finally, I pray that every man realizes the true worth of his wife, who is not just a partner but his whole world. Alhamdulillah for a companion as pleasing and gratifying as a wife!





A lengthy discussion with the Imaam of Masjidul Aqsa

Courtesy: : In the Blessed Lands [Ihyaad Deen](#)

The Imaam of Masjidul Aqsa, Sheikh Ally Abbaasi (daamat barakaatuhu), once complained to Hadhrat Mufti Ebrahim Salajee (daamat barakaatuhu) about the pathetic condition of Palestine. He complained that in a recent protest against Israel, none of the Muslim countries supported them. Although they are surrounded by Muslims, the conditions only worsen day by day with no support at all from our Muslim brothers.

After mentioning all of this, he awaited some response from Hadhrat Mufti Salajee (daamat barakaatuhu) who paused for some time and then responded to Sheikh Ally's complaint. Below is the crux of Hadhrat Mufti Saahib's reply which is in actual fact the solution to the problems of the Muslims around the globe.

Hadhrat Mufti Saahib (daamat barakaatuhu) mentioned:

"I once read in the *tafseer* (commentary) of Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullahi alayh) that Allah Ta'ala has kept different systems for Masjidul Haraam in Makkah and Masjidul Aqsa in Palestine. The system that Allah Ta'ala has kept for Masjidul Haraam is that it will always be under divine protection no matter what the condition of the Muslims maybe. Allah Ta'ala will never allow the kuffaar to take control of the Ka'bah Shareef. That is why, when Abraha and his army of elephants went to attack the Ka'bah, Allah Ta'ala protected His house using small birds which destroyed Abraha and his powerful army.

However, the system of Masjidul Aqsa is very much different.

The condition of Masjidul Aqsa is based on the condition of the Muslim Ummah. If Muslims live in the obedience of Allah Ta'ala then Allah Ta'ala will

bless them with the control of the Masjid. But Allah forbid, if the Muslims move away from the obedience of Allah Ta'ala, He will take away the control of the blessed lands and hand it over to our enemies.

In the first few verses of Surah Bani Israaeel, Allah Ta'ala mentions:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَحَاسُوا حِلَالَ الدِّيَارِ ۗ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ۗ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

And We warned the Bani Israeel in the Book, that they would do mischief twice on the earth and would be very proud and arrogant about it. When the first warning came, We sent against you Our servants who had strong aggressive power and they entered the very inmost parts of your homes and it was a warning [completely] fulfilled. Then We granted you the Return against them: We gave you increase in resources and sons, and made you more in man-power. If you did well, you did well for yourselves and if you did evil, you did it against yourselves. So when the second warning came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

The Bani Israeel were the believers of that time and we are the believers of this time hence the

same warning applies to us as well. After reciting this verse, Hadhrat Mufti Saahib (daamat barakaatuhu) explained, that from this verse, we clearly understand that we as an ummah have to work towards our self reformation and increase our connection with Allah Ta'ala. Then we will once again see Islam restored to the glory it enjoyed during the era of Hadhrat Umar t and Salaahuddeen Ayoobi (Rahimahullah)."

Sheikh Ali Abbaasi was elated when he heard this reply. He hugged Hadhrat Mufti Saahib and mentioned to him, "Why is it that the works of the

Ulama-e-Deoband are not translated into Arabic so that the Arab World may also benefit from their knowledge?"

He then asked Hadhrat Mufti Saahib (daamat barakaatuhu) what he felt was the way forward, to which Hadhrat Mufti Saahib replied, "The effort of da'wat and tableegh, the efforts of the makaatib and madaaris and the effort of the khaanqahs will have to increase. With these three efforts working parallel to one another, there is great hope that we, as an ummah, will reform ourselves and increase our connection with Allah Ta'ala."

FIRST WEIGH, AND THEN SPEAK

There was once a Goldsmith sitting at his shop. An old man came to him and asked him for a scale to weigh his gold-dust .

The Goldsmith said to him: "I do not have a sieve".

The old man looked at him in surprise and said to him: "do not make a joke of me, just give me a scale."

The Goldsmith said: Sir! "Neither do I have a sieve in my shop nor do I have a broom.

