

AL

# MAJLIS

SPECIAL EDITION

FOR ISLAMIC ENLIGHTENMENT

ISSUE NO. 12



**The physically  
handicapped –  
surging forward  
despite heavy odds**

# The Law of the Seeds

Take a look at an apple tree. There might be five hundred apples on the tree, but each apple has just ten seeds. That's a lot of seeds! We might ask, "Why would you need so many seeds to grow just a few more apple trees?"

Nature has something to teach us here. It's telling us: "Not all seeds grow. In life, most seeds never grow. So if you really want to make something happen, you had better try more than once."

This might mean:

You'll attend twenty interviews to get one job. You'll interview forty people to find one good employee. You'll talk to fifty people to sell one house, one car, one vacuum cleaner, one insurance policy, or a business idea. And you might meet a hundred acquaintances just to find one special friend.

When we understand the "Law of the Seed", we don't get so disappointed. We stop feeling like victims. We learn how to deal with things that happen to us.

Laws of nature are not things to take personally. We just need to understand them – and work with them.

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# Handicapped

## A message in disguise

Being or becoming handicapped portrays a very important message: "The controller of you and your body is someone else".



How many times has it not happened that a person is physically fit, without any disabilities, but when he/she wakes up and discovers that he/she is blind! Or after a severe headache for some days, the vision in one eye disappears. Or someone goes to sleep at night while he is okay, but the next morning, he is partially paralyzed!

How many a person, with all the means at his/her disposal; taking **ALL** the precautions, but still gets infected with various diseases or pandemics and dies?!

This should remind everyone that there exists a Creator, Who has Created us, Who Owns us and Controls us. We don't totally control our bodies.



We can't determine which and how much portion of our food and fluids should be retained in our bodies; and which portion should be flushed out; which portion should end up as saliva or as tears or as sweat.

Who has determined a stable body temperature for *a//* humans, irrespective of place and time, in such a manner that any difference in the standard temperature sends an alarm that something is wrong?

Who has determined the standard blood pressure; heart beats per minute; the colour of the blood; intake of only oxygen from the air containing other gases, and its infusion into our blood with the determined proportion?

So this all sums up to, that there is one who has stipulated this and everything to the minutest detail; that any change or difference in it, brings loss, damage and frustration. And that one being is Allaah, The **ONLY ONE** true God.

So just as, if any difference occurs in the stipulated ratios and proportions in gases, liquids, solids or in any other created matter, it brings an undesirable result, in the same way, if we humans go contrary to the laws and guidance stipulated by our Creator and Owner for us to live on earth, it will lead us to a devastating catastrophe!

### SIGN LANGUAGE





# IMPORTANCE OF THE EYE



All praise is due to Allah, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He, whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.

**The eye is one of the miraculous blessings of Allah** bestowed to the human being, by that he is able to see left and right up and down and can turn the eyes anyway he wants without any issue or problem. And among the miracles of Allah, He made a cover which protects the eye from dirt, dust and insects, surrounding it with eyelashes to protect it from diseases, dirt and ailments.

Allah, the Almighty says

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (٨)

**(Have We not made for him two eyes?)** Al Balad: 8 ..... Which he uses to see...

Al-Haafiidh Ibn Asaker on the authority of Makhoul, who said: The Prophet - peace be upon him - said: ***“God Almighty says: O son of Adam, I have bestowed upon you great blessings that you cannot count their number and cannot be able to thank them. I made two eyes for you to look at, and I made a cover for them, so see with your eyes what I permitted you, and if you see what was forbidden for you, apply their cover on them. And I made a tongue for you, and put a cover for it, then utter what I have commanded you and permitted for you. And I have made private part for you, and I have made a cover for you, so use it with what I have permitted for you. Son of***

***Adam, you cannot bear my wrath, and you cannot bear my punishment.)".***

The eye is valueless, very expensive, and a blessing that cannot be bought by wealth. Unto that the human being is supposed to be grateful for that blessing and use it for those things that Allah has prescribed while enjoying the blessing. And being thankful to Allah, is looking at things He has permitted. Whoever will be put into trial by lacking eyes, verily has been denied many blessings among the blessings of the world and its goodness. It is as if his world has been turned into darkness. For that it is upon him to be patient, verily Allah will award him paradise. Messenger of Allah (peace be upon him) said, ***"Allah, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.'" (Bukhari)***

With this hadith, the Prophet (salallahu alayhi wa sallam) explains from his Lord that there is no human being Allah will take away his dear ones (his eyes) and made him blind then he practices patience rather than Allah will compensate him paradise, because the eyes are dearest to the human being. And paradise is better than the world and everything that is inside it. The Prophet (salallahu alayhi wa sallam) said ***"A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it," (Bukhari)*** - a distance of just one meter. Because all that is in Akhirah is for eternity and unending, while the world is bound to end and never to last. Therefore, this short distance in Paradise is better than the world and everything inside it.

And know that Allah the most Gracious when He takes from a human being any sense among his senses, most likely Allah compensates him with another sense, which will reduce the pain of missing a sense.

Therefore Allah blesses a visually impaired (a blind person) with high sense of smelling hearing and touching that you may find most of the blind persons walking very well on high and low ground. Some of them are able to board motorcycle rides (boda boda) and guide the motorcyclist to their destination of preference with ease up to their door step.

## **PROTECTING THE EYE**

You can avoid and protect yourself from complications of the eyes by doing the following, like having enough sleep and resting often, especially when sitting in front of a computer or a TV. Dryness of the eye is as a result of sitting in front of a computer for long hours and lack of eye grooming can cause problems to the eyes and even danger. It is also advisable to follow a proper diet specifically foods that are known to have a direct impact to the eye.

In taking care and protecting your eyes, there are complications that may be experienced among them include eye fusion and redness of the eye. These conditions are detectable when a part of an eyelid swells making a person unable to read while facing light and also watery eyes. In these conditions the patient feels foreign particles inside his eyes. For that it is important to put emphasis on personal hygiene to stop the spread of the infection. According to a medical practitioner's advice, washing hands often, avoid touching your eyes, shaking hands and avoiding sharing towel among family members can help in a great

way to stop the spread of an infection. It is also advised to those who use glasses not to acquire them unless they are prescribed by a medical doctor. This could be dangerous to the eyes causing poor eye sight and itchy eyes.

## CARING FOR THE EYES

Allah the Almighty says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (النور: ٣٠)

***(Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.) 24:30***

This is a command of Allah over His believing male servants to lower their eyes to those things that are forbidden to them and only look at those that are permissible the same applies to female believers. According to most of the Ulamaas hold the view that women with or without desire should not gaze at men. Umm Salamah (radhiallahu anhaa), the mother of the believers (wife of Rasulullah), narrates

I was with the Messenger of Allah (salallahu alayhi wa sallam) along with Maimunah (May Allah be pleased with her) when Ibn Umm Maktum (May Allah be pleased with him) (who was blind) came to visit him. ***(This incident took place after the order of Hijab)***. The Prophet (salallahu alayhi wa sallam) told us to hide ourselves from him (i.e., observe Hijab). We said: "O Messenger of Allah (salallahu alayhi wa sallam), he is blind and is unable to see us, nor does he know us." He replied; ***"Are you also blind and unable to see him?"*** At-Tirmidhi. If it happens that the eyes glance at a haraam thing unexpectedly or unintentionally, they should turn away their eyes immediately. As it was narrated by in Sahih Muslim from Abu Zur'a bin Amru bin Jarir from his grandfather Jarir bin Abdillahi (radhiallahu anhu) said: I asked the Messenger of Allah (salallahu alayhi wa sallam) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away. For that he will be forgiven in a condition he turns his eyes away since it was an accidental glance.

It has been also narrated by Abu Hurairah (R.A) Allah's Messenger (ﷺ) as saying. ***Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect.*** (Bukhari/Muslim).

Verily, the Messenger (ﷺ) in this hadith, he has explained that the adultery of the eye is to look). He further explains that if a person, even if he glances at a woman whom this



person is not relative to, then this becomes a type of adultery, an adultery of the eyes.

## THE CONNECTION BETWEEN THE EYES HEART AND GENITALS

Understanding is a light to the heart which guides it in deeper understanding of things. While seeing, is light to the eyes giving a clear picture of things, therefore by seeing and understanding the eyes become tools of deceit. By eyes we see and by heart we understand.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (الحج: ٤٦)

Allah the Almighty says ***“Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.”*** [Surah Al-Hajj 46]

Blindness referred to here, is not the blindness of the eye, but of the heart, even if the eyes are fine. The eyes cannot figure out what is good for them without the help of the heart.

Verily Allah has commanded lowering of the eyes and protecting the genitals, this clearly indicates that if you don't lower your gaze, the genitals stay unprotected.

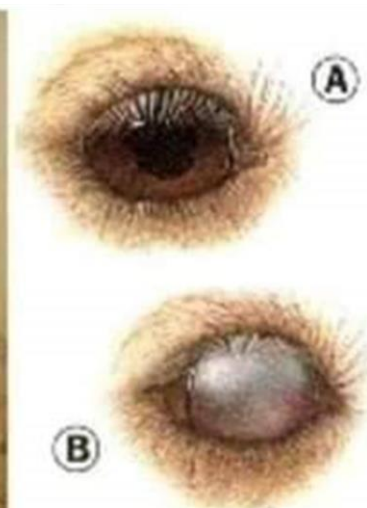
Therefore, if a human being doesn't stop gazing at women, also the one who watches dirty movies, his heart binds to women, then he won't stop looking at women and eventually, will get close to them, then speaking to them. They end up setting up a date and the filthy act of zinaa occurs. May Allah protect us.

Letting the eye gaze on Haraam is the main reason for fitna, and lowering the eyes protects the heart from its desires. With this in mind, lowering the eyes is the school of nurturing the heart in Islam, giving it light. And the light reflects in the eyes, face and other parts of the body. It has been narrated by al-Tabarani reported by Abdullahi ibn Mas'ud, the Prophet (salallahu alayhi wa sallam) said: ***"A look is a poisoned arrow of the Devil's arrows, whoever leaves it for fear of Allah, He will give him faith whose sweetness he finds in his heart as a substitute"***.

The eye of a camel is so wonderfully created that it has a 3<sup>rd</sup> eyelid that it uses during a sandstorm. Even if closes its eye, it can see very clearly, because this eyelid is transparent!

Then do they not look at the camels - how they are created?

[Al-Ghashiyah:17]



# The Visually Impaired



A blind person is a person who is unable to use his eyes with a visual impairment. They are people whom Allah has endowed with the inability to see.

