

AL MAJLIS

FOR ISLAMIC ENLIGHTENMENT

ISSUE NO. 11



HIJRAH

... the avenue to spiritual heights

.

Open Your Heart to Some Good Advice...

Friendship is not about who you spend the most time with, it's about whom you have the best time with and who's actually there for you.

Sometimes you have to stop being scared and just go for it. Either it'll work or it won't. That's life.

Forgiving someone doesn't mean that their behaviour was "OK." What it does mean is that we're ready to move on, to release the heavy weight, to shape our own life, on our terms, without any unnecessary burdens.

Be grateful for what you do have, not bitter for what you don't.

Step up to the challenge, believe in yourself, and do what it takes. Right now is a great time to start.

We all make mistakes. We have to simply remember to forgive ourselves and keep moving forward in order to progress.

Don't wait. The time will never be just right. Start where you are, and work with the tools you have and better tools will be found as you go along.

If you pray for something with all of your heart and soul, your message will be heard, creating a chain of events to solve any problem.

Waking up to see another day is a blessing. Don't take it for granted. Make it count and be happy that you're alive.

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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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Migration

spurs life and growth

Hugh Dingle in his book, "Migration: The Biology of Life on the Move", writes, 'Migration is a dramatic behaviour distinct from other movements. It is an important component of life histories of

biodiverse organisms including terrestrial and marine vertebrates, insects, many invertebrates, and the propagules of some plants.'

In plants, migration takes place when pollen, seeds and vegetation matter are carried over to wider and wider areas by different agents. They fall in new areas and acclimatize themselves in the new situations for survival. Thus the dispersal is a continuous process by which the species survive and spread, and a new colony and life comes into being.

Similarly, seasonal migrations occur in many species of insects, birds, marine mammals, and large herbivorous mammals. These migrations often provide the animals with more favorable conditions of temperature, food, or water. In many cases the chief function of seasonal migration is to provide a suitable place for reproduction paving the way of new life coming into existence.

In the same manner, Wind is the flow of gases on a large scale. Winds play a significant role in determining and controlling climate and weather. Winds can shape landforms, such as the formation of fertile soils. Dust from large deserts can be moved great distances from its source region by the prevailing winds. Wind also affects the spread of wildfires. Winds can disperse seeds from various plants, enabling the survival and dispersal of those plant species, as well as flying insect populations. Wind affects animals' food stores, as well as their hunting and defensive strategies. Big seasonal winds blowing from the Indian Ocean and Arabian Sea in the southwest bring heavy rainfall. Winds blow over open waters, they increase mixing of the upper layers of the ocean that elevates cool, nutrient rich waters to the surface, which leads to increased marine life. Wind-powered generators are increasingly used in the production of electricity, a fundamental aspect in economic growth.

New life becomes a reality when the male sperms migrate and are transported from the male organs into the female reproductive tract by ejaculation, consequently resulting in the process of ovulation and fertilization paving the way to a new life.

So, as deduced from the above discussion, migration and movement plays a pivotal role in generating new life, growth, atmosphere and habitat. Likewise, migration and movement play an important part in shaping a person's character and thinking, provided the atmosphere and surrounding – the fundamental factor to growth in all organisms - is favourable.

Abu Musa Al-Ashari (radhiyallaahu anhu) reported, 'I heard the Prophet (sallallaahu alaihi wa sallam) saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell.'" [Sahih al-Bukhari and Muslim]

Hijrah

The word Hijrah comes from the root h/j/r. These letters in Arabic indicate movement and locomotion. In Hans Wehrs Dictionary of Modern Written



Arabic, the meanings listed for the noun "Hijrah" include: departure, exit, emigration, exodus and immigration while the meanings listed for the verb "hajara" include: to emigrate; to dissociate, separate, part, secede, keep away (from), part company (with); to give up, renounce, forgo, avoid; to abandon, surrender, leave, give up, vacate (s.th. in favor of s.o.); to desert one another, part company, separate, break up.

When Hijrah (migration/emigration) is mentioned, our mind races to the **Hejira** (Arabic: هِجْرَة) migration or journey of the Prophet Muhammad sallallaahu alaihi wa sallam and his followers from Makkah to Yathrib, later renamed by him to Madinah, in the year 622. In June 622, after being warned of a plot to assassinate him, Prophet Muhammad sallallaahu alaihi wa sallam secretly left his home in Makkah to emigrate to Yathrib, 320 km (200 mi) north of Makkah, along with his companion Abu Bakr. Yathrib was soon renamed *Madīnat an-Nabī* (Arabic: مَدِينَةُ النَّبِيِّ, literally "City of the Prophet"), but *an-Nabī* was soon dropped, so its name is "Madinah", meaning "the city".

The first Hijrah is dated to 615 or Rajab (September–October) 613 when a group of Muslims counseled by Prophet Muhammad sallallaahu alaihi wa sallam to escape persecution in Makkah arrived at the court of the Christian monarch (*Negus*) of the

Ethiopian Empire, Ashama ibn-Abjar. Prophet Muhammad sallallaahu alaihi wa sallam himself did not join this emigration. In that year, his followers fled Makkah's leading tribe, the Quraysh, who sent emissaries to Ethiopia to bring them back to the Arabian Peninsula. However, the Negus refused to send them back.

Kinds of Hijrah or migration or emigration

There are two kinds of Hijrah; physical and moral.

Physical Hijrah

Physical migration can be defined as a process of moving, either across an international border, or within a state. Encompassing any kind of movement of people, whatever its length, composition and causes; it includes refugees, displaced persons, uprooted people, and economic migrants.

Emigration is an important phenomenon in human history. Besides its general relevance to the establishment of civilizations, it has special significance in connection with the 'holy ones', those chosen to carry light throughout the world.

First of all, every individual is a traveler and therefore, in some sense, an emigrant. His journeying starts in the world of spirits and continues through the stations of his mother's womb, childhood, youth, old age

and his grave, and from there to a completely new world, Although he is among millions of people, each individual is born alone, lives his own life. endures his own death, and will be resurrected alone. Likewise, each of those men of high stature who throughout history have guided mankind, started his sacred mission from his single self, then disseminating light from the torch he carried and illumining the minds and hearts of others, inculcating hope and faith in his followers and transforming the lands once submerged in darkness into pools of light. And each one of these guides had to emigrate from one place to another for the sake of his cause.

Belief, emigration and holy struggle are the three pillars of a single, sacred truth. They are the three 'taps' of a fountain from which the water of life flows for the 'holy ones' to drink from so that they may convey their message without being wearied, and, when the opposition is too formidable to overcome, set out for a new land without regard for their home, property or family.

However sacred the cause, however useful and original the thoughts or brilliant the message, those who hear it for the first time are naturally bound to question and oppose it. For this reason, the one who wants to arouse the people to new sentiments, new faith, new love and new ideas, must, either persist in his mission in his homeland in the face of all kinds of resistance, or set out for new minds and hearts to pour out his inspirations, to offer his message.

Every new idea or message has always been resisted where it has appeared, and those who have offered it have usually been welcomed in new places where their pasts were unknown. It is for this reason that the fate of the 'holy ones' is almost the same: they begin with belief and love, followed by struggle against the deviation and error of the masses, and then comes the turn of emigration for the sake of the well-being of mankind, even at the cost of

sacrificing their own homes and families.

Moral Hijrah

The term "Hijrah" has important subtle meanings associated with it other than physical movement from one place to another. In addition to its physical sense, it also means to abandon something and neglect it. It has been narrated by Abdullah Ibn Umar in which the Prophet Muhammad sallallaahu alaihi wa sallam said,

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"The muhajir (emigrant) is the one who abandons what God has forbidden" (Bukhari and Muslim).

In every movement of revival, prior to emigration, two stages are of great importance. In the first stage, a man with a cause develops his character, overflows with belief and is inflamed with love, and surpassing his own self, grows into a passionate slave of The Truth, He struggles, in this stage, against the temptations of his carnal self to build his genuine, spiritual character. This is called 'the major or greater struggle'-- al-jihad al-akbar. Then he rises, in the second stage, to radiate the lights of belief to the world around him, this stage is, in fact, the door to emigration.

Emigration should not, of course, be understood only in the material sense. Rather, a man experiences emigration throughout his life in the spiritual sense. Each inner intellectual or spiritual transformation, from indolence to action, from decay to self-renewal, from suffocation in the atmosphere of sinfulness to exaltation in the realm of spirit, may be regarded as an emigration. It is my conviction that only those who have been able to actualize these inner emigrations can find in themselves the strength and resolution to leave their homes and families for the sake of a sublime ideal. It is almost

impossible for those who have not succeeded in emigrating' from the carnal self to the realm of spirit, from the pomp and luxury of the world to the riches of intellect and spirit, and from the pleasures of selfhood to an altruistic life, to emigrate for the good and welfare of humanity.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْهَجْرَةِ أَفْضَلُ قَالَ أَنْ تَهْجَرَ مَا كَرِهَ رَبُّكَ (مسند أحمد)

Abdullah ibn Amr reported: A man asked, "O Messenger of Allah, which emigration is best?" The Messenger of Allah, peace and blessings be upon him, said, "**To emigrate from that which Allah disapproves.**" Musnad Ahmad 6774

عَنْ كَثِيرِ بْنِ مُرَّةٍ ، أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُمْ ، أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : عَلَيْكَ بِالْهَجْرَةِ ، فَإِنَّهُ لَا مِثْلَ لَهَا " (السنن الكبرى للنسائي)

It was narrated from Kathir bin Murrah that Abu Fatimah told him that he said: "O Messenger of Allah, tell me of an action that I may do and persist in it." The Messenger of Allah said to him: "You should emigrate, for there is nothing like it." Sunan an-Nasa'i » The Book of al-Bay'ah

Every one of us should migrate from what Allah and the Prophet hate to that which they like and encourage us to do. It is about migrating from bad to good; from evil deeds to righteous deeds; from sins to repentance; from abandoning the prayers to establishing the prayers; from abstaining of giving Zakat to performing Zakat; from adultery (minor or major) to marrying; from stealing to earning an honest halal money; from uttering lies to speaking the truth; from being mean to becoming generous; and so on. Migration, therefore, is the path of transfer to a healthy and productive life.

Emigration with its two dimensions, spiritual and material, was first represented by the great Prophets, Abraham, Lot, Moses and

Jesus, upon them be peace, who shone like suns, on the horizon of humanity, and in its most comprehensive meaning and function, was realized by the greatest of them, namely the Prophet Muhammad sallallaahu alaihi wa sallam, who is the pride of mankind, upon him be peace. The door to emigration has since been open to all those who would walk in his footsteps.

Emigration in the way of Truth and for its sake is so sanctified that the community of



holy ones around the Last Prophet, who sacrificed their possessions and souls for the sake of the cause they believed in, and of the matchless representative of that cause, were praised by God as (and have since been called) 'the Emigrants'. We can see its importance in the fact that the beginning of the sacred era of this holy community was marked, not by the birth of the Prophet or by the first revelation or such victories as Badr or the conquest of Makkah, but by the emigration to Madinah.

Every individual who has emigrated for the sake of a sublime ideal will always deeply feel the pressure of the ideal which urged him to emigrate and design his life according to that ideal. Secondly, he will be freed from the criticism regarding some faults he might have made in childhood or youth. Whereas, in his own land, he is probably remembered and criticized for past faults, and has little influence upon people because, besides the factors mentioned, he is an already familiar one in

his society. On the other hand, in the land he has emigrated to, he will be known for his spiritual brilliance, unadulterated ideas, pure intentions and extraordinary sacrifices. For these and other reasons, it has almost always been emigrants who changed the flow of history and started new eras in the life of humanity.

Toynbee, the renowned British historian, mentions twenty-seven civilizations founded by nomadic or migrant peoples. This is because no one can overcome such dynamic people. They are not habituated to ease and comfort, are ready to sacrifice everything worldly, used to every kind of hardships, and always ready to march wherever their cause requires them to go.

The 'holy ones' around the Last Prophet, who were elevated from the darkness of ignorance and savagery to become the founders of the most brilliant civilization in human history and the first teachers of a universal religion, which is still the hope of mankind for a happy future, set the best example in this matter for those coming after them. Those who later walked in their footsteps found ease and serenity in fighting with difficulties, and found vigor and life in despising death and everything worldly, and eternity in constant renewal in thought, spirit and action. They migrated from land to land to convey knowledge, morality and civilization everywhere that they settled.

It is incumbent upon us to save the young generation from indulgence and attachment to the comfort of life, and in doing so to equip them with lofty ideals so that they know how to suffer with the pains and sorrows of mankind. It is only when this is accomplished to a significant degree that our old world will be able to witness an over-all felicity.

The Hijrah of Prophet Muhammad sallallaahu

alaihi wa sallam

In Makkah, at the pilgrimage season of 620, Prophet Muhammad sallallaahu alaihi wa sallam met six men of the Banu Khazraj from Madinah, propounded to them the doctrines of Islam, and recited portions of the Quran. Impressed by this, the six embraced Islam, and at the Pilgrimage of 621, five of them brought seven others with them. These twelve informed Prophet Muhammad sallallaahu alaihi wa sallam of the beginning of gradual development of Islam in Madinah, and took a formal pledge of allegiance at Prophet Muhammad sallallaahu alaihi wa sallam's hand, promising to accept him as a prophet, to worship none but one God, and to renounce certain sins such as theft, adultery, and murder. This is known as the "First Pledge of al-Aqaba". At their request, Prophet Muhammad sallallaahu alaihi wa sallam sent with them Mus'ab ibn 'Umair to teach them the instructions of Islam. Biographers have recorded the considerable success of Mus'ab ibn 'Umair in preaching the message of Islam and bringing people under the umbrella of Islam in Madinah.

