



Enlighten Islamic Ways of Peace To
Bring Peace In The World



Muharram – Safar 1442 AH
September – October 2020

Supervision: Hazrat Maulana Dr. Abdul Hameed DB
Chief Editor : Sheikh Ahfaz Ahmed
Executive Editor : Mufti Anwar Khan
Editor : Dr. Adnan Amin khan
Advisory Board : Mufti Anwer Khan Qasmi DB
Mufti Muhammad Tayyeb DB
Qari Muhammad Zahid DB
Sheikh Syed Salman Ahmed DB
Mufti Yusuf Ibn-e-Yaqub DB
Web address : www.almadinahmasjid.com
www.aikmd.com
Email : info@aikmd.com
Phone: 410-944-4400
Facebook : facebook.com/aikalmadinamasjid

PUBLISHER

ALMADINA INSTITUTE OF KNOWLEDGE (AIK)

1502 Woodlawn drive

Baltimore, MD 21207

CONTENT

Editorial	2
Dars-e-Quran	4
Dars-e-Hadeeth	9
Seerah of Prophet Muhammad ﷺ	13
Fiqhi Questions Answered	16
Protection and Treatment	20
Importance of kinship in Islam	21
Importance of Halal Earning	27
Display of Beauty	29
Healthy Tips	40
Smile Please	45
Introduction to AIK	48

EDITORIAL

EDITORIAL

All praise due to Allah Almighty Who is the Creator, Owner, Sustainer of this World and peace and salutations to our beloved Prophet Mohammed Mustafa ﷺ and to his progeny, His companion and to all Muslims.

The first revelation which came to our prophet peace be upon him was IQRA, Read.

That shows the importance of reading, somehow our generation has left reading the authentic source of Islamic knowledge.

Through As-Salaam Baltimore publication we are trying to motivate our community to come back to this important aspect of Islam, to read from authentic sources.

As-Salaam Baltimore will give you spiritually uplifted articles and a good source of authentic knowledge of Islam.

Please give us your suggestions so we can improve the quality of our work.

Ahfaz Ahmed Baig

Principal of AIK

PROTECT YOUR FAMILY FROM FIRE OF HELL

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6) يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا
تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ (7)

“O those who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones, appointed on which are angels, stern and severe, who do not disobey Allah in what he orders them, and do whatever they are ordered to do. [6] O those who disbelieve do not make excuse today. You will only be recompensed for what you have been doing.” [7]

(Surah Tahreem, Ayah 6-9)

Commentary:

(O those who believe, save yourselves and your families from a fire...66:6). This verse addresses the general body of Muslims and enjoins upon them to safeguard themselves and their families from a fire of Hell whose fuel is people and stones. Then the verse goes on to describe the intensity and horror of the Hell-Fire. Towards the end of the verse, the angels in charge of Hell, named Zabaniyah (also known as Zebani), are described. They are harsh, terrifying and horrific towards sinners dwelling in Hell – No inmate of Hell will be able to escape them by force, power, strength, flattery or bribery.

The word اهليكم (your families) comprehends wife, children and slaves [male as well as female]. It is not inconceivable to refer to full time servants in the imperative like slaves in the era preceding the era of labor/trade unions. When this verse was revealed, Sayyidina ‘ Umar رضى الله عنه inquired: “ O Messenger of Allah, we understood how to save ourselves from Hell, that is, we should guard ourselves against sins and carry out the Divine injunctions, but how do we safeguard our families from Hell?” The Messenger of Allah replied: “Instruct them to refrain from deeds that Allah has prohibited, and ask them to carry out deeds that Allah has enjoined. This will rescue them from the Hell-Fire.” (Ruh-ul-Ma’ani)

Education and Training of Wife and Children:

Every Muslim’s Responsibility

The jurists have pointed out that, according to the verse under comment, it is the responsibility of every Muslim to educate the wife and children in matters of Shar’i obligations, and in matters of halal and haram and train them diligently to act upon them. A hadith says, “May Allah shower his mercy upon a person who says: ‘O my wife and children, (be mindful of) your prayers, your fasting, your alms, your indigent, your orphan, your neighbor!’ It is hoped that Allah will gather the good acts/deeds from all these sources with him in paradise. ‘...Your prayers... your fasting’ and so on’ implies ‘Take care of them; Do not ignore them.’ The phrase يتيمكم مسكين “...Your indigent ones, your orphans and so on’ implies ‘Fulfill your rights towards them willingly and readily.’ Scholars have said that the person deepest in punishment on the Day of Judgment; in this regards, will be the one whose family is ignorant and unaware of the religion of Islam. [Ruh-ul-Ma’ani]

In the first verse, addressing the believers, it is said, “protect

yourself and your family from a fire whose fuel is man and stone". The world's fire burns with wood, oil or gas and is less hot. While the fuel of hell fire are human beings and stones, and is very hot. It is reported in a Hadith, the fire of hell is 69 degrees hotter than the fire of this world. It is also rationally important to save yourself and even your family from such a fire. The way to protect from hellfire is to avoid disobeying Allah, and admonish family members not to disobey. Teach them Islamic teachings and make them to act upon Islamic commandments.

In the world, we manage to feed our families, but we do not take care - to save them from the fire of Hell. Religious knowledge and prowess is neglected (or usually not prioritized). Allah has ordered the believers to protect themselves and their families from the fire of hell. It contains order to perform faraiz and wajibat (obligations) and to make family members to perform obligations. It also includes the command to avoid from sins and to stop family members do sins. There is also an order to eat and feed halal. To eat haram food and feeding children is a means of getting to hell. Hadhrat Jabir R.A. reports that the messenger of Allah, Muhammad (ﷺ) said: the meat that has been raised from haram, will not enter heaven. And, the meat that has been raised from haram, hell deserves more of it. (Mishkaat-ul-Masabeeh)

Earn halal and eat halal and feed halal to wife and children. Filling their stomach with haraam is not sympathy for them. Rather, there is cruelty with them. This also revealed that it is important to teach religious knowledge to one's family - Because proper action can only happen with knowledge. Without knowledge, action would be wrong, and may cause unnecessary agony, and sometimes, the torment of hell.

With reference to Tibrani, Hakim, Behqi, it is written in Tafseer-e-

Durre-e-Manthoor that the stone mentioned by Allah in this ayat, is the sulfur stone. Allah created as He willed. It is said that the angels on hell are very harsh and strong. They do not disobey the command from Allah. They do, what has been ordered. It mean, no hellish can escape them. These angels strongly obey what they have been ordered.

In the second ayat, it has been told what non-believers will face in the day of judgement. The disbelievers will offer excuses to avoid punishment. They will be told, do not give any excuse today. O disbelievers, you had already been told this. You didn't accept Allah, denied His words, refused the day of judgement. What you did in the world is being rewarded today.

IMPORTANCE OF GOOD MANNERS

عن عبدالله بن عمرو قال قال رسول الله صلى الله عليه وسلم ان من خياركم احسنكم اخلاقا (رواه البخارى و مسلم)

It is related by Abdullah ibn Amr that the Messenger of Allah (ﷺ) said: “The best of you are those who possess the best of manners.” (Bukhari and Muslim)

عن ابى هريره قال قال رسول الله صلى الله عليه وسلم اكمل المؤمنين ايمانا احسنهم خلقا. (رواه ابوداؤد و الدارمى)

Abu Hurayrah (رضي الله عنه) related to us that the Messenger of Allah said: “Believers who possess better morals are the most perfect in Faith.” (Abu Dawood and Darami)

Commentary: There is definite relationship between belief and manners. He who has a perfect belief definitely has very good manners. On the same basis, he who possesses very good manners is a perfect believer. It must be understood that without belief, a person’s manners-nay, any deed he performs- are meaningless. Belief is a spirit and the driving force for every deed and every piety. Thus, if we see anyone who has good manners but he is not a believer than those are not manners in a real sense but morally an image of manners and they have no value in the sight of Allah.

