

muslim ink

Sha'ban 1437 / May 2017

MAGAZINE

92
pages

of articles, news and more!

Knowledge that
does not
BENEFIT

P. 27

How to raise &
discipline BOYS
IBN AL-JAWZI

P. 65

Marriage
Advice in Qur'an

P. 57

CONTENTS

Editor's Note: Allah is not unaware	3
NEWS & FEATURES	4
Why Makkah's flooring is cool	5
Makkah's film on Burmese expats	5
New public transport for Makkah	6
Makkah Court drops crane case	6
Makkah to get new futuristic hotel	7
Man walks 7,250km to Makkah	8
Madinah and Islamic tourism	9
Madinah airport 2nd best in ME	9
Madinah to have a new university	9
100,000 date palms for orphans	10
Charity cancer hospital for kids	10
UN on Israeli illegal excavations	11
Umayyad palaces in Jerusalem...	11
Qatar sponsors Rohingyas in M'sia	12
Malaysia ranked 1st for healthcare	12
Moroccos mosque has solar panels	13
Hijrah to Muslim countries	14
<small>BY FARAZ OMAR</small>	
KNOWLEDGE & FAITH	19
Treasures of Memorizing Qur'an	20
<small>BY BUSHRA WANGDE</small>	
Knowledge that does not benefit	27
<small>BY SALMAH SHAHNAWAZ</small>	
Four obligatory matters	31
<small>BY MARIAM MASEEHA</small>	
HISTORY	34
Who is the best after the prophets?	35
DA'WAH	39
Why Muhammad ﷺ is the last..	40
WOMEN	42
The 'Hijab' of today's women	43
<small>BY NAAILAH DIAUDEEN</small>	
The four best women	47
<small>BY ZARA ANDLEEB</small>	
FIQH & FATAWA	54
Relationship with Fiancee	55
Condition in Marriage	55
FAMILY	56
Marriage advice in the Qur'an	57
<small>BY SALMAH SHAHNAWAZ</small>	
How to raise and discipline boys	65
<small>BY IBN AL-JAWZI</small>	
How to establish Islam in homes	69
<small>BY SALMAH SHAHNAWAZ</small>	
AMAZING CREATION	74
Glow Worms	75
FOOD	79
Taste from the Past: Hais	80
Halal snack pack of Australia	81
New dining app for halal food	81

Turkey introduces 'halal cruises'	82
UAE top Halal destination	82
ISLAMIC ECONOMY	83
Asset-backed Financing	84
Indonesia's 'halal economic zone'	88
Norway trials 'halal' mortgage	88
Dubai starts halal-testing service	89
Top 3 Trends in Halal Cosmetics	89
Charity & bank team for halal..	90
Global Competitiveness Index	90
New std for sharia boards	91
IF needs qualified people	91

Contact us

WEBSITE
www.muslimink.com

EMAIL
editors@muslimink.com

Muslim Ink Team

EDITOR
Faraz Omar

ASSOCIATE EDITOR
Rahla Khan

MANAGING EDITOR
Zara Andleeb

SOCIAL MEDIA EDITOR
Sayama Wangde

WEB PUBLISHER
Zainub Khalid

WRITERS
Salmah Shahnawaz
Bushra Wangde
Maryam Maseeha
Naailah Diauddin

FEATURED ARTICLES



14 **Hijrah & Immigration**
BY FARAZ OMAR



20 **Treasures of Memorizing**
BY BUSHRA WANGDE



57 **Marriage Advice in the Qur'an**
BY SALMAH SHAHNAWAZ



31 **Four obligatory matters**
BY MARIAM MASEEHA



43 **The Modern 'Hijab'**
BY NAAILAH DIAUDDIN



47 **The four best women**
BY ZARA ANDLEEB



Allah is Not Unaware

EDITOR'S NOTE

THE horrific imagery we all witnessed of Syrian children painfully dying of what has been said a chemical attack without doubt infuriated us beyond words. Muslims are after all one body, as the Prophet ﷺ said, when one part is in trouble, the entire body aches in pain.

During such times, some of us start questioning as to why Muslims are a target everywhere in the world. However, when we look at the bigger picture, we may see a different perspective.

The Ummah surely is going through difficult times. But there is also no doubt that it is our Ummah that is the successful one because of our faith, our religion and our deeds. We have gone through difficulties in the past and emerged victorious.

The history of today's political movements, ideologies, and, in fact, empires dwarfs in comparison to that of the Muslim one. The beliefs of today's world have not stood the test of time.

Secondly, the inability of the modern world to practice what they preach is a testament of failure on many levels.

It also indicates that Muslims are best suited to establish justice in the world because of the divine guidance we have. We have done it in the past and we can do it in the future In sha Allah if we were to turn back to our religion.

While the current situation surely speaks about our weak state – in faith and piety, and not material resources –, it also speaks in volumes about the rest of the world, the good and bad.

Allah is not unaware of what they are doing.

All those responsible for torturing, for example the innocent Syrian children, have a Day of Judgment and Hell-fire waiting for them. Thinking about the punishment that these oppressors will go through makes us wish that the Day comes sooner than later!

And it certainly is closer than ever.



news & features



Prophet Muhammad ﷺ said:

“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”

(Al-Bukhari and Muslim)



Why Makkah's marble flooring is cool to touch

FOR anyone who has performed the Umrah or Haj pilgrimages, they will have probably noticed the coolness under foot when they stepped onto the marble floors of the Grand Mosque and around the Holy Ka'bah in Makkah.

Many have debated the reason behind the cold feeling, given Saudi Arabia's searing summer temperatures.

The office of the General Presidency for the Affairs of the Two Holy Mosques told Al Arabiya that the main reason was behind the type of marble used.

Saudi Arabia imports rare Thassos marble flooring from Greece that reflects the sun's rays and in turn the heat during the day.

Authorities have brushed off claims that the real reason behind the coolness was a series of cold water pipes laid beneath the marble floor. — Al-Arabiya English

Makkah produces documentary on Burmese expats

JEDDAH: Makkah governorate's Department of Public Relations and Media produced a documentary on the correction of the status of 250,000 members of its Burmese community, in both English and Arabic, that will be broadcast on social media.

The documentary shows how the 121 charity schools for members of the Burmese community in Makkah underwent some changes as well, allowing 62,650 students from third grade to high school to be accepted in public schools and 1,307 top students to receive university scholarships.

New public transport project in Makkah

FIRST PHASE TO COST SR3B (\$800M)

MAKKAH: With the implementation of the first phase of Makkah Public Transport Program (MPTP), there would be a dramatic improvement in easing the traffic flow in the holy city of Makkah. The first phase will



be implemented at a cost of SR3.12 billion (\$800 million), with the involvement of 500 buses, including 120 articulated buses.

Makkah Criminal Court drops crane case citing lack of jurisdiction

JEDDAH: Makkah Criminal Court said recently it was dropping the case of the crane that collapsed in Makkah in September 2015 due to lack of jurisdiction over the case.

The accident resulted in 110 deaths and 209 injuries. The court issued its ruling after several sessions of deliberations.

Reports during the investigation and court sessions had shown that sudden changes in weather conditions, difficult to forecast, resulted in unusual winds, which in turn caused the collapse of the crane.

Bin Laden group made a point of mentioning the fact that 50 thunderbolts were recorded on the day in Makkah within a period of only one hour due to the inclement weather conditions. The storm was accompanied by heavy rain and thunder.

Makkah to get new futuristic hotel

Inspired by traditional Arabian design, architectural firm Foster + Partners' has won a competition to create a new luxury hotel and serviced apartments in Makkah.

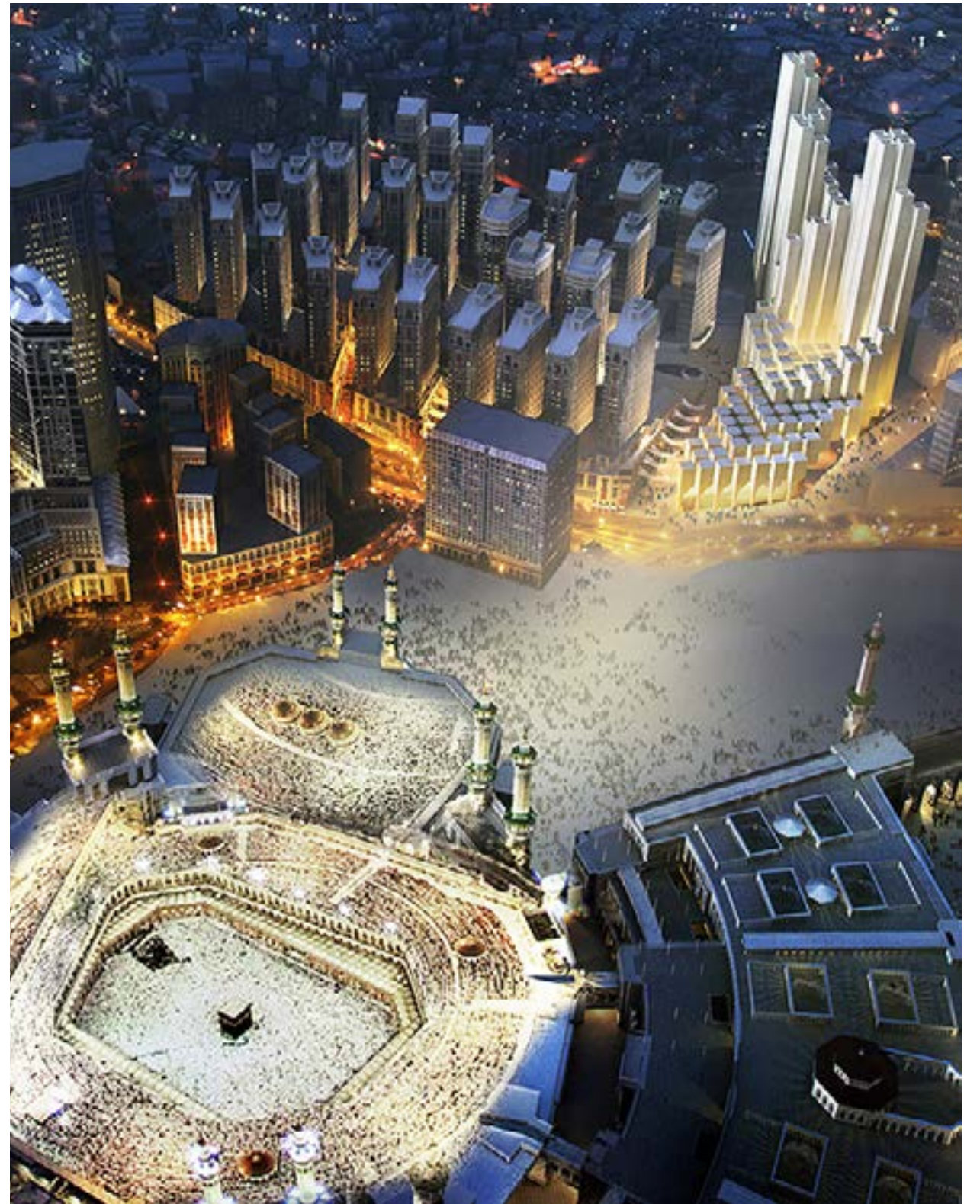
The concept reinterprets the traditional dense building clusters, creating a new contemporary vernacular that respects its sacred location.

The scheme addresses the shortage of accommodation in Makkah in response to the rapid growth in visitors.

The orientation of all rooms maximise and optimise views towards the Ka'bah.

The studio said: "Every room has a dedicated space for private prayer and contemplation that provides direct views to the Grand Mosque and Ka'bah."

Located on the axis between the new Haramain High-speed Rail Station and the Grand Mosque, the site also forms a key part of the pilgrims' journey towards the Ka'bah. The design follows a philosophy of 'luxury with humility'.



Adventurer walks 7,250km to Makkah

MANAMA: A Spanish man has walked more than 7,250 kilometres as he is making his way from France to Makkah.



Isaac Bannour, whose country of origin is Algeria, left France six months ago to perform Umrah in Makkah. Instead of taking the plane, he opted to walk, pushing a wheel-cart in which he kept a small tent, clothes and some food.

Isaac who was filmed walking near the Saudi capital Riyadh said that he had crossed 17 countries, including Germany, Austria, Slovenia, Croatia, Bosnia, Montenegro, Serbia, Kosovo, Macedonia, Bulgaria, Turkey, Iran, Iraq and Kuwait during his adventure.

“It will take me around 20 days to reach Makkah where I will perform Umrah,” he said, quoted by Saudi news site Sabq. “However, to go home, I will not walk the distance again and will take the plane.”

The adventurer said that he regularly walked from sunrise until sunset, usually making 50 kilometres per day.

“In Saudi Arabia, I often slept in houses because people invited me over and I stayed with them. The officials have been highly helpful and the interior ministry has given me a contact number to call whenever I needed assistance. They offered me an ambulance, but I told them I was fine.”

