

FARRAH



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A MAGAZINE GUIDE TO MUSLIMS
FREE. ONLINE. ANNUAL

HOW
PRODUCTIVE
ARE YOU?

EMBRACING
TIME

GET
INSPIRED

DEAR
ALLAH



HOW PRODUCTIVE ARE YOU?

"The highest, most worthy and most useful of reflection is what is intended for Allah and the Hereafter. There are various forms of reflection intended for Allah.

One of them is reflecting on time duty and function and focusing entirely on it, for the knowledgeable one is the breed of his time. If he wastes it, all his interests are wasted, for all interests arise from time. If he wastes his time, he can never regain it."

Ibn Qayyim Al-Jawziyyah

Editorial



Asalamu alaykum wa rahmatu allahi wa barakatu,

Dear supporters,

Welcome to the fifth issue of the FREE, online, annual, magazine called Farah designed especially for you where each year we develop a new theme with the aim of educating, inspiring and motivating YOU! Each year it gets even more exciting!

The Farah Saeed trust is a UK-based charitable trust and an umbrella of all organisations and small projects in Farah's name as a sadaqah jariya (continuous charity) that was setup on April 1st 2014. Please visit our website thefst.weebly.com

This year we wanted to focus on productivity. How productive are we? Our time left on Earth is unpredictable so...what do you do in your spare time that benefits you in this world and Hereafter and enable us to reach Paradise?

Time is our vehicle for working for the Akhirah and we need to be conscious and ensure we do not waste it by performing good deeds to gain Allah's mercy. The Quran and Sunnah have put an emphasis on the importance of time and how to value it.

Allah (the Most High) states:

By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (Quran: 103:1-3)

Our Beloved Prophet (peace and blessings be upon him) said:

"Lose no time to do good deeds before you are caught up by one of seven calamities awaiting you: a starvation which may impair your wisdom; a prosperity which may mislead you; an ailment which may damage your health; an old age which may harm your senses; a sudden death; the Dajjal (Antichrist); or Doomsday, which is indeed the hardest and most bitter."

(al-Tirmidhi, al-Baihaqi).

Thus, our attitude towards time reflects our mindset towards the value of life. Having faith, good hope and being productive is key to succeeding in life and eternity. For time is amanah (trust) and gift from Allah in which we should be grateful for. We are merely a sand-timer and we never know when the last grain could drop.

May Allah us to be from the Al-Muminoon (The faithful) and Mutaqoon (Allah-fearing) and to continue in granting us barakah (blessing) in managing our time to do virtuous deeds to please Him. Ameen.

The Farah Saeed Trust team - June 2019



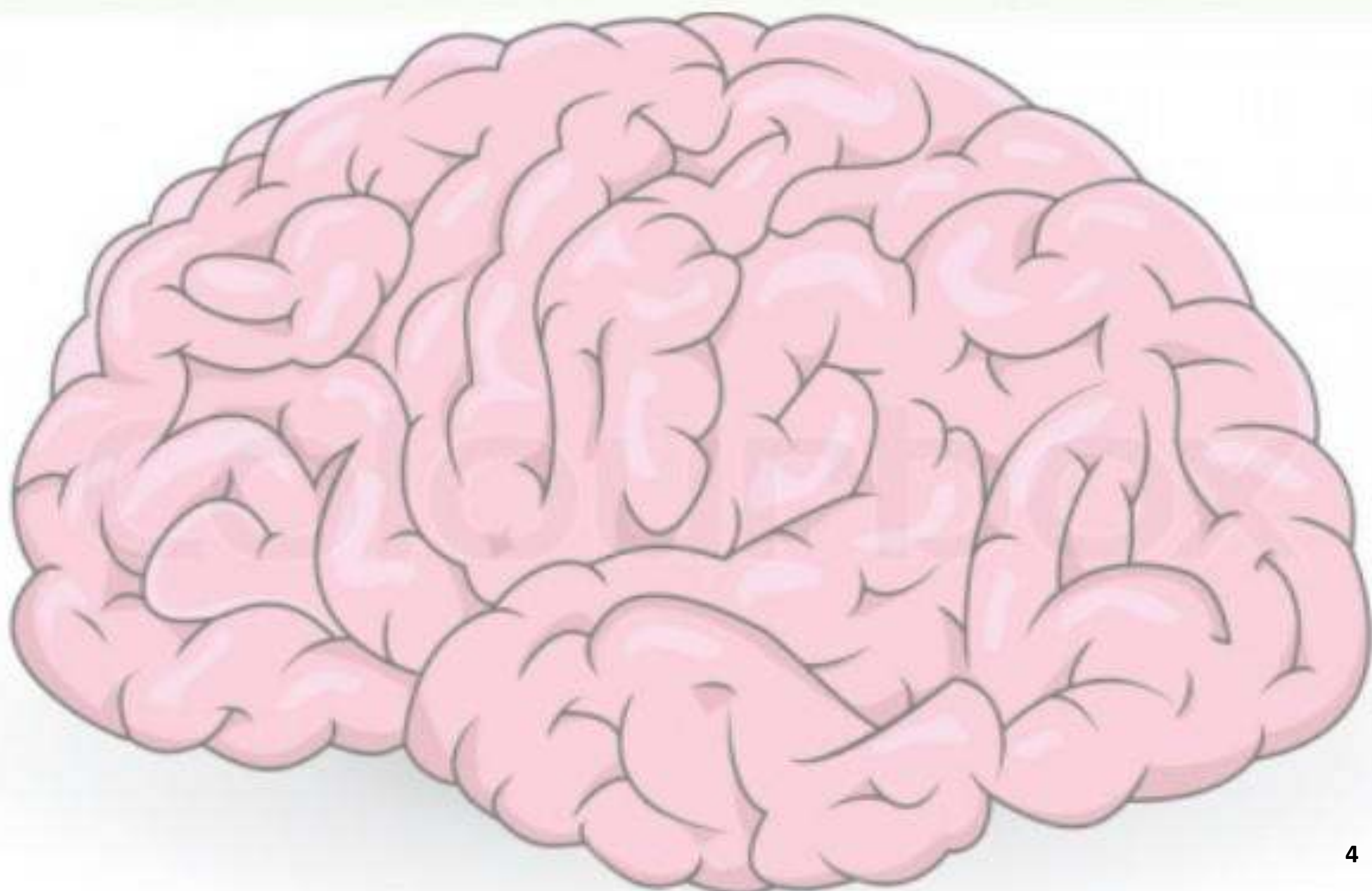
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(Faith x Prayer) + (Focus x Energy x Sincerity)

PRODUCTIVITY



Embracing Time

By Ustadha Safiyyah-Maryam

(Public speaker and teacher at As-Suffa Institute)

In the Name of Allah, the Most Beneficent, the Most Merciful



We've all been there- pushing deadlines until the last stretchable opportunity with the otiose hope that we will not only get it done but create a work of seemingly reasonable quality. We fall as victims to our scrupulously marking goals in our planners and forsake those ambitions that once had spurred our souls in response to the traffic of daily life.

We fervently promise loved ones at gatherings that had taken far too long to materialize in the first place that we will henceforward meet more regularly and prioritize memory making and relationship regulation over the clamour and clutches of the workplace.

Why is it that we return to old habits that have a track record of stress elevation and dissatisfaction?

Why do we continue to wage war against an opponent never once defeated in history by neither king nor general; one whose ammunition, to which we have no defense, is the deadly, all-consuming and stealthy ticking of the clock?

Allah the Almighty takes an oath by Time in the Quran

'By Time surely mankind is in loss, except for those who bring faith and do good deeds, and exhort towards truthfulness and exhort towards patience' (Qur'an;103:2-3)

A loud testament to the magnificence of a concept whose definitions and details continue to bewilder the thinkers of the 21st century. In a quantum physical perspective, could there be a way to take this cryptic property as a friend- living in harmony with its calculated laws whilst maximizing its spiritual expanse?

Allah the Almighty has provided the believers with such a gift, the true wisdoms of which escapes our understanding, that He describes in the following Quranic verse

Indeed, Prayer has been decreed upon the believers a decree of specified times (Qur'an;4:103)

In His infinite wisdom, Allah has prescribed prayer as set markers throughout the day that has been precisely calculated and observed through unanimity with the celestial world. We should proclaim to His greatness and submit to His remembrance which is an excellent starting point for mending our fraying relationship with time.

To hasten towards conversing with the Unseen Lord, to prioritise the needs of the soul over the desires of the mind, and to discipline the self to all day and daily work around the schedule of the prayer is a product of subservience to the Creator of Time. The one who disciplines the self to offer the prayer at its most rewardable time can be optimistic that the intervals between the prayers will be blessed by Allah the Almighty in quantity, that the quality of undertakings and accomplishments in that period will surpass anything that could have been achieved without the influence of the prayer. Moreover, the psychological resolution of such a person in his worldly and religious endeavours will be strengthened as a result of the determination shown in his prayer pattern.

Ultimately, the very first lesson in productivity focuses on making the prayer the pivotal force of our day- without it, all other tasks become futile and devoid of the blessing of Allah the Almighty, and with it and the discipline it infuses in our persona, our aims, plans and goals have hope of bearing fruit.

And with Allah alone lies all ability and success.



Reflection

How Productive Am I?

Asqarini is from Indonesia who has a passion for writing, learning foreign languages and enjoys helping the community. She has written several books written in English included Stories Compilation “*The Smiling Old Lady and The Rose Garden*” and a Poetry Compilation “*The Crescent Heart.*” Most of her poetry has been published online in the United States of America since 2010.

I will initiate this article with the hadith where Prophet peace be upon him states:

There are two blessings which many people waste: health and free time.

(Sahih al-Bukhari 6049)

There are many ways in how I try to be productive:

Change Habits, Change Destiny

I try to do good habits which altered my mindset and allowed me to visualise life in a positive manner and increased my faith. I began to be more punctual in prayer, read Quran, give charity and increase in the remembrance of Allah. The more I spent time working for the Akhirah, the more Allah increased His blessings upon me.

Practice on being Focused.


Focus on matters that you are able to make a difference and leave the rest to Allah. I become a volunteer for a school at Masjid Terminal School in Depok West Java and a teacher in ORBIT, a foundation established by Indonesian former President Mr Habibie. I was also able to publish in a poetry compilation book called ‘*Majelis Rindu*’ and in Farah Magazine Issue 4 ‘*Help Them Catch their Rainbow*’ to spread knowledge and inspire others.

It is important to state that being productive is not always about achieving something. It could be interpreted as enjoying the present without being attached to the past or worried about the future.

Practise Not to Procrastinate:

One of the biggest faults in my life is that I am a procrastinator. Many of us are in a similar position and sometimes we overthink which makes us scared of taking risks.