عن ابى الدرداء عن النبى صلى الله عليه وسلم قال ان اثقل شئ يوضع فى ميزان المومن يوم القيامة خلق حسن. (رواه ابوداؤد و الترمذى)

It is related by Abu Darda, he relates that the Prophet (ﷺ) said: “On the day of Resurrection, the most weight item in the Scales of

the Deeds will be good manners.” (Abu Dawood and Tirmizi)

عن رجل من مزينة قال قالوا يا رسول الله ما خيرا ما اعطى الانسان؟ قال الخلق الحسن- (رواه البيهقي فى شعب الايمان والبغوى فى شرح السنة عن اسامة بن شريك)
A man from Muzaynah said that some of the companions said, “Messenger of Allah (S.A.W.), of the things that are bestowed to man, what is the best?” he said, “Good manners!” (Baihaqi in sha’h al-Iman. Iman baihaqi has transmitted in Sharah as-Sunnah on the authority of Usmah bin Shareek).

Commentary: It would not be correct to assume from the above tradition that good morals were even superior to faith or the principle tenets like prayers, fasting, Zakah and Hajj. The companions to whom these sayings were directly addressed had already learnt from the Prophet (ﷺ) that among the various branches of Islam, the most important were faith and the doctrine of Divine Unity, and, then, came the fundamental duties. As for the rest of the department of religious life, some of them take precedence over others in various ways, and the place of moral virtues, undoubtedly, is very high, and in the attainment of success and salvation after-life and the gaining of the countenance of the lord, their significance is beyond question.

عن عائشة قالت سمعت رسول الله صلى الله عليه وسلم يقول ان المومن ليذكر بحسن خلقه درجة قائم الليل و صائم النهار (رواه ابوداؤد)

Sayyidah Aysah رضي الله عنها relates that she heard the Messenger of Allah (ﷺ) say: “ A believer with good manners and good moral disposition get the same reward as he who spend his nights in prayer, and observes fast during days, always.” (Abu Dawood)

Commentary: It shows that a person who is a true Muslim, both in belief and action and, also, possesses good manners, but does not engage himself much in supererogatory fasts and prayers attain the same degree of excellence, through moral goodness, as the one who, generally, stands up in prayer throughout the night and

fast all the day long.

عن معاذ قال كان اخر ما وصاني به رسول الله صلى الله عليه وسلم حين وضعت رجلى فى الغرزان قال يا معاذ احسن خلقك للناس- (رواه مالك)

Mu'az رضى الله عنه related to us, saying: " The last advice to me by the messenger of Allah (S.A.W) when I had put my foot in the stirrups of mount was that he said: 'make you manners good for the people (behave well with them)'." (mowatta)

Commentary: Towards the end of his life, the Prophet (ﷺ) had sent Sayyidina mu'az رضى الله عنه as the governor of Yemen and while bidding him farewell in Madinah, he had given him a number of instructions which are mentioned, under various headings, in the compilations of the traditions. In the above narrative, Mu'az رضى الله عنه has spoken from the same occasion. What he means to convey is that as he was leaving for Yemen, to take up the assignment, the last thing the Prophet (ﷺ) told him was to deal gently with its inhabitants.

Its need, however, be remembered that "good manners" do not entail that even hardened criminals and habitual evil-doers who deserved to be dealt with severely and there was no other way to reform them than through chastisement were, also, to be treated with leniency. It would, on the contrary, amount to the neglect of one's duty and lending encouragement to sinfulness and wrongdoings.

In any case, it is not against moral goodness, by any code of ethics, to be harsh on the criminals, of course, within the limits of justice and the Allah-given law.

Note: As we have seen earlier, the Holy Prophet (ﷺ) had, also, said to Sayyidina Mu'az رضى الله عنه at the time, "It is quite possible that we do not meet again after this year. It may be that (when you returned from Yemen) you may visit my mosque and my grave instead of visiting me."

Since it was not the custom of the Prophet (ﷺ) to say such things, Mu'az رضي الله عنه concluded that the death of the Prophet (ﷺ) was, probably, near, and he might not be able to see him again. Upon it, he began to cry. The scared Prophet (ﷺ) then, consoled him, saying:

ان اولى الناس بى المتقون من كانوا و حيث كانوا

“Much closer to me are people who fear Allah and observe piety, whoever and wherever they may be.”

What the Prophet (ﷺ) had said to Mu'az رضي الله عنه turned out to be true, and, on his returned form Yemen, Mu'az رضي الله عنه did not see him, but his grave.

عن مالك بلغه ان رسول الله صلى الله عليه وسلم قال بعثت لاتمم حسن الاخلاق-
(رواه فى الموطا و رواه احمد عن ابى هريره)

Imam Maalik رضي الله عنه reports that it had been related him that the messenger of Allah (ﷺ) said: “I have been sent down by Allah to evolve moral virtues to highest perfection.”

(This tradition had been mentioned by Imam Maalik, in the same form as above in his Mowatta, without giving the name of the narrator, while Imam Ahmed has related it on the authority of Abu Hurayrah in his Musnad).

Commentary: It tells that morals reform and development of good manners were among the chief object of the mission of the Holy Prophet (ﷺ) and formed an important part of the sanctification set forth in the Qur'an as his special duty.

SEERAH OF PROPHET MUHAMMAD ﷺ

Extracted from *Nashr al-Tib*

By Maulana Ashraf Ali Thanwi R.A.

‘Irbād ibn Sāriyah narrates that the Prophet of Allah said: ‘Verily, with Allah I had become the Khātam al-Nabiyīn (the seal of the prophets i.e. last Prophet) whilst Adam was still in his clay (i.e. he had not yet been given a shape).’ (This ḥadīth was reported by Aḥmad, v. 4, p. 127, Dalā’il al-Nubuwwah, v. 2, p. 130, al-Bayhaqī, v., and al-Ḥākim, v. 2, p. 418, who declared it ṣaḥīḥ (authentic).

Note: This ḥadīth is also reproduced in *Mishkāt al-Maṣābīḥ* from *Sharḥ al-Sunnah*.

Abū Hurayrah reports that the companions asked the Prophet of Allah, ‘O Allah’s Messenger, when was the office of prophethood assigned to you?’ He replied ‘At the time when Adam was between soul and body (i.e. the soul had not even entered his body).’ (This ḥadīth was reported by al-Tirmidhī #3609, who declared it as a ḥasan ḥadīth, and al-Ḥākim, v. 2, p. 609 (4209) also recorded a version similar to it, and declared it ṣaḥīḥ (authentic).

Note: Similar words are narrated from Maysarah al-Ḍabbī reported by Imam Ahmad. Al-Bukhārī in his *Tārīkh* and Abū Nu‘aym in *al-Ḥilyah* and al-Ḥākim has declared it to be ṣaḥīḥ (authentic).

