

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# **Al-Inaam**

**A bi-annual Islamic periodical**

Al-Inaam	A bi-annual Islamic periodical
Editor	Moulānā Ebrāhīm Muhammad
Contributors	Muftī Ebrāhīm Desai, Moulānā Muhammad Abbasomar, Qārī Ismāīl Abdul Azīz, Moulānā Ilyas Essack, Abū Hājira, Muhammad Al-Marbūqī, Umm Eesaa
Date	Shabān 1427 August 2006
Published by	Academy of Islamic Research Madrasah In'aamiyyah, P.O. Box 39, Camperdown 3720, KZN, South Africa
Tel	+27 31 785 1827
Email	al_inaam@yahoo.com

**Contents**

Obedience to Parents .....	4
Beauty of Islam .....	6
Imām Hāfiz Abul Qāsim Áli Ibn Hasan Ibn Ásākir (رحمه الله) .....	15
Allah is so Great! .....	20
Lessons To Be Learnt .....	23
Marriage with Christians and Jews .....	24
The Wise Practice .....	26
Advice of the Ant .....	26
Fifteen Incentives of Wudhu .....	28
Branded Clothing .....	32
The Final Verdict .....	39
The Fortunate Few .....	40
Prescriptions for the Morning and Evening .....	42
Children’s Corner .....	43
Kids In The Kitchen .....	43
General Knowledge .....	44
Humour .....	44
Word Search .....	45
Subscription Form .....	47

*Lessons from the Holy Qur'ān*

### **Obedience to Parents**

“Worship Allāh ﷻ, ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near neighbours, distant neighbours, the companion by your side, travellers and those in your possession. Verily Allāh ﷻ does not like the one who is proud and boastful.” (4: 36)

In this verse, the rights of others which a person has to fulfil have been mentioned.

Tauhīd (oneness of Allāh ﷻ) is mentioned at the outset because the driving force behind a person fulfilling the rights of others is taqwā (piety) and the fear of Allāh. This can be attained through Tawhīd. Without Taqwā, a person will seek thousands of ways and excuses not to fulfil the rights of others.

After Tawhīd, the rights of parents are mentioned first. In this, there is a subtle indication that in reality, all favours and bounties are only from Allāh ﷻ, but outwardly, if means were taken into account, then after Allāh ﷻ, most bounties and boons have accrued to us through the means of our parents. The word *ihsān* when used in conjunction with parents, encompasses many actions, such as:

1. According to necessity, one should spend one's wealth for the caring of one's parents.
2. As per necessity, one should be of physical service to them.

3. Whilst speaking to them, one should not use a harsh or loud tone by which their disrespect is perceived.
4. One should not make any such statements which will hurt them.
5. One should not behave in an unbecoming manner with their friends and compatriots which will be a source of grief for them.

It is mentioned in a Hadīth of Sahīh Al-Bukhāri and Sahīh Muslim that Rasūlullah ﷺ said “The person who wishes that there be Barakah (blessings) in his sustenance and life, should fulfil the rights of his relatives.”

There is a narration in Baihaqi in which Rasūlullah ﷺ is reported to have said that Allāh ﷻ forgives all sins but the person who disobeys his parents in this very world, before the hereafter, is subjected to many punishments and hardships.

Thirdly, the rights of relatives are mentioned. How much stress has been laid upon the joining of ties with one’s relatives can be gauged by the Hadīth of Salmān Ibn Āmir ؓ. He narrates that Rasūlullah ﷺ said that if a person gives charity to the general poor person, he obtains the reward of charity only, and if a person gives charity to his relatives, he receives a double reward, one for charity and one for joining ties with relatives. ●

To be continued...

(Adapted from Ma’āriful Qur’ān by Moulānā Ilyās Essack)

## **Beauty of Islam**

### Part One

On Monday, April 24 2006, an international business conference was held in the Netherlands. Each member was representing at least 100 or more companies around the world. Most of the members, about 90%, were non-Muslims from different parts of Europe.

In the recent past, there has been much Islamophobia around the world and much of that has emanated from incidents in Europe, for example, the cartoon issue. The conference provided an ideal opportunity to present the true picture of Islam and remove misconceptions about it. The host used this opportunity and invited Mufti Ebrahim Desai to present a general paper on Islam in an attempt to present the true and correct image of Islam.

Below is an edited transcript of part one of Mufti Ebrahim Desai's lecture at the conference. With the grace of Allah Ta'ala, the presentation was well received and many people have realized the need to have a better and direct understanding about Islam from the Ulama. It is the humble request and suggestion of Mufti Ebrahim Desai that Muslim businessmen should use their business platforms to give Da'awah to non-Muslims. Allah has blessed many of us with wealth and influence. Use your wealth and influence in business to advance the course of Islam to non-Muslims.

If all Muslim businessmen around the world dedicate some time of their businesses to discussions on Islam, Insha Allah, much can be achieved. You are dealing directly with influential non-Muslims and discussions of Islam with them will have a tremendous impact. Allah

will be pleased and you will be fulfilling the rights of Allah through the bounties of wealth and customers which Allah sent to you. Appreciate this gift of Allah. He will grant you more, Insha Allah. Read this transcript and circulate it to other business colleagues.

**Presentation of a Paper by Mufti Ebrahim Desai of South Africa in Amsterdam, Netherlands, 24 April 2006**

In the name of Allah, the Most Gracious, the Most Merciful. Peace and salutations be upon the final Prophet and Messenger, Muhammad (ﷺ – May peace be upon him).

The religion of Islam is a divine code of life and therefore it is complete and comprehensive, perfect and absolute. There are no flaws and deficiencies in Islam. It provides guidance in every aspect of our life from the time of birth till death. It provides guidance in our domestic, social, economic and political life.

It also provides guidance on food, drinks and nutrients which is of paramount importance for a healthy way of life. After all, 'Healthy food is healthy life'. We are what we eat.

Respected audience, I want to take advantage of this opportunity and address you in sequence of priority – First things first.

A teacher once wanted to convey an important lesson of life to his students. He took a jar and filled it with rocks. He asked the students if the jar was filled. They said yes. He then took pebbles and put it in the jar. The pebbles found their place in the spaces between the stones. He again asked the students if the jar was filled. They said

yes. He then took sand and shook the jar. The sand filled all the empty spaces in the jar.

The teacher then told his students the rocks resemble the most important things of your life – your religious values and beliefs. The pebbles resemble issues second to belief, that is your actions and deeds and the sand resembles all other sundry aspects of life.

The first and foremost thing in the life of a human being, that which serves as the rocks of one's life is the recognition of Almighty Allah who is supreme with all supreme powers. He is one and unique. There is no equal to Allah. His might, power and magnificence is reflected in His creations around us.