I reward myself
This can be quite effective in helping us to commit to our roles and fulfil promises. This can be rewarded by performing tasks that you enjoy and be proud with what we have accomplished

I Simply “Just Do It”
The easiest way to get rid of laziness is by “Just do it”. Perform tasks based upon priorities and grab the opportunity where you can do it and fix it.

Learn to accept the consequences (Success and failure)
Procrastinators do not like the consequences whether they pass or fail. Many are attached to their comfort zone and this makes it difficult for them experience new activities.

I Try to Avoid Perfectionism:
A Perfectionist must try to lower their expectations by being more realistic on matters so they will be more productive.

I Learn to Do Things One By One:
It is easier to accomplish in this manner and the SMART goal assists with monitoring your progress: S.M.A.R.T concept (Specific, Measurable, Achievable, Realistic and Time bound).

Seek advice from others
It is better to be reminded not to procrastinate and have a supporting system where they can monitor and see how you are performing with new habits. This could be family or friends.



PRAYER



“I asked Allah’s Messenger (peace and blessings of Allah be upon him) which deed was best.”

He (the Holy Prophet) replied:

“The prayer at its appointed hour”.

[Sahih Muslim]



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DEAR

Allah

By Sofia Khadim

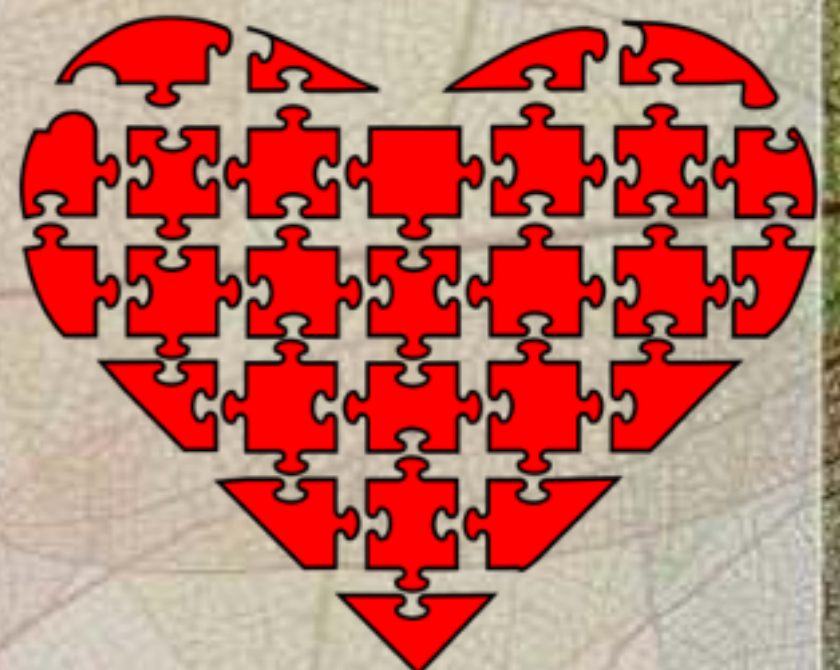
Dear Allah,

They say we keep repeating what we don't repair. So here I am, in all my broken glory. Precariously placed at the precipice of desperation; hanging by a mere thread. Stumbling amidst the throngs of responsibility and life, subconsciously escaping just that. I am reaching the realisation that the bravado I have spent my days carefully constructing is slowly but surely beginning to crack. I am coming undone. And I don't know how to fix it. My human hands are proving far too weak, as my feeble fingers fail to fill the spaces between the cracks. And I am tired of running. So tired of haphazardly giving parts of myself to all the wrong things- the parts of myself that you have lovingly created just for yourself.

These words blur now, even as I offer them to you; the eyes finally surrendering the tears they have been holding captive for far too long. There is so much I want to say to you but any set of words I attempt to string into sentences seem paltry in the presence of your magnificence. So, this is me giving up on the need to be coherent and embracing my untethered soul- placing my heart at your door- in all its messiness, hoping that you will encompass it in your mercy.

Tattered heart in hand I come to you, with my head hung in shame- knowing that I have disgraced your love.

Knowing that each word I utter is laced with the hypocrisy of sin. Knowing that each time you have called me to you, like a petulant child I have clamoured in the opposite direction- adamant that I know better.





This is me recognising that my biggest enemy is the reflection staring me back at each mirror. Not him. Not her. Nor them. Just myself. This is me acknowledging that I know nothing. So bereft am I of knowing what is good for me, that in ignorance and haste, my ego has led me to be depleted of all that is beloved to You. So, I come to you with my throat dry of your remembrance-parched like the weary Bedouin imprinting each laborious footstep in the sand, without ride nor provision. It is all looking too much like broken- the hands, the head, the heart.

Dear Allah, rectify everything that is broken within me. I beg of you. Turn my wavering heart unto Your love and keep it away from the love of anything that is devoid of You. As unworthy as I am, please do not return my hands empty-envelop me in Your mercy. If you were to leave me, where else will I go? If you forsake me, who else do I have to turn to? You are the only one who is always there- time and time again teaching me the truth of loyalty. Please don't turn me away this time. Resuscitate my dead heart so that it breathes only for You.

Your Servant,

Sofia Khadim



My family's eight hour transit in New Delhi during our short winter vacation is what led us to this ancient and magnificent structure of the Mughal Era; The Humayun's Tomb. One is easily teleported back in time as one enters the luxurious courtyard through the main entrance. Designed by ancient Persian architects personally chosen by Humayun's wife, this marvellous tomb became the first garden-tomb in India.

We were awe struck by the intricate details of the design and the rich marble of the tomb itself. The red sandstone and marble truly make this structure glorious and I will remain mesmerised by it forever.



HUMIA VISITS INDIA



Valuing the Words of the Almighty

By Hafsa Waseela

www.hafsaabbas.com



'Surely, there is ease with hardship. Aye, surely, there is ease with hardship' (94:6-7)

The relationship I have with the Quran is a relationship of a servant with her Lord who is All-Aware of everything what is going on and speaks out with comfort and reassurance. The ayah above is amongst many that mean a lot to me. Allah's words flows into my bloodstream giving both my cracked heart and patient soul its essential nutrients in order to survive and move forward fulfilling my purpose of my existence in this enigmatic world that is a prison of a believer and a paradise for the disbeliever. You ask me what is happiness? Happiness cannot be fulfilled but its branches of contentment and gratefulness can be sustained in life by thanking and praising Allah for every blessing that we have been bestowed upon us and the tests given to us that portray His love to us for Allah subhanahu wa taala tests those He loves.

The verse 6 has been repeated to provide comfort and support to the Prophet Muhammad salla allahu alayhi wa salam that the hardship period is not continuous and will be replaced with ease. It may appear as a contradicting relationship as hardship WITH ease does not co-exist. However, from what I understood from the commentary of the ayah is that rather than ease AFTER hardship the distance between ease to hardship is so narrow as if it was affiliated with it. So I ask myself why does Allah subhanahu wa taala tests us with hardship and trials from every periphery to emphasise that He loves us?



Allah answers my questions in many verses
amongst these are:

'He test us like the people before us were tested like
the Tribe of Bani Israel, etc

And verily We shall try you till We know those of you
who strive hard (for the cause of Allah) and the
steadfast, and till We test your record.' (47:31)

'The people think that they will be left to say, "We
believe" and they will not be tried? But We have
certainly tried those before them, and Allah will
surely make evident those who are truthful, and He
will surely make evident the liars.' (29:2-3)

Do you think that you will enter Paradise without any trials while you have known the examples of those who passed away before you? They were afflicted with suffering and adversity and were so violently shaken up that even the Messenger and the believers with him cried out: "When will Allah's help come?" Then they were comforted with the words, Be aware! Allah's help is ever close." (2:214)

So when we observe our hardships we should refer and recall the parables of the Prophets alayhuma salam and the Companions rahimahum Allah when they underwent hardships. Amongst them was Prophet Ibrahim alayhi salam who did not feel the heat of the fire because Allah gave him 'ease' from the 'hardship':

"We (Allaah) said : O' fire! Be you coolness and safety for Ibraheem."
(21:69).


Another example is Prophet Musa alayhi wa salam who escaped with the Children of Israel away from the tyrannical Pharoah and his army and reached the Red sea and there was no way to get to the other side; who offered with confidence:

'Nay verily! With me is my Lord, He will guide me.' (26:62)

This emphasises the trust and reliance of Allah subhanahu wa taala the Prophets' alayhuma salam had during the hardships .


The spirit of faith.






The air may appear foggy on your journey and you do not know whether you are going or coming. There are clouds of worry, fear, anger and sadness. But do not despair. Depend on Allah subhanahu wa taala just how the Prophets' alayhuma salam did. Raise your hands to the Almighty Allah subhanahu wa taala and make dua to Him. Increase your relationship with the Almighty Allah subhanahu wa taala with prayer, patience, supplications and constantly remember Him as the Prophet salla alahu alayhi wa salam said to 'Abdullah bin 'Abbaas radia allahu anhu:

"..Be mindful of Allaah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity... And know that victory comes with patience, relief with affliction, and ease with hardship." (Tirmidhi)





In addition, it is important to remember that going through hardships on a variety of levels is a blessing in disguise:

Narrated Aisha radia allahu anha said that the Prophet salla allahu alayhi wa salam said:

"No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."

(Bukhari Book 70 Patient 544)



Besides forgiving our sins, it also strengthens the walls of our hearts. The hardships we undergo are like medicine with a bitter taste. You will still consume it because you know it is good for you. Just trust Him.

"Allah puts no burden on any person beyond what He has given him." You see! Allah knows you are able to go through these hardships. Did you know that the greater the hardship of the trial; the greater the reward?

According to a hadith:

"The greatest reward comes from the greatest trial. When Allaah loves people, He tests them, and whoever accepts it gains the pleasure of Allaah and whoever complains earns His wrath." [Narrated by al-Tirmidhi, 2396; Ibn Maajah, 4031; classed as saheeh by Shaykh al-Albaani].





Another thing I would like to point out. Isn't it better to undergo hardships of the duniya that are temporary than the everlasting punishments in the Hereafter?

The Prophet (peace and blessings of Allaah be upon him) said: "When Allaah wills good for His slave, He hastens his punishment in this world, and when He wills bad for His slave, He withholds his sins until he comes with them on the Day of Resurrection."

[Narrated by al-Tirmidhi, 2396; classed as saheeh by al-Albaani.]