The blind are in two pairs, those born without the sight of the eyes and those who have lost the sight of the eyes on the ground of the earth either by disease, accident or the eyes themselves lacking light.

Allah Aza wa Jalla did not cast off his servants as the wise people say, God does not give you a disability and deprives you of a course. God has given them a variety of gifts that the eyes of the beholder should marvel at. Among the wonders of the blind are;

## **HEARING:**

Allah has given them the ability to capture various sounds that can paint a certain image in their mind, whether it is a sound that occurs when a person speaks or walks. They are able to remember and recognize people from the sound that appears when they walk or talk. A blind person who is accustomed to distinguishing different sounds can detect the surrounding objects for instance the direction that the cars are moving and the distance of an object. A blind person also uses sounds to distinguish people.

## **FEELING:**

Blind people have the ability to sense different things such as danger. They also have the ability to sense a person's feelings by relying on how he or she speaks; they are also able to sense the size of an object such as a room by touching and even the distance of an object.

The blind are able to perceive the various parts he has been directed to by touch, feel and even memory. They are able to walk and travel independently without the help of anyone.

The blinds are able to use talking devices such as thermometers, wrist watches, wall clocks, scales, calculators, telephones and compasses. They are also able to access electrical appliances such as refrigerators, televisions, fans using buttons by adding, subtracting or changing channels.

The blind are able to participate in various sports such as swimming and athletics. People with visual impairments have been involved in parade sports since 1976 in Toronto.

The blind are able to read using braille, as well as use / rely on readers or reading machines, which convert published articles into speech or braille. They use computers equipped with special hardware and repeatable braille displays, as well as special software designed for the blind.



### **SMELL:**

Blind people have the ability to smell which helps them get a lot of information.

In addition to knowing the source of the odour, a blind man walking along a roadway enables him to draw a mental map that enables him to identify the location of a restaurant, a market, and so on. He can also identify a person by his smell or by smelling someone.

They are able to run their lives well like any other human being does and others rely on the curses of Allah and the benefactors. Allah has condemned these creatures to rebellion because the light of the eyes is the source of lust which contributes to one's rebellion.

The blind are sharp minded and Allah has endowed these people with great courage; they are able to speak in front of a crowd of people without any fear. Allah has made many of the blinds very keen in their affairs.

In a story about the blinds I would like to talk about a brief history of the blind, it is a true story and not a myth. The blind man is known as Mwalimu Rashid Juma. He is a middle-aged South Coast native, married and has a family.

In the wonders of Mr. Rashid that people marvel at; he is able to walk alone by the Mercy of the Merciful without the help of anyone or a blind stick. He also does not miss prayers and often attends the mosque; even during fajr and ishai periods, where people are most astonished, as despite the lack of light, he walks alone about half a kilometer (500m) from his home to the mosque, going back and forth without any assistance. He also often reads Adhan at Fajr.

Mr Rashid lost his eyesight at a young age after suffering from measles. Despite his disability, he has successfully completed his basic education as well as his religious education.

He does not have a large income as he does not work for anything that would provide him with capital. So he relies on good donors and good Samaritans to run his life and take care of his family. Despite the hardships of life, he has been able to educate his children who first completed basic education.

Mr Rashid is busy with household chores such as tending his goats and also helps his wife fetch water from the well; ancient wells for fetching water with a rope.

Like other disabled people, one of the biggest challenges he faced one day, he fell into a



well while fetching water and fortunately, he was rescued safely by the good Samaritans nearby. Anas (R.A) reported that: I heard the Messenger of Allah (peace be upon him) said, Allah (S.W) said: ‘When I test my servant (believer) by depriving him/her with two of beloved things (eyes) and have patience, I will reward him/her Paradise in return. (Bukhari)

Helping to overcome hardships due to the blindness of many blind people, we should help them, so that they can run their lives like any other human beings.

### **Honouring the Neighbour**

Imaam Abu Haneefah (rahimahullah) had a neighbour, in Kufah, who was a shoemaker. This neighbour would work the entire day, only returning home when night had set in. When returning home, he would bring with him some meat that he would cook, or fish that he would prepare for his supper. After eating his supper, he would drink liquor. As the liquor would begin to influence him, he would sing the following words:

أَضَاعُونِي وَأَيَّ قَتَى أَضَاعُوا      لِيَوْمَ كَرِيهَةٍ وَسَدَادٍ تُغَرِّ

*They have let me go to waste (by forsaking and neglecting me), and what a youngster they have let go to waste! (I am a youngster who could have been of benefit) at the time of adversity and defending the openings (in the border of the state).*

The shoemaker would continue to drink and sing, repeating these words, until sleep would eventually overcome him.

As far as Imaam Abu Haneefah (rahimahullah) was concerned, he would spend the entire night engaged in performing salaah. Hence, he would hear the singing of his drunken neighbour on a daily basis.

Once, a few nights passed when, contrary to the norm, Imaam Abu Haneefah (rahimahullah) did not hear the singing of his drunken neighbour. This filled Imaam Abu Haneefah (rahimahullah) with concern, causing him to make enquiries regarding the shoemaker. On enquiring, someone mentioned to him, “The police arrested him a few nights ago. Hence, he is in prison.”

The following morning, after performing the Fajr Salaah, Imaam Abu Haneefah (rahimahullah) mounted his mule and proceeded to speak to the governor. On arriving, Imaam Abu Haneefah (rahimahullah) sought permission to enter, to which the governor responded by instructing (out of respect and reverence for Imaam Abu Haneefah [rahimahullah]), “Allow him to enter, and escort him in while he is mounted. Do not let him dismount and walk on the floor.”

When he entered, the governor made space for him in the gathering, and asked Imaam Abu Haneefah (rahimahullah) whether there was any need of his that he could fulfil. Imaam Abu Haneefah (rahimahullah) replied, “I have a neighbour who is a shoemaker. He was arrested by the police a few nights ago. My wish is for the governor to release him.” The governor acceded to the request of Imaam Abu Haneefah (rahimahullah) exclaiming, “Yes - and every person who was arrested from that night until today (will also be released)!” Saying so, he ordered for all these prisoners to be released.

Imaam Abu Haneefah (rahimahullah) then departed, mounted on his mule, while the shoemaker walked behind him. Finally, when Imaam Abu Haneefah (rahimahullah) dismounted, he addressed his neighbour, and asked, “O youngster! Have we allowed you to go to waste?” The shoemaker replied, “No! You have saved me and shown consideration towards me! May Allah Ta’ala reward you abundantly for honouring me and fulfilling my right as your neighbour.”

The shoemaker then repented from his evil ways and never again returned to his vices.

(Taareekh Baghdaad vol. 15, pg. 496)

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# *Lessons from Visual Impairment*

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Allow me to give my explanation on the word 'Blindness'. Vision disability is a situation of not being able to see. Vision disability to me is of a different kind; for instance, not being able to recognize Allah (s .w.t) that He is the sole creator and sustainer of the world and what is in the world and between the skies, that He is the only one worthy of our worship, this visual disability, without a shadow of doubt or fear of being quoted, is **spiritual blindness**. And another concept of visual disability is that anyone, I repeat, anyone, who thinks that the blind needs no care or help, that person is **blind to humanity**.

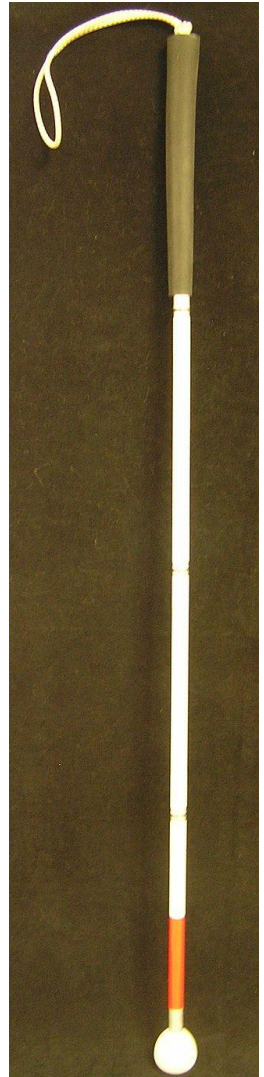
I intend to talk about eye blindness which we are quite familiar with. Whether one was born blind or became blind here on the earth, is one and the same thing. Many people lose their sight, not due to sickness like high blood pressure, or other disease. What is important here to note, is that, blindness, whether you were born blind or made blind, giving up is not the option. Faith is something you can't let go. It's all about belief. One has to soldier on. With faith everything is possible.

Few people, who are wrong, think that the visual disabled can't be productive in the community. This thought has not seen a ray of civilization; it is still in the darkest hour of barbarism. Wake up!

Statistics show that blindness is not a one way ticket to poverty. There is so much one can do. Blindness notwithstanding, can motivate, energize and give hope to the visual disabled and propel them to greater heights of prosperity. The visually disabled have prospered in different sectors. Some are worth mentioning:

## ***Education***

Visually impaired people can also excel in the education sector and become world scholars, even without sight. 'Braille' has enabled the visual disabled to kick out ignorance far away from their lives.



Sheikh Abdul-Aziz Ibn Baaz from Saudi Arabia, is an example of a blind-man who became a great scholar. He learned from different scholars to reach a level of being called upon to give verdict on different issues all over the world. This is a victory to the blind. Why don't we borrow a leaf from the great man? Why don't we inscribe our names on people's tongues, minds and hearts? Why don't we become household names to Muslims all over the world and be given as examples, both in Mosques and in different Islamic congregations and gatherings? It is possible, mark my words, it very possible to be blind and still be successful in this sector of education. All you need, is self-determination, even when you are blind; for someone, somewhere, once said; **'Disability is not inability'**.

Allah (S.W.T) says in the Holy Qur'an, Allah will raise those who have believed among you and those who were given knowledge, by degrees." [58:11]

The above verse testifies, that showers of blessings will be upon those who are learned here on earth in this life, and in the hereafter, on Judgment Day, when the only thing that will save us on that day, is our deeds, and Allah Blessings.