Al-Sha‘bī reports that a man asked ‘O Allah’s Messenger, when were you selected to be a Prophet (by Allah)? He replied ‘Adam was between soul and body when the covenant of Prophethood

was taken from me. Allah Almighty says: Recall that We received a pledge from the prophets, and from you, and from Noah... (Al-Aḥzāb: 33:7) This is narrated by Ibn Sa‘ad, Al-Ṭabaqāt al-Kubrā, v. 1, p. 148 on the authority of Jābir al-Ju‘fi.

‘Alī ibn al-Ḥusayn (i.e. Imām Zayn al-‘Ābidīn) narrates from his father, Imam al-Ḥusayn, who narrated from his father, ‘Alī that the Prophet of Allah said: ‘I was in the form of a nūr (light) in the presence of Allah fourteen hundred years before the birth of Adam.’ (Al-Mawāhib, al-Qaṣṭalānī, v. 1, p. 49, Kashf al-Khafā’, v. 2, p. 170)

Note: This narration proves the negation of all figures less than 1400 but not of figures greater, so do not doubt any narration you may come across of a greater number! As for the reason for mentioning this specific number, it is possible that it has some particular significance.

One of the collections of the al-Amālī of Abu Sahl al-Qaṭṭān contains the narration of Sahl ibn Sāliḥ al-Hamdānī that he asked Abu Ja‘far ibn Ali (i.e. Imām al-Bāqir) about how the Prophet of Allah could have preceded all the other Prophets when he was in fact sent last! He explained: ‘When (in the place of mīthāq (covenant)) Allah Almighty extracted the children from the loins of Adam and confirmed from them whether or not He was their Lord, the first one (in reply) to confirm ‘Balā (Of course)’ was Muhammad and this is how he precedes all the other Prophets even though he was sent after all of them.’ (Al-Mawāhib, al-Qaṣṭalānī, v. 1, p. 41, al-Khaṣā’iṣ al-Kubrā’, v. 1, p. 7)

When the Prophet of Allah returned to Madīnah from the battle of Tabūk, Sayyiduna ‘Abbās pleaded: ‘O Allah’s Messenger, permit

me to praise you (for his praise itself is also a part of worship), the Prophet of Allah replied 'Speak, may Allah safeguard your speech'. He recited these verses of poetry before him 'Before coming to the earth you were prosperous in the shades of Jannah and you were in the place of trust where the leaves (of the trees of paradise) were joined together, one over the other.' i.e. you were in the loins of Adam before his descent to the earth. When he was in the cool shades of Jannah you were there. The place of trust refers to the loins and the joining of the leaves refers to the incident when Adam ate from the forbidden tree and his paradise clothes were taken and he covered himself by joining leaves together and at that time the Prophet of Allah was in the loins of Adam. (This ḥadīth is a combination of several aḥādīth recorded by Bukhārī 2839, Abū Ḍawūd #2501, Ibn Mājah, #2464 Musnad Aḥmad, #13237)

FIQHI QUESTIONS ANSWERED

Mufti Ibrahim Desai

Q. I am able to perform salaah whilst standing but I am unable to perform sajdah due to my knee injury. Should I pray salaah standing or seated? If seated, should I sit on the floor or chair?

A. In the enquired situation you should perform salaah whilst seated on the floor and complete Ruku and Sajdah by gesture (movement of the head). The gesture for sajdah must be lower than the gesture for Ruku.

Q. I really love my father but how should I express it and let him know it? I show him respect but how do I show him my love for him? I think I respect him so much that I can't express my love for him. Currently I am in my home country for studying but father is in foreign and working there day and night. Whenever I call him, I asked only two things: 1. how's your health? 2. And did u have food? Another reason I call him is that if I need money. I tried to search on YouTube for help. But just found the story of an old man who recites some poem related to his fatherhood towards his son in heart and when he reaches the prophet (saw) he is asked to recite it aloud. I don't want my father to think that I call him only for money extra. Please help me out I can't take this guilt anymore!

A. It is pleasing to note that you wish to express your love and gratitude to your father. May Allah Ta'ala increase your love for him. Brother, Rasulullah (Sallallahu Alaihi Wasallam) has

mentioned in a Hadith that when a Muslim loves his Muslim brother for the sake of Allah Ta'ala, then he should express his love to him. See the following Hadith: عن أبي كريمة المقداد بن معد يكرب رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أحب الرجل أخاه، فليخبره أنه يحب" (سنن أبي داود: 4773) Translation: Abu Karimah Al-Miqdam bin Ma'dikarib (Radhiyallahu Anhu) reported: The Prophet (Sallallahu Alaihi Wasallam) said: "When a man loves his brother (for Allah's sake) let him tell him that he loves him". (Sunan Abi Dawood: 4773) From the aforementioned hadith, we understand that if one should express his love for another Muslim brother, then most certainly one should convey and express his love to his father. A father's love for his child is unconditional. Similarly, a child loves his father very much. Thus, the next time you speak to your father, tell him that you love him and that you are grateful for all the effort and sacrifices he puts into supporting your family. It is not easy for a father to be away from his children. Furthermore, the next time you phone your father, make an effort to converse with him more. Ask him how his day was, how was work, what he did today etc. Gradually, this will break the ice and you will become more comfortable when speaking to him. May Allah Ta'ala strengthen your relationship even more. Ameen.

Q. To avoid children from watching TV & Mobile in this pandemic & lockdown. Can we buy chess & Carrom board to divert children's? It helps us to keep away children's from TV & mobile.

A. We appreciate your query and take note of the concern you have for your children. We pray that Allah Ta'ala protects them from every evil. Ameen. TV and mobile are detrimental to one's Deen, conduct and spirituality. It is necessary to introduce children to alternate things that would be beneficial for them and divert their attention from the evils of the TV and mobile. The game of chess is not permissible. Rasulallah (Sallallahu Alaihi

Wasallam) said: لا يلعب بالشطرنج إلا خاطئ Translation: Only sinners play chess. (Mishkaat 4511)

We have not come across any prohibition of playing carrom. There are various mental and physical activities for your children to engage in during the lockdown such as Islamic board games, jigsaw puzzles, matching cards, swimming, table tennis, volleyball etc. Furthermore, playing games is not the only way to keep our children occupied. Advise and encourage them to do reading, which will improve their English and expand their knowledge. Assist your children to make appropriate choices for reading.

Q. I would like to know if it is permissible to perform Salah in congregation with a face mask on to prevent the spread of Coronavirus.

A. In the Name of Allah, the Most Gracious, the Most Merciful. As-salāmu ‘alaykum wa-rahmatullāhi wa-barakātuh. In principle, it is Makrooh (disliked) to cover the face in Salah. However, if there is a necessity to cover the face in Salah, then it is permissible. [1] In the enquired situation, it is permissible to wear a face mask during congregational Salah. And Allah Ta’āla Knows Best.

PROTECTION AND TREATMENT

TO GET RID OF INFECTIOUS DISEASES AND PLAGUE

Hakeem-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi Rehmatullah Aleh once said that

“There are two important measures one can take to abolish plague. One is charity and other is repentance from all sins. It is very important that if anyone has rights of any person on him, he must pay off.

If anyone holding any one right, he must return. Give up all sins like oppression, backbiting, lying, slandering, and looking at someone with an evil eye, not practicing Pardah/Hijaab, dressing inappropriately and all sins.

Keep asking for forgiveness from Allah Almighty with your tongue and heart at all times.

Recite Surah At-Taghabun which is in 28th Juz of Quraan, once after Fajr and after Maghrib prayers and blow on yourself and your entire family every day during epidemic.

In addition to that read Surah Qadr 3 times and blow on everything you and your family eat and drink.