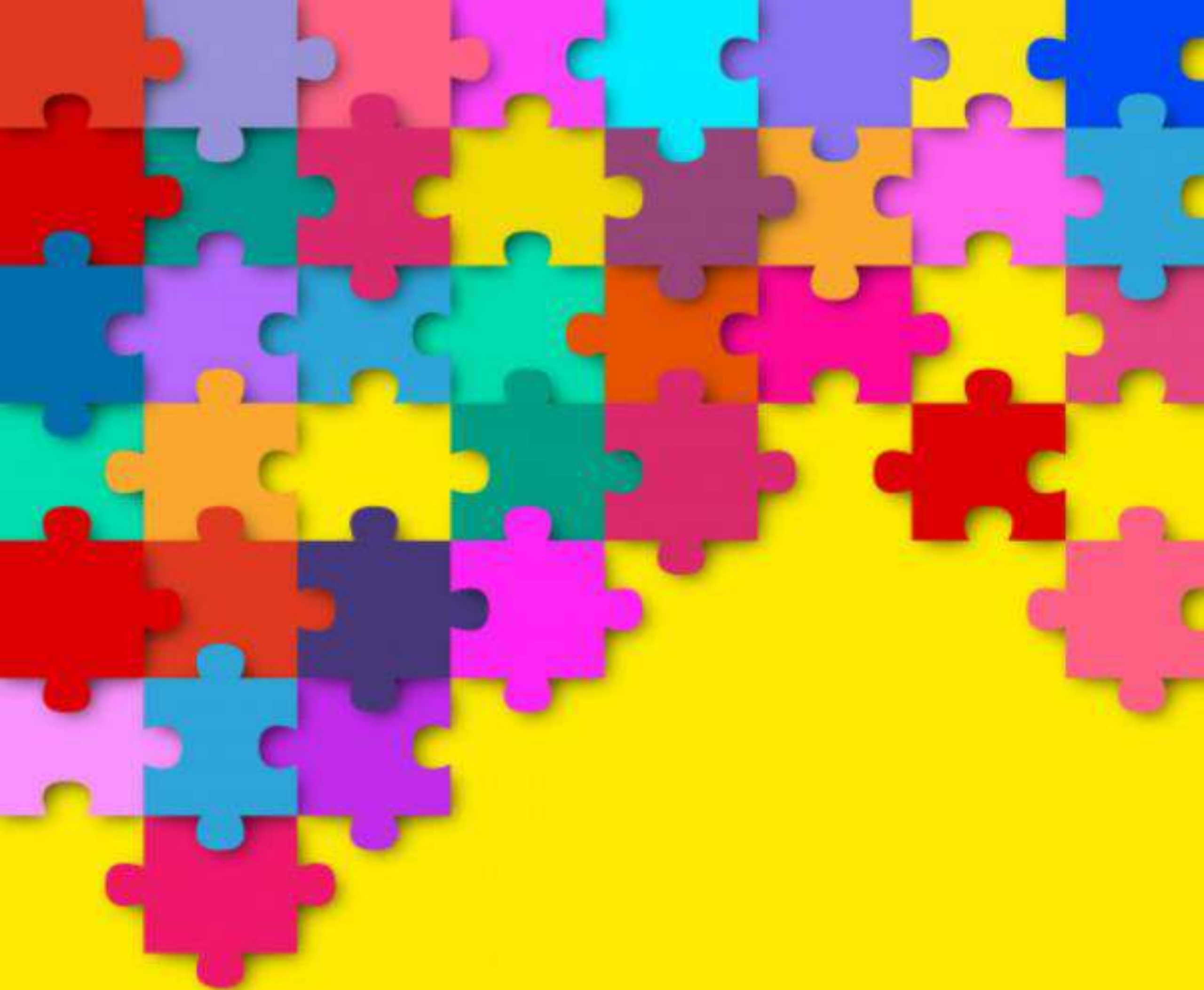
So when we are undergoing hardships, we should remember four things:

- Allah loves us that is why He tests us.
- There is a reward for being patient and closer to Allah subhanahu wa taala when undergoing hardships.
- Recall the events of the Prophets' alayhuma salam and the salaf and how they underwent so many hardships yet they had a constant trust in the Almighty Allah subhanahu wa taala- Allah does not give us a hardship that He believes we cannot bear it.

The heart may be pumping hard. The lysosomes within the eyes may be continuously working producing tears. Anger portrayed like the roaring winds. But never lose hope in Allah subhanahu wa taala for indeed 'Surely, there is ease with hardship.' Patience is virtue.

May Allah accept

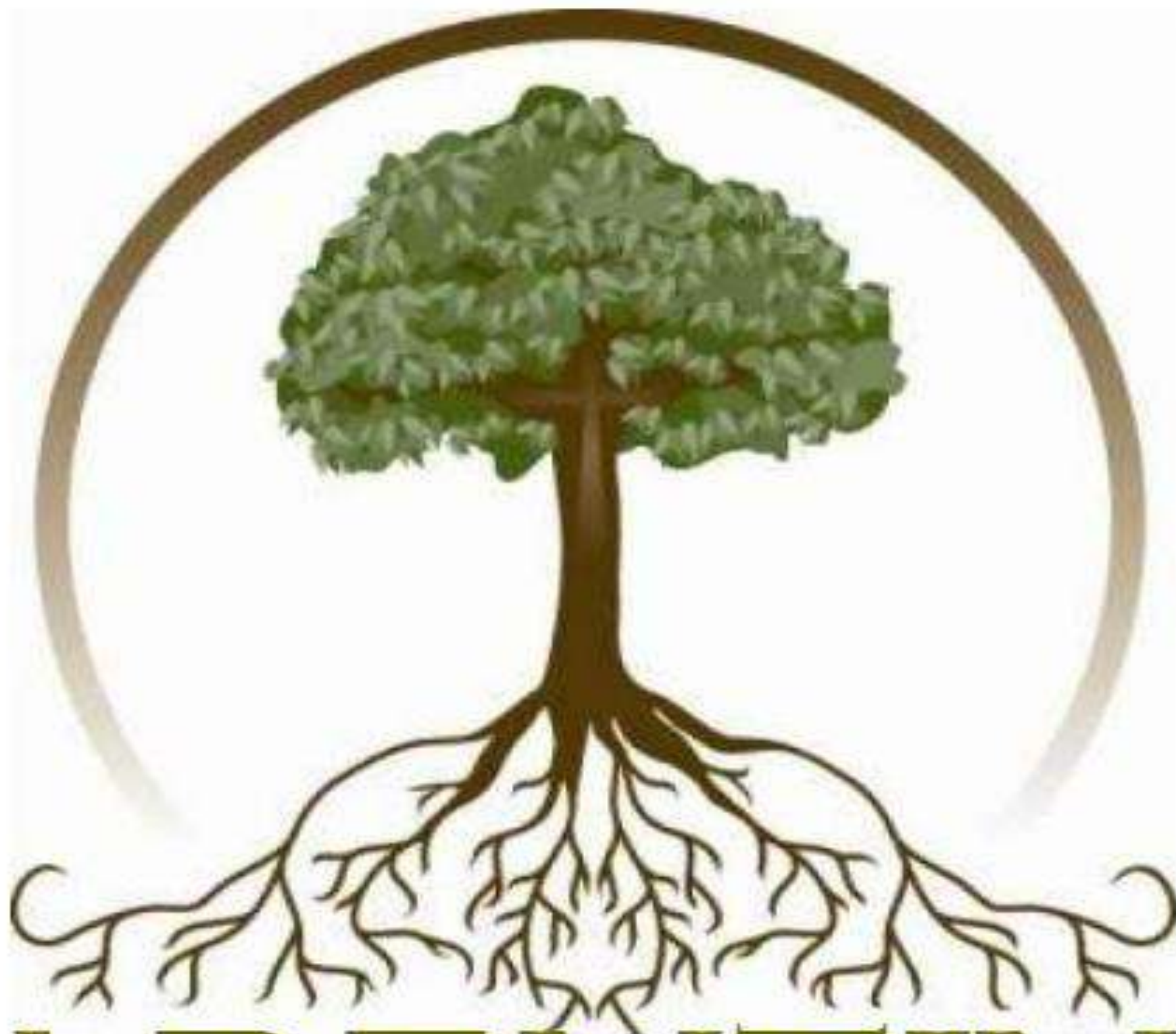




**Each tiny piece
of a puzzle has a
purpose in life.**



BÊ PRODUCTIVE



PARENTING

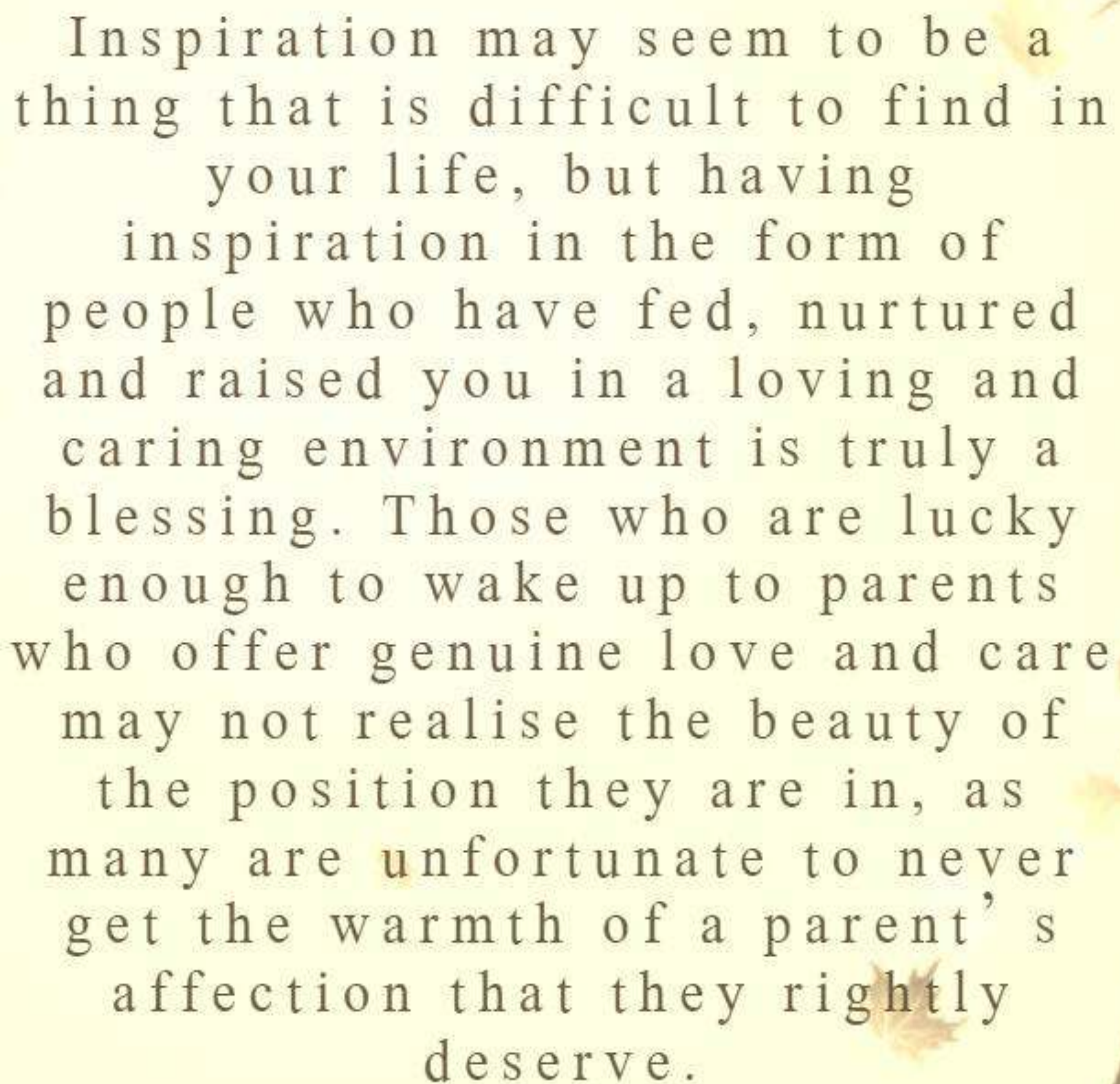
T O I N S P I R E

By Kathleen Roche-Nagi

Experienced Parenting Educator, Lecturer, Tutor, Trainer, Teacher (QTLS), Nurse SRN, Midwife SCM, Counsellor & Life-Coach. She is the