Education is light; it shines in the darkness. Brothers and sisters, the education talked about here is knowledge about your God; Allah (S.W.T), because of the so many benefits one can have, even when he is visual disabled, allow me to say these; **knowledge is wealth no one can steal.**



### **Leadership**

Being visually disabled is not, and should not be used, as a yardstick to measure someone's leadership qualities in the community, not at all. Many of us will start rising questions on this, but there is enough evidence to prove that the visually disabled can also lead. Remember *Abdullah Ibn Makhtum (radhiyallaahu 'anhu)*? The Prophet (sallallaahu 'alaihi wa sallam), more than ten times asked him to lead the Muslims when he was away. The Prophet (sallallaahu 'alaihi wa sallam)

was fully aware that *Abdullah ibn makhtuum* (radhiyallaahu 'anhu) was blind, but he was not blind to *ibn Makhtum's* leadership. Brothers and sisters, there is no reason for us to give up or feel broken, for leadership is not about what you see, but how you lead the masses. The truth is that the heart has the power to feel our surroundings, more than what the eye can see. There is blindness that is being blinder to a greater degree than the visual impairment. Allah say's in Holy Qur'an, "they have eyes with which they do not see, and they have ears with which they do not hear." [7:179]

Therefore, it is possible for someone to have his sight with eyes that are not good to him at all. The Prophet (sallallaahu 'alaihi wa sallam) used to say that his eyes sleep but his heart would not. Brothers and sisters, living with disabilities; let me show you one very important part of your body that can do wonders, even without your eyes - the heart. I want to assure you, brothers and sisters, you can also be at the front, guiding others behind you, without



your eyes. Don't shy off from leadership responsibilities. Put your trust in Allah (S.W.T) and He Will Show you how.

## ***Patience***

Patience may sometimes hurt you, but is still a virtue. To embrace patience is of paramount importance when you are visually disabled. When you are visually disabled, the first thing to do if you want to move forward, is to accept that disability. Blaming Allah (S.W.T) for being disable and lonely is un-Islamic. It is bad, and it will lead us astray. You may feel down and sometimes neglected by the society, but believe me, Heaven is the utmost reward for those who endure patiently with great expectations upon Allah Ta'ala.

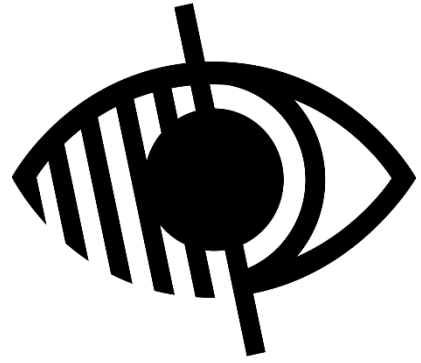
The Prophet (sallallaahu 'alaihi wa sallam) emphasized on this with a Hadith reported by Imam Bukhari, narrated Anas bin Malik (radhiyallaahu 'anhu): I heard Allah's Messenger (sallallaahu 'alaihi wa sallam) saying, Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.' The fact is, patience and perseverance is the best virtue for human beings to have. In such situations, when one is blind, but still full of patience, in Islam this is what is called, *to believe in qadar* – to believe in the Power of Allah (S.W.T). If God wills that we become blind, then let's accept it. Allah (S.W.T) Knows why. The Prophet (sallallaahu 'alaihi wa sallam), in a hadith reported by Imam Muslim, says: "How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

To conclude this chapter with much respect and pray that we work on the above teachings, let's own these words. Disability is not inability. We can do anything useful to change the world to a better good. Let us show the best of the best. By doing so, we will have proven above everyone's expectation that, *yes, we can*, and rule out all the backward thoughts about the visual disability. Let us unite on this, for unity is strength; and divided, we fall. Where there is a will, there is a way; nothing is impossible. Nothing is too big to accomplish when the people are united. With God on our side, He will see us through. ***May Allah grant us peace and a healthy life, aameen. WABILLAHIT-TAWFIQ.***



Heroes are the people who do what has to be done when it needs to be done, regardless of the consequences.

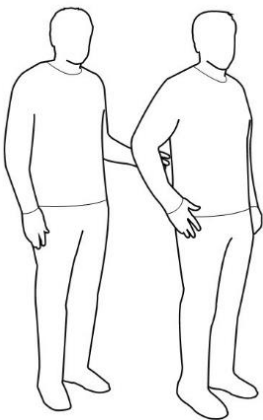
# Coping with visual impairment



Visually impaired or sight challenged are people with no ability of seeing. This is due to certain illnesses such as Retinis pigmentosa or it can be hereditary. Some become blind during birth or after birth due to inconveniences during that process. Inability to see is not based on certain groups of people. Any race or gender can be affected by it.

Sight challenged have different needs compared to others. They require special needs in order to commix with those close to him (Mujtamaa). There are some visually impaired people who stood up for their responsibilities. They are so hard working and became successful more than those with eyes. Therefore, sight challenged can live a better life than the normal ones and also be a big motivation to others who are challenged as well.

## **Social etiquettes when interacting with individuals who are blind or visually impaired**



Blindness can befall anyone; therefore they need to be guided on how to cope with it. Sometimes one might be needed to help a visually impaired person, therefore this person needs advice on how to handle the sight challenged people. Among the things one should know are discussed below;

-Firstly, one should not compare a visually challenged person with anyone. He should treat him normally; the same way he treats others who are lucky to be fine. Treating him differently makes him feel weak, therefore leading him to have low self-esteem, and feeling that he cannot achieve anything in life.

-Secondly, applauding him when he does something good. This makes him feel that you are happy with what he did, instead of smiling, for he cannot see your smiles. Therefore clapping and shaking his hand makes him feel appreciated.

-Calling a visually impaired by his name, so that he knows that it is him who is being addressed. And do not raise your voice while talking, for he can hear; only he cannot see.

-One should not ignore the sight challenged person while talking. One should speak to

them the same way as they are speaking to normal people without discriminating them.

-Could be that a visual impaired person is used to talking about his condition and it does not make him feel bad. But one should use polite language while talking to him.

-One should look at them while addressing them, for they feel if someone is looking at them; they just cannot see. And when you are talking to them, it is good that you show them where you are.

-Alerting them when there is any trouble, for they cannot see what is happening. So it is advised to notify them before it attacks them suddenly.

-Telling or saying goodbye to the sight challenged people before leaving, because it is hard for him to know who left and who stayed.

-One should not feel bad using phrases like “you see” with a visually impaired people for these words do not make him feel bad.

-Notify him when you enter in his house. For he cannot see you. Talk to them because that is the only way they can feel your presence.

-Do not help him do small things that he is able to do by himself. And if he does something, do not act as if you have seen a miracle, and then ask him how he was able to do it in his condition without any help. By doing that, you will make him feel inferior.

-And if you want to direct a sight challenged person, do not point out signs for he is not able to see. Instead, direct him by telling him whether to take the right or the left path.

-Inform him of what is around him if you are out with him somewhere. This will prevent him from breaking the stuffs and even trembling and falling. Some items might be injurious to him and to avoid hazard.

-Do not open the door half way for him for he might knock himself down. Its better you open the door wide open to avoid such accidents to occur.

-And if there is need to change home stuffs, or anything anywhere he is used to, inform him of the changes.

-If you want to give something to a sight challenged person, inform him of what you are giving him so that he feels it and takes it by himself.

-If you serve him a drink, do not fill his glass to an extent that he pours the drink on himself.

-If you are taking a sight challenged person for a ride in a car, do not open the door for him, instead, place his hand on the opening hand for him to open it himself to avoid knocking himself.

-If you see a sight challenged person on the road, do not grab his hand directly and tend to help. Ask him first if he needs help, could be he is just going nearby and does not need



help.

-And if a sight challenged person wants to take a seat, place his hand on the handle of the seat or the sit back.

These are the advises I thought of sharing with you, so that we have knowledge on how to treat sight challenged persons who, in the eyes of **Allah** (S.W.T) are more obliged and more fortunate according to the Prophet **Muhammad** (sallallaahu 'alaihi wa sallam).

In summary, we should know that these fellows of ours are capable to do what we can, and even more.

Lastly, we pray to **Allah** (S.W.T) to grant us patience together with them. He shall reward us for our patience Insha'Allah. **Wabillahi Tawfiq wal hamdulillahi rabbil alamiin.**

### *Humorous Anecdotes*

*Ash'ab was famous amongst the Arabs for his miserliness and greed. He lived in the first century of Islām and passed away in 154 Hijrī. He was famously known as Ṭām'i, one who is greedy. If one wanted to show the level of greed in another person, he would say, "He is the Ash'ab of the time," or "He has even surpassed Ash'ab." This phrase is still frequently used by the Arabs.*

A group of people were eating fish at the home of a friend when Ash'ab knocked at the door. "Ash'ab is known for his passion when it comes to food. We would be wise to place the bigger fish in a dish far away from him so that he only has the choice of eating from the smaller one in front of him," one of them suggested. They agreed and Ash'ab was allowed in.

"What do you feel about eating fish?" they asked once he was seated.

"By Allāh, I am filled with rage and fury at the mention of fish because my father passed away while at sea and fish consumed his body," Ash'ab explained.

"In that case, we suggest you take revenge on your father's behalf," they remarked. Ash'ab was quite happy to join in and dished out from the small fish. As he raised it to his mouth, his eyes fell upon the larger fish at the other end of the room. "Do you know what this little fish is saying to me?" he asked.

"No," they replied.

"It is saying it did not witness my father's demise because it was too young at the time. It suggests that I take my revenge from that large fish which you have on that side because that was the fish which ate my father," he said astutely.

***Sheikhul Qurraa'***



***Hadhrat Maulana***

***Qari Fateh***

***Muhammad***

***Panipati***

Sheikh-ul-Qurraa', Hadhrat Maulana Qari Fateh Muhammad Panipati<sup>1</sup> rahimahullaah, son of Muhammad Ismaeel Habbatullaah, was the undisputed master and leader in the field of recitation of the Holy Qur'aan in the Indian sub-continent of his time.

Maulana Qari Fateh Muhammad sahib was born in 31<sup>st</sup> January, 1904, in the city of Panipati in Haryana, India. He was blind since childhood. He memorized the Holy Qur'aan at the tender age of eleven years in his home city, which was famous for producing masters in the art of recitation and also specializing in the science of recitation of the Holy Qur'aan according to the seventeen accepted accents, together with other branches of Islamic knowledge.

Initial education was in his home city and later on proceeded to enrol in the world famous Islamic seminary, Darul Uloom, Deoband, and graduated with top honours.

Although being blind, Qari Fateh Muhammad sahib was very fluent in reciting the successive modes of reciting the Holy Qur'aan (like one reciting Surah Faatihah), together with having memorized the different well established books and poems in the field of *qiraa'ah* (recitations or readings). In addition, Qari sahib has also authored invaluable verified impressive scholarly books on the Science of Qiraa'ah.