Whoever suffers from this disease should read and blow surah Qadr on water and drink it.

The greatest thing is to give up all sins and treatment is necessary including medicine and safety measures.”

IMPORTANCE OF KINSHIP IN ISLAM

Sheikhul Hadeeth Hazrat Molana Zikria Kandhalvi R.A.

Importance of keeping relation with relatives is very important in Islam. There are many Ayaat and Ahadith about this subject, so much so Allah has cursed twice in Quraan who breaks the ties.

Hadith says the one who break ties with relatives will not enter in to Jannah, so much so the fragrance of Jannah which comes from 500 years journey, he/she will not be able to smell.

May Allah save us all - Ameen. Nowadays, the newer generations don't even know about their great parents and close relatives.

There are tremendous virtues for those who keep their family united and keep connection with all relatives (*'Sillah Rehme'*).

The Hadith in Bukhari prophet Mohammed ﷺ said:

“He who gives equal treatment in response does not really strengthen family bonds; but he is the one who through kind behavior strengthen his ties of kinship with those who sever relations with him.”

Note: Obviously, if you believe that should you treat your relatives just as they have treated you, you have done little for strengthening family bonds. For, this principle applies even to strangers: you are morally bound to do good to a person who has done a good turn to you. But, if you do good to a kinsman who does not show much concern for you, remains aloof from you or

even severs relation with you, your kind behavior towards him would spring from a regard for the sanctity for the family bonds. It is, therefore, desirable that you should never think of how a kinsman treats you, but think of what you owe him and continue to fulfill your obligations to him, lest you should be called to account on the Day of Judgment for negligence in observing your duty to him. Never for a moment entertain a thought of what he owes you on account of your kinship with him; you should rather feel happy if you are not receiving what is due from him. For, on the Day of Judgment your reward for foregoing your rights will be far greater than the material benefits you would have gained if he had fulfilled them.

Once the Sahaabee رضی اللہ عنہ said to Rasoolullah (ﷺ), “O Rasoolullah, I have some relatives; I try to strengthen bounds of kinship with them but they ignore me: I treat them with kindness but they treat me badly; I exercise forbearance in my behavior towards them but they are rude to me.” Rasoolullah (ﷺ), said, “If you are treating them as you say, you are throwing dust in their faces (they will be humiliated) and Allah ta’ala will continue to support you against them as long as you remain steadfast in your behavior” (al-Mishkaah). And, what harm can come to a person who is continuously supported by Allah ta’ala in all his affairs! How can anybody who severs relation with him deprive him of any benefit? An Urdu poet says:

نہ چھوٹے مجھ سے یارب تیرا چھٹنا ہے غضب
یوں میں راضی ہوں مجھے چاہے زمانہ چھوڑ دے تو

“I would not have thee forsaking me, O Lord; O what a calamity (it would) be to be forsaken by you! If thou art mine, I won’t my being forsaken by the entire world.”

There is no denying the fact that, if Allah ta’ala supports a person, he does not need help from anyone else. For all the world will

work for his good and, even if all people were to unite against him, they would not be able to do him any harm. Another Hadith reports Rasoolullah (ﷺ) as saying, “ Allah, my Lord has commanded me to observe nine things: (1) to fear Allah openly and in private (i.e. fear him from my heart and in my outward behavior; or fear him in my lonely hours and while sitting in company with people); (2) to speak justly, both when I am pleased and when angry, (when pleased, a person hides the faults and extols the virtues of those he is pleased with and, when angry, he frames false accusations against them; I must speak justly under all conditions) (3) to adopt moderation both in poverty and in prosperity (i.e. not to be miserly in poverty, nor extravagant in prosperity; or, it may mean ‘ not to grumble or complain when poor, nor take pride when rich’); (4) to strengthen ties of kinship with him who has severed relations with me; (5) to show favor to him who has denied me his favors; (6) to forgive him who has wronged me; (7) that my silence should be devoted to meditations (on the signs of Allah ta’ala or the circumstances of the aakhirah, etc) (8) that my speech should be devoted to glorifying him (or explaining his commandments to people); (9) that my looking at things should be for taking a lesson; (10) that I should enjoin what is, good.”

The Hadith mentions nine commands but seems tenth is missing. It may be that the tenth command is meant to sum up the details given in the first nine. Or, the commands given at the Nos.7 and 8 may be taken as one commands, as in case of the first command (which enjoins fear of Allah, both in public and in private) two command have been combined into one and, again in case of the second command (speaking justly both when pleased and when angry), two command have been combined into one. Hakeem ibn Hizaam رضى الله عنه say that someone asked Rasoolullah (ﷺ) as to what kind of charity was the best, to which he replied, “ Behaving

kindly toward a relative who harbors enmity towards you” (at-Targheeb). A Hadith narrates that Rasoolullah (ﷺ) said, “Anyone who wants to have high grades and lofty apartment awarded to him on the Day of Judgment should forgive a person who wrongs him and show kindness to him who denies him his favours and strengthen ties of kinship with him who has broken it off with him (ad-Durr-al-Manthoor). According to another Hadith when this aayah was revealed:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Keep to forgiveness (O Muhammad) and enjoins kindness, and turn away from the rudely ignorant.

Rasoolullah (ﷺ) asked Jibra’eel to explain it to him. Jibra’eel said, ‘I shall tell you about it after asking the One who knows’. So Jibra’eel went away and come back and told Rasoolullah (ﷺ) that Allah ta’aalaa was commanding him (in this ayah) to forgive those who wrong him, to grant favours to those who deny him their favours and to strengthen ties of kinship with those who sever relationship with him.

Another version of the Hadith adds, “after this revelation, Rasoolullah (ﷺ) addressed the people thus: ‘shall I guide you to the excellent qualities of character for this life and for the aakhirah? The sahaabah said, “Certainly!” and he continued, “They are, to forgive him who has wronged you, to give a favour to him who has denied you of his favours, to reunite ties of relationship with him who has broken it off with you.” ‘Alee رضى عنه says that once Rasoolullah (ﷺ) said, “Shall I guide you to the excellent qualities of character possessed by the noble people of the earlier and the late times?” I said. Certainly’ and he said,’ They are: to favour him who has deprived you of his favours; to forgive him who has wronged you and to rejoins ties of kinship with him who has severed relations with you.”

'Uqbah رضى الله عنه says that Rasoolullah (ﷺ) asked," Shall I guide you to the excellent qualities of character for this life and the aakhirah?" Then he mentioned the aforesaid qualities. A number of saahabah have related Hadiths to the same effect. Abu Hurrayrah رضى الله عنه reports Rasoolullah (ﷺ) as saying, "Nobody can attain perfect sincerity in faith (eemaan) until he observe the following: Joins ties of kinship with those who has severed it with him, forgives those who wrong him, pardons those who abuse him and does good to those who ill-treat him (ad-Durr-al-Manthoor).

Hakeem ul Ummat Hadhrat Molana
Ashraf Ali Thanvi (R.A.) said:

“One should have courage to repent
and start repenting with his tongue.
Keep repenting Allah Almighty until
the heart repents. That moment is being
blessed. Thank Allah Almighty that You
have the power to utter the words of
repentance from your tongue, Fear
Allah before you lose this power.”

Please make sincere Tauba
(repentance), and say three time:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

THE IMPORTANCE OF *HALAL* EARNING

Maryam Jahanzeb - AIK student

Muslims believe wealth is one of the innumerable blessings of Allah that is referred to as 'Khair' -meaning goodness- in some verses of the Holy Quran. In another verse, it is mentioned as an attraction of this worldly life (18:46). What's more, gaining wealth has been given so much importance in the religion of Islam that Prophet Muhammad (ﷺ) says: "Seeking lawful earnings is compulsory for every Muslim" [1].