We cannot ignore and deny the manifestations of the power of Allah in His creations around us. If we choose to, then at least, we cannot ignore our own selves, the human physical structure. Allah tells us in the Qur'aan:

'And don't you see [my power] in yourselves.' (Surah 51, Verse 21)  
Our bodies are small worlds. The flesh resembles the earth. The bones resemble the mountains. The growth of hair and nails resemble greenery and vegetation. The thousands of blood vessels resemble the streams that flow through the earth. Furthermore, the human body contains approximately 100 trillion cells, which are primarily regulated by the heart, the lungs and blood vessels. What is more amazing is that the 100 trillion cells, the heart, the lungs and the blood vessels are regulated by the pituitary gland, a small piece of flesh which is the size of a pebble. When we examine all this, a magnificent structure is revealed before us which is a clear manifestation of the Power of Almighty Allah.

An old man was once admitted to hospital for not being able to pass urine. When he was treated and the bill was presented to him, he began crying. He was asked the reason for crying, he said, 'For 70 years, I ate and drank and I passed toxins with ease and not once did Allah send me a bill.'

A great scholar and jurist, Imām Shāfi'ī (Rahimahullāh), was asked how he recognized Allah. He said, 'Through a mulberry leaf. When a gazelle eats the leaf, it produces musk. When a silkworm eats it, it produces silk and when a goat or sheep eats it, it produces dung. Who else besides Allah has changed the mulberry leaf into musk and silk?'

Allah is our Creator and He is also our Sustainer. He provides food and sustenance for us and every creation in miraculous ways. Look at a mosquito. It lays its eggs in dirty and murky water. When the egg hatches, after three days it is able to detect its food - suitable blood in a radius of 40 miles. The mosquito injects its victim, secretes a fluid and takes in the blood. Which school, college or university did the mosquito attend?

A macaw is a beautiful bird known for its dazzling colours. It breaks poisonous seeds with its beak. It is obvious that poison would cause harm to it. It then eats pieces of rock that serve to absorb the toxins in the seeds. Where did the bird learn this from?

It may be useful to share with you the incident of Sulaimān عليه السلام. He was a prophet and a king. He had control over jinns, animals, birds, etc. He was able to converse with them. As a king, he had everything at his disposal. He once requested Allah to grant him the opportunity to host all the animals of the animal kingdom and fish of the sea. Sulaimān عليه السلام prepared food for a whole year and when the appointed

time came, one fish of the sea ate all the food. Sulaimān ﷺ summoned the fish and reprimanded it. The fish said, ‘O Sulaimān, you took the responsibility to feed me today, yet today I ate only one quarter of what I eat daily.’ (*Nafhatul Arab*)

Allah states in the Qur’ān: ‘Verily, Allah is the great sustainer, full of power and strength. (Surah 51, Verse 58)

The Qur’ān reminds us to be conscious of the power and bounty of Allah before slaughtering an animal and consuming the meat. The meat of an animal is crucial for our survival and good health. Meat contains iron. If there is no iron in the body, the red cells will decrease and that will lead to a person falling ill. Meat contains zinc. Yes, certain plants do contain iron and zinc but in relatively small proportions. Meat contains vitamin B12. This is not found in vegetables. How can we slaughter an animal and benefit from its nutrients – iron, zinc and Vitamin B12 - and never reflect on Allah’s power and bounty? It is therefore, compulsory to think of Allah and recite His name before slaughtering an animal.

Allah orders us: “And do not eat from those animals upon which Allah’s name is not taken.” (Surah 6, Verse 121)

If an animal is slaughtered and Allah’s name was not taken, that animal is regarded to be carrion as we would have been ungrateful to Almighty Allah. It is prohibited to eat the meat of such an animal as we did not reflect on the Creator of the animal and we did not mention His name.

Almighty Allah is our Creator and He is our Sustainer. However, the purpose of Allah creating us and sustaining us is to worship Him.

That is to express slavery, complete submission and subjugation to all the commands of Almighty Allah. The Almighty Allah is our Master and we are His slaves. We do as He says. We have no choice in any matter against His orders.

Worshipping Allah is not confined to prayers and charity. While prayers and charity are important, worshipping Allah refers to a complete way of life, namely, our domestic life, how we deal with our wives, children and family; our social life, how we deal with fellow human beings; our economic life, how we earn our income; our political life, how we manage our overall issues.

Islam means peace and Islam is a religion of peace. The general embodiment of Islam is based on mercy, love, care and affection. The foremost personality in Islam, our beloved Prophet Muhammad ﷺ was a mercy unto mankind, a fountainhead of mercy and a champion of true human values. The birth of our beloved Prophet was an earth-shaking event. He endured childhood as an orphan. His father passed away before he was born. His mother passed away when he was only six years of age. He grew up as a person with sound character. He was known as As-Sādiq, (the truthful one) and Al-Amīn (the trusted one).

When he was 40 years of age, Allah appointed him to be His Prophet and guide the people. This was a very difficult task as the Arabian peninsula was infested with all types of evils. Children used to be buried alive. Women were abused and had no rights whatsoever. Killing and murder in the Arabian peninsula was the order of the day. It was the noble character of Muhammad (ﷺ - May peace be upon him) that won the confidence of people and changed their lives.

Consider this incident: In the prime stages of Islam, when Muhammad ﷺ began announcing his prophethood and inviting the people to the oneness of Allah, there was much propaganda against him. Some called him a witch, others called him a poet. Some claimed he was possessed by an evil spirit. It is an unfortunate reality that the innocent and simple minded people do get affected and brainwashed during propaganda. We witness this all the time.

Nevertheless, at that time, when there was much propaganda against Muhammad ﷺ, there was an old lady carrying her luggage with much pain. Muhammad ﷺ approached her with much kindness and affection calling her 'Ma' to assist her. She did not know Muhammad ﷺ. As Muhammad ﷺ was carrying her luggage, he observed she was upset and angry. When he enquired from her, she started giving vent to her anger and began speaking ill of Muhammad ﷺ. She did not know that the person she was speaking ill about was the same Muhammad ﷺ, but he still comforted her.

When they reached their destination out of Makkah, she enquired from Muhammad ﷺ who he was. Muhammad ﷺ did not want to reveal his identity. He said his purpose was to comfort her. When she insisted, then Muhammad ﷺ revealed his identity. The woman was so humbled by his humility and affection that she accepted Islam.

Muhammad ﷺ was an unlettered person but changed the destiny of the entire humanity in just 23 years. He was a single person with multiple capacities who carried out the stupendous task of reforming humanity in a short period of time amidst untold adversities.