Maulana Mufti Muhammad Taqi sahib has described that in real life, Qari sahib was a living Qur'aanic miracle. Not only was he noted to recite the Holy Qur'aan continuously all the time, but it seemed that his mind, heart and thoughts were totally engrossed in the Holy Qur'aan. Many people have witnessed that Qari sahib used to listen to a number of students at a go, who recited the Holy Qur'aan from different places, and he used to correct each and every one of them. In the taraaweesh salaah of Ramadhan, Qari sahib used to recite seven to ten juzuus daily. It seemed as though he was blessed with the practical

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<sup>1</sup> **Panipat** is a historic city in Haryana, India. It is 90 km north of Delhi and 169 km south of Chandigarh on NH-1.

response of an exclusive supplication regarding the Holy Qur'aan, which Imam Ghazali has also recorded in "Ihya'ul 'uloomid deen":

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ نَبِيِّكَ وَإِبْرَاهِيمَ خَلِيلِكَ وَمُوسَى نَجِيِّكَ وَعِيسَى كَلِمَتِكَ وَرُوحَكَ وَبَتُورَةَ مُوسَى وَإِنْجِيلَ عِيسَى وَزَبُورَ دَاوُدَ وَفُرْقَانَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِمْ أَجْمَعِينَ وَبِكُلِّ وَحْيٍ أَوْحَيْتَهُ أَوْ قَضَاءٍ قَضَيْتَهُ أَوْ سَائِلٍ أَعْطَيْتَهُ أَوْ غَنِيٍّ أَفْقَرْتَهُ أَوْ فَقِيرٍ أَغْنَيْتَهُ أَوْ ضَالٍّ هَدَيْتَهُ ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَنْزَلْتَهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي بَثَّتْ بِهِ أَرْزَاقَ الْعِبَادِ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى السَّمَوَاتِ فَاسْتَقَلَّتْ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْجِبَالِ فَرَسَتْ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي اسْتَقَلَّ بِهِ عَرْشُكَ وَأَسْأَلُكَ بِاسْمِكَ الطَّهْرَ الطَّاهِرَ الْأَحَدَ الصَّمَدَ الْوَتَرَ الْمُنْزَلَ فِي كِتَابِكَ مِنْ لَدُنْكَ مِنَ النُّورِ الْمُبِينِ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَاسْتَنَارَ وَعَلَى اللَّيْلِ فَأَظْلَمَ وَبِعَظَمَتِكَ وَكِبَرِيائِكَ وَبِنُورٍ وَجْهِكَ الْكَرِيمِ أَنْ تَرْزُقَنِي الْقُرْآنَ وَالْعِلْمَ بِهِ ، وَتَخْلُطَهُ بِلَحْمِي وَدَمِي وَسَمْعِي وَبَصَرِي وَتَسْتَعْمِلَ بِهِ جَسَدِي بِحَوْلِكَ وَقُوَّتِكَ ، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah, I beg of Thee by Thy Prophet, Muhammad sallallaahu 'alaihi wa sallam by Thy friend Ibrahim 'alaihis salaam, by Moosa 'alaihis salaam who had the privilege of whispering with Thee, by Isaa 'alaihis salaam a soul emanating from Thee and Thy Word; by The Tawrat of Moosa 'alaihis salaam, Injeel of Isaa 'alaihis salaam, Zabur of Dawood 'alaihis salaam and Holy Qur'an of our Noble-Chief Muhammad sallallaahu 'alaihi wa sallam and by all the Verbal Revelations which Thou made (from time to time), by Your Decree which all Thou Executed, by those Divine Acts by which any one of Thy beggars was gifted, the poor one was satiated or the rich one was reduced to poverty or the faulty one was restored to the right path; and I beg Thee by Thy Name which Thou Revealed to Moosa 'alaihis salaam, by Thy Name which Thou Applied to the earth and it became steady; and to the heavens which were thus held up; and to the mountains which thus got fixed; and I beg of Thee by Thy Name by which Thy Throne (Arsh) was made stationery and by Thy Pure and Holy Name which Thou revealed in Thy Book and by Thy Name which brightened the day and darkened the night; and by Thy Greatness, Glory and Effulgence of Thy Noble Face, that Thou be pleased to endue me with

*the Holy Qur'aan and its science, so that it permeates my flesh, blood, ears and eyes; and grant by Thy Power that I may bodily act upon it, as there is no ability or strength except with Thy Help, "Oh Most Merciful, out of all those who provide mercy".*

Qari sahib had devised an unusual method of remembering the Holy Qur'aan; he used to recite only the last words of the Verses in sequence without hesitation in such a manner as to sound a continuous passage. At times he used to recite the starting words of the Verses in sequence similarly without any hesitation.

He had a profound love for 'Ibaadah (worship) and used to fast a lot, even on the hot summer days. Despite being blind, he was very punctual in observing all the obligatory prayers at the Masjid with congregation. It would not be wrong to say that years went by and he never missed his prayers in congregation.

About twelve years before his demise, Qari sahib migrated to Madinatul Munawwarah and resided there till his death. Before his death by seven or eight years, Qari sahib was attacked by paralysis and half of his body was paralyzed causing him to become weaker. Even though undergoing continuous treatment, he could not talk without difficulty. But in this state also, his attending the Haram Sharif of Madinatul Munawwarah saw no difference. He used to perform all his prayers at the Madani Haram Sharif, and used to pass his time at the Haram from Asr prayers up to Isha.

Qari sahib was well known in the circles of the high ranking scholars, who used to visit him and praise him. On the night he passed away, the well-known Imam and Khateeb of Masjidun Nabawi, Sheikh Ali AbdurRahmaan Al Hudhaify, paid him a visit after the Isha prayers.

Qari sahib rahimahullaah passed away on Thursday night on 15<sup>th</sup> April 1987 aged eighty five years, and is buried in Jannat al-Baqī'. May Allaah Ta'aala enshroud him with His Mercy and Accord a lofty abode in Jannah, aameen.



**Jannat al-Baqī' - the oldest and the first Islamic cemetery of Madinatul Munawwarah**



# SHEIKH ABDUL-HAMID KISHK {R.A}

**SHEIKH ABDUL HAMID KISHK is one of the foremost Muslim scholars in the world today. He is well known for his books and eloquent speeches. He has been the source of spiritual nourishment and inspiration for millions of people throughout the world. Sheikh Kishk is also a traditional academic of high repute. For many years he taught at Al-Azhar University amongst other places.**



**A**bdul Hamid Abdul Aziz Mohammed Kishk was born on March 10, 1933 in Shubra Khit, a small village near Alexandria, Egypt, in a very poor family. His father died before Abdul-Hamid reached schooling age. He joined one of the schools of Azhar and by the age of 8 he had memorized the Quran. It was at this time that he was afflicted by an illness which took his sight. However, rather than demoralize him, the loss of his sight encouraged him to learn more and persevere further. He graduated as a scholar from the faculty of Usoul al Din in Azhar and was appointed as an Imam, giving kutbas all over Egypt.

Around 1964 he took up the minbar of 'Ain al-Hayat mosque in Cairo as his platform. A vocal critic of the Egyptian government, he was imprisoned in 1965 for two and half years. When Sheikh Kishk was released, he did not walk out of prison with his head bowed down to the Regime but he became even more critical and energetic. "The peak of his fame" is said to have been "between 1967 and early 1980s," when crowds of 10,000 would regularly attend his often "hilarious" Friday sermons at a mosque in the Kobry Al Koba district in Cairo. A French scholar noted:

"In the last years of the Sadat's presidency, it was impossible to walk the streets of Cairo without hearing [Kishk's] stentorian voice. Climb into a collective service-taxi and the driver is listening to one of Sheikh Kishk's recorded sermons... They listen to Kishk in Cairo, in Casablanca, and in the North African district of Marseilles. A Saudi-funded magazine has dubbed him 'the star of Islamic preaching'... none commands his incomparable vocal cords, his panoramic Muslim culture, his phenomenal capacity for improvisation, and his acerbic humour in criticizing infidel regimes, military dictatorship, the peace treaty with Israel, or the complicity of al-Azhar... So great was his fame that the Ministry of Waqf had to build several annexes to the mosque to accommodate the Friday crowds. In 1981, however, even these were insufficient to shelter the approximately 10,000 people who regularly attended."

Kishk's audience grew across the Arab world with the distribution of over 2,000 of his sermons in audio cassettes.

He was arrested again in 1981 shortly before Sadat's assassination, but was released by the Egyptian President Hosni Mubarak in 1982, under the condition that he ends his career as a public activist. Even this did not silence him, for up to 1996, this blind man wrote over 115 books and booklets, including a tafsir, (one of his books, on Angels, has been translated to English by Dar Al-Taqla, London). His cassette tapes continued to be widely available thereafter, but the mosque in Cairo where he preached was converted into a public health center.



## **BELIEVES AND POLITICAL ACTIVITIES**

As a preacher at 'Ain al-Hayat mosque he condemned the social conditions in Egypt and the suppression of the Islamic Movement. This did not stop him from having distinctly spiritual approach to life, something which his speeches reflect. He was a dissident under the Nasser regime, refusing to sanction the government's execution of Sayyid Qutb or assert compatibility between Islam and socialism. He was boycotted by the official media under the Anwar Sadat regime (1970–1981), but cassette tapes of his sermons were widely distributed all over Egypt and the Arab world. Kishk held political views opposed to the modern bureaucratic state, and emphasized personal and private piety in his speeches.

## **MARRIAGE LAW**

Kishk attacked Egyptian secularists for the "abolition" of "personal statute" (al-ahwal al-shakhsiyya). This referred to the passing of a law (44/1979) on spousal relations which required men to inform their wives if they had married another woman. "Under the new law, if the first wife objected, she could immediately obtain a divorce and would preserve the right to live in the husband's home until their children attained the age of maturity. This law was drafted by the office of the Ministry of Social Affairs and a commission of Al-Azhar scholars, and aroused the fury" of Kishk and other sheikhs, who held that it "contravened the Shari'a".

## **GREATER JIHAD**

According to Kishk, the greater jihad is a continuous struggle aimed at subduing one's baser nature and attuning oneself to Allah's moral standards. It is the basis for personal moral development, creating pious and philanthropic activism, promoting justice and prosperity in society, while combating ignorance, injustice and oppression. As a result of this greater jihad, says Kishk, Islam "heals those societies which follows its guidance and are built on consciences which have been awakened and hearts which have been illuminated by the light of belief".

## **SOME REASONS THAT MADE HIM SUCCEED**

1. His nice words and classic language
2. His independence, Kishk was independent; not under any institution or organisations
3. Was fluent when giving a speech
4. He was not materialistic; his great aim was to pass the message of Allah to the creations
5. His patience in tough situations and stood with the truth however it would cost him.

## **BOOKS OF SHEIKH**

Sheikh Kishk (r.a) wrote a number of books besides his speech. Some of his books are;

- ✓ My life history
- ✓ The life of human beings
- ✓ Fii rihabi al-tafsir

And many others.

