



AL MAJLIS

FOR ISLAMIC ENLIGHTENMENT

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الكتاب



"Indeed, the
righteous will be in
pleasure," 82:13

the righteous



100/-

A Beautiful Story about Qur'an

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Why do we read Qur'an even if we can't understand a single Arabic word????

This is a beautiful story

An old American Muslim lived on a farm in the mountains of eastern Kentucky with his young grandson. Each morning Grandpa was up early sitting at the kitchen table reading his Qur'an. His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, "Grandpa! I try to read the Qur'an just like you but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Qur'an do?"

The Grandfather quietly turned from putting coal in the stove and replied, "Take this coal basket down to the river and bring me back a basket of water."

The boy did as he was told, but all the water leaked out before he got back to the house. The grandfather laughed and said, "You'll have to move a little faster next time," and sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home. Out of breath, he told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead.

The old man said, "I don't want a bucket of water; I want a basket of water. You're just not trying hard enough," and he went out the door to watch the boy try again.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house. The boy again dipped the basket into river and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, "See Grandpa, it's useless!"

"So you think it is useless?" The old man said, "Look at the basket."

The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out.

"Son, that's what happens when you read the Qur'an. You might not understand or remember everything, but when you read it, you will be changed, inside and out. That is the work of Allah in our lives".

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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.



All praises belong to Allâh, the Sustainer of all the worlds, and blessings and peace be upon Rasoolullâh, the best of all creations of Allâh

Ambitions

Money Power Respect – three words written on a windscreen of a *matatu*. They spell the burning ambitions of virtually every individual.

The human instinct has the passion for glory, luxury and comfort. He envies those above him materially. He dislikes poverty, labour, hardship and pain. And this is the natural tendency instilled by the Creator in every human. And this is the very basis of trials in the arena - the worldly life.

This life, the worldly life, is a trial. A testing period. It has never meant to fulfill one's desires - as it is said, 'Make most of your life', or 'Life is for enjoyment', or 'Have fun!' or 'Just do it', and the sorts. This life is short lived, and so are its pleasures and horrors. Never has anyone got all that he/she desired. Its an examination field. The real life, and the real unparallel infinite pleasures and horrors lay ahead.

And the trial? On one hand, every human being has been obligated to be cognizant of Allâh Ta'âlâ, to believe in the existence of the One true Lord and His attributes, through His signs and creations. And to believe in all His revelations, and to adopt His prescribed manner of leading life on earth. And on the other hand, are the temptations of the human nature and evil forces pulling the human being towards debasement and transgression. So the one who takes heed and strives to be cognizant of Allâh Ta'âlâ, then Allâh Ta'âlâ opens up for him the path of guidance and enlightens his heart with in-depth knowledge and insight, and enters him in the fold of the blessed ones. Thus pleasing his Lord becomes his sole passion and ambition. And as for those who pursue baseless wanton desires and worldly objectives and are negligent of Allâh Ta'âlâ, they are deprived of true understanding and guidance. They have been warned of severe retributions, similar to those among the preceding nations before us having the same ambitions. It has been recorded in the books of Hadith a narration by Abu Hurairah radhiyallâhu anhu that Rasoolullah sallallâhu alaihi wasallam said, "When Allâh created Paradise and Hell, He sent Jibra'eel to Paradise and said, 'Look at it and all that I have prepared in it for its inhabitants.' So Jibra'eel came to the Paradise and examined all that Allâh had prepared in it for its inhabitants. He (Jibra'eel alaihissalam) then returned and said, 'By your honour, no one among those who will hear about it, but will (make utmost effort and) enter it.' So Allâh ordered it, and it was surrounded with undesirable things (and deeds which the human instinct is unwilling to carry out). Allâh then said, 'Return to it and examine it and all that I have prepared in it for its inhabitants.' So he returned to it and it was surrounded by the undesirable things. He returned to Allâh and said, 'By your honour, I am afraid if anyone will enter it.' Allâh Ta'âlâ said, 'Go to Hell and look at it and all that I have prepared in it for its inhabitants.' He (Jibra'eel) saw that the Hellfire mounting on one another. He then returned to Allâh Ta'âlâ and said, 'No one will hear about it but abstain from entering it.' Then Allâh ordered it, and it was surrounded by desires and said, 'Return to it.' So he returned to it and said, 'By your honour, no one will stay away from it but enter it.'"

Right and true ambitions beget approval and satisfaction, while wrong passions and desires lead to disapproval and distress. Baihaqy has recorded a narration by Abu Hurairah radhiyallâhu anhu, that Rasoolullah sallallâhu alaihi wasallam said, "Whosoever seeks worldly wealth in a lawful (halal) manner in order to abstain from begging from people (and from unlawfulness), and in order to spend on his family and to sympathize with his neighbours, he will meet Allâh on the Day of Judgment and his face will be like (having a radiance of) a full moon. And whosoever seeks worldly wealth lawfully (halal) in order to increase his wealth, to boast and to show off, he will meet Allâh in such a state that Allâh will be angry with him."

AbdulHafeez Khandwalla

*Easy to judge the errors of others,
Difficult to recognize our own errors*

الابرار
***Al Abraar* - The Righteous**

AbdulHafeez Khandwalla

‘ابراار’ - ‘Abraar’ is the plural of ‘barr’ or ‘baarr’, meaning reverent, dutiful, devoted, pious, godly, upright, righteous, kind (*Hans Wehr’s Arabic – English Dictionary*). It also means truthful (*Misbâhul muneer*). The root word is ب ر ر meaning truth, good character, good, rightness, goodness, bond (in kinship), obedience, worship.

Imam Ibn Taimiyyah, rahimahullâh, has stated that the word **بِرٍّ** generally (unrestrictedly) means to encompass all that which Allâh Ta'âla has commanded to be executed. Allâh Ta'âla says (2: 189) “وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ” “But righteousness is (in) one who fears Allâh”. And **بِرٍّ** has also been translated to mean ‘*Imân*’ - faith or belief, as well as ‘*taqwa*’ or piety. It has also been translated as act or deed bringing one closer to Allâh. (*Nadhratun-na'eem*).

It has been reported by Hasan that a righteous is one who doesn't harm anybody (even an act) and he cannot approve any evil (*Rûhul ma'âny*).

Glad tidings of what Allâh has prepared for the righteous – ‘the Abraar’

“But those who feared their Lord, will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allâh, and that which is with Allâh is best for the righteous.” (3: 198)

1. لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾ (آل عمران: 198)

Allâmah Alusy writes that the prosperity and the movement of the disbelievers stands no comparison for what Allâh has prepared for the righteous in the Hereafter. The enjoyment of the disbelievers is little and short-lived.

“Indeed, the righteous will drink from a cup (of wine) whose mixture is of Kâfûr (a sweet smelling spring in Paradise). A spring of which the (righteous) servants of Allâh will drink; they will make it gush forth in force (and abundance). They (are those who) fulfil (their) vows and fear a Day whose evil will be widespread. And they give food in spite of love for it (or, “out of love for Him”, i.e., Allâh Ta’âlâ) to the needy, the orphan, and the captive (saying), “We feed you only for the countenance (i.e., approval) of Allâh. We wish not from you reward or gratitude. Indeed we fear from our Lord a Day austere and distressful.” So Allâh will protect them from the evil of that Day and give them radiance and happiness. And will reward them for what they patiently endured (with) a garden (in Paradise) and silk (garments). (They will be) reclining therein on adorned coaches. They will not see therein any (burning) sun or (freezing) cold. And near above them are its shades, and its (fruit) to be picked, will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been (created) clear (as glass). Clear glasses (made) from silver of which they have determined the measure. And they will be given to drink a cup of wine whose mixture is of ginger. (From) a fountain

2. إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَنِهَا يُشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالْإِذْرِ وَيَحْفَاوْنَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ السَّعَامَ عَلَىٰ حَيْبٍ مُسْكِنٍ مَّيْمًا وَآمِيسًا ﴿٨﴾ إِنَّمَا نَطْعَمُكُمْ لَوْجِهِ اللَّهُ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوسًا قَمَطِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ﴿١٣﴾ وَذَانِبَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِآيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرٌ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيَسْمُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَنِهَا فِيهَا نَسَىٰ سُلَاسِيًّا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمُلُكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خَصِرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾ (الإنسان: 22-5)

within it (i.e., Paradise) named Salsabeel. There will circulate among them young boys made eternal. When you see them, you would think them (as beautiful as) scattered pearls. And when you look there (in Paradise) you will see pleasure and great dominion. Upon them (i.e., the inhabitants) will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. (And it will be said), ‘Indeed, this is for you a reward, and your effort has been appreciated.’ (76: 5-22)

The prestige and honour accorded to the righteous is evident as a result of their noble deeds.

“Indeed, the righteous will be in pleasure. And indeed, the wicked will be in Hellfire. (82:13-14)

3. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي حَجِيمٍ ﴿١٤﴾
(الإنفطار: 13-14)

Says Ibn Katheer, ‘The Abraar or righteous are those who are obedient to Allâh Ta’âlâ and don’t confront Him with disobedience’. And on the authority of Abdullah ibn ‘Umar, radiyallâhu anhumaa, Rasoolullâh sallallâhu alaihi wasallam, is reported to have said, “They have been named as ‘the righteous’ as they treated their parents with reverence and were merciful to their children.”

“No! Indeed, the record of the righteous is in “illiyyûn” and what can make you know what is “illiyyûn”? It is (their destination – the highest elevations in Paradise – recorded in) a register inscribed. Which is witnessed by those brought near (to Allâh). Indeed, the righteous will be in pleasure. On adorned coaches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink (pure) wine (which was) sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem. A spring from which those near (to Allâh) drink.” (83:18 -28).

4. كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِمَّا رَجَعَهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾
(المطففين: 18-28)

Ibn Katheer has reported on the authority of Imam Ahmed rahimahullâh that Rasoolullâh sallallâhu alaihi wasallam has said, “Any believer who gives water to drink to a thirsty believer, Allâh will give him a drink of pure sealed wine, and if any believer feeds a hungry believer, Allâh will feed him with the fruits of Paradise, and any believer who cloths a naked believer, Allâh will cloth him with the green garments of Paradise.”

Ranks among the Abraar

The highest ranking among the Abraar are the Prophets, alaihimussalâtu, wassalâm, whom Allâh Ta’âlâ sent as His Messengers to mankind to deliver His Message and practically guide them in abiding His commandments. They were the rightly guided ones and we have been commanded to obey them. Allâh Ta’âlâ Says in their favour, “All were of the patient. And We admitted them into Our Mercy. Indeed, they were of the righteous.” (21: 85, 86).

After the rank of the Prophets alaihimussalâtu wassalâm, is the rank of the illustrious Sahâba radiyallâhu anhum, the noble companions of Rasoolullâh sallallâhu ‘alaihi wasallam. Allâh Ta’âlâ describes their outstanding nature, “Muhammad is the Messenger of Allâh, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer) seeking bounty from Allâh and (His) pleasure. Their mark (i.e., sign) is on their faces (i.e., foreheads) from

the trace of prostration.” (48:29) Allâh Ta’âlâ further announces that He is pleased with them, “And the first forerunners (in the faith) among the Muhaajireen (those who emigrated from Makkah and settled in Madinah for the cause of Islam) and the Ansaar (the inhabitants of Madinah who had accepted Islam and assisted Rasoolullâh sallallâhu ‘alaihi wasallam and other emigrants upon their arrival there) and those who followed them with good conduct – Allâh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow wherein they will abide forever. That is the great attainment.” (9:100).

And indeed, they have been proclaimed as truthful Allâh Ta’âlâ Says, “For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allâh and (His) approval and supporting Allah and His Messenger. Those are the truthful.” (59:8)

It has been reported by Abu Nu’aim Asfahâny, that Abdullâh bin Umar radhiyallâhu anhumaa described the noble Sahâba saying, “Whosoever seeks to follow (a course or way), then he should follow those who have died. And those are the blessed companions of Muhammad sallallâhu alaihi wasallam. They were the best lot of this Ummah. Their hearts were purest, they possessed the most in-depth knowledge and they were very simple. They were a people whom Allâh chose for the companionship of His Prophet sallallâhu alaihi wasallam, and to propagate His Deen. So imitate and adhere to their character and ways, as they were the companions of Muhammad sallallâhu alaihi wasallam, and by Allâh, the Lord of the Al-Ka’bah, they were on the right way.”

After the Sahâba, Allâh Ta’âlâ has His chosen ones ever-present on earth. Hafidh Abu Nu’aim Al Asfahâny writes in his book, *Hilyat-ul Awliya wa Tabaqât-ul Asfiya - ‘The Beauty of the Righteous’*, has recorded a transmitted narration that, Abdullâh ibn Amr radhiyallâhu anhumaa narrated that God’s Messenger sallallâhu alaihi wasallam said: “The best ones among my followers in every century are five hundred, and the deputies are forty. Their number does not decrease. Neither the five hundred nor the forty diminish in number. When any one among the forty deputies dies, God Almighty replaces him with one of the five hundred”. Abdullâh ibn Amr added: “We asked, “O Messenger of Allâh, tell us about their signs.” He replied, “They pardon their oppressor, they show

kindness to the unjust ones, and they share God’s blessing with others.”

Abu Nu’aim also reports that, on another occasion, God’s Messenger sallallâhu alaihi wasallam said: “God Almighty has created three hundred people whose hearts are like that of Adam, upon whom be peace, and He created forty people whose hearts are like that of Moses, upon whom be peace. He also created seven people whose hearts are like that of Abraham, upon whom be peace, and He created five people with a heart like that of Gabriel, upon whom be peace, three people with a heart like that of Mikâ’il, upon whom be peace and only one person with a heart like that of Isrâfil, upon whom be peace. When such person dies, God Almighty will replace him with one of the three. When one of such three dies, He will replace him with one of the five. When one of the seven dies, God Almighty will replace him with one of the forty, then when one of the forty dies, he will replace him with one of the three hundred, and when one of the three hundred elite dies, God Almighty will replace him with someone He chooses from the pious masses. Such a person will live among the people, and through his prayers, by God’s leave, life and death, rain and prosperity will come, and calamity will be averted.”

“Abdullâh bin Mas’oud was asked: “How does such a person bring life and cause death?” He replied: “When he prays to Allâh to expand the creation, the Almighty Lord fulfills his prayers, and when he prays that the tyrants be put to their knees, they will be destroyed. When he prays for rain, it will fall, when he prays for a barren land, its harvest will grow in abundance, and when he prays to God Almighty to lift a calamity, by God’s leave, it will be lifted.”

The path into the fold of the Righteous

On and above the compulsory (*fardh*) devotions, if a believer offers supererogatory (*nafl*) devotions, Allâh Ta’âlâ takes him as his “*Walî*” - friend of Allâh.