Madinah inaugurates activities as capital of Islamic tourism

MADINAH: Prince Sultan bin Salman, chief of Saudi Commission for Tourism and National Heritage (SCTH), sponsored on Saturday the opening ceremony for “Madinah Capital of Islamic tourism 2017.”

Prince Sultan stressed that the choice of Madinah for this title reflects the status of the city of Madinah for Muslims in regard to its religious and historical value as it is home to the Prophet’s Mosque, Quba Mosque and many historic places associated with the Prophet.

“It also contains important tourist attractions and heritage sites including historical museums and palaces and archaeological sites and historical mosques associated with events of the biography and followers,” Prince Sultan said.



Madinah to have a new university with 3 colleges

A new university recently opened in Madinah.

Prince Mugrin Bin Abdulaziz University will introduce new disciplines such as computer forensics and information security with an aim to protect the Kingdom’s electronic security.

Madinah airport second best in ME

The Airport Council International (ACI) has ranked Prince Muhammad Bin Abdulaziz International Airport in Madinah as the second best airport in the Middle East for the second quarter of 2016.

100,000 date palms for orphans in Madinah

RIYADH: Madinah Gov. Prince Faisal bin Salman launched a program on Tuesday to plant 100,000 palm trees in his region to help orphans.

Prince Faisal is the chairman of the board of directors of the Takaful Welfare Society for Orphan Care in Madinah.

The society takes care of more than 8,000 orphans, including support for living, health and education.

Al-Harbi said the project will be a permanent endowment, which is sustainable for years to help finance various projects for the benefit of orphans.

New charitable hospital in Madinah gives hope to children with cancer

MADINAH: A state-of-the-art pediatric cancer hospital with advanced diagnostic and treatment facilities is coming up in Madinah. Ahyaha Charitable Society expects the hospital, which will have 100 beds in the first phase, to be operational by 2020.

The hospital is significant as Madinah is expected to have 2,000 cancer cases including 1,100 cases among children by the year 2020. Every year 700 people are tested positive for cancer in the Madinah region and this prompted the charity to establish the hospital.

The charitable society is supported by Islamic scholars, businessmen, medical professionals and government officials. Dr. Saleh Bin Humaid, Imam of Masjid al-Haram, is chairman of the charity.

Children under treatment at the hospital will have facilities to continue their education.

It will have an annual operation cost of SR70 million, said the official while speaking to Al-Madina Arabic daily. With the increase in number of patients the cost would jump to SR115 million annually. The hospital will start operation in 2020.



UN body 'deeply concerned' over Israeli illegal excavations

In its recent statement, the World Heritage Committee of UNESCO has expressed deep concern about "the persistence of Israeli illegal excavations and works conducted by the Israeli Occupation authorities and the extreme settler groups in the Old City of Jerusalem and on both sides of its Walls and the failure of Israel to cease such harmful interventions."

Umayyad palaces in Jerusalem claimed as part of Israel's 'Holy Basin'

JERUSALEM: In yet another provocative step, the mayor of Jerusalem's Israeli-controlled municipality Nir Barkat stormed recently into the historic Umayyad-era palaces next to the Noble Sanctuary of Al-Aqsa in the occupied city and announced that they are part of the "Holy Basin" of religious sites.

Barkat was joined by illegal settlers and Member of the Knesset Yehuda Glick of the extreme right-wing Likud party, according to Middle East Monitor.

The palaces to the south and west of Al-Aqsa Mosque were built during the Umayyad era to serve as the administrative headquarters for the management of Jerusalem and Al-Aqsa Mosque affairs.

Jewish organisations allege that they were built on top of Jewish sites, but excavations over the past 40 years have not revealed any such evidence.

Qatar funds to ensure better care for Rohingyas in Malaysia

Some 56,000 Rohingya refugees living in Malaysia will be given access to education, training and healthcare using funds contributed by the Qatar government.

Help for the refugees, who are holders of the United Nations High Commission



Rohingya refugees in Malaysia.

for Refugees (UNHCR) card will be co-ordinated by the National Security Council, helped by the Prime Minister's Department and several ministries as well as NGOs working with the community.

Malaysia ranked 1st for healthcare this year

PETALING JAYA: Malaysia has been ranked first among four countries with the best healthcare this year, according to InternationalLiving.com.

The report accredited Malaysia having some of the best-trained doctors in Asia, with the large number of them being trained in the US, Australia, or the United Kingdom.

The report also commented that hospitals in the two cities are among Southeast Asia's first recipients of the United States' prestigious Joint Commission International (JCI) certification – a benchmark for healthcare service providers globally.

It stated that there are no less than eight JCI-accredited hospitals. "In 2016, Malaysia was visited by more than 1 million medical tourists from around the globe, a figure that is certain to rise in 2017," it said.



Koutoubia Mosque

Morocco's mosque has solar panels

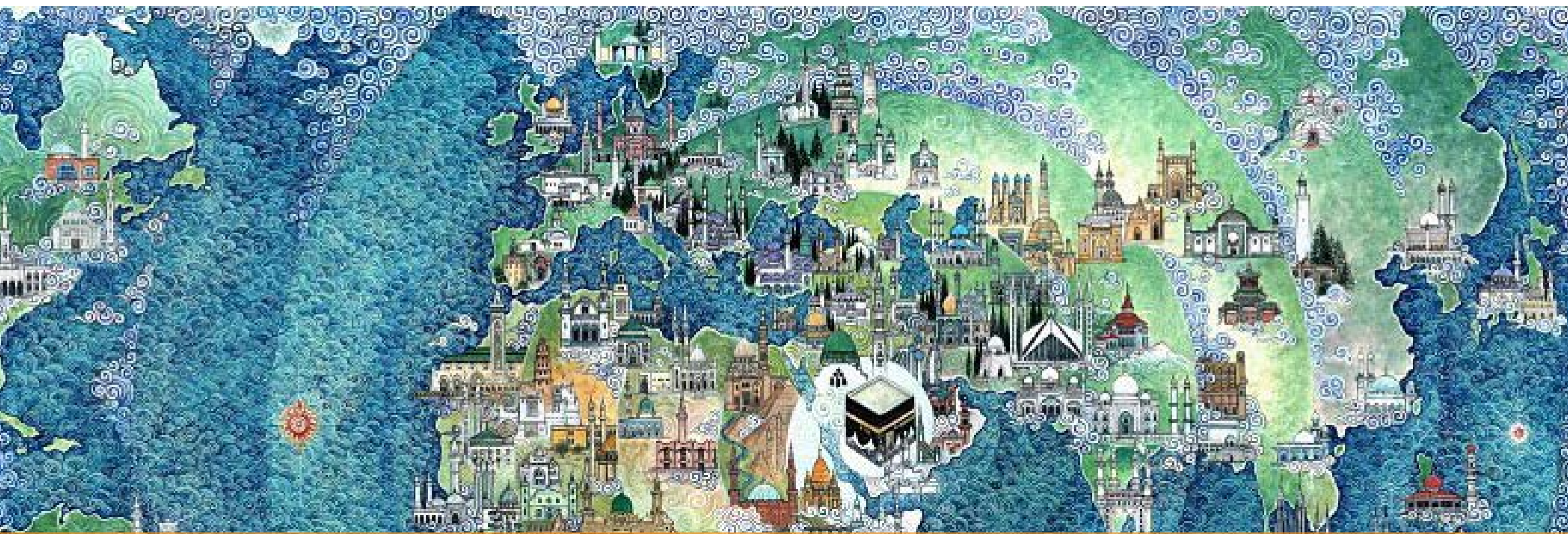
Morocco's Ministry of Islamic Affairs has pioneered a scheme to install solar panels in mosques. The Koutoubia Mosque, one of the country's high profile mosques, is the first to have solar panels installed.

A panel in front of the mosque (bottom picture) informs visitors how much electricity is being produced by solar panels at any given time and how many carbon emissions have been avoided.

Of around 50,000 mosques dotted across the country, the ministry is responsible for energy and water in approximately 15,000. The government plans to install electricity producing PV, or photovoltaic panels, LED lighting and solar thermal water heaters at about 600 mosques by 2019 and more later on.

The changes taking place at mosques are just some of the measures Morocco is taking in developing its renewable energy sector. A frontrunner in the region, the country has already rolled out large wind farm and solar energy projects. In 2015, the King of Morocco announced the country would aim to get more than half its electricity from renewables by 2030.





Hijrah: Why Muslim countries should welcome immigrants

By Faraz Omar

THREE hundred million Muslims – one-fifth of the Ummah's population – live as minorities today. The challenges they face in an increasingly hostile world are largely incomprehensible to those living in Muslim-majority countries. To be clear, each country differs in its politics, and it would be incorrect to assume that hostility exists in every country.

Nevertheless, one cannot ignore the developing world events and the pressure they are exerting on Muslim minorities. The French ban on burqa and the American aversion to anything 'Muslim' are strong indicators of that.

Indeed, some may argue that this is the world Muslims have created for themselves. That the small minority of Muslims accused of violence is responsible for the worldwide hatred and prejudice against Islam. It does not seem to matter, however, that the cause may actually be the propaganda against Islam to justify occupation and war.

“

...one cannot ignore the developing world events and the pressure they are exerting on Muslim minorities

”

Other right-wing experts fear a 'hidden Muslim agenda' to impose '*shariah*' in the West.

Whatever may be the cause of the current Islamophobia, the result borne out is the same.

But it's not non-Muslim countries I want to focus on, I want to question the Muslim World: What have we done for the Muslims?

MUSLIM COUNTRIES FOR MUSLIM IMMIGRANTS

Fifty seven Muslim countries – making up one-third of the world – exist, yet our brethren-in-faith have to go through humiliation to preserve their identity!

How many Muslim countries has come forward to welcome Muslim immigrants and refugees? Are they not entitled to be governed by their own laws?

It is hypocritical to condemn France while we ourselves extend no helping hand to the Muslims living there. Our foe Israel grew stronger with the power of Jewish immigration – *aliyah*, as it's called in the Jewish religion. A Jew gets citizenship on arrival in Israel.

In Islam, we have *Hijrah* (migration to Muslim lands) – a fundamental tenet that is largely unrecognized by the Muslim World today. Yet, with the intention of *Hijrah*, thousands of Muslims live and work in the Middle East so they need not be ashamed of their Muslim identity, and so they can practice their faith freely.

The Middle East offers both benefits – Islamic environment and good employment opportunities. However, foreign workers never know when they will be sent back, because immigration is virtually non-existent in these countries. Online forums on *Hijrah* have hundreds of members from all over the world seeking help and advice on immigration to Muslim lands.

“

Our foe Israel grew stronger with the power of Jewish immigration – aliyah, as it's called...

”

The world has changed for Muslims after 9/11. Hate crimes and diatribes against them have increased significantly. They are gripped with feelings of uncertainty.

HIJRAH, A WIN-WIN SOLUTION

Hijrah is the solution to several problems the Muslim World faces. This means we must work on special provisions and laws for Muslim immigration. Everyone seems to understand that we are one community, except for the Muslim World itself, which unnecessarily is clinging on to nationalistic fervors based on race and ethnicity.

Frustrated with the utter lack of this important sentiment on Hijrah, I directed pressing questions a few years ago to the Organization of Islamic Conference (OIC), which has a membership of 57 states, is the second-largest inter-governmental organization after the United Nations, and which claims that it is "the collective voice of the Muslim world ensuring to safeguard and protect the interests of the Muslim world."

But the reply I received a couple of weeks later dwarfed the image of what the organization claims it stands for. The email said: "The OIC cannot comment on this issue because it is not on its agenda or within its charter and it is a sovereign issue of the member states."

The OIC cannot be blamed as its boundaries of influence have been set by Muslim countries. The OIC is genuinely limited. It "cannot discuss an issue unless the member states want to," I was told.

ECONOMIC BENEFIT OF MIGRATION

Today's Muslim countries may not be enthusiastic about easing Muslim immigration. A prime concern may be that migrants will exhaust a country's resources and rob the wealth

“

Everyone understands we are one community, except for the Muslim World, which is clinging on to nationalistic fervors

”

of the "indigenous". But Hijrah should not be looked at solely from a materialistic perspective. Helping Muslim minorities is a collective responsibility of the Ummah, which will ultimately strengthen the Muslim World and may unite it for common goals. Yes, sacrifices will be required, but the ultimate good that will emanate will far surpass any adverse outcome.

Muslim migration, as is well-known, began with Prophet Muhammad ﷺ himself (from Makkah to Madinah). The migration transformed an impoverished town into the capital of the Islamic Caliphate that touched Europe to its West and Indus Valley to its East.

Even from a materialistic perspective, "the depletion of resources" is a myth. The greatest resource for any country is human capital, and immigration brings over diversely skilled human resources.