Founder and Director of Approachable Parenting

www.approachableparenting.org.uk



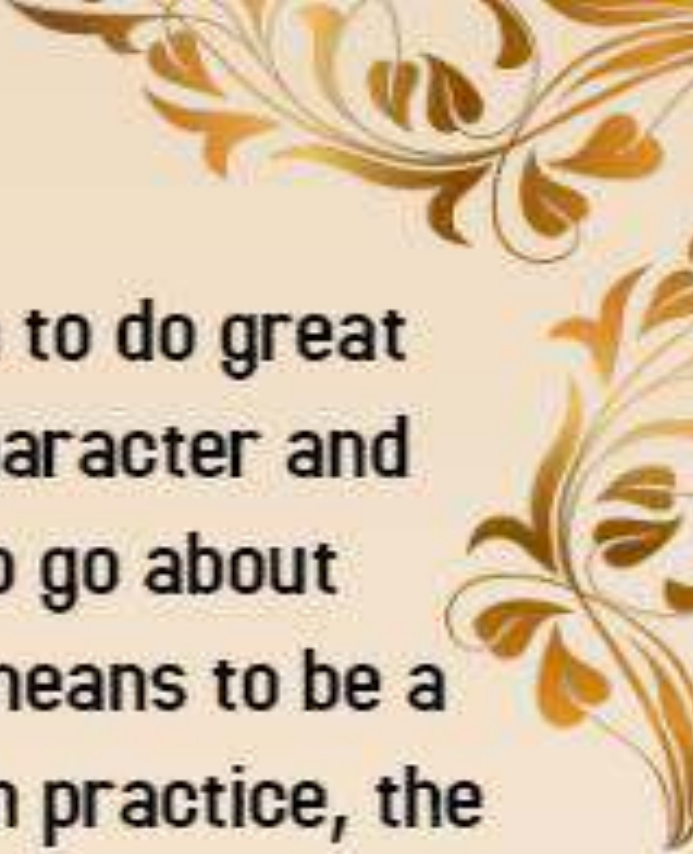

Inspiration may seem to be a thing that is difficult to find in your life, but having inspiration in the form of people who have fed, nurtured and raised you in a loving and caring environment is truly a blessing. Those who are lucky enough to wake up to parents who offer genuine love and care may not realise the beauty of the position they are in, as many are unfortunate to never get the warmth of a parent's affection that they rightly deserve.

When delving deeper in how to go about parenting, it is generally easier for parents who are thinking about the way they plan to parent even before the child is born. Some may struggle to even fathom life as a parent and feel as if they're not yet ready to raise a child due to not having the knowledge to parent the right way. That is where the passion and drive of Kathleen Roche-Nagi efforts gave birth to Approachable Parenting.

This organisation is a pillar of support for those parents who feel they lack the knowledge and need help. Kathleen's goal is to help support Muslim families to connect better with themselves, learning and putting into practice techniques to improve their parenting practices. She managed to accomplish this by creating a safe haven for those parents who were searching for guidance along with her intention to please Allah in the process.









Many parents want to inspire their children to do great things and raise their children with good character and morals, but may feel lost in knowing how to go about doing such a thing. Understanding what it means to be a good parent in theory may seem easy but in practice, the difficulties and problems they may face may taint the way they go about parenting and could have detrimental effects on their child.

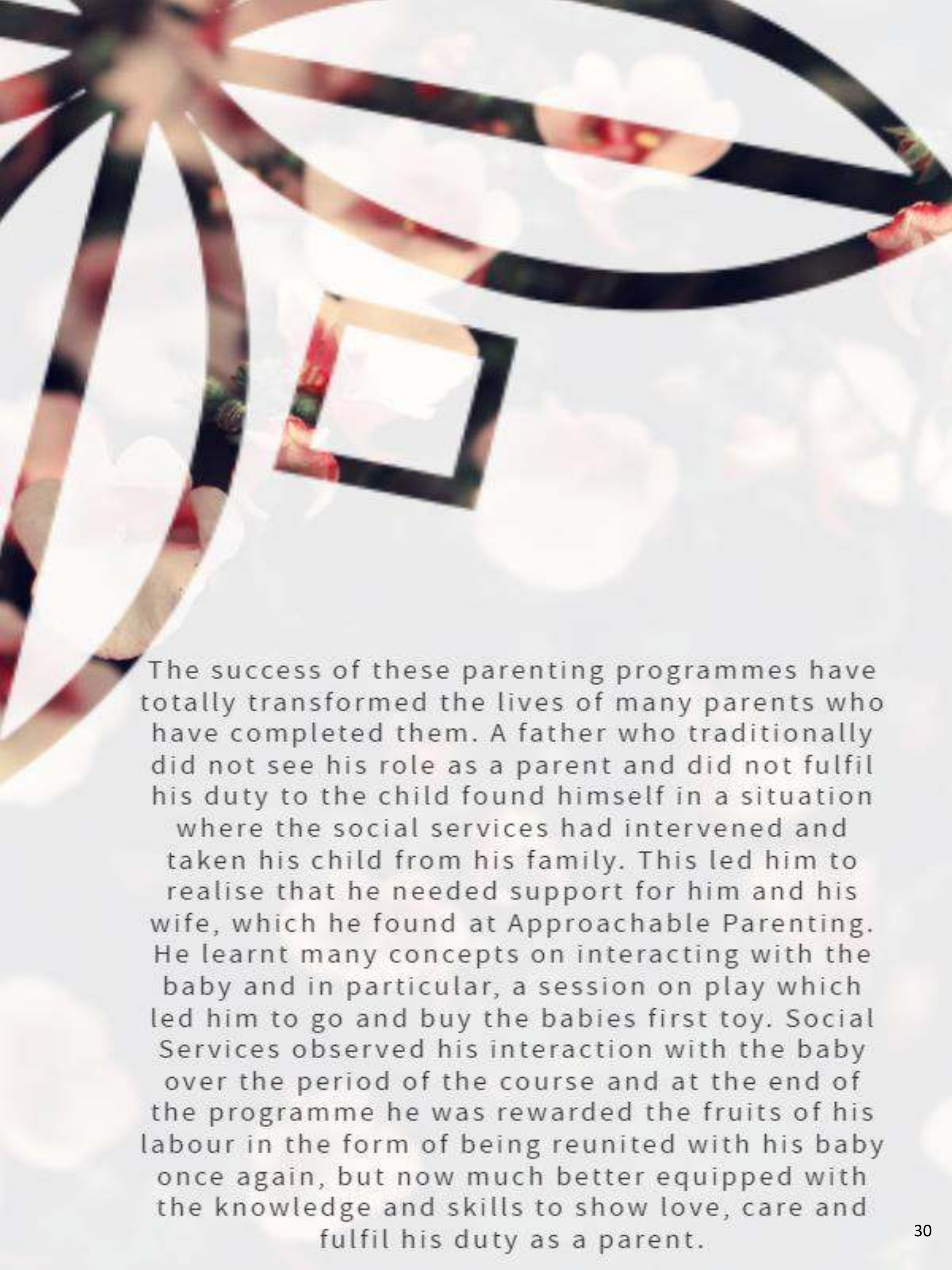
Raising the children of the future is by no means an easy task and looking for support does not make you a bad parent. Even parents who may feel as if they have no difficulties parenting their child still have a lot to gain from parenting. The Prophet Muhammad said

"When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him."


[Sunan Abi Dawud].



This hadith emphasises the importance of parenting your child properly as not only will your child benefit from the way you parent them, but you as a parent reap the rewards of your hard work in life and even after you pass away.



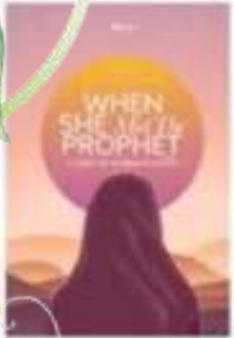
The success of these parenting programmes have totally transformed the lives of many parents who have completed them. A father who traditionally did not see his role as a parent and did not fulfil his duty to the child found himself in a situation where the social services had intervened and taken his child from his family. This led him to realise that he needed support for him and his wife, which he found at Approachable Parenting. He learnt many concepts on interacting with the baby and in particular, a session on play which led him to go and buy the babies first toy. Social Services observed his interaction with the baby over the period of the course and at the end of the programme he was rewarded the fruits of his labour in the form of being reunited with his baby once again, but now much better equipped with the knowledge and skills to show love, care and fulfil his duty as a parent.



It is completely normal to see parenting as a daunting task that makes you doubt your ability to raise a child but support is always available to those who seek it. Inspiration can appear in many different forms, so be the bright light of inspiration that your child finds and take a leaf out of Kathleen's book in being proactive in helping and supporting our community.

If you require parenting advice, need to talk to a parenting expert, or receive support, please contact Approachable Parenting 0121-7738643.

info@approachableparenting.org.uk



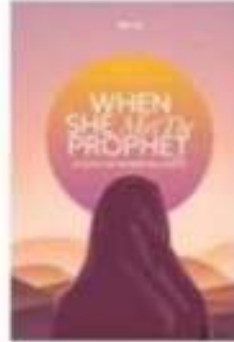
JUL 6 LONDON
When She Met
The Prophet

ALMAGHRIB.ORG/LONDON



JUL 7 WALES
When She Met
The Prophet

ALMAGHRIB.ORG/WALESANDWEST



JUL 13 BIRMINGHAM
When She Met
The Prophet

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JUL 14 MANCHESTER
When She Met
The Prophet

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Ustadha Tajmiyyah Zubair

UK DATES

**COMING
TO A CITY
NEAR YOU**

ALMAGHRIB.ORG/MANCHESTER



The Prophet
When She Met

JUL 14 MANCHESTER

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Waking up to my True Self:

Ruphsana Nahar

Servant of Allah first and foremost, daughter, wife, mother, sister, daughter in law, mentor and course administrator for any organisation that delivers parenting programmes.