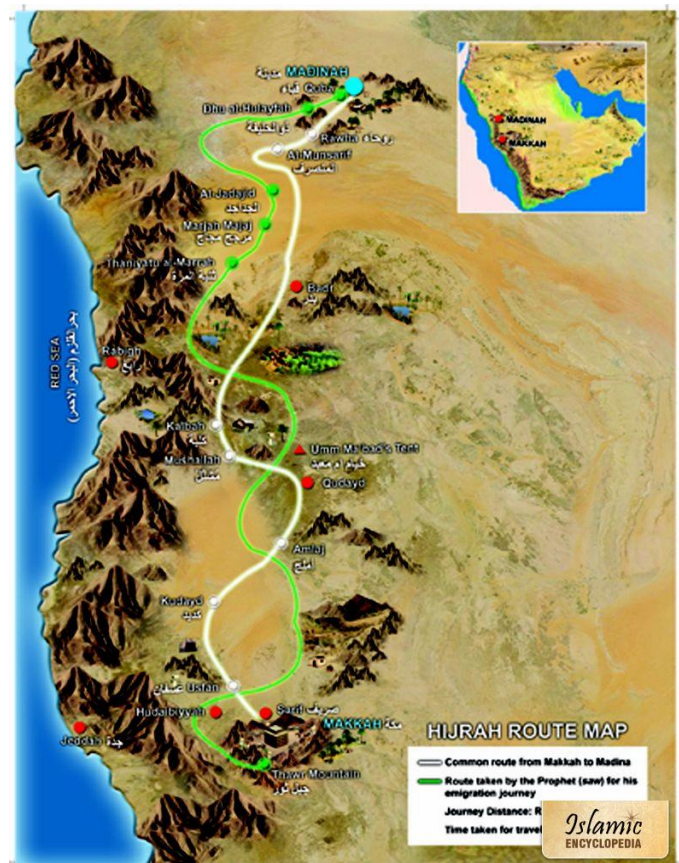
The next year, at the pilgrimage of 622, a delegation of around 75 Muslims of the Banu Aws and Khazraj from Madinah came, and in addition to restating the formal promises, they also assured Prophet Muhammad sallallaahu alaihi wa sallam of their full support and protection if the latter would migrate to their land. They invited him to come to Madinah as an arbitrator to reconcile among the hostile tribes. This is known as the "second pledge at al-Aqabah", and was a 'politico-religious' success that paved the way for his and his followers' immigration to Madinah. Following the pledges, Prophet Muhammad sallallaahu alaihi wa sallam encouraged his followers to migrate to Madinah, and in a span of two months, nearly all the Muslims of Makkah migrated to Madinah.

During the early seventh century, Madinah was inhabited by two types of population: Jewish and pagan Arabs. The Jews there had three principal clans – Banu Qaynuqa, Banu Nadir, and Banu Qurayza. The Arab pagans had two tribes – the Banu Aws and Khazraj. At that time, the Jews there had the upper hand with their large settlement and huge property. Before the encounter between Prophet Muhammad sallallaahu alaihi wa sallam and the six men from Madinah in 620, there ensued a terrible battle between Aws and Khazraj, known as the Battle of Buath, in which many leading personalities of both the sides died and left Yathrib in a disordered state. Traditional rules for maintaining law and order became dysfunctional, and, without a neutral man with considerable authority over things, stability seemed unlikely. As the pagan Arabs of Madinah lived in close proximity to the Jews, they had gained some knowledge about their scriptures, and had heard the Jews awaiting the arrival of a future prophet. It is because of this knowledge, taken together with their need for an adjudicator, that the six men who met Prophet Muhammad sallallaahu alaihi wa sallam at the pilgrimage season of 620 readily accepted his message, lest the Jews should steal a march over them.

The Migration

According to Muslim tradition, after receiving divine direction to depart Makkah, Prophet Muhammad sallallaahu alaihi wa sallam began taking preparation and informed Abu Bakr of his plan. On the night of his departure, Prophet Muhammad sallallaahu alaihi wa sallam's house was besieged by men of the Quraysh who planned to kill him in the morning. At that time, Prophet Muhammad sallallaahu alaihi wa sallam possessed various properties of the Quraysh given to him in trust; so he handed them over to 'Ali and directed him to return them to their owners, and asked him to lie down on his bed assuring him of

God's protection. It is said that when Prophet Muhammad sallallaahu alaihi wa sallam emerged from his house, he recited the ninth verse of surah Ya Sin of the Quran and threw a handful of dust at the direction of the besiegers, rendering the besiegers unable to see him. Soon, Prophet Muhammad sallallaahu alaihi wa sallam joined Abu Bakr, left the city, and the two took shelter in a cave outside the city. Next morning, the besiegers were frustrated to find Ali on Prophet Muhammad sallallaahu alaihi wa sallam's bed. Fooled and thwarted by Prophet Muhammad sallallaahu alaihi wa sallam's plan, they rummaged the city in search for him, and some of them eventually reached the threshold of the cave, but success eluded them. When the Quraysh came to know of Prophet Muhammad sallallaahu alaihi wa sallam's escape, they announced heavy reward for bringing Prophet Muhammad sallallaahu alaihi wa sallam back to them, alive or dead. Unable to resist this temptation, pursuers scattered in all directions. After staying for three days,



Prophet Muhammad sallallaahu alaihi wa sallam and Abu Bakr resumed their journey and were pursued by Suraqa bin Malik. But each time he neared Prophet Muhammad sallallaahu alaihi wa sallam's party, his horse stumbled and he finally abandoned his desire of capturing Prophet Muhammad sallallaahu alaihi wa sallam. After eight days' journey, Prophet Muhammad sallallaahu alaihi wa sallam entered the outskirts of Madinah around June 622, but did not enter the city directly. He stopped at a place called Quba', a place some miles from the main city, and established a mosque there. After a four-day stay at Quba', Prophet Muhammad sallallaahu

alaihi wa sallam along with Abu Bakr continued their migration to Madinah, participated in their first Friday prayer on the way, and upon reaching the city, were greeted cordially by its people.

The Muslim year during which the Hijrah occurred was designated the first year of the Islamic calendar by Umar in 638 or 17 AH. The Islamic calendar consists of 12 lunar months. They are (1) Muharram, (2) Safar, (3) Rabi al-Awwal, (4) Rabi al-Thani, (5) Jumada al-Awwal, (6) Jumada al-Thani, (7) Rajab, (8) Sha'ban, (9) Ramadan, (10) Shawwal, (11) Dhul-Qi'dah, (12) Dhul-Hijjah.

Day	Julian and Islamic dates by F. A. Shamsi	Julian and Islamic dates by FazlurRehman Shaikh	Events
Day 1 Thursday	9 September 622 26 Safar AH 1	17 June 622 1 Rabi' al-Awwal AH 1	conference of the Quraysh leaders and Prophet Muhammad sallallaahu alaihi wa sallam's departure from Makkah
Day 5 Monday	13 September 1 Rabi' al-Awwal	21 June 5 Rabi' al-Awwal	departure from the Cave of Thawr
Day 12 Monday	20 September 8 Rabi' al-Awwal	28 June 12 Rabi' al-Awwal	arrival in Quba'
Day 16 Friday	24 September 12 Rabi' al-Awwal	2 July 16 Rabi' al-Awwal	entry into Yathrib (Madinah)
Day 26 Monday	4 October 22 Rabi' al-Awwal		finally settles in Madinah

These dates are discussed by Al-Biruni, Alvi, Ibn Sa'd, Abu Ja'far and Ibn Hisham.

The Spirit of Hijrah

Hijrah was one of the most important events in the history of Islam. It is for this reason `Umar (may Allah be pleased with him) adopted Hijrah date to calculate years. Muslims chose Hijrah as the focal point to reckon their chronology. In physical terms, Hijrah was a journey between two cities about 300 miles apart, but in its grand

significance it marked the beginning of an era, a civilization, a culture and a history for the whole mankind. Islam progressed not only from the physical Hijrah, but because Muslims took Hijrah seriously in all its aspects and dimensions.

When the Prophet (peace and blessings be upon him) made the Hijrah from Makkah to Madinah, he did not just transfer his

residence or took shelter in another city, but as soon as he arrived in Madinah he began the transformation of that city in every aspect.

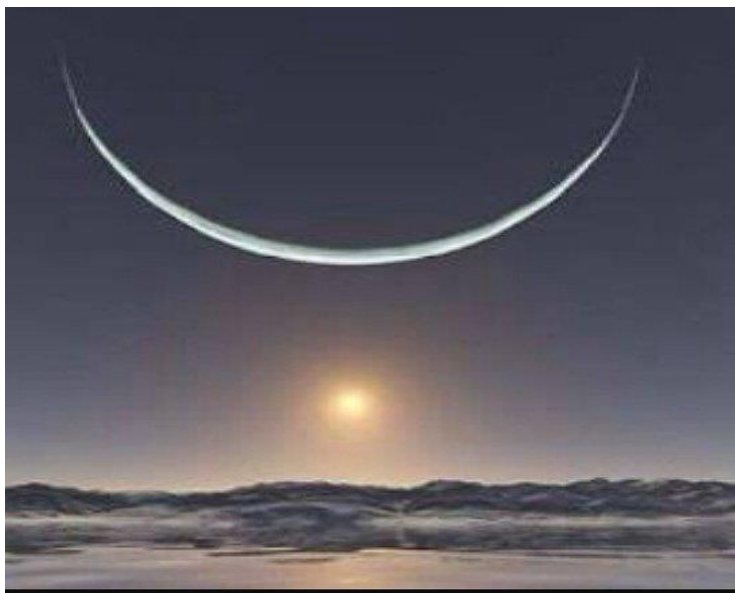
It is important for us to study and reflect on the things that he did in Madinah. There are many lessons for us in that history and we can learn many things for our life.

1- Masjid (Mosque): The Prophet (peace and blessings be upon him) first established a Masjid for the worship of Allah. He himself worked in carrying the stones and building that small, humble but most powerful structure. This was the beginning, but soon other Masajid (mosques) were established in Madinah.

2- Madrasah (Islamic school and educational institution for the community). The first school under the supervision of the Prophet (peace and blessings be upon him) was the school of Suffah. Later many other schools were opened. According to Maulana Shibli Numani, there were nine schools opened in Madinah alone in the time of the Prophet (peace and blessings be upon him).

3- Mu'akhah: He established brotherly relations between the Muhajirun (Muslims who migrated from Makkah) and the Ansar (residents of Madinah who helped the Prophet and his Companions). Masjid and Madrasah were not enough; what was also important was to have good relations between Muslims. They should have their brotherhood on the basis of faith, not on the basis of tribes as they used to have prior to Islam.

4- Intercommunity and Interfaith Relations: The Prophet (peace and blessings be upon him) also established good relations with other communities living in Madinah. There was a large Jewish community as well as



some other Arab tribes who had not accepted Islam. The Prophet (peace and blessings be upon him) prepared a Mithaq (a covenant or a constitution) for relations between these communities.

5- Cleaning the City: Yathrib (previous name of Madinah) was a dirty city. When the Sahabah (Prophet's Companions) came from Makkah to Madinah, many of them got sick and did not like that city. The Prophet (peace and blessings be upon him) asked them to clean the city and remove its dirt and filth. `A'ishah (may Allah be pleased with her) said: "We came to Madinah and it was the most polluted land of Allah. The water there was most stinking. (Al-Bukhari)

6- Water System in the City: The Prophet (peace and blessings be upon him) asked the Sahabah to dig wells in different parts of the city. It is mentioned that more than 50 wells were opened in the city of Madinah and there was enough clean water for everyone.

7- Agriculture and Gardening: The Prophet (peace and blessings be upon him) encouraged the Sahabah to cultivate the land and make gardens. He told them that anyone who would cultivate any dead land, would own it. Many people started working

and cultivating and soon there was enough food for everyone.

8- Poverty Eradication: In a short period of time it happened that there were no poor people in Madinah. Everyone had enough and the Prophet (peace and blessings be upon him) used to give gifts to coming delegations.

Sources with courtesy:

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[https://www.islamicity.org/6344/sacred-emigration/By:](https://www.islamicity.org/6344/sacred-emigration/By:Khalid%20Mahmood)

Khalid Mahmood

www.thekhalids.org ///,

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[scholar/prophet-Prophet Muhammad sallallaahu alaihi](http://aboutislam.net/counseling/ask-the-scholar/prophet-Prophet%20Muhammad%20sallallaahu%20alaihi)

Piece of Paper

One day a teacher asked her students to list the names of the other students in the room on two sheets of paper, leaving a space between each name. Then she told them to think of the nicest thing they could say about each of their classmates and write it down. As the students left the room, each one handed in the papers. That Saturday, the teacher wrote down the name of each student on a separate sheet of paper, and listed what everyone else had said about that individual.