## **HIS DEATH**

Sheikh Abdul Hamid Kishk died on 24 Rajab 1417 (6/December/1996) in his own house while in sujood, as it was exactly like he wished, praying nafl salah before going to Jum'ah prayers.

## **LESSON FROM KISHK'S LIFE HISTORY**

- As you live, and you are not completely seated, pray to Allah to grant you 'aafiah (protection from illness and disabilities).
- Disability is not inability, successful and failure is your choice.
- Be patient in hard situations, Allah promised paradise for those who stand firm when challenges come.
- The knowledge will not benefit you until you practise it.

**Abu Zayed Bakari Salim Dhadho Al-Masalany**

## Weight of A'maals

There isn't anything more **valuable** than Allah's **Jannah!** ❤️



**Metal** is weighed in **tons**



**Fruit** is weighed in **Kilos**



**Gold** is weighed in **grams**



**Diamond** is weighed in **carats**



And **your deeds** in the Hereafter?



YOUR  
**GOOD**  
DEEDS

YOUR  
**BAD**  
DEEDS

They shall be weighed in **atoms!!**

Allah says:

"So whoever does an **atom's weight of good** will see it. And whoever does an **atom's weight of evil** will see it."

Ref: Al-Qur'an 99:7-8

Why will our  
deeds be **measured**  
**so precisely**?!

Allah says:  
“No person knows  
what is **kept**  
**hidden**  
**for them** of delights  
of eyes.”

Ref: Quran 32:17

The Prophet (ﷺ) said:  
“Allah Most High said:  
**‘I have prepared for My**  
**righteous worshipers** what  
no eye has seen, no ear  
has heard, and no human  
heart has conceived.”

Source: Sunan At-Tirmidhi 3292

...In Paradise there is what  
**no eye has ever seen**,  
no ear has ever heard, and  
has never crossed the mind  
of man.”

Recorded by Muslim | Source : Tafseer Ibn  
Kathir Quran 32:17

Because the unit of  
measure varies  
**depending on the value**  
**of what is being**  
**measured**, and there isn't  
anything more valuable  
than **Paradise**.

Imam Ibn Katheer said:  
“Means, no one knows the  
vastness of what Allah has  
concealed for them **of**  
**everlasting joy in Paradise**  
**and delights** such as no one  
has ever seen.”

Source : Tafseer Ibn Kathir of Quran 32:17

The Prophet (ﷺ) said:  
“Whoever enters Paradise,  
will enjoy a life of luxury  
and **never feel deprivation**,  
his clothes **will never**  
**wear out**, his youth **will**  
**never fade**...

May Allah grant us  
access to its gardens and  
inspire our hearts to  
do/give up **what is**  
**required for its entry**.  
Ameen!

Taken from: Ali Hammudah  
[www.facebook.com/pg/AliHammuda21c](http://www.facebook.com/pg/AliHammuda21c)

Courtesy: Allah.is.the.Most.Merciful.1

Mufti Muhammad Taqi Usmani said, “Do not underestimate a good deed, for you do not know how heavy it is in the scale of the hereafter, and secondly, the thought of doing a good deed is from Allah, if valued, the thought will come again, otherwise, it will not come again.”

## A leaf from the life of

# USTADH HASSAN KITHOME

**This is a brief biography of Ustadh Hassan Kithome Kimonde, who presently teaches at Majlisul Ma'arifil Islamiyyah College in the visually impaired unit, as he himself is visually impaired. This article has been written to inspire handicapped people to surge forward despite many challenges.**



Ustadh Hassan Kithome Kimonde was born in 12/07/1986. Sadly, details of his parents or anyone related to him are unavailable. It so happens that some mothers get pregnant and because of hardships and fearing to come out with a new born baby, they go for abortions, and if one has the courage to give birth and the infant is alive, they throw it in the streets or in the garbage dump.

Some of these discarded babies are lucky enough to be picked up by some good Samaritans if they are still alive, and raise them, or take them to orphanages or to children homes.

In these homes, there are different children; there are orphans who have links to their lost parents; and others, who do not have any links at all. And that is how the life of Ustadh Hassan started.

He says he was picked up and taken to an orphanage known as 'MAKUPA CHILDREN'S HOME'. Later on, he was taken by a woman to Mrima, around Msambweni / Lunga Lunga area in Kwale County. The woman was married and had no child. This woman passed away, and her husband married another woman who came with her children and met Hassan there.

### CHILDHOOD

Ustadh Hassan Kithome was born healthy and did not have any disabilities. And even when he was taken from the orphanage, he grew up healthy, but the second mother was the cause of losing his sight.

Generally, life of Hassan with this mother was a very hard one. She used to punish very severely. The neighbours also knew that the child was being abused, and pitied him. Whenever the torment intensified, he would run to his neighbours for safety. Sometimes he was beaten severely with sticks causing injury.

Once, when he was in second grade at 'Mrima Primary School, he went home from school

to eat. The food used to be kept in a certain place, from where he would take it and eat it. So as was his normal habit, that particular day he also looked for the food, and having found it, ate it. When the mother saw that the food had been eaten, she branded it that this was a very big mistake.

"Why didn't you wait for me? Why did you eat it?" the mother blurted.

She grabbed the little boy, tied his arms, and put chillies in his eyes. She burned his hands, and struck his legs with a stick, saying, "These are the eyes that saw it, the hands that touched the food, and the feet that walked". She then tied him up like an animal and locked him inside the house so that he could not escape.

The neighbours could not bear to see the torture and reported the matter to the Child Rights Centre.

One day, the Child Rights officials visited the home of the cruel mother. They found her sitting outside with her children, and introduced themselves to her, that they were officers from the Child Rights Centre. They asked her, "How many children do you have?" She showed them her children which were with her. She vehemently refused that there was any other child. But when the officers insisted, she said, "There is one in there." She opened the door and they saw the little boy tied up. One officer asked, "So you're the runaway one, eh". They bade farewell and left.

They soon returned accompanied with the police from the Lunga Lunga Police Station in a police vehicle. The mother was arrested, and together with the boy, taken by the police to the Msambweni Police Station.

The mother was detained pending trial for child abuse. And the poor child, now totally visually impaired, was taken away by the Child Rights officials. And this was how the child was separated from the cruel family.

For two months, the Child Rights officers were looking for a place to take the poor boy, and when the intention is good, the doors open. They finally decided to take him to the Likoni School for the Blind.

The headmaster of the school he was sent to, Mohammed Maasum Jin, an Asian, who, when he heard the sad story about the child, said in front of the officers who had come with the child that, "This one from today, will be my child". He signed up with them and they agreed and decided to release the child.

From time to time, the Child Rights officers visited the child until when they were satisfied that he was in good health, they stopped. Meanwhile, both the foster mother and father were imprisoned. But after some time they freed themselves and got out of prison.

The foster mother was able to visit Hassan when she received a report that he was at the Likoni School for the Blind. She was allowed to see her child, but was not given privacy. The second time she visited him, but now also, she was not given privacy. She asked him sarcastically, "Would you like to go home?" And this was her last visit, and he never heard about them again.

## **LIFE AT SCHOOL**

Likoni School for the Blind' now turned out to be his new home. When the school closed, the other children went home, but he would remain in the school at the Head Master's house. The other teachers' children became his friends, and he was loved by all. All the houses in the surrounding welcomed him.



## **EFFORT AT SCHOOL**

Despite his disability, he worked very hard in his primary education, and in 2001 he sat for the final exams and got a good grade. He was eventually called to join the Thika High School for the Blind. There he studied from the year 2003 up to 2006, and also managed to get a good grade in the final examination.

## **CONVERSION TO ISLAM**

Before his conversion to Islam, his name was Mugo Francis Kithome. Even before his conversion to Islam, as a young man he loved to associate with Muslims despite being a very active member of the church. He was a preacher and a singer, which led him to being appointed as the leader of the Christian youth at the church. He also tells us that in all these situations, he was still restless, asking himself many questions concerning the biblical texts and some of the doctrines in Christianity, for example he did not say, 'god father', 'god son' and 'god holy spirit', but he grew up saying 'god father' alone. He began to oppose certain biblical statements, as a result the church leaders regarded him as a traitor, which led to his being demoted. It was then that he decided to convert to Islam after Form Four, under the guidance of an Imam in Mombasa.

## **STUDY OF RELIGION**

In general, his worldly life grew better with his new foster father Mohammad Maasum, although spiritually he was not comfortable until he converted to Islam. Although he could not get religious studies, he was very curious about his new religion.

One day Sheikh Yaaseen, the Principal of **Majlisul Ma'arifil Islamiyyah**, on his travels to South Africa, managed to visit an Islamic college for the visually impaired, the Madrassa An-Noor for the Blind, and saw students from different places such as Zaire, Congo, etc., but he did not get to see any student from Kenya. He applied for a place for students from Kenya to study in South Africa and was offered a chance.

Sheikh Yaaseen worked hard to get students. He went to Mohammad Maasum, who offered him two blind students. One of them, (now) Sheikh Na'eem, was ready to go ahead immediately, and the other joined him after two years. This other one was to become Ustadh Hassan Kithome.

During his stay in South Africa at Madrassa An-Noor for the Blind, Ustadh Hassan Kithome studied many Islamic subjects for the period of seven years (2009-2015), and eventually graduated from the college.

## **AFTER STUDIES**

Ustadh Hassan Kithome is now a qualified teacher in the field of Islamic knowledge. He secured a job at the Memon Academy, Mombasa, where he is teaching Qur'an recitation, memorization and translation.

He is also the founder of The Association of Blind Muslims, which advocates for the rights of blind Muslims.

Ustadh Hassan Kithome is now an adult living with his family. His hard work has certainly earned him prestige, and his patience and hard work is a good example to be admired.

Allah Ta'ala grant us the heart to strive surely for Him, aameen.

USTADH ABUBAKAR NDEGWA

# ISLAMIZATION

## IN THE INTERIOR OF KENYA

### A GENERAL OVERVIEW

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At the end of the nineteenth century, as Dr. Yusuf A. Nzibo<sup>1</sup> relates to us, there was a rapid expansion of Islam into the interior of Kenya despite hostilities from both Christian and the colonial administration. Before the establishment of the colonial rule, Islam had remained confined to the coastal strip and a few areas of the interior; in the northeast among the Somalis and at Mumias in Western Kenya where caravan traders had penetrated through Tanganyika trade routes early in the nineteenth century. Thus, it was only after the establishment of colonial rule in Kenya that serious attempts were made to convert the peoples of the interior into Islam, and much so after World War I.