Muhammad ﷺ was a perfect human being with sublime character; a perfect husband having granted due consideration to his wives; a perfect father having nurtured his children; a perfect friend always ready to assist; a perfect politician with the agenda of advancing the cause of perfection in humanity. In brief, Muhammad ﷺ was an icon of all the previous prophets – Adam, Moses and Jesus, who were icons in their own accord and each prophet educated his followers about the final Prophet, Muhammad ﷺ, and urged them to follow him.

Let us consider the statements of others regarding Prophet Muhammad ﷺ:

John William Draper states ‘Four years after the death of Justinian, 569 AD, was born at Makkah, in Arabia that man who, of all men exercised the greatest influence upon the human race ... Muhammad (ﷺ - May peace be upon him).’ (A history of Intellectual Development of Europe, London 1875.)

A Hindu Scholar, Diwan Chand Sarma, says: Muhummad was the soul of kindness, and his influence was felt and never forgotten by those around him.’ (Prophets of the East, Calcutta, 1935)

George Bernard Shaw states, ‘I have studied him – the wonderful man – and in my opinion far from being an anti-Christ, he must be called the saviour of humanity.’ (The Genuine Islam)

R Bosworth-Smith states, ‘By a fortune absolute unique in history, Muhammad (ﷺ - May peace be upon him) is a threefold founder of a nation, of an empire, and of a religion.’ (Mohammed and Mohammedanism, 1946)

‘Mohammed was the most successful of all religious personalities.’  
(Encyclopaedia Britannica, 11th Edition)

I urge one and all to obtain authentic Islamic literature about this great personality and enrich yourselves with the information of Muhammad (ﷺ - May peace be upon him). No human can afford to remain ignorant of Muhammad (ﷺ - May peace be upon him). After all, our salvation in the hereafter depends upon believing in the oneness of Allah and in all the Prophets, including the final prophet – the Messenger Muhammad (ﷺ - May peace be upon him). ●

### **Protection from Dajjāl**

The Prophet ﷺ said : "One who memorizes the first ten verses of Surah Kahaf will be protected from Dajjāl."

(Sahīh Muslim)

الإمام الحافظ أبو القاسم علي بن الحسن بن عساكر (رحمه الله تعالى)

**Imām Hāfiz Abul Qāsim Āli Ibn Hasan Ibn Āsākir**

(رحمه الله)

Imām Hāfiz Ibn Āsākir (رحمه الله) was born in Damascus in the year 499 A.H. and passed away in the year 571 A.H. in Damascus also. He is known for his extensive travel in search of knowledge.

Imām Ibn Khallikān says regarding him:

"He was the Muhaddith of Shām (Syria) in his era and also a great Shafī Scholar. He became engrossed in the field of Hadith until he became famous for it. He exerted himself in its quest until he managed to gather that which others could not. He traveled to different parts of the world and met many 'Ulamā. He was the travelling companion of Hāfiz Abū Sa'd Al-Sam'ānī (رحمه الله).

He was a very pious 'Alim, who gathered the mutūn (texts of the Ahādith) and the Asānīd (the chains of narrators). He was a master in the analysis of Hadith and he wrote many books, one of which is 'Tārīkh Dimashq' in 80 volumes in which he has included some very amazing and rare facts. It is a biography of all the 'Ulamā who lived in or came to Damascus.

Once my (Ibn Khallikān) Ustādh , Hāfiz Abū Muhammad Al-Munzhirī (رحمه الله), while discussing the book of Hāfiz Ibn Āsākir

(رحمه الله) said: "I am certain that he (Ibn Ásākir) intended compiling this work of his from the time he reached the age of understanding and from that time he must have begun gathering substance for it. Otherwise, life is too short for one to commence such a work after reaching fame."

Hāfiz Dhahabī (رحمه الله) states that Hāfiz Ibn Ásākir (رحمه الله) started his journey for the search of knowledge in the year 520 A.H. He returned to his home in Damascus in the year 533 A.H. He traveled to more than 40 cities and thus he was able to write a book by the name: '*Al-Arba'īn Al-Buldāniyyah*' which is a collection of 40 Ahādīth on 40 different topics which he narrates from 40 different Ustāds who lived in 40 different cities at that time. Furthermore, each Hadith was reported by a different Sahābī (رحمه الله)! This shows the extent of his travel. The number of his ustāds totals more than 1380!

Hāfiz Abul-'Alā Al-Hamazhānī (رحمه الله) says: "Hāfiz Ibn Ásākir used to be called a "fire spark" in Baghdad because of his intelligence and sharpness."

Imām Abul Mawāhib Ibn Sarsarī (رحمه الله) says: "I once asked him if he had seen anyone else like himself? He humbly said: "Do not say such a thing for verily Almighty Allah has said: "And do not

hold yourself as purified." (Surah Najm) So I said to him: "But Allah has also said: "And mention the bounty of your Lord." (Surah Duhā)

He then replied: "If anyone claimed that my eye did not see anyone similar to me, he would not be a liar!"

Then Abul Mawāhib said: "And I also say that I didn't see anyone equal to him nor anyone who had the knowledge he had, including his steadfastness. For 40 years he performed salāh in the first saff except if he had any valid excuse, and he made I'tikaf in Ramadān and the first 10 days of Zhul Hijjah for 40 years!

He also refused to accept any major post despite being fully eligible for it. And he maintained upon himself the quality of enjoining good and forbidding evil."

Sheikh Abdul-Wahāb Ibnul-Amīn (رحمه الله) says: "I was once walking with Hāfiz Ibn Āsākir and Hāfiz Al-Sam'āni (رحمه الله) in search of knowledge and Mashāyikh (tutors) when we met a certain Shaikh. Hāfiz Sam'āni (رحمه الله) stopped that Shaikh so that he could hear a certain book of Hadith from him. When he searched his bag for that particular book, he could not find it and this saddened him. Hāfiz Ibn Āsākir (رحمه الله) asked him which book it was. He replied: "*Kitābul Ba'thi Wanushūr* of Ibn Abi

Dawūd (رحمه الله).” So Hāfiz Ibn Ásākir (رحمه الله) said to him: "Do not fear," and he then recited the entire book from memory!

Now it may be understood why the scholars praised Hafiz Ibn Ásākir (رحمه الله) to such an extent. His Ustādh, Imām Abul Faḍl Al-Tusi (رحمه الله) says: "I don't know of any other person entitled to be called a "Hāfiz" of Hadith. Imām Ibn Najjār (رحمه الله) says: "He was the Imām (leader) of all the Muhaddithīn of his time." Imām Nawawi (رحمه الله) describes him as :

" حافظ الشام ، بل حافظ الدنيا "

"The Hāfiz of Syria, nay, the Hāfiz of the entire world!"

May Allah fill his grave with nūr and may He grant him a lofty status in the ākhirah. And may Allah grant us the ability to follow in the footsteps of such 'Ulamā. Āmīn.