It has been narrated by Abu Hurairah radhiyallâhu anhu that Rasoolullâh sallallâhu alaihi wasallam said, “Allâh Almighty said, “Whosoever harms any of my deputies (*wali*), I shall declare war on him. The striving of my servant to please me does not receive a reward greater than that of fulfilling what I have commanded him to do (the *fardh* and obligatory devotions). My servant volunteers in his perseverance, offering supererogatory devotion (the *nafl* devotions) to please Me and to earn My love. Once I cast My love upon him, I become his hearing with which he hears, his sight with which he sees, his hand with which he exacts justice, and his foot

that carries him. Should My servant then pray for something, I will answer his prayers, and should he seek refuge in Me, I will protect him. Indeed, there is nothing I have decreed and which I hesitate to do for the sake of a believer except causing him to experience death. He dislikes it, and I hate to displease him, but I have thus ordained. (*The beauty of the righteous*)

Abu Nu'aim continues to write, 'Such are God's deputies. He is their only delight. His subtle presence and kindness is their only solace. He safeguards their covenant, and they are answerable solely to Him.

'On this subject, "Aisha, God be pleased with her, reported that God's Messenger sallallahu alaihi wasallam once said: "Moses, upon whom be peace, once asked God Almighty, "My Lord, tell me about Your most exalted people." God Almighty responded, "They are the ones who hasten to do what I want first, just like an eagle glides with precision towards what it desires. They are the servants of My creation who hasten to serve My devout servants like a young servant does in the house of his master (in serving his master's guests). They feel offended if any of My injunctions are violated, just like an angry tiger does, for an angry tiger attacks with impunity no matter how many people it faces."

'Hence, among Allah's creation, there is an elite He blessed, and a choice He made. They are servants who take off the shoes of comfort, put on their best effort, and dislike honor and status in this world. The admonitions and warnings of the glorious Qur'an deprive their eyes from resting at night; and understanding the words of the benevolent King humbles to submission their body, mind, and gaze.

'Such true believers hasten to pay what they owe without delay and they do not procrastinate or take lightly when it comes to fulfilling their religious obligations.

'Jâbir, God be pleased with him, narrated that God's Messenger said: "God's servant has three main duties:

O Allâh! I ask you guidance, piety, chastity and contentment.

1) If he recognize one of God's rights upon him, he does not postpone complying with it to a day he does not know whether he will live to see; 2) he practices privately the same righteousness he offers in public; and 3) he places his hope in Allâh's Mercy and acceptance of his deeds." God's Messenger then added, "Such is Allâh's deputy," as he pointed with his hand thrice."

'Al-Brâ' bin 'Azib narrated that God's Messenger sallallahu alaihi wasallam said "God Almighty has selected an elite among His servants. He reserved for them the highest of heavens, for they are the wisest of people." Al-Barâ' added: "We asked: "O Messenger of Allâh, in what way they are the wisest?" He replied: "They mainly endeavor to please their Lord, and they renounce curiosity, aspiration for leadership, and comfort in this world, hence, the trials of the world are light and easy in their eyes, knowing that their exercise of patience in this world for a short while will help them attain permanent peace in their permanent life thereafter."

'It has also been narrated by Sa'd bin Abi Waqqaas radihyallahu anhu, that Rasoolullah sallallahu alaihi wasallam said "Allâh loves a servant who is pious, content and unknown."

Hilyat'ul Awliya Wa Tabaqât'ul Asfiya

For a believer yearning the cognition of Allâh Ta'âlâ, it is necessary to abstain from all futile activities, even those which carry no sin in order to devote all energy and resources in seeking Allâh Ta'âlâ's pleasure. Imam Tirmidhy has recorded a narration by 'Atiyyah bin 'Urwah As-sa'diy radihyallahu anhu, that Rasoolullah sallallahu alaihi wasallam said "A believer cannot attain the rank of being among the pious God-fearing, unless he avoids all that which are not objected (ما لا بأس به) for fear in committing deeds which are wrong (لما به بأس)."

May Allâh Ta'âlâ guide us and make us among His beloved and chosen ones aameen.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَ الْعِفَّافَ وَ الْغِنَى

*The happiest people do not necessarily have the best of all
They simply appreciate what they find on their way*

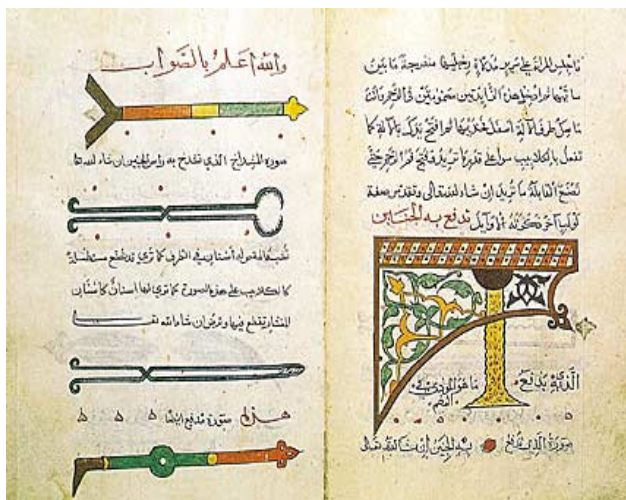
How Did the Spread of Islam Affect the Development of Science?

Courtesy: www.islam-guide.com

Islam instructs man to use his powers of intelligence and observation. Within a few years of the spread of Islam, great civilizations and universities were flourishing. The synthesis of Eastern and Western ideas, and of new thought with old, brought about great advances in medicine, mathematics, physics, astronomy, geography, architecture, art, literature, and history. Many crucial systems, such as algebra, the Arabic numerals, and the concept of zero (vital to the advancement of mathematics), were transmitted to medieval Europe from the Muslim world. Sophisticated instruments which were to make possible the European voyages of discovery, such as the astrolabe, the quadrant, and good navigational maps, were also developed by Muslims.



The Astrolabe: One of the most important scientific instruments developed by Muslims which was also used widely in the West until modern times.



Muslim physicians paid much attention to surgery and developed many surgical instruments as seen in this old manuscript.

What Do Muslims Believe about Jesus?

Muslims respect and revere Jesus (peace be upon him). They consider him one of the greatest of God's Messengers to mankind. The Qur'ân confirms his virgin birth, and a chapter of the Qur'ân is entitled "Maryam" (Mary). The Qur'ân describes the birth of Jesus as follows:

"(Remember) when the angels said, 'O Mary, God gives you good news of a word from Him (God), whose name is the Messiah Jesus, son of Mary, revered in this world and the Hereafter, and one of those brought near (to God). He will speak to the people from his cradle and as a man, and he is of the righteous.' She said, 'My Lord, how can I have a child when no mortal has touched me?' He said, 'So (it will be). God creates what He wills. If He

decrees a thing, He says to it only, "Be!" and it is.'" (Qur'ân, 3:45-47)

Jesus was born miraculously by the command of God, the same command that had brought Adam into being with neither a father nor a mother. God has said:

"The case of Jesus with God is like the case of Adam. He created him from dust, and then He said to him, "Be!" and he came into being." (Qur'an, 3:59)

During his prophetic mission, Jesus performed many miracles. God tells us that Jesus said:

"I have come to you with a sign from your Lord. I make for you the shape of a bird out of clay, I

breathe into it, and it becomes a bird by God's permission. I heal the blind from birth and the leper. And I bring the dead to life by God's permission. And I tell you what you eat and what you store in your houses..." (Qur'ân, 3:49)

Muslims believe that Jesus was not crucified. It was the plan of Jesus' enemies to crucify him, but God saved him and raised him up to Him. And the likeness of Jesus was put over another man. Jesus' enemies took this man and crucified him, thinking that he was Jesus. God has said:

"...They said, 'We killed the Messiah Jesus, son of Mary, the Messenger of God.' They did not kill him, nor did they crucify him, but the likeness of him was put on another man (and they killed that man)..." (Qur'an, 4:157).

Neither Muhammad sallallâhu alaihi wasallam nor Jesus came to change the basic doctrine of the belief in one God, brought by earlier Prophets, but rather to confirm and renew it.

God begets not, nor is he begotten (Qur'an 112:3)

Changes in the Bible

It is easy to find many passages in the Bible where Jesus is called Son of God. One is also able to find a few passages where Jesus calls himself the Son of God, or where he calls God his father. However, a careful study of the Bible reveals that this is the result of changes in the Bible. Jesus never claimed that he is the Son of God.

Each time an older manuscript of the Bible is discovered, many changes are required in the Bible to bring it in line with the ancient manuscripts. Mark 1:1 reads as follows:

"The beginning of the Gospel about Jesus Christ, the Son of God." (Mark 1:1, New International Version).

At the end of that verse, there is a small letter directing us to look at the footnote at the bottom of

the page. There we find that some manuscripts do not have "the Son of God." And those were ancient, reliable manuscripts. The evidence was so compelling that the editors of one Bible just simply removed the title Son of God from the verse altogether. Thus in the New World Translation of the Holy Scriptures the verse reads:

"The beginning of the good news about Jesus Christ" (Mark 1:1).

The title "Son of God" is no longer in that verse.

Another such change had to be made in the Acts of the Apostles 8:37 in every honest translation of the Bible prepared in this century. Evidence from old manuscripts demanded that the verse be removed from all present Bibles. If you go to your New International Version Bible and look for Acts 8:37 you will not find it in the text. You will find verse number 36, and then verse 38, but not 37. If you wish to know what verse 37 used to say, you need to check the footnote at the bottom of the page. This verse used to contain a confession that Jesus is the Son of God. It had to be removed because its absence from the most ancient manuscripts meant that someone added it to the later manuscripts.

Some changes become evident just by comparing one Gospel with another in the present Bibles. You can do this investigation yourself. One example of this is the centurion's confession that Jesus is the Son of God as reported in Mark's Gospel as follows:

"Truly this man was the Son of God" (Mark 15:39).

The same confession of the same centurion at the same scene, at the very moment, is reported in Luke also. But in Luke the Centurion is reported as saying:

"Certainly this man was innocent" (Luke 23:47).

In Luke the title Son of God is missing. Mark and Luke cannot both be right here. The confession is reported incorrectly in at least one Gospel.

*Don't make promise when you are in JOY
Don't reply when you are SAD
Don't make decisions when you are ANGRY,
Think twice, Act wise*

Reciting the word “Allâh” has very good mental effects on all humans

Source: groups.yahoo.com

Vander Hoven, a psychologist from Netherlands, announced his new discovery about the effect of reading the Qur’aan and repeating the word ALLĀH both on patients and on normal persons. The Dutch professor confirms his discovery with studies and research applied on many patients over a period of three years. Some of his patients were non-Muslims, others do not speak Arabic and were trained to pronounce the word “ALLĀH” clearly; the result was great, particularly on those who suffer from dejection and tension.

Al Watan, a Saudi daily reported that the psychologist was quoted to say that Muslims who can read Arabic and who read the Qur’aan regularly could protect themselves from psychological diseases. The psychologist explained how each letter in the word “ALLĀH” affects healing of psychological diseases. He pointed out in his research that pronouncing the

first letter in the word “ALLĀH” which is the letter (A), released from the respiratory system, controls breathing. He added that pronouncing the velar consonant (L) in the Arabic way, with the tongue touching slightly the upper part of the jaw producing a short pause and then repeating the same pause constantly, relaxes the aspiration. Also, pronouncing the last letter which is the letter (H) makes a contact between the lungs and the heart and in turn this contact controls the heart beat.

What is exciting in the study is that this psychologist is a non-Muslim, but interested in Islamic sciences and searching for the secrets of the Holy Qur’ân. Allâh, The Great and Glorious, Says, “We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (Qur’ân) is the truth.” (Holy Qur’ân 42:53).

Just one glance!

There was once a muslim soldier who participated in many military campaigns against the Romans. On one particular campaign when the mujahiddeen had surrounded a roman city his gaze fell upon a woman in a fortress. He was infatuated by her beauty and sent her a message, asking how he could reach her. She replied, “When you must accept Christianity and come up to me in the fortress.”

He did as she advised. The muslims were deeply distressed by this. After some time they met him in the fortress and asked him, “What has happened to the Quran you knew? What has happened to your knowledge? What has happened to your fasting? What has happened to your salaah?” He replied: “I have forgotten the entire Quran, except these two verses:

“Often will those who disbelieve wish that they were muslims. Leave them to eat and enjoy, and let them be preoccupied with false hope. Soon they will come to know.” (Sura: Al-Hijr, verse: 2-3)”

(Al Bidaayah wan Nihaayah, vol: 14, pg: 640)

Lesson: Guarding the gaze is of utmost importance. The lustful glance is termed as a poisonous arrow from the arrows of shaytaan. Through this he has led many pious men towards destruction by enticing them to cast a single glance.

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The Hadhrat Mu'aawiyah radhiyallâhu anhu the World knows not

Personality and Achievements

Excerpts from: 'Hadhrat Mu'âwiyah radhiyallâhu anhu: 'Shakhsyat, kirdhâr aur kârnâmey', by Maulana Mahmûd Ashraf 'Uthmâny rendered into English

The eminent, honourable Sahâbi Hadhrat Mu'âwiyah radhiyallâhu anhu, is among those few notable personalities, whose service and advantages cannot be rewarded by the Muslim Ummah, or waved aside and marginalized. He is among those few lofty Sahâbas who had the privilege to be constantly present in the reverent company of Rasoolullâh sallallâhu alaihi wasallam, and the dignity to write the revealed revelation.

Then (as seen by many), Hadhrat Mu'âwiyah radhiyallâhu anhu is one such tainted personality of the Islamic World, whose credentials, qualities, and accomplishments, not only are they ignored, but a lot of effort has been made to hide them. Baseless accusations have been leveled at him. Fabricated vices have been attributed to him and circulated, which, let alone any common Sahâbi, cannot be committed by any respectable person, resulting in his good qualities becoming obscure and diminished.

Today, people remember Hadhrat Mu'âwiyah radhiyallâhu anhu as the one who led an army against Hadhrat Ali radhiyallâhu anhu, in the battle of *Siffeen*.* But that Hadhrat Mu'âwiyah radhiyallâhu anhu, who was a favourite of Rasoolullâh sallallâhu alaihi wasallam, who, for many years undertook the delicate task of writing the '*wahy*' - divine revelation; the one, who received the best supplications of Rasoolullâh sallallâhu alaihi wasallam in respect of knowledge and practice; the one, who proved his prowess in leadership during the rule of Hadhrat Umar radhiyallâhu anhu; the one, who set up the first naval force in the history of Islam; the one, who passed the best part of his life in Jihad against the Christian Romans and every time frustrated them; today the world has forgotten it all.

People only know Hadhrat Mu'âwiyah radhiyallâhu anhu as the one who fought with Hadhrat Ali radhiyallâhu anhu. But who conquered important countries such as Qubrus, Rodox, Sicily and Sudan? After years of civil wars, who again united all the

Muslims under one flag? Who again revived the vital obligation of Jihad after it being nearly abandoned? And who, in new modern times, as a ruler, set excellent examples of bravery, courage, knowledge with practice, knowledge with forbearance, and brought order and discipline with truthfulness and honesty? All these qualities have been buried in the filthy heaps of propaganda. Here we wish to jot down a few points of the brighter side of his life, and not his full biography.