Where do you want me to get them from?"

The old man stared at the goldsmith annoyingly, thinking that he was deaf and mad. He changed the tone of his voice and shouted out angrily: "O insane one! I am not asking you for a sieve nor for a broom! Why do you keep giving me such upside down answers? All I want is a scale to weigh my gold-dust!"

The Goldsmith raised his voice too and shouted back at the old man: "But sir! Can you not hear what I am saying? I'm telling you again! I do not have a sieve nor a broom. Don't you understand!?"

He then lowered the tone of his voice and said: "O my brother! I have heard everything you said. Neither am I deaf nor am I mad. I was just looking at your condition and thought to myself, that you are an old man and you do not have much strength. You are weak and shabby; your whole body is shaking due to your old age. The gold-dust that you wish to weigh is also gone old; it has lost its full value. When you lift up the gold-dust with your shaky hands to put it onto the scale, it will surely fall onto the ground. Then you would ask me for a broom to gather the gold-dust from the floor. And, then after you sweep it up, the dirt from the floor would be mixed up with the gold dust. Then, you will ask me for a sieve to separate the dirt from the dust. That is why, old man! For goodness sake, from the beginning I told you, that I do not have a sieve nor a broom." Now, go and look for a scale somewhere else.

The poor old man was dumbfounded. He lowered his head in shame and walked away.

MORAL: From this story we learn that we should think before we say anything. Wise people always say: "weigh before you speak." i.e. before doing anything we must first think of its consequences. It must not be such that we regret afterwards. The intelligent one first measures the result of his actions, and then does it. A foolish person acts first, before checking the results.

A Child Educational Series

Common Questions About Islam

MUSLIMS WORSHIP THE KAABA

Question:

When Islam is against idol worship why do the Muslims worship, and bow down to the Kaaba in their prayer?

Answer:

Kaaba is the Qibla i.e. the direction Muslims face during their prayers. It is important to note that though Muslims face the Kaaba during prayers, they do not worship the Kaaba. Muslims worship and bow to none but Allah. It is mentioned in Surah Baqarah:

“We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction.”*[Al-Qur’an 2:144]*

1. Islam believes in fostering unity

For instance, if Muslims want to offer Salaah (Prayer), it is possible that some may wish to face north, while some may wish to face south. In order to unite Muslims in their worship of the One True God, Muslims, wherever they may be, are asked to face in only one direction i.e. towards the Kaaba. If some Muslims live towards the west of the Kaaba they face the east. Similarly if they live towards the east of the Kaaba they face the west.

2. Kaaba is at the Centre of the World Map

The Muslims were the first people to draw the map of the world. They drew the map with the southfacing upwards and north downwards. The Kaaba was at the centre. Later, western cartographers drew the map upside down with the north facing upwards and south downwards. Yet, Alhamdulillah the Kaaba is at the centre of the world map.

3. Tawaf around Kaaba for indicating one God

When the Muslims go to Masjid-e-Haram in Makkah, they perform tawaf or circumambulation round the Kaaba. This act symbolizes the belief and worship of One God, since, just as every circle has one centre, so also there is only one Allah (swt) worthy of worship.

4. Hadith of Umar (may Allah be pleased with him)

Regarding the black stone, hajr-e-aswad, there is a hadith (tradition), attributed to the illustrious companion of the Prophet Muhammed (pbuh), Umar (may Allah be pleased with him). According to Sahih Bukhari, Volume 2, book of Hajj, chapter 56, H. No. 675. Umar (May Allah be pleased with

him) said, “I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (pbuh) touching (and kissing) you, I would never have touched (and kissed) you”.

5. People stood on Kaaba and gave the adhaan

At the time of the Prophet, people even stood on the Kaaba and gave the ‘adhaan’ or the call to prayer. One may ask those who allege that Muslims worship the Kaaba; which idol worshipper stands on the idol he worships?

NON-MUSLIMS NOT ALLOWED IN MAKKAH

Question:

Why are non-Muslims not allowed in the Holy cities of Makkah and Madinah?

Answer:

It is true that non-Muslims are not allowed in the holy cities of Makkah and Madinah, by law. The following points will serve to elucidate the possible reasoning behind such a restriction.