There are many lessons to be learnt from the life of Hafiz Ibn Ásākir (رحمه الله) such as:

- his extreme love for knowledge and his steadfastness in acts of worship.

This proves to us that a student of Dīn should also devote his time and effort towards the other acts of worship. This, in fact, brings nūr and barakah into the knowledge and life of such a person.

- Imagine only one of this great Imām's books, namely, 'Tarīkh Dimashq', is in 80 volumes. It was recently published. It was prepared and written by him together with his other compilations. Today we are even unable read it!

إذا كان يؤذيك حر الصيف وبيس الخريف و برد الشتا

ويلهيك حسن زمان الربيع فأخذك للعلم قل لي: متى؟!

(Moulānā Mohammad Abbasomar)

### **Four Groups of People**

Imām Muhammad Ibnul Faḍl (Rahimahullāh), a great scholar and ascetic of Khurasan, warned:

“The downfall of Islam is caused by four groups of people:

1. those who fail to practise what they know,
2. those who do things regarding which they have no knowledge,
3. those who fail to learn what they are ignorant of,
4. those who prevent others from acquiring the knowledge of Dīn.”

(Shu'abul Imān, vol.3 p. 291)

## **Allah is so Great!**

*This story was written by a Muslim doctor who worked in Africa.*

One night I had worked hard to help a mother in the labor ward; but in spite of all we could do, she died, leaving us with a tiny premature baby and a crying two-year-old daughter.

We would have difficulty keeping the baby alive, as we had no incubator. We had no electricity to run an incubator. We also had no special feeding facilities. Although we lived on the equator, nights were often chilly with treacherous drafts.

One student midwife went for the box we had for such babies and the cotton wool the baby would be wrapped in. Another went to stoke up the fire and fill a hot water bottle. She came back shortly in distress to tell me that in filling the bottle, it had burst. Rubber perishes easily in tropical climates.

"It is our last hot water bottle!" she exclaimed. It is no good crying over spilt milk, but in Central Africa it might be considered no good crying over burst water bottles. They do not grow on trees, and there are no drugstores down forest pathways.

"All right," I said, "put the baby as near to the fire as you safely can, and sleep between the baby and the door to keep it free from drafts. "Your job is to keep the baby warm."

The following noon, as I did most days, I went to perform prayers with the orphanage children who chose to gather with me. I gave the youngsters various suggestions of things to pray about and told them

about the tiny baby. I explained our problem about keeping the baby warm enough, mentioning the hot water bottle. The baby could so easily die if it got chills. I also told them of the two-year-old sister, crying because her mother had died.

During the prayer time, one ten-year-old girl, prayed with the usual blunt conciseness of our African children. "Please, Allah," she prayed, "Send us a water bottle. It'll be no good tomorrow, Allah, as the baby will be dead, so please send it this afternoon."

While I gasped inwardly at the audacity of the prayer, she added by way of a corollary, "And while You are about it, would You please send a dolly for the little girl so she'll know You really love her."

As often with children's prayers, I was put on the spot. Could I honestly say, "Āmīn?" I just did not believe that Allah could do this. Oh, yes, I know that He can do everything. The Holy Qur'ān says so. But there are limits, aren't there? The only way Allah could answer would be for a package to arrive from the homeland.

I had been in Africa for almost four years at that time, and I had never, ever received a parcel from home. Anyway, if anyone did send me a parcel, who would put in a hot water bottle? I lived on the equator!

Halfway through the afternoon, while I was teaching in the nurses' training school, a message was sent that there was a car at my front door. By the time I reached home, the car had gone, but there, on the verandah, was a large twenty-two pound parcel. I felt tears pricking my eyes.

I could not open the parcel alone, so I sent for the orphanage children. Together we pulled off the string, carefully undoing each knot. We folded the paper, taking care not to tear it unduly. Excitement was mounting.

Some thirty or forty pairs of eyes were focused on the large cardboard box. From the top, I lifted out brightly coloured, knitted cotton jerseys. Eyes sparkled as I gave them out. Then there were the knitted bandages for the leprosy patients, and the children looked a little bored. Then came a box of mixed raisins and sultanas—that would make a batch of buns for the weekend. Then, as I put my hand in again, I felt the...could it really be? I grasped it and pulled it out - yes, a brand-new, rubber hot water bottle. I had not asked Allah to send it; I had not truly believed that He could.

The ten year old was in the front row of the children. She rushed forward, crying out, “If Allah has sent the bottle, He must have sent the dolly, too!”

Rummaging down to the bottom of the box, she pulled out the small, beautifully dressed dolly. Her eyes shone! She had never doubted.

Looking up at me, she asked: "Can I go over with you, Mummy, and give this dolly to that little girl, so she'll know that Allah really loves her?"

That parcel had been on the way for five whole months. Packed up by my former school class, whose leader had heard and obeyed Allah's prompting to send a hot water bottle, even to the equator. And one of the girls had put in a dolly for

an African child- five months before - in answer to the believing prayer of a ten-year-old to bring it "that afternoon."

"Before they call for prayer, I will answer all prayers!"  
Allah wants us to ask of Him, and he will surely answer.  
Our Allah really is . . . an AWESOME Allah!

### **Lessons To Be Learnt**

Don't ever underestimate the *power* of ALLAH.

Allah can do anything He desires.

Kids are innocent and pure. Their duās are easily and quickly answered by Allah.

The dedication of this Muslim Doctor - spare time was devoted to Allah to bring others closer to Him. Let us also become inviters to Allah.

Don't forget others in need. You may never know when you would be in need!

Always contribute to good causes. You never know the little you give may save some one's life or it may benefit them. ●

### **Jealousy**

The Prophet ﷺ said: "Beware of jealousy because jealousy consumes good deeds just as a fire consumes wood."

(Sunan Abī Dāwūd)

## **Marriage with Christians and Jews**

Mufti Muḥammad Taqī Uthmānī

**Q.** "When it comes to marrying a Christian or a Jewish female or male, Muslim youths argue that the Holy Qur'an has allowed such a marriage. Since we are living in the midst of Jews and Christians, we need to know the correct and precise Islamic position in this respect."

**A.** The Holy Qur'an has never allowed Muslim females to marry non-Muslim males, no matter whether he is a Christian, Jew, Hindu or a Parsee. However, the Holy Qur'an has allowed Muslim males to marry Christian or Jewish females. Two important points should always be kept in mind in this respect:

**1.** Muslim males are only allowed to marry Christian and Jewish women. No female of any other religion or belief is halaal for a Muslim. Woman who are Christian or Jewish only by their names, and do not actually believe in any religion, like a large number of people in the western countries, cannot be termed as "Ahl-ul-Kitaab" (people of the book). They are mostly atheists and the Shari'ah does not permit marriage to women who have atheistic beliefs.