Before I initiate with discussing how we can find our trueself, I would like to share you my intense experience of losing my mother. Who was I going to impart wisdom over the dilemmas in my life? Who was going to love me unconditionally like my mother? I started to seek various ways of learning and investing into my personal growth for my mental, emotional, physical well-being. The only thing that kept me going was my testimony to faith; there is NO God but Allah; no problem was greater than Allah and no pain nor loss or grief was greater than Allah (The Most High).



Many things started to shift and take on a steep journey of change and transformation for me when I got sick and tired of this feeling. This occurred at the end of 2016 where I asked myself.

"Surely this is not what life is all about?! Allah did not create me to live a life in auto pilot??!!"

There it started, I started to map out the co-ordinates to my life; where I was and where I was going and how to find my authentic self.. I began to pay attention to every aspect of my life and started to ask myself the following questions:

"Am I living my authentic, inspired life?"

"Do I wake up every morning excited to live my life?"

"Do I have the resources I want and the time to enjoy it with my family?"

"Do I need to invest in some self-care to take control of my life?"

"What is my contribution, my purpose in this life?"

"What legacy will I leave behind when I pass away?"

"What will I present to Allah on that Day with the gifts I was blessed with?"

I knew that I wanted to live an abundant life where my contribution to serve others merged with my dreams, aspirations, hopes and desires. I had to make inner transformational changes where time was key and would be a catalyst that automatically flow into what I wanted to see, feel, taste and touch. Brian Tracy says,

"The law of concentration states that whatever you dwell upon grows. The more you think about something, the more it becomes part of your reality."

Ultimately, Abu Huraira (May Allah be pleased with him) said:

, The Prophet (peace and blessings be upon him) said,

"Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him)..."

[Sahih al-Bukhari, 7405]

I stepped aside at every level from my inner to my outer world and submitted to Allah (The Most High), the One who created me and all of the creation. I had to let go and move towards my purpose with clarity. Patience is natural when you submit to The Divine outcome. Having infinite patience and trust in the wisdom I was created from is completing my trust in Almighty Allah (The Most High). When I trust this wisdom I am then able to trust myself for he is closer to me than my jugular vein.

"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein"

[Surah Qaf: 16]

This created a sense of excitement with apprehension. I had to be ready to make the changes. I had to be ready to face any negativity. I had to be ready to work through the changes. I had to be ready to allow my future inspired self to sit comfortably inside this body with no doubt, no fear and no negative self-talk. I had to be ready to change ME first before my condition changed.



Something within told me that even if I ran out of time and never made it to my ideal self; my greatest higher potential, that it was OK because I was no longer afraid of the unknown. Allah says

“... so fear them not but fear Me. And [it is] so I may complete My favours upon you and that you may be guided.”

[Surah Al-Baqarah, 150]

So I stopped fearing anything, anyone and any situation. It liberated me because I truly understood what the Testimony to Faith really is. I am a slave of Allah (The Most High). I am not a slave to my circumstances, because Allah (The Most High) is Greater. I am not a slave to my environment, because Allah is Greater. I am not a slave to my negative inner dialogue, because Allah (The Most High) is Greater. I am not a slave to my negative emotions, because Allah is Greater. I am not a slave to anything or anyone, because Allah (The Most High) is Greater. The sharp breath I took in that epiphany moment was almost like I started to breath for the first time. I felt flooded with a deeper understanding with immense gratitude. When I entrust my affairs to Allah (The Most High), I am free to worship Him as a slave should worship Him. When I am in a state of fear, sadness, anxiety, anger, frustration and all the negatives emotions that arises then I cannot be in a state of presence with Allah (The Most High) and I cannot have a mind and a heart that feels gratitude. When I am grateful, I am present with Allah (The Most High). Finding my True self.



I CAN AND I WILL



I challenged any limitations that prevented me from connecting with Allah (The Most High) and not just prayer times.

I faced my fears.

Every person who has hurt and caused me tribulations are my greatest teachers.

I felt nothing but compassion and mercy for those who hurt me. Crying to Allah let the negative emotions evaporate away. The experience was real and visceral.

I found comfort and true inner-peace when making dua and living my life with divine purpose

Finding your Authentic self starts with connecting with Allah



MAKING A DIFFERENCE..



Abu Sa'eed Al-Khudri reported:

The Messenger of Allah, peace and blessings be upon him, said:

“Whoever among you sees evil should change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith.”

Sahih Muslim 49

HUMA

VISITS

TURKEY

The love of history brought us to this massively beautiful, lavish yet elegant mosque. Sultan Ahmed Mosque topped our list of attractions during our eight-day tour of Istanbul in Turkey. Popularly known as the 'Blue Mosque', blue tiles adorn its insides and as evening descends the mosque bathes in attractive blue lights. Memories of the huge tinted glass windows with intricate designs, and the gigantic chandelier at the centre of this tremendously beautiful Ottoman structure will forever be etched in memory. Performing Salah at this serene mosque was a once in a lifetime experience.



THE BLUE MOSQUE, ISTANBUL

DAYTIME



NIGHTTIME



The Rusted



Heart

By Mohammad Amine

The significance of time is critical in all of our lives. It can either lead to your success by making use of the time to reap the amazing reward from Allah (The Most High), for example, Abu Bakar and Ali (May Allah have mercy upon them) or you can destroy yourself like the example of Abu Lahab and Abu Jahal. It is a simple choice. Two questions we should rhetorically reflect upon:

How can we teach our future generation to reap good rewards in time and the consequences of carrying hate in our hearts?

How long can we keep hatred in our hearts?

Let me begin by narrating a real-life story:

A primary school teacher had decided to let his class play a game. The teacher instructed each child in the class to bring along a plastic bag containing several potatoes. Each potato will be given a name of a person that the child hates. So, the number of potatoes that a child will put in his/her plastic bag will depend on the number of people he/she hates.

The day arrived when each student brought some potatoes with names of people they hate. Some had two, three while some had 5 potatoes. The teacher then instructed each student to carry the potatoes in their plastic bag for one week.

After one week passed, the teacher then asked the students:

“How did you feel while carrying the potatoes with you for 1 week?”

The children began to complain of the trouble they had to go through especially the unpleasant smell of rotten potatoes and how heavy it was. They were relieved the game was over. The teacher smiled and revealed the hidden meaning behind the game.

“This is exactly the situation of your heart when you carry hatred for someone. The stench of hatred will contaminate your heart and you will carry it with you wherever you go. If you cannot tolerate the smell of rotten potatoes for just one week, can you imagine what it is like to have the stench of hatred in your heart for your lifetime?”

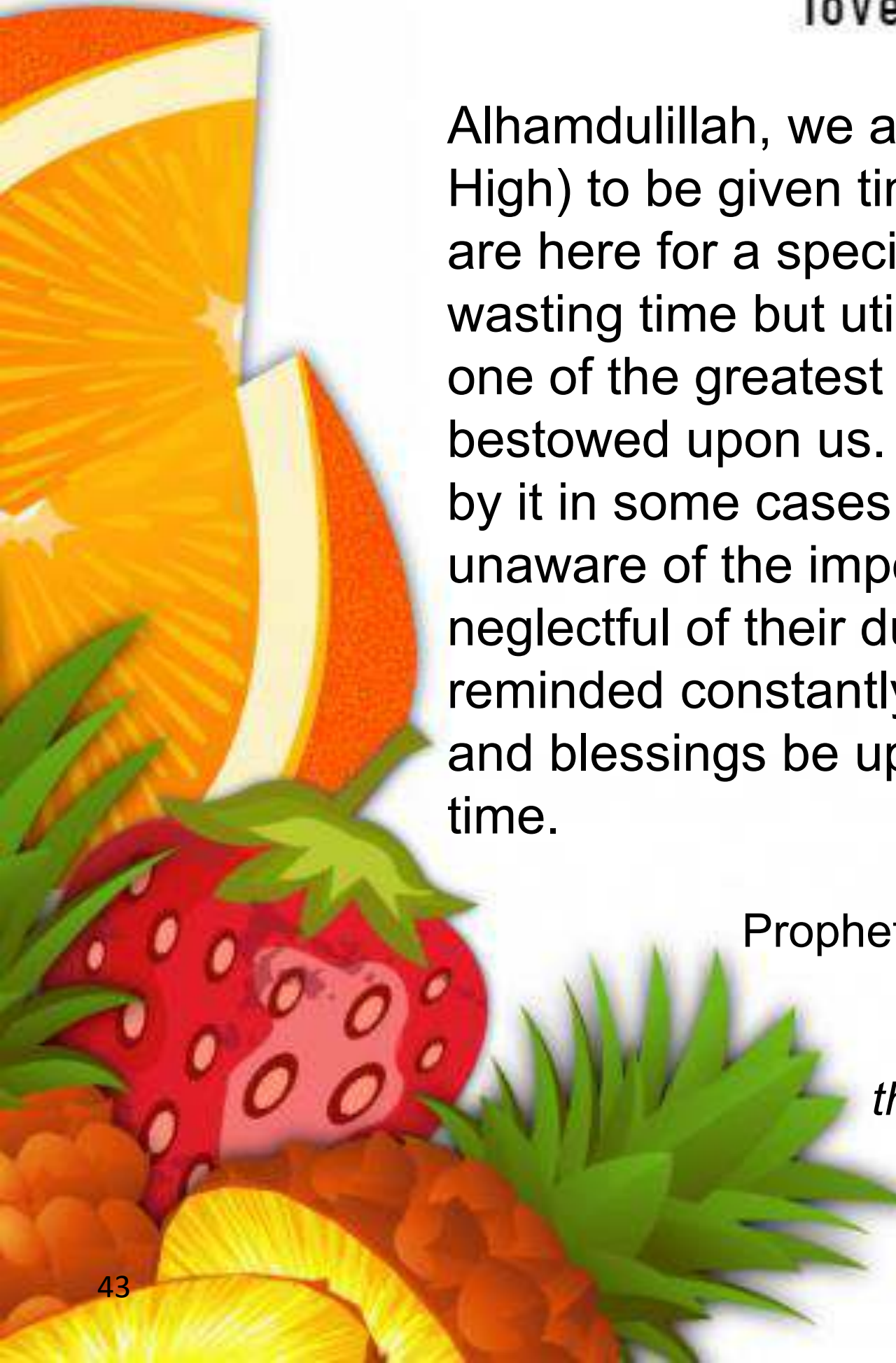
Dear brothers and sisters, learn to forgive and be forgiven. When the heart is filled with hate... it becomes rusted, dark and blind that you are unable to see the light. Please spend your time wisely, show love, care and compassion to all those around you. Teach others to have a positive mindset. Teach your children and all those in your capacity the beautiful example of the Prophet Muhammad (peace and blessings be upon him) – how he had no time for hate and only spoke words of peace. This is the significance of Ihsaan. The Holy Quran is the greatest gift given to us. Try to read, adapt and keep our hearts clean.