The students were happy with themselves and one another. 'I never knew that I meant anything to anyone!' and, 'I didn't know others liked me so much,' were most of the comments. The students were happy with themselves and one another.

Several years later, one of the students was killed in a military activity and his teacher attended the funeral of that special student. She had never seen a serviceman in a military coffin before. He looked so handsome, so mature. The ground was packed with his friends. One by one those who loved him took a last walk by the coffin. The teacher was the last one to walk past.

As she stood there, one of the soldiers who acted as pallbearer came up to her. 'Were you Karim's math teacher?' he asked.

She nodded: 'yes.' Then he said: 'Karim talked about you a lot.' After the funeral, most of Karim's former classmates went together to a luncheon. Karim's mother and father were there, obviously waiting to speak with his teacher. 'We want to show you something,' his father said, taking a wallet out of his pocket 'They found this on Karim when he was killed. We thought you might recognize it.' Opening the billfold, he carefully removed two worn pieces of notebook paper that had obviously been taped, folded and refolded many times. The teacher knew without looking that the papers were the ones on which she had listed all the good things each of Karim's classmates had said about him. 'Thank you so much for doing that,' Karim's mother said. 'As you can see, Karim treasured it.' All of Karim's former classmates started to gather around. They said they all have that piece of paper as a memento.

That's when the teacher finally sat down and cried. She cried for Karim and for all his friends who would never see him again.

The density of people in society is so thick that we forget that life will end one day. And we don't know when that one day will be. So please, tell the people you love and care for, that they are special and important. Tell them, before it is too late.

9- Safety, Security, Law and Order: Madinah became the safest city in the world. There were very few incidents of theft, rape, drunkenness or murder and they were immediately taken care of.

In short, Hijrah teaches us that wherever Muslims go, they should bring goodness to that land. Muslims should work for both moral and material goodness of the society.

[wa sallam-ask-the-scholar/what-is-the-spirit-of-](http://www.sallam-ask-the-scholar.com/what-is-the-spirit-of-hijrah/Dr.%20Muzammil%20H.%20Siddiqi)

[hijrah/Dr. Muzammil H. Siddiqi](http://www.sallam-ask-the-scholar.com/what-is-the-spirit-of-hijrah/Dr.%20Muzammil%20H.%20Siddiqi)

[http://aboutislam.net/reading-islam/living-islam/5-](http://aboutislam.net/reading-islam/living-islam/5-lessons-hijrah/)

[lessons-hijrah/](http://aboutislam.net/reading-islam/living-islam/5-lessons-hijrah/)

[http://www.dar-](http://www.dar-alifta.org/Foreign/ViewArticle.aspx?ID=1798&CategoryId=5)

[alifta.org/Foreign/ViewArticle.aspx?ID=1798&CategoryId=5](http://www.dar-alifta.org/Foreign/ViewArticle.aspx?ID=1798&CategoryId=5)

<http://feeds.feedburner.com/DailyTenMinutes>

Transformation

**from a life
of hate,
crime and
violence to
one of
peace and
faith**



The moral hijrah

Life Trials of Clinton Sipes, Ex-Christian, USA

I grew up in a dysfunctional family setting in the atmosphere of alcoholism, physical and emotional abuse that came from my father. Without a positive father figure, I was basically developing antisocial behavior and an inclination to violence.

I began to imitate what I was being exposed to, this process of imitation began unconsciously. It affected my interaction with my older brother, classmates, teachers and animals also. Nothing was exempt from the sadistic outpouring of pent up anger and rage!

At the age of 13, I fell into association with similar children, but because they weren't as driven as I was, I quickly became bored with them. I began to hang out with the young adult type who welcomed my willingness to participate with no reservations in anything under the title of alcohol, drugs, crime, violence and racism. The period of reform school (adolescent

jail) began, and that environment also shaped me, refining crime inclination to a full time skill. Violence and racism were honed to razor sharpness... an environment of negativity that fueled my growing rage and hatred of authority, blacks, Jews and Asians. After 3 years of this (reform period) I was released. I was a walking grenade.

Searching for a point of focus to release this rage I became association with paramilitary racist group of young adults. I participated in regular assaults on people and engaged in various criminal activities. At 16, I found myself incarcerated serving a 6 1/2 year sentence in the California Youth Authority for robbery, assault and weapons charges. Immediately I fell in step with the gangs of "white supremacy" and cultivated my rage and anger into pure "Hate" of all people who were not "Anglo Saxon."

I began correspondence with the KKK, and upon my release on parole, I was a full-

fledged card carrying hate-monger. For the next 3 to 4 years, my activities were heavily involved in Klan cross-burnings, media appearances, night raids of beatings, property desecrations, etc. My parole was violated for possession of weapons and suspicion of robberies.

Search for Peace: Young Adult

This last violation of parole, at the age of 20, the search for peace began. I had so much rage and hatred inside me for so many years; it was beginning to consume me from the inside out. I lashed out at the prison staff in hatred. I had anger and hate literature, graffiti, drawings covering my cell walls and tattoos covering half my upper body. I was not exploding, but imploding!

In a haze of anger and rage, I found myself stripped naked in solitary confinement with not even a mattress. Only me and a Styrofoam cup. I began to review my past and the negatives which brought me to this point of reduction to the lowest terms.

While I was there my daughter was born. I began to assess my future. I began thinking of the many victims' lives I had affected. I could see myself in prison for life if this past were to continue into the future. I said to myself, "Clint, you must make a choice between this evil or a future good." It was clear to me there was no future (of longevity) in this evil. My family - mother, girlfriend, brothers - were afraid of me. I had become alienated from them. I began searching for a purity to purge the cancer of hate from inside me. I wanted to be loved and to love in a pure sense. I just didn't want to "Hate" anymore. I moved to Montana and was arrested for burglary. I was sentenced and served 2 1/2 years of a 5-year sentence, and was then released on parole, which I successfully completed.

I became involved with human rights groups and I started my own human rights

group, C.H.E.R.E. (Children Escaping Racist Environments). My goal was to reach out to children to help them escape the environmental circumstances that had overwhelmed me once. I wanted to give back where I was once the problem, but I was still involved in crime. I took part in possession of explosives and was arrested by the federal government and sentenced to 35 months in federal prison.

The Search for Truth

It began upon my arrival to federal prison. An African American offered to assist me in my cosmetic needs. He said he was a Muslim, and Muslims are commanded to help those in need. It struck my interest to check this Islamic thing out. However, I was under the impression that this was a religion exclusively for African Americans. I was thinking, no way I can become a Muslim, I'm white!

Still, I asked this brother for some literature on Islam. I found out about the universality of it, how it transcends color, ethnicity and race. It sounded real and pure. It began to appeal to me. This brother invited me to Jumu'ah (Friday) service. I was given a Quran, and as I read the translation, I felt the purity and truth of it. There was no hocus-pocus, no spookism, no mysticism, just plain, simple understanding of the "Truth." When I heard the Adhan (the call to prayer) I felt a closeness to God that penetrated my heart and soul.

After some research and study of the Quran, I discovered its total infallibility, no contradictions in it.

There are religions based on believing in certain sciences, multiple deities, the religion of 3 gods in one. I was a thinking man, and none of them made any logical sense to me.

Here was Islam, based on the belief in One

God who Created the creation itself out of nothing, and the fact that this book I was reading (Quran) had not one vowel or language changed in over 1400 years was a miracle in itself. Thus, I was sold on the oneness of God and the unity of Islam.

Christianity has and is still undergoing changes, in the Bible and in the Christian doctrines, and cannot even begin to claim originality of the Bible which is read and taught out of today.

There is only one God and one Religion, and religion is "Submission" to the one God. This is the meaning of Islam.

The Metamorphosis: Clinton Sipes into Abdus Salam (Servant of [The Source of] Peace).

As you have read, the life of Clinton Sipes was one of hate, crime and violence, the very things that bring about the total destruction of a human being.

After years of falsehood, half-truths, following others on the road, and then, from within a place (prison) where more than one million people are cast away, the same environment that once honed my anger and hate to a razor sharpness was now the place where Islam greeted me and proceeded to change me into a "Servant of [the Source of] Peace." Islam filled the spiritual void by teaching me my beginning and end, has given contentment, a peace, a serenity to me these words cannot adequately describe. My purpose is clear, my direction is straight.

Islam has, through its truth, taught me humility and the true worship of God. I had

learned that from God we came and to God we must return. God Created all things animate and inanimate, microscopic and macroscopic, the finite and infinite. Nothing creates itself but is created by God.

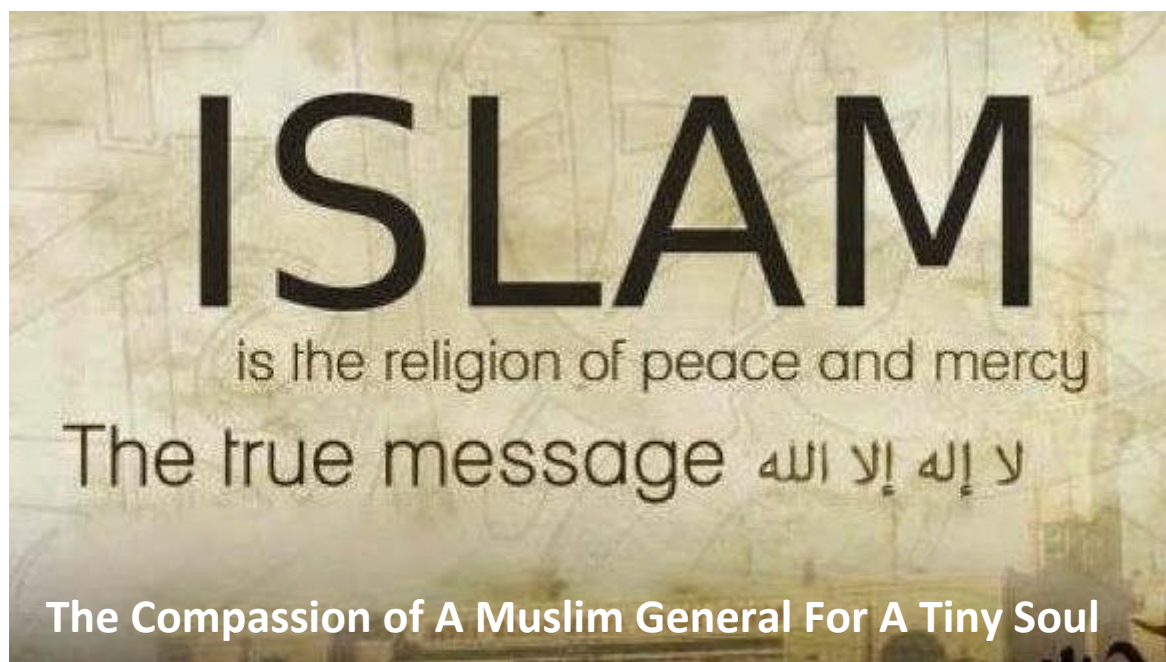
On the last day, it will not matter if I was black or white, rich or poor, powerful or weak, or in power, nor will it matter about all mankind. Rather it will be about one's deeds good and bad that an individual is personally responsible for and will be punished and rewarded accordingly. No one can die or be punished for my sins or be rewarded for the good I may do but me. I am responsible, I must answer when asked. I became aware of this truth and I declared openly, "There is no god but God and His last Messenger was Prophet Muhammad-Ibn-Abdullah-Al-Mustafa." Thus, in essence, my life has returned to infancy where truth and purity begin!

In closing, the metamorphosis has now come full circle. I have found "Truth" in God (all praises to Him, Creator of mankind, angel and jinn, all that exists in the heavens and earth). God (Whom all praise is due) Has [many] names or attributes, one attribute is Salam (peace).

The Creator, Originator of the very existence of peace. There is no peace but the Peace of God (Whom all praise is due). I have found this Peace, I am now "Abdus Salam," the slave and servant of The Originator of the one and only source of Peace. God, The Most High, Whom all praise is due.

Source: with courtesy www.islamreligion.com

IT IS NICE TO BE IMPORTANT, BUT IT IS MORE IMPORTANT TO BE NICE. HE WHO IS HAPPIEST IS HE, WHO GIVES MOST HAPPINESS.



In the time of Hadhrat Umar (Radiyahallahu Anhu), Hadhrat Amr ibn 'Aas (Radiyahallahu Anhu) was sent to conquer Egypt by Hazrat Umar (Radiyahallahu Anhu). The army reached the city of Cairo and laid siege on the Roman fortress of Babylon. The fort was surrounded for about seven months before finally falling in December 640 to the Muslim general 'Amr ibn al-'Aas. His camp at that time was just north of the Roman fortress. Just before he was to march against Alexandria in 646 and it was time to dismantle the tent, Hazrat Amr ibn 'Aas (Radiyahallahu Anhu) saw that a pigeon had laid an egg on top of the tent. He feared that if the army dismantled the tent, then in the process the pigeon egg could break. Not wishing to cause the least amount of pain to this creation of Allah Ta'ala (i.e. the pigeon), Hadhrat Amr ibn 'Aas (Radiyahallahu Anhu) commanded that the tent remain as is, until the egg hatches and the chick is able to fly. Thus the tent was left untouched as he and his troops went off to battle. When they returned victorious, Amr told his soldiers to pitch their tents around his, giving his new capital city its name, Miṣr al-Fuṣṭāṭ (City of Tent), the capital of Egypt for approximately 500 years. Today, Fustat is part of Old Cairo.