**2.** The Shari'ah has allowed Muslim males to marry a Christian or a Jewish female only where there is no apprehension that the husband or his children may come under her influence in religious matters.<sup>1</sup> In the early days of the Islamic history every Muslim was duly equipped with adequate knowledge of his religion and had an unshaken commitment to Islamic principles. Therefore, there was no apprehension that he would be misled by any foreign influence.

Rather, he was supposed to convince his wife in religious issues. Therefore, if a Muslim is fully confident that his marriage with a Christian or a Jewish girl will never affect his religious life and that of his children, then there is no bar against such a marriage. If he is not so confident, he must avoid marrying a non-Muslim female. Even in the days of the Sahabah رضي الله عنهم (the Companions of the Holy Prophet صلى الله عليه وسلم), some people were advised not to marry Christian or Jewish females for this very reason. (See Musannif Ibn Abi Shaibah 158:2/4)

1 Annotation by Ustaaz, Ahmed Fazel Ebrahim:

The Qur'anic allowance in regard to marriage with females of the Christian and Jewish religion is a general ruling without any exclusions or conditional clauses related to the absence of any fear regarding the male spouse or his children from becoming subject to the female's religion. Since the term Shari'ah entails the wider understanding of Islam, and the narrations in the work Musannaf Ibn Abi Shaibah, to which reference is made, refer to abstention from such marriages if there is fear of losing your Islamic identity, therefore Mufti Taqi says that the Shari'ah has conditionally allowed such marriages. Mufti Taqi does not deny the Qur'anic allowance. Rather, he contextualizes the historical position of the Sahabah to contemporary times and questions the strength of the Islamic identity of the Muslim male who intends such a marriage. His reasoning to contextualization becomes necessary, especially, in non-Muslim countries where the rules of guardianship, custody and maintenance violate Islamic teachings. There have been many cases where Muslim males have lost custody of their children. These cases are not only divorce cases, but also in instances where the children were born illegitimately in terms of Islamic Law. Such children, in most or all cases, ultimately become the followers of other faiths. The issue becomes more serious when we consider that even a Christian or Jewish female who resides in an Islamic country is likely to hold the passport and citizenship of another country which would allow her legal rights in terms of such a nationality or citizenship. ●

## **The Wise Practice**

Zikr can be done either by the heart or the tongue but it is better to do it in both ways; by the heart and the tongue together. If there is a need to restrict oneself to one of the two, then to do it with the heart is more virtuous.

It is a misconception to leave out loud zikr because of fear that people will regard it as riyā (showing off). In fact, one should keep doing zikr with the heart and the tongue and thus acquire Allah's pleasure.

Fudail bin Iyad ؓ was quoted as saying, "To leave out an amal (action) because of people is riya." If one opens the door of considering what others will say, and tries to stay away from their false perceptions, then many doors of good will be shut and it will narrow the path of attaining an important and great matter of Dīn. This is not the practice of a wise one.

Imam Abu Muhammad Sahl Ibn Abdullāh Al-Tustari ؓ says, "The people of intelligence looked at the commentary of ikhlās (sincerity) and they only found this, "His motion and his rest, in his secret life and his outward life, is only for Allāh ﷻ. The carnal self, the desires and the worldly life does not contaminate him."

(Al-Adhkār of Imām Nawawī, p. 10)

### **Advice of the Ant**

It was narrated that when the Nabī of Allah, Sulaiman ؑ heard the saying of the ants,

لَا تَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ

"Sulaiman and his troops should not trample upon you", he said, "Bring the ant to me." They brought the ant to him. He said to the ant, "Why do you warn other ants from my oppression. Do you not know that I am a just prophet? Why did you say that "Sulaiman and his troops should not trample upon you?" The ant said, "Did you not hear what I said,

وَهُمْ لَا يَشْعُرُونَ

"while they are unaware."

Together with that, I did not intend the trampling of the souls but what I intend is the trampling of the heart, in fear of those who will see the glory and great kingdom that Allah has granted you and they will be afflicted with the denying of the blessing of Allah. By looking at you they will become preoccupied from making tasbih. ☪

(Muhammad Al-Marbūqī)

Fun is like insurance – the older you get,  
the more it costs.

## **Fifteen Incentives of Wudhu**

Moulānā Mohammad Abbāsomar

The Wudhū of a believer is indicative of the position that cleanliness holds in Islam. Being the key to salāt, a mu'min will perform Wudhū at least 5 times a day. Therefore, utmost care should be taken in perfecting it. Bearing in mind the following sunnats and guidelines extracted from the noble Ahādīth of Rasūlullāh ﷺ, one would Inshā Allāh, be able to achieve maximum reward for one's Wudhū.

1. If a person recites the following du'ā before commencing Wudū, the angels will continue recording rewards for him as long as his Wudhū remains intact:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Translation: In the name of Allāh, and All praises are for Allāh. (Al-Mu'jamus Saghir of Tabarani vol.1 pg.73).

Allāmah al-Haythami [r.a] has classified its chain of narrators as hasan (soundly authentic). (Majma'uz Zawaid vol.1 pg.220)

2. The use of a miswāk multiplies the reward of 2 rakāts of Salāt 70 fold. (At-Targheeb vol.1 pg.168)

3. Among the practices of Rasūlullāh ﷺ that is almost extinct nowadays during the Wudhū is khilāl (passing of wet fingers) through the beard. He would also recite the following words while making khilāl through the beard:

هَكَذَا أَمَرَنِي رَبِّي

(Sunan Abī Dāwūd, Hadith:146; Sahih Ibn Hibbaan, Hadith: 1081)

4. It is Mustahabb (preferable) to make masah of the nape. One who makes masah on the nape will be saved from severe thirst and from being shackled on the day of Qiyāmah. (I'lāus Sunan, vol.1 pg.123)

5. It is also a sunnah to sprinkle some water towards the private parts (on the pants) after wudhū as this will remove any doubt that the pants are wet due to urine. (Sunan Abi Dawud, I'lāus Sunan, vol.1 pg.132)

6. The sins committed by the limbs washed in Wudhū are also washed away. (Sahih Muslim Hadith:576)

7. Rasūlullāh ﷺ has informed the Ummah that they will be distinguished from the rest of mankind by the shine of the limbs of wudhū. He therefore encouraged those who can increase the shine to do so, i.e. by washing extra. (Sahih Bukhari, Hadith:136)

Sayyidunā Abū Hurairah (رضي الله عنه) would actually wash up to his armpits and shins because of this Hadīth. (Sahih Muslim, Hadith:578)

The Fuqahā have stated that it is Mustahab to at least do so up to half way between the elbows and armpits, and

up to half the shins. (This will not be considered as *isrāf* (wastage). (Tahtaawi ‘ala Durr, vol.1 pg. 76; Shaami, vol.1 pg. 130)