In recent history, tens of thousands of Muslims migrated to Pakistan when it separated from India in 1947. From an economic perspective, what the migration achieved is quite noteworthy.

The majority of migrants, among whom were highly-educated technocrats, settled

in Karachi – making the city a melting pot of all Pakistani culture. The diverse skill available in this multi-ethnic city contributed to making it the economic hub of Pakistan. Today, over 65 percent of Pakistan's economy is generated by Karachi.

Silicon Valley – the most inventive place on earth – could not have been what it is without immigrants. According to research published by Business Week in February 2009, more than half of Silicon Valley start-ups were founded by immigrants over the last decade.

“

*...more than
half of Silicon
Valley start-
ups were
founded by
immigrants*

”

WE NEED STRONG CONVICTION

The problem with the Muslim World is a lack of strong faith. We are enveloped in an inferiority complex and divided into

sects. Which nation can succeed if it doesn't believe in itself and its principles?

Solutions are achievable. But Muslim leaders and masses must unite upon the core beliefs taught by Prophet Muhammad ﷺ and must have a strong conviction in their identity as one nation. We only have to look back at our history for that faith. With Islam, Muslims built one of the finest civilizations the world has ever seen.

Imagine what would have happened if there had been one well-governed Muslim country that had worked on these lines and had embraced Hijrah. Natural resources – abundant in most Muslim countries – coupled with skilled human resources from around the world might have easily transformed that nation into one of the superpowers of the world!

Leaders, Hijrah is the way to go!



Tell your friends about us!

Subscribe for FREE!

muslimink.com/subscribe



knowledge & faith



...Allah will exalt those who believe among you, and those who have knowledge, to high ranks...

(Qur'an, Surah Al-Mujadila: 11)

TREASURES OF MEMORIZING THE *Qur'an*

By Bushra Wangde

“*They busied their hearts with this worldly life, and if they had busied themselves with Allah and the Hereafter, they would think about His words and verses and would have found in them the most precious wisdom and benefits.*” — Ibn al-Qayyim

EVERY year thousands and thousands of children from different parts of the world memorise the Qur'an. Although the Qur'an is in Arabic, it is memorised by many, regardless of what country they belong to. And because of Allah's mercy, the Qur'an is being memorised even by elderly members of the community.

Narrated `Uthman: The Prophet ﷺ said, "The best among you (Muslims) are those who learn the Qur'an and teach it." [Sahih al-Bukhari, #5027]

We all know about the rewards awaiting *huffadh* (those who memorise the entire Qur'an) in the Hereafter and in Paradise. Their ranks will be elevated and their good deeds doubled; they will be honored by being asked to recite Qur'an, and their parents will be crowned. Allah is indeed the most generous in reward.

In this world, the bearer of Qur'an will gain the treasures of doing *hifdh*, which will beautify him or her both inwardly and outwardly. Let's look at some of these precious jewels:

PATIENCE IS KEY

For those who seek to memorize the Qur'an, patience is key. Many of us have heard our elders tell us, "You have to learn to be patient!" Well, what better way is there to learn patience than by memorizing the words of Allah?

You will need patience to sit in one place for hours, reciting, learning and revising, until you are fully sure that your portion for each day has been committed to memory.

It takes patience to do what will gain you the pleasure of Allah, instead of spending time according to your desires. It's patience that makes a hafidh sit late into the night or get up before others, thereby abandoning his or her bed, and give importance to hifdh.

It takes patience not to quit when you are tired, and think you aren't capable of achieving your goal.

It takes loads of patience.

It doesn't matter if it's a just a surah or a juz' or the whole Qur'an.

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.” [Surah Baqarah: 153]

Being patient is one of the characteristics very beloved to Allah, and is also one which brings the most reward.

The Qur'an not only teaches you to be patient, but by memorizing it, this characteristic is instilled in the believer. What more can you ask for?

BARAKAH IN TIME

“There's so little time” or “time is running out” or “the day seems never-ending!”

“

It takes patience to do what will gain you the pleasure of Allah, instead of spending time according to your desires

”

These expressions sound familiar, don't they? We feel like we don't have enough time to complete everything, or even if we do, we feel guilty for not doing the tasks at hand efficiently. And with our hands so full, we hardly have enough time to memorise the verses of the Qur'an.

Allah says, **“and this is a book which we have sent down, bringing blessings, and confirming which came before it...”**
[Surah An'aam: 92]

However busy you are, whether working outside or just at home, make room in your schedule for memorizing the Qur'an. Even if you can afford to learn just one line per day, do it!

This will bring immense blessing in your life and especially in your time. Just do it and you will know the difference.

PEACE IN OUR LIVES

We seem to be busy round the clock, from the time we get up in the morning till we get to bed. Yet, there always seem to be something “missing” in our lives.

Money, status, family and friends might keep us happy yet there is something that nags us at the back of our minds, and we know that there is still one important piece left in the jigsaw puzzle of our life. That missing piece is “peace”.

Peace that brings calmness to your body, mind and soul. And nothing in this world can bring such tranquility except for the words of Allah, the glorious Qur'an.

“Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest” [Surah Ra'd: 28]

Itmi'naan means to be reassured; it means that the heart is relieved from anxiousness and worries.

“

...whether working outside or just at home, make room in your schedule for memorizing the Qur'an

”

When is it that we are not anxious? We are always worrying about one thing or the other, isn't it? Allah says remembering Him brings peace and comfort to the heart.

Ibn Kathir commented on this *ayah*, saying: "Allah says for their hearts find comfort on the side of Allah, become tranquil when He is remembered and are pleased to have Him as their protector and supporter."

And what an excellent way to remember Allah by learning His Book! Indeed, memorizing the Qur'an will give you immense tranquility. Listening, reciting, learning and revising the Qur'an will bring peace to your heart, mind and soul. Once you open the Qur'an, you will be lost in it and find your heart connected to Allah.

Your heart and soul will be nourished with verses of the Qur'an, not by the futile worries of this world. You will find your heart at more peace than you have ever known.

RETURN TO ALLAH

“And they fall upon their faces weeping, and the Qur'an increases them in humble submission” [Surah Israa': 109]

Memorizing the Qur'an brings out this emotion from the heart in the most beautiful way. You may have taken the task of learning a small surah. By its length it looks quite easy, so you start off.

But soon you realise that it's getting difficult to commit it to memory. You will find yourself making du'aa to Allah to make it easy for you to learn. You will keep returning to Allah, asking for his Help and support, until you have achieved your goal.

Once you reach your target, your heart and tongue will be filled with *shukr* and praise for Allah, because you know that the task wouldn't have been possible had not it been for the help of Allah.

“

Your heart and soul will be nourished with verses of the Qur'an, not by the futile worries of this world

”

You will submit to Allah, not only for *hifdh*, but in every small and big affair that will come into your life. Once you submit to Allah, it is then that you realise how near Allah is.

“And when My servants ask you, concerning Me- indeed i am near. I respond to the invocation of the supplicant when he calls upon Me. so let them respond to Me and believe in Me that they might be (rightly) guided.” [Surah al-Baqarah: 186]

LEARN FROM MISTAKES

Accepting mistakes and correcting them is done by those who are strong willed and ready to improve themselves.

It's not easy to subdue your ego and accept that you are wrong. Yes, it's difficult. But just by memorizing the Qur'an, you will learn how to step down from your ego.

No one is perfect. When it comes to committing anything to memory, mistakes are eventually going to happen. You might forget to recite a verse, or recite a different verse instead; you may not stop at the right place, you may not pronounce a word according to its *makhraj* or you may even have forgotten what you memorized completely due to nervousness.

All these things are bound to occur. But they are just mistakes, which can be overcome easily with the help of correct guidance and teacher.

Memorizing the Qur'an will make you understand that mistakes are part and parcel of life, but it's to our advantage if we are ready to accept them, learn from them and improve through them.

CHANGE OF HEART

“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the

“

It's not easy to subdue your ego and accept that you are wrong. Yes, it's difficult...

”

Bestower.” [Surah Al-Imraan: 8]

Is it even possible that you would start to memorize the Qur'an, and your heart would remain the same? Impossible! The Qur'an, whether by listening, reciting or memorising, has a direct and prolonged affect on the heart.

It is no wonder that during the time of *Jaahiliyah*, a polytheist would become a Muslim just by listening to a few verses of the Qur'an. What a tremendous effect it has on our hearts! If this is so, then just imagine the state of your heart if you memorize the Qur'an!

The Qur'an softens the hardest of the hearts, and *hifdh* melts down the hardness of one's heart until it is flourishing with *emaan*. The more pages you memorise, the stronger your *emaan* will become.

RECITING the Qur'an will no longer be a chore to you or done with the feeling that you are obliged to do it; rather, you will do it out of immense love for the Qur'an. The love which was hidden away in some corner will now envelop your heart. With love of the Qur'an, your love for Allah too increases, and so does your love for His Prophet and His deen. *Subhan Allah!*

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely” [Surah Anfaal: 2]

Even though you may or may not understand the words of Allah, you will find that they move you, change you, humble you, and instill *khushoo* in you; just listening to them brings tears to your eyes, because you realise that they are the words of your Lord The Great.

“Allah has sent down the best statement; a consistent Book

“

It is no wonder that during the time of Jaahiliyah, a polytheist would become a Muslim just by listening to a few verses

”

wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray-for him there is no guide.” [Surah Az-Zumar: 23]

MAKE TIME TO THINK AND REFLECT

“(This is) a blessed Book which We have revealed to you, (o Muhammad), that they might reflect upon its verses and that those of understanding would be reminded.” [Surah Saad: 29]

Memorising the Qur'an has such an effect that you will find yourself pondering upon a certain verse with a new perspective which you may have never thought of before. This is one of the best benefits that a person might get from memorising the Qur'an, i.e, being able to reflect on the verses of the Qur'an.

When we sit to recite the Qur'an, we feel as if there is very little time and unfortunately end up rushing through it. But when you start to give time to learn the Qur'an, your curiosity grows, and then you think “What could this verse mean?”

A verse that you previously read so many times without thought may now change your life, increase your emaan, and make you closer to Allah. Just because you pondered and reflected upon it, *Subhan*

Allah! It's no wonder that the Companions had such high levels of emaan. Why not? Because they understood and learned the words of Allah.

(To be continued)

References:

1. Al-Fawaa'id :a collection of wise sayings by Ibn al-Qayyim; pg. 157
2. Tafsir ibn Kathir 5:276

“

...when you start to give time to learn the Qur'an, your curiosity grows, and then you think 'What could this verse mean?'

”

Knowledge that does not benefit

By Salmah Shahnawaz



*O Allah, I seek refuge in You
from knowledge which does
not benefit*

“Seeking knowledge is an obligation upon every Muslim.” [Al-Tirmidhi]

For those who are familiar with this hadith, we understand that it talks about religious knowledge. Enough of us make worldly knowledge an obligation – that’s what our education system is there for – but when it comes to learning more about our religion that is our way of life, a surprising number of people don’t even think about how much more there is to know. But this article is not for them.

This article is for those who do seek knowledge, whether that is through reading or attending classes or even online. This is for those of us who want to know more, to improve ourselves, and to get closer to our Rabb. How many of us recite this du'aa?

“O Allah, I seek refuge in You from knowledge which does not benefit, from a heart that does not entertain the fear (of Allah), from a soul that is not satisfied and the supplication that is not answered.” [Sahih Muslim]

It starts with “knowledge that does not benefit” because that is the key to everything else.

What is knowledge that does not benefit?

Here’s the most important word that should follow knowledge: action.

The knowledge of our religion, this way of life that was passed down from our Prophet ﷺ, comes with the ability to uphold our deen – that is how a nation of Bedouins in the desert of little importance at the time became one of the greatest forces on the earth.

Prophet Muhammad ﷺ planted the ‘ilm he got into the hearts of the sahabah such that it became a guidance that

“

...when it comes to learning more about our religion, a surprising number of people don’t even think...

”

they acted upon – a total way of life. That was success.

We have a culture today of learning more (and everything is really at our fingertips), but the overwhelming amount of what we take in means that we find it hard to actually bring it out in actions. A common enough du'aa we make is **“O Allah, increase me in knowledge”** [Qur'an, 20:114] because we want to learn, but we need to start thinking about practicing more. Knowledge and application go hand in hand.

Do we not know that we should treat our parents with utmost goodness?

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."[Qur'an, 17:23]

Yet most of us do not try to fulfil their needs before they can express them, are harsh in our tone sometimes, and don't give them enough attention. We know what the *ayah* says, but we do not apply it completely.

We know that Allah ﷻ says:

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." [Qur'an, 2:153]

"And... patience is most fitting..." [Qur'an, 12:18] Yet we are quick to lose our temper.

That is why this du'aa is so important – as a reminder to ourselves that more important than the books we fill with notes are our deeds that weigh on our scale, and that we need the help of our Rabb for every little thing. We cannot do it without Him.

