

Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming. (Surah Ale Imraan, Ayat 28)

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“A believer (husband) must not dislike a believing woman (his wife); if he dislikes one of her characteristics, he must be pleased with (so many) other (qualities of her).” (Saheeh Muslim)

I WANT TO BE A SMART PHONE

It’s a beautiful sunny day, Moosa and Fatima, two bubbly and vibrant 5 year old twins, try to draw their parent’s attention to the lovely sandcastles they had been constructing for hours in the garden. Dad is too busy viewing television and replying to emails on his iphone while mum has for the last few hours been chatting with her friends and updating her Facebook page. Mum and dad, hardly take notice of their kid’s achievement. Both parents are usually so involved in their work and social environments that they “hardly” get time for their kids.

Apart from the first four weeks spent with mum after birth both Moosa and Fatima have ever since infancy been inhabitants of a day care centre. In the evenings mum picks them up on her way back home from office. Dad returns usually late in the evening and both parents barely have time to interact with

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their kids before its time to sleep and wake-up again.

A strange phenomenon of children with both parents but are classified as *“modern day orphans”*. Due to many parents deep engrossment in the material and social environment, they are unable to spend basic and vital time with their children, thus neglecting them and reducing them to the level of *“modern day orphans”*. Parents are there, but in reality they are not “there”.

Child neglect, very common type of child abuse, is a pattern of failing to provide for a child’s basic needs; it not only relates to lack of food, education and clothing but extends to the child’s emotional and spiritual needs as well as hygiene and supervision. Child neglect is not always easy to spot and the guilty parents are so often oblivious of this syndrome.

Recently a teacher from Primary School asked her students to write an essay about what they would like for them...

At the end of the day while marking the essays, she read one that made her very emotional. Her husband, that had just walked in saw her crying and asked her:- What happened?

She answered:- Read this. It’s one of my student’s essays.

Oh Allah, tonight I ask you something very special: Make me into a smart phone. I want to take its place. Live like my parents’ smartphones. Be special to everyone at home and have my family around ME. To be taken seriously when I talk... I want to be the centre of attention and be heard without interruptions or questions. I want to receive the same special care that all smartphones receive even when they are not used.

Have the company of my dad when he arrives home from work, even when he is tired and I want my mum to want me when she is sad and upset, instead of ignoring me... and... I want my brothers to fight to be with me... I want to feel that family just leaves everything aside, every now and then, just to spend some time with me and last but not least make it that I can make them all happy and entertain them... Allah I don’t ask you for much... I just want to live like every **smartphone**.

At that moment the husband said:- “ My God, poor kid. What horrible parents! ”

She looked up at him and said:- “ That essay is our son’s!!! ”

Makes you think doesn’t it?? The significance of child neglect should come as no surprise, given the present day lack of parental care and nurturance. **It is so crucial to offer our children care in terms of educational training, emotional support and spiritual guidance. The heart of a child must be filled with love and Imaan(faith). A child’s mind must be entertained with proper guidance, knowledge and wisdom and not left to be nurtured by peer pressure, social networking and immoral television programs.**

Allah Ta’ala, The Most Exalted says: “ *O ye who believe! Save yourselves and your families from a Fire ...*”(Qur’an- 66:6).

The Noble Messenger of Allah,Nabi (sallallahu alaihi wasallam) said: “*Everyone of you is a protector and guardian and responsible for your wards and things under your care and a man(parent) is a guardian of his family members, and is accountable for those placed under his charge.*” (Hadith-Bukhari and Muslim)

Every word, facial expression, gesture, or action on the part of a parent gives the child some message about self-worth. It is sad that so many parents don’t realize what messages they are sending.

One of the greatest titles in the world is parent, and one of the biggest blessings in the world is to have caring and loving parents to call mum and dad. There is no friendship, no love, like that of the parent for the child.

Have fun with your kids, laugh with them, talk to them – children remember having fun more than they remember having things. When they’re older, they look back and remember fun things you did together, not the expensive play stations, ipods, mobiles or toys they had. The Messenger of Allah,Nabi (sallallahu alaihi wasallam) was casual and loving towards children.