1. All citizens are not permitted in the cantonment area

I am a citizen of India. Yet, I am not permitted to enter certain restricted areas like the cantonment. In every country there are certain areas where a common citizen of that country cannot enter. Only a citizen who is enrolled in the military or those who are connected with the defense of the country are allowed in the cantonment area. Similarly Islam is a Universal Religion for the entire world and for all human beings. The cantonment areas of Islam are the two holy cities of Makkah and Madinah. Here only those who believe in Islam and are involved in the defense of Islam i.e. the Muslims are allowed.

It would be illogical for a common citizen to object against the restriction on entering a cantonment area. Similarly it is not appropriate for non-Muslims to object against the restriction on non-Muslims against entering Makkah and Madinah.

2. Visa to enter Makkah and Madinah

a. Whenever a person travels to a foreign country he has to first apply for a visa i.e. the permission to enter that country. Every country has its own rules, regulations and requirements for issuing a visa. Unless their criteria are satisfied they will not issue a visa.

b. One of the countries which is very strict in issuing a visa is the United States of America, especially when issuing visas to citizens of the third world. They have several conditions

and requirements to be fulfilled before they issue a visa.

c. When I visited Singapore, it was mentioned on their immigration form - death to drug traffickers. If I want to visit Singapore I have to abide by the rules. I cannot say that death penalty is a barbaric punishment. Only if I agree with their requirements and conditions will I be permitted to enter the country.

d. The Visa – The primary condition required for any human being to enter Makkah or Madinah is to say with his lips, *La ilaha illallah Muhammadur Rasulullah* meaning that ‘there is no God but Allah and Muhammad (pbuh) is His Messenger.’

Answer to Non-Muslims' Common Questions About Islam - Nazir Noor Mahomed

Saving myself from falling prey to temptations

Q. Question: *I am in high school. Soon the exams will be over and the holidays will commence. Many boys and girls are planning various haraam activities to which I am also being invited. The temptations and the peer pressure is very strong. How do I save myself from falling prey to the temptations? Please advise. (Question summarized)*

A. You have mentioned something very interesting ... that the exams will soon be over. Indeed the exams will very soon be over — precisely at the moment that this short life expires. When the angel of death will suddenly snatch one’s soul out of the body, the alarm would have been sounded that it is time to exit from the examination room.

There will be no grace – not even for one second. One will be carried out of the “examination room” on the shoulders of men and buried under tons of sand, six feet deep. Then it will be time either for the most spectacular celebration . . . or it will be the beginning of the worst sorrow and grief over the greatest failure ever. Therefore, while it is true that the exam will be soon over, it is nevertheless ongoing until the last breath.

The greatest part of the exam of life is “temptation” and “desires”. This is actually the crux of the test of life. The one who manages to curb his desires, does not submit to temptations and remains in the obedience of his Creator, has passed the test. Otherwise he has failed. Therefore Allah Ta’ala warns us: “Who can be more deviated than the one who follows his desires, without any guidance from Allah Ta’ala.(S49:V50)

Rasulullah (sallallahu alaihi wasallam) likewise declared: “I fear upon you the lustful passions of

the stomach and the private parts and the deviating desires” (Musnad Ahmad)

SACRIFICE: In order to pass the very minor examination in this world, people make great sacrifices. Likewise, sacrifices will have to be made to suppress the haraam desires and not to give in to temptations. Some of the aspects that will insha Allah help one to be saved are the following:

MEDITATION: if you serious about staying safe, use your heart and mind to think and meditate. Think about the bounties that Allah Ta’ala has showered upon you. Can the entire world together give you one eye or a finger? Is it then not the height of ingratitude to use these limbs to disobey the One who blessed you with them.

Ponder deeply about death. Remind yourself that death could come at any moment. Imagine your own death in detail.

Think about the destruction and disgrace you will bring to yourself, your family and others if you follow your haraam desires.

Most importantly, meditate upon the reality that Allah Ta’ala is All Knowing, He knows where you are going, what you are doing . . . and what you are thinking! You are certainly ashamed to commit sins in front of your parents or other elders. Should you not be ashamed of committing sins in front of Allah Ta’ala???