Greet Everyone with a Smile

A simple act that can make a dramatic difference and help human beings during the most challenging segments of their lives is smiling. The untapped powers of smile when uncovered, inspire people during difficult times.

Prophet Muhammad (peace and blessings of Allah be to him) on many occasions demonstrated that smiling is really good for human beings. His companion, Abdullah ibn Haarith, once said in one of the Ahadith, "I never came across a person who smiled as Prophet Muhammad." Prophet Muhammad regarded smiling to a brother as an act of charity.

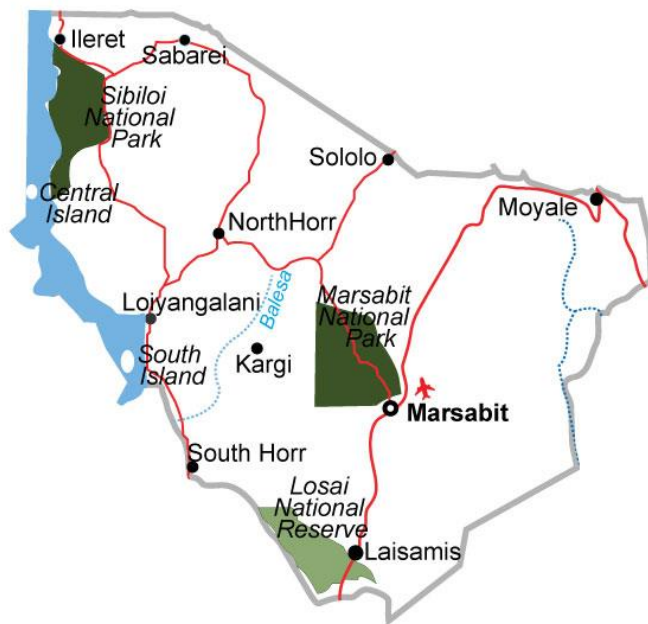
<https://www.islamicity.org>

The Rendille

The Rendille people are a part of the Kenyan community living in the upper Eastern part of Kenya in the Marsabit County. In the early 19th century, this community migrated from the Ethiopian Highlands and travelled through the River Nile. They entered Kenya through the great Chalbi Desert and settled in a place known as Segel (2°31'60" N, 37°55'60" E). As these people are herders, they later moved further to Kargi (2° 31' 0" N, 37° 34' 0" E), Korr (Lat: 2.005917, Long: 37.523245), and settled at Ngurunit (1.7299° N, 37.3079° E).



Marsabit County



The Rendille people speak the Rendille Language, which is similar to the Somali Language, as our grandfathers told us that before, we Rendille were a part of the Somali community, and later separated. So the Somalis called them “*Renthit*” meaning the people who abandoned their religion. In the early 20th Century, when the Europeans started coming to Africa, they met the Rendille and influenced them and started calling them Rendille.

The Rendille people inhabit the largest part of the Marsabit County to the south in the semi-arid parts, which also consist of the second biggest desert in the country after the Kaisut Desert. They inhabit mostly in the Laisamis Constituency, in the following towns:

Laisamis, Merille, Logologo, Korr, Kargi, Hula Hula, and Ngurunit. The Marsabit County is located in the extreme part of northern Kenya and has a total area of 70,961.2 sq. km. It has an international boundary with Ethiopia to the north, and borders Turkana County to the west, Samburu County to the south and Wajir and Isiolo Counties to the east.

And since Rendille people are pastoralists, this contributes mostly to them being faraway and in remote surroundings.

The Rendille people are subdivided into; Dubsahahi, Urowen, Nahagan, Saale, Rongumo, and Yaldeilan.

A number of Rendille academic are serving in the Army as well as Provisional Administrators. Among the high ranking profiles is Mr. Loibon Lepakiyo, who ranked Major General, and in administration, the former State House Controller, Mr. Lenayapa, who was also once the Baringo District Commissioner, and Eng Haji Abubakar Harugura who is the Marsabit County Senator.

Their religion is more similar to Islam as they have a place known as “Naabo” of which only men are allowed to enter. This is the prayer place and the meeting place for discussions, and for day to day happenings. Also in the month of Dhulhijjah on the day of Arafah, they have a custom and animals are slaughtered on the tenth day of sighting the Moon. Other similarities are that they also entirely depend on Moon sighting. They have special names for certain days of the week, e.g., Friday; they call it as Umnat, Saturday, as Sabdi, and Sunday as Ahad.



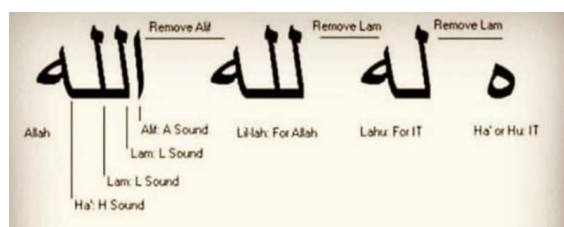
During the 19th Century, the Roman Catholic invaded the area, hence attracting a good number people into the fold of Christianity. But since the 21st Century, by Allah’s Grace, and through the efforts of the Da’wah groups going around the country propagating Islam, this community is gradually coming back to Islam. In the Marsabit County the Rendille community makes up to 1/3 of the entire population and as for now there are several madrasa teachers from this community of which they themselves now teach their own siblings, and also many families have now realized the importance of taking their children to memorize the Holy Qur’an There are several madrasas around the County, especially in Korr, Kargi, Laisamis, Merille, Karare, Hula Hula and Marsabit town.

The hindrance of the spread of Islam in the region is that most people are poor and intend to follow the relief food being provided by several Christian communities. Also most of the people are herdsmen and tend to move from place to place.

Since Islam is the fastest growing religion in the region, more Tablighi jamaats are needed to go by foot into the interior and do effort, and insha’llah, with the help of Allah subhaanahu wa ta’ala, the community will come back to their roots.

Article chiefly contributed by Brother Mohamud Sitila Lemahut

Other sources: <http://marsabit.go.ke/about-marsabit/>, https://en.wikipedia.org/wiki/Laisamis_Constituency, <http://learn.e-limu.org/topic/view/?t=1510&c=468>



The name of Allah consists of 4 letters. Alif, Lam, Lam, Ha. Take the Alif out and you are left with Lam Lam Ha. That spells lillah (**Everything belongs to Him**). Take out the first Lam, the Lam Ha spells Lahu(**Everything to Him**), take out the second Lam and you are left with Ha which stands for Hu (**the one whose identity is hidden and no one knows but Him**). This is a miracle within the name of Allah. No matter what letter of Allah you take out, the essence of Allah remains. Subhanallah.

The conscientiousness in the construction of Jaami' As-Suleimaaniyah

MASJID JAAMI' SULEIMAANIYAH



Jaami' As-Suleimaaniyah (Suleymaniye Mosque), capacity wise, is the biggest Masjid in Istanbul, Turkey, and is counted among the few notable Masaajids for their magnificent architectural design, built using various types of stones from the world over.

It was constructed in the 16th century during the famous reign of a Sultan of the Ottoman Empire, Sultan Suleiman Aa'zam (Suleiman the Magnificent)¹, whose era was the climax of the Turkish rule, stretching from Hungary right up to the Indian Ocean, with vast areas of Europe, Asia and Africa under its sovereignty, flourishing with power, wealth and ease, never witnessed before.



The Masjid was constructed by the world renowned architect and engineer of that time, Mimar Sinan, who executed all the skills in his capacity in building it.

The scrupulousness of Sultan Suleiman Aa'zam displayed in using good money for the construction of the masjid can be attested by two occurrences; one, as recorded in history,

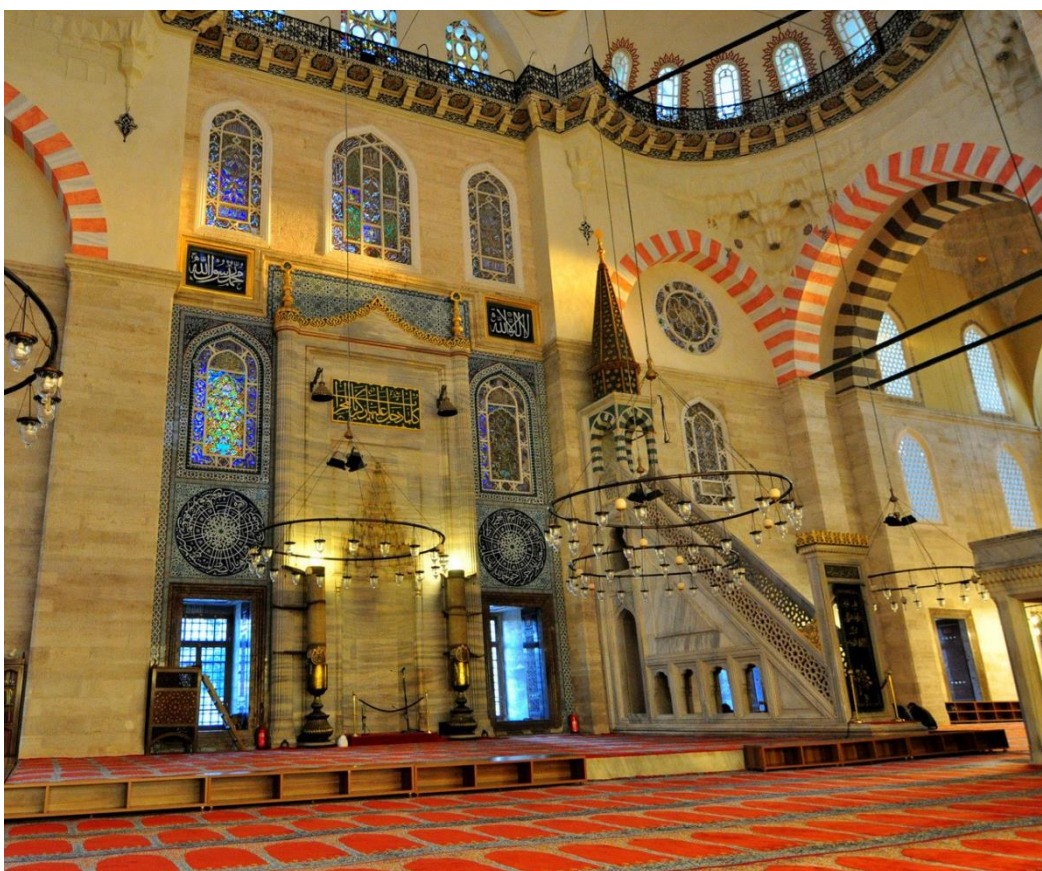
¹ **Suleiman I**, commonly known as **Suleiman the Magnificent** in the West and **Kanunî Sultan Süleyman** in his realm, was the tenth and longest-reigning Sultan of the Ottoman Empire from 1520 until his death in 1566. Under his administration, the Ottoman state ruled over at least 25 million people. (https://en.wikipedia.org/wiki/Ottoman_Empire)

is that, due to some constraints during the building of the Masjid, the construction was abandoned for some time. The Shah of Iran, Tahmasp, was informed. So through his emissary, he sent a very large sum of money together some precious stones to the Sultan Suleiman Aa'zam, with the message that they also want to partake in the construction of the Masjid, thus the money sent plus the money that may be obtained by selling the precious stones be utilized in the construction of the Masjid.

When the emissary of Shah Tahmasp met the Sultan Suleiman Aa'zam, the Sultan immediately handed the money to one of his attendants to be distributed among the poor and said to the emissary, that you people don't perform the regulated prayer as stipulated, so how can your wealth be spent in the Masjid?! .And as for the precious stones, the Sultan said that they will be used in the construction of the minarets along with other types of stones. The emissary was astonished, but the Sultan carried on as he had stated.

The other incident, as narrated by a guide, Khairullah Damarsi, that during the construction of the Jaami Masjid, the clergy of a certain Church from a European country (most probably, Italy) sent a beautiful flat red marble stone as a gift from their country and showed their desire that the marble stone be placed in the Mihrab. When the marble stone was handed over to the Sultan, the architect Mimar Sinan said to the Sultan that he did not think it wise to place the marble stone in the Mihrab, and said that if the Sultan would agree, it could be placed at the entrance of the Masjid. Sultan Suleiman Aa'zam welcomed the idea, thus the marble stone was placed at the entrance.

The architect Mimar Sinan suspected some mischief from the Church clergy in the flat marble stone. He took a special kind of mixture and rubbed it on the stone, and what appeared??? A black cross was placed inside it. This marble stone is still intact at the entrance of the Jaami Masjid and the cross can still be seen



today, although it has become quite faint. This clearly shows the mischief of the Church clergy and the farsightedness and scrupulousness of the engineers.

Source: Al Balagh Dhul Qa'dah 1440

Say bye-bye to Uric acid problem!

Just try it if you've got uric acid, after all, no harm done. This is a really effective; just mix green papaya cubes to the ordinary green tea, my cousin-brother tried and found it very effective.

I have also shared with a friend with gout to try this (his "toe joints" started to deform), after a week of drinking this formula there is significant improvement, and after two weeks the toe joints heal and revert to normal state.

It is almost three years now, the joint pain is gone, but he maintains the intake between 1-3 times monthly to avoid relapse.

Other friends suffering from years of gout problem have also recovered.