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He once kissed his grandchild while another companion of his witnessed this action and said; “I have ten children and have never kissed one of them.” The Messenger of Allah, Nabi (sallallahu alaihi wasallam) cast a look at him and said, “Whoever is not merciful to others will not be treated mercifully.” (Hadith-Al-Bukhari)

Children are a great boon both in this world and even more in the hereafter... The Noble Messenger of Allah, Nabi (sallallahu alaihi wasallam) in this context, said: *When someone dies, their works (righteous acts) come to an end, apart from three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who prays for them (the deceased).* (Related by Imam Muslim in his “Sahih”; Al-Tirmidhy, Al-Nasa’y and Imam Ahmad)

And never ...yes never neglect and create “orphans” of them while both of you are still around...Children are indeed among our greatest assets...*Love and care for them when they need it most and they will love and care for you when you need it most!*

“Continued from the previous Edition”

General beliefs of a Muslim

- No matter how good or bad a person may have been throughout his life, he will be recompensed according to the state in which he dies.
- Whenever a person repents or accepts Islam, his repentance or Islam will be accepted by Allah Ta’ala. However, at the time of death, when he is breathing his last and he sees the angels of death, neither repentance nor his accepting Islam will be acceptable.

Hadhrat Mōōsā Alayhis Salaam

FIR'OUN, HADHRAT MOOSA AND THE TAQDEER OF ALLAH

THE CONCEPTION AND BIRTH OF NABI MOOSA (ALAYHIS SALAAM)

THE CASKET AND THE FIRST MUSLIM

After she had prepared the casket, she bathed her infant, dressed him up beautifully, hugged and kissed him lovingly and with tears in her eyes she assigned him to the casket. She closed and locked the lid. During the middle of the night, carrying the casket on her head, she set off for the River Nile as she was inspired by Allah Ta'ala. At a certain spot on the banks of the river, she lowered the casket from her head. Suddenly she saw a huge poisonous serpent coiled up. The serpent spoke clearly in her language and said: “If you assign the casket to the river, I shall swallow the baby.” Hadhrat Moosa's mother was a very saintly and intelligent lady. She said: “This appears to be shaitaan.” As she spoke, the serpent suddenly vanished. In fact, the serpent was shaitaan who had appeared to deceive Hadhrat Moosa's mother. Taking the Name of Allah Ta'ala, Hadhrat Moosa's mother assigned the casket to the waters of the Nile. With tears cascading down her cheeks her eyes followed the casket until finally it disappeared from her sight. Full of grief and with tears gushing in profusion she returned home.

Meanwhile the casket sailed along the path decreed for it by Allah Ta'ala. Fir'oun had only one daughter. Who was stricken by the disease of leprosy. She was bedridden for many years. The astrologers had predicted to Fir'oun that in a certain year, on a certain day at a certain time in the morning, a living being will be acquired from the River Nile. If the saliva of that living being is applied just once to the ailing girl, she will immediately be cured of her affliction. The momentous occasion had arrived and Fir'oun was waiting with great anxiety in expectation of retrieving some living object from the river. The astrologers could not predict what type of living being it would be. Fir'oun had ordered thousands of his

men to be on the watch along the banks of the river. Suddenly the people saw a wonderful sight. A huge tree with the casket caught in its branches was flowing forcefully against the current and was moving towards the palace of Fir'oun. Meanwhile, Fir'oun and his wife Hadhrat Aasiyah (rahmatullah alayh) were viewing the scene from above the palace balcony.



“To Be Continued in the Next Edition”

Qurbaani Masaail

There is very great merit in qurbaani. Rasulallah sallallahu alayhi wa sallam said: "During the days of qurbaani, Allah Ta'ala does not like any act more than qurbaani. In the days of qurbaani, the act of qurbaani surpasses all other acts of piety. At the time of sacrificing the animal, this noble act is accepted by Allah Ta'ala before the blood of the animal can reach the ground.

Therefore, make qurbaani happily and open-heartedly." Rasulallah sallallahu alayhi wa sallam also said: "For every hair that is on the sacrificial animal, one reward is recorded for the person making the qurbaani." Glory be to Allah!