ZIKR: Daily spend some time in the remembrance of Allah Ta’ala. With the presence of the heart at least recite Istighfaar, the third kalimah and durud sharief 100 times each. Regard this as essential spiritual food. If you have missed out on the zikr for the day, it is as if you have starved. Also recite some portion of the Qur’an Sharief daily.

COMPANY: It is vitally important that one totally refrains from bad company and adopts pious friends. If you sit in the company of a smoker, the least is that you will breathe the toxic second-hand smoke. It is more likely that you will also end up smoking. The same applies with everything else that the friends do — you will end up doing the same. The company will either make you or break you. Bad company will eventually destroy your Deen, health, wealth, respect and everything else.

The long term solution is that you link yourself to some pious personality and take his advice on how to avoid the traps of nafs and shaitaan and remain

steadfast on Deen. Insha Allah with his guidance you will be able to progress in Deen and dunyah.

And Allah Knows Best

Courtesy: AlHaadi

Q. My wife curses our kids a lot whenever she gets angry. Can you please give us some advice?

A. Uttering curses is a very delicate and dangerous issue in Islam. One should be careful not to incur the curse of someone and one should also be careful about uttering a curse, for a curse is something that takes its effect. If the person is deserving of the curse, it will affect him/her and if the person is not truly deserving of the curse, it will rebound on to the one who has uttered the curse and it will affect him/her.

Sayyiduna Abud Dardaa' (Radiyahallahu Anhu) reports that Rasulullah (Sallallahu Alaihi Wasallam) said:

"When a person utters a curse, it ascends to the sky and the doors of the sky are shut on it, then it descends to the earth and the doors of the earth are shut on it, then it goes to the right and left, looking for a way to escape but it cannot escape. So it then goes to the one who has been cursed. If the person is deserving of the curse, it afflicts him/her and if the person is not deserving of the curse, it rebounds onto the one who has uttered the curse and afflicts him/her" (Abu Dawood, Hadith #: 4905)

And Allah Knows Best

Q. My husband is a revert but does not practice Islam. He now says that he is not a Muslim anymore. Is our Nikah still valid?

(Query published as received)

A. No. Your Nikah is no longer valid. The Nikah terminates upon the husband renouncing the religion of Islam. (al-Fatawa al-Hindiyyah, Vol: 1, Pg: 339 & Jawahirul Fiqh, Vol: 2, Pg: 136)

And Allah Knows Best

Q. What is the correct way for a female to make Sajdah? Is it the same as a male or her elbows should touch the ground?

A. Females are required to rest their elbows on the ground and keep their bodies as close together as possible in Sajdah. Rasulullah (Sallallahu Alaihi Wasallam) advised the women that when they go into Sajdah, they should place some of their flesh on the ground (referring to their elbows). Rasulullah (Sallallahu Alaihi Wasallam) then made it very clear that the postures in the Salaah of a woman are different from that of a man. (Bayhaqi, Hadith #: 3201, narrated by Yazid bin Abi Habib)

NB. Males are required to keep their elbows away from the ground.

And Allah Knows Best

Q. Can Zakaat be distributed in alternative forms?, ie blankets, food, accessories that is required by the deserving Muslims.

A. Zakaat may be discharged in this way. The market value of the goods would be used to determine the value of the goods for Zakaat purposes..

And Allah Knows Best

The word "Moulana"

Q: Is it permissible to call a learned scholar "Moulana", as this is used specifically in the Qur'aan to refer to Allah Ta'ala?

A: The word moulana has different meanings and usages in the Arabic language. When it is used for Allah Ta'ala it refers to guardian and protector. When it is used for respectable people, it refers to leader or friend. It is reported in the Hadith that Rasulullah (Sallallahu Alayhi Wasallam) called Hazrat Zaid (Radiyahallahu Anhu) by the title Moulana. Had this been exclusive to Allah Ta'ala, Rasulullah (Sallallahu Alayhi Wasallam) would not have called him by this title. Hence, it is permissible to use the word Moulana for Ulama' and respectable people of Deen.