Remember it's a choice that you need to make and hold responsible for.

A FRUITFUL LIFE

BY SHAZIA CHOWDHURY

A student of the Qur'an and Sunnah and loves to share beneficial knowledge and voices out her personal insights to connect with people. Produced her first- Ramadan Booklet in 2018. Founder of an NGO, which helps the poor to live life healthier and happier. On a side- she adores being a foodie, an explorer as well as a nature lover!



Alhamdulillah, we are blessed by Allah (The Most High) to be given time as a gift. Time is of essence. We are here for a specific time, and we should not be wasting time but utilize it in a positive manner. Time is one of the greatest blessings that our Creator has bestowed upon us. Allah (The Most High) even swears by it in some cases, in the Qur'an. Most people are unaware of the importance and blessing of it and are neglectful of their duties towards it. We have also been reminded constantly by Prophet Muhammad (peace and blessings be upon him) that we should not waste time.

Prophet Muhammad (peace be upon him) said:
"There are two blessings which many people do not make the most of and thus lose out: good health and free time."

Sahih al-Muslim

There are a number of things we must do in order to have a fruitful life.

1. Pray

"[Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable behaviour. Remembering God is greater: God knows everything you are doing."

- Qur'an (29:45)

We must plan our daily schedule around the obligatory prayers, as it is one of the pillars of Islam. There are five calls a day, and we must answer those calls of Allah (SWT) in order to gain success in Dunya and Akhirah. Salah must be our first priority. It strengthens our relationship with our Creator; it allows us to be grateful for all His blessings and it reminds us of His Greatness. Our body requires physical needs such as food and water, and just like that our soul also requires spiritual needs. One of the needs of the soul, is the Salah.

2. Read the Qur'an

'Uthman b. Affan reported that Prophet Muhammad (peace and blessings be upon him) said:

"The best of you is the one who learns the Qur'an and teaches it."

[Sahih al-Bukhari]



Reading the Qur'an is a great way to have discipline in life. Be in the habit of reading the Qur'an everyday. The Qur'an uses four terms to describe itself.

They are:

1. Rebuke
2. Cure
3. Guidance
4. Mercy

There are great rewards for reading and implementing it in our daily life. Reading, allows us to know the purpose behind the Revelation. Daily recitation of the Qur'an brings rewards from Allah (The Most High), it also brings benefits in the form of cleansing the heart, a chance of communication with Him to better ourselves. The Surahs we need to read every night before we sleep are Surat as-Sajdah, Surat al-Mulk and the last two verses of Surat al-Baqarah. We must try to stay in the gardens of the Qur'an throughout the day as much as possible.

*Prophet Muhammad (peace be upon him) said:
"Read the Qur'an, for verily it will come on the Day of Standing as an
intercessor for its companions."*

- Sahih al-Muslim

3. Fast

Fasting is a beautiful way to keep connected with Allah (The Most High). It's a way to develop self-control, to value the blessings of our Creator and to have empathy towards those who are deprived.

*Fasting on Monday because, Prophet Muhammad (peace be upon him) said:
"On that day I was born, and on it the Revelation came to me."*

- Sahih al-Muslim

*Fasting on Thursday because, Prophet Muhammad ﷺ said:
"Deeds are shown to Allah on Mondays and Thursdays, and I like my deeds
to be shown when I am fasting."*

- Sahih at-Tirmidhi

Fasting is recommended for treating bodily ailments. Today, it is successfully used in conjunction with medical science for curing many diseases and has health benefits too. From improved weight management to better heart function and wellbeing, fasting has become quite the go-to method of keeping young, fit and healthy.

4 Dhikr of Allah (The Most High)

While, we do our daily chores at home or at work, we must keep our mouth moist with the Dhikr of Allah (The Most High). By doing so, we will find comfort and become tranquil when He is being remembered. We can keep reciting:

- SubhanAllah
- Alhamdulillah
- Allahu Akbar
- Astighfirullah
- La ilaha illAllah

“Believers, remember God often.”

- Qur’an (33:41)

5. Give Charity

Providing for the poor is a great means to get closer to Allah (The Most High). He will provide for us in miraculous ways if we give what we love for the pleasure of Allah (The Most High) and in the service of mankind. A hadith states, Allah (The Most High) replaces what we give and multiplies it. He also promises us that if we train ourselves to give in times of ease and hardship, our sustenance will increase. Giving awakens our souls and triggers genuine concern for the wellbeing of others. Priority is given to feeding the poor, as it is one of the best acts of worship in Islam.

“Who will give God a good loan, which He will increase for him many times over? It is God who withholds and God who gives abundantly, and it is Him that you will return.”

- Qur’an (2:245)

6. Good Company

Prophet Muhammad (peace be upon him) said:

“The case of the good companion and the bad companion is like that of the seller of musk and the blower of the bellows (iron-smith). As for the seller of musk, he will either give you some of the musk, or you will purchase some from him, or at least you will come away having experienced its good smell. Whereas the blower of the bellows will either burn your clothing, or at least you will come away having experienced its repugnant smell.”

- Sahih al-Bukhari & Sahih al-Muslim

We should avoid bad company- people who speak too freely, who miss Salah, who do not dress modestly, who backbite, slander etc. Company of such people can be poisonous; and spending time with these types of people can lead one to commit sins.

“On that Day, friends will become each other’s enemies. Not so the righteous.”

- Qur’an (43:67)



7. Self Care

Imam Ibn al-Jawzi said:

“A person who is incapable of taking care of himself is incapable of taking care of his family. A person who is incapable of taking care of his family is incapable of taking care of the Ummah.”

We take health for granted, until the day it starts diminishing. We must take care of ourselves. We must eat right, sleep on time, be active, and relax from time to time. We should overcome laziness and procrastination, as Shaitan can cause people to forget the truth and the commands of Allah (The Most High). We should carry out actions with determination and resolve. Resolve meaning not wasting time and not delaying things. We need to discipline ourselves that we won't get our time back and who knows when death will come for life is so uncertain, so we need to prepare before preparations are made for our funerals.

8. Make Dua

We must always make Dua. We always need that one-to-one time with Allah (The Most High). It is not obligatory upon us to make Dua in Arabic language. We can make Dua in any language.

9. Visit a Sick

Be in the habit of visiting the sick, as it is a great act of worship. One who visits the sick enjoys the fruits of Paradise until he returns home.

Thawban narrated that Prophet Muhammad (peace be upon him) said:

“The Muslim who visits the sick continues to remain in the fruit garden of Paradise until he returns.”

- Sahih al-Muslim

10. Listen to Qur'an/Islamic lectures

“And go on reminding [people], it is good for those who believe to be reminded.”

- Qur'an (51:55)

Whenever, we have some spare time, we tend to watch television or listen to music, and this is something we should avoid doing. Instead, we should be listening to Qur'an recitations or watch Islamic lectures, to improve our understanding of Deen. From time to time, we should be reminded as it benefits us for a better living.

11. Practice Gratitude

Sometimes, it is vital for us to sit and think about our situations and contemplate over it. We are blessed with more than we deserve, and at times we get things we didn't even ask for, from Allah (The Most High) yet we are given those gifts, and for this we should always be grateful.

12. Private Act of Worship

We should do a secret act of worship everyday, which will be only between us and Allah (The Most High). Nobody should be aware of this act. A secret act, which we should do fully for the sake of Allah (The Most High).

Prophet Muhammad (peace be upon him) said:

“Do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course, whereby you will reach your target (of Paradise).”

- Sahih al-Bukhari





13. Spending Time with Family and Friends

Islam is all about balancing, and this also includes spending time with friends and family. It is always a good idea to go out to dine or simply go for some desserts at night. Take a walk down the park, with your friends. Listen and talk to them. It's a good way to unwind.


14. Seek Worldly Knowledge/Learning an Activity

Learning has no age or has any limit to it. We are surrounded by a lot of opportunities, and we should always make the best out of it. There are variety of things one can learn. One should always pursue in the path of learning, be it learning a new language, cooking, sewing or gaining knowledge on healthy lifestyles.

15. Not Overspending

Do not overspend- both time and money. We need to understand the difference between want and need. We tend to buy things, when its not needed, but we buy it because we feel we might need it. Controlling this habit is vital. Buying necessities is fine, but overspending on things you'll hardly use is not good. There are people out there, who are deprived from their needs, and we should be keeping that in mind before buying excessive things.

"They are those who are neither wasteful nor niggardly when they spend, but keep to a just balance."Qur'an (25:67)