Can there be a reward greater than this, that a person receives hundreds and thousands of rewards for just one single qurbaani!

If a person had to count the strands of wool on a sheep from morning till evening he will not be able to complete the count. Just try and imagine the innumerable rewards for one single qurbaani. Piety demands that even if qurbaani is not wajib on a person, he should make it in order to receive such great rewards. When this day of qurbaani passes, when will one ever get an opportunity like this again, and how will he be able to receive such innumerable rewards so easily?

If Allah Ta'ala has blessed a person with wealth, then apart from making qurbaani for himself, he should also make qurbaani for his relatives such as his parents who have passed away so that their souls will also be amply rewarded. One should also try and make qurbaani on behalf of Rasulallah sallallahu alayhi wa sallam, his wives, on behalf of one's spiritual guides, etc. If all this is not possible, one should at least make on one's own behalf because qurbaani is wajib on the person who is wealthy.

Qurbaani is wajib on the person who is wealthy and who has been blessed with everything. If he does not make qurbaani despite all this wealth, who can be more unfortunate than him? Apart from this, he will also be regarded as a sinner.

Once the sacrificial animal has been laid down towards the qiblah, the dua should be recited.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ بِسْمِ اللَّهِ

Dua before slaughtering the animal:

اللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي

Basic Qurbaani Masaail

#1-Qurbaani is wajib on the person upon whom sadaqatul fitr is wajib. If the person does not have wealth which equals the nisaab of sadaqatul fitr, qurbaani will not be wajib on him. But if he makes qurbaani despite it not being wajib on him, he will be greatly rewarded.

#2-Qurbaani is not wajib on a musafir.

#3-The time of qurbaani commences from the day of eid ul-ad'haa, i.e. the 10th of Zil Hijjah until the sunset of the 12th of Zil Hijjah. Qurbaani could be made on any of these three days. However, the best day for qurbaani is the day of eid ul-ad'haa, followed by the 11th and then the 12th of Zil Hijjah.

#4. It is not permissible to make qurbaani prior to the eid salaah. Qurbaani should be made when the people complete offering their eid salaah. However, it is permissible for those who live in the villages and on farms to make their qurbaani from the commencement of fajr time. But the inhabitants of cities and towns should make their qurbaani after the eid salaah.

#5. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this qurbaani to be made before the eid salaah even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the eid salaah. Once it has been slaughtered, the person can bring it back and consume its meat.

#6. It is permissible to make qurbaani on the 12th of Zil Hijjah provided this is done before sunset. It is not permissible to make the qurbaani once the sun has set.

#7. Qurbaani could be made at any time between the 10th and 12th of Zil Hijjah. One has the choice of making it at night or during the day. However, it is not good to make the qurbaani at night as there is the danger of not cutting one of the veins and thereby making the qurbaani invalid.

#8. A person was a musafir on the 10th, 11th, and 12th but returned before sunset on the 12th. Alternatively, he made the intention of stopping over at a place for more than 15 days. In both cases, qurbaani will be wajib on him. Similarly, qurbaani was not wajib on a person due to his not having the nisaab which makes qurbaani wajib. However, he received some money before sunset on the 12th.

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Qurbaani will therefore become wajib on him.

#9. It is best to make one's qurbaani with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and also present himself at the time when the animal is being slaughtered. But if a woman cannot be present there due to purdah, then there is no harm in her not being present when her animal is being slaughtered.

#10. At the time of slaughtering the animal, it is not necessary to make a verbal intention or dua. If the person has the intention in his heart that he is making qurbaani and thereafter makes qurbaani after having said Bismillahi Allahu Akbar, the qurbaani will be valid. But if the person remembers the dua that has been mentioned above, it will be best to recite it.

#11. Qurbaani is only wajib on one's own behalf. It is not wajib on behalf of one's children. In fact, if one's immature children are rich, even then qurbaani is not wajib on their behalf - neither from one's own wealth nor from their wealth. If a person makes qurbaani on their behalf, it will be considered to be an optional (nafl) qurbaani. However, this qurbaani will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.