Early life

Hadhrat Mu'âwiyah radhiyallâhu anhu come from the well known tribe of the Quraish; from the Banu Umayyah family, the second most respected one after Bani Hashim. He is the son of Abu Sufyan, a respected Chieftain of the Quraish, who embraced Islam when the Prophet sallallâhu alaihi wasallam conquered Makkah.

He was born five years before the Prophet hood of Rasoolullâh sallallâhu alaihi wasallam. His parents, upon seeing extra ordinary capabilities of leadership in him, paid special attention in educating him the different sciences of knowledge, and he was among the few Arabs of early Islam who knew to read and write.

*The **Battle of Siffin** ([Arabic](#): صفين) (May–July 657 CE - in *Dhul Hijjah 36 AH*) occurred during the [First Fitna](#), or first Muslim civil war, with the main engagement taking place from July 26 to July 28. It was fought between [Ali ibn Abi Talib](#) and [Muawiyah I](#), on the banks of the [Euphrates](#) river, in what is now [Ar-Raqqa](#), [Syria](#). Following the controversial murder of [Uthman ibn Affan](#), Ali had become Caliph but struggled to be accepted as such throughout the Muslim Empire. Muawiyah, the governor of Syria, was a kinsman of the murdered Caliph, and wanted the murderers brought to justice. He considered that Ali was unwilling to do this, and so Muawiyah rebelled against Ali, who attempted to put down the rebellion. The result was the engagement at Siffin. However, the battle was indecisive, and the two parties agreed to an arbitration, which was equally indecisive. The battle and arbitration served to weaken Ali's position, but did not resolve the tensions that were plaguing the empire. To the [Shia](#), Ali ibn Abi Talib was the first [Imam](#). To [Sunnis](#), Ali ibn Abi Talib was the fourth [Rashidun](#) Caliph, and Muawiyah the first Caliph of the [Umayyad](#) dynasty. The events surrounding the battle are highly controversial between Sunni and Shia, and serve as part of the split between the two groups. *From Wikipedia, the free encyclopedia*

He openly embraced Islam at the conquest of Makkah, but in reality, he had secretly accepted Islam after the treaty of Hudeibiyah, as stated by the famous historian, Wâqidy. And according to the respected historian, Ibn Sa'd, Hadhrat Mu'âwiyah radhiyallâhu anhu embraced Islam before the 'Umratul Qadhaa' (in 7 A.H), but due to his parents and other reasons, he could not migrate to Madinah. Being aware of the truth of Islam, he never sided with the Kuffaar in the battles of Badr, Uhud and Ahzab, against the Muslims.

His attachment to Rasoolullâh sallallâhu alaihi wasallam

After embracing Islam, Hadhrat Mu'âwiyah radhiyallâhu anhu was constantly in the presence of Rasoolullâh sallallâhu alaihi wasallam, and was an important member of the group of Sahabas who had been assigned to the task of writing the Divine Revelation, letters and other writing tasks authorized by Rasoolullâh sallallâhu alaihi wasallam. Allâmâh Ibn Hazam writes, that, after Zaid ibn Thabit radhiyallâhu anhu, it was Hadhrat Mu'âwiyah radhiyallâhu anhu, who passed the most time in the presence of Rasoolullâh sallallâhu alaihi wasallam. Thus Rasoolullâh sallallâhu alaihi wasallam prayed for him,

اللهم اجعله هاديا مهديا و اهد به

“O Allâh! Make him a guide bestowed with guidance and guide through him!”

It is also reported that Rasoolullâh sallallâhu alaihi wasallam also prayed:

اللهم علّم معاوية الكتاب و الحساب و قه العذاب

“O Allâh! Grant Mu'âwiyah the knowledge of writing and calculations, and save him from punishment.”

It has also been reported that Rasoolullâh sallallâhu alaihi wasallam prayed:

اللهم علّمه الكتاب و مكنّ له في البلاد و قه العذاب

“O Allah! Teach him the art of writing and grant him power in the cities and save him from punishment.”

And Hadhrat Mu'âwiyah radhiyallahu anhu has reported that once he took water for ablution to Rasoolullâh sallallâhu alaihi wasallam, and Rasoolullâh sallallâhu alaihi wasallam made wudhu with it, glanced at him and said,

“O Mu'âwiyah, if you are entrusted with the leadership (and you have been made the ruler), fear Allâh and do justice.”

And according to other reports, he added, “The one who does good, drive your attention towards him and be kind to him, and the one who does bad, forgive him!”

Once Rasoolullâh sallallâhu alaihi wasallam sat on his riding animal and made Hadhrat Mu'âwiyah to sit behind him. After a while, Rasoolullâh sallallâhu alaihi wasallam remarked, “O Mu'âwiyah! Which part of your body is touching with mine? He answered, “O Rasoolullâh! My stomach and chest,” Thereupon Rasoolullâh sallallâhu alaihi wasallam prayed,

"اللهم املاؤه علما"

“O Allah! Fill him up with knowledge.”

Hadhrat Mu'âwiyah radhiyallahu anhu in the view of the Sahâba radhiyallâhu anhum

Ibn Katheer has reported that Hadhrat Ali radhiyallâhu anhu said on returning from the battle of Siffin:

أيها الناس لا تكرهوا إمارة معاوية فإنكم لو فقدتموه رأينم الرؤوس تنذر من كواهلها كأنها الخنظلة

“O People! Don't hate the leadership of Mu'âwiyah. If you loose him, you will see heads falling off their shoulders (being chopped off) just like the wild gourd (fruit) being chopped off from the trees.”

Once when someone complained to Hadhrat Abdullâh Ibn Abbâs radhiyallâhu anhumaa about Hadhrat Mu'âwiyah radhiyallâhu anhu in some religious matters, he answered, “Indeed Mu'âwiyah is a Jurist (has great knowledge).”

At another moment he remarked, “He has had the privilege to be in the company of Rasoolullâh sallallâhu alaihi wasallam.”

On another occasion he said, “He did right. No one is more knowledgeable among us than Mu'âwiyah.”

Also there is a well known saying of Hadhrat Abdullâh Ibn Abbâs radhiyallâhu anhumaa,

ما رأيت أخلق للملك من معاوية

“I haven't seen anyone more suitable for leadership than Mu'âwiyah.”

When Hadhrat Umar radhiyallâhu anhu appointed Hadhrat Mu'âwiyah radhiyallâhu anhu as the governor of Hims after relieving Hadhrat Umair bin Sa'd radhiyallâhu anhu, some people complained. Thereupon Hadhrat Umair bin Sa'd radhiyallâhu anhu said,

لا تذكروا معاوية إلا بخير فإني سمعت رسول الله صلى الله عليه وسلم يقول:
اللهم اهد به.

'Say only good about Mu'âwiyah, for I have heard Rasoolullâh sallallâhu alaihi wasallam saying, "O Allah! Give guidance through Mu'âwiyah."

Sa'd ibn Waqqâs radhiyallâhu anhu, one of the ten who received the glad tidings of *Jannah*, used to say, "I haven't seen anyone after Hadhrat Uthman radhiyallâhu anhu making the right decision more than Hadhrat Mu'âwiyah."

Hadhrat Qubaisah bin Jabir radhiyallâhu anhu has said, "I haven't seen anyone who is more mild tempered, more appropriate for leadership, more patient, more tender and more open handed to goodness than Mu'âwiyah radhiyallâhu anhu."

Hadhrat Mu'âwiyah radhiyallâhu anhu in the view of the Tabi'een

Once a man asked the well known Tâbi'ey, Abdullâh ibn Mubarak rahimahullâh, as to who is superior; Hadhrat Mu'âwiyah radhiyallâhu anhu, or the well known just ruler, Hadhrat Umar ibn AbdulAziz? Hadhrat Abdullâh ibn Mubarak became angry and said, "You are asking about comparison between the two? By God, that dust which entered into the nostril of Hadhrat Mu'âwiyah radhiyallâhu anhu during a jihad alongside with Rasoolullâh sallallâhu alaihi wasallam, is superior than Hadhrat Umar ibn AbdulAziz!"

Hadhrat Mu'âwiyah radhiyallâhu anhu was appointed as the governor of Syria in 19 AH under the rule of Hadhrat Umar radhiyallâhu anhu, and continued at that position until he became Amirul Mu'mineen in 41 AH. He ruled the Muslim World until his death in Rajab 60 AH.

An account of his life as illustrated by a Shi'ah Historian

A famous Shi'ah Historian of the Seventh Hijri, Ibn Taba Taba, writes in his book, 'Al-Fakhri',

"Hadhrat Mu'âwiyah radhiyallâhu anhu was very wise regarding worldly matters. He was intelligent and an Alim. He was mild. A man of courage and a commander. He was excellent in politics and possessed great abilities in settling worldly issues. Was clever, eloquent and literary. Was mild in situations of mildness and severe in difficult situations, but his gentleness predominated. He was very generous; used to give out a lot of wealth. He liked his government, rather, took a lot of interest in

it. He continuously used to present with gifts to the noble people of his subjects. Thus the noble people of the Quraish, such as Hadhrat Abdullâh ibn Abbâs. Abdullâh ibn Zubair, Abdullâh ibn Ja'far Tayyâr, Abdullâh ibn Umar, AbdurRahmân ibn AbuBakr, Abaan ibn Uthman ibn Affân radhiyallâhu anhum, and other members from the family of Abu Talib, used to travel to Damascus and meet with Hadhrat Mu'âwiyah radhiyallâhu anhu, and he (Hadhrat Mu'âwiyah radhiyallâhu anhu) together with giving them a warm welcome and hospitality, used to fulfill their needs. These gentlemen always spoke harshly with him, and behaved in an unfavorable manner, but he either dismissed it jokingly, or acted as if he had not heard. And when he permitted them to leave, he saw them off presenting them with superior gifts.

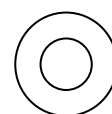
"Once, he sent to one Ansari (a dweller of Madinah Munawwarah) five hundred Dinars (gold coins) or Dirhams (silver coins). The Ansari saw it as very little and said to his son, 'Take this money and return it to (Hadhrat) Mu'âwiyah by throwing it at his face!' He swore that he (the son) should do exactly as he was told. The son took the money and went to (Hadhrat) Mu'âwiyah radhiyallâhu anhu and said to him, 'O leader of the faithful! My father is hot tempered and hasty. He has sworn and given me such and such an order, and I haven't got the strength to go against him.'

"Hearing thus, (Hadhrat) Mu'âwiyah radhiyallâhu anhu covered his face with his hands and said, 'Carry out whatever order your father has given you, and also be gentle with your uncle (i.e., Hadhrat Mu'âwiyah, and don't hit hard)!'

"The son was ashamed and put aside the money. Hadhrat Mu'âwiyah radhiyallâhu anhu doubled the amount and sent it to the Ansari.

"When his son, Yazid, came to know of the incident, he came to his father in a state of anger and said, 'You are exaggerating in mildness! It is possible that people take it to be a sign of weakness.'

"He replied, 'O Son! In mildness, there is nothing to regret, and neither is there anything bad with it. You mind your own work and leave me in my state.'"



The indigenous Nandi Muslims

Report compiled by Hafidh Issa Kiplagat Sugoi

Nandi people

The **Nandi people** are a number of [Kenyan tribes](#) living in the highland areas of the [Nandi Hills](#) in [Rift Valley Province](#) who speak the [Nandi languages](#). They are a sub-group of the [Kalenjin people](#).

The Nandi live in Nandi County, Uasin-Gishu County, Trans-Nzoia County, Nakuru County and parts of Narok County. Before British colonization, they were sedentary cattle-herders, sometimes also practicing agriculture. Their settlements were more or less evenly distributed rather than being grouped into villages. Like other [Nilotic](#) peoples, they were noted warriors. They traditionally practice [circumcision](#) of both sexes, although female circumcision is fast fading as a rite of initiation into adulthood. Boys' circumcision festivals took place about every seven and a half years, and boys circumcised at the same time are considered to belong to the same [age set](#); like other Nilotic groups, these age sets (called *ibinda*, pl. *ibinweek*) were given names from a limited fixed cycle. Each age set is further subdivided into a subset (*siritiet*, pl. *siritiik*). About four years after this festival, the previous generation officially handed over defense of the country to the newly circumcised youths. [Girls' circumcision](#), excising the [clitoris](#), took place in preparation for marriage.

The Nandi athletes

The Nandi people are pioneer athletes in Kenya. From this community have come great distance athletes like the legendary [Kipchoge Keino](#) (Kip Keino), a gold medalist at Mexico (1968) and Munich (1972) Olympic games and [Prof. Mike Boit](#), a Bronze medalist at Munich 1972 Olympics. Others include [Peter Koech](#), [Bernard Kipchirchir Lagat](#) who represents the USA and [Wilson Kipketer](#) who ran for his adopted home of Denmark. Current world beating athletes like [Pamela Jelimo](#), [Richard Mateelong](#), [Wilfred Bungei](#), [Janeth Chepkosgei](#) and [Super Henry Rono](#), United Nations Goodwill Ambassador [Peter Rono](#), [Tecla Chemabwai](#), Kenya Paralympian [Henry Kirwa](#) among others are Nandi. The father of Kenyan Steeplechasers [Amos Kipwambok Biwott](#) comes from the community.

Nandi academics

The Nandi have also produced great scientists and academics like Prof. David Kimutai Some of Moi University, Prof. Dr. rer. nat. Paul Ndalut of Chemistry and Biochemistry department at Moi University, [Dr. Seronei Chelulei Cheison](#) of the Technical University of Munich, Germany, Prof Geoffrey Kiprotich Yebai Ngeny, DR Fredrick Sawe(Director Walterreed, Owner-Nursing home Kericho), DR Saisi Mayo(Dean College of Engineering, Moi University), MD (Geriatric Medicine-Internal Medicine) of Pittsburg University and Prof. [Chelagat Lelei](#) and Prof. Isaack Kosgey, the Dean of the Faculty of Agriculture at Egerton University among others. Among the leading lawyers from the community are Lawyer Paul Birech of Eldoret, Lawyer Paul Lilan of Nairobi, Lawyer Julius Kipkosgey Kemboi of Nairobi and retired judge Barabara Tanui. Among the leading medics from Nandi are [Dr.med. Elly Kibet Cherwon](#) of Heidelberg, Germany, one of very few Africans practising medicine in Germany. Elly also deputises the head of the hospital. There is also Dr. Kirongo (Psychiatrist Moi Referral Hospital).

From Wikipedia, the free encyclopedia

Geographical location

Nandi is one of the sub-tribes of the Kalenjin namely; Nandi, Tugen, Pokot, Kipsigis, Marakwet, Sabaot, Keiyo.