The expansion of Islam in many parts of the country during the colonial period was urban based, haphazardly conducted and localized, as conversions were done through personal contacts.

Many of those that were won over to Islam, continues Dr. Y. Nzibo, converted not as a result of spiritual Message of Allah (S.W.T), but because of being impressed by the Islamic way of life and the ties and security offered by becoming of the Jamaa<sup>2</sup>. Many of them were impressed by the bonds of brotherhood that cut across the ethnic times. Islamic festivals such as the *Idd* and *Maulidi* that attracted large congregations, and religious activities during the month of Ramadhan and the Friday prayers, where feelings of brotherhood and care were displayed, impressed many of the early converts. As the conversions meant more than acquiring a new religion, many felt secure in a harsh urban environment, where Muslims welcomed all and made them part of their families. The converting families took the new converts into their folds and offered them the same privileges as those given to blood relatives including rights of inheritance. Thus whatever gains were made, this was as a result of personal contacts between the individual Muslim and the converts.

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1 **Yusuf A. Nzibo:** National Chairman, Supreme Council of Kenya Muslims (SUPKEM); Kenyan diplomat. Recipient Order of the Grand Warrior, Moran of Burning Spear, 3d class. Member Aga Khan Foundation, National Council Kenya, Regional Council East Africa, Giants International; Member of World Assembly of Small and Medium Ent., Association of African Development Finance Institutions, Kenya Institute Bankers, Kenya Institute Management.

<sup>2</sup> jamaa (n class) relative; kinsman (someone in the same family; someone connected by blood, marriage, or adoption) (in plural) family.

Mosque in Eldoret, Kenya



The spread of Islam into the interior of Kenya lacked the professional zeal and drive as was the case of West Africa<sup>3</sup>. Except for the Mumias area, and after the World War I, in Central Province, i.e., Nyeri, Murang'a and Kiambu, the movement lacked professional Ulamaas that devoted their lives to preaching of Islam. Many of the early conversions were done by Muslims with very little knowledge of the teachings of Islam. Many of the tribal rites of the Tanganyika ethnic groups were blindly passed over to the new converts and were adopted as Islamic. It was only after the World War I, and especially after the 1930's, that serious efforts were made to recruit Islamic scholars for such places as Lamu, Mombasa and Malindi. As such, it was not until after the outbreak of the World War II, that serious implanting of Islamic teachings took route in Nyeri and Murang'a, and many parts of central Kenya and the Rift Valley, when the Mahaji took upon themselves to propagate Islam. Serious scholars remained confined to Western Kenya and the adjacent areas of Western Kenya, including Kisumu. Mumias and the adjacent areas of Western Kenya, including Kisumu.

## **Mombasa and the Islamization of the Peoples of the Interior**

The building of Uganda railway in 1896 brought the coast closer to the people of the interior and afforded those displaced through pacification and land alienation, new opportunities of earning a living. The railway made Mombasa an important distribution center in the post 1890's for East Africa and beyond. Commercial activities intensified as trade picked up; European and Asian business succeeded in attracting secondary industries and as commerce expanded, new job opportunities were created. Good wages attracted migrant

<sup>3</sup> *Islam* gained momentum during the 10th century in *West Africa* with the start of the Almoravid dynasty movement on the Senegal River and as rulers and kings embraced *Islam*. *Islam* then spread slowly in much of the continent through trade and preaching.

laborers from as far as Ukambani, Kikuyuland, and Western Kenya. Scores of Kambas, Kikuyus, Luos and Luhyas found their way to the coastal towns such as Mombasa and Malindi, to the numerous plantations, and some even crossed the sea to Pemba and Zanzibar. Many of these were eventually converted to Islam, and when they returned home they propagated their religion among their people.

By 1913 it was possible to discern a distinct community of upcountry people who had embraced Islam in Mombasa. The rapid process of Islamization of the upcountry people of the coast became so alarming to the colonial administrators, that the Provincial Commissioner, C.W. Hobley, issued a circular in that same year to all his District Commissioners cautioning them that:



“It must be realized that it is not in our interest or in the interest of the people of the Mohammedan faith that the sharia should spread among the aboriginal tribes. In fact one may go as far as to say that the policy of the administration should be antipathetic towards Mohammedan propaganda and proselytization.”

The pull factor to the coast for many of these people appears to have been the impact of colonialism that destroyed the self-sufficiency of their subsistence economy. Natural calamities such as small-pox, droughts and famines forced many to migrate to urban areas in search of a living. By the beginning of World War I, many Kikuyus, Akambas, Luos, and Luhyas were accustomed to settling at the coast and had begun to esteem culturing values, some married Muslim women and had become fluent in Kiswahili. The embracing of Islam became a matter of great prestige in a society that was very consciously divided between the "believers" (*waungwana*) and the nonbelievers" (*washenzi* or uncivilized). Some embraced because of its spiritual message but a majority did so due to their desire for security and privileges enjoyed by those who became part of the jamaa. Some of these

early converts enrolled in madrassahs in search of Islamic knowledge and way of life and eventually returned to the interior i.e., Nairobi, Thika, Nyeri, Machakos, Makindu, Meru, Kitui and other towns along the railway line, and set up madrassahs to teach upcountry people the true message of Islam.

Men like Haji Hamisi and Abdallah Tairara at Mji wa Pangani in Nairobi, took many converts and destitute children under their care and converted them to Islam. They organized their communities after World War II and sent their youth to Islamic centres of learning at the coast where, as Professor Ahmed I. Salim has observed:

“A notable Muslim religious intelligentsia was in existence, having connection centres of Islam. A religio-cultural traffic linked the Gulf, Saudi Arabia to the Benedir coast, the Kenya-Tanzanian coast, and the off-shore islands as far south as the Comoros. *Hadhrami* towns like Inat, Tareen, as well as Makkah, Madina, and even Cairo and Istanbul, helped to mould the scholastic minds of East African ulama ... The Coast produced some exceptionally learned scholars in some of the coastal towns like Lamu and Mombasa who became points of reference for the whole Muslim (community).”

Some of these men saved every penny they could to afford their lifetime dream of going to perform the hajj. Haji Hamisi and Abdallah Tairara were among the first upcountry Muslims to perform the hajj immediately after independence. Those that did so acquired the prestigious title of Haji which gave them a lot of esteem and special privileges among the upcountry people; these men emerged as local Muslim leaders and spent their fortunes for the cause of Islam.

Efforts to expand the religion into the rural areas were strongly resisted by the White settlers and the colonial administration. Many of the Waswahili who had established themselves as peasant farmers in the White Highlands, especially in Kiambu, Limuru and Nyeri were kicked out after World War I and forced to settle in Muslim villages in the urban areas.

Commercial and administrative centres established by the colonial government were important in the expansion of Islam into the interior of Kenya as whenever Muslims settled, native locations emerged. The *Majengos* attracted non-Muslim migrants in search of accommodation, some of whom eventually became Muslims.

Many were won over to Islam during the Maulidi festivities that were organized with a lot of fanfare in every Muslim town with invitations sent out to other Muslims all over the colony and beyond. Fort Hall (Murang'a), Nairobi, Machakos, Kitui, Kutus, Riruta, Karai, Kisumu, Mumias, Eldama Ravine, Eldoret, Kibos, Meru, Nyeri, Embu and Meru saw hundreds of people every year converting to Islam during this annual festival. Friday prayers, Ramadhan congregations during the breaking of the fast, marriage festivals and large Idd congregations all impressed those that were won over to Islam.

To many of these new converts, it was the bond of brotherhood and the need to be part of the jamaa that was well organized and took care of its people at a time when the establishment of colonial rule had led to the breakdown of traditional societies through colonial pacification and land alienation. This threw a lot of people out of their homes into harsh urban conditions with no security to offer them. Many turned to Islam in search of spiritual fulfilment and to the Muslim community that was able to cushion itself against



harsh colonial conditions. Many Muslims remained outside the daily harsh colonial humiliation as they were able to earn a living without depending on the goodwill of either settlers or administrators. This independence and the cultural confidence displayed by the Muslims attracted those in need of shelter and security to become part of the *jamaa*. M.A. Quraishy observed that local people:

“... watched every activity of the Muslims .... They watched them praying, observed them in their habits, in their dress and in their dealings with fellow human beings. They admired their simplicity and readiness to integrate by marrying with local people.”

Swahili askaris were widely used by the I.B.E.A. Company<sup>4</sup>. In the various stations established upcountry at Ndi, Makindu, Machakos, Kitui, Fort-Smith (near Nairobi), Fort Hall (now Murang'a), Nairobi, Kisumu and Mumias. Early administrators such as John Ainsworth, Francis Hall and C.H. Hobley favoured the employment of *Waswahili* who were chosen as models of "civilized natives" to impress and to be emulated by upcountry people. The presence of Swahili traders, exporters and askaris in the ethnic areas further contributed to the process of Islamization.

An important factor in the expansion of Islam upcountry was the army. Besides the recruitment of ex-Tanganyikan porters, many Kenyan coastal people, both Africans and Arabs, were conscripted into the colonial army.

## **Jumuia-Til Baladia**

Jumuia-til-Baladia was founded by the Kikuyu mahaji at Mji wa Pangani in Nairobi in 1937 to propagate Islam among the upcountry people and to erect mosques and Madrassahs whenever Muslims lived. Its founders were Maalim Hamisi Ngige (a prominent Muslim scholar), Abdallah Tairara, and Omar Said. Encouraged by the colonial policy of ethnic divisions, many mahaji began to demand that their religious at-fairs should be in their hands and called to an end the coastal domination. They raised funds to educate their people; sent their bright students to Lamu, Mombasa and Zanzibar to acquaint themselves with Islamic scholarship, and built Madrassahs and mosques manned by their own people.

As pressure in the 1930's mounted against the presence of upcountry Muslims in urban areas, Baladia leaders joined forces with Kamba and other Muslims to make presentation to the Carter Land Commission of 1933 against their eviction to the rural areas. They argued that by adopting Islam and a Swahili culture they had completely severed links with their non-Muslim relatives and therefore had nothing to do with them. They hired lawyers in their unsuccessful fight against the demolition of Kileleshwa and Pangani settlements that were erased to make way for both European and Asian suburbs.

Baladia continued to propagate Islam throughout the colonial period and by the 1940's its influence had spread to Mombasa, Thika, Nyeri, Kisumu, Meru, Maragwa, Nanyuki and Embu. It established an institute of Islamic teaching at Nyeri under Maalim Akida with boarding facilities and offered education to Muslims from all over the colony and beyond. Some of its graduates eventually found their way in the 1950's to other Islamic centres of learning as far as Lamu, Zanzibar (Zanzibar Muslim Academy), and a few went abroad to such countries as Egypt, Pakistan and Jordan.