It is good for all, even those without gout. Good formula! Do share with the people in need!

An improved sequence by Professor Lai from the China School of Pharmacy

Cut green papaya into small cubes, place into the water, bring to boil, and then add tea leaves, similar to the tea-making process.

Clinical tests show that this brings better effects for treatment of gout, subject to frequent drinking of this formula.

Mr. Liu Qing, Chief of the Rende Town in Tainan, was suffering for years from severe stomach pain around the posterior wall of stomach. He used green papaya as a tea pot to prepare the family tea daily, after a month; his chronic disease condition was much improved.

His family members with high uric acid were also healed by the same papaya tea.

For this Mr. Liu planted a lot of papaya to share with relatives and friends with similar sickness.

According to Mr. Liu, in selecting the green papaya as tea pot, pick those the shape of which is fat and short, with larger capacity. Cut off the top part of the papaya, clear away the seeds, and open a small hole at the upper side wall to facilitate pouring of tea.

Create a small ventilation hole at top cover, put in the tea leaves, pour in boiling water, place the top cover back onto the papaya, you may also use the toothpicks to secure the top cover, similar to normal process of preparing tea.



Liu likes to use Oolong tea as the taste is good. He was pleasantly surprised that the stomach pains he suffered for many years was healed after a month of drinking tea from the green papaya pot, without taking any other medication. He passed some green papaya leaves to a friend who worked at a Medical Centre to test and analyse the content. The tests confirmed that the healthy enzyme present in papaya is beneficial to human health.

Now as papaya in Mr. Liu's orchard is yielding suitable size fruits, he would share the fruits with family and friends. Xu Fuchang, an experienced papaya farmer, said green papaya means unripe papaya, where the skin is still green in colour.

Generally, the papaya takes about four months to fully mature and ripen, but the healing effect would be lost after it is fully ripe. Green papaya should be harvested when the papaya is approximately three months old, when the fruit is still firm, and the "papaya milk" contains high papaya enzyme and other healthy ingredients.

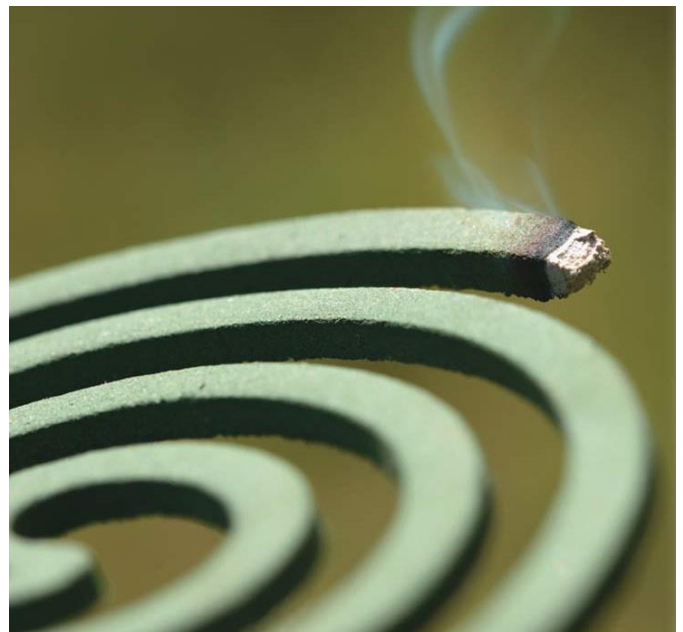
Not only can green papaya be used in tea drinking, you may also cut them into cubes, and boil with the ribs, or even slicing the green papaya into fine long pieces and fried with garlic, very tasty, and no adverse effects on the human body.

www.jamiiforums.com

One mosquito coil equals 100 cigarettes

Sandeep Salvi, Director of Chest Research Foundation says there is a lack of awareness about the impact of air pollution on human health.

Smoke emitted from one [mosquito](#) repellent coil is equivalent to those of 100 cigarettes, thus causing harm to a large number of people in India, as said by an expert.



"Not many people know about it, but the damage done to your lungs by one mosquito coil is equivalent to the damage done by 100 cigarettes. This was according to a recent study conducted in Malaysia," said Chest Research Foundation director Sandeep Salvi.

He was speaking at the conference 'Air Pollution and Our Health', organised by the Centre for Science and Environment (CSE) along with the Indian Council for Medical Research and the Indian Medical Association.

"The vehicular pollution is a major concern for the environment. The rising incidents of genetic disorder have a lot to do with air pollution. India loses one million children under five because of respiratory problems every year," said Sanjeev Bagai, the chief executive officer of Batra Hospitals.

www.indiatoday.in

Barakah

A Notable Muslim African Woman

A Woman of Jannah

Radhiyallaahu anhaa

We do not know precisely how the young Abyssinian girl ended up for sale in Makkah. Nor do we know her 'roots'— who was her mother, her father or her ancestors. There were many like her, boys and girls, Arabs and non-Arabs, who were captured and brought to the slave market of the city to be sold.

A terrible fate awaited some who ended up in the hands of cruel masters or mistresses. Many exploited their labor and treated them with the utmost harshness.

A few in that inhumane environment were rather more fortunate. They were taken into the homes of more gentle and caring people. Barakah, the young Abyssinian girl, was one of the more fortunate ones. She was saved by the generous and kind Abdullah, the son of Abd al-Muttalib. In fact, she became the only servant in his household and when he got married to the lady Aaminah, Barakah looked after her affairs as well.

Two weeks after the couple were married, according to Barakah, Abdullah's father came to their house and instructed his son to go with a trading caravan that was leaving for Syria. Aaminah was deeply distressed and cried:

"How strange! How strange! How can my husband go on a trading journey to Syria while I am yet a bride and the traces of henna are still on my hands?"



Abdullah's departure was heartbreaking. In her anguish, Aaminah fainted. Soon after he left, Barakah said: "When I saw Aaminah unconscious, I shouted in distress and pain: 'O my lady!' Aaminah opened her eyes and looked at me with tears streaming down her face. Suppressing a groan she said: 'Take me to bed, Barakah.'"

"Aaminah stayed bedridden for a long time. She spoke to no one. Neither did she look at anyone who visited her except Abd al-Muttalib, that noble and gentle old man. "Two months after the departure of Abdullah, Aaminah called me at dawn one morning and, her face beaming with joy, she said to me:

"O Barakah! I have seen a strange dream." "Something good, my lady," I said. "I saw lights coming from my abdomen lighting up the mountains, the hills and the valleys around Makkah." "Do you feel pregnant, my lady?"

"Yes, Barakah," she replied. "But I do not feel any discomfort as other women feel." "You shall give birth to a blessed child who will bring goodness," I said.

So long as Abdullah was away, Aaminah remained sad and melancholic. Barakah stayed at her side trying to comfort her and make her cheerful by talking to her and relating stories. Aaminah however became even more distressed when Abd al-Muttalib came and told her she had to leave her home and go to the mountains as other Makkans had done because of an impending attack on the city by the ruler of Yemen, someone called Abrahah. Aaminah told him that she was too grief-stricken and weak to leave for the mountains but insisted that Abrahah could never enter Makkah and destroy the Kabah because it was protected by the Lord. Abd al-Muttalib became very agitated but there was no sign of fear on Aaminah's face. Her confidence that the Kabah would not be harmed was well-founded. Abrahah's army with an elephant in the vanguard was destroyed before it could enter Makkah.

Day and night, Barakah stayed beside Aaminah. She said: "I slept at the foot of her bed and heard her groans at night as she called for her absent husband. Her moans would awaken me and I would try to comfort her and give her courage."

The first part of the caravan from Syria returned and was joyously welcomed by the trading families of Makkah. Barakah went secretly to the house of Abd al-Muttalib to find out about Abdullah but had no news of him. She went back to Aaminah but did not tell her what she had seen or heard in order not to distress her. The entire caravan eventually returned but not with Abdullah.

Later, Barakah was at Abd al-Muttalib's house when news came from Yathrib that Abdullah had died. She said: "I screamed when I heard the news. I don't know what I did after that except that I ran to Aaminah's

house shouting, lamenting for the absent one who would never return, lamenting for the beloved one for whom we waited so long, lamenting for the most beautiful youth of Makkah, for Abdullah, the pride of the Quraysh.

"When Aaminah heard the painful news, she fainted and I stayed by her bedside while she was in a state between life and death. There was no one else but me in Aaminah's house. I nursed her and looked after her during the day and through the long nights until she gave birth to her child, "Muhammad (sallallaahu alaihi wa sallam)", on a night in which the heavens were resplendent with the light of God."

When Muhammad sallallaahu alaihi wa sallam was born, Barakah was the first to hold him in her arms. His grandfather came and took him to the Kabah and with all Makkah, celebrated his birth. Barakah stayed with Aaminah while Muhammad sallallaahu alaihi wa sallam was sent to the desert with the lady Halimah who looked after him in the bracing atmosphere of the open desert. At the end of five years, he was brought back to Makkah and Aaminah received him with tenderness and love and Barakah welcomed him "with joy, longing and admiration".

When Muhammad sallallaahu alaihi wa sallam was six years old, his mother decided to visit the grave of her husband, Abdullah, in Yathrib. Both Barakah and Abd al-Muttalib tried to dissuade her. Aaminah however was determined. So one morning they set off- Aaminah, Muhammad sallallaahu alaihi wa sallam and Barakah huddled together in a small covering mounted on a large camel, part of a huge caravan that was going to Syria. In order to shield the tender child from any pain and worry, Aaminah did not tell Muhammad sallallaahu alaihi wa sallam that she was going to visit the grave of his father.

The caravan went at a brisk pace. Barakah

tried to console Aaminah for her son's sake and much of the time the boy Muhammad sallallaahu alaihi wa sallam slept with his arms around Barakah's neck.

The caravan took ten days to reach Yathrib. The boy Muhammad sallallaahu alaihi wa sallam was left with his maternal uncles of the Banu Najjar while Aaminah went to visit the grave of Abdullah. Each day for a few weeks she stayed at the grave. She was consumed by grief.

On the way back to Makkah, Aaminah became seriously ill with fever. Halfway between Yathrib and Makkah, at a place called al-Abwa, they stopped. Aaminah's health deteriorated rapidly. One pitch dark night, she was running a high temperature and called out to Barakah in a choking voice.

Barakah related: "She whispered in my ear: 'O Barakah, I shall depart from this world shortly. I commend my son Muhammad sallallaahu alaihi wa sallam to your care. He lost his father while he was in my abdomen. Here he is now, losing his mother under his very eyes. Be a mother to him, Barakah. And don't ever leave him.'

"My heart was shattered and I began to sob and wail. The child was distressed by my wailing and began to weep. He threw himself into his mother's arms and held tightly onto her neck. She gave one last moan and then was forever silent."

Barakah wept. She wept bitterly. With her own hands she dug a grave in the sand and buried Aaminah, moistening the



Grave of Hazrat Bibi Aaminah at Abwa, 249 km from Madinah. At the time of her death, the nearest habitat was 13 km away.

grave with whatever tears were left in her heart. Barakah returned with the orphan child to Makkah and placed him in the care of his grandfather. She stayed at his house to look after him. When Abd al-Muttalib died two years later, she went with the child to the house of his uncle Abu Talib and continued to look after his needs until he was grown up and married the lady Khadijah.

Barakah then stayed with Muhammad sallallaahu alaihi wa sallam and Khadijah in a house belonging to Khadijah. "I never left him and he never left me," she said. One day Muhammad sallallaahu alaihi wa sallam, may Allah bless him and grant him peace, called out to her and said: "Ya Ummah!" (He always called her "Mother") "Now I am a married man, and you are still unmarried. What do you think if someone should come now and ask to marry you?" Barakah looked at Muhammad sallallaahu alaihi wa sallam and said: "I shall never leave you. Does a mother abandon her son?" Muhammad sallallaahu alaihi wa sallam smiled and kissed her head. He looked at his wife Khadijah and said to her: "This is Barakah. This is my mother after my own mother. She is the rest of my family."

Barakah looked at the lady Khadijah who said to her: "Barakah, you have sacrificed your youth for the sake of Muhammad sallallaahu alaihi wa sallam. Now he wants to pay back some of his obligations to you. For my sake and his, agree to be married before old age overtakes you."

"Whom shall I marry, my lady?" asked Barakah. "There is Ubayd ibn Zayd from the Khazraj tribe of Yathrib. He has come to us seeking your hand in

marriage. For my sake, don't refuse."

Barakah agreed. She married Ubayd ibn Zayd and went with him to Yathrib. There she gave birth to a son whom she called Ayman and from that time onwards people called her "Umm Ayman", the mother of Ayman.

Her marriage, however, did not last very long. Her husband died and she returned once more to Makkah to live with her "son" Muhammad sallallaahu alaihi wa sallam in the house of the lady Khadijah. Living in the same household at the time were Ali ibn Abi Talib and Zayd ibn Harithah.

Zayd was an Arab from the tribe of Kalb who was captured as a boy and brought to Makkah to be sold in the slave market. He was bought by Khadijah's nephew and put in her service. In Khadijah's household, Zayd became attached to Muhammad sallallaahu alaihi wa sallam and devoted himself to his service. Their relationship was like that of a son to a father. Indeed when Zayd's father came to Makkah in search of him, Zayd was given the choice by Muhammad sallallaahu alaihi wa sallam of either going with his father or staying with him. Zayd's reply to his father was:

"I shall never leave this man. He has treated me nobly, as a father would treat his son. Not a single day have I felt that I am a slave. He has looked after me well. He is kind and loving towards me and strives for my enjoyment and happiness. He is the most noble of men and the greatest person in creation. How can I leave him and go with you?... I shall never leave him."

Later, in public Muhammad sallallaahu alaihi wa sallam proclaimed the freedom of Zayd. However, Zayd continued to live with him as part of his household and devoted himself to his service.

When Muhammad sallallaahu alaihi wa

sallam was blessed with Prophethood, Barakah and Zayd were among the first to believe in the message he proclaimed. They bore with the early Muslims the persecution which the Quraysh meted out to them.

Barakah and Zayd performed invaluable services to the mission of the Prophet sallallaahu alaihi wa sallam. One night the mushrikun blocked off the roads leading to the place where the Prophet sallallaahu alaihi wa sallam gathered his companions regularly to instruct them in the teachings of Islam. Barakah had some urgent information from Khadijah which had to be conveyed to the Prophet sallallaahu alaihi wa sallam. She risked her life trying to reach this gathering. When she arrived and conveyed the message to the Prophet sallallaahu alaihi wa sallam, he smiled and said to her:

"You are blessed, Umm Ayman. Surely you have a place in Paradise." When Umm Ayman left, the Prophet sallallaahu alaihi wa sallam looked at his companions and asked: "Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman."

All the companions remained silent and did not utter a word. Umm Ayman was neither young nor attractive. She was by now about fifty years old and looked rather frail. Zayd ibn al-Harithah however came forward and said:

"Messenger of Allah, I shall marry Umm Ayman. By Allah, she is better than women who have grace and beauty."

Zayd and Umm Ayman were married and were blessed with a son whom they named Usamah. The Prophet sallallaahu alaihi wa sallam, may Allah bless him and grant him peace, loved Usamah as his own son. Often he played with him, kissed him and fed him with his own hands. The Muslims would say: "He is the beloved son of the

beloved." From an early age Usamah distinguished himself in the service of Islam, and was later given weighty responsibilities by the Prophet sallallaahu alaihi wa sallam.

When the Prophet sallallaahu alaihi wa sallam migrated to Yathrib, henceforth to be known as al-Madinah, he left Umm Ayman behind in Makkah to look after affairs in his household. Eventually she migrated to Madinah on her own. She made the long and difficult journey through the desert and mountainous terrain on foot. The heat was killing and sandstorms obscured the way but she persisted, borne along by her deep love and attachment for Muhammad sallallaahu alaihi wa sallam, may God bless him and grant him peace. When she reached Madinah, her feet were sore and swollen and her face was covered with sand and dust.

"Ya Umm Ayman! Ya Ummi! (O Umm Ayman! O my mother!) Indeed for you is a place in Paradise!" exclaimed the Prophet sallallaahu alaihi wa sallam when he saw her. He wiped her face and eyes, massaged her feet and rubbed her shoulders with his kind and gentle hands.

At Madinah, Umm Ayman contributed her full part in the affairs of the Muslims. At Uhud she distributed water to the thirsty and tended the wounded. She accompanied the Prophet sallallaahu alaihi wa sallam on some expeditions, to Khaybar and Hunayn for example.

Barakah's son, Ayman, a devoted companion of the Prophet sallallaahu alaihi wa sallam was martyred at Hunayn in the eighth year after the Hijrah. Also, her husband, Zayd, was killed at the Battle of Muthah in Syria after a lifetime of distinguished service to the Prophet sallallaahu alaihi wa sallam and Islam. Barakah at this time was about seventy years old and spent much of her time at home. The Prophet sallallaahu alaihi wa

sallam, accompanied by Abu Bakr and Umar often visited her and asked: "Ya Ummi! Are you well?" and she would reply: "I am well, O Messenger of Allah, so long as Islam is."

After the Prophet sallallaahu alaihi wa sallam, may Allah bless him and grant him peace, had died, Barakah would often be found with tears in her eyes. She was once asked, "Why are you crying?" and she replied: "By Allah, I knew that the Messenger of Allah would die but I cry now because the revelation from on high has come to an end for us."

Barakah was unique in that she was the only one who was so close to the Prophet sallallaahu alaihi wa sallam throughout his life, from birth till death. Her life was one of selfless service in the Prophet sallallaahu alaihi wa sallam's household. She remained deeply devoted to the gentle and caring Prophet sallallaahu alaihi wa sallam. Above all, her devotion to the religion of Islam was strong and unshakable. She died during the caliphate of Uthman. Although her roots were unknown, her place in Paradise is assured.

Sources: <http://www.islamicbulletin.org>
[Islamic Landmarks in KSA by: Fahad Mir](#)



Securing Assistance of Allah

Khedive Ismail Pasha was appointed as the ruler over Egypt by the Ottoman Empire. During his reign, Egypt and Ethiopia were at war from 1874 to 1876.

Due to the disunity that existed between the various commanders of the Egyptian army, Egypt suffered numerous defeats during this war, and was ultimately unsuccessful against Ethiopia.

One day, Khedive Ismail felt depressed and overcome by anxiety on account of the defeats that Egypt was suffering.

He thus mounted his conveyance and set out with his minister, Shareef Pasha, hoping to find a way to relieve his anxiety and dispel his worries.

While they were out, he turned to Shareef Pasha and asked him, "When you have a serious problem that you need to solve, what do you do?"

Shareef Pasha answered, "It is my habit that when I have a problem, I request the pious 'Ulama to recite the kitaab, Saheeh Bukhaari, on my behalf. Through the blessings of this kitaab, Allah Ta'ala assists me to solve my problem."

Khedive Ismail replied, "We will speak to the Shaikh of Al-Azhar and ask him to arrange for Saheeh Bukhaari to be recited."

Accordingly, Shaikh Aroosi, the Shaikh of Al-Azhar, gathered the pious 'Ulama who began to recite Saheeh Bukhaari. However, news of the Egyptian army's defeat continued to arrive.

After some time, Khedive Ismail and Shareef Pasha went to the 'Ulama where Khedive Ismail said to them in anger, "Either the kitaab that you are reciting is not Saheeh Bukhaari, or you are not the pious 'Ulama that we think you to be, like the pious 'Ulama of the past. Allah Ta'ala has not assisted us in any way through you and your recitation!"

On hearing this outburst, the gathering of the 'Ulama remained silent.

However, an old 'Aalim, seated in the last row of the gathering, spoke up and said, "It is your fault, Ismail, as Rasulullah (sallallaahu 'alaihi wa sallam) has said, *'You will certainly command people towards righteousness and forbid them from evil, or Allah Ta'ala will allow the evil among you to rule over you. Thereafter, when the pious among you will make du'aa, it will not be accepted.'*" When the old 'Aalim said this, there was pin drop silence.

After a few moments, Khedive Ismail and Shareef Pasha turned and left without uttering a word.

As soon as they left, the other 'Ulama began to reproach him for speaking against the ruler as they feared that he would be punished or killed.

Mere moments later, Shareef Pasha returned and informed the old 'Aalim that Khedive Ismail had summoned him.

The other 'Ulama were now convinced that the old 'Aalim was departing to his death, and they thus began to bid him farewell.

The old 'Aalim accompanied Shareef Pasha to the palace of Khedive Ismail. On entering, they found Khedive Ismail in the hall with a chair before him.

After seating the old 'Aalim in the chair, Khedive Ismail said, *"Repeat what you said to me earlier, in Al-Azhar."*

When the old 'Aalim repeated the hadeeth of Rasulullah (sallallaahu 'alaihi wa sallam) and explained what it meant, Khedive Ismail asked, "What evils have we committed due to which this calamity has befallen us?"

The old 'Aalim replied, *"Have the mixed courts (courts with jurisdiction over residents of foreign nationality) not begun to pass laws permitting interest and usury? Has adultery and fornication not been allowed? Has wine and alcohol not been legalised?"*

In this manner, the old 'Aalim continued citing many more examples of evils and sins that were undeniable realities. He then concluded saying, "When this is our lamentable condition, how can we expect to receive the assistance of Allah Ta'ala?"

After hearing him out, Khedive Ismail exclaimed, *"What can we do? We cannot help it! There are non-Muslims living here with us and we need to appease them!"*

The old 'Aalim responded, "In that case, what is the fault of Saheeh Bukhaari, and what can the 'Ulama do to help you? (I.e. when you wish to compromise Deen to appease the kuffaar, then you should not blame Saheeh Bukhaari and should not expect the du'aa of the 'Ulama to avail you, as you have caused yourself to be deprived of the assistance of Allah Ta'ala)."

Khedive Ismail lowered his head and pondered over the profound words of the old 'Aalim for some time. Eventually, he raised his head and submitted, *"You are right and you have spoken the truth."*

Saying this, he allowed the old 'Aalim to return to Al-Azhar where he was received by the other 'Ulama who were joyous over his safe return.

(Min Akhlaaqil 'Ulama pgs. 97)

Lessons:

1. Today, everybody is looking for solutions to the problems that we face. Whether it is crime, corrupt leaders or people undergoing persecution, people from all walks of life are affected and worried. In this regard, people often say, "When will the help of Allah Ta'ala come? Why are we undergoing these difficulties?" The answer is that we need to revive Deen and the sunnah in our lives and cease committing sins, in order to receive the assistance of Allah Ta'ala.

2. The old 'Aalim took the courage to address the ruler and correct him, explaining to him that what he was doing was incorrect. In a similar way, we should all strive to make a difference where possible. First of all, we will make an effort to identify and rectify our own wrongs. Thereafter, we are obligated to save our families from the fire of Jahannum. We will try to help each and every person, in whatever manner possible, to reach Jannah, together with making du'aa for the person and all Muslims at large.

<http://alhaadi.org.za>

We can't stop troubles from coming towards us, but we can make sure we do not offer them chairs to sit on.

www.thekhalids.org

Helping parents come closer to Allah



A guide for young Muslims in their "Super-Muslim" phase

"I have spent several sleepless nights praying to Allah to guide my parents," is what Karima, 15, once wrote.

"My parents are so corrupt that I just hope they could make it to Paradise!" is how Tariq, 19, vented his frustration over his parents' un-Islamic practices.

Perhaps in every home today, there is a Karima or Tariq, a youth who is concerned about their parents' moral condition.

This phenomenon involves a youth whom, perhaps not so long ago, Allah has blessed with Guidance and they are struggling to revolutionize their life-style in the light of this new-found faith.

In this energetic 'Super-Muslim' phase of our journey to Islam, we find two types of youth:

A- The model of Karima- who is constantly seeking Allah's help in making her parents understand and live Islam; humble and sincere, but simply overwhelmed.

B- The example of Tariq- who is sincere in

his relationship with Allah, striving to change himself for the better.

In the process, however, he has become a bit arrogant; even though he desires his parents to change and reach Jannah (Paradise), he is often frustrated and confrontational with his parents.

The stress and grief a concerned Muslim youth experiences at the spiritual and moral state of their parents is only natural. Inviting our parents or elder siblings to Allah is perhaps the most painstaking and distressing task a young Muslim would have to undertake.

How could we rest in peace? They have, after all, spent their whole life caring for us at times when we were too young to even recognize and appreciate their compassion towards us. At the same time, we could only do so much to help our parents change their lifestyle. It is Allah who is ultimate changer of the hearts.

Before we embark on a 'crusade to save' our parents from the clutches of Hellfire, let's consider the following tips:

1. Before anything else

Thank Allah to have guided you and empowered you with the beautiful message of His Deen! Ask yourself: "What and where would I be today, had Allah not blessed me with His Message and Mercy? What makes me feel that I am the only chosen one?"

2. Your task

Simply convey the message of Islam through your actions and counseling, while expressing your sincere love, obedience, care, and wisdom. It is ultimately their decision to choose to come closer to Allah.

3. Avoid preaching to your Parents

Help them realize their 'opportunities for improvement' through non-verbal, and non-confrontational means. Perhaps, by now you have begun growing a beard as a brother or observing Hijab as a sister, memorized a few Arabic words and Hadiths, and you are all puffed-up to become a 'Super-Muslim'. These dramatic changes in your appearance and style of speech may be shocking enough to your parents. Parents do not want to listen to their children lecturing them on how and why they are wrong and sinful.

4. Emphasize strengthening relationship with Allah

Help them realize the need to develop a direct connection with Allah through understanding and studying the Quran. Ultimately, after our death, it's our intimacy with Allah that really matters.

5. Adopt flexibility, give up rigidity

Using wisdom means, doing the right thing, at the right place, the right time. Often, due to our desire for the well-being of our parents, we become stubborn and fail to realize who we are speaking to; respect is

disregarded in the name of 'establishing the Truth'. How often we come across young Muslims making a great fuss over their parents celebrating birthdays (which is often part of family custom) to the extent that emotions run high, party is boycotted, and parents/elders are branded 'ignorant', 'corrupt', 'people of innovations'...etc.

While such celebrations are not considered Islamic, we need to evaluate and set our priorities straight: What would you gain by using such offensive language and by boycotting a function that is so dear to them? The Prophet Muhammad (peace be upon him) once advised his companions: "Make Islam and its affairs easy for people, and do not create hardships for them (through your behavior). Spread the glad tidings, and do not make people run away" (Bukhari.) Sometimes, it is better to remain silent in the heat of the moment and discuss the Islamic perspective in greater detail at a later stage.

6. Change comes gradually

Let's try not to pick the fruits before they are ripe. You can't expect your mother to observe Hijab right after a two-day intense Islamic conference. Nor should you suppose your father praying 5 daily prayers on time the day after his friend took him to a Masjid! There are no 'quick-fixes' in the area of faith and guidance. However, parents do change over time, as they feel embarrassed to see their children striving hard to serve their parents and maintaining their Islamic identity.

7. Help them distinguish between "Islam" and "their Culture"

It is indeed very challenging for parents, grown up in a certain Muslim culture, to realize the difference between Islamic values and their cultural practices. For instance, in the case of choosing marriage partners for their children, parents' criteria are naturally more inclined towards cultural

influences, than Islamic principles. Moreover, there are parents who believe that speaking the mother-tongue is a tenet of Islamic faith, an oft-debated issue among the elders and youth in the West. It is not necessarily the fault of parents; it's the way they were brought up and were taught Islam.

8. Discuss Islamic alternatives

Mere criticism without any solutions is usually harmful. For e.g. suggest some Halal entertainment to replace cinema trips. Demonstrating Islam's relevance to the contemporary social issue helps a great deal in orienting our parents' thinking towards Islam.

9. Dealing with Inferiority-Complex

Due to the sense of inferiority to the Western lifestyle in the sub-conscious of our parent's generation (since most of them have experienced and lived under prolonged western colonial rule in the past), it is difficult for them to understand how Islam could be 'modern or relevant enough' to face today's challenges. To many parents, due to this inferiority-complex, any religious expression seems to be an obstacle in the way of financial and academic progress. Many elders still think Islam is just about rituals, dealing only with 'rewards and sins' in the next life, i.e. Islam has no constructive role to play in one's social, academic, personal, political, and economic spheres of life. Be sensitive to their cultural values.

10. Fulfilling your parent's dreams

How often do we hear our parents say, especially to those children showing signs of religious-orientation, "The only thing I want for you is good career and education. Once you are done your school and establish yourself financially, you may go ahead and spend as much time as you like calling humanity to Islam."

While you may consider such wishes as insignificant, it is extremely essential to pay due attention to your parents' genuine desires, especially if you desire their reform. No doubt, most immigrant Muslim parents exhaust their time, energies, and finances to get their kids the best level of education.

Learn to show some gratitude and concern. You cannot necessarily always fulfil their academic dreams for you by becoming either a doctor or engineer, but you can certainly excel in a professional field that you are passionate about and could specialize in. What could be of greater joy to a parent to see their son or daughter a winner in BOTH worlds? Your 'success' in academic career and Islamic activism will insha-Allah leave a profound imprint on their thinking, hearts, and perception of Islam

11. Remember Abu Hurairah's success story

Keep Obeying and Serving your Parents and be Respectful. Obey them as long as they do not ask you to disobey Allah as the Prophet, peace be upon him, has advised us, "There is no obedience in the disobedience to the Creator" (Bukhari). Abu Hurairah, may Allah be pleased with him, a companion of the Prophet who narrated the greatest number of Hadiths, would often become upset at his mother's stubbornness in rejecting the message of the Prophet. Abu Hurairah would engage in verbal confrontation with her because she constantly accused the Prophet of being a magician.

One day he went to the Prophet, peace be upon him, and described his situation in pain, "O Messenger of Allah! I have always been trying to make my mother accept Islam, but she always refuses to accept it... But today, when I asked her to believe in Almighty Allah, she became extremely angry and started insulting and rebuking

you, which I could not stand and tears began to flow from my eyes. O Messenger of Allah! Please pray to Allah that may He open the heart of my mother to Islam.” Abu Hurairah has perhaps echoed the voices of many distressed religious youth today going through the ‘Super-Muslim’ phase.

Interestingly, the Prophet advised him to be kind to her, as Allah would soon open her heart to Islam. Then he prayed, “O Allah! Guide the mother of Abu Hurairah.” As Abu Hurairah returned home that night, he realized her mother had just taken a bath and was ready to declare Shahada, Alhamdulillah!

12. Maintain a light sense of humor

A pleasant environment and good sense of humor win many hearts and develop a healthy dialog. The Prophet (peace be upon him) was big on light, decent jokes that made others feel special and closer to him.

13. Spend quality time with parents

It is strange that so many practicing Muslim brothers and sisters could hang out at Islamic events or simply chat over the phone with friends for hours, yet they have no time to spare for parents. Ever wonder why your parents don't feel the need to listen to you and 'your' message anymore? Such an attitude indeed reminds us of the reality of Prophet's (peace be upon him) statement about the coming of the Day of Judgment: A time will come when people will greet their friends warmly, and approach their parents with cold attitude (Bukhari).

14. Biggest Mistake

Biggest mistake you could make is to attack your parents in front of other family members! Very often we lose our credibility by simply ridiculing, or even politely pointing out the mistakes of our

parents in front of others. It only makes matters worse for your Dawah and generates tension in the family. Perhaps we do it thinking if we discuss 'the fault' in other people's presence, our parents may decide to rectify themselves due to the embarrassment. However, exactly the opposite happens! Don't forget, in most cases, even if they realize their mistake, at that very moment they would make sure to defend their stand. Last thing your parents would want to do is to admit to their young ones that they were wrong and sinful!

15. Share a gift

When was the last time you presented a sincere gift to your parents? Are you aware of the Prophet Muhammad's words, "Exchange gifts to reinforce love and intimacy"? If your parents like reading books, give them a thought-provoking and appealing book on Islam or on the purpose of life. If they like watching or listening, there are numerous tapes available from the Islamic media today to assist you.

16. Be extra caring and concerned in their difficult times

Be there when they go through an illness, financial problems, or depression. This is the phase of life when they need you and are more willing to listen to you; they may finally come out of their superficial world of comfort and taste the reality. In fact, most people change their lifestyles and beliefs around in the low phases of their lives. Your presence, physical help, and religious counseling are crucial at this point. Remember, on the other hand, your insensitiveness and indifference to their trying situation, would haunt them for the rest of their lives. Don't delay your service to them. The Prophet (peace be upon him) once warned us, "May he be disgraced," repeating it three times, "who finds his parents, one or both, approaching old age, and he does not enter Paradise by serving them."

17. Have your meals together as a family whenever possible!

Sharing food together brings people's hearts together, coupled with Allah's blessings. It's a proven way of effective communication and of increasing affection.

18. Arrange an exquisite pot-luck

Organize a one-dish party, where all your close friends and their parents are invited. Make sure the parents have minimal involvement in cooking and logistics. Parents should come as guests, and you, the "religious" kids, should serve that evening! At first, your parents may laugh at the idea even. However, when they come together and see your love and dedication as a group, they cannot but help understand your desire for their guidance. Moreover, it will help them realize that their 'kids are in safe hands' and that they are 'fun-loving' people. It will give the parents a sense of belonging in a more religious setting.

19. Consult your parents' religious friends

Sometimes finding a religious friend or relative of your parent, who has some influence on them, could also help. It's been observed that some people just change and return to Allah as soon as they find a good environment and a role model that they admire.

20. A simple thank you

How often do you say simple "Thank You" or "Jazakallahu Khayran" to your parents for daily favors? And what about their perseverance in raising you as a good Muslim? Don't forget, most likely they are the first ones to have taught you "Laa-ilaaha illallaah..." (There is no God but Allah), the first pillar of Islam that we claim

to live by today. You owe them a big Jazaks, every breath of your life!

21. Involve parents in decision-making

When was the last time you consulted your parents regarding your academic goals? Did you ever update them on school grades (apart from the reason that the grades may be floating 'below the C level', hence not too impressive!)? Do you discuss with them the Islamic criteria that you wish to use in selecting your marriage partner? Simple acts of mutual consultation or 'Shura', gives everyone opportunity to 'open up', share, and listen.

22. Do not stress yourself out

We know even the Prophet Muhammad (peace be upon him) was warned by Allah in the Quran to not to be so distressed over the state of his beloved uncle, Abu Talib, after the Prophet, peace be upon him, had exhausted all the efforts to remind him about Allah's message, promises, and punishment. Allah says, "Perhaps, you would kill yourself (O Muhammad) in grief (and concern) over their footsteps (for their turning away from Allah), because they do not believe in this narration (Quran)." [18:6]

23. Don't give up the Dua!

Sincere Dua (supplication) to Allah can change many things. Therefore, make Du'a as your primary tool in helping your parents come closer to Allah.

and say, "My Lord, وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
have mercy upon them
as they brought me up رَبَّيَّانِي صَغِيرًا
[when I was] small."

Source with courtesy of: The Friday Bulletin Issue
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<https://www.soundvision.com/article/helping-parents-come-closer-to-allah>

“ Never look down on anybody unless you're helping him up.”

Moments of Romantic Love between the Prophet sallallaahu alaihi wa sallam & Aisha



In the first instance, people may think that a Muslim woman is a victim of man and society. Let us see how Islam valued woman and protected her from being a commodity that could be sold and bought, let us see how Prophet Muhammad sallallaahu alaihi wa sallam was a women rights hero in the Arabian Peninsula.

In the pre-Islamic era, when the Arabs had the custom of burying baby girls alive in order to get rid of those “surplus mouths”, Prophet Muhammad sallallaahu alaihi wa sallam promised that anyone who disciplines his daughter well will enter paradise.

At that time women were treated like slaves or property and their personal consent concerning anything was considered unimportant, to such a degree that they were never even treated as a party to a marriage contract. Prophet Muhammad sallallaahu alaihi wa sallam went further beyond giving women the right to accept or refuse marriages; he forbade forcing them to marry against their will.

The identity of Muslim woman is kept after her marriage; she has given the right not to change her family name to her husband's name upon marriage. In some Muslim countries, a woman is known by her father's name, as a mark of her own identity. She also has the right to seek divorce, if necessary within the laws of Islam.

Indeed, Prophet Muhammad sallallaahu alaihi wa sallam was the first one in the peninsula to give women the right to vote, in a time where they were treated only for one purpose and then discarded.

A Romantic Story

If you want to read the perfect love story, I recommend that you don't read “Romeo and Juliet”, but read the story of Muhammad sallallaahu alaihi wa sallam and Aisha radhiyallaahu anhaa, in the very words of Aisha radhiyallaahu anhaa herself explaining how beautiful this relationship was between her and Prophet Muhammad (peace be upon him).

The Prophet sallallaahu alaihi wa sallam was a loving husband. Aisha radhiyallaahu anhaa talked about the times when she enjoyed meals with him. He enjoyed his meals only when she sat next to him. They drank from one cup and he watched where she placed her lips so that he could place his lips on the same area. He ate from a bone after she ate and placed his mouth where she had eaten. She also said that he placed morsels of food into her mouth and she would do the same.

‘Aisha and the Prophet sallallaahu alaihi wa sallam would use code language with each other denoting their love. She asked the

Prophet how he would describe his love for her. The Prophet Muhammad sallallaahu alaihi wa sallam answered, saying: "Like a strong binding knot." The more you tug, the stronger it gets, in other words.

Every so often 'Aisha radhiyallaahu anhaa would playfully ask, "How is the knot?" The Prophet sallallaahu alaihi wa sallam would answer, "As strong as the first day (you asked)."

When she was asked: "What did the Prophet sallallaahu alaihi wa sallam used to do in his house?" She replied, "He used to keep himself busy serving his family." When one of his companions asked him "who is the most beloved to your heart?" he answered instantly "Aisha".

Before his death, Prophet Muhammad sallallaahu alaihi wa sallam's very last words to his companions were: "Treat women with kindness, treat women with kindness! Have fear of God in relation to them and make sure you want well for them".

These were his last public words concerning women which responded to the meaning of the following revealed verse regarding the life of a couple:

"And of His signs is that he created for you, of yourselves, spouses, that you might repose in them, and He has set between you love and mercy. Surely in that are signs for people who consider" (The Holy Quran, 30:21)

Source, with courtesy: Hatem Aly
<http://aboutislam.net/author/hatem-aly/>

Reciting Salawaat When Awakening for Tahajjud Salaah

عن ابن مسعود رضي الله عنه قال: يضحك الله إلى رجلين رجل لقي العدو وهو على فرس من أمثل خيل أصحابه فانهزموا وثبت فإن قتل استشهد وإن بقي فذاك الذي يضحك الله إليه ورجل قام في جوف الليل لا يعلم به أحد فتوضأ فأسبغ الوضوء ثم حمد الله ومجده صلى على النبي صلى الله عليه وسلم واستفتح القرآن فذاك الذي يضحك الله إليه يقول: انظروا إلى عبدي قائماً لا يراه أحد غيري أخرجه النسائي في عمل اليوم والليلة وعبد الرواق بسند صحيح (القول البديع ص ٣٧٦)

Hazrat 'Abdullah bin Mas'ood (radhiyallahu 'anhu) mentioned, "Allah Ta'ala becomes pleased with two people. The first is the person who encounters the enemy while mounted on the best of horses among his companions. His companions are then defeated while he remains firm and he perseveres. If he is killed then he attains martyrdom, and if he survives then he is the person with whom Allah Ta'ala is pleased. The second is the person who stands during the night (before Allah Ta'ala to perform tahajjud salaah) without anyone aware of him waking up to perform salaah. He performs a complete and perfect wudhu and thereafter praises Allah Ta'ala and glorifies Him, and recites durood (ask for blessings) upon Rasulullah (sallallahu 'alaihi wasallam). He then commences the recitation of the Qur'aan Majeed. This is the person with whom Allah Ta'ala becomes pleased. Allah Ta'ala says regarding him, "Look at My servant who is standing (in salaah) while nobody is seeing him (perform salaah) besides Me."

THE SHAPELESS ROTIS:

Need such mothers-in-law. 😊😊

A mother writes a heartfelt letter to her son, on why he should not laugh at his wife's shapeless rotis. A must read.

Dear Son,

Hope this letter finds you in the best of spirits and health.

You might be surprised to find an email from your mom. Something told me to write to you; that you need to hear from me today.

It was indeed one of the best evenings that your father and I spent when you visited us with your new wife yesterday. Rest assured, we liked her immensely. I could see that both of you are very much in love and that makes me happy. May your love grow every moment!

Now let me get to the reason for writing this letter. I don't know whether you remember, but during dinner, you cracked a joke about the shapeless rotis that Lavanya makes. We all laughed and your father laughed the loudest. There were tears of laughter in your father's eyes and there were tears in your wife's eyes too. I can assure you that her tears were not of mirth; they were tears of mortification, of shame brought about by the innocuous joke that you cracked.

I guess that joke was the reason why we heard raised voices coming from your room yesterday night and the reason why Lavanya appeared puffy eyed in the morning. Maybe she cried all night.

Son, I want to tell you something. I love shapeless rotis. They bring back many fond memories. They remind me of the shapeless rotis made by my father on certain Saturday mornings when my mother had extra duty at her office. They often lacked salt, were hard like rock and were shaped like various continents. But his love for us compensated for all that it lacked.

Shapeless rotis also bring memories of those days when your father turned into my cook. It was during those early days of pregnancy while I was carrying you. I couldn't bear the smell of spices or rice or anything cooking. Your father would churn out shapeless rotis and experimental curries, which tasted quite good because he wanted to provide home cooked food for his wife and unborn child. His care and affection made those rotis priceless.

Do you remember how you used to insist on helping me while I prepared rotis when you were around four years old? You would play with the dough and create various shapes that you wanted to be cooked and served to all. I can tell you, those were the tastiest rotis that I ever ate.

Words can create a world full of love. Yet, a thoughtless word is enough to destroy that world.

Lavanya and you are equally qualified; you both earn equally well too. You have both spent an equal number of years educating yourself to be the professionals that you are. But you expect Lavanya to become the perfect cook and home-maker from the moment you married her! How unreasonable is that?

Rahul, no new wife wants to be ridiculed in front of her in-laws. Trust me, I can tell you that.

Been there, done that. She craves to be loved by them and she expects her husband's support in her effort at endearing herself to them.

Teething troubles in marriages are often capable of draining out the love you have for each other. Be there for her while she adapts herself to your world. A small token of appreciation and open support is all that she will need.

You are my beloved son and I know you have learned to see the brighter side of things. Value love more than any other thing because son, perfectly round rotis are often machine made. They lack the most essential ingredient; Love.

Wishing you a world of love,

Your loving mother. 😊

RASULULLAH SALALLAHU ALAYHI WA SALLAM'S LOVE FOR HIS WIFE

And what was the opinion of Nabi Salallahu alaihi wa sallam concerning his beloved wife, Hadhrat Ayesha Radiallahu anha?

Rasulullah Sallallahu alaihi wa sallam said that the superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. a meat and bread dish) to other meals. *Sahih al-Bukhari*

Once Nabi Sallallahu alaihi wa sallam said to her: "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' *Sahih al-Bukhari*

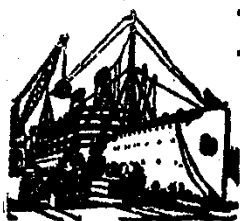
Thus Allah Ta'ala chose Hadhrat Ayesha Radiallahu anha to be the wife of his beloved Nabi Salallahu Alaihi wa sallam.

When the mother of believers, Ummu Salamah (may Allah be pleased with her), asked the Prophet (salla Allahu 'alayhi wa sallam) to order people to give him the gifts wherever he is rather than only when he is with Aisha, he said: "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." *Sahih al-Bukhari*

His daughter Fatima (may Allah be pleased with her) asked him the same and he replied: "O my Daughter! Don't you love whom I love?" She replied in the affirmative. *Sahih Muslim*

The Messenger of Allah Ta'ala loved her more than anyone else so much so that he declared in front of his companions when Amru Ibn AlAas asked him: 'Who is the most beloved person to you?' He said, "'Aisha'. *Sahih al-Bukhari*

She *Shariah*



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Help!

I'm a Muslim woman who doesn't know how to perform ghusl!

Sarah Elshamy

This is the very thought that goes through our heads as we scramble to get ready for Jumu'ah prayer. We hurriedly jump into the shower, make wudhu (ablution), and just like that, we are on our way.

Some are scared to ask about the steps of ghusl and others assume they already know.

The proper steps of ghusl should be fundamental knowledge to every Muslimah, married or not, and understanding this ritual is critical because it is a prelude to prayer.

What is ghusl?

Ghusl is an Arabic term describing the complete ablution and purification of one's body.

Ghusl after the completion of one's period and the ghusl that is performed after sexual relations are the two most important types of ghusl in regards to women. In both of these situations, ghusl is mandatory (wajib) and must be performed before prayer or other religious duties, such as reading the Qur'an or entering the masjid.

The times when ghusl is mandatory are:

- after ejaculation (during a state of consciousness or during sleep),
- after sexual intercourse,
- after completion of the menstrual period,
- after completion of post-natal bleeding,

- when a new Muslim accepts Islam

- and at the time of death.

The instances when ghusl is Sunnah are:

- Friday ghusl (ghusl al-Jumu'ah),
- Eid ghusl,
- Ghusl before standing on the Mountain of 'Arafa during Hajj,
- and ghusl al-Ihram (before beginning the Hajj).

How do we know that ghusl is required of us?

The action of ghusl is clearly mentioned in Surah An-Nisa when Allah says:

O you who believe! Do not approach prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet performed ghusl) except when travelling on the road (without enough water or just passing through a mosque – *passing through a Mosque in a state of janaba is prohibited according to the Hanafi jurisprudence*), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean



earth and rub therewith your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving. [An-Nisa: 43]

The Method of Ghusl

There are two main components of ghusl; if they are not performed, then the ghusl is invalid. They are making the niyyah (intention) and the washing of all parts of the body.

Ghusl is a prelude to prayer, therefore, the niyyah must be made before starting the act of purification. The niyyah of the act of ghusl is to please Allah and to make your prayers acceptable to Him.

The niyyah is not said aloud in the case of ghusl, nor is the name of Allah to be spoken aloud in a bathroom.

To further outline the proper method of ghusl as described by the Prophet sallallahu alaihi wa sallam, Aisha (radhiallahu anha) narrates in a hadith:

“When Allah’s Messenger sallallahu alaihi wa sallam made ghusl because of sexual intercourse, he first washed his hands; he then poured water with his right hand on his left hand and washed his private parts. He then performed wudhu as is done for prayer.

He then took some water and ran his fingers in the roots of his hair. And when he found that it had been properly moistened, he poured three handfuls on his head and then poured water over his body and subsequently washed his feet.” [Bukhari and Muslim]

This hadith translates into these six steps:

1. Make the niyyah (intention) to perform ghusl for purification.
2. Wash your hands.

3. Wash your private parts thoroughly with water.

4. Perform wudhu (ablution) except for the washing of your feet, which you can do later while bathing the body.

5. Wash the entire body, starting with your head and the right side, followed by the left (making sure you wash behind the ears and between the toes).

6. It is preferred that the whole body be washed three times. The minimum is once.

Upon completion of these steps, you are considered eligible to pray and conduct other religious rituals.

A Few Issues Pertaining to Ghusl

It is permissible for one to combine two intentions in one in regards to ghusl; for instance, Friday ghusl and janaba (after sexual relations) may be combined, or ghusl after completion of the period and Friday ghusl. It is not necessary to have a separate bath for each reason.

If one performs ghusl, it is not necessary for he or she to make wudhu again after completion, the ghusl itself counts as the wudhu (*if the private parts have not been touched with the palms, a condition for those following the Shafi’i jurisprudence. Ed*). Furthermore, a hadith narrated by Aisha (radhilallahu anha) says: “The Prophet of Allah peace be upon him would not make wudhu after performing ghusl.”

Though every religious ritual is important, ghusl should be given an even greater amount of attention and care. We should strive to perfect it not only because it is the door to accepted prayers, but it is the key to purify our bodies both inside and out.

Courtesy, The Friday Bulletin Issue No. 789/Shawwal 08, 1439/June 22, 2018

<https://www.sisters-magazine.com/help-i-dont-know-how-to-perform-ghusl/>

At the Majlisul Ma'arif....

Alhamdulillah the centre is in full swing. The present number of total students (April 2019) being 538. All the students are boarders.

Breakdown of students graduating in this year's academic year (June 2018 - April 2019) is as follows:

• Ubay bin Ka'b for Tahfeeth-ul-Qur'an	48
• Ma'had-ul-iimy for Islamic Sciences to Primary Level (<i>Mutawassit</i>)	6
• Darul Arqam for New Reverts to Islam (<i>New Muslims</i>)	124
• Imam Course	83
• Basic Computer Training	18
• Arabic Language Course	11
	Boys
	10
• Blind Section	Girls
	9

A special seminar for the visually impaired persons was organized at the Majlisul Ma'arifil Islamiyyah Centre at Amkeni, Kikambala, in the school holidays between November-December 2018.

The seminar was introduced for the purpose of empowering the education level of the blind community, to break the ideology of seclusion of the visually impaired persons.

It was organized with a variety of lessons; including Tawheed (Oneness of Allah), Fiqh (Islamic Jurisprudence) and Seerah (the life of the Prophet Muhammad sallallaahu alaihi wa sallam).

The program was conducted for both; males and females done separately with male and female teachers respectively; the total number of participants of male and female sides was 11 and 9 respectively.

Being a fresher course for all, age restriction did not matter and the participants' age was in the range between 14 – 22 years.

Participants came from different parts within Kenya; from western Kenya, the South Coast, Mombasa City, Tana River and Kilifi areas.

ASSESSMENT OF THE COURSE

After a period of six weeks, the participants were assessed regarding their achievements in which the results proved a tremendous transformation in the knowledge of Tawheed, purification (Tohara), Salah and understanding the history and lifestyle of Prophet Muhammad sallallaahu alaihi wa sallam. Both male and female participants understood basic Islamic teachings and could now have the ability of doing ibadah with confidence.

FINALISATION OF THE SEMINAR (FREE MEDICAL CAMP)

The completion of the seminar was finalized by the organization of a FREE MEDICAL CAMP.

The medical camp was organized by the Bomu Hospital at the Majlisul Ma'arifil Islamiyyah Centre which took two days from 8th - 9th December 2018.

The public was also invited and Allah made it successful.

The camp saw different people undergoing treatments, while those who needed further treatment, such as surgery, were referred to the eye hospital.

PARTICIPANTS OF THE CAMP

The total number of participants who underwent treatment was 83; 25 being male, while 58 were female. Among the 25 males, 18 had eye problems and were treated, and among the 58 females, 19 underwent eye treatment.

Participants came from different areas like Likoni, Kinango, Mvita, Kisauni, Rabai, Vihiga and Hola.

THE CAMP TALKS

Different teachers of the Madrassa gave out voluntary talks on topics of Tawheed, Prayers, purification (Tohara) and Nikah (marriage).

PRIZE GIVING AND FAREWELL

The whole seminar ended by participants going away with food packages and cash prizes.



OLD CHINESE WISDOM

From Ancient China

The sentence of a wise Judge'

A farmer in ancient China had a neighbour who was a hunter, and who owned ferocious and poorly trained hunting dogs. They jumped over the fence frequently and chased the farmer's lambs.

The farmer asked his neighbour to keep his dogs in check, but this fell on deaf ears.

One day the dogs again jumped the fence, attacked and severely injured several of the lambs.

The farmer had had enough, and went to town to consult a judge who listened carefully to the story and said: "I could punish the hunter and instruct him to keep his dogs chained or lock them up. But you would lose a friend and gain an enemy. Which would you rather have, friend or foe for a neighbour?"

The farmer replied that he preferred a friend.

"Alright, I will offer you a solution that keeps your lambs safe, and which will keep your a neighbour a friend."

Having heard the judge's solution, the farmer agreed.

Once at home, the farmer immediately put the judge's suggestions to the test.

He took three of his best lambs and presented them to his neighbour's three small sons, who were beside themselves with joy and began to play with them.

To protect his son's newly acquired playthings, the hunter built a strong kennel for his dogs.

Since then, the dogs never again bothered the farmer's lambs.

Out of gratitude for the farmer's generosity toward his sons, the hunter often shared the game he had hunted with the farmer.

The farmer reciprocated by sending the hunter lamb meat and cheese he had made.

Within a short time the neighbours became good friends.

A saying in old China went something like this,

"One can win over and influence people the best with gestures of kindness and compassion."

majlisul ma'arifil islamiyyah

