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BRINGING MUSLIM WOMEN CLOSER TO ISLAM

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SHAWWAL

Shawwal is the tenth month on the Lunar Islamic calendar. Shawwal means 'lift or carry'; so named because she camels would be carrying a fetus at this time.

The Islamic celebration of Eid ul-Fitr marks the end of the fasting period of Ramadhan and the first day of Shawwal, after another new moon has been sighted. Eid ul-Fitr means the Festival of Breaking the Fast. Upon this day a special celebration is made. Money is donated to the poor ('Zakat ul-Fitr'), everyone put on their best, preferably new clothes, and communal prayers are held in the early morning, followed by feasting and visiting relatives and friends. The prayer is two rak'ahs only.

There are also six days of fasting during Shawwal which, together with the Ramadhan fasts, are equivalent to fasting "perpetually" (Sahih Muslim).

It is commendable to keep six fasts in the month of Shawwal. The Holy Prophet (pbuh) has said "Whoever completes the fasts of Ramadhan, then adds to them the fast of six days in the month of Shawwal, it will carry the thawab (reward) of fasting for the whole year" (Sahih Muslim).

This hadith had described the great thawab of six fasts of this month. The scholars have interpreted this hadith by saying that according to the recognised rules of shariah every good deed is rewarded ten times more thawab of its origin, therefore, the thawab of the month of Ramadhan amounts to the thawab of fasting for 10 months. If the fasts of Ramadhan are followed by six more fasts, they carry the thawab of 60 days (2 months) more, raising the aggregate thawab to 12 months.

Therefore, the Muslims should take the opportunity of acquiring such an enormous reward from Allah. It is more preferable to start these fasts from the 2nd of Shawal and keep fasting up to the 7th of Shawal.

Islamic Events:

On 01 Shawwal, Eid is celebrated throughout the Muslim World

On 17 Shawwal, victory to Muslims in the battle of Uhud.

Muhammad (pbuh) married Hadhrat Aisha R.A., the daughter of his companion and dear friend Hadhrat Abu Bakr R.A.

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Calling Allah in personal prayer is worship.

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THE 99 NAMES OF ALLAH AL MUHAYMIN THE PROTECTOR

A PERSON AFTER MAKING GHUSL PRAYS 2 RAK'AAH SALAH THEN RECITES AL MUHAYMINO 100 TIMES; ALLAH WILL PURIFY THEIR INNER AND OUTER APPEARANCE (SOUL).

Roasted Lamb Chops



Ingredients:

- 1 kilo Lamb Chops
- 1 tsp Salt
- 2 tsp Chilli Powder
- 4 tsp Vinegar
- 2 tsp Garlic
- 1 tsp Chilli Flakes
- 2 tsp Tomato Puree
- 2 tsp Lemon Juice
- Oil
- 1 Green Pepper
- 1 Onion
- 7-8 Cherry Tomatoes
- 2 cups Water

Method:

Make a paste using 1tsp salt, 1tsp chilli powder, 1 tsp garlic and vinegar and marinate the meat in the paste. Leave overnight and then steam for ½ hour. Then remove the meat from the pot and fry in some oil. Place the meat in an oven dish. In the rest of the oil put the remaining garlic, chilli powder, chilli flakes, tomato puree and lemon juice. Cook all this on a high gas for 2 minutes then add some of the stock from the steamed lamb and cook for a further 2-3 minutes.

Pour the sauce over the lamb and slice the onion and pepper and decorate it over the lamb and cook in the oven for 25-30 minutes.

Serve with steamed vegetables or rice

Prophet's (pbuh) Favourite Foods

In our previous editions we have learnt that our Prophet (pbuh) liked to eat meat. It has been reported by Hadhrat Abu Darda R.A that our Prophet (pbuh) never refused the gift of meat by anyone and neither did he refuse dinner invitations of meat.

PIOUS WOMEN

Hadhrat Asma Bint Zaid R.A was one of those sahabiyaat who accepted Islam after hijrah (after the Holy Prophet (pbuh) had migrated to Madinah). She was also known as Umme Salmah.

Hadhrat Asma (RA) once came to the Holy Prophet (pbuh) accompanied by another few women. She came to the Prophet (pbuh) for bai'at (pledge to abide by Islam), who was sitting in a gathering of his companions. She addressed the Holy Prophet (pbuh) "I have brought a message from the muslim women. Allah (swt) has sent you for the guidance of men and women both. Although we have followed your guidance and have embraced Islam, our physical condition is different from the men folk. We stay behind curtains and cannot take part in the Friday prayers and other congregational prayers. The men folk can visit the sick and join funeral prayers. They perform Hajj pilgrimage and fight in the cause of Islam. We sit at home to nourish and look after their children, we guard their property. We also spin yarn for cloth-

ing. Are we entitled to good reward for all that we do as household women?"