They are located at the highlands of Nandi, bordering the following communities. the Luo to the south, Luhya to the west and Uasingishu District to the east. The main town of the Nandi is Kabsabet.

Climatic conditions

It rains almost throughout the year, hence tea is grown on the lower side of Nandi Hills, which is hot and also gets rain throughout. Sugarcane is also grown on the lower side of Nandi. Maize and livestock farming is practiced in the northern parts.



Background

The Nandi belong to the Highland Nilotes believed to originate from Egypt. They migrated southwards and settled in Southern Sudan after which they moved to Mt. Elgon, their last area of dispersal to the present homeland.

The Nandi didn't have a collective name. They identified themselves through sub-clans (bororiosiek), therefore they were not called Nandis. The sub-clans were divided into:-

1. *Kapchepkendi*
2. *Kamelilo*
3. *Kaptalam*
4. *Kaptumois*
5. *Tibing'ot*
6. *Kapyangek*
7. *Koilegei*
8. *Kabocheke*

Origin of the name Nandi

It originated from the Swahili who were traveling to Uganda through Nandi land. These people were always attacked by the Nandi so they nicknamed them '*Mnandi*' in Swahili. '*Mnandi*' is a word originally from the Coast; it is a name for a bird commonly found at the Coast (cormorant in English). The Nandi people used to attack the Arabs who were from the Coast on their way to Western Kenya. They would attack them and snatch their belongings just the way the cormorant '*Mnandi*' does. From this kind of behavior, the Nandi earned themselves the name '*Mnandi*', being liked to the bird.

In 1842, two white men namely, Ludwig Kraft and Johan Rebman came to the Coast and in their adventure, they wanted to know the tribes found in the main land. The Swahilis informed them of all the tribes and also mentioned the Nandi, Chepng'al (*Mnandi*). H.M Matson mentioned the above in his book. All the other sub tribes know the Nandi as Chepng'al, meaning it is its original name. The sub-clans do not have any relation.

Land division and main occupation

The Nandi land is divided into three:

1. Aldai in the lower part
2. Emgwen at the middle
3. Mosop in the Nandi North (Mosop means fertile).

Each sub-clan (bororiet) was made up of the following:

1. Village - Kokwet

2. Division - Koret (comprised of many villages)

3. Emmet - the whole land.

Their main economic activity is cattle rearing. Crop production was minimal. Herding was done by young boys. 'Morans' - grown boys - were warriors. Old men and women stayed at home during war.

Tribal rituals

There are many rituals, but main are;

1. Cleansing done at "Kapkoros" (Alter)
2. Exorcising (Teregetabeek)
3. Appeasing of spirits, especially in the graves or tombs
4. Kasertaetabeek (same as Teregetabeek)

Kapkoros was a place set aside for the purpose of cleansing and special prayers. The Orkoiyot (spiritual leader) was the one to decide when all the people could come to Kapkoros to be prayed for. They would bring their first harvested crops (*tangwanik*) as offerings (*sadaka*). The Orkoiyot would pray for prevention of diseases, wars and any other calamity not to occur.

Exorcising spirits was done when somebody was sick, for him or her to be healed. Three castor plants would be thrown out representing the evil spirit. Hence, the person got well.

Appeasing of spirits was done if there was a curse arising from misunderstanding between people before they die. After their death, spirits would disturb the living, hence people had to go to the graveyards to ask for forgiveness.

Religion

The Nandi believe in one God known to them as "Asis" who is very powerful. They believe that their God had attributes of a woman. They didn't want a God who kills or hurts. They wanted a polite, merciful and kind God, who is a source of life, just the way a woman is to her children.

The God they believe in, has these attributes:

1. Cheptalel - The owner of light
2. Chebonamuni - The owner of everything
3. Chepkelyen Sogol - Nine feet (rays of the sun)
4. Chebopkoiyo - The provider
5. Chebongolo - The owner of the sunset.

Similarities

a) Language

| <u>Arabic</u> | <u>Nandi</u> | <u>English</u> |
|---------------|--------------|----------------------|
| Ana | Ane | I/Me |
| Maut | Meet | Death |
| Amin | Iman | Amen (end of prayer) |
| Adhin | Ititen | Call in a loud voice |
| Qala | Kale | Said/Says |

b) Religion

- I. During prayers they count what they do, e.g., as number of rakats in salaah, which are normally 4, 3 or 2; while the Nandi count upto 4 and 3 when performing certain rituals.
- II. In some cases there is compensation for blood shed in Islam and also according to the Nandi.
- III. In Islam, women do not lead prayers and other activities in a mixed congregation, same to the Nandi.
- IV. In the Nandi during burial, the corpse is buried with the head facing a specified direction; that of sunrise. In Islam the same is done, though the face faces Qiblah, or north (as the Qiblah here is on the north).
- V. In a gathering e.g., ceremonies, women sit on one side and men on the other side, which is similar to Islam.

History of Islam

By the 18th Century, the Muslims had come in contact with the Nandi and had stayed together in Kapsaboi and other places. They were able to co-exist and interact well, since their activities were almost similar, e.g., livestock and farming. They could exchange goods such as milk for beads.

In 1850, the Nandi fought with the Arabs, and the Arabs were defeated although they had sophisticated weapons. The Arabs sought for peace saying “*Tutakuja kukalia*” of which the Nandi have used the word ‘Kalia’ as ‘Kalyet’ to mean peace. See the Nandi resistance by H.M Matson.

The Arabs never preached Islam in Nandi, but few people embraced Islam. It was until 1910, when a missionary came, known by the name Islam. He was well versed in Qur’anic teachings. He resided at Kambi Somali in Kapsabet town; he got married and preached Islam. This is when Islam spread in Nandi land. The man was also crippled.

The First Converts Were,

1. Asman Arap Sabulei from Tilalwo

2. Rajab Kimagut Arap Malmalgoi
3. Chumo Arap Kiyai
4. Suleiman Arap Chumba (Kakpkesichaa)
5. Abdulkadhir Arap Korya.

Asman Arap Sabulei, after embracing Islam traveled to different countries (Islamic Territories) e.g., Somalia, Garissa and other places. He then became famous and a shopping centre in his hometown was named after him, till recently when the name was changed to Tilolwo. Because of his fame other Nandis embraced Islam.

Muslim population in Nandi Land

The Muslim population in Nandi is approximately 10,000 persons. The places where they are found are as follows;

- I. Kipkaren salient
- II. Kabyet
- III. Kipsamoite
- IV. Tilolwo
- V. Kapsabet town
- VI. Kaptumo
- VII. Serem
- VIII. Chepsonoi
- IX. Ndaptabwa – Kipsimo
- X. Eldoret town
- XI. Kipsangui
- XII. Ziwa machine
- XIII. Segero
- XIV. Mafuta

In the above places there are mosques and madrasas, but madrasas are not functioning in most of the towns due to lack of teachers and facilities; and co-operation from the faithful.

Nandi Scholars (Ulamaas & Huffaaz)

There are very few scholars in the Nandi. The known ones are;

1. Suleiman Kiptoo Sugoi
2. Said Murgor

Their Contribution (especially of Suleiman Kiptoo)

He has written books from Arabic to Nandi to enhance the propagation of Islam, since most Nandis cannot read nor understand the Arabic Language.

The titles of the books he has written are:

- a) The translation of Juzzu amma to Nandi
- b) Taalimus-swalah - Kanetutikab Saet
- c) Yaumul Qiyaamah - Betutab Ng’etiet
- d) Usulu Thalatha - Tolochik Somok
- e) Dinuswahih - Dinit nebo Iman

He has also produced DVDs, Audios on Introduction to Islam in short.

HUFFAAZ: Also there are very few huffaaz amongst the Nandi.

Hindrances to the spread of Islam

- (I) Language barrier.
- (II) There is no defined way of propagating Islam in rural areas.
- (III) Lack of teaching materials in madrasas and other facilities.
- (IV) The Muslims in Nandi have isolated themselves from the other communities (non-Muslims), Hence making it difficult for the non-Muslims to learn and understand Islam.
- (V) Misconception by the Nandi about Islam in general, e.g., some people say the Muslims

remove the intestines of a dead person before burial.

- (VI) It is perceived to oppress and discriminate women.
- (VII) Some Nandi believe that Muslims worship Muhammad as God.

Future strategies

- i. Initiation of a proper syllabus to guide Madrasa teacher
- ii. Training of teachers and deployment to various Madrasas.
- iii. Initiation of Da'wah group to visit various place regularly and make a follow-up of the teachings.
- iv. Remunerations for Madrasa teachers to motivate them in their work.

THE SILLY AND IMMATURE BOY

Once upon time there was a wrestler who learnt three hundred and sixty wrestling techniques. Everyday he wrestled using one of his unique techniques. However, amongst his pupils there was a boy who was very good at wrestling. The teacher had only taught him (the boy) three hundred and fifty-nine techniques. He kept away from teaching him the last one. The boy again and again asked his teacher to teach him the last technique. But the teacher did not.

As the years went by, the boy excelled and became a master in wrestling. No one dared to challenge him. This filled him with pride. He even went as far as telling the King arrogantly: "I only owe gratitude to my teacher for his old age, not for his strength. I am far stronger than him, and in wrestling I am equal to him."

The King was upset at the boy's statement, that he disrespects his teacher in such a way. So he ordered a wrestling contest between the boy and the teacher. The stage was set and arrangements made for everyone to watch. The King too, came along with his courtiers; ministers; and all his wrestlers. The proud boy made his appearance on the stage. He walked with arrogance stamping his feet like a drunken elephant. As if he could move a mountain from its place.

On the other side, the teacher realized that the boy was stronger than him. So, he prepared himself to use his last technique, which he had kept away from teaching the boy. Hence, the wrestling match began and the teacher overpowered the boy picking him up on his shoulder and throwing him on the floor. The boy started to make sounds and noises of defeat. The teacher won!

As a reward to the winner, the King ordered gifts for the teacher. And, then he reprimanded the boy saying: "O silly one! You could not even fulfill your false claim of defeating your teacher."

The immature boy replied: "O King! It was not a defeat based on strength, but rather my teacher had cheated on me by not showing me the last technique." The teacher said: "Of course! It was for this very same reason, after all, that I did not teach you all of the wrestling techniques, that one day, you may become my opponent, and I may be able to overpower you."

Moral: A teacher will always remain a teacher. A pupil must not attempt to surpass his/her teacher. How would we ever be able to succeed without our teacher's help?

No matter how far we succeed in life, we must always value and have high regard for our teachers. Be humble before them and always regard ourselves as their students.

Mother ↔ Child

RESPONSIBILITIES

Courtesy: www.jamiat.org.za

Mothers' rights

Hazrat Bahz ibn Haakim *radhiyallâhu anhu* relating from his father, states, "His grandfather asked Rasoolullâh *sallallâhu alayhi wa sallam* to whom belongs the right to my greatest care and affection? Rasoolullâh *sallallâhu alayhi wa sallam* replied: "Your Mother". He asked, "Who is next?" Rasoolullâh *sallallâhu alayhi wa sallam* replied, "Your Mother." He asked the third time, "Who is next?" and Rasoolullâh *sallallâhu alayhi wa sallam* replied, "Your Mother". When he asked for the fourth time, Rasoolullâh *sallallâhu alayhi wa sallam* replied, "Your Father and then your relatives in order of closeness of kinship." (Tirmizi- Abu Dawood).

Those of you

Those of you who still have your mothers with you; this is something to ponder and to witness as your life unfolds.

Those of you who no longer have your mothers with you, this may be something that sparks a memory for you.

Those of you who are mothers, this is something for you to think about as you move through life with your children.

Those who have no children, this is something to think about when you encounter children along your life's path - you know motherhood is not relegated to a biological parent only!!!

The young mother set her foot on the path of life. "Is this the long way?" she asked. And the guide said: "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning. But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way, and bathed them in clear streams, and the sun shone on them, and the young mother cried, "Nothing will ever be lovelier than this".

Then the night came, and the storm, and the path was dark, and the children shook fear and cold, and the mother drew them close and covered them with

her mantle, and the children said, "Mother, we are not afraid, for you are near, and no harm can come". And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at all times she said to the children, "A little patience and we are there." So the children climbed, and when they reached the top they said, "Mother, we would not have done it without you." And the mother, when she lay down at night looked up at the stars and said, "This is a better day than the last, for my children have learnt fortitude in the face of hardship. Yesterday I gave them courage. Today I gave them strength.

And the next day came strange clouds which darkened the earth, clouds of war and hate and evil, and the children groped stumbled, and the mother said: "look up. Lift your eyes to the light." And the children looked and saw above the clouds, an everlasting glory, and it guided them beyond the darkness. And that night the mother said, "This is the best day of all, for I have shown my children the awareness of the Almighty."

And the days went on, and the weeks and the months and the years, and the mother grew old and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was rough, they lifted her, for she was as light as a feather, and at last they came to a hill, and beyond, they could see a shining road and golden gates flung wide. And the mother said, "I have reached the end of my journey and now I know that the end is better than the beginning, for my children can walk alone, and their children after them." And the children said, "You will always walk with us, mother, even when you have gone through the gates." And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We cannot see her, but she is with us still."

A mother like ours is more than a memory. She is a living presence. Your Mother is always with you. She's the whisper of the leaves as you walk down the street, she's the smell of bleach in your freshly laundered socks, and she's the cool hand on your brow when you're not well. Your mother lives inside your laughter. And she's crystallized in every teardrop. She's the place that you came from, your first home, and she's the map you follow with every

step you take, she's your first love and your first heartbreak, and nothing on earth can separate you. Not time, not space and not even death.

TO ALL OUR MOTHERS: MAY WE NEVER TAKE YOU FOR GRANTED!

15 Tips to raising great Children

Children are easily **influenced by their surroundings**. These days, it is extremely difficult to expose our children to an ideal Islamic environment given the influences from media, friends and even other members of the family.

With television, radio, Internet and forms of media mostly touting un-Islamic values, it is up to parents and adults close to the children to set the correct example.

It is **impossible to shield our children from all the negative forces** that can shape their minds and, ultimately, their behavior.

However, by our own example and showing them better options, we can set them on the true path, which is to obey the commandments of Allah subhânahû wata'âlâ and our Prophet (may Allâh's peace and blessing be upon him).

Here are some tips you may want to follow in helping your children grow up with Islamic values.

1. **Start by teaching them the importance of Worshipping only Allâh:** The best thing any Muslim parent could ever teach their children is to emphasize, from the day they can comprehend, that Allâh subhânahû wata'âlâ is One and no one is worthy of worship except Allâh subhânahû wata'âlâ. This is the fundamental message of our Prophet (may Allâh's peace and blessings be upon him) and it is our key to Paradise.
2. **Treat them kindly:** Kindness begets kindness. If we were kind to our children, they in turn would show kindness to others. Our Prophet (may Allâh's peace and blessing be upon him) was the best example in being kind to children.
3. **Teach them examples of Muslim heroes:** Instead of Batman or Superman, tell them about real heroes such as Abu Bakr, Umar ibn Khattab, Othman bin Affan, Ali bin

Talib and others. Tell them how Muslim leaders brought a real peaceful change in the world and won the hearts of Muslims and non-Muslims alike.