#12. Qurbaani is permissible with the following animals: goats, sheep, bulls, buffaloes, camels. The females of each could also be used for qurbaani. Apart from these, qurbaani is not permissible with any other animal.

#13. It is permissible for seven people to take shares from one bull, buffalo or camel. However, the condition for this is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of qurbaani or aqeeqah and no one should have the intention of merely consuming the meat. If anyone's share is less than one seventh, the qurbaani of all seven persons will not be valid.

#14. If less than seven persons share one bull, e.g. if six persons share one animal and none of their shares is less than one seventh, this qurbaani will be valid. But if eight persons share one animal, the entire qurbaani will be invalid and no one's share will be accepted.

#15. A person purchased a bull for the purpose of qurbaani. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This qurbaani will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself,

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then it will not be good to share the animal with anyone else. If this person does happen to share the animal with someone else, we will have to see if this person who originally purchased the animal for himself is a rich person or a poor person.

If he is a rich person and qurbaani was wajib on him, it will be permissible to do so. But if he is a poor person and qurbaani was not wajib on him, it will not be permissible for him to share this animal with anyone else if he did not make the intention to do so at the time of purchasing the animal.

#16. A qurbaani animal got lost. The person therefore purchased another animal. Thereafter, he found the first animal. If this happened to a rich person, the qurbaani of only one animal is wajib on him. But if this happened to a poor person, the qurbaani of both animals will be wajib on him.

#17. If seven persons share one animal, the meat should be equally distributed by weighing it in the proper manner. It should not be distributed by mere estimation. If the meat is not properly weighed and there is a difference in the amount of shares, this will be regarded as interest and also a sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.

#18. A goat that is less than a year old is not permissible. When it completes a full year, qurbaani of it will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep cannot be distinguished, then in such a case a sheep that is even six months old can be used for qurbaani. But if this is not the case, then the sheep will have to be at least one year old. For Shaafiee's, a sheep has to be one year old, a six month old sheep is not valid for qurbaani.

#19. An animal that is blind or more than one third of it's eye sight is lost, or one third or more of it's ear is cut off, or one third or more of it's tail is cut off cannot be used for qurbaani.

#20. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places it's fourth foot on the ground but does not walk with it cannot be used for qurbaani. But if it uses it's fourth foot as a support and walks in a lame fashion, it's qurbaani will be valid

#21. An animal that is extremely frail to such an extent that there is no meat on its bones cannot be used for qurbaani. But if an animal is not so frail and is merely thin by nature, then the qurbaani of such an animal will be valid. However, it is best to use an animal that is strong and healthy.

#22. Qurbaani of an animal that has no teeth at all is not permissible. But if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.

#23. Qurbaani of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to make qurbaani of it.

#24. It is permissible to make qurbaani of an animal that was born without horns or an animal whose horns were broken off. However, if the horns are removed from their roots, such an animal cannot be used for qurbaani.

#25. The qurbaani of castrated goats, sheep, etc. is permissible. An animal that is mangy (afflicted with a skin disease) can also be used for qurbaani. However, if this animal has become absolutely frail due to this manginess, then it cannot be used for qurbaani.

#26. If an animal was purchased for qurbaani and later it developed a certain defect whereby qurbaani is not permissible, another animal should be purchased in place of this animal. However, if a poor person upon whom qurbaani was not wajib purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.

#27. The meat of qurbaani should be consumed by oneself, it should be given to one's friends and relatives, and also given to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, if a person gives even a very little amount to the poor, there will be no harm in this.

#28. The skin of the animal could be given as it is, or one could sell the skin and give the money derived from it as charity. This money should be given to people who are entitled to receive zakaat. Furthermore, the same money that one received for the skin should be given. It is not good for a person to use that money for some other purpose even if he gives that same amount at a later time. However, if he does so, his obligation will be fulfilled.

#29. The amount received for the skin cannot be used for the upkeep of a masjid or any other noble deed. It will have to be given in charity.

#30. The qurbaani skin could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, musallah, etc.