The Prophet (pbuh) replied to Hadhrat Asma R.A. "The good pleasure of her husband is very necessary for a woman. If she sincerely performs her duty as a wife and follows the good pleasure of her husband, she will be entitled to as much reward as the men are entitled to."

Hadhrat Asma R.A. was most intelligent, pious and virtuous women. She used to serve the Holy Prophet (pbuh) Once the Holy Prophet (pbuh) made a mention of the dajjal, on this Hadhrat Asma R.A. started to weep. The Holy Prophet (pbuh) asked "why are you weeping?" she said "when there is famine during the appearance of dajjal, how shall we save ourselves from his cunning, when we cannot show patience at hunger?" the Prophet (pbuh) replied "on that difficult day *tasbeeh* and *takbeer* (glorification and exaltation of the greatness of Allah) will save Muslims from clutches of hunger.

AQAID: TAWHEED

"No one is worthy of worship but Allah, and Muhammad (pbuh) is His Messenger."

The meaning of this Kalima: When a believer admits that no one is worthy of worship except Allah, it necessarily means that he should worship none in the whole universe, but the Almighty, and should bring no partner to Him in worship, concerning all the principles of Islam.

He should believe Him to be his sole guardian and Helper in distress, to be present everywhere, seeing and hearing everything in the World.

He should have trust in His guidance, and should faithfully obey His commandments: moreover, he should not follow the customs and usages, that are contrary to His commandments.

In all the affairs of his life, he should follow the teachings of the Holy Qur'an.

He should hope for His mercy, and should fear His wrath, he should completely rely upon Him for his guidance.

The second part of the Kalima, that is "Muhammadur-Rasoolullah," means that after believing in the unity of Allah, when I desire to follow the commandments of Allah, I cannot do so unless I keep Muhammad (pbuh) my instructor and guide to the Right Path.

That is, I will worship Allah just as he has told me: he is a faithful and true messenger of Allah, who taught us nothing of his own will or desire.

The obedience of Rasoolullah (pbuh) is really the obedience of Allah, and love for him, is Love for Allah: one must believe that to be obedient to him is an obligatory thing, and he should submit to his orders, without any objection.

Preferable acts in Salah (Mustahabaat as-Salah)

- 1 Pulling the palms out of sleeves when saying Takbir at-Tahrimah.
- 2 Saying Tasbih more than three times in Ruku and Sajdah by the munfarid (one performing Salah alone)
- 3 To keep the eyes towards the place of Sajdah in Qiyaam, at the toes in Ruku, towards the lap in Qa'dah and Jalsah, and at the shoulders while turning for Sa-laam.
- 4 To try one's best not to cough.
- 5 To try and keep the mouth closed when yawning, but if it is opened, to cover it by the upper portion of the right hand in Qiyaam and by the left hand in all other postures.

Acts disliked in Salah (Makruhaatus-Salah)

- 1 Saying Salah bareheaded due to laziness or carelessness and with

- sleeves etc rolled up (for men).
- 2 Playing with clothes or the body.
- 3 Performing Salah in clothes in which people do not ordinarily like to go out in.
- 4 To dust the floor with ones hands to prevent the soiling of clothes.
- 5 Performing Salah when one has the urge to go to the toilet.
- 6 To crack ones fingers or putting of fingers of one hand into fingers of the other hand.
- 7 Turning the face away from the Qiblah and looking around.
- 8 It is Makruh for men to rest both the arms and wrists on the ground in Sajdah.
- 9 Performing Salah when another person facing him sits ahead.
- 10 Yawning and not preventing it if one can do so.
- 11 Closing the eyes, but if it is done to concentrate in Salah, it is allowed.
- 12 It is Makruh for a mature person to stand alone behind a saff (row) when there is a place in the saff before him.
- 13 Performing Salah in clothes with pictures of living objects on them.
- 14 Performing Salah at a place where there is a picture of a living object above or on either side of the worshipper or on the place

- where he/she makes Sajdah.
- 15 To count Aayats, Surahs or Tasbihs on fingers in Salah.
- 16 Performing Salah with a sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
- 17 To yawn and stretch to remove laziness.
- 18 Doing something against the Sunnah in Salah.

MUSLIM NAMES

BOYS

- Zaheer** - Blooming; shining; luminous.
- Zain** - Adornment; beauty; grace; honour.
- Zaki** - Clean, pure.
- Ziyaad** - Addition, generosity.
- Zhareef** - Polite; witty; good-tempered; good.

Girls

- Zainab** - Name of the daughter of the Holy Prophet (pbuh)
- Zafeerah** - Of firm and resolute intention.
- Zinneerah** - Name of Sahaabiyya
- Zaakirah** - One who constantly praises and remembers Allah.