Here is a hadith to illustrate the importance of this further:

Rasul Allah ﷺ said, **“On the night that I was ascended up to the heavens, I came upon a people whose lips were being**

“

Here's the most important word that should follow knowledge: action

”

cut off by pliers made from Fire. Every time their lips were severed, they would be brought back and formed again. So I said: ‘O Jibreel, who are these people?’ He said: ‘They are speakers from your nation, who say words but do not do deeds, and who read the Book of Allah yet do not act (on it).’ [Al Bayhaqi, Hasan]

How many of us are so fearful of the consequences of not acting upon what we learn that we shiver and seek refuge with Allah from not implementing our knowledge?

We are blessed only if we have the ability to apply the knowledge. How much do we apply compared to what we learn? Some salaf would increase in their application as each day passed.

The task of gaining *‘ilm* was not an easy one, and so it had more value in the past than it does today.

As one of the shaykhs mentioned, “Talk is plenty, knowledge is abundant, but application is scarce.”

This is not meant to scare us away, rather to encourage us to practice more of what we learn and preach.

If you are someone who seeks knowledge but feels like there are areas of your life or your character that need work, this du'aa is for you.

“

*Talk is plenty,
knowledge
is abundant,
but
application is
scarce*

”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

Allahumma inni a'udhu bika min 'ilmin la yanfa'u wa min qalbin la yakhsa'u wa min nafsin la tashba'u wa min da'watin la yustajabu laha

“O Allah, I seek refuge in You from knowledge which does not benefit, from a heart that does not entertain the fear (of Allah), from a soul that is not satisfied and the supplication that is not answered.” [Sahih Muslim]

Do you know the four obligatory matters we must know?

By Maryam Maseeha

Four aspects of our religion are obligatory on us to learn:

- 1. Knowledge of Allah, the Prophet and the Religion with evidences*
- 2. Acting upon it*
- 3. Calling to it*
- 4. Being patient upon harm in its cause*

KNOWLEDGE

IT is obligatory upon every one of us to obtain knowledge of Allah, the Prophet and the religion of Islam with evidences. These three matters are those which we will be asked about in the grave. These matters need to be studied, understood and implemented.

We must know who Allah is as well as His rights upon us. We must know who our Prophet is, as he is the one who conveyed the message of Allah to us. We must know from the religion what is obligatory upon every individual to learn like the two *shahaadas* (testimonies of faith), *salah* (prayer), *zakah* (obligatory charity), *sawm* (fasting) and Hajj.

ACTING UPON IT

It is obligatory to implement what we learn. Actions are the fruits of knowledge. Knowledge without action is like a tree without fruits, having no benefit. For an action to be correct in Islam, it must be based upon the teachings of the Prophet ﷺ and be done sincerely for the sake of Allah.

If any one of these conditions is not met, the action will be null and void. It is a must that action should follow knowledge, for the one who does not act upon their knowledge resembles the Jews, thereby earning the wrath of Allah. As for the one who acts without knowledge, they resemble the Christians.

CALLING TO IT

As for the one who is blessed with knowledge and action, they must embark upon the path of the prophets, which is da'wah for the sake of Allah. Knowledge is a trust which must be taught to others.

Da'wah can be carried out in various forms like writing, delivering lectures, giving classes and so on. Da'wah must be based upon knowledge and insight, as Allah says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ
أَنَا وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ

“Say: This is my way: I call to Allah upon insight, I and those who follow memorization, and glory be to Allah, and I am not one of the mushrikeen.” (Surah Yusuf: 108)

One must also call to Allah with wisdom and fair preaching, and debate in a good manner.

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

“Call to the way of your Lord with wisdom and goodly

“

*Knowledge is
a trust which
must be taught*

to others

”

exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the rightly guided.” (Surah An-Nahl: 125)

BEING PATIENT UPON HARM IN ITS CAUSE

When one gains knowledge, acts upon it and calls to it, they are bearing a great task. It requires patience, and they must bear the harm they may encounter in this path with patience. Patience is of three kinds:

1. Patience in doing what Allah ordered,
2. Patience in refraining from what Allah prohibited, and
3. Patience in accepting the decree which Allah ordained.

These four matters are given in Surah Al-‘Asr:

وَالْعَصْرِ

I swear by the time,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Most surely man is in loss,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا

بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

(Surah Al-‘Asr: 1-3)

Belief is not possible except with knowledge, and it is followed by action. Enjoining one another to follow the truth is da’wah for the sake of Allah. Finally, we must enjoin patience on one another. Those with these four traits are the successful ones.

Ref: Summarised from the explanation of ‘*Thalaathatul Usool*’ by Ibn Baaz, Ibn Qasim, Ibn ‘Uthaymeen, Al-Fawzaan and Saleh Aal-ash-Shaykh.

“

Enjoining one another with truth is dawah for the sake of Allah

”



history



And if only the people of the cities had believed and feared Allah , We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.

(Qur'an, Surah Al-A'raf: 96)



ON ROLE MODELS

**Who is the best
after the prophets?**

“

*The sun never rose upon anyone better
than Abu Bakr*



ALLAH chose Muhammad ﷺ from among the children of Adam to send to all of mankind. Allah, The Most High, revealed the most perfect, sound and suitable religion for the creation through him.

Thus, for certain, his Companions are the best of generations, as it has been authentically reported that the Messenger of Allah ﷺ said: **“The best of people are my generation, then those that follow them, then those that follow them.”**

The generation of the Companions was exceptional in righteousness, *jihad*, *da'wah*, and supporting the Messenger of Allah ﷺ.

They had numerous virtues and great characteristics. Through them, Allah supported the religion, and Allah made them victorious because of Islam.

From them were the rightly-guided Caliphs who established the rule after the Prophet ﷺ in the best way, thus preserving the religion and governing the people with justice and wisdom.

Their rule was the best of the past and the best of the future. We don't say this as a mere claim. We say this because their actions stand as evidence.

The best among the Companions and the highest in honor was 'Abdullah ibn 'Uthman, famously known as Abu Bakr as-Siddiq رضي الله عنه. As the Prophet ﷺ mentioned in a hadeeth, the sun, since its creation, neither rose nor set upon anyone better, after the prophets, than Abu Bakr رضي الله عنه.

The Prophet ﷺ left Abu Bakr to take care of and lead the Ummah after him. He gave cues that were a close signal of appointing Abu Bakr as the leader after the Prophet. It

“

The sun, since its creation, neither rose nor set upon anyone better, after the prophets, than Abu Bakr

”

has been authentically reported in Sahih Al-Bukhari that a woman came to the Messenger of Allah ﷺ for a need. And he ordered her to return later. She asked, "What if I don't find you?" He ﷺ replied: **"Go to Abu Bakr."**

The Prophet ﷺ appointed Abu Bakr to lead the people in Salah during the sickness of the Prophet ﷺ. He ﷺ also appointed him to a position greater than that – he made him the leader of Hajj pilgrims in the ninth year [after Hijra].^[1]

When the Prophet ﷺ addressed the people at the end of his life, he ordered them to seal the branching doors to the masjid, except for the door of Abu Bakr.

The Prophet ﷺ once said: **"If the eman of Abu Bakr was weighed against the eman of the people of the earth, the eman of Abu Bakr would outweigh the others."**^[2]

OUR ROLE MODELS

We follow those we admire. Whom do we admire the most? It is a question we need to ask ourselves for we all admire some people in our lives, from those we see and from those we know.

There is no one better than the Prophet ﷺ, and no generation deserves our admiration and awe more than that of his generation, the generation of the Companions. We can all find examples in them; the example of a good friend, brother, parent, leaders and even societies. It is not false to say that we are all following our own role models in one way or another; if we contemplated ourselves, whom do you think we look like? We may not find Abu Bakr in our ummah today, but we can at least sincerely make him and the other Companions our role models, in such a way that it is personified in our lives. And

“

*No generation
deserves our
admiration
and awe
more than the
generation
of the
Companions*

”

without doubt, there will be no better role models than them. So do not be caught in the delusion of the world today, where people who are known for committing obscene acts that anger Allah are admired and praised. It's time we lived what we believe.

References:

[1] From The Virtues of Abu Bakr as-Siddiq (radiallaahu Ta'aala 'anhu)Jumu'ah khutbah given by Shaikh Muhammad ibn Salih al-'Uthaimeen (rahimahullaah), abdurrahman.org

[2] Narrated by al-Bayhaqi in 'al-Jamia' lashu'ab al-Eemaan' (1:18) and its narrators are trustworthy



da'wah



Prophet Muhammad ﷺ said:

“...All those who listen to me shall pass on my words to others and those to others again...”

[Farewell Sermon]



Why should Muhammad ﷺ be the final prophet?

PROPHETHOOD is not something acquired by a person who proves himself worthy, nor is it granted in recognition of piety. Prophethood is an office to which God appoints a man in order to fill a particular need.

The Qur'an mentions four conditions under which prophets were sent to the world:

- 1) When no prophet had ever been sent to a people before and no divine message had reached them
- 2) When the message of an earlier prophet had been forgotten by the people or the teachings of former prophets had been altered with time
- 3) When a second prophet was needed to assist a first one
- 4) When a people had not yet received complete instruction from God

In each of these cases a prophet was appointed to convey divine revelation updating previous messages and correcting deviations that man had introduced into the religion of God.

After God's message was completed through revelation to Muhammad and its preservation guaranteed, there was no further need for messengers to convey revelation; only for teachers and reformers to remind people of what God had revealed.

From the time of Muhammad's prophethood conditions in the world have been conducive to the transmission of God's message to all civilizations, making the appointment of additional prophets unnecessary.

This final message has undergone no amendment or alteration by man; not a single word has been added to it or deleted from it.

If God intended to send another prophet after Muhammad He would have made that fact clear in the Qur'an or commanded His Messenger to declare that a prophet would follow him.

But the Qur'an clearly affirms that God has completed His divine mission through the Prophet. Therefore, the office of prophethood has been canceled enabling the world to unite in allegiance to the final prophet and obedience to God.

For everyone who accepts Muhammad as the divinely appointed final messenger will seek instruction only within the message he conveyed.

Ref: *Clear Your Doubts About Islam*, Saheeh International



women



Prophet Muhammad ﷺ said:

“For you, the best and most beautiful jihad is a valid and accepted Hajj.

[Sahih Al-Bukhari]



THE ELEPHANT IN THE ROOM

The 'Hijab' of today's women

By Naailah Diauddin

“O children of Adam let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.” (7:27)

WE are familiar with the devil's trickery of Adam and Hawwa, the way he whispered to them, and his assurance to them that he was a 'trustworthy advisor', from every hidden angle. And what was the first consequence? Exposure of that which was concealed. Thus, Shaytan lowered their high ranks and made them closer to sin.

Clothing is a blessing from the Almighty to protect us from harm and to cover ourselves in the virtuous manner prescribed by Him and His Messenger ﷺ. As wise Muslim women, we should be aware of the evil plots and plans of the Shayateen, who are unceasing in their transgression and strategically try to block every path leading to the truth. To date, Iblis and his troops are constant in their struggle to misguide the offspring, just as he lured our parents.

One may ask, what is the best form of clothing? Allah ﷻ mentions:

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.” [Surah al-A'raf, 26]

In his book *A Piece of Advice and Admonition for the Women*, Shaykh Abdur-Razzaq Al-Badr mentions that there are two types of clothing:

“

Clothing is a blessing from the Almighty to protect us from harm and to cover ourselves in the virtuous manner prescribed by Him...

”

1. Clothing of inner self-piety, which stays with the servant; it does not become worn nor destroyed as long as the servant protects it, and it is the beauty of the heart and soul.
2. Clothing of the outer self with garments that cover the body and hide the private parts, and they are a beautification for people.

Stripping off clothes is a tremendous, undignified act which is against the fitrah of human beings. If one lacks inner piety, then they will certainly be exposed to disgrace and struck by humiliation, leading to self-destruction and many categories of lowliness. This is where our enemy succeeds in carrying out his old plot- stripping of shyness and modesty!

CAMEL-HUMP HIJAB

I totally agree with the explanation of the Shaykh mentioned above. Looking around us, we find our environment inundated with 'Westernisation'.

In other words, what they call it being 'civilised'. Especially our young teen girls, who are easily susceptible to these fantasised notions of 'hijab tutorials'.

Western Hijabis I say!

The 'camel-hump hijab', for example, barely covers anything, but reveals everything. This is proof that our struggling enemy is beautifying disobedience, causing us to fall into error upon error, and we are yet to wake up and heed the warnings of our Creator.

Don't forget that Allah warned Adam عليه السلام and Hawwa عليها السلام beforehand. So no excuses! If this rejected one could cause our parents to be cast out of Paradise through his sly scheming, then his causing their offspring to deviate is even more conceivable.