Halal earning is very important in Islam. If you don't earn halal earning or do something bad in order to earn money then whatever you purchase with that money makes it haram. A Muslim should be very keen to knowing how he is earning money. He/she should make sure he is earning money in a halal way.

Nowadays people are concerned more about the career, dignity, status and profession. Parents are teaching similar values to their children. The coming generation of Muslims is unaware about Islamic muamalat (business dealings) due to this practice. Some people have synchronized Islam in Prayer only. It is noticed among the new generation of the migrated European society; some youths attend the prayer in the first row behind the Imam but when the prayer is finished, they start selling opium, which is prohibited in Islam. It is felt that the following hadith carries a lesson for the present generation of Muslims.

Jaabir (Radiyahallahu Anhu) narrates that Rasulullah (ﷺ) said, "No meat (i.e. person) that was nourished with haraam will enter paradise. Every meat (i.e. person) that was nourished with

haraam is more deserving of the Fire." (Musnad Ahmad, Daarimi, Baihaqi; Mishkaatul Masaabih pg. 242, Qadeemi)

Abu Hurairah (Radiyahallahu Anhu) narrates that Rasulullah (ﷺ) said, "Verily, Allah is Pure and He only accepts pure, and indeed Allah commanded the Believers what He commanded the Messengers. He said: O Messengers, eat of the pure things and perform righteous acts. Verily, I am Well-Aware of what you do. And He said O you who believe! Eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve. Then the narrator of the hadith says: Then he (i.e. the Prophet) made mention of a man who is constantly in journeys and has dishevelled hair and dusty appearance (due to constant journeys for performing acts of righteousness such as Hajj, Umra, seeking knowledge etc.) and he raises his hands towards the sky saying "O my Rabb. O my Rabb". But his food is from haraam. His drink is from haraam. His clothes are from haraam. He is nourished from haraam. How can it (his prayer) be accepted?" (Muslim)

Ibn Masood (Radiyahallahu Anhu) narrates that Rasulullah (ﷺ) said, "A slave (of Allah) who acquires haraam wealth and gives charity from it, it is not accepted from him. If he spends from it, he does not have any blessing (barakah) in it. If he leaves it behind him (i.e. he dies) it will be a means of taking him to the fire (of Hell). Verily, Allah does not wipe out evil deed with evil deed; instead, He wipes out evil deed with good deed. Indeed, the repulsive does not wipe out the repulsive."

What must you do to rid yourself of the burden of the sin?

TABARRUJ

DISPLAY OF BEAUTY

Dr. Saalih

1. *Tabarruj* (i.e. display of her beauty by a female at a wrong place) is disobedience to Allah (Subhaanahu Wa Ta`aalaa) and His Messenger (ﷺ).

The one who disobeys Allah (Subhaanahu Wa Ta`aalaa) and His Messenger (SallAllahu Alaihe WaSallam) can only harm himself and cannot in any way harm Allah (Subhaanahu Wa Ta`aalaa). The Messenger (ﷺ) said:

All of my followers will enter Jannah except those who refuse.

It was asked:

O Allah (Subhaanahu Wa Ta`aalaa)`s Messenger (ﷺ)! Who would refuse?

He said: He who obeys me enters Jannah and he who disobeys me has refused. (Bukhari)

It is reported that Hadhrat Mu`awiyah gave a sermon in Greater Syria and in it he mentioned that the Prophet (ﷺ) prohibited seven things and he named tabarruj as one of them.

Hadhrat Abdullaah ibne Masood reported that the Prophet (ﷺ) used to dislike ten kinds of behavior and he (Abdullaah ibn Masood) mentioned that from amongst them is displaying and beautification which is done in an improper place.

Allaamah Jalaal-ud-Deen as-Suyuti said that:

Tabarruj by displaying beautification is showing off to strangers and this is disliked.

This is the explanation of the meaning of Hadhrat Abdullaah ibne Masood`s statement improper place, it is not the case if the beautification is done for the husband.

2. *Tabarruj* is a grave destructive sin.

Hadhrat Umaymah, the daughter of Hadhrat Ruqayyah visited the Prophet (ﷺ) to acknowledge the message of Islam and to acknowledge that Hadhrat Mohammad (SallAllaho Alaihe WaSallam) was and is the Messenger of Allah (Subhaanahu Wa Ta`aalaa). The Prophet (ﷺ) said to her:

I give my acknowledgment that you must not set partners to worship besides Allah, that you do not steal, commit fornication or adultery, that you do not kill your child, that you do not commit any falsehood before your hands and between your legs, that you do not wail and that you do not make *tabarruj* like that of Jahiliyyah (pre-Islamic era). (Musnad Ahmed)

It is clear that the Prophet (ﷺ) associated *tabarruj* (display of beauty) with grave destructive sins.

3. *Tabarruj* brings the curse and expulsion from the Mercy of Allah (Subhaanahu Wa Taaalaa).

The Messenger (ﷺ) said:

There shall be (in the later) part of my nation women who are dressed but are in fact naked. On their heads are humps like those of camels. Curse them for they are surely cursed. (at-Tabaarane)

4. *Tabarruj* is an attribute of the people of hell.

The Messenger (ﷺ) said:

Of the people of Hell there are two types whom I have never seen: The one possessing whips like the tail of an ox and they flog people with them. The second one the women who would be naked in spite of their being dressed, who are seduced to wrong paths and seduce others with their hair high like humps. These women would not get into Jannah and they would not perceive its odour, although its fragrance can be perceived from such and such distance. (Muslim)

5. *Tabarruj* is darkness on the Day of Resurrection.

It is narrated that the Prophet (ﷺ) said:

The parable of a woman who moves with a slow sweeping motion trailing her beautified clothes performing not for her husband is like darkness of the Day of Judgement, she has or comes with no light. (at-Tirmizi)

The odor of the mouth of a person observing Sawm (Fast) may not be pleasant in this world, however, to Allah (Subhaanahu Wa Ta`aalaa) it is better than the odor of musk because the Muslim has obeyed Allah (Subhaanahu Wa Ta`aalaa) and performed what is due upon him from Sawm. Similarly, the woman wearing her Hijab may be looked upon as reactionist, old fashioned or a walking tent, she however is the winner on the Day of Resurrection and those who mock her put themselves on a dangerous road and may be subjected to the wrath of Allah (Subhaanahu Wa Ta`aalaa).

6. *Tabarruj* is hypocrisy.

The Prophet (ﷺ) said:

The best of your women is the affectionate, the fertile (in productivity), the propitious (favorable), the consultative if they fear Allah. The most evil of your women are the Mutabarrijaat (those who do at-Tabarruj display their beauty), the Mutakhayyilaat (who strut / swagger), and they are the hypocrites. Those who enter Al-Jannah are like the Cough Crow. (al-Bayhaqi in his Sunan)

The cough crow has a red beak and red legs and is rare, so the expression in the Hadeeth cough cow indicates that the women who will enter Paradise will be few.

7. *Tabarruj* is disgraceful.