15. Building a Relationship with the Masjid

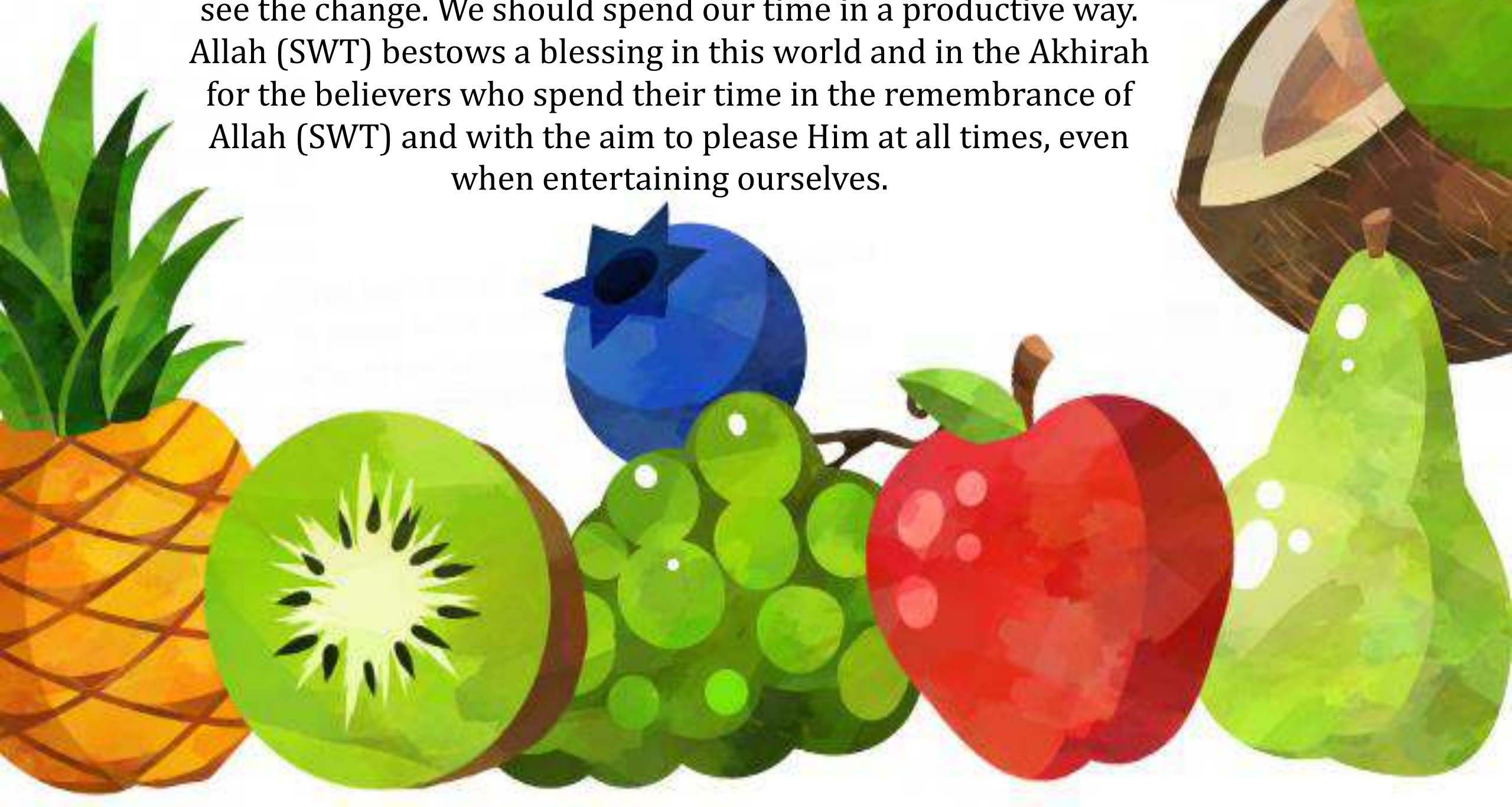
Being in the habit of going to the Masjid, is essential for us. We must visit the Houses of Allah (SWT). Mosques are places of worship, where there's peace, where one can contemplate, call Allah (SWT), pray, seek knowledge, be involved and build in the Muslim community, help one another and many more. Walking to the Houses of Allah also brings many health benefits.

Prophet Muhammad ﷺ said:

“Whoever purifies himself in his house then walks to one of the Houses of Allah in order to perform one of the duties enjoined by Allah, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

- Sahih al-Muslim

From time to time, we feel spiritual highs and lows. We must not lose hope. Start off with realistic goals, and inshaAllah, you will see the change. We should spend our time in a productive way. Allah (SWT) bestows a blessing in this world and in the Akhirah for the believers who spend their time in the remembrance of Allah (SWT) and with the aim to please Him at all times, even when entertaining ourselves.



*I swear by the time,
Most surely men is in loss.
Except those who believe and do good
And enjoin on each other truth and enjoin
on each other patience.*

(Surah Al-Asr, Verse 1-3)





Importance of Health in Islam

By Lousiana Valadez

**Prophet Muhammad (peace be upon him) mounted the pulpit, then wept and said, "Ask Allah (The Most High) for forgiveness and health, for after being granted certainty, one is given nothing better than health."
[Related in Tirmidi]**

The final messenger of Allah, Prophet Muhammad (peace and blessings be upon him) mounted the pulpit, then wept and said,

“Ask Allah (The Most High) for forgiveness and health, for after being granted certainty, one is given nothing better than health.” [Related in Tirmidi]

Why is health so greatly emphasized in our faith?

Our bodies are our soul’s vehicle for the duration of our stay in this world. Our mental and emotional wear-and-tear shows up on our bodies – and so does the food we eat. Ultimately, our food becomes our bodies: our blood, cells, tissues and organs (you are what you eat!).

And through its own alchemical interplay with the body’s intelligence, it also builds our thoughts. That’s right, our thoughts.

Our spiritual growth; our soul’s experience and our worship depend on our physical and mental well being, and our physical and mental health depend on our nutrition.

We tend to disassociate Physical, Mental and Spiritual health from each other and in turn neglect all of them by focusing on one and not the other.

It is not possible to be spiritually and mentally sound when we are violating the rights of another. When we eat foods that hurt us, the environment and other human beings or when we overeat we are violating the rights of our bodies.

The biggest problem is, neglecting to prioritize our basic physical needs, always leads to an eventual breakdown: of our health, of our eman, of our work, of our relationships. The body simply cannot run on empty or with poor quality fuel. That’s why a HUGE part of my work is teaching people how to change and avoid that.

Something to consider is that Allah us created to be excellent (not perfect).

"We have certainly created man in the best of stature" Surah Tin (The Fig, 95:4)

Allah created humans with a great capability of acquiring knowledge and self development. Something even the angels cannot do. The knowledge we gather is meant to elevate us and help us rise to the best of human potential.

In order to reach that potential, one must first reach a state of taqwa (piety).

Taqwa is like level one of our self development journey. Being in a state of taqwa means that we reach a willful obedience and surrender to Allah. In short, in order to achieve taqwa, one must guard our prayer, our tongue, our eyes, our ears, our stomach, our private parts, our hands and our feet. Guarding all of these aspects of ourselves means we will have to step outside of our comfort. In other words, we have to practice Tazkiya. Doing things that are challenging and uncomfortable (like changing how we eat) help us grow, because to go against what our nafs (self) wants is a purifying act.

"Indeed he succeeds who purifies his own self." Surah As Shams (The Sun, 91:9)

Conquering the appetite of the stomach is the most important step to reaching a state of taqwa. According to Imaam Al Ghazali, the stomach is the root of all desires. I highly recommend *Breaking The Two Desires* for a deeper understanding.

If you learn to control your appetite (what you eat, how much you eat and how often you eat) you are that much closer to achieving a state of taqwa because guarding all other areas becomes much easier when you have control over your food intake.

This is why it is a sunnah to never fill your stomach and to fast a couple of times per week and to fill $\frac{1}{3}$ of the stomach. This is one of the reasons why we are prescribed a month of fasting every year. Hunger is very beneficial while overeating, snacking and indulging for the sake of pleasure has negative consequences which we can clearly see today.

JUST
CLIMB

Conquering the appetite of the stomach and all of the desires it brings with it can be challenging, being punctual in our prayer takes commitment and prioritizing, thinking before speaking and speaking only what is of benefit again takes discipline, none of it is comfortable, yet if we don't do it, we won't reach a place of taqwa so that we can move on to making our Islam and everything that we do beautiful and excellent; Ihsan.

What you eat affects every aspect of your life. Achieving and maintaining good health is a duty for every Muslim and should be top priority. It will bring you a freedom you have never experienced.

This is why I am a holistic nutritionist and this is how I contribute to the betterment of society. I help people create a better version of themselves so that they can please their lord and obtain a deep, meaningful relationship with him. It begins with food. Every person that has made a deep impact throughout history had a clean, balanced diet. The sahaba were more concerned about the food that went into their bodies than they were about night prayer. Let's take some time to reflect upon that.

Luisana Valadez is holistic nutritionist and a certified transformational nutrition coach, as well as a home-schooling mom, photographer, book-lover and a research devotee.

She helps Muslim women overcome obesity and discover how their relationship with food directly impacts their well being, worship, and every aspect of their life.

While undergoing her own transformation over the last 11 years, She has studied nutrition with an emphasis on weight management, root causes of obesity, chronic illness reversal, Islamic spirituality and nutrition anthropology.



HUMA VISITS

Malaysia



The Islamic country of Malaysia proudly showcases the National Mosque (Masjid Negara), in its capital city of Kuala Lumpur. During our ten day visit to Malaysia, I was excited to perform Salah at this popular mosque. As I climbed up the marble stairs into this pleasingly designed structure my heart was filled with tranquillity. The National Mosque truly depicts the culture of Malaysia; modern yet holding strong to its roots. Praying on the plush carpets and under the blue triangular tinted windows of this extraordinarily designed mosque was a feeling of complete bliss.

National Mosque of Malaysia in Kuala Lumpur





Living

Halal

By BeHalal.org

We have an ability to change destiny for ourselves and others through supplication (dua). However, with so much hardship and challenges it needs careful consideration & planning.

I was involved and worked in Halal claims; it is a global problem. Muslims remain HIGH consumers of meat.

Meat, from a Halal perspective, is the food most at risk of becoming 'haram'. Under classical fiqh principles meat is 'haram unless proven to be Halal'. Hence the burden of proof rests on the supplier to prove it is Halal. Therefore consumers need to be aware of what to ask suppliers to ensure they are fulfilling their obligation!

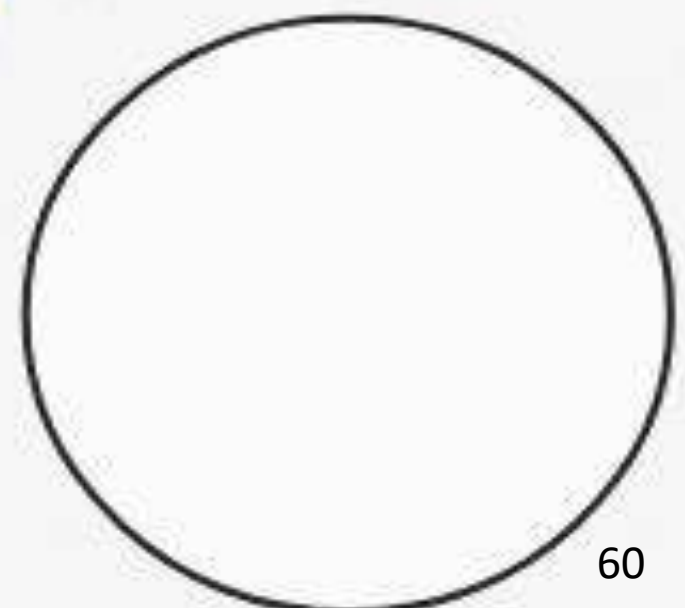
1. Qur'an & Hadith


The commandments for Halal & haram and the principles governing its production all stem from the Qur'an & Hadith. Whilst consumers should not expect to reach 'scholar' status, able to interpret and give rulings from the Qur'an and Hadith they should nonetheless arm themselves with the relevant verses from the Qur'an and statements of Hadith to verify claims of others.

Remember, the verses of the Qur'an and the statements of Hadith are finite. Thankfully there are only a small number of verses and statements that are directly relevant to Halal and these are relatively easy to remember. Behalal.org will attempt to compile these over time as a reference tool for active consumers.