Our women are being entrapped in this tribulation. The devils have concocted to pull our women into the direction of

“

The 'camel-hump hijab', for example, barely covers anything, but reveals everything

”

removing their clothing and discarding their modesty.

The types of clothing being imported into the marketplaces of Muslims are in fact for those who are clothed yet naked.

Allah's warning is clear:

“Indeed, We have made the devils allies to those who do not believe.” [Surah al-A'raf: 27]

You are then prey to many greedy, thirsty men whose desires are untamed and are quenching those desires through you. Yes, you, having been distanced from a foundation of chastity i.e., proper clothing!

O Muslim women, fear Allah! Being modest is a safety valve for you and your society. May Allah protect our women from all the fitnah of appearing clothed yet being naked. Ameen!

References:

1. A Piece of Advice and Admonition for the Women by Shaykh Abd al-Razzaq Ibn Abd al-Muhsin al-Abbad
2. IslamQA.com





SUCCESSFUL WOMEN IN ISLAM

The four best women to ever live

By Zara Andleeb

WHAT IS SUCCESS?

THERE is absolutely no one in this world who doesn't want success. Although success is something everyone is looking for, most are confused as to what and where success actually is.

This is why you see most people spend years of their lives tiring themselves to achieve something that means success to them, and suddenly, after achieving all that, they feel empty and lost.

The true meaning of success can only be defined by the Creator. Allah says:

“Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).”^[1]

WOMEN, THE WORLD AND THE ONLY SOLUTION

Many women today, including some Muslim women, are a victim of irrational ideologies in the name of women empowerment, feminism, and gender equality. These ideas delude women into taking steps that may seem successful at the outset but are destructive in reality.

Such movements either help fashion industries make more profit or support the devils in destroying society.

Recent studies state that women today, particularly the single and independent ones, struggle with loneliness, depression and similar challenges.

We humans are weak and not qualified to understand and take

“

We humans are weak and not qualified to understand everything that happens in our lives...

”

responsibility for everything that happens in our lives, let alone in the world. If everyone follows what they think is right, the world will become a chaotic place. That is why we must follow the commandments of the One who created us, Allah, the supreme Almighty God.

In His obedience is eternal success and in His disobedience is failure in this life and the next. So it's only sensible to look into what Allah wants us to do. Most importantly, we must take orders as they are; we are not being obedient if we try to act smart and manipulate the commands according to our whims.

HE SENT A GUIDE

Allah sent Prophet Muhammad ﷺ as an example of an ideal character we need to follow in order to achieve the true everlasting success we all want. The Messenger of Allah ﷺ drew four lines on the ground, then he said, **“Do you know what this is?”** The Companions said, **“Allah and His Messenger know best.”** The Messenger of Allah ﷺ said: **“The best of the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Asiya bint Muzahim the wife of Pharaoh, and Maryam bint ‘Imraan”** – may Allah be pleased with them all. ^[2]

WHAT MADE THEM SUCCESSFUL?

What is meant here (in the hadith) is that these women achieved the highest degree of virtue, righteousness and *taqwa*.^[3] Their belief in the unseen was strong, their reliance upon Allah was complete, their attachment to the temporary world was none, their love for Allah was sincere, and happiness for them was to be in good status with Allah.

“

Their belief in the unseen was strong, their reliance upon Allah was complete, their attachment to the temporary world was none

”

1. ASIYA

She was like a mother to prophet Musa عليه السلام and the wife of the superpower of the day, tyrant of all tyrants and a man who called himself God – Fir’awn.

When the truth that the Lord is none but One was presented to Asiya, she accepted it without any fear or worry of losing her royal status. She smiled in the face of death when Fir’awn tortured her. She turned to the All-Hearing, Allah, so He took her soul away before their torture could put her to death.^[4]

Allah praised her in the Qur'an as an example for both men and women: **“And Allah has set forth an example for those who believe: the wife of Fir’awn (Pharaoh), when she said: ‘My Lord! Build for me a home with You in Paradise, and save me from Fir’aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrongdoers and disbelievers in Allah).”**^[5]

“

He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction

”

2. MARYAM

She was the mother of Eesa (Jesus) alayhi salaatu wa salaam. Allah says in the Qur'an: **“And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the universe.”**^[6] Allah states that the angels

spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allah also chose her because of her virtue over the women of the world.^[7]

Allah also chose her because of her virtue over the women of the world. The Prophet صلى الله عليه وسلم said: **“The best woman (in her time) was Maryam, daughter of `Imran, and the best woman (of the Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.”**^[8]

3. KHADIJAH

She was the first beloved wife of the Prophet ﷺ. Many today use Khadijah's noble status to prove that it is alright for a Muslim woman to take lightly her obligations at home and pursue careers. They say she was an independent businesswoman who rejected men who didn't meet her standards. This is due to the faulty knowledge about the seerah of the Prophet ﷺ.

Before Islam, Khadijah owned a business but she did not engage in business directly or travel with her trade caravans; rather, she employed men to trade on her behalf for a commission. We know that she appointed the Prophet ﷺ to do the same. This was before Islam came.

After Islam, she gave up everything for her religion and supported her husband with all that she had. She gave up all comforts and luxuries to an extent which none of us can today. She took the role of a wife with a sacrificing heart and strong faith, not seeking careers or fame but the pleasure of Allah alone. Islam does allow women to work under certain conditions^[9], but that is not a goal; the goal is higher than that.

Jibreel (Gabriel) came to the Prophet ﷺ and said, "O Messenger of Allah ﷺ!

This is Khadijah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)."^[10]

Her death was one of most saddening events for the Prophet ﷺ - Khawlah bint Hakeem asked the Prophet ﷺ, "Messenger of Allah! It seems you have been afflicted by want since the death of Khadijah." The Prophet replied, "Yes, she was the mother of

“

She was the best of her time not due to her business or career, but because of the role she played as a wife, a mother and a true believer

”

the household and the caretaker for the family."^[11]

4. FATIMAH

She was the beloved daughter of the Prophet ﷺ.

Aisha رضي الله عنها said about her:

“I never saw anyone who resembled the Messenger of Allah more in dignity, calmness and pleasant disposition than Fatimah. When she entered upon him, he would stand up for her, take her by the hand, kiss her and make her sit where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him and make him sit where she was sitting.”^[12]

Here, ‘dignity’ refers to good conduct in matters of religion, and also has to do with having a balanced attitude. As to “calmness”, Abu ‘Ubayd said: “Calmness and pleasant disposition are similar in meaning; this may be said with regard to tranquillity and dignity, or with regard to appearance and attributes.”

“Pleasant disposition” refers to elegance in walking, speaking and so on.^[13]

Fatimah was a devout wife and homemaker. One day she asked her father for a servant, but the Prophet ﷺ knew what was better for her.

It is reported on the authority of Ali رضي الله عنه that Fatimah had corns in her hand because of working at the hand-mill. There had fallen to the lot of the Messenger of Allah ﷺ some prisoners of war. She came to the Prophet ﷺ but she did not find him (in the house).

She met A'ishah and informed her (about her hardship). When the Messenger of Allah ﷺ came, she (A'ishah) informed him about the visit of Fatimah. The Messenger of Allah ﷺ came to them (Fatimah and her family). They had gone to

“

*Maryam and
Asiya both
raised the
two great
prophets, Eesa
and Musa;
Fatimah and
Khadijah were
excellent wives*

”

their beds.

'Ali further (reported): 'We tried to stand up (as a mark of respect) but Allah's Messenger ﷺ said 'Keep to your beds,' and he sat amongst us and I felt the coldness of his feet upon my chest.

He then said: 'May I not direct you to something better than what you have asked for? When you go to your bed, you should recite *Takbir (Allahu Akbar)* thirty-four times and *Tasbih (Subhan Allah)* thirty-three times and *Tahmid (Alhamdulillah)* thirty-three times, and that is better than the servant for you.'"^[14]

LIFE IS A TEST, REMEMBER?

We need not go out to be successful; we should just simply excel at the roles Allah gave us. Maryam and Asiya both raised two great prophets, Eesa and Musa; Fatimah and Khadijah were excellent wives. Some roles are better than others, that's just how it is.

No one climbs the ladder of success without facing difficult roads. We agree with this in every matter of life and we must do so in matters of religion as well. Difficulties are undeniable while playing our roles as women and we should remember that Allah always has a way out for every difficulty.

So we must turn to Him and do what He wants us to do instead of turning frustratingly towards the *dunya*. Remember that life is bridge to the hereafter and no one builds a home on a bridge. May Allah make all your affairs easy.

References:

- | | |
|--|--|
| 1. Surah Nahl, verse 97 | 7. Tafsir Ibn Kathir |
| 2. Reported in the Musnad of Imaam Ahmad 2663 and it is Saheeh | 8. At-Tirmidhi |
| 3. Sharh Muslim, 15/198-199, islamqa | 9. https://islamqa.info/en/106815 |
| 4. Tafseer al-Qur'an al-'Adheem: 4/504-505 | 10. Sahih Al-Bukhari 3820 |
| 5. Tahrim, verse 11 | 11. Women around the Messenger, pg.47 |
| 6. Aal-Imran, 42 | 12. Dawood 5217 |
| | 13. Fath Al-Bari 10/510, islamqa.com |
| | 14. Sahih Muslim 2727 |



fiqh & fatawa



...So ask the people of the message if you do not know.

(Qur'an, Surah An-Nahl: 43)

Relationship with Fiancee

Q: What is the ruling on having relationship with one's Fiancee?

A: If what is meant by the saying of the questioner 'before marriage' before consummating it, and after the (nikah) contract is made, then there is no sin, because after the contract is made, she will be his wife, even if it has not been consummated.

However, if it was before the contract, and during the proposal or before it, then it is forbidden, impermissible, because it is not allowed for a man to enjoy the company of a woman who is unrelated to him, neither by speech, nor by looking at her, nor by being alone with her. This is because the Prophet ﷺ said: *No man should stay with a lady in seclusion except in the presence of a Mahram. A woman should not travel except with a Mahram.* [Sahih Muslim no. 1341]...

– Shaykh Ibn al-Uthaymeen; *Fatwa Islamiyah vol. 5, p. 122*

Condition in Marriage Contract

Q: Some guardians impose as a condition on their daughters' husbands at the time of making the marriage contract that they must allow their wives to continue education, and to work after graduation. Is this condition permissible?

A: Any condition imposed upon the husband to which he agreed – as long as it is not forbidden in the Islamic Law – is an obligation upon him. That is, he is obliged to implement it, according to the words of the Prophet: *Verily the condition having most right to be fulfilled is one by which you make the private parts (of the spouse) permissible.* [Al-Bukhari no. 2721 & Muslim no. 1418]

But the wife and her family should not impose conditions such as the one mentioned in the question; rather, they should leave the matter to be agreed upon by the husband and wife after the contract. It is well known that a man marries a woman in order to be a wife who brings up children and to improve his living conditions, not to be a worker whom he only sees sometimes. Therefore facilitation and refraining from imposing such conditions is more fitting and preferable.

– Shaykh Ibn al-Uthaymeen; *Fatawa Islamiyah vol. 5, p. 262*



family



O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

(Qur'an, Surah At-Tahrim: 6)

Marriage advice in the Qur'an

By Salmah Shahnawaz



TO find marriage advice in the Qur'an might appear straightforward, for we have heard the verses in context to marriage multiple times, but there is truly so much more than that. The Qur'an is an ocean of gems for those who seek them.

This is by no means a complete list of advice that the Qur'an offers, but just a reminder that no matter what kind of day you are having, this Book holds the answers for you. One *ayah* can benefit different people in different ways, and that is one of its miracles, *SubhanAllah*. I deliberately tried to stay away from the oft-repeated verses related to marriage (although you will find a few in there), instead opting for seemingly general *ayat* that can be applied to marriage.

When it comes to this sacred union, there are three factors to think about: ourselves, our spouses, and our Rabb.

PERSONAL REMINDERS

1. *The love of this world is instilled for a purpose*

The following *ayah* is one of my favourites because even though the items stated might appear outdated from a thousand years ago, it is still very relevant today.

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return." [Qur'an, 3:14]

Allah has very clearly told us that He has beautified certain things for men – women, children, wealth, cars, and property. Families fight and break up over issues that seem very materialistic and petty (read: all of the above), but those are the times to remind ourselves that the love we feel for these “things” is from Allah. So what do we do about it? Understanding the need to balance the love of this world with our desire for Jannah is the first step to success.

A very important question to ask ourselves is: how will this help me get to Paradise?

“

A very important question to ask ourselves is: how will this help me get to Paradise?

”

2. *Everything is a test*

"And he (Shaytan) had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian." [Qur'an, 34:21]

The Qur'an has many ayat on how Shaytan will free himself from blame on the Day of Judgment saying, “I never forced you to do anything. Why did you listen to me?” Thinking about that point is really scary, because of course it is very easy to

pass on the blame in this world. But as Allah ﷻ says, it is all just a test.