The Prophet (ﷺ) said:

Any woman who takes off her clothes in other than her husband`s home has broken the shield between her and Allah. (Musnad Ahmad ibn Hanbal & al-Haakim)

Imam Abu Zakariya an-Nawawee commenting on this Hadeeth said:

The saying of the Prophet (SallAllaho Alaihe WaSallam) that Any woman who takes off her clothes in other than her husband`s home, means showing off her beauty to strangers by taking off her shield of clothes, she has broken the shield between her and Allah (Subhaanahu Wa Ta`aalaa).

Allah (Subhaanahu Wa Ta`aalaa) stated:

O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment and the raiment of righteousness, that is better (Al-A`raaf 7:26)

So if a woman does not fear Allah (Subhaanahu Wa Ta`aalaa) and

uncovers her body then she is breaking the shield between her and Allah (Subhaanahu Wa Ta`aalaa), and because she uncovered and dishonored herself and committed a grievance against her husband then Allah (Subhaanahu Wa Ta`aalaa) will uncover her shield, she will be in a scandal.

8. *Tabarruj* is an unchaste and disgraceful sin.

The women is *Awrah*, a source of attraction, her body is not to be shown, to wear clothes that show off her body and its shape and features is disgraceful. Allah (Subhaanahu Wa Ta`aalaa) orders us to stay away from disgraceful sins:

And when they commit a *Faahishah* (evil deed, going round the *Ka`bah* in naked state, every kind of unlawful sexual intercourse, etc.), they say: We found our fathers doing it, and Allah has commanded us of it. Say: Nay, Allah never commands of *Faahishah*. Do you say of Allah what you know not? (Al-A`raaf 7:28)

Rather, it is *Shaytaan* who orders such *Faahishah*, such disgraceful sins. Allah (Subhaanahu Wa Ta`aalaa) says:

Shaytaan (Satan) threatens you with poverty and orders you to commit *Faahishah* (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures needs, All-Knower. (Al-Baqarah 2:268)

The *Mutabar`rijaat* create a sinful virus that spreads disgraceful sins amongst the Muslim society. Allah (Subhaanahu Wa Ta`aalaa) says:

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a

painful torment in this world and in the Hereafter. And Allah knows and you know not. (An-Noor 24:19)

Tabarruj is the leading course for the spread of zina (illegal sexual relations).

9. *Tabarruj* is a satanic way.

The story of Hadhrat Adam and his wife demonstrates how the enemy of Allah (Subhaanahu Wa Ta`aalaa) i.e. Satan, was so keen to incite them to uncover their bodies in order to spread evil and disgraceful sins. It also shows that *tabarruj* of women is a primary goal for Shaytaan to achieve. Allah (Subhaanahu Wa Ta`aalaa) says:

O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment, and the raiment of righteousness, that is better. (Al-A`raaf 7:26)

It is very clear that Satan is the one who established the call for *Tabarruj* and showing off and he is the leader of those leaders who call for the liberation of women. Shaytaan is the Imam of everyone who obeys him and follows him in disobedience to Allah, Most Merciful, especially those *Mutabar`rijaat* (those who do at-*Tabarruj*) who harm the Muslims and deceive their youth. The Prophet (ﷺ) said:

I have not left after me any chance of turmoil more harmful to men than the harm done to them because of women. (Bukhari)

Hadhrat Adam forgot, slipped, immediately repented and asked for forgiveness from Allah (Subhaanahu Wa Ta`aalaa) and Allah (Subhaanahu Wa Ta`aalaa) accepted his repentance. The struggle between Hadhrat Adam`s offspring and Shaytaan continues. The Devil still whispers to drive us (men and women) to disobey Allah

(Subhaanahu Wa Ta`aalaa) and follow sins and there is no safeguard except in returning to Allah (Subhaanahu Wa Ta`aalaa) in good faith and repentance, remembering Allah (Subhaanahu Wa Ta`aalaa) and asking Him for His help to overcome lusts and desires.

10. *Tabarruj* is the way of the Non-Believers.

The Jews have an important role in the destruction of nations through Fitnah, the seduction and temptation of women. The spread of tabarruj is an effective weapon of their wide spread establishments. One just has to look around to see Hollywood and famous houses of fashion, advertising, x-rated movies and clothes are all wide spread. In fact, the Prophet (ﷺ) said:

Watch out for this worldly life (safeguard yourself from its temptation) guard yourself from the allurements of women. Verily, the first trial for the people of Israel was caused by women. (Muslim)

Their (the Jews) books also testify to this fact. In the third chapter of Isaiah it is quoted that:

Moreover, the LORD said: Because the daughters of Zion are proud and walk with heads held high and seductive eyes, and go along with mincing steps, and tinkle the bangles on their feet. Therefore the Lord will afflict the scalp of the daughters of Zion with scabs, and the LORD will make their foreheads bare. (Isaiah, Chapter 3, V.16-17)

Furthermore:

In that day the Lord will take away the beauty of their anklets, headbands, crescent ornaments, dangling earrings, bracelets, veils, headdresses, ankle chains, sashes, perfume boxes, amulets,

finger rings, nose rings, festal robes, outer tunics, cloaks, money purses, hand mirrors, undergarments, turbans and veils. (Isaiah, Chapter 3, V.18-23)

Although the Prophet (SallAllaho Alaihe WaSallam) warned against mimicking the non-believers and their ways, many Muslims don't abide by this warning. This is a testimony for the Prophet (ﷺ) who said:

You will tread the same path as was trodden by those before you, inch by inch and step by step, so that if they enter the hole of the lizard you will follow them into it also.

The Sahaabah (Companions) of Prophet (ﷺ) asked him:

Do you mean the Jews and the Christians?

He replied: Who else?! (Muslim)

The similarity of those women who disobey Allah (Subhaanahu Wa Ta`aalaa) and His Messenger (SallAllaho Alaihe WaSallam) to the Jews is very evident because their response to Allah (Subhaanahu Wa Ta`aalaa)`s command was and is similar to that of the Jews:

We have heard and disobeyed. (Al-Baqarah 2:93)

This is unlike the response of the believing woman who would respond (to the commands of Allah, (Subhaanahu Wa Ta`aalaa) saying:

“We hear and we obey.” (Al-Baqarah 2:85)

They remember the saying of Allah (Subhaanahu Wa Ta`aalaa):

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him

and follows other than the believers` way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisaa 4:115)

11. *Tabarruj* is a filthy Jaahiliyyah (ignorance).

Allah (Subhaanahu Wa Ta`aalaa) says:

And stay in your houses, and do not display yourselves like that of the times of ignorance. (Al-Ahzaab 33:33)

The Prophet (SallAllaho Alaihe WaSallam) described the times of ignorance as filthy and wicked and ordered us to reject them. Allah (Subhaanahu Wa Ta`aalaa) described the Prophet (ﷺ) in that:

He allows them as lawful at-Taiyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful al-Khabaa`ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.) (Al-A`raaf 7:157)

The call to bring about the times of Jaahiliyyah is similar to the call for tabarruj, both of which are wicked ways which the Messenger (ﷺ) made unlawful. The Prophet (ﷺ) said:

Verily, ever matter of Jaahiliyyah is under my feet. (Abu Daawood, at-Tirmizi, Ahmad and other)

Tabarruj and all forms of Jaahiliyyah such as false pride and haughtiness, ill thoughts about Allah (Subhaanahu Wa Ta`aalaa), call for falsehood, setting up rivals with Allah (Subhaanahu Wa Ta`aalaa), ruling by the laws of other than Islam, usury, etc., are all inclusive.

12. *Tabarruj* is an animal act.