4. **Let children sit with adults:** It is preferable for children to be among adults, especially when listening to Islamic lectures. The Prophet (may Allâh's peace and blessings be upon him) would often put children in the front row when he spoke to the people.
5. **Make them feel important:** Consult them in family matters. Let them feel they are important members of family and have a part to play in the growth and well being of the family.
6. **Go out as a family:** Take family trips rather than allowing your children to always go out only with their friends. Let your children be around family and friends from whom you want them to pick up their values. Always remember that your children will become who they are around (whom they are) with most of the time. So, watch their company and above all, give them YOUR company.
7. **Praise them:** Praise is a powerful tool with children, especially in front of others. Children feel a sense of pride when their parents praise them and will be keen to perform other good deeds. However, praise must be limited to Islamic deeds and deeds of moral value.
8. **Avoid humiliation:** Similarly, do not humiliate them in front of others. Children make mistakes. Sometimes, these mistakes occur in their efforts to please the parents. If you are unhappy with your children, tell them in private.
9. **Sports:** The Prophet (may Allâh's peace and blessings be upon him) encouraged sports such as swimming, running and horse riding. Other sports that build character and physical strength are also recommended, as long as the children maintain their Islamic identity, wear appropriate clothes and do not engage in unnecessary mixing.

10. **Responsibility:** Have faith in their abilities to perform tasks. Give them chores to do in line with their age. Convince them that they are performing an important function and you will find them eager to help out again.
11. **Don't spoil them:** Children are easily spoiled. If they receive everything they ask for, they will expect you to oblige on every occasion. Be wise in what you buy for them. Avoid extravagance and unnecessary luxuries. Take them to an orphanage or poor area of your city once in a while so they can see how privileged they are.
12. **Don't be friends:** It is common in the West for parents to consider their children as friends. In Islam, it doesn't work that way. If you have ever heard how friends talk to each other, then you will know that this is not how a parent-child relationship should be. You are the parents, and they should respect you, and this is what you should be teaching them. The friendship part should be limited to you and them keeping an open dialogue so they can share their concerns with you and ask you questions when they have any.
13. **Pray with them:** Involve them in acts of worship. When they are young, let them see you in act of salaah (salat). Soon, they would be trying to imitate you. Wake them up for Fajr and pray as a family. Talk to them about the rewards of salaah so that it doesn't feel like a burden to them.
14. **Emphasize halaal:** It is not always good to say 'this is haraam, that is haraam'. While you must educate them on haraam things, Islam is full of halaal and tells your children to thank Allâh subhânâhû wata'âlâ for the bounties He has bestowed on them-not just for food and clothes. Tell them to be thankful for having eyes that see, ears that hear, arms and legs and, the ultimate blessing, Islam in their hearts.
15. **Set an example:** As parents, you are best example the children can have. If you talk to your parents rudely, expect your children to do the same to you. If you are disrespectful to others, your children will follow too. Islam is filled with Divine advice on the

best ways to bring up your children. That makes it an obligation upon parents to be good Muslims so their children will try to emulate them. If you don't take Islam seriously, neither will your children. It goes back to our third point, which is to give them Islamic heroes. As a parent, you should be their number one hero.

Love her..... *your wife!*

Love her... when she sips on your coffee or tea. She only wants to make sure it tastes just right for you.

Love her... when she "pushes" you to pray. She wants to be with you in Jannah (Paradise).

Love her... when she asks you to play with the kids. She did not "make" them on her own.

Love her... when she is jealous. Out of all the men she can have, she chose you.

Love her... when she has annoying little habits that drives you nuts. You have them too.

Love her... when her cooking is bad. She tries.

Love her... when she looks dishevelled in the morning. She always grooms herself up again.

Love her... when she asks to help with the kid's homework. She only wants you to be part of the home.

Love her... when she asks if she looks fat. Your opinion counts, so tell her she's beautiful.

Love her... when she looks beautiful. She's yours so appreciate her.

Love her... when she spends hours to get ready. She only wants to look her best for you.

Love her... when she buys you gifts you don't like. Smile and tell her it's what you've always wanted.

Love her... when she has developed a bad habit. You have many more and with wisdom and politeness you have all the time to help her change.

Love her... when she cries for absolutely nothing. Don't ask, tell her its going to be okay

Love her... when she suffers from PMS. Buy chocolate, rub her feet and back and just chat to her (trust me this works!)

Love her... when whatever you do is not pleasing. It happens and will pass.

Love her... when she stains your clothes. You needed a new thobe (kurta) anyway.

Love her... when she tells you how to drive. She only wants you to be safe.

Love her... when she argues. She only wants to make things right for both.

Love her... she is yours. You don't need any other special reason!!!!

All this forms part of a Woman's Character.
Women are part of your life and should be treated
as the Queen.

The Messenger of Allâh (peace be upon him)
advised concerning the woman:

Treat the women well.

The best of you are those who are the best in
the treatment of their wives.

No one honours the woman except an
honorable man. And no one humiliates her
or holds her in contempt except one who is
evil wicked and depraved.

Don't wait for that special occasion, take time now
to make her feel Special in Every Way!

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A young man, a student in one of the universities, was one day taking a walk with a Professor, who was commonly called the students' friend, from his kindness to those who waited on his instructions.

As they went along, they saw lying in the path a pair of old shoes, which they supposed to belong to a poor man who was employed in a field close by, and who had nearly finished his day's work.

The student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and wait to see his perplexity when he cannot find them."

"My young friend," answered the professor, "we should never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a coin in each shoe, and then we will hide ourselves and watch how this affects him."

The student did so and they both placed themselves behind the bushes close by. The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes.

While putting on his coat he slipped his foot into one of his shoes, but feeling something hard, he stooped down to feel what it was, and found the coin. Astonishment and wonder were seen upon his countenance. He gazed upon the coin, turned it around, and looked at it again and again.

He then looked around him on all sides, but no person was to be seen. He now put the money into his pocket, and proceeded to put on the other shoe; but his surprise was doubled on finding the other coin.

His feelings overcame him; he fell upon his knees, looked up to the heavens and uttered aloud a fervent thanksgiving in which he spoke of his wife who was sick and helpless, and his children without bread, whom this timely bounty, from some unknown hand, would save from perishing.

The student stood there deeply affected, and his eyes filled with tears. "Now," said the professor, are you not much better pleased than if you had played your intended trick?"

The youth replied, "You have taught me a lesson which I will never forget. I feel now the truth of these words, which I never understood before: "It's more blessed to give than to receive."

Abdullah bin Abbas (radi Allâhu anhu) reported that the Prophet (sallAllâhu alaihi wassallam) said that encouraging good, prohibiting evil, lifting the burden of the weak person and removing an offensive thing from a path are all acceptable prayers to Allah. [ibn Majah]

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Leaders inspire, rulers aspire!

All praise is due to Allâh – Most Merciful – Most Compassionate. May His choicest salutations continue to descend upon our Master and Leader Muhammad Sallallâhu ‘alayhi wasallam.

“And it is on account of the mercy of Allâh that you deal with them gently. And had you been severe and harsh-hearted, they would have scattered away from you; so pardon them and ask (Allâh’s) Forgiveness for them; and consult them in the affairs.” (3:159)

The month of Rabi ul Awwal ushered in the dawn of a new era for human civilization and development through the birth of the greatest of mankind, Muhammad Sallallâhu ‘alayhi wasallam, under whose leadership the Arabian Peninsula was transformed from an uncouth, nomadic, immoral and violent society into the cradle and fortress of human civilization. Its inhabitants – once regarded as social lepers – became the guiding stars for mankind at large. How did our beloved Prophet Sallallâhu alayhi wasallam achieve this neigh impossible feat? What kind of statesmanship did he display that won over the hearts and minds of the very people who previously persecuted and plotted to murder him? People that spat at him afore suddenly applied his sweat as perfume!

Muhammad Sallallâhu alayhi wasallam came not as ruler, but as a leader. A leader shows the way and guides by his own example, whilst a ruler simply demands compliance. A leader has certain inherent qualities quit independent of any office he may hold. These include both qualities of personal character and the ability to inspire and motivate others towards the realization of specific goals or objectives. A leader enjoys the admiration and respect of his followers, a ruler imposes himself by coercive means. A leader derives his authority through the willful obedience of his subjects, whilst a ruler’s authority is dependent on power and law.

A leader emerges among people, A ruler campaigns among people

Nabi Sallallâhu alayhi wasallam has said: “Do not ask for a position of authority, for if you are granted this position as a result of your asking, you will be left alone (to discharge the responsibilities associated with it) and if you are granted it without

M. Muneer Khandwalla<jazajaz@gmail.com> making any request for it, you will be helped (to discharge your responsibilities).” Muslim

A leader derives his appeal from humility, A ruler appeals for superiority

In his first speech as Khalifah of the Muslims. Abu Bakr Radhi-Allâhu anhu said: “I have been appointed as ruler over you, although I am not best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else... If I do right, you must help and obey me; if I go astray, set me aright... Obey me so long as I obey Allâh and his Messenger. If I disobey them, then you have no obligation to follow me...”

A leader’s hallmark is mercy A ruler’s hallmark is authority

“And We have not sent you forth except as a mercy to the universe.” (21:107)

Such was the compassion and mercy of the Prophet Sallallâhu alayhi wasallam that when: “I start the prayers, intending to lengthen them. I then hear a child crying so I make them shorter, knowing that a mother will be distressed by her child’s cries.” Aisha radhiyallâhu anha says that the Prophet Sallallâhu alayhi wasallam kissed his grandsons on the forehead once while a villager was present. The villager said with surprise, “I have ten children. I have never kissed any of them!” Nabi Sallallâhu alayhi wasallam responded: “He who does not show mercy will not be shown mercy.”

A leader shows undying concern. A ruler demands unyielding compliance

“There comes to you a Messenger from amongst yourselves: it grieves him that ye should suffer: he is so anxious over you: to the Believers is he most kind and merciful.” (9:128)

“From his mercy is that he never felt it below him to walk along a widow or with a poor person to fulfill their needs. He visited the weak and sick Muslims and attended their funerals. He treated orphans well and charitably. He commanded people to care for them and treat them with excellence and would say: “I and a patron of an orphan are as close in Paradise (as these two fingers) the index and middle finger.” He also said that the best house

among the homes of Muslims is one with an orphan being treated well in it.” (Bukhari and Ibn Majah)

“If Allâh puts anyone in the position of authority over the Muslims’ affairs and he secludes himself (from them), not fulfilling their needs, wants and poverty, Allâh will keep Himself away from him, not fulfilling his need want, and poverty.” (Abu Dawud)

A leader is reliable, A ruler is reliant

“There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” (Bukari and Muslim)

A leader elects people of expertise, A ruler elects people for expediency

“Whoever delegates a position to someone whereas he sees someone else as more competent (for the position); verily he has cheated Allâh and His Apostle and all the Muslims.” (Ibn Taymiyya)

A leader is free from greed, A ruler thrives on greed

“Three things are part of the good morals of a believer. When he is overcome by anger, his anger should not drive him to falsehood. When he is happy, his happiness should not take beyond the bounds of what is right. When he has power, he

should not stake a claim to something which is not his.” (Tirmidhi)

“Greed and faith can never co-exist in the human heart.” (Nasa’i)

Our Master and Leader...

“The Messenger of Allâh *Sallallâhu alayhi wasallam* was always cheerful, easy, pleasant-tempered and lenient. He was never rude or rough nor clamorous or indecent. He was neither a reproacher nor a praiser. He overlooked what he did not desire, yet you would never despair of him. Three qualities he disposed of: hypocrisy, excessiveness, and what was none of his concern. People did not fear him in three areas; for they were not qualities or habits of his: He never disparaged, or reproached nor did he seek the defects or shortages of others. The Messenger of Allâh *Sallallâhu alayhi wasallam* used to laugh at what they laughed at and admired what they used to admire. He would always show patience with a stranger’s harshness. He would say: “When you see a person seeking an object earnestly, assist him to get his need. And never ask for a reward except from the reward-Giver, i.e., Allâh.” (Ash-Shifa)

May Allâh Ta’âlâ bless this Ummah with the leadership qualities of our Master and Leader Muhammad *Sallallâhu alayhi wasallam*.

Short STORY to LEARN LESSONS for THE FUTURE!!!!

Once A Professor asked his students, 'Why do we shout in anger? Why do people shout at each other when they are upset?'

The students thought for a while, one of them said, 'Because we lose our calm, we shout for that.'

'But, why to shout when the other person is just next to you?' asked the Professor.

'Isn't it possible to speak to him or her with a soft voice? Why do you shout at a person when you're angry?'

The students gave some other answers but none satisfied the Professor.

Finally he explained, 'When two people are angry at each other, their hearts distance a lot. To cover that distance they must shout to be able to hear each other. The angrier they are, the stronger they will have to shout to hear each other through that great

distance.'

Then the Professor asked, 'What happens when two people fall in love? They don't shout at each other but talk softly, why? Because their hearts are very close. The distance between them is very small...'

The Professor continued, 'When they love each other even more, what happens? They do not speak, only whisper and they get even closer to each other in their love. Finally they even need not whisper, they only look at each other and that's all. That is how close two people are when they love each other.'

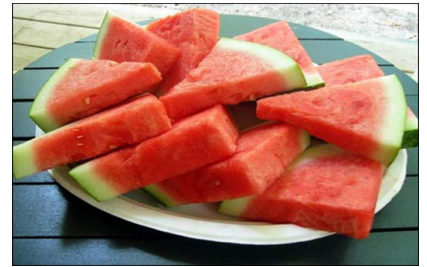
MORAL:

When you argue do not let your hearts get distant, do not say words that distance each other more, Else there will come a day when the distance is so great that you will not find the path to return.

Amino acids in watermelon lower blood pressure

Courtesy: www.thejamiat.co.za

(Natural News - Saturday, 06 November 2010, 10:46) Watermelon is a classic summertime favorite packed with vitamins, minerals, fiber, and many other nutrients. And a new study out of Florida State University (FSU) has pinpointed a few specific amino acids present in watermelon that help improve arterial function and lower blood pressure.



According to FSU researchers, watermelon is rich in the amino acid L-citrulline, a precursor of L-arginine, that reverses the effects of prehypertension by maintaining arterial function and improving proper blood flow. Published in the journal *American Journal of Hypertension*, the study is the first of its kind to show this definitive benefit in humans.

“We are the first to document improved aortic hemodynamics in prehypertensive but otherwise healthy middle-aged men and women receiving therapeutic doses of watermelon,” explained Arturo Figueroa, assistant professor at FSU and co-author of the study. “These findings suggest that this ‘functional food’ has a vasodilatory effect, and one that may prevent hypertension from progressing to full-blown hypertension, a major risk factor for heart disease.”