Whether it is your husband or wife or in-laws or children, every single person in our life – even a stranger we come into contact with – is a test, "**that We might make evident who believes in the Hereafter**", something we constantly need to remind ourselves of. Do we truly believe in the reward that is awaiting us for the patience we had here?

"And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing."
[Qur'an, 25:20]

This needs to be inscribed and hung on all our walls, I think!

3. *It starts with us*

"That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing." [Qur'an, 8:53]

It is very easy to criticise and want our spouse to do better in areas that we feel they lack in, but we have to remember that we are not perfect ourselves. We may not have the same faults, but if we focus on improving our defects, just us wanting to change reflects in our beloved husband or wife, prompting them to improve too.

4. *Don't be self-righteous*

...So do not claim yourselves to be pure; He is most knowing of who fears Him. [Qur'an, 53:32]

I think this is a very strong verse that speaks for itself. When two people come from different families and different upbringings, things are done differently. You might find yourself wishing for a family that is more religious at some moments, inviting Shaytan to whisper to you about how you

“

It is very easy to criticise and want our spouse to do better in areas that we feel they lack in

”

are better than them. Realise it as an act of the enemy, and don't pay any heed - all it brings about in us is arrogance. We do not know how close people are to Allah in the deepest parts of their hearts.

5. *Life is a rollercoaster ride*

"...And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe..." [Qur'an, 3:140]

This is such a beautiful verse! Such a simple fact stated so clearly – life is made of ups and downs. Allah ﷻ gives us good days and bad days so that we are grateful, and to strengthen our character. This is the simple reminder we need when the road seems long and the load too heavy to bear.

BETWEEN A HUSBAND AND WIFE

1. *Be merciful*

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." [Qur'an, 30:21]

This is definitely quoted to all newly married couples, but I don't think they necessarily understand what it means. When love is clouding your mind at the beginning of a marriage and the other can do no wrong, you are less concerned with "mercy".

As someone so beautifully explained, mercy is for those days down the line when either you are having a bad day or your spouse is not your most favourite person for whatever reason, but you continue to take care of them – cook meals, clean the house, do the groceries, give them their medication, etc. – out of the mercy that Allah ﷻ put between both of you. You may not love them at that point, but you still care for them.

2. *Like a garment*

"...They are clothing for you and you are clothing for them." [Qur'an, 2:187]

Have you ever wondered what this verse means? Our clothes

protect us, give us warmth, make us look good, and shelter us from the weather outside. They are a part of us because we cannot imagine life without clothes!

This is exactly how spouses should be to each other – protecting each other from what happens in the outside world; providing warmth and comfort at home, not making it a place where all you do is fight; and covering each other's faults from the world – and this is most important, because no one knows you more intimately than your spouse.

3. Be grateful always

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' [Qur'an, 14:7]

This is definitely an ayah that is quoted often, yet it is one that we do need constant reminding about! It is so easy to take for granted the people that are in our daily lives, and instead, pick on their faults. One of the scariest truths is the hadith that states that Hell will be filled with more women than men because they were ungrateful wives.

The Messenger of Allah ﷺ said: **"I was shown Hell and I have never seen anything more terrifying than it. And I saw that the majority of its people are women."** They said, **"Why, O Messenger of Allah?"** He said, **"Because of their ingratitude (kufr)."** It was said, **"Are they ungrateful to Allah?"** He said, **"They are ungrateful to their companions (husbands) and ungrateful for good treatment. If you are kind to one of them for a lifetime then she sees one (undesirable) thing in you, she will say, 'I have never had anything good from you.'"** (Bukhari)

For all the things a husband does not do in comparison to either the wife or someone else's husband, he does so much



*Show gratitude
in words and*

gestures,

because

everyone likes to

be appreciated



more. We need to train ourselves to see the good and overlook the negative. Show gratitude in words and gestures, because everyone likes to be appreciated.

4. Be gentle

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (3:159)

When we live with someone and spend that much time with them, it is easy to let our tongues slip, forget our manners, and show our worst side. We can be the nicest to strangers yet monsters to our closest family. Why? Even if you are bound by a contract, be kind, be gentle, and speak with love. And if there is an argument, ask forgiveness. No one likes to live in a harsh environment.

“

We can be the nicest to strangers yet monsters to our closest family. Why?

”

CONNECTING BACK TO ALLAH ﷻ

1. Provision comes from Allah

"Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

"And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure]." (34:36-37)

Too often fights have been wrought over wealth and children – worrying about managing finances, overworking to make more money, spending on each other's families, having children or not, and so on. It is so vital to reiterate the fact that absolutely everything comes from Allah – wealth or offspring, or the

absence of them, is a very personal test for each of us. What Allah gives or withholds is by His Will, based on what we need to learn from the experience. It is easier said than done, but patience, rather than fighting, holds more virtue in the long run.

2. Pray

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]."

[Qur'an, 2:45]

There are some things in marriage that can't be discussed with anyone, whether it is because it is intimate, embarrassing, or for fear of disclosing the faults of a spouse. When such problems are not talked about, they can fester, and create a volcano out of a molehill. Where are we supposed to turn to in these times? To our Rabb, of course.

There is no One Who knows us better than Him, and no One Who wants to hear from us more. There is nothing that we can't say to Him without feeling disgraced, and there is no fear of disclosing something that we are not supposed to because He knows it all. We can pour our hearts out without worrying about a thing, but we need to remind ourselves of this small fact. Turning to Allah gives such peace of mind and tranquillity in our soul, if we only took the time.

“

...mercy is for those days down the line when either you are having a bad day or your spouse is not your most favourite person

”

3. Heart lies between the two Fingers of our Rabb:

"It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise." [Qur'an, 48:4]

He Who gave us the love of our life can settle our hearts in

matters that concern them too. It can get frustrating when things are not working out the way we want them to, but sometimes life tests us just so we can remember and turn to our Rabb.

4. *Don't complain to the world*

"...I only complain of my suffering and my grief to Allah..."
[Qur'an, 12:86]

This advice has been given more to women than men, due to their tendency to feel the need to talk to everyone about everything that is happening in their lives. It's alright to seek advice on a matter, but Allah put love and mercy between a husband and wife that He did not put between her husband and her parents, or sister, or friend.

Even after the issue is long resolved, people will still remember the pain the wife felt, and hold onto it. However, we do need to relieve the burden on our hearts, and our religion is so beautiful that we do not need any intermediary between us and our Lord.

There is no one who understands how we feel more than the One Who created us – He knows us better than we know ourselves. So even if we don't have the right words, just the act of unburdening our hearts, turning to someone, and seeking guidance soothes us.



How to raise and discipline boys

By Ibn al-Jawzi (d. 597H)

THE best of discipline is that which is done at a young age. If a child is left to his own characteristics and he or she matures into an adult possessing those characteristics, changing the person would be difficult.

A poet said:

"If you straighten the branches they will straighten up,

But wood does not soften if you amend it.

Discipline benefits children gradually,

But it will not benefit those who have aged."

Being perseverant in discipline is important, particularly with regard to children, as it benefits them and doing good becomes a habit.

A poet said:

"Do not neglect disciplining a child,

Even if he complains of the pain of exhaustion."



Discipline

benefits

children

gradually,

but it will not

benefit those

who have

aged



Know that a doctor considers the age of the patient, as well as his place and time before prescribing the medicine best suited for him.

Likewise, discipline should be suited to each child, and signs of the success or failure of a child can be noticed from a very early age.

A man once told Sufyan al-Thawri, "We hit our children if they do not pray." Sufyan told him, "Rather, you should encourage them and tell them about the reward."

Zubayd al-Yafi used to tell young boys, "Whoever prays will have five walnuts."

Ibrahim ibn Adham said, "O son! Seek knowledge of hadith. I will give you one dirham for every hadith that you hear."

On account of this, the boy started to seek the knowledge of hadith.

TAKING CARE OF THE TRUST

A father should know that his child is a trust placed in his hands. He should make sure the child avoids bad company from a young age. He should teach him to do good, for a child's heart is empty and accepts anything that is given to it.

The father should also instil the love of *hayaa* (modesty / shyness) and generosity. He should tell him stories of the righteous, and keep him away from 'love poetry' because it is a seed of corruption. However, he should not prevent poems about generosity or courage, so the child can exalt these characteristics and becomes courageous.

If the child makes a mistake, the father should overlook. His teacher should expose his secrets and mistakes, but his father should only reprimand the child in private.

His father should prohibit excessive eating and excessive

“

...it is always better to be safe than sorry since you don't quite know what to expect

”

sleeping. Instead make the child accustomed to simple food and minimal sleep, for it is healthier.

He should be treated with physical exercises such as walking and disciplined in proper manners by being prohibited from turning his back to people and from sneezing and yawning in their presence.

If he chooses to exhibit an ill characteristic, he should be deterred from it excessively before it becomes a habit. It is fine to discipline him if leniency is of no use. Luqman told his son, “O son! Disciplining the son acts as a fertiliser for sowing seeds.”

If the boy is aggressive, his father should be lenient with him. Ibn ‘Abbas said, “The aggressiveness of a boy is an increase in his intelligence.”

THE FUTURE OF YOUR CHILD

Wise people used to say:

“Your son is like your flower the first seven years, and your servant the second seven years. By the time he reaches fourteen, if you have been good to him, then he will be your partner, and if you have bad to him then he will be your enemy.”

A child should not be beaten or offended after he reaches puberty, because he will hope to lose his father in order that he may have his own way. Whoever reaches twenty years of age and has not become righteous, then his godliness is remote; however, leniency should be practiced with everyone.

– *Excerpt from the book 'Disciplining the Soul'*

ABOUT THE AUTHOR

His name is Abu’l Faraj Jamal al-Din Abdul-Rahman ibn Ali, but he is famously referred to as Ibn al-Jawzi. He was born in 509 or 510 AH. Upon reaching adolescence, his aunt took him to Ibn Nasir, from whom he learned a great deal. He came to

“

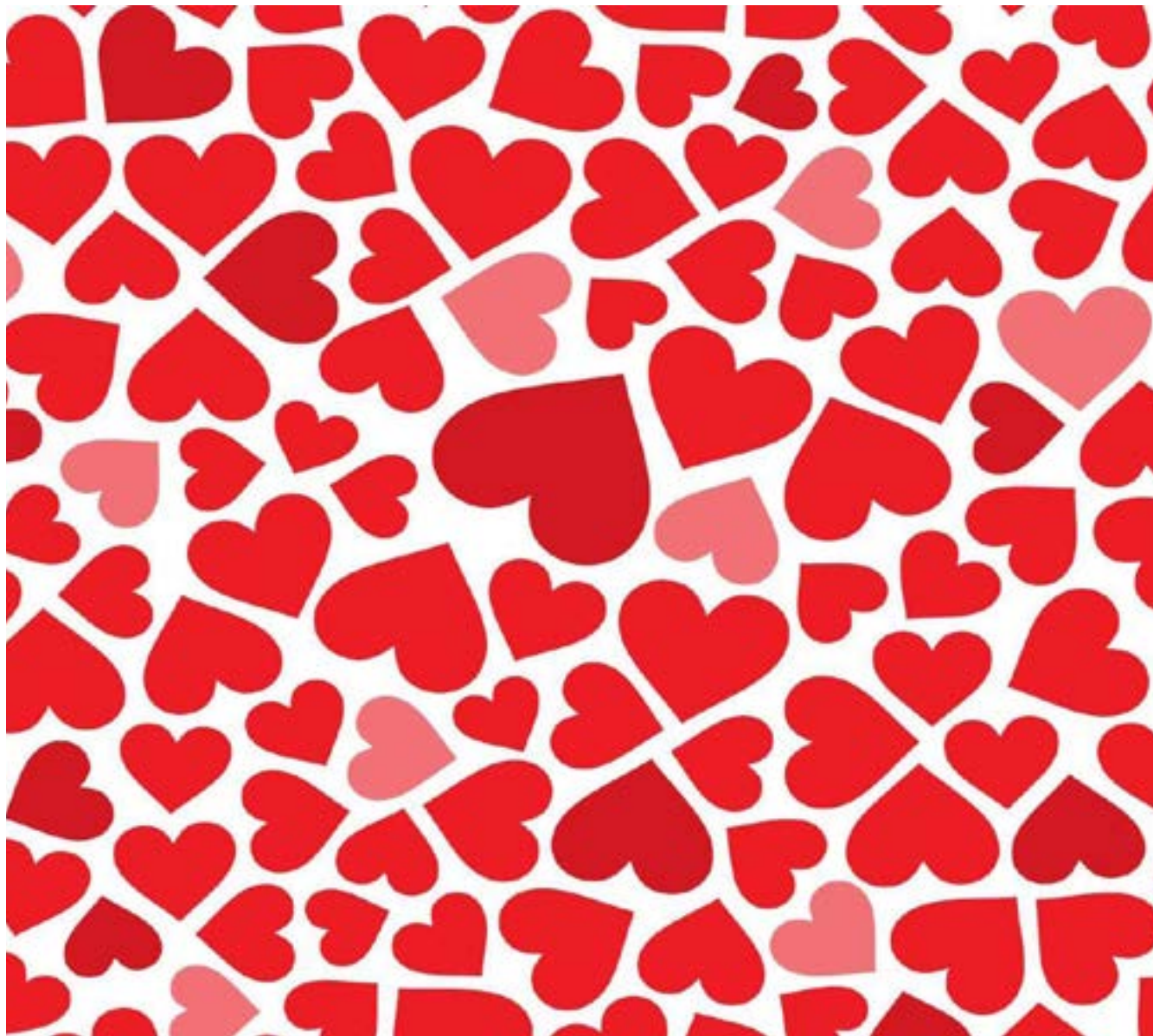
Whoever reaches twenty years of age and has not become righteous, then his godliness is remote

”

love preaching while barely having reached puberty, and from then on he started to give sermons to the people.