#31. No meat, fat or scraps of meat should be given to those who help in the skinning and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.

#32. The strings, ropes, chains, etc. of qurbaani should be given in charity.

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#33. Qurbaani was not wajib on a person. However, he purchased an animal with the intention of qurbaani. Qurbaani now becomes wajib on him.

#34. Qurbaani was wajib on a person. However, he did not make qurbaani so much so that the three days of qurbaani also expired. He should therefore give the value of one goat or sheep in charity. But if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. That is, he should give it without slaughtering it.

#35. A person took an oath that if a certain work of his is fulfilled, he will make a qurbaani. If his work is fulfilled, qurbaani will become wajib on him irrespective of whether he is a poor or a rich person. The meat of such a qurbaani will have to be given to the poor. The person cannot consume it himself nor can he give it to any rich people. If he happens to consume some of that meat or gives some to any rich person, he will have to give that same amount in charity again.

#36. If a person makes qurbaani on behalf of a dead person out of his own will in order to send the rewards to the deceased person, it will be permissible for this person to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own qurbaani.

#37. However, if a deceased person had made a bequest that qurbaani be made on his behalf from his wealth, and qurbaani was made according to this wish of his, it will be wajib to give all the meat in charity.

#38. If a person is not present and someone makes qurbaani on his behalf without his orders, this qurbaani will not be valid. And if a share was included in an animal on behalf of a person without his orders, the qurbaani of all the other shares will also not be valid.

#39. If a person gives his animal to someone to take care of it, this animal does not fall under the ownership of this person who is taking care of it. It remains under the ownership of the original person. Therefore, if a person purchases this animal from the person who is taking care of the animal, the qurbaani will not be valid. If one wishes to purchase such an animal, one should go to the original owner.

#40. There are several persons sharing one animal and they do not wish to divide the animal among themselves. Instead, they decide to distribute the entire animal among the poor, friends, relatives, or wish to use it for cooking and feeding. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.

#41. It is not permissible to give the value of the skin as a form of payment to anyone

because it is necessary to give it in charity.

#42. It is permissible to give the meat of qurbaani to non-Muslims on condition that it is not given as a form of payment.

#43. The qurbaani of a pregnant animal is permissible. If it's young one comes out alive, it will be necessary to slaughter it as well.

*Alhamdulillah, we have come to the end of our Qurbaani Masaail.
Allah Ta'ala accept all our Qurbaani. Ameen*

THE CALAMITIES WHICH BEFALL DISOBEDIENT CHILDREN

Allah Ta'ala says in the Our'aan Shareef Be grateful to Me and to your parents. These two *GRATITUDES* are inextricably linked. He who is ungrateful to his parents can never be grateful to Allah Ta'ala.

Some of the terrible calamities which befall children who are disobedient, unkind and ungrateful to their parents are:

- 1) Neither their Fard nor Nafl acts of ibaadat are accepted by Allah Ta'ala.
- 2) All barkat departs from their lives, from their families, their homes, their earning, etc.
- 3) Their rizq is curtailed,
- 4) Their life-span is reduced.
- 5) Allah's la'nat (curse) settles on them

MAY
ALLAH TA'ALA SAVE
ALL MU'MINEEN FROM
THESE TERRIBLE CALAMITIES
Aameen Ya Rabbal Aalameen

AND WORST OF ALL

6) At the time of Maut they are deprived of the taufeeq to recite Kalimah Shahaadat, ie. the distinct danger of perishing with kufr consbantly hovers over them.

May Allah Ta'ala guide the so-called 'Muslim' *impimpis* spying on

Harmless MU'MINEEN visiting the Houses of ALLAH.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ
فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي
الدُّنْيَا خِزْيٌ لَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ

And who are more unjust than those who prevent the name of Allah from being mentioned in His Musajid and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.(2:14)

THE HOUR

*Rasulullah (sallallahu
alayhi wasallam)*

said:

“The Hour (of Qiyaamah) has approached near, while the greed (for worldly wealth) of people has increased, and with regard to Allah they have drifted far away.”

(Haakim)

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