When consumed, L-citrulline is processed by body into L-arginine, which is known to produce necessary nitric oxide in the blood. Nitric oxide

maintains healthy blood pressure levels and regulates vascular tone without inducing any negative side effects. And according to Figueroa, watermelon is the richest edible source of L-citrulline.

Both Figueroa and co-author Bahram Arjmandi described watermelon as a “functional” food, meaning it is “scientifically shown to have health-promoting or disease-preventing properties, above and beyond the other intrinsically healthy nutrients {it also supplies}.”

“Individuals with increased blood pressure and arterial stiffness – especially those who are older and those with chronic diseases such as type 2 diabetes – would benefit from L-citrulline,” said Figueroa. “The optimal dose appears to be four to six grams a day.”

Soft Drinks, Hard Facts *(abridged)*

<http://chetday.com/softdrinkdangers.htm>

Research suggests kids who drink a lot of soft drinks risk becoming fat weak boned, cavity-prone and caffeine-addicted

By Sally Squires

Americans drink more soda pop than ever before. These popular beverages account for more than a quarter of all drinks consumed in United State. More than 15 billion gallons were sold in 2000. That works out to at least one 12-ounce can per day for every man, woman and child.

Kids are heavy consumers of soft drinks, according to the U.S. Department of Agriculture, and they are guzzling soda pop at unprecedented rates. Carbonated soda pop provides more added sugar in a typical 2-year-old toddler’s diet than cookies, candies and ice cream combined. Fifty-six percent of 8-year-olds down soft drinks daily, and a third of teenage boys drink at least three cans of soda pop per day.

Not only are soft drinks widely available everywhere from fast food restaurants to video

stores, they’re now sold in 60 percent of all public and private middle schools and high schools nationwide, according to the National Soft Drink Association. A few schools are even giving away soft drinks to students who buy school lunches.

As soda pop becomes the beverage of choice among the nation’s young -- and as soda marketers focus on brand-building among younger and younger consumers -- public health officials, school boards, parents, consumer groups and even the soft drink industry are faced with nagging questions: How healthful are these beverages, which provide a lot calories, sugars and caffeine but no significant nutritional value? And what happens if you drink a lot of them at a very young age?

Some state legislators are already taking steps to limit soft drink sales to youngsters. In Maryland, a bill introduced by Sen. Paul G. Pinsky (D-Prince George's) would prohibit sales of soft drinks and other non-nutritious foods in schools until after 3 p.m. Current law says vending machines can't turned on until after the final lunch period.

Obesity

Reporting in the *Lancet*, a British medical journal, a team of Harvard researchers presented the first evidence linking soft drink consumption to childhood obesity. They found that 12-year-olds who drank soft drinks regularly were more likely to be overweight than those who didn't. For each additional daily serving of sugar-sweetened soft drink consumed during the nearly two-year study, the risk of obesity increased 1.6 times.

Could it be that the soda pop drinkers were simply living extremely sedentary lives? Or that they ate more than kids who didn't drink soft drinks regularly? When lead author David Ludwig and his colleagues parsed the data to examine those possibilities, neither explanation panned out. Drinking soda proved to be "an independent risk factor for obesity," says Ludwig.

He found that school children who drank soft drinks consumed almost 200 more calories per day than their counterparts who didn't down soft drinks. That finding helps support the notion, he says, that "we don't compensate well for calories in liquid form."

The soft drink industry doesn't buy that conclusion. "Childhood obesity is the result of many factors. Blaming it on a single factor, including soft drinks, is nutritional nonsense," noted Richard Adamson, NSDA's vice president for scientific and technical affairs.

On this point, the obesity experts tend to agree: "There are no data from the Harvard study that allow us to make an estimate of what proportion of obesity might be accounted for by changes in soft drink consumption," says the CDC's Dietz. "It's unlikely that we will be able to tie the obesity epidemic to any single change in the way we live. It is much more complex than that."

Tooth Decay

Though the soft drink industry admits that soda contributes to tooth decay, most data suggest it is

just one of several contributors, and a less important one in developed countries than elsewhere in the world. In the United States, cavities have decreased while soda consumption has increased.

Here's one health effect that even the soft drink industry admits, grudgingly, has merit. In a carefully worded statement, the NSDA say that "there's no scientific evidence that consumption of sugars per se has any negative effect other than dental caries." But the association also correctly notes that soft drinks aren't the sole cause of tooth decay.

In fact, a lot of sugary foods, from fruit juice to candy and even raisins and other dried fruits, have what dentists refer to as "cariogenic properties," which is to say they can cause tooth decay.

Okay, so how many more cavities are soft drink consumers likely to get compared with people who don't drink soda? This is where it gets complicated.

A federally funded study of nearly 3,200 American 9 to 29 years old conducted between 1971 and 1974 showed a direct link between tooth decay and soft drinks. (Numerous other studies have shown the same link throughout the world, from Sweden to Iraq.) But here's the rub: in the last 25 years, tooth decay in the United States and other developed counties has actually declined – at the same time that soft drink use and obesity have risen dramatically.

The scientific explanation for this phenomenon appears to come from a number of studies. One of the most illustrative is a 1994 British study of tooth decay among 12-year-olds in 90 countries. Conducted by statisticians at the University of Reading, the study found that throughout the world, dental decay rises proportionally with sugar consumption. But when researchers examined data from 29 industrialized nations, there was no evidence of a link between sugar and tooth decay.

"These result suggest," the researchers reported in the *British Dental Journal*, "that in addition to sugar, other factors" – including improved diet, fluoridated water and even genetics – play an important role in reducing tooth decay.

But sugar isn't the only ingredient in soft drinks that causes tooth problems. The acids in soda pop

are also notorious for etching tooth enamel in ways that can lead to cavities. "Acid begins to dissolve tooth enamel in 20 minutes," notes the Ohio Dental Association in a release issued earlier this month.

Caffeine Dependence

The stimulant properties and dependence potential of caffeine in soda are well documented, as are their effects on children. While health advocates argue that childhood use of caffeine can lead to dependence later in life — and that regular doses of caffeine can have negative effects on brain development — there is no conclusive science to demonstrate this.

Ever tried going without your usual cup of java on the weekend? If so, you may have experienced a splitting headache, a slight rise in blood pressure, irritability and maybe even some stomach problems. These well-documented symptoms describe the typical withdrawal process suffered by about half of regular caffeine consumers who go without their usual dose, according to Kenneth S. Kendler, professor of psychiatry and human genetics at Virginia Commonwealth University (VCU) in Richmond.

Research on caffeine's effects in children is more limited, but it suggests that kids also experience caffeine dependence and withdrawal. At the University of Minnesota, child psychiatrist Gail Bernstein and her colleagues gave 8- to 12-year-old children the equivalent of two to three cans of Diet Coke daily for 13 days. Then they substituted caffeine-free soft drinks without telling the children and measured withdrawal symptoms.

During a computerized test 24 hours later, the children showed significantly decreased attention, a classic symptom of withdrawal, Bernstein says.

Most enlightened consumers already know that colas contain a fair amount of caffeine. It turns out to be 35 to 38 milligrams per 12-ounce can, or roughly 28 percent of the amount found in an 8-ounce cup of coffee. But few know that diet colas = usually chosen by those who are trying to dodge calories and/or sugar - often pack a lot more. Even so, there's been concern among the research community, public health officials and government agencies over the high phosphorus content in the U.S. diet. Phosphorus — which occurs naturally in some foods and is used as an additive in many others - appears to weaken bones by promoting the

caffeine. A 12-ounce can of Diet Coke, for example, has about 42 milligrams of caffeine - seven more than the same amount of Coke Classic. A can of Pepsi One has about 56 milligrams of caffeine — 18 milligrams more than both regular Pepsi and Diet Pepsi.

Even harder to figure out is the caffeine distribution in other flavors of soda pop. Many brands of root beer contain no caffeine. An exception is Barq's, made by the Coca-Cola Co., which has 23 milligrams per 12-ounce can. Sprite, 7-up and ginger ale are caffeine-free. But Mountain Dew, the curiously named Mello Yellow, Sun Drop Regular, Jolt and diet as well as regular Sunkist orange soda all pack caffeine.

So does Kick (58 milligrams) and Surge (53 milligrams).

Caffeine occurs naturally in kola nuts, an ingredient of cola soft drinks. But why is this drug, which is known to create physical dependence, added to other soft drinks?

The industry line is that small amounts are added for taste, not for the drug's power to sustain demand for the products that contain it. Caffeine's bitter taste, they say, enhances other flavors. "It has been a part of almost every cola - and pepper-type-beverage — since they were first formulated more than 100 years ago," according to the National Soft Drink Association.

Bone Weakening

Animal studies demonstrate that phosphorus, a common ingredient in soda, can deplete bones of calcium. And two recent human studies suggest that girls who drink more soda are more prone to broken bones. The industry denies that soda play a role in bone weakening.

Animal studies - mostly involving rats - point to clear and consistent bone loss with the use of cola beverage. But as scientists like to point out, humans and rats are not exactly the same.

loss of calcium. With less calcium available, the bones become more porous and prone to fracture.

The soft drink industry argues that the phosphoric acid in soda pop contributes only about 2 percent of the phosphorus in the typical U.S. diet, with a 12-

ounce can of soda pop averaging about 30 milligrams. The National Academy of Sciences has set 3 grams (or 3,000 milligrams) per day as the tolerable upper limit of phosphorus for children ages 1 to 8 years, and 4 grams per day for those 9 years and older.

To reach that amount would require drinking at least 100 cans of soda pop per day. But there's growing concern that even a few cans of soda today can be damaging when they are consumed during the peak bone-building years of childhood and adolescence. A 1996 study published in the Journal of Nutrition by the FDA's Office of Special Nutritional noted that a pattern of high phosphorus/low calcium consumption, common in the American diet, is not "Conducive to optimizing peak bone mass in young women."

A 1994 study of bone fractures in teenage athletes by Grace Wyshak, then a researcher at Harvard's Center for Population Studies, found a strong association between cola beverage consumption and bone fractures in 14-years-old girls. A follow-up study of 468 9th- and 10th- grade girls, also conducted by Wyshak, who is now at the Harvard School of Public Health, concluded that girls who drank cola were about five times more likely to suffer bone fractures than girls who didn't consume soda pop. She also found that girls who drank only non-cola carbonated drinks were three times more likely to develop bone fracture than those who didn't consume soda pop.

Exactly how soft drinks may contribute to bone weakening is not yet known. But Pennsylvania

State University researcher Leeann Birch has found that soft drinks often displace more nutritious beverages, including milk. And just how much soda are teens - whose bones are growing at peak levels - drinking? Shanty Bowman, a researcher at USDA's Agricultural Research Service in Beltsville, finds that American 12 to 19 years old consume an average of 503 grams of carbonated beverages each day, the equivalent of about half a quart. About 61 percent of teens report drinking carbonated beverages on any given day, compared with just half who drink milk. Bowman says that only one in every five meets the current milk requirement.

It's that combination of increased consumption of soda, decreased consumption of milk and other beverages, and the possible link between phosphorus and bone health that researchers such as Wyshak believe is enough to justify a "national concern and alarm about the health impact of carbonated beverage consumption on teenage girls.

Besides, to many researchers, the combination of rising obesity and bone weakening has the potential to synergistically undermine future health. "Adolescents and kids don't think long-term" says Jamie Stang, professor of epidemiology at the University of Minnesota. "But what happens when these soft-drinking people become young or middle-aged adults and they have osteoporosis, sedentary living and obesity?"

By that time, switching to water, milk or fruit juice may be too little, too late.

How safe are vaccines?

78 percent of Pakistani children with polio were given polio vaccines - by: Daniel Erickson

(NaturalNews) Thursday, June 02, 2011 - In the last year, as Pakistan has lost favor with the US and UNICEF, polio virus has paralyzed increasing numbers of Pakistani youth, casting doubt on the good intentions of those who fight polio. To make matters worse, most of the new cases have occurred in children already vaccinated. Is the US attempting to fight Pakistan by tainting inoculation doses?

The medical data suggests that the vaccine has changed in its efficacy against the disease. Last year, there were 136 cases of infected [youth](#), and 107 of these had been administered multiple polio [vaccinations](#). These figures are the largest the Polio Global Eradication Initiative has seen since 2006, despite heavy [treatment](#) in the most affected areas, South Punjab and the Federally Administered Tribal Area (FATA).

The weak can never forgive. Forgiveness is the attribute of the strong.

The question of the Kadhi's Courts

.....Among forums at which these findings were discussed was the Lancaster House Conference convened between March 12 and 18, 1962 by the Secretary of State for the Colonies. Those who attended the conference were six representatives of the Coastal Strip, eight elected members of the Kenyan and Zanzibari legislatures, the Governor of Kenya, and the Sultan of Zanzibar who was represented by a legal adviser.

In the delegation from the Coastal Strip and Bajuni Lands were Sheikh M A Alamoodi, S J Anjarwalla, O S Basaddiq, T M Chokwe, R P Cleasby, A M Jeneby, Sheikh A Nassir and A J Pandya. The Kenyan delegation, on the other hand, included in the talks included Ronald Ngala, Robert Matano, Daniel Arap Moi, Masinde Muliro, Jomo Kenyatta, Tom Mboya, Dawson Mwanyumba and L R Welwood.

During the talks, the Sultan acknowledged the economic and political developments that had taken place in the region under the 67-years British rule but pointed out that with colonial rule fast drawing to an end across Africa, his concerns were mainly about how the Coastal Strip was to be governed in future and how his subjects would be taken care of.

“His Highness’ sole concern is for the welfare of his people. Before he could agree to any arrangement for their future government, he would wish to be satisfied that their institutions and way of life would be fully safeguarded,” the Sultan’s legal adviser said. Among these safeguards were a declaration of human rights including security of religious worship; safeguards of the maintenance of Shariah law for Muslims and retention of the Kadhi’s Courts; arrangements for the future appointments of Muslim administrative officers; and the establishment of the Coast’s lands and education boards.

The issue of safeguards for the human and religious rights of the Sultans’ subjects was a thorny one, forcing the conference to convene another round of talks later to break the impasse. This took place on April 7, 1962, during which delegates agreed to wait the outcome of an ongoing Kenya Constitution

Conference which, it was told, could effectively capture the Sultan’s concerns.

Negotiations intensified between Kenya’s Prime Minister Jomo Kenyatta, his counterpart in Zanzibar and the British Government. Ultimately, the Kenyatta government agreed to uphold Robertson’s recommendations on this issue of the rights of the Muslims in the Coastal Strip and which the Sultan had given as a condition to his relinquishing hold of the Coastal Strip.