While still very young, he became known as a religious person who would not socialise with anyone. He would only leave his house for prayer and he would not play with others of his age. He was a person of great determination and ambition, and he spent all his life busy in seeking knowledge, preaching and authoring. He authored approximately 300 books.

Ibn al-Jawzi passed away in Ramadan in 597A.H. and was buried next to the grave of Imam Ahmad ibn Hanbal in the cemetery of Bab Harb.



Do you love our work?

Share our magazine with others

muslimink.com/subscribe

And tell them its free!

How to establish Islam in your homes

By Salmah Shahnawaz



FOR a lot of parents, one of the biggest responsibilities of having a child is to raise them righteously. While they draw on their own childhood and what they may read or hear from others, a major part of it is simply a lot of du'aa. A righteous child is one of the biggest blessings, as they are *sadaqah jariyah* for the parents – Abu Huraira reported: The Messenger of Allah ﷺ said, **“When the human being dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.”** [Muslim] – but when they are simply children, it is hard to know quite how they will turn out, when to start teaching them their *deen*, and how much is too much.

Islam is not just the religion we follow but a way of life, so here are a few ways to establish Islam in your home to ensure that the little things go a long way, *bi'idhnillah!*

PRAYING OR RECITING OUT LOUD

One of the biggest tasks of being a parent is understanding that children do as we do, not what we tell them to do.

Simple acts like praying where they can see you, reciting Qur'an openly rather than in your room during their quiet

time, and saying your du'aas loudly have more of an impact than we realise.

It might be easier to perform acts of worship when they are not around so that you can concentrate more, but in doing them openly where children see them constantly, they become normal acts for them to follow through themselves, and this is the foundation to raising a righteous child.

MAKING A BIG DEAL OUT OF ISLAMIC MILESTONES

We, as parents, cultivate the idea of secular education and a career being the ultimate goal in life when we celebrate the small milestones in that journey – getting good marks, graduating, getting the job they wanted, etc.

These actions of ours are the subtle clues that tell our children that these are the goals to work for. There is nothing wrong in praising an achievement, but we need to balance it out by accolading accomplishments in deen too – if not more so.

So memorising a portion of Qur'an, praying on time, remembering to implement something they have learnt, sharing, etc. are all moments to be celebrated too.

FREQUENTLY USING 'ISLAMIC WORDS'

When it comes to teaching kids to speak, it is not very difficult to teach them to say “please”, “thank you”, “hello” and “bye”. We tend to delay the use of “*Bismillah*”, “*Alhamdulillah*”, “*SubhanAllah*”, “*JazakAllah khair*”, “*Assalamu Aleikum*” and so on for later because we feel that the phrases are too long for them to say.

The reality is that children vocalise a lot of words they hear

“

We, as parents, cultivate the idea of secular education and a career being the ultimate goal in life

”

in whichever way they can, and the ones they hear more frequently are the ones that come out in any which way.

It is important for a child to know the circumstances in which the different phrases are to be used – and to know that this is a part of their identity – so don't hold back!

KEEPING YOUR WORD

One of the hallmarks of a believer is that they keep a promise when they make it, and whether that be signing a contract to buy a house or telling your child that you will let them play outside once they finish their homework, it requires sticking to your word.

Most people undervalue what they promise children, passing it off as “they are too small to understand”, but when you want to raise an honest child who tells no lies, it starts with you.

Not acting on your promise tells them that it is okay if they do not act on theirs either. This also applies to respect, patience, modesty, and so on.

MAKING THE DEEN APPEALING

Yes it is important that children start praying by the age of 7, and without fail by the time they are 10, but rather than imposing it on them, create a love for it.

It starts when they are much smaller – and with the first point mentioned above – where the parent does it openly, and shows love for the action. Give them their own prayer mat, spread out next to you while you pray – and give them the freedom to pray if they wish (or not) when they are younger.

Recite the Qur'an with them while giving them your undivided attention, talk to them about simple things that Allah ﷻ says in the Qur'an that might spark their curiosity, and read to them about children who were righteous, to help build role models. With love for something in our hearts, there

“

Not acting on your promise tells them that it is okay if they do not act on theirs either

”

is no burden when it comes to implementing it.

HAVE FAMILY TIME WITH SOMETHING ISLAMIC

Depending on the age of the children, you can range from games to reading to watching something. Make it interactive and fun, a time where everyone learns something.

This is beneficial because the family bonds over deeds that are blessed, whatever is learnt at these times can be used as reminders when any member of the family requires it, and the family grows together in their learning of Islam.

ISLAMIC GAMES

When children are small, try to take over their game stash with as many Islamic games as possible! There are plenty of options out there – from card games to board games – and since children learn more from play, dominating this area with fun, Islamic-related games builds their Islamic knowledge considerably.

READ MORE

Whether it is reading as a family or reading to your kids, opening them up to the world of books has multiple advantages – it is a better use of time, it enhances imagination, and there is so much to be learnt from books!

With the growing number of Islamic books for children out there, kids can learn hard-to-explain concepts through simple stories.

Reading opens children and adults alike to new worlds beyond what they can see, so be prepared to answer their questions of why people are of different colours, and why some women cover their heads and some don't!

Always respect the questions children ask, as silly as they may appear to be. You'd rather have a right answer come from you than a wrong one from elsewhere.

“

Always respect the questions children ask, as silly as they may appear to be

”

SHARING AND GENEROSITY

While it is hard to get children to share – what is it about getting kids the exact same thing and them still fighting for what the other has?! – a simple way to get people to care more about others is to openly practice empathy.

That might be breaking your piece of chocolate in half so that your kids can have some, or clearing out their toys to give it to children in need. This act of physically giving things away, and if possible, seeing the smiles of the recipients, makes people feel good about the act which, in turn, makes them want to do it more.

HAVE REMINDERS WHERE POSSIBLE

In addition to getting your children to memorise du'aas, having cute visuals stuck around the house serve as great reminders as well. Actually seeing it in print multiple times causes it to stick in their heads that much faster, and it's great if visitors happen to recite it too!

These are just some of the things we can do to establish Islam in our homes – whether we have kids or not. There may be many more little tasks that you practice, so we'd love your feedback on how to make our homes more Islamic!



amazing creation



*This is the creation of Allah . So show Me what those
other than Him have created. Rather, the wrongdoers
are in clear error.*

(Qur'an, Surah Luqman: 11)

AMAZING CREATION

Glow Worms

WHILE gliding through a dark cave in Australia or New Zealand, you may notice shimmering lights above. You may mistake them for stars that twinkle at night. However, they are neither stars nor special lights lit for your grand entrance! Rather, they are creatures that emit light and live on the ceilings of caves. What's so special about them and how do they emit this light?

WHAT THEY ARE

These creatures are commonly known as glow worms and scientifically as *Arachnocampa*. Despite their exotic name, they aren't actually worms! They are in fact the larvae of a small fly called Fungus Gnat.



Similar to maggots which grow into common houseflies, glow worms grow to become fungus gnats. Although they are most spectacular in caves, glow worms are also quite common outside - they can be found wherever conditions are damp, food is in good supply and there is an overhanging wall.

WHY THE LIGHTS

Glow worms are carnivorous, and hence feed on small insects. But being in the larva stage they can't go looking for food, so these clever creatures instead attract food towards them. That's where the "glowing" comes in the picture.

"The strategy is simple. Many of these insects, including moths, navigate by starlight. They keep the celestial bodies at a constant angle to fly in a straight line. "That works fine when the moon and stars are real," said Dave Merritt, a biologist at the University of Queensland in Brisbane, Australia, "but when the source is close they end up spiraling into it."

A glow worm measures about 3-5cm.

"The adults are delicate flies that do not have working mouthparts, and as such, only live for a small number of days (females two days, males six days). As the adults are unable to feed, Glow Worms must gain enough sustenance during the larval stage to get them through the rest of their



The adult fly

lifecycle. The larvae are believed to live for approximately one year, although this is heavily dependent on environmental conditions and availability of food.”

HOW FOOD COMES TO THEM

If a glow worm is hungry, its light will shine a little brighter and is even more effective!

Glow worms are smarter than you think. Even though an insect might get lured by their glow,



Glow worm releasing silk threads

there is still a high risk of the victim escaping. Well, they have a solution for that. They set up traps to seize their victims so that they don't escape.

What these glow worms do is, they release silk threads, which are secreted from their mouths, down below, thereby constructing snares. Additionally, these snares are sprinkled with balls of mucous, all the way down the threads, so as to enable glow worms to capture their prey.

Besides being extra-sticky, the balls of mucous lend the strands the appearance of mardi gras beads, magnifying the worms' spectral light-like chandeliers.

When an insect is caught in the threads, that's when the real action happens. The glow worm can sense the vibrations of the insect and hauls in its victim. When the thread has been pulled up, the glow worm bites the insect and kills it, then either sucks out the juices or eats the entire body.

Glow worm prey includes midges, mayflies, and caddisflies. Adult glow worms are occasionally caught and eaten as well!

This is just one insect, and there are thousands of other wonderful and amazing creatures parallelly living on this planet with us. Every creature and animal is unique, beautiful

in its own way. This one little example shows Allah is surely the creator; He can create anything, and nothing is impossible for Him. *Allahu Akbar!*

“And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain (in faith)” [Surah Jathiyah: 4]

THE CHEMISTRY OF TWINKLING

The science behind the glittering of glow worms is that a little chemistry happens. The light of the glow worm larvae is given off by small tubes ending around the glow worms' anus, as a byproduct of excretion. Now that's fascinating!

A pigment called "luciferin" reacts with the enzyme "luciferase" and adenosine triphosphate (also called ATP) and with the oxygen in the air to create the blue-green light that you would see glow worms emitting in caves. The light of a glow worm is also known as bioluminescence or light produced by a living organism. Sadly, the glittering effect occurs only during the larval stage of a glow worm's life cycle, but bioluminescence is carried on by females, and they use it for mating purposes.

REFERENCES:

- <https://ww2.kqed.org/science/2016/06/28/these-carnivorous-worms-catch-bugs-by-mimicking-the-night-sky/>
- <http://www.glowwormcavetamborinemountain.com.au/about.html>
- <http://www.glowwormcavetamborinemountain.com.au/about.html>
- <https://ww2.kqed.org/science/2016/06/28/these-carnivorous-worms-catch-bugs-by-mimicking-the-night-sky/>
- <http://www.waitomocaves.com/downloads/Glowworms.pdf>
- <http://www.joemichael.co.nz/projects/#/luminosity-glow/>



food



O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

(Qur'an, Surah Al-Baqarah: 172)

TASTE FROM THE PAST

Hais

By Bushra Wangde

HAIS is a recipe from Baghdad. It is served as a dessert or an appetizer. It also serves as good energy food while travelling for example, as it can stay for a



long period without going bad and is full on the stomach. Hais is also a health way to satisfy your sweet tooth!

Method

1. If you don't have preserved dates, then take fresh dates and remove the seeds from them.
2. In a large pan, melt butter (2 to 3 tablespoons) and add the dates. Heat the dates until soft; don't cook them.
3. Mash the dates into thick paste when they are hot, or else grind them in a food processor.
4. Add butter, nuts, and biscuits to the dates and knead by hand or in a food processor until well mixed.
4. Take a small piece of the date mixture and roll it out into balls. Or, you can get creative and make different shapes as you like!
5. Garnish the balls or shapes with sugar or coconut as you desire, dipping them in honey so that the garnish sticks. Enjoy!
(This dish is not only nice for serving guests as dessert, but can also be taken while travelling, as it does not go bad.)

Ingredients

- 2 cups crushed biscuits
- 500 grams fresh or preserved dates
- 1/3 cup ground almonds
- 1/3 cup ground pistachios
- 4 tablespoon of butter or more if desired
- Enough sugar or desiccated coconut for garnishing
- Honey as needed

Halal snack pack: The kebab that defined Australia in 2016

A Halal snack pack, also known as an HSP, is a hearty pile of kebab meat, chips and sauce which has become a staple of Australian takeaway shops.