8. The past and future minor sins of one who makes a thorough wudhū on a cold day, will be forgiven. (Musnad Bazzar) Hafiz al-Munzhiri [ra] and Allamah al-Haythami (r.a) have classified this narration as Hasan - soundly authentic. (Al-Targheeb vol.1 pg.153; Majmau`z zawaid vol.1 pg.236-237). This has also been reported to be from among those deeds, if carried out constantly, will ensure a pleasant death. (Sunan al-Tirmidhi Hadith:3235)

9. One should be constantly in the state of wudhū. He who passes away in the state of wudhū, passes away as a Shahīd (Martyr). (Majma`uz zawaaaid, vol.1 pg.271; Fathul Maliki ‘Aliy, pg.35)

10. He who performs wudhū at home, then proceeds to the Musjid for the fardh salāh, secures the reward of a hājī in the state of ihrām. (Sunan Abi Dawud Hadith:559)

11. For every step taken towards the Musjid in the state of wudhū, one sin is forgiven, one reward accrued and one stage is elevated in the hereafter. (Sahih Muslim Hadith:647; Sahih Muslim Hadith:1504)

12. He who waits for (the commencement of) Salāh in the Musjid is rewarded as if he is in Salāh. (Sahih Bukhari Hadith:695; Sahih Muslim Hadith:1507)

**NB.** Such a person will obviously be in the state of Wudhū.

13. The Angels ask Almighty Allāh to forgive and have mercy on the one who remains with wudhū in the Musjid

after the completion of Salāh until the Wudhū is broken.

(Sahih Bukhari Hadith:445; Sahih Muslim Hadith:1507)

14. Despite having wudhū, it is Mustahabb (preferable) to renew the wudhū for every Salāh. (Sunan Tirmizhi, Hadith:58-59; Faidhul Qadir Hadith:8607)

**N.B.** This only applies if one has offered Salāh etc. with the previous wudhū. (Shaami, vol.1 pg.119)

15. The greatest incentive of Wudhū is that it is the key to Salāh and Salāh is the key to paradise. (Musnad Ahmad Hadith:14597)

Imagine the reward of one who implements the above daily, five times each day! Furthermore, consider the extent of the reward if one teaches it to others...☉

والله أعلم

The Prophet Sallallahu Alaihi Wasallam said:  
"One who performs Haj for Allah's pleasure and utters no evil word nor commits any evil deed, returns free from sin like the day his mother gave birth to him." (Sahīh Bukhari)

## **Branded Clothing**

Abū Hājira of Canada

Long ago in Pakistan when I was in my early age of innocence, I was told that keeping a goatee is a sign of the Qadiani religion. This created such disgust for that goatee beard in my heart that I decided to keep a full beard when it grows. Similarly, it was once rumored that keeping the top button of the shirt unbuttoned was among the salient features of non-Muslims, and so I decided to button up! Both these cases might as well be false, but the idea embedded into our mentality was that when we say in our salāh, "*sirāt al mustaqīm*" it is one way of living. It is distinguished from the other paths and cannot borrow anything from other cultures.

After living in the west for a good five years, I was almost convinced that this mentality is the fundamental aspect that kept me away from all evil and immoral activities. This is why it is utterly essential that we understand all the factors which play a part in our way of living before accepting them as our allies.

A little over two years ago, I came across a shocking fatwa from the website, "ask-imam.org" (then known as "ask-imam.com") regarding Nike apparels. I was so dumbfounded by this fatwa that I even thought it to be a mistake on the part of my dearest respected Hadhrat Mufti Ebrahim Desai Sāhib (Dāmat Barakātuhum). One good aspect that came out of it though was that I started researching this issue. I became more and more observant of how the brand names play a role in our community.

Since I descend from a middle class family, I have always sufficed with cheaper clothes, which some even consider knock-offs. Thus

the fatwa did not directly affect my apparel but it was surely affecting my surroundings. I saw that almost 30 to 40% of people around me had one or more garments of Nike and almost 99% had one brand or another.

My intrigue went further as I began going shopping with some friends to see how the trend works. It is amazing that many of us have a direct intention of which brand to buy. Be it a Tommy Hilfiger Jacket or a Calvin Klein underwear; from Nike Tuque<sup>1</sup> to Dockers shoes. It is all about brands, and what the people think of it. Many a time, buyers even purposely show it off. This, in psychological theories would point towards impulsive buying in order to be accepted as a certain brand user, thus being classified in a certain class of society.

The use of brand name items in the first place inculcates class definitions within its users. At times, I have even seen people argue about whose brand is better, while some others also hold themselves bound by one brand of apparel. It should be understood that we really do *not* need to buy brand items. The idea of paying extra for a small 2 x 4 cm or even larger logo is unacceptable. While the claim that these branded apparel are of better quality, may, and I dare say *may* be true in western countries, but is definitely false in the low cost third world countries, where any material can be used to make the knock-offs and surprisingly enough it *is* a common practice.

At the same time it would be wise to go to big stores once in a while and see the actual tags inside these clothing. Oddly enough most of the clothing is either from Mexico or India. While I do not say that

---

<sup>1</sup> A woolen winter cap generally used in America and Canada. I have also seen similar caps in South Africa as well.

these two are the only countries, I have seen names of Argentina, Pakistan, Bangladesh, Sri Lanka, Brazil etc. If nothing else, at the least, it sets a precedence that the manufacturing of this clothing is not western-oriented, and thus the knock-off from Pakistan might as well be the original material being used here for Nike or Adidas. One may claim that the third world countries do not have the ability to produce high quality products. All I can say for that is, if Sialkot (a small city of Pakistan), can manufacture footballs which until recently were the sole source for the FIFA International World Cup, then it is no big deal that Nike or Reebok may resort to the cheaper third world labour for their ‘high quality’ products.

I have heard of ample examples that prove to me that the so-called knock-off industries of third world countries are as organized as retail shops of the west. I happened to go to an apparel shop in Pakistan. I was told that I can have my T-Shirts or Jeans customized to my fashion suitability. I was shown a range of cloth designs and materials, and thereafter a range of logos varying from Nike, Fila, Puma, Polo, Reebok and all others. Rest assured, when I left the shop, I was much more informed about the apparel industry.

Now, having understood that a brand name is merely an impression within oneself, it is not hard to avoid it the next time we go to spend our hard-earned money. But the problem does not stop there. As I mentioned in my first paragraph about goatee and button, there are some items of use which are completely against the Sharī’ah in their original sense. Would a Muslim like to be caught praying wearing a Christian cross on his neck? How about a locket that has the sign of Om (a Hindu sign indicating the first sound that made creation possible)? Now how would it seem if a person puts this Om sign or a cross on his forehead and prostates? Our reaction will be similar if

this person has it sewn on his cap or jacket while praying. Then, I ask, why isn't our disgust as much when the person has a Nike logo or name on his Tuque, Locket, Shirt, Sweater, Pants, Socks or Sandals?

The question arises, “But Nike is just a logo which means ‘just do it’?” What is wrong with that?

Unfortunately, it is not just a logo. Just like a Christian’s cross, a Jew’s yarmulke, a Hindu’s Om and a Sikh's Khalsa is sacred to their religion, Nike is a sacred word and its swoosh is a sacred sign in Greek Mythology.

Some may ask, “How can you say that? I have never heard that before!”

Our first mistake is that we do not tend to do our primary research in any matter. We are so gullible that we easily accept someone else’s word, whether the source is authentic or not.

The American Heritage Dictionary of the English Language in its Fourth Edition has the following regarding the word Nike:

“Ni·ke Pronunciation (nī kē) n. Greek Mythology, The goddess of victory.”

Someone may say that is what it literally means. Its meaning in today’s age is “just do it”!

*“Just do it”* is a slogan which the Nike Company has used to promote its footwear and other apparel. But when we research more about Nike, this is what we find.

"Nike, pronounced NI-KEY, is the winged goddess of victory according to Greek mythology. She sat at the side of Zeus, the ruler of the Olympic pantheon, in Olympus. A mystical presence, symbolizing victorious encounters, Nike presided over history's earliest battlefields. A Greek would say, "When we go to battle and win, we say it is Nike." Synonymous with honoured conquest, Nike is the twentieth century footwear that lifts the world's greatest athletes to new levels of mastery and achievement. The Nike "swoosh" embodies the spirit of the winged goddess who inspired the most courageous and chivalrous warriors at the dawn of civilization."

*(Excerpt from "Nike Consumer Affairs packet, 1996")*

"...In 1972 BRS changed its name to Nike, named for the Greek winged goddess of victory...."

*(From www.nike.com)*

*Question: Okay, Nike as you say is from Greek Mythology, which is long forgotten. What bearing does it now have?*

It should have as much significance to us Muslims, as the names Lāt, Manāt, Uzza or Hubal<sup>2</sup> have. They are all the names of idols used for worshiping more than 1000 years ago. Just as we will not paste the names, Iblīs, Fir'oun, AbuJahl etc. on our shirts since they are detested in Islam, similarly, pasting the swoosh or the name "Nike" on our clothes while praying, will be just as problematic. After all, are we not challenging Allah ﷻ by wearing the name of another false god?

---

<sup>2</sup> Names of idols of the pre-Islamic era.

*Question: I have seen some learned people wearing Nike apparel, so what about that?*

There is an old saying, if someone jumps of the cliff, would you too? If an ālim (scholar) takes drugs or commits adultery (may Allah forbid), would it make these acts ḥalāl? Similarly, the prohibition of Nike is because it is a symbol of another religion. Islam is a religion of monotheism that does not cater for these external symbols that may lead to polytheistic beliefs.

As for the ulamā who do make it permissible for one reason or the other, it is our duty to first see whether that reason applies to us or not. For example, if hypothetically, an ālim says that eating non-zabiha is permissible, it does not make sense to start eating non-zabiha just because the ālim said it is permissible. Similarly, if some ālim does say that Nike apparel is permissible if it is worn for comfort or quality, then we need to check our intention whether in fact we are doing so for comfort or not.

Even then, if for instance Nike's comfort is preferred by someone, then he can enjoy the comfort of Nike but without the Nike logo. After buying the Nike product, he must remove the logo. But let us be true to ourselves. We surely do not do that, and thus this resistance to remove the logo is in fact either out of pride or our intention for buying this brand is for the sake of the brand and not for comfort.

*Question: If my intention is not for comfort then neither is it for worshipping Nike. Why do you take one intention and not the other?*

Moulānā Abu Zaid Uthmān Ibn Mahmood from Canada was asked regarding this and his answer was as follows:

"It is not the intention in this case because the picture is there. It is as if you are wearing a devil's picture while praying. What is the difference in the two? Your intention can be to wear it because it looks nice, right. It will still be harām. A second God like the Nike sign (May Allah Protect us) is a devil to Muslims, because we believe in One Allah."

*Question: Okay, I understand that now, but isn't it a bit too harsh? After all Dīn is yusr (easy)!*

If you categorically understand the whole reason for prohibition, you will realize that it is not difficult at all. We know very well that these slogans, symbols and logos are a mere ploy to attain popularity and goodwill within the brand users. Thereafter it is a means of retaining the clientele as much as possible to squeeze out as much money as is possible. Thus generic brands may be equally sufficient.

Finally, we should also realize the virtue of simplicity in Islam. You can purchase a whole kurta set for R80. Thus with R300, you can purchase 3 full sets and have an extra R60 to spare. This is how Deen is making life easy for us.

### **The Final Verdict**

*Hadhrat Mufti Ebrahim Desai (Dāmat Barakātuhum)* answers,

It is harām (strictly prohibited) for Muslims to wear Nike shoes and garments. If a Muslim wears Nike shoes and garments, he/she will be committing a major sin.

One of my teachers said, “By wearing branded clothing, we become walking billboards without receiving any payment from the company for it.”

Now, after reading the comments above, if we were to wear Nike apparel, an advertisement for a goddess, and pay for it as well, we should decide for ourselves as to which category of losers would we fall under when Allah, the true Lord, will question us on the day of reckoning. ●

### **An Unfortunate Person**

Imām Muhammad Ibnul Faḍl (Rahimahullāh), said:

“There are 3 signs of an unfortunate person:

1. He is blessed with knowledge but deprived of practising on it.
2. He is blessed with the performance of good deeds but is deprived of sincerity.
3. He is blessed with the companionship of the pious but is deprived of respect.”

(Shu’abul Īmān, vol.3 p. 290)

## **The Fortunate Few**

Um-`Eesaa

Over the mountains and under the sea  
Where every creature lived quite free  
Still they bowed down to their Master's command  
The Ruler of the world, the One Most Grand

And every time they would hunt or graze  
Never did they forget to sing out praise  
For the One who gave them food to eat  
For the one that none can ever defeat

Then came forth from degradation  
A race, the best of all creation  
Who were blessed in every single way  
But still did not remember to pray

Astray and polluted became this tribe  
Their great love was to gamble and bribe  
The birth of a baby girl was a disgrace  
The father of who would have a grief-stricken face

Then she would be buried, underneath the earth  
And forgotten would be the day of her birth  
While the husband was the king of the house  
The wife was treated like an inconspicuous mouse

So life continued in this nature  
When finally a messenger was sent by the Creator  
Who thought these humans to be kind and just

And how to clean their hearts from greed and lust

Only a few decided that he knew the obvious truth  
And abandoned the lifestyle they had adopted in their youth  
The first to believe was his dear wife  
Who loved her husband more than anything else in her life

As more and more accepted that they had gone astray  
And the commands of the Prophet (S.A.W.) were the ones to obey  
The idolaters were now caught in a pit of fear  
And hoping that this faith would soon disappear

“Renounce your faith or die!” they would often threaten  
As the believers were made to lie on burning sand till sunset  
And though the punishments would increase every day  
The faithful would not utter anything save “Nay!”

Dragged, stoned, beaten, kicked, all for the same cause  
So that this beautiful message would pass on without a pause  
With trust in Allah and patience they would strive  
So that this beautiful kalima would enter the hearts of another tribe

Because of their sufferings this faith found its way to us  
All around this faith has spread, be it Canada, China, or Cyprus  
Now that they have left this world, we should sit down and think  
How we can spread this faith instead of letting it sink

Wherever you go and whatever you do  
There will always be a struggle waiting for you  
So remember, when you face challenges in the matter of Dīn  
“Innallāha Ma’as Sābirīn” ●

## **Prescriptions for the Morning and Evening**

Moulānā Ebrahim Muhammad

The noble companion, Abū Ayyūb Ansārī ؓ relates that Rasūlullāh ﷺ said, “Whoever recites,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ten times in the morning, Allāh ﷻ writes 10 rewards for each recital. Allāh ﷻ also erases 10 sins for each recital, raises him 10 stages and rewards him the equivalent of freeing 10 slaves. The same reward will apply to reciting the same in the evening.” (Musnad Ahmad and Tabrani).

In another hadīth it is said that a person should recite this immediately after the Fajr and Maghrib prayers before adjusting his feet to sit comfortably.

The noble companion, Muslim Ibnul-Hārith At-Taymī ؓ relates that Rasūlullāh ﷺ said, “Recite this dua seven times immediately after the Fajr salah and before talking to anyone

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

If you were to die on that day, Allāh ﷻ will write down that you are to be saved from the Fire.” (Musnad Ahmad, Abū Dāwūd, and Tirmidhī) ●

## **Children's Corner**

Qārī Ismāīl Abdul Azīz

### **Kids In The Kitchen**

Here is a delightful recipe for Rice Crispy Delights for our younger readers to try out in the kitchen under the supervision of their parents.

125g. Butter or Margarine

250g. Dates

1 packet Marshmallows

2-3 cups Rice Krispies

#### **Method**

Wash your hands and recite Bismillah before starting to bake. Chop dates into small pieces. Melt butter in a pot. Add in the dates. Cook on medium heat till the dates become soft. Add marshmallows and stir continuously till they begin to melt. Add in Rice Krispies. Mix well. Add more Rice Krispies if mixture is too sticky. Turn out onto an oven tray. Press out evenly. Sprinkle with 'hundreds and thousands'. Allow to set. Cut into squares.

Recite bismillah and enjoy your Rice Crispy Delights. Don't forget to share it with your family and friends. ☺

### **General Knowledge**

1. Which word has five consecutive vowels?  
Queueing
2. Which six letter word has four 'O's'?  
Voodoo
3. Arrange the digits 1 to 8 in any mathematical order to arrive at the answer 9999?  
 $1234 + 8765 = 9999$

### **Humour**

1. I am the oldest settler in the west, who or what am I?  
The sun.
2. All respect me, as they must take off their hats for me. Who am I?  
A barber.
3. It is a container, it has no hinges. Inside it is a golden treasure. What is it?  
An egg.
4. What has 101 dimples?  
A golf ball.
5. What is black when clean and white when dirty?  
A blackboard.

### **Word Search**

Search for the answers of the following questions in the grid provided on the next page:

1. Name the prophet who controlled the Jinns.
2. Name the prophet who killed Jālūt.
3. Name the prophet who was put into the fire by Namrūd.
4. Name the prophet who built an ark.
5. Name the prophet who was born without a father.
6. Name the prophet who was the uncle of Maryam عليها السلام.
7. Name the prophet who was given the gift of interpreting dreams.
8. Name the prophet who had magical powers to heal the blind and lepers.
9. Name the prophet who was swallowed by a big fish.
10. Name the prophet who was the elder brother of Mūsā عليه السلام.

Q	W	E	R	T	Y	U	I	O	P	A	D
D	F	G	H	J	K	L	Z	X	C	S	A
I	B	R	A	H	I	M	B	N	I	M	W
E	F	R	U	K	L	O	P	Y	S	R	O
N	U	D	H	G	Y	U	M	I	A	S	O
W	R	Y	U	N	U	S	U	I	O	L	D
Z	A	K	A	C	K	L	O	T	Y	U	M
A	S	D	R	T	U	M	K	L	O	N	V
K	D	A	L	R	N	I	G	L	V	E	O
A	E	S	U	L	A	I	M	A	N	N	Z
R	B	F	U	D	S	A	I	L	M	L	Y
I	S	E	I	S	A	H	R	U	N	O	U
Y	Z	K	A	H	A	R	O	O	N	N	S
Y	F	S	A	G	J	H	K	L	M	C	U
A	B	Y	U	O	I	P	R	E	W	S	F
H	A	D	U	N	U	H	F	H	K	R	E

### The Tongue

The Prophet Sallallahu Alaihi Wasallam said : "A person who believes in Allah and the Last Day should speak only good or else keep silent." (Sahīh Bukhari)

وآخر دعوانا ان الحمد لله رب العالمين

## **Subscription Form**

The subscription rate for the Al-Inaam bi-annual periodical is R30.00 per annum for South Africa and \$15 (USD) for overseas subscribers. Kindly fill in your details on the rear side of this form and post it to the following address with your subscription.

Al Inaam Periodical  
Madrasah Inaamiyyah  
P.O.Box 39  
Camperdown  
3720  
South Africa

 Office	031 785 1519
Office Fax No.	031 785 1091
 Dārul Iftā	031 785 1239
Dārul Iftā Fax No.	031 785 2786
 Publication Department	031 785 1827
website 1	<a href="http://www.alinaam.org.za">www.alinaam.org.za</a>
website 2	<a href="http://www.ask-imam.org">www.ask-imam.org</a>
email 1	<a href="mailto:al_inaam@yahoo.com">al_inaam@yahoo.com</a>
email 2	<a href="mailto:alinaam@yebo.co.za">alinaam@yebo.co.za</a>

Please fill in your details in block letters and post to the above address.

Name	
Postal Address	
Postal Code	

Tel (Home)	
Tel (Business)	
Cell	
email	

- You are welcome to submit articles for publication.
- Your valuable comments and criticism will be highly appreciated.
- Encourage friends and relatives to subscribe to the Al-Inaam.