In a letter to Zanzibari Prime Minister Mohammed Shamte dated October 5, 1963, Mr Kenyatta accepted the Sultan’s conditions and undertook to guarantee the Muslims their freedom of worship; preserve the jurisdiction of the Chief Kadhi and other Kadhīs on determination of Muslim Law relating to issues such as marriage, divorce and inheritance where all parties are Muslims; provide aid to Muslim educational institutions and recognition of freehold titles already issued in the Coast Region.

A final agreement was signed on October 8, 1963 replacing the 1895 deal that placed the Kenya Protectorate - the Coastal Strip and the mainland and other adjacent islands with the exception of Pemba and Zanzibar - under British rule.

“It is hereby agreed that and declared that on the date when Kenya becomes Independent, the territories comprised in the Kenya Protectorate shall cease to form part of Her Highness’ dominions and shall thereupon form part of Kenya...” the new agreement read in part. And so it was that the Coastal area became a part of Kenya.

Excerpts from the Daily Nation

Robertson’s recommendations

In view of the varied presentations, Sir James Robertson* recommended that:

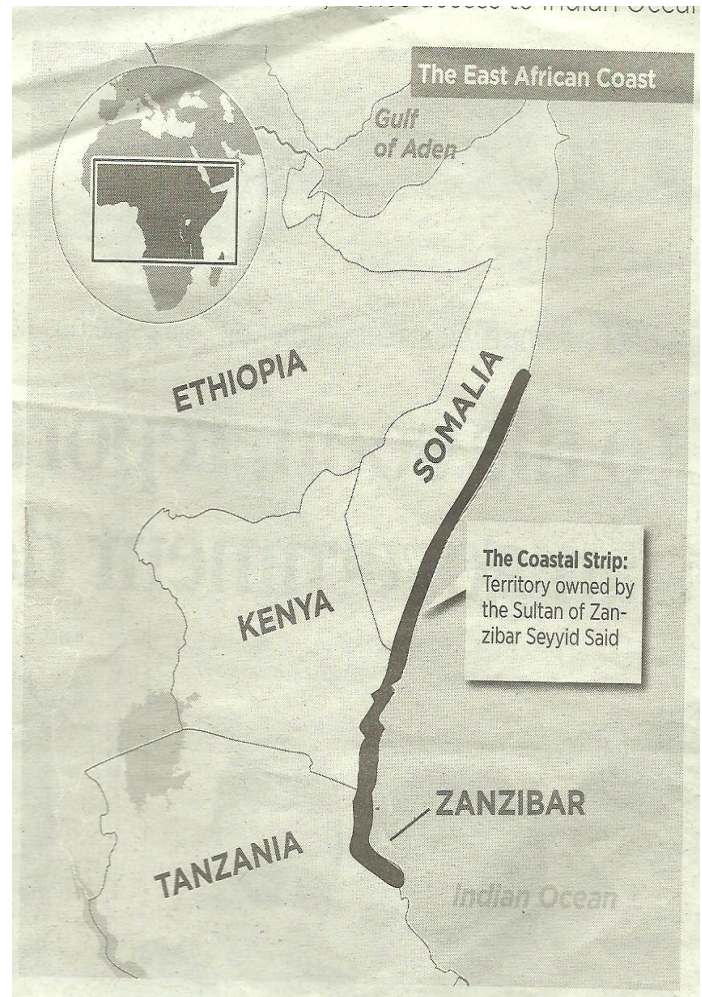
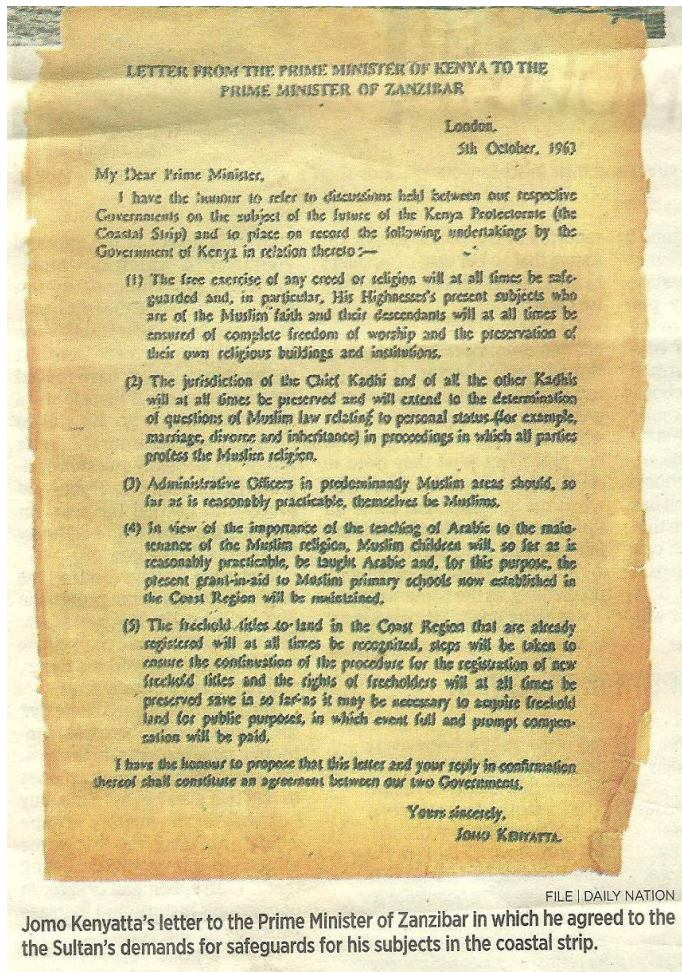
- 1) Muslim law, religion and education should be incorporated in the Kenya constitution, which later become the basis of establishing the Kadhi’s Courts in Kenya.
- 2) The strip should be integrated with Kenya before independence and that the 1895 agreement should be abrogated.

*The former governor of Nigeria.

- 3) Proposed retention of Arabs administrative officers; the Liwalis and Mudirs at the coast to ensure Muslim traditions are observed.
- 4) Recommended that land titles should be acknowledged and guaranteed. This could be safeguarded by creating Coast Land Board with executive and advisory roles to handle land disputes, its disposal and transfer of titles.
- 5) He recommended that the sultan be paid compensation of £ 675,000 by the British government for agreeing to forfeit his claim

over the coastal strip. The government should also pay £400,000 for the £200,000, plus interest loaned by the sultan after the Germans bought their section of ten mile coastal strip from the sultan but the money was banked in London.

Excerpts: The Ten Miles Coastal strip: An examination of the intricate nature of land question at Kenyan Coast by Dr. John M Mwaruvie, Dep .of History, Moi University
www.ijhssnet.com/journals/Vol_1.../17.pdf



Daily Nation

Nabi sallallāhu alaihi wasallam said: “When the sins of any servants increase and he does not possess good deeds which will atone for it then Allāh Ta’ālā afflicts him with grief and sorrow in order to expiate for those sins. (Tirmizi)

Q and A

Fixing TVs and VCRs

Q: I fit TVs and VCRs, and also install satellite dishes. Is there any sin on me if the owner of these machines uses them to listen to songs and watch movies, etc.? Please advise me, may Allaah reward you with good.

A: Praise be to Allaah.

Allaah says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety): but do not help one another in sin and transgression.” [al-Maa'idah 5:2]

What you are doing by fixing TVs VCRs and satellite dishes which are then used by their owners to listen to and watch haraam things is a kind of helping in sin. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever calls people to right guidance will have a reward like that of those who follow him, without it detracting from his reward in the slightest. And whoever calls people to misguidance will have a burden of sin like that of those who followed him without that detracting from their sin in the slightest.” Narrated by Muslim, 2674.

So it is not permissible for you to do this work and it is better for you to look for other work. Remember that Allaah says (Interpretation of the meaning):

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” [al-Talaaq 65:2-3]

The Standing Committee for Issuing Fatwas was asked: I work as an electronic engineer and my work involves fixing radios, TVs and VCRs, and similar equipment. I hope that you can advise me as to whether I should continue in this work, knowing that if I leave this job I will miss out on a lot of experience in my field that I have been learning all my life, and I may be adversely affected by leaving it.

They replied:

The evidence of Sharee'ah from the Qur'aan and Sunnah indicates that the Muslim must be keen to seek a good income, so you should look for a job from which your income will be good (i.e., halaal).

With regard to your income from the job you mention, it is not good (halaal), because these machines are usually used for haraam things.

Fataawa al-Lajnah al-Daa'imah, 14/420.

Courtesy: Islam Q&A:(40472) Ruling on fixing TVs and VCRs

Proof for the two Adhans of Jumu'ah

Q: What is the proof for the two adhans of Jumu'ah?

A:

حَامِدًا وَمُصَلِّيًا

Initially, there used to be only one adhan for Jumu'ah. When the number of people attending Jum'uah began increasing, then by the order of some of the Khulafa Rashidin, two adhans were given (Sharh al Bukhari) Saib ibn Yazid says: “The adhan on Friday, initially, used to be when the Imam sat on the mimbar. This continued during the era of Rasulullah sallallahu `alayhi wasallam and that of Hadrat Abu Bakr and Hadrat Umar. When the number of people increased during the time of Hadrat Uthman, he added the third adhan* at a place called Zawra (Fath ul Bari, v2 p326)

*Translator's note: Third adhan means: in addition to the already prevailing adhan and iqamat (which is counted as an adhan here)

Reply to the Adhan

Q: 1) In reply to the adhan must the same words be said or should different words be used?

2) Is it necessary to reply to the adhan if one is in the masjid?

3) If a lecture or lesson is in progress, is it preferable (afdal) to stop the lesson or lecture and reply to the adhan?

A:

حَامِدًا وَمُصَلِّيًا

1) Whether a person is in the masjid or outside, the same words must be said in reply to the adhan. However, in reply to Hayya Alas Salaah and Hayya

Alal Falaah, La Howla wa la Quwwata illa billah should be said.

2) The reply to the adhan should be given even

whilst in the Masjid.

3) It is best (adfal) to stop the lesson or lecture and reply to the adhan

Courtesy: www.alhaadi.org.za/fatawa-adhan

Covering 'aurah or private parts decently



Faithful in Salaah in China. Look at the difference the way we dress! Its not a matter of just covering only, but really concealing so that no parts bulge out and look awful



Haraam ingredients

If any of the ingredients listed below is found, try to avoid it, as it has got PIG FAT;

E100, E110, E120, E140, E141, E153, E210, E213, E214, E216, E234, E252, E270, E280, E325, E326, E327, E334, E335, E336, E337, E422, E430, 431, E432, E433, E434, E435, E436, E440, E470, E471, E472, E473, E474, E475, E476, E477, E478, E481, E482, E483, E491, E492, E493, E494, E495, E542, E570, E572, E631, E635, E904.

Courtesy

Dr. M. Amjad Khan

Medical Research Institute

United States

Dr. M. Liaqat (PhD Food Biochemistry)

MA CONSULTING

UK

POLYGAMY

Question: Why is a man allowed to have more than one wife in Islam? i.e. why is polygamy allowed in Islam?

Answer: 1. Definition of Polygamy

Polygamy means a system of marriage whereby one person has more than one spouse. Polygamy can be of two types. One is polygyny where a man marries more than one woman, and the other is polyandry, where a woman marries more than one man. In

Islam, limited polygamy is permitted; whereas polyandry is completely prohibited. Now coming to the original question, why is a man allowed to have more than one wife?

2. The Qur'an is the only religious scripture in the world that says, "marry only one".

The Qur'an is the only religious book, on the face of this earth, that contains the phrase 'marry only one'. There is no other religious book that instructs

men to have only one wife. In none of the other religious scriptures, whether it be the Vedas, the Ramayan, the Mahabharat, the Geeta, the Talmud or the Bible does one find a restriction on the number of wives. According to these scriptures one can marry as many as one wishes. It was only later, that the Hindu priests and the Christian Church restricted the number of wives to one. Many Hindu religious personalities, according to their scriptures, had multiple wives. King Dashrat, the father of Rama, had more than one wife. Krishna had several wives. In earlier times, Christian men were permitted as many wives as they wished, since the Bible puts no restriction on the number of wives. It was only a few centuries ago that the Church restricted the number of wives to one. Polygamy is permitted in Judaism. According to Talmudic law, Abraham had three wives, and Solomon had hundreds of wives. The practice of polygamy continued till Rabbi Gershom ben Yehudah (960 C.E to 1030 C.E) issued an edict against it. The Jewish Sephardic communities living in Muslim countries continued the practice till as late as 1950, until an Act of the Chief Rabbinate of Israel extended the ban on marrying more than one wife.

(***Interesting Note:-** As per the 1975 census of India **Hindus are more polygamous than Muslims**. The report of the 'Committee of The Status of Woman in Islam', published in 1975 mentions on page numbers 66 and 67 that the percentage of polygamous marriages between the years 1951 and 1961 was 5.06% among the Hindus and only 4.31% among the Muslims. According to Indian law only Muslim men are permitted to have more than one wife. It is illegal for any non-Muslim in India to have more than one wife. Despite it being illegal, Hindus have more multiple wives as compared to Muslims. Earlier, there was no restriction even on Hindu men

with respect to the number of wives allowed. It was only in 1954, when the Hindu Marriage Act was passed that it became illegal for a Hindu to have more than one wife. At present it is the Indian Law that restricts a Hindu man from having more than one wife and not the Hindu scriptures.)

Let us now analyse why Islam allows a man to have more than one wife.

3. Qur'an permits limited polygamy

As I mentioned earlier, Qur'an is the only religious book on the face of the earth that says 'marry only one'. The context of this phrase is the following verse from Surah Nisa of the Glorious Qur'an:

“Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one.” [Al-Qur'an 4:3]

Before the Qur'an was revealed, there was no upper limit for polygamy and many men had scores of wives, some even hundreds. Islam put an upper limit of four wives. Islam gives a man permission to marry two, three or four women, only on the condition that he deals justly with them. In the same chapter i.e. Surah Nisa verse 129 says:

“Ye are never able to be fair and just as between women....” [Al-Qur'an 4:129]

Therefore polygamy is not a rule but an exception. Many people are under the misconception that it is compulsory for a Muslim man to have more than one wife. Broadly, Islam has five categories of Do's and Don'ts:

- (i) 'Fard' i.e. compulsory or obligatory
- (ii) 'Mustahab' i.e. recommended or encouraged
- (iii) 'Mubah' i.e. permissible or allowed
- (iv) 'Makruh' i.e. not recommended or discouraged
- (v) 'Haraam' i.e. prohibited or forbidden

Polygamy falls in the middle category of things that are permissible. It cannot be said that a Muslim who has two, three or four wives is a better Muslim as compared to a Muslim who has only one wife.

4. Average life span of females is more than that of males

By nature males and females are born in approximately the same ratio. A female child has more immunity than a male child. A female child can fight the germs and diseases better than the male child. For this reason, during the pediatric age itself there are more deaths among males as compared to the females. During wars, there are more men killed as compared to women. More men die due to accidents and diseases than women. The average life span of females is more than that of males, and at any given time one finds more widows in the world than widowers.