It's perhaps an unlikely platform for political debate, but this year the dish rocketed into Australia's national consciousness.

The Macquarie committee said the choice of the halal snack pack

as word of the year "tells us about something once confined largely to the Muslim community that is now surfacing throughout the broader Australian community".

The dictionary's

editor, Susan Butler, said, "I can understand why this dish has become the fast food item of the day. It is carbo-loaded, calorific sinfulness. Once started on it, you cannot stop."

New dining app showcases the world of halal food and restaurants

A mum of three has launched an app which aims to transform the Halal dining experience.

Siddika Jaffer is the founder of The Halal Dining Club - an app which aims to transform the Halal dining experience for Muslim diners around the world.

Siddika launched The Halal Dining Club in July last year and has since secured over £200,000 in crowdfunding and has been backed by a number of prestigious investors.

Turkey introduces 'halal cruises' for Muslim travelers

Halal cruises will be Turkey's booming tourism offering in 2017 with ships sailing along the Danube River, the Nile and the Rhine River, exclusively serving religiously observant Muslims.



Everything on board complies with Islamic values: Halal food products, separate spas for men and women, women-friendly swimming pools and sports centers, spacious praying facilities and separate traditional Turkish hamams, or saunas.

Passengers will enjoy cruise tours of two-to-six days and will visit four countries, including Austria and Serbia. The tours, designed to provide three square meals daily for the families, cost between 999 euros and 2,000 euros.

UAE ranks as top Halal travel destination

The UAE has ranked first in the global assessment of travel destinations with the best developed Halal ecosystems, according to the 2016-2017 Global Islamic Economy Report, developed and produced by Thomson Reuters.

The UAE is followed by Malaysia and Turkey in the global ranking system that evaluated the countries based on four criteria: inbound Muslim travel, the quality of their Halal-friendly ecosystems, awareness campaigns, and the sector's contribution to employment.

Valued at US\$151 billion in 2015, the Muslim travel market is steadily expanding, marking a year-on-year growth rate of 4.9 percent, even higher than the overall travel industry growth of 3 percent.



islamic economy



Prophet Muhammad ﷺ said:

“The truthful and trustworthy businessman will be in the company of Prophets, saints and martyrs on the Day of Judgment.”

(Tirmidhi, #1209 — *hasan*)

INTRODUCTION TO ISLAMIC FINANCE

Asset-backed Financing

*This is a series of articles from the revered book **Introduction to Islamic Finance** by **Taqi Muhammad Usmani** to give readers awareness into the general concepts of Islamic finance. Please direct your specific questions to scholars.*

ONE of the most important characteristics of Islamic financing is that it is an asset-backed financing. The conventional / capitalist concept of financing is that the banks and financial institutions deal in money and monetary papers only. That is why they are forbidden, in most countries, from trading in goods and making inventories. Islam, on the other hand, does not recognize money as a subject-matter of trade, except in some special cases. Money has no intrinsic utility; it is only a medium of exchange; Each unit of money is 100% equal to another unit of the same denomination, therefore, there is no room for making profit through the exchange of these units inter se. Profit is generated when something having intrinsic utility is sold for money or when different currencies are exchanged, one for another. The profit earned through dealing in money (of the same currency) or the papers representing them is interest, hence prohibited. Therefore, unlike conventional financial institutions, financing in Islam is always based on illiquid assets which creates real assets and inventories.

The real and ideal instruments of financing in Shari‘ah are *musharakah* and *mudarabah*. When a financier contributes money on the basis of these two instruments it is bound to be converted into the assets having intrinsic utility. Profits are

“

The real and ideal instruments of financing in Shari‘ah are musharakah and mudarabah

”

generated through the sale of these real assets.

Financing on the basis of *salam* and *istisna'* also creates real assets. The financier in the case of *salam* receives real goods and can make profit by selling them in the market. In the case of *istisna'*, financing is effected through manufacturing some real assets, as a reward of which the financier earns profit.

Financial leases and *murabahah*, as will be seen later in the relevant chapters, are not originally modes of financing. But, in order to meet some needs they have been reshaped in a manner that they can be used as modes of financing, subject to certain conditions, in those sectors where *musharakah*, *mudarabah*, *salam* or *istisna'* are not workable for some reasons.

The instruments of leasing and *murabahah* are sometimes criticized on the ground that their net result is often the same as the net result of an interest-based borrowing. This criticism is justified to some extent, and that is why the Shari'ah supervisory Boards are unanimous on the point that they are not ideal modes of financing and they should be used only in cases of need with full observation of the conditions prescribed by Shari'ah.

Despite all this, the instruments of leasing and *murabahah*, too, are fully backed by assets and financing through these instruments is clearly distinguishable from the interest-based financing on the following grounds.

1 In conventional financing, the financier gives money to his client as an interest-bearing loan, after which he has no concern as to how the money is used by the client. In the case of *murabahah*, on the contrary, no money is advanced by the financier. Instead, the financier himself purchases the commodity required by the client. Since this transaction cannot be completed unless the client assures the financier that

“

Financing on the basis of salam and istisna' also creates real assets

”

he wishes to purchase a commodity, therefore, murabahah is not possible at all, unless the financier creates inventory. In this manner, financing is always backed by assets.

2 • In the conventional financing system, loans may be advanced for any profitable purpose. A gambling casino can borrow money from a bank to develop its gambling business. A pornographic magazine or a company making nude films are as good customers of a conventional bank as a house-builder. Thus, conventional financing is not bound by any divine or religious restrictions. But the Islamic banks and financial institutions cannot remain indifferent about the nature of the activity for which the facility is required. They cannot effect murabahah for any purpose which is either prohibited in Shari'ah or is harmful to the moral health of the society.

3 • It is one of the basic requirements for the validity of murabahah that the commodity is purchased by the financier which means that he assumes the risk of the commodity before selling it to the customer. The profit claimed by the financier is the reward of the risk he assumes. No such risk is assumed in an interest-based loan.

4 • In an interest bearing loan, the amount to be repaid by the borrower keeps on increasing with the passage of time. In murabahah, on the other hand, a selling price once agreed becomes and remains fixed. As a result, even if the purchaser (client of the Bank) does not pay on time, the seller (Bank) cannot ask for a higher price, due to delay in settlement of dues. This is because in Shari'ah, there is no concept of time due of money.

5 • In leasing too, financing is offered through providing an asset having usufruct. The risk of the leased property is

“

It is known, on the other hand, that interest-based financing does not necessarily create real assets

”

assumed by the lessor / financier throughout the lease period in the sense that if the leased asset is totally destroyed without any misuse or negligence on the part of the lessee, it is the financier/lessor who will suffer the loss.

It is evident from the above discussion that every financing in an Islamic system creates real assets. This is true even in the case of murabahah and leasing, despite the fact that they are not believed to be ideal modes of financing and are often criticized for their being close to the interest-based financing in their net results.

It is known, on the other hand, that interest-based financing does not necessarily create real assets, therefore, the supply of money through the loans advanced by the financial institutions does not normally match with the real goods and services produced in the society, because the loans create artificial money through which the amount of money supply is increased, and sometimes multiplied without creating real assets in the same quantity.

This gap between the supply of money and production of real assets creates or fuels inflation. Since financing in an Islamic system is backed by assets, it is always matched with corresponding goods and services.

Indonesia planning ‘halal economic zone’

JAKARTA: As demand for halal products grows across the Islamic world, Indonesia has plans to establish a halal economic zone in Jakarta.

The economic zone would likely include Islamic banks and financial institutions, as well as halal restaurants, hotels, malls, fashion boutiques and entertainment venues.

The idea is gaining traction thanks to greater demand for halal products and services.

The demand for halal products has grown in step with the rapid expansion of Islam, with the State of the Global Islamic Economy 2015 report projecting Muslim consumer spending on food and lifestyle to reach \$2.6 trillion in 2020.

During a panel discussion titled ‘Jakarta as the Centre of Sharia Finance’ last Wednesday, Adiwarman Karim, a prominent member of the country’s National Sharia Board, said that the time was right for Indonesia to expand its Islamic economy.

“Only in Indonesia can people find sharia-based spas and karaoke establishments. You won’t find such a thing in Malaysia or Saudi Arabia,” he said.

Norwegian bank trials 'halal' mortgage for Muslims

A Norwegian bank has proposed a “halal” loan scheme based on Islamic principles which forbid charging interest.

Storebrand, which operates in Norway and Sweden, launched a website calling for feedback on an idea to launch new interest-free loans to appeal to Muslim home buyers who many not want to take out a traditional mortgage because of their faith.

Under Storebrand’s scheme the mortgages will be replaced by deals which allow the owner and the bank to jointly own a house with the loan holder paying rent until they become the sole owner.

Dubai starts halal-testing service for products

DUBAI: The Dubai Central Laboratory (DCL) at Dubai Municipality has launched a new service to help detect non-halal products in cosmetics and personal care products.

Top 3 Emerging Trends Impacting the Global Halal Cosmetics Market

LONDON: Technavio's latest report on the global halal cosmetics market forecasts growth to reach USD52.29 billion by 2021, at a CAGR of almost 15%. APAC is expected to generate the highest revenue and maximum incremental growth in the market. The top emerging trends are:

DEMAND FROM NON-MUSLIM COUNTRIES

Halal cosmetics are considered safe, of high quality, and prepared under hygienic conditions. This has pushed for its adoption not only in Muslim countries but also in countries with high percentage of the non-Muslim populace, like India and China. Non-Muslim consumers accounted for around 31% of the sales of halal cosmetics in 2016, and this share is expected to increase during the forecast period.

NEW PRODUCT LAUNCHES

The halal cosmetics market is witnessing the introduction of innovative personal care products to cater to varying age and lifestyle demographics. Established brands like BASF and Avon and many new companies such as Iba Halal Care and Amara Cosmetics are entering the market space with innovative offerings.

LEVERAGING ONLINE CHANNEL

Many manufacturers are focusing on the internet-savvy consumer segment to shift a majority of their sales online, which not only increases profits but also saves on operating costs.

Al Rayan Bank & Islamic Relief partner to provide interest-free microfinance

Al Rayan Bank will work with Islamic Relief by supporting Sharia-compliant microfinance projects through fundraising activities. The projects will help people living in poverty to establish social enterprise businesses in their home countries and become financially independent.

One of the microfinance projects Al Rayan Bank will be supporting is in Mali, West Africa. The project helps local women by making money available using the Islamic finance principle of Qard Hasan (loan without benefit). The women are then able to use the money to commercially harvest the nut of the African Shea tree and create Shea Butter, which they can then use to make various products.

No OIC country in Top 15 of Global Competitiveness Index 2017

In the annual Global Competitiveness Report produced by the World Economic Forum, no Organisation of Islamic Cooperation (OIC) country made it into the top 15 with previously ranked Qatar dropping from ranking 14 to 18.

South Asia continues its upward trend and competitiveness improved in most economies in the region whilst the Middle East and North Africa region continued to experience significant instability in geopolitical and economic terms as spill over effects from the conflicts in Libya, Syria, and Yemen are undermining economic progress in the entire region. The performance of Islamic countries reflects stressed government finances and slow global growth.

Islamic finance body drafts new standard for centralised sharia boards

A global body for Islamic finance has issued a draft standard on centralized sharia boards, aiming to improve corporate governance in the industry and increase the consumer appeal.

Islamic banks have traditionally established internal sharia boards, employing scholars to check their products.

However, the establishment of independent sharia boards at the national level to encourage homogeneous transactions that are cheap and quick to structure is gaining traction.

The Accounting and Auditing Organisation for Islamic Financial Institutions (AAOIFI) is seeking industry feedback on the proposed standard, aiming to make the final version effective from January 2018.

Bahrain-based AAOIFI said the standard would encourage convergence of industry practices by avoiding contradictory rulings and fostering consistency across products and services.

The standard covers the appointment and optimal composition of sharia boards, fit and proper criteria of scholars, as well as steps to ensure the independence of their rulings.

Islamic finance needs qualified people

JEDDAH: Islamic finance industry lacks specialized, trained human capital, according to a top Saudi official speaking at the World Islamic Banking Conference (WIBC) in Bahrain recently.

“The fast-growing Islamic banking industry requires qualified and well-trained people in many disciplines and at various levels,” said Ahmed Al-Kholifey, governor of Saudi Arabian Monetary Authority (SAMA).

“We urgently need to focus on that. More efforts need to be coordinated among regulators and banks in order to specify the areas where there is scarcity of human capital.”



SUBSCRIBE

muslimink

Subscribe: muslimink.com/subscribe

Email: editors@muslimink.com

 [/MuslimInkMag](https://www.facebook.com/MuslimInkMag)