Fiqh, or Jurisprudence, is the science, which establishes the principles of Halal, and indeed any Islamic act. Once established Fiqh rules or principles can be classified into 5 broad categories

- Fardh meaning Compulsory
- Mustahab meaning Recommended
 - Mubah meaning Neutral
 - Makruh meaning Disliked
 - Haram meaning Forbidden

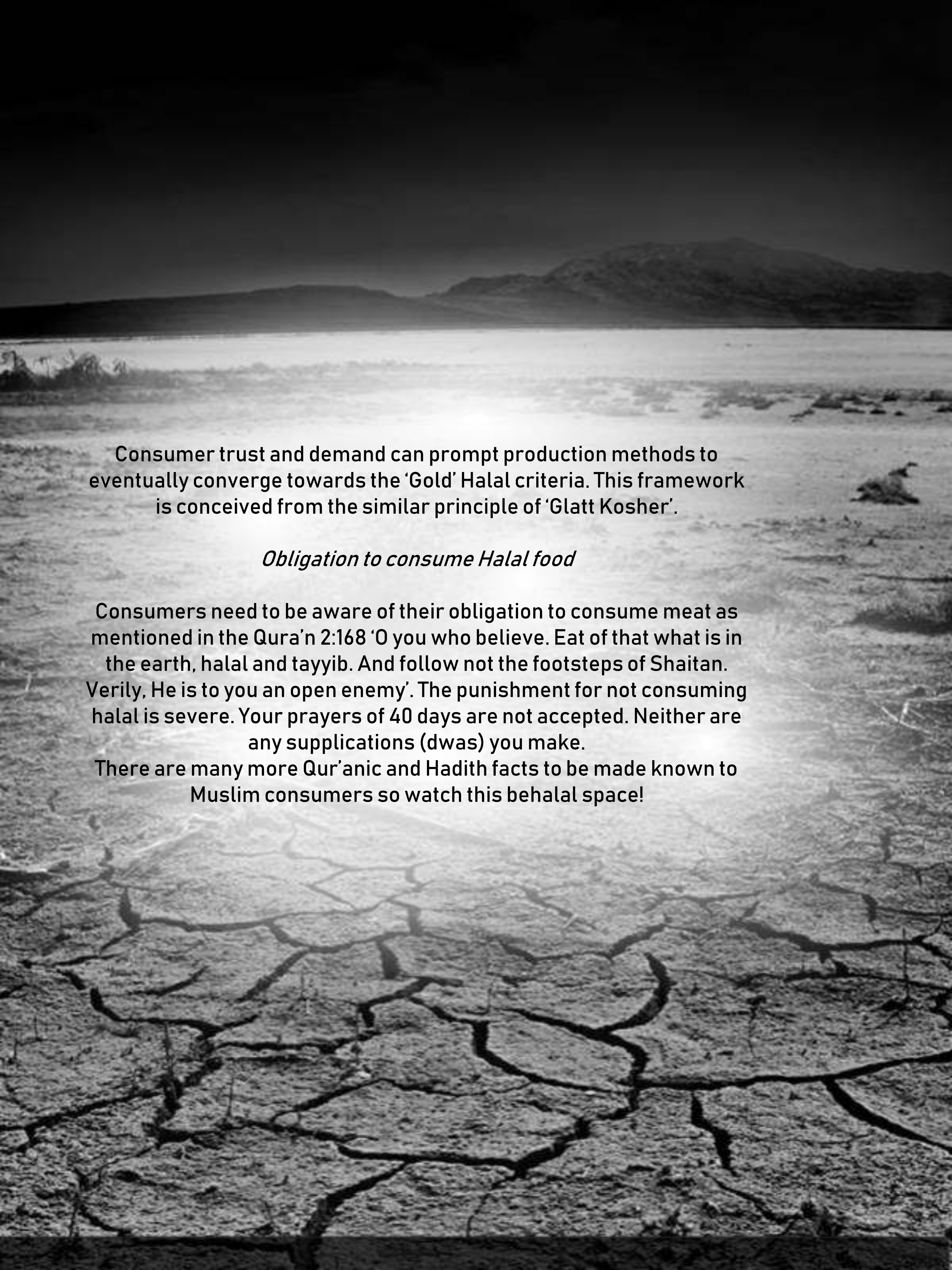


The background of the page is a black and white photograph of a dry, cracked landscape. In the upper right corner, there is a large, bright, reflective sphere, possibly representing the sun or moon. The ground is covered in deep, irregular cracks, and the horizon shows some distant hills or mountains.

The status of Halal can, at a basic level, be given to any product that fulfils the Fardh and avoids the Haram requirements. At the highest level, the level most pleasing to Allah swt, the 'gold' or 'premium' Halal status is applied to those products, which also incorporate the Mustahab and avoid the Makruh requirements.

It is important to remember that one cannot make Haram what Allah swt has made Halal. Hence even if a Muslim consumer demands the 'gold' Halal product he cannot label the 'basic' Halal product haram. The only time he may be permitted to do so is if it is clearly haram. Even this should be used with caution. Behalal.org recommends calling a particular process haram rather than the product and help the manufacturer convert his process to a 'higher' Halal standard.

Consumers should be aware of the criteria used by various scholars, organisations, certifying bodies & Islamic countries. Behalal will compile the various criteria insha'allah to be used as a reference and a debating point. Ultimately Muslim consumers decide what criteria they are willing to accept. In order to create a vast choice of Halal products Behalal recommends a simply system whereby existing criteria can be placed into one of 4 categories - 'Gold' halal, 'Enhanced' halal, 'Basic' halal and Haram. Such a framework would provide manufacturers with clear criteria.

A black and white photograph of a dry, cracked landscape. The foreground is dominated by a network of deep, dark cracks in the parched earth, forming irregular polygonal shapes. The ground extends into the distance, where it meets a flat, light-colored plain. In the far background, a range of dark, silhouetted mountains stretches across the horizon under a clear sky. The overall scene conveys a sense of aridity and environmental hardship.

Consumer trust and demand can prompt production methods to eventually converge towards the 'Gold' Halal criteria. This framework is conceived from the similar principle of 'Glatt Kosher'.

Obligation to consume Halal food

Consumers need to be aware of their obligation to consume meat as mentioned in the Qura'n 2:168 'O you who believe. Eat of that what is in the earth, halal and tayyib. And follow not the footsteps of Shaitan. Verily, He is to you an open enemy'. The punishment for not consuming halal is severe. Your prayers of 40 days are not accepted. Neither are any supplications (dwas) you make.

There are many more Qur'anic and Hadith facts to be made known to Muslim consumers so watch this behalal space!



2. Animal

Every animal is and every specie is different. Consequently different risks emerge (depending on the animal and the slaughter method) because of halal requirements and the modern production environment.

A starting point

When animals are slaughtered for food for Muslims (and indeed for any person) three categories of risks need to be closely managed. These are, in order:

- a) Risk to the health & safety of the person(s) performing the slaughter
- b) Risk of non-compliance with Halal requirements
- c) Risk of animal welfare concerns

Hence one must look at the animal and slaughtering method before assessing the relevant risks.



Which Animal is most at risk of being haram?

Biggest meat risks over halal requirements is within *Poultry & Beef* offerings often due to the technology involved in the slaughter methodology. Majority of halal meat is pre-stunned.

From a Halal perspective each animal generates its own risk. Cattle and sheep are slaughtered manually, one at a time whereas poultry is normally slaughtered on a fast throughput line (6,000+ per hour) using water-bath stunning (many birds in one tank) and mechanical blade (automated slaughtering). The Halal risks are therefore much greater in poultry. The smaller size of the poultry head and the fact that stun-current is delivered to groups of birds and not individually means there is far greater control required to ensure the current does not kill the bird. The mechanical blade results in a far greater risk that the Tasmiyyah is not recited properly. Mechanisation is not the issue here; the issue is that the name of Allah (God) is not pronounced on the animal. Some scholars have allowed leeway on this by stating that it suffices to be pronounced once when the mechanical blade is turned on. In Behalal's view the sheer number and depth of Qur'anic ayat such as Qur'an 2:173, 5:3, 6:145, 16:115. which emphasise the importance of reciting the name of Allah means we should demand hand-slaughtered poultry to ensure each bird has the Tasmiyyah read over it individually.

Stunning definitions

The other key point to remember is we must use a standard terminology so that everyone (Muslims and non-Muslims) understand what we mean! This is true with regards to the word 'Stunning'.

UK slaughter rules are governed by the WASK 1995 Regulations. Welfare of Animals (Slaughter & Killing). The WASK 95 definition of '*Stunning*' is different to what Muslims would regard, or expect, stunning.

The WASK 95 defines '*Stunning*' as '..immediate loss of consciousness which lasts until death'. '*Slaughter*' is defined as '..causing the death of the animal by bleeding'. '*Killing*' is '..causing the death of the animal by any process other than slaughter..'

Hence, if a processing method guarantees to 'kill' the animal, it is called a 'Killing' method'. If the 'stun' does not guarantee whether the animal is alive or dead then it falls into the 'Stunning' definition. We Muslims would consider a process to be a stunning method if it guaranteed that the animal were not dead after application (100 assurance)! i.e. stunned! This is precisely why some forms of stunning are acceptable to some Muslims and others are not.



The responsibility lies with you not others. Don't risk blind trust, Halal foods are subject to commercialisation.

Ibn 'Abbas reported,

"Once, when I recited the verses of the Qur'an, *'O you people! Eat of what is on earth, lawful and good'* (2.168) in the presence of the Prophet, peace be upon him. Sa'd b. Abi Waqqas got up and said, *'O Messenger of Allah! Ask Allah to make me one whose supplication is heard.'*

At this the Prophet, peace be upon him, said, *'O Sa'd, consume lawful things and your supplications will be heard, and by Him in Whose hands is the soul of Muhammad, when a man puts into his stomach a morsel of what is forbidden his prayers are not accepted for forty days, and a servant of Allah whose body is nourished by usury or by what is forbidden becomes more deserving of the Hell fire.'* [Al-Hafiz b. Marduwayah]

Drinking Alcohol

It was narrated that 'Abd-Allah ibn 'Amr said: The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Whoever drinks alcohol and gets drunk, his prayers will not be accepted for forty days, and if he dies he will go to Hell, but if he repents, Allaah will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will go to Hell, but if he repents, Allaah will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will go to Hell, but if he repents, Allaah will accept his repentance. If he does that again, Allaah will give him to drink of the mud of khabaal on the Day of Resurrection."

They said, *"O Messenger of Allaah, what is the mud of khabaal?"* He said, *"The juice of the people of Hell."*

[Narrated by Ibn Maajah, 3377; classed as saheeh by al-Albaani in Saheeh Ibn Maajah, 2722]

The fact that his prayers are not accepted does not mean that the person's prayers are invalid, or that he should give up prayer. Rather he will not be rewarded for them. So the purpose of his prayer is to fulfil his duty and to avoid the punishment for not praying.



Abu 'Abd-Allah ibn Mandah said: The phrase "*his prayers will not be accepted*" means that he will not be rewarded for his prayers for forty days, as a punishment for drinking alcohol. This is like what they said about the one who speaks when the imam is delivering the khutbah on Friday: he prays Jumu'