5. India has more male population than female due to female foeticide and infanticide

India is one of the few countries, along with the other neighboring countries, in which the female population is less than the male population. The reason lies in the high rate of female infanticide in India, and the fact that more than one million female fetuses are aborted every year in this country, after they are identified as females. If this evil practice is stopped, then India too will have more females as compared to males.

6. World female population is more than male population

In the USA, women outnumber men by 7.8 million. New York alone has one million more females as compared to the number of males, and of the male population of New York one-third are gays i.e. sodomites. The U.S.A. as a whole has more than twenty-five million gays. This means that these people do not wish to marry women. Great Britain has four million more females as compared to males. Germany has five million more females as compared to males. Russia has nine million more females than males. God alone knows how many million more females there are in the whole world as compared to males.

7. Restricting each and every man to have only one wife is not practical

Even if every man got married to one woman, there would still be more than thirty million females in U.S.A who would not be able to get husbands (considering that America has twenty five million gays). There would be more than four million females in Great Britain, 5 million females in Germany and nine million females in Russia alone who would not be able to find a husband.

Suppose my sister happens to be one of the unmarried women living in USA, or suppose your sister happens to be one of the unmarried women in USA. The only two options remaining for her are that she either marries a man who already has a wife or becomes 'public property'. There is no other option. All those who are modest will opt for the first. Most women would not like to share their husband with other women. But in Islam when the situation deems it really necessary Muslim women in due faith could bear a small personal loss to prevent a greater loss of letting other Muslim sisters becoming 'public properties'.

8 . Marring a married man preferable to becoming 'public property'

In Western society, it is common for a man to have mistresses and/or multiple extra-marital affairs, in which case, the woman leads a disgraceful, unprotected life. The same society, however, cannot accept a man having more than one wife, in which women retain their honorable, dignified position in society and lead a protected life. Thus the only two options before a woman who cannot find a husband is to marry a married man or to become 'public property'. Islam prefers giving women the honorable position by permitting the first option and disallowing the second. There are several other reasons, why Islam has permitted limited polygamy, but it is mainly to protect the modesty of women.

POLYANDRY

Question: If a man is allowed to have more than one wife, then why does Islam prohibit a woman from having more than one husband?

Answer: A lot of people, including some Muslims, question the logic of allowing Muslim men to have more than one spouse while denying the same 'right' to women. Let me first state emphatically, that the foundation of an Islamic society is justice and equity. Allah has created men and women as equal, but with different capabilities and different responsibilities. Men and women are different, physiologically and psychologically. Their roles and responsibilities are different. Men and women are equal in Islam, but not identical. Surah Nisa' Chapter 4 verses 22 to 24 gives the list of women with whom Muslim men cannot marry. It is further mentioned in Surah Nisa' Chapter 4 verse 24 "Also (prohibited are) women already married"

The following points enumerate the reasons why polyandry is prohibited in Islam:

1. If a man has more than one wife, the parents of the children born of such marriages can easily be identified. The father as well as the mother can easily be identified. In case of a woman marrying more than one husband, only the mother of the children born of such marriages will be identified and not the father. Islam gives tremendous importance to the identification of both parents, mother and father. Psychologists tell us that children who do not know their parents, especially their father undergo severe mental trauma and disturbances. Often they have an unhappy childhood. It is for this reason that the children of prostitutes do not have a healthy childhood. If a child born of such wedlock is admitted in school, and when the mother is asked the name of the father, she would have to give two or more names!. I am aware that recent advances in science have made it possible for both the mother and father to be identified with the help of genetic testing. Thus this point which was applicable for the past may not be applicable for the present.

2. Man is more polygamous by nature as compared to a woman.

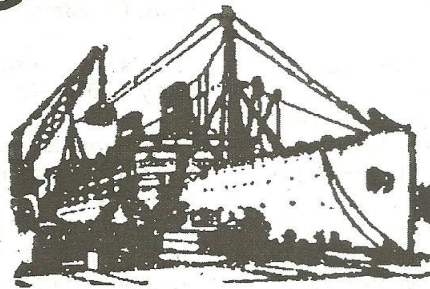
3. Biologically, it is easier for a man to perform his duties as a husband despite having several wives. A woman, in a similar position, having several husbands, will not find it possible to perform her duties as a wife. A woman undergoes several psychological and behavioral changes due to different phases of the menstrual cycle.

4. A woman who has more than one husband will have several sexual partners at the same time and has a high chance of acquiring venereal or sexually transmitted diseases which can also be transmitted back to her husband even if all of them have no extra-marital sex. This is not the case in a man having more than one wife, and none of them

having extra-marital sex. The above reasons are those that one can easily identify. There are probably many more reasons why Allah, in His Infinite Wisdom, has prohibited polyandry.

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

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At the Majlis... Activities and projects

Alhamdulillah, Majlisul Ma'arifil Islamiyyah is in full swing and rolling on, with the help and guidance from Allaah Ta'ala, bringing forth into the Ummah refined individuals geared up with the indispensable knowledge of Qur'an and Sunnah. Majlis transforms the youth, raw as they were initially, into upright individuals surging forward in the vast oceans of knowledge, just like the grinding stone – whereby, fine, refined, even particles in powdery form gushes out from it – completely different from the initial uneven large solid substances. Hence, our well-wishers are reaping huge benefits in their Akhirah accounts, *inshaAllaah!*

On 11th June, 2011 was the official opening of the extension of our masjid, Masjid Na'eem, at Majlis Ma'arif with the Dhuhr Salaah. alhamdulillah we were very fortunate to have Maulana AbdulHamid Ishaq sahib, the principal of Madrasah Arabia Islamia, Azaadville, South Africa, as our Chief Guest, who also laid the foundation stone for the proposed residential flats for our teaching staff.

17th July, 2011 was the annual graduation day at Majlis with the Hon. Sheikh Muhammad Dor, MP, being the guest of honour. Alhamdulillah, the event was well attended and quite colourful with the beautiful items presented by the students. The number of the graduating students in each section is as follows:

- Dar Ubay Ibn Ka'b – 45 became Haafidh of the Holy Qur'an
- Darul Arqam – 1. Imam section – 23
2. New Muslims section – 53
- Ma'had Ilmy – 1. Thanawy (Secondary) – 17
2. Mutawassit (Middle) – 27
- Computer Course (Introduction to Computers, Windows, Microsoft Word, Excel, Publisher) – 12.

Our new academic year, the 26th one since the coming into existence of Majlisul Ma'arifil Islamiyyah, started on 12th September 2011, with the following number of students in each section:

- Dar Ubay Ibn Ka'b – 200 students,
- Darul Arqam – 1. Imam section – 65
2. New Muslims section – 112
- Ma'had Ilmy – 170 students.

Total : 547 students. Teaching staff: 32, and other staff – 11.

Alhamdulillah, every year, in the holy month of Ramadhan, many of our Huffaaz (hafiz of Qur'an) students lead the *Taraawih* prayers in numerous Masjids in different towns. Some of the venues are:

| MASJID | TOWN/AREA |
|----------------------|-----------|
| 1. MASJID ABDUL AZIZ | MOKOWE |
| 2. MASJID RIDHWAN | KILIFI |
| 3. OMARI FAROQ | NYALI |
| 4. MASJID BUKHAR | ZANZIBAR |
| 5. NOOR | MSUMARINI |
| 6. ISLAMIC COLLEGE | MIKINDANI |
| 7. MARIAM | ZANZIBAR |
| 8. DARU SALAM | NAIROBI |
| 9. RAHMA | TIRIBE |
| 10. AZHAR | MALINDI |
| 11. TAQWA | ZANZIBAR |
| 12. NOOR | NAIROBI |
| 13. NOOR | ZANZIBAR |
| 14. DARU QURUAN | KIGIO |
| 15. TAQWA | MARSABIT |
| 16. MAZRUI | KIBOKONI |

| | |
|----------------------|-------------|
| 17. QUBAA | MAJENGO |
| 18. MEMON FLATS | FLORING |
| 19. KONZI | MAKADARA |
| 20. OMAR BIN KHATWAB | ZANZIBAR |
| 21. FAYAZ | KILIFI TOWN |
| 22. MARIAM | TAKAUNGU |
| 23. MAZRUI | ZANZIBAR |
| 24. MEMON VILLA | KALOLENI |
| 25. RAHMAN | MOYALE |
| 26. ABUBAKAR | NAIROBI |
| 27. ABU UBEIDA | JOMVU |
| 28. NAEM | AMKENI |
| 29. NOOR | WAYU |
| 30. IKHLAS | ZANZIBAR |
| 31. AMAN | ZANZIBAR |
| 32. TAUBA | DARUSSALAM |

| | |
|-----------------------------|------------------|
| 33. KHEFI | SHERIANI |
| 34. RAHMA | VOI TOWN |
| 35. RAHMA | BAKARANI |
| 36. ABIDARDAA | MTWAPA |
| 37. TAWFIQ | EASRLEIGHT |
| 38. MUSSA | MAJENGO |
| 39. ALJIHAD FISABILILLAH | MUMIAS |
| 40. NOOR | KAYOLE NAIROBI |
| 41. SIRAAJ | MBAGAMOYO T.Z |
| 42. RIDHWAAN | NA.IROBI |
| 43. AMINA | MERU |
| 44. RUARAKA | G.S.U HEADQUATER |
| 45. MARIAM | KISAUNI |
| 46. RIDHWAAN | NA.IROBI |
| 47. MUJAAHIDI | ZANZIBAR |
| 48. MARKAZ | UKUNDA |

| | |
|--------------------|-----------------|
| 49. NOOR | BONDENI |
| 50. AL FAROQ | SONGEA |
| 51. NEEMA | MAJENGO |
| 52. DARU ARQAM | LIKONI |
| 53. TAQWA | NAIROBI |
| 54. JAMIA | ELDORET |
| 55. ABUBAKAR | GARISSA |
| 56. BILAL | BAMBURI |
| 57. SHEIKH ABDULLA | LAMU |
| 58. BWAWANI | ZANZIBAR |
| 59. RAHMA | GARISSA |
| 60. AZHAR | MPEKETONI |
| 61. HIDAYA | TANZANIA IRINGA |
| 62. JAMIA | MARIAKANI |
| 63. KUWAIT | SINGIDA |
| 64. NEVY | LAMU MAGOGONI |
| 65. MARIAM | TAKAUNGU |

Projects

Alhamdulillah, all the salaahs are now being led in the new extended prayer hall. Most of the extension work is in the final stages, although being carried out in a marginal scale.



The Masjid Na'eem as it stands today



The new Mihrab of the new extended prayer hall



The refurbished initial old Masjid

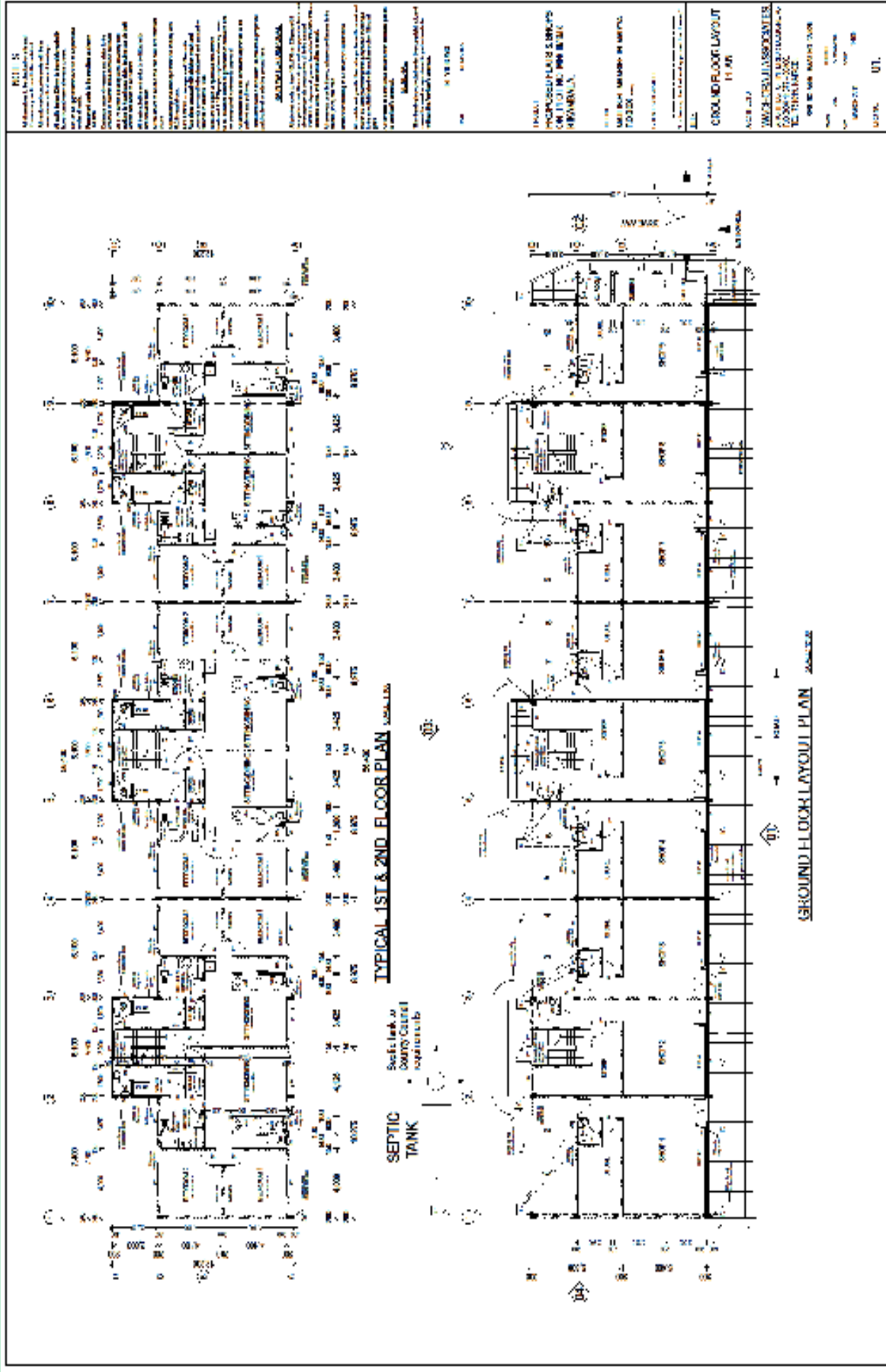


Left Work in progress on the proposed residential flats for teachers



An artist's impression of the proposed flats

Layout plan of the proposed flats and shops at Majlissul Ma'arif Islamiyyah





FRONT ELEVATION

An Artist's impression of the proposed flats for staff and shops for rentals at Majlisul Ma'arif Lslamiyyah. Lets join hands in making this project a success and aiding in propagating the Word of Allah Ta'âlâ



BACK ELEVATION