And Allah Ta'ala knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَالَ يَا حَنَانُ لَعَلَّمْنَا الْكَلِمَاتِ
أَنْتَ الْعَلِيمُ الْحَكِيمُ
صَدَقَ اللَّهُ الْعَظِيمُ

At the Majlisul Ma'arif....

Alhamdulillah the centre is in full swing. This annual year the number of students is above the 600 mark.

Alhamdulillah, Allaah Ta'aala sent some generous ladies who pledged for a new hostel block. The building has been constructed and has greatly eased the problem of putting up the ever increasing number of students. InshaAllaah this will be a *Sadaqatul Jaariyah* for the noble ladies. May Allaah accept their efforts and reward them immensely, aameen. In this new block the lighting is through solar to lower the ever increasing costs electricity. We sincerely hope that Allaah Ta'aala will inshaAllaah similarly bring some generous people who will help in completing the construction of the residential flats for our Ustadhs.

This year's Graduation Day scheduled inshaAllaah for Sunday 30th June 2013 will be added glamour by 44 students completing the memorization of the whole of the Qur'anul Kareem.



The new addition – The newly constructed hostel



Under construction – the proposed flats for the Ustadhs of our institution

The Appreciation of the Quraan in Russia

There was a time in Russia under the Communist rule when it was a crime to recite the Quraan and to take the name of Islam. For a long period no Azaan was heard nor any Salaah was performed. When Communism had just ended, a very inspiring incident had taken place. An old woman who was standing at the door of her house saw some foreign Muslim brothers passing by. They were out in the path of Allah Ta'ala. She called them and asked them if they have a copy of the Quraan. So they presented a copy of the Quraan to her as a gift. The moment she saw the Quraan, she took it, held it close to her chest, and then burst out crying uncontrollably. She then said, "Seventy years have passed and I have never seen the Quraan. I made du'aa to Allah Ta'ala that let not death come to me until I am blessed with the sight of Your Quraan". Thereafter she presented a huge box to them. They refused to take it. She told them that they must take it since she took an oath in the name of Allah Ta'ala to present it to the one who allows her to see the Quraan. They opened it and found it full of gold and silver jewellery.

Lesson: This is the appreciation of the Quraan in places where there is no Quraan. Yet in many places in almost every home there is someone who has memorised the Quraan, but there is no appreciation for the Book of Allah Ta'ala.

Prayer Not Accepted (III)

The Messenger of Allah (sal Allahu alaihi wa sallam) said: "There are three persons whose prayer does not rise even a fist above their heads.... And third are those two brothers who have severed their relations with each other." [Ibn Majah]

ECHOES OF LIFE

A son and a father were walking on the mountain.

Suddenly, the boy falls, hurts himself and screams:

- Alas! To his surprise, he hears his voice echoing somewhere in the mountain: Alas! Curious boy asks: Who are you? He receives the answer:

- Who are you? Displeased shouts:- You coward!

And listen to the answer: You coward! He looks to his father and asks, worried: - What is it? The father smiles and says:

- My son, pay attention. Then he screams to the mountain:

- I admire you! The voice answers: I admire you!

Again the man screams: You are a champion!

The voice answers: You are a champion! And his father explains:

- People call this ECHO, but really this is LIFE.

Life gives you back everything you SAY, ??all you WANT OF GOOD AND BAD OF OTHERS, LIFE will return all the BLASPHEMY, envy, misunderstanding, lack of honesty that you wanted to, cursed the people who surround you as eg what many parents tell their children:

YOU WILL NOT BE ANYTHING IN THIS LIFE! The power of word of a parent of a child is too big and notice around them, many do this. OUR LIFE is simply a reflection of our actions.

If you want more love, understanding, SUCCESS, HARMONY, HAPPINESS, create more love, understanding, harmony, in his heart. If you do, LIFE will give you HAPPINESS, SUCCESS; LOVE the people who surround you.

REFLECT ... and improve your life while there is time, Create ECHOES good in your life and around you, speak only words that bring life and not death.

That when you hear the echo of your life just hearken good things, is a sign that your heart is full of love, tenderness, peace, understanding and joy ... What the rest of your days be blessed by God, who he always enlighten your path and your life ...



1



2



3



Masjid Na'eem @ Majlisul Ma'arifil Islamiyyah
What it was, and what it is!