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<sup>4</sup> Imperial British East Africa Company - British colonial organization

Baladia continued to motivate many upcountry Muslims in their quest for Islamic knowledge and way of life, but no other mahaji organisation emerged to match its influence.

## Conclusion

The expansion of Islam into the interior of Kenya was individually and urban based. No mass movements emerged to match those of West Africa. Credit goes to colonial employees – the askaris, porters, clerks, labourers, and the petty traders who moved upcountry in search of whatever opportunities the opening up of the interior had to offer. Serious efforts to impart Islamic knowledge took place only after World War II as Muslim scholars from the coast and Mumias settled in urban Muslim settlements or were invited to propagate Islam.

Many of the early conversions were done by people with very little Islamic knowledge. This affected the quality of the Islamic knowledge and culture implanted in the interior. However, after World War II serious efforts were made to bring the upcountry closer to the centres of Islamic teaching of the coast. Mahaji organisations such as Jumua-til Baladia played an important role in the propagation of Islam and Islamic knowledge in Central Kenya and the Rift Valley. In other area, credit goes to the individual scholars, maalim or sheikhs who were very much constrained in their work due to the lack of adequate resources.

**Prepared by; Ust. Muhammad Omar**

Extracted from 'Islamization-in-the-Interior-of-Kenya-A-General-Overview' by; Dr. Yussuf Y. Nzibo  
<https://docplayer.net/53244258-Islamization-in-the-nterior-of-kenya-a-general-overview.html>

### AN HONOURABLE NAME

King Naasirudeen Mahmood had a friend whose name was Muhammad. He always called him by his name, Muhammad. One day, unusually he called his friend by another name, Taajuddeen. Muhammad responded and made himself present in the King's court. However, he stayed away for the next three days. The King called for Muhammad and asked him why was he absent for three days?

He replied: "O King! "You always call me by my name, Mohammed. But, that particular day you did not. I thought to myself that there must be something wrong! Why is it that the King has called me by another name? Therefore, I stayed away for the three days."

King Naasirudeen remarked: "By Allaah! I did not have any ill-feelings in my heart about you. But, the reason I called you by another name on that day, was because I did not have Wudhu. And, I felt it incorrect to call you by the name, Muhammad. I felt it disrespectful."

**MORAL:** Respect demands from us that we must not take the name, Muhammad without Wudhu. When we consider the little issues in life, then Allaah Taala will shower us with His blessings. We must always respect our books and teachers. This way we will become good and practical.

# THE KONGO MOSQUE

DIANI · KWALE COUNTY · KENYA

A Blend of History and Religion



The Kongo Mosque built in the 14<sup>th</sup> century at Diani



## ISLAM IN KWALE

The Arabs came to the coast of Kenya in the 14<sup>th</sup> century. Their main goal was to do business in East Africa. The increased contact with the Bantu<sup>1</sup> Community affected the lives of the Bantu as a whole; they began to marry the Bantu women, thus giving birth to the Swahili speaking generation, which is a mixture of Arabic and Bantu words. Many coastal Bantus also embraced Islam and made their descendants the source of the growth Muslim communities on the Kenyan coast

Kenya's Mijikenda<sup>2</sup> have been associated with the Muslims since the 17th century. The first Mijikenda converted to Islam through the influence of Swahili. The first Mijikenda Muslims migrated to Swahili cities, thus establishing Islam in these cities. From the 1830s onwards, the East African economy expanded and commercial activities in coastal regions increased. The migration of Muslims near Mijikenda villages led to closer ties between Muslims and the migrants. By the middle of the 19<sup>th</sup> century, the influence of Islamic culture was evident among the Mijikenda, but only a few became Muslims.

Also the diversity of settlement arrangements in Mijikenda North South of Mombasa affected the spread of Islam. Mijikenda Muslims of Northern Mombasa migrated to the city, and those of the South, who are the 'wa Digo', remained in their villages, maintaining their Islam in their localities. By the end of the 19<sup>th</sup> century the wa Digo had already built many Mosques and were educated to teach their spouses and also to persuade a few non-Muslims to convert to Islam. Eventually the Islamic religion emerged as the majority religion among the Digo of South Mombasa.

### THE HISTORY OF THE FIRST EAST AFRICAN MOSQUE

The first Arab traders spent many years exploring the Indian Ocean coast, sometimes travelling a few miles into the country side. Some of the first traders walked along the Coast, to the south, and found a seaside known as Diani in the Kwale County.

Diani was one of the areas set aside by the Kwale residents. The tranquillity and privacy of the area enable the construction of the first mosque in East Africa, as it is believed. The Persian Diani Mosque (as it was previously referred to) was completed in the 14<sup>th</sup> century. The history of the first builders and Muslims who used to gather to pray in the mosque is buried in a forgotten tomb. However, the building they left behind tells us that the merchants who built



<sup>1</sup> **Bantu peoples** are the speakers of Bantu languages, comprising several hundred indigenous ethnic groups in sub-Saharan Africa, spread over a vast area from Central Africa across the African Great Lakes to Southern Africa. Abantu (or '**Bantu**' as it was used by colonists) is the Zulu word for people. It is the plural of the word 'umuntu', meaning 'person', and is based on the stem '-ntu' plus the plural prefix 'aba'. The Bantu first originated around the Benue- Cross rivers area in southeastern **Nigeria** and spread over **Africa** to the **Zambia** area.

<sup>2</sup> **Mijikenda** ("the Nine Tribes") are a group of nine related Bantu ethnic groups inhabiting the coast of Kenya, between the Sabaki and the Uмба rivers, in an area stretching from the border with Tanzania in the south to the border near Somalia in the north.

it used a certain type of rock from the sea without using poles. After a time, the Diani mosque was deserted after the Arabs relocated the city of Diani. Thus, a bush and baobab trees surrounded this ancient mosque.

The mosque was later discovered by one Sheikh Mwinyi Kombo about 300 years ago. According to a cleric, Sheikh Kombo was asleep and while in a dream, got instructions to walk along South Coast to look for the Mosque ruins. Although his journey was difficult and arduous, it required patience to achieve his goal. Eventually he managed to find it, but it was in a volatile state. Dangerous creatures, such as snakes, and other animals; such as bats and rats had settled in; and the bush had grown into a dense thicket and covered the mosque. After Sheikh Mwinyi Kombo saw the mosque in a critical condition, he went to Gasi where the demolition was the heart of the colonial era and asked the slaves to go and help clean the mosque.

Sheikh Mwinyi Kombo led the renovation of the Persian Diani Mosque, and after its resurrection, it was given the name Kongo Mosque, named after one of the graves that dot the area was found to have the name 'SADIKI KONGO' inscribed on its headstone. All these years after the renovation of the Kongo Mosque, the building has been maintained and expanded and is now used by Muslims with Islamic ideology on the coastal region.

A few steps from the mosque is the Indian ocean known as the Diani beach, and another symbol is a large circular stone located on the shores, which is believed to have been used by the locals as a centre of culture and traditions.



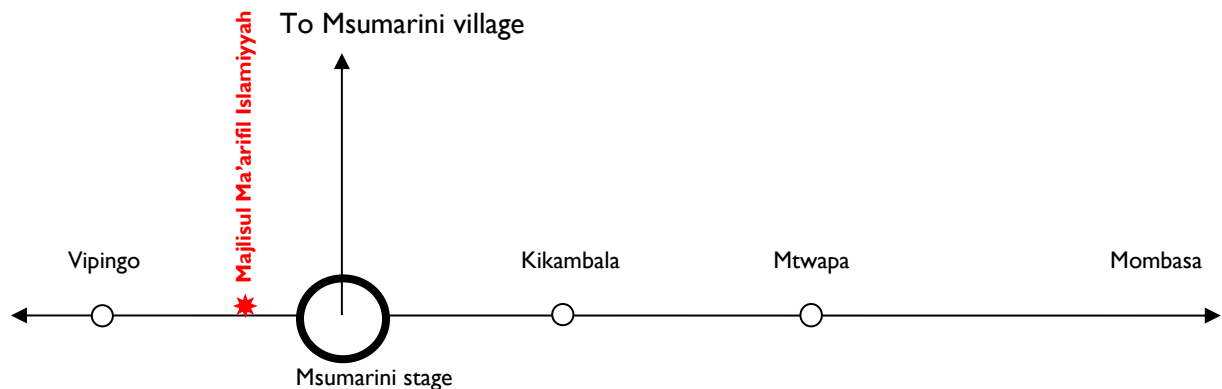
**While quarrelling, husband told to his wife, look I am not afraid of you. Wife replied, don't lie. You came to see me first time with 6 people, for engagement you came with 100 people, for wedding with 500 people. I came to your house all alone.**



# MSUMARINI VILLAGE

## A SHORT HISTORY

Msumarini is a small village situated almost 27 km on the north of Mombasa city, between Kikambala and Vipingo, in the Kilifi County. The village is along the Indian Ocean, about 3 km from the Mombasa-Malindi main road.



Msumarini stage has become a well-known name, being adjacent to the renowned Islamic educational centre, **MAJLISUL MA'ARIFIL ISLAMIYYAH**, instrumental in transforming of thousands of individuals. Alhamdulillah!

Initially, this area where we have Msumarini, was not inhabited by people. It was bushy, covered by trees known as msumari, and it is from this that the name Msumarini was derived.

Some people came from different areas like Chonyi and Giriama to this area for the purpose of farming and fishing, and later settled in the area, and that is how the village started.

Most of the people who live in Msumarini are the Chonyi and the Giriama; and the major activities in the area are small scale farming and fishing, since the village is found along the shores of the Indian Ocean.

### RELIGIOUS STATUS

According to historical evidence, the first religion to enter the east coast of Africa was Islam, as the early visitors who came to the east coast of Africa were from the Arabian Peninsula.

They came to the east coast of Africa for different reasons; some came seeking refuge from the civil wars in the Arabian lands in those times. These groups of visitors landed at different places along the east coast of Africa and made settlements.

Other visitors came to the coast of Africa for trade. These visitors landed at places such as Mogadishu, Pate Island, Mombasa, Pemba and the Kilwa Island. Wherever they landed, they made settlements.

These visitors who came to the eastern coast of Africa for business purposes, interacted and intermarried with the local people of the coast, and since Msumarini being one of the villages situated along the coast of East Africa, is among the areas that were visited by the

early Muslims from the Arabian lands.

Old graves adjacent to ruins of old Mosques along the shores of Msumarini clearly indicate that Islam entered Msumarini a very long time ago.