HEALTH & BEAUTY

VINEGAR

Hadhrat Jaabir R.A. narrates that "The Holy Prophet (pbuh) took me one day with him to his house. He was served some bread. He asked, 'Is there any soup?' They replied, 'No, only some vinegar.' The Holy Prophet (pbuh) said, 'Vinegar is a good soup.'"

Hadhrat Jaabir R.A. used to say, 'I have loved vinegar since I heard that of it from Allah's Prophet (pbuh). (Muslim)

From these Hadeeth we clearly learn of the benefits of vinegar as a food sub-

stance. Evidently, we see that in pickles (achar), vinegar is one of the main ingredients used, which can then be used as a soup whilst eating chapattis.

Vinegar also has many medicinal and household properties. The great physician Ibn Sina has mentioned that vinegar if poured on an external wound, it will stop the bleeding and prevent swelling. It aids digestion and helps with felons (inflammation of the toes and fingers). When mixed with oil and applied to the head, it helps with headaches caused by heat.

Modern day research had found vinegar

can be used to derive the following benefits:

- 1.Helps reduce fevers by applying a cold pad/cloth to the forehead that has been soaked in water and some vinegar.
- 2.Soothes pain caused by arthritis by applying a cloth soaked with vinegar and water to painful joints.
- 3.Treats bee stings by applying a mixture of equal amounts of salt and vinegar to the sting, relieving the pain and preventing inflammation.

(The Martin Dale Encyclopaedia of Pharmaceuticals 1989)

Upbringing of Children

The way you dress is very important as it can have a great affect on your personality, For example: Wearing tight or revealing cloths can affect your Iman and can make you start losing shame. Or take the common example of wearing expensive clothes. Sometimes by wearing expensive clothes it can change your attitude towards other people, you can start to think you are better than others, this is seen as pride, which is haraam in this case. And it can also lead to showing off, thus arrogance enters the heart.

Islam does not forbid you from top and trousers or skirts. What ever you decide to wear you need to consider the previously mentioned three points. Keeping these points in mind shariat recommends females to wear a dress or a kameez with full sleeves and trousers. To cover the hair a scarf should be worn which is below the elbows so it can cover the chest.

For males the best dress code is a kurta (a long shirt) with trousers.

Umme Salmah R.A mentions in a hadith that Rasullullah (pbuh) liked the Qamees (long shirt) the most from all other clothes.

For males, they are required to wear their trousers, above the ankles. As it is mentioned in a hadith that Rassullallah (pbuh) said: *“Allah will not look at the person on the day of Judgement, who wears his trousers below his ankles”*. (Bukhari)

Likewise, it is also Haraam for men to wear clothing made from silk and also to wear any type of gold, whether it is earrings, necklaces or a rings.

Another important factor, is that it is haraam for women to wear clothes which resemble men, in appearance and style. Like wise it is haraam for men to wear clothes which resemble women in appearance and style. Such men and women have been cursed. (Bukhari)

Take an example of a three year old girl she sees her mother wearing shalwar kameez and a scarf. Every morning her mother dresses her in a top and trousers or shorts and a t-shirt. The little girl cries to wear a shalwar kameez because her mum is wearing it, naturally children like to imitate their elders. Now the mother makes an excuse like its too hot today or you can't wear shalwar kameez to nursery, you will look different from

everyone else, or children will pick on you, or the mother gives her some other reason.

This is not a one day scenario it carry's on and on, the more excuses the mother makes, the more the child absorbs and feels that this is probably not the correct way for dressing.

Later on in life, as the child grows up wearing these clothes, she will feel less and less ashamed to wear them and possibly will go to certain extremes to copy others. But on the other hand her mother feels it's time for her to cover up and its time for her to wear clothes that do not reveal her body. Sadly to say it will be too late, as your daughter will give her mother the same excuses that you once gave her. She feels embarrassment in wearing a scarf now. She will look different from the rest of her mates or society. She has not learnt the value of covering up, thus will not appreciate it.

On the other hand, if you allow a three or four year old to wear shalwar kameez and scarf, now and then, the chances are that your child will not feel so ashamed or intimidated to wear it when they grow up. I would also like to stress on this occasion that communicating and educating your child from a young age and explaining the reason for dressing in this manner is very important. Allah give us all the ability to dress our children in a manner which is pleasing to Allah. Ameen.

Wanderer

You love this life of many years,
But death claims yet every soul.
You've the freedom to do as you wish,
But every second will be accounted for.

You love the trivialities of this world,
But one day they'll abandon you.
You ignore the truth so blatantly clear,
Yet you live for a deceptive lie.

You hurt whom you choose,
Yet the reward is with the oppressed.
You ignore sincere advice and follow your own path,
But one day your journey will end.

Wonderer, ought you not take some provisions?
Perhaps some good deeds,
With which to meet your Lord.
How about some prayers to help you on your way,
Isn't it time you chose your destination?

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OMMAYAD MOSQUE

DAMASCUS