To reveal and expose of our natural behaviour to that of animals, whenever man inclines to such behaviour he starts his decline to a level lower than the level of manhood that Allah (Subhaanahu Wa Ta`aalaa) has bestowed upon him. Allah (Subhaanahu Wa Ta`aalaa) bestowed a natural inclination towards covering, preservation and safeguarding modesty, to consider the acts of display, exposition and uncovering as an act of beauty represents a corruption of the Fitrah (natural disposition / inclination) and is degeneration in state and a sign of decadence and decline.

The progress of man`s stability is linked to his or her covering of the body. The Hijab cover is fitting to the instinct of ghairah which draws its strength from the soul. The so-called liberation from the chains of covering is an instinct which draws its instincts from lusts which incites tabarruj and mixing of the sexes. The one who is satisfied with the second instinct must sacrifice the first one in order to silence the voice of the innate ghairah in his heart in return for the so-called enjoyment of tabarruj and mixing. From this we understand that tabarruj is a sign of corruption of Fitrah (natural disposition / inclination), lack of bashfulness and insensitivity.

13. *Tabarruj* is a door to wide-spread evil.

Anyone who carefully examines the Islamic texts, the Quraan and the Sunnah and the lessons from history becomes convinced about the evils of tabarruj and its harms, both in religious and worldly matters, especially when it is associated with the mixing of sexes. Some of its underlying consequences are:

a) The competition amongst the displaying women in showing of their beauty, this is seduction, and it leads to the spoiling of morality and leaves women as merchandised articles for anyone to look at.

b) The corruption of the morality of men, especially the youth and those in adolescence, it pushes them to commit various kinds of sin. We have seen teenage kids on the corners of many streets in Europe, North America and other parts of the world roaming around smoking, at times half naked, on drugs and looking to engage in sexual relationships. Why, what happened? Many try to hide from the hard facts. The drive for lust and the materialistic life became the objective of the new generation, the Pepsi, Michael Jackson, MTV generation. The result, AIDS and other sexually transmitted diseases!

c) The destruction of family ties and the causing of a lack of trust between family members and the threat of divorce.

d) The commercial abuse of women in the world of advertising, entertainment and other areas.

e) Doing harm to women by declaring their ill intentions and evil conscience thus rendering her vulnerable to harm by the wicked.

f) The spread of diseases. The Prophet (SalLAlaaho Alaihe WaSallam) said:

Sin did not spread in any particular nation until they openly conducted (their sins) and as a result plague and other illnesses that were not present amongst their predecessors because present amongst them.

g) The facilitation of the sin of Zina and fornication of the eye. The Prophet (ﷺ) said:

The adultery of the eye is the lustful look. (Muslim)

h) *Tabarruj* makes it difficult to lower the gaze.

i) It justifiably brings down the Punishment of Allah (Subhaanahu Wa Ta`aalaa) and His Punishment is more severe than an atomic

bomb. Allah (Subhaanahu Wa Ta`aalaa) says:

And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction. (Al-Israa 17:16)

The Prophet (ﷺ) said:

When people see wrong or evil and they don't change it then it is eminent that the Punishment of Allah will fall upon them. (Abu Dawood and others)

HEALTHY TIPS

Dr Adnan Khan

For most people, health equates with long life and lots of good times with family & friends. The more a person is health conscious; the presumption is that, the higher the chances of him/her reaching old age. Hence, there are lots of educational resources online on how to stay healthy. For those who wish to find out more in just one read, here is a short read that speaks about the secrets to health.

Sleep: What makes sleep necessary to restore health? It turns out that sleep naturally helps to heal the body by reducing damage caused by inflammatory proteins.¹ Through this mechanism, a good dose of sleep helps to heal tissues like nerves, muscles, organs & joints. Sleep also curbs excitement in the brain and the nerve cells. Additionally, it boosts immunity and helps to detox the body. Sleep is a natural rejuvenator for the body and it adds energy to the equation of health.

Prayer: The faster way to improve focus is to pray. Prayer helps to prioritize tasks and challenges. It helps to relief anxiety and depression and serves as psychological catharsis. When a person depends on prayer, it is evident that he believes that there are certain things that are beyond his/her control. This is a good thing for the mind and the nervous system. Moreover, guidance achieved by silent reflection & deeper contemplation in the meditative aspect of prayers – like reciting the doctrines or listening to the subconscious mind during the phase of deeper trance – produces healthy answers to our problems.

Food: Proteins, Fibers, Fruits, Vegetables, Fat, Carbohydrates are macro- & micro- nutrients that provide our body with the

nutrition to stay healthy. Proteins are the building blocks of the body and form the skeleton of all organs & tissues; proteins are also present in the body as neurohumoral messenger signals that coordinate vital functional processes like maintaining blood pressure, stabilizing blood sugar & keeping the body safe against germs & pathogens. Fibers, Fruits & Vegetables help to keep the bowels in good shape, and these food substrates also act as detox & antioxidants that facilitate absorption & metabolism of fats, carbohydrates, and proteins. Bleeding prevention requires vitamins & minerals & proteins & carbohydrates and fats. Similarly, neuronal processes like seeing or hearing or thinking or memorizing/recalling require a mix of all the above dietary nutrients. Fat contributes as a structural component of all cells of the body and plays several molecular roles in metabolic & nerve signaling pathways. Fat is also the preferred form of energy storage vehicle. Fish Oils & Flax seeds are small sized fat molecules that help to keep blood vessel clean & nerves, joints & organs adequately perfused. Carbohydrates (sugars) give instant energy to the body. The issue is that processed sugars provide excess & redundant energy too quickly that contributes to diabetes, vascular tissue damage, organ damage and build-up of harmful energy stores in the form of fat. For instance, while the American Heart Association (AHA) recommends dietary intake or consumption of less than 9 teaspoons of refined sugar per day (in men) & less than 8 teaspoons of processed sugar per day (in women); just a single 12 ounce beverage/can of regular soda contains 8 teaspoons of added sugar – a flaw that has been fixed slightly by production of ‘zero-calorie’ & zero sugar beverages. A balanced diet consisting of all these food nutrients is necessary as it helps to keep the body healthy & energetic.

Exercise: Physical activity improves blood circulation in the body – a process that supports healthy perfusion of vital organs and metabolic processes. Exercise helps to deliver nutrients into tissues & organs more efficiently, and it simultaneously triggers all metabolic cascades to burn excess calories. Growth of muscle tissue & reduction of joint stiffness are also sometimes observed after regular exercise as a result of improved circulation of essential nutrients in the musculoskeletal tissues. Additionally, the shredding of harmful toxic metabolic or caloric waste products is facilitated by exercise. Directly or indirectly, exercise improves the chances of survival of cells as long as healthy nutrients are consumed, and clean quality air is maintained. Smoking cigarettes or consuming tobacco does the reverse of this action by reducing blood flow to all organs and tissues.

Additionally, it's worth acknowledging that just like moderate physical exercise increases perfusion of organs & tissues in a beneficial way, activities that serve as mental exercise – like memorizing the Holy Quran, engaging in arithmetic calculations, recalling numbers or names of old friends and acquaintances – are beneficial for general & mental health & well-being. For instance, scientist found that older men who memorized the Holy Quran were significantly less likely to suffer from hypertension, diabetes, and depression.² Engaging in arithmetic or memory challenges helps to initiate & improve Neuro-cognitive processes & functions of the brain.^{3,4}

Social Activity: Healthy, positive, & constructive social interactions have been found to favor health. These improve memory and cognition and contribute to healthy decision making. Healthy social groups promote sustainable socio-cultural relationships & reduce unhealthy ideation and conversely, support mental growth & development. They help to release

endogenous chemicals in the body that accelerates the process of constructive learning, memory, & emotional development. Exposure to different cultures expands our skills and knowledge and opportunity for social growth & prosperity too. The more people we get to know, the wider (gets) our social circle of influence - which in turn serves as 'social capital' that develops our imagination & collective efficacy. As a group, people are also able to learn from each other about harmful behaviors, environmental hazards & dangers, and work together on common interest to ensure survival & collective betterment of everyone in the community.

Moderation: Every action works best in moderation. Moderation prevents waste. It conserves resources to cater for more people. Better distribution of energy & resources increases our efficiency. Simultaneously, harmful actions (& choices) are prevented from influencing our final projected outcomes & results (when we stick to moderate lifestyle habits). On the contrary living an extravagant lifestyle exposes us to added financial, socioeconomic & environmental (safety) risks. Similarly, binge eating or over-indulgence in delectable habits takes a toll on our overall health & safety – this in turn affects probability of our long term survival.

Charity: This is one action that improves the functionality of society. It leads to less crimes of desperation and builds better & safer environments for activities. By checking the drawbacks of a capitalistic social outlook our ideology, charity ensures cash flow in the direction of basic human needs rather than financial value. It helps people to ascend the Maslow's Hierarchy and attain self-actualization. When more people attain self-actualization in the society (through charity or conditional cash flow transfers or micro-credit schemes), it helps to build socially safer, stronger, &

stable environments for collective survival, peace, progress & health-centered community development.

In summary, we should all observe and improve on our habits related to sleep, prayer, dietary intake, exercise, social activity, and charity and we should always act in moderation. These are concise and concrete secrets to health.

SMILE PLEASE

PROPHET MUHAMMAD RASULULLAH'S (ﷺ) BEHAVIOR ABOUT HUMOUR:

Hadhrat Abu Umama (R.A.) reported that Prophet Muhammad Rasulullah (ﷺ) was the most lighthearted and facetious All. (Tibrani)

Hadhrat Abu Darda (R.A.) reported that Muhammad (ﷺ) didn't talk (to anybody) without smile on his face. (Masnad Ahmad) But, he did not use to laughter at all. Hadhrat Jabir (R.A) reported that he never laughed a lot, instead smiled. (Mawta Imam Malik, Tibrani)

Hadhrat Marrah's father said, if Prophet Muhammad (ﷺ) laughed more, he put his hand on his mouth. (Baghvi)

NO OLD WOMEN WILL ENTER IN JANNAH

Hadhrat Hasan (R.A.) reported that once an old woman came to Prophet Muhammad (ﷺ) and requested for the prayer that she may be entered in Jannah. Prophet (ﷺ) said, no old woman will enter in Jannah. When she heard this, she started to cry. Prophet Muhammad (ﷺ) said: Tell her that she would be grown young in Aakhirah, and then would be entered in Jannah. (Shamail-e-Tirmidhi)

AN ODD KIND OF DIVORCE

Qazi Abu Bakar Ibn Arabi says when Mansoor was the caliph of Baghdad, a man Musa Bin Eissa Hashmi said to his wife in intense love, "If you are not more beautiful than the moon, you will get three divorces." Wife thought that she was divorced, so she was very upset. So, she stopped coming in front of her husband.

Husband had said these words in intense love, but now he was also very worried about it. One morning, he went to caliph, and told him whole story. Caliph Mansoor gathered leading Islamic scholars of the city, and told them the story. The majority of scholars were of the opinion that divorce had taken place.

But a scholar opposed and said that the divorce to this man`s wife has not taken place. When this scholar was asked the reason of this opinion, he presented the Quranic way *لقد خلقنا الانسان في احسن تقويم* (We have certainly created man in the best of stature). Mansoor appreciated this logic too much, and decided that the divorced has not taken place.

FORGETFULNESS AND MEMORY

Hadhrat Hasham Ibne-e-Kalbi said that once he gave proof of his outstanding memory in a way he had never given before, and once there was a mistake that never happened before. The proof of my powerful memory was memorizing the Qur'an in three days. And when I forgot, mistakenly cut my beard hairs upside instead from bottom. Whole beard was in my hands.

PATIENCE AND GRATITUDE

Imran Bin Attan was famous poet of Kharji sect. He was very genius and intelligent. According to Allama Zamakhshari, he was extremely dark and ugly. His wife was as beautiful as he was ugly. One day, she kept looking at his face for a long time, and then suddenly said to him, "Al_Hamd-o-Lillah."

Imran asked, "Why did you say, "Al_Hamd-o-Lillah"?"

She replied, "I thanked God, because we both are Jannati."

Imran asked, "How?"

She replied, "Because, you have such beautiful wife like me, and you thanked god for this; while I have such ugly-faced husband

(like you), and I am patient at it. Allah has promised that both sabir and shakir will go to heaven (Jannah). (Kashaf)

MESSAGE BETWEEN THE LINES

Once caliph Mamun Rasheed was morbidly enraged - by one of his subordinate named Abdullah Bin Tahir. He invited a secret committee to plan to kill him. There was also a sincere friend of Abdullah Bin Tahir in this committee. He wrote a letter to Abdullah Bin Tahir. There was only one sentence on this paper:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ یٰمُوسٰی

When Abdullah Bin Tahir received this letter and read it, he couldn't understand the message of this letter. A kaneez was standing nearby. She understood the matter and said to Abdullah that she has understood the message between the lines.

Abdullah Bin Tahir asked, "What?"

Kaneez told him, "the letter writer referred to this verse of the Qur'an, *ان لاملایا تمرون بک لیقتلوك فاخرج انی لک من الناصحین* that means, O Musa, the chiefs are plotting to assassinate you. So get out of here, I'm one of your well-wishers.

Abdullah Bin Tahir was preparing to go to Mamun's darbar, but he canceled it. Thus, his life was saved. (Hayatul Hayawan, vol. 1, pg. 126)

POWER IN HADHRAT UMER'S NAME

A grandson of Imam Abu Hanifa reported that there was a mill owner in our neighbor. He was extreme rafzi. Once he named his two mules, "Abu Bakar" and "Umar." By God will, after sometime, a mule killed the other mule by his legs. When my grandfather Imam Abu Hanifa knew this incident, he asked his followers to go and try to get the real information. Moreover, he said that mule that "killed the donkey will be the one named Omar." When people went and researched, he was really that mule.

INTRODUCTION TO AIK

الحمد لله كفى و سلام على عباده الذين

Muslims in USA are living in a very difficult time where holding on to our Imaan and Islam is a challenge. The need for our own institutions is essential who will teach Islamic values alongside with other educational needs.

Almadina Institute of knowledge was established in 2014 with the mission to “Enlighten hearts through knowledge of Quraan and Sunnah under the guidance of highly qualified and experienced Islamic scholars.”

By the Grace of Allah, we have successfully established several programs to serve both youth and adults of our community including Islamic Scholar and Hifz Program with schooling.

We are expecting first batch of scholars (Girls) to be graduated next year 2021 InShaaAllah.

AIK currently has over 70 students and a faculty of 12 highly qualified instructors.

In AIK building we have an established library with more than 3,000 books and we have children play area inside AIK building and outside to give them a healthy environment spiritually and physically.

Alhamdolilah, AIK is growing rapidly and we need your support to fulfill our vision.

We encourage you all to come, visit AIK and benefit with AIK programs and services.