The early visitors also managed to convert some of the local people to Islam.

But since the Islamic culture did not prevail, some local people converted to Christianity upon the arrival of the Christian missionaries. The Christian missionaries used different methods in converting the locals to Christianity, that is why some people have Islamic names, but they are not Muslims.

Even now in Msumarini, there is only one small Mosque surrounded by eleven churches; and a small madrasa that is attached to the Mosque, with about 60 students under one teacher.

The mosque in Msumarini village was built in the year 2006, under the sponsorship of late Sheikh Siraaju Rahman An-Nadwy (rahimahullaah), on a half an acre plot which was donated by one of the villagers as waqf.

Most of the people who live in Msumarini village are those who have not had sufficient Islamic education, and that's why most of the parents do not encourage their children on Islamic education.

Indeed, efforts are needed to pull these people out of the darkness to the light of Islam, as most of them have been taken away by worldly pleasures forgetting the life of Akhirah.

Muslims should also remember that propagation of Islam is a duty and an obligation of every Muslim, therefore we should honour this obligation, as it has been placed on our shoulders by Allah Ta'ala.

I wish to congratulate those who have started directing their efforts to the area and other areas. May Allah Ta'ala reward them abundantly. I also urge my brothers to stay closer to the people, especially to those, whose religious background is not strong.

May Allah Ta'ala bless us all, and make us remember the importance of spreading Islam.  
**wabillahi at-tawfiq.**

**UST. CHAPOKA**



# 'You' and 'I': The Art of Communication in Marital Life



He said he was coming in ten minutes' time. Ten minutes pass, half an hour, an hour, and then he shows up.

The wife: *"You said ten minutes, and I have been waiting here for an hour."*

The husband: *"Forgive me, there was too much traffic."*

The wife: *"This is not the first time. That's the way you are; always late. You should have called me."*

The husband: *"My phone is out of credit, and I have no credit to call."*

The wife: *"How can I trust you? Do you think I am stupid and that all I have to do is to wait for you?"*

He looks at her in confusion and stops talking.

*Dear husband and wife,*

The husband started with a real excuse, then he chose to protect his marital bond through silence.

## **Change the "you" into an "I"**

The term "you" is nothing but a formula for failure in communicating with your husband. It means: *"You are guilty and responsible and you have to change. But I am not responsible."*

"I" means that you are thinking in an attempt to interpret the cause of anger. In the above example, the wife is angry, not because the husband is late but because she feels that she is not important to him, which leads to frustration and then anger. This emotion builds up as time passes, and as her attempt to interpret the cause of his delay continues, it leads to other thoughts:

"He always neglects me."

"He gives no importance to me."

"His work is more important to him than me."

"He thinks I have no feelings."

## **Another emotion:**

Why not express the reaction to the delay by using a different emotion?



Feeling sad because she is lonely?

Being afraid that he should be concerned with anything more than her?

Feeling guilty lest she may have done something which made him come home late?

Fearing that something bad might have happened to him?

Sometimes, she could be glad because she managed to be ready before his arrival.

So, when she meets him, she could say:

"I am sad that you came home late, because this means that I am not important to you."

"If only you knew how afraid I was because you were late... I thought something might have happened to you and I was so worried about you."

"If only you knew how eagerly I await you coming home!"

Then, watch him with his eyes sparkling, approaching you, trying to prove the opposite of that. No man on earth can resist such a reception. If the man were to know that he would be received in this way, surely, he would do his best to arrive as soon as possible the next time. Conversely, if he knows there will be a dispute, he will say to himself, *"A quarrel is awaiting me anyway, whether I am late for ten minutes or an hour."*

In order not to aggravate the situation, the husband could have said to her when he arrived, *"I know that you are upset because I am late and that you have been waiting for me. I apologize."*

If each of the spouses leaves the "you" formula, the dialogue will remain open, otherwise, frustration will recur, giving room for anger and resentment to accumulate, which makes any further communication even more difficult.

"I" means that you should ask yourself: *"Why am I aggravated?"* If you know and address the real cause of



aggravation, the pent-up feelings will not accumulate and the reaction will not be negative.

Men must realize that women naturally incline towards caring for others, and devote themselves wholeheartedly to doing so. When a woman's husband is late, she is concerned about that, and may become tense, and her life and housework may come to a halt because she is worried about him.

The wife should realize that saying "I" instead of "You", and expressing herself using her emotional intelligence will go a long way towards maintaining the channels of communication between her and her husband, instead of silence and an end to dialogue.

### Iblees and Adam... I and you

Consider, dear reader, the difference between the speech of Iblees (Satan), may Allah curse him, and the speech of Adam, may Allah exalt his mention. Allah quoting the words of Iblees in the Quran (what means): **{*"My Lord, because You have put me in error"*}** [Quran 15:39] i.e. 'You are the cause', Exalted and Hallowed be Allah The Almighty from what he says. On the other hand, Adam's, may Allah exalt his mention, words also Allah the Almighty citing in the Quran (what means): **{*"Our Lord, we have wronged ourselves"*}** [Quran 7:23] it means he holds himself responsible for the sin.

There is a huge difference between a positive statement such as: "I always look forward to you returning home in the evening to see you and talk to you", and a negative one such as: "You never care to listen to me even when we meet in the evening."

The use of the pronoun "I" in conversation is more influential and more effective than the use of the pronoun "you"; and "I" always reduces the severity of what you want to say. Try to compare the following two statements:

- "You don't care about the condition of the house" which is construed by the listener to be an accusation of negligence.
- "I feel lonely when I am doing the housework", which means the wife bears the responsibility for doing the housework even if she feels lonely, and she does the housework alone.

When the spouses use the subjective pronoun "I" more often in their dialogue, and include positive meanings in their words, their relationship will improve immediately and noticeably, and they may find solutions for their problems once they improve their manner of conversation and dialogue.

It is true that it is not easy to start using the subjective pronoun "I". This depends on the decision taken by each of the spouses to start bearing responsibility for their feelings and needs, and expressing themselves wisely. This requires the person to acquire a special skill in the ability to talk about oneself.

### Choosing the right words:

Long-term relationships like marriage are characterized by habits that may cause each of the spouses to be heedless of what they say to their life partner, for each partner depends, in choosing words, on habit rather than on conscious selection. Hence, words of encouragement are lost and replaced with others that lead to tension and discontentment.

Courtesy: The Friday Bulletin: {<https://www.islamweb.net>}

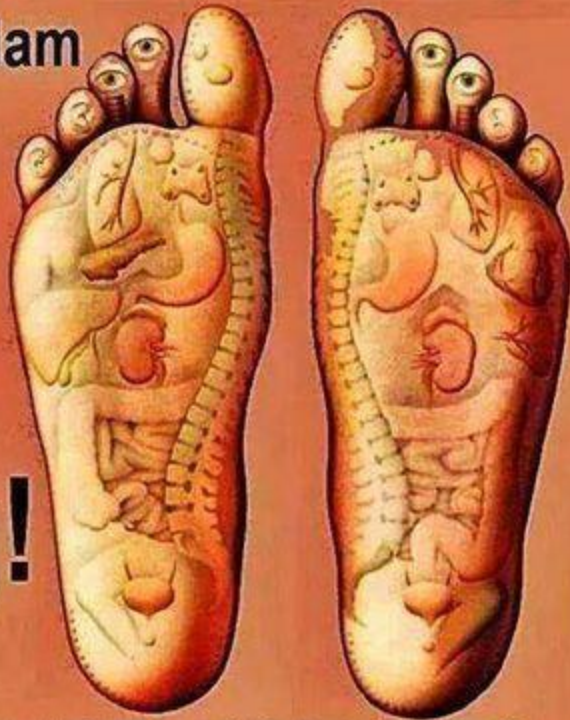
*How many millions of breaths have we taken up to this day? It is only when struggling and fighting to breathe just a single breath do you realize the true meaning of the verse, **"So which of the blessings of your Lord do you deny?"***



Rasulullah (s.a.w) said: "Allah(s.w.t) blessed vinegar for it was part of prophets diet."

## Miracles of Islam

# Keep Walking!



The organs of your body have their sensory of touches at the bottom of your foot. If you massage these points you will find relief from aches and pain as you can see the heart ♥ is on the left foot. Typically they are shown as points and arrows to show which organ it connects to. It is indeed correct since the nerves connected to these organ terminate here. This is covered in great details in Acupressure studies or textbook. ALLAH (swt) created our body so well that He thought of even this. He made us walk so that we will always be pressing those pressure points and thus keeping these organ activated at all times. MashaALLAH ♥ SubhanALLAH ♥ ALLAH O AKBAR



Rasulullah (s.a.w) said: "use olive oil in your food and for massage for it's from a blessed tree"

A piece of bread made of barley, a table spoon of olive oil and few drops of apple vinegar.

### Benefits:

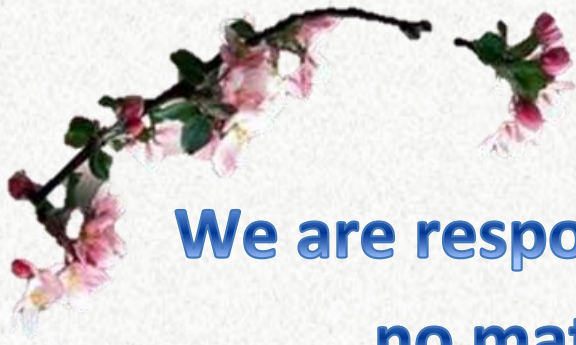
- \* Olive oil resists fat in the body.
- \* Olive oil prevents from skin cancer and bone cancer.
- \* Olive oil dissolves cholesterol.
- \* A daily spoon of Olive oil can treat the problem of fatty liver.
- \* Olive oil can treat and prevent from arteriosclerosis and weakness of memory.



### Benefits of Olive oil with vinegar:

- \* Olive oil helps in the increase of beneficial fat (high in density), and decrease the proportion of harmful fat (low in density), which reside on the wall of arteries, causing intransigence.
- \* Vinegar helps the body get rid of the harmful fats by turning it into a beneficial element that is used in internal generation of the body power.





**We are responsible for what we do,  
no matter how we feel**

**Heroes are the people who do what  
has to be done when it needs to be  
done, regardless of the  
consequences**


**Credentials on the wall do not make  
you a decent human being**

**Discontentment makes rich men  
poor, while contentment makes poor  
men rich**

**The happiest of people don't  
necessarily have the best of  
everything; they just make the most  
of everything they have**







Alhamdulillah, at Majlisul  
Ma'arifil Islamiyyah, we have  
special programmes for the  
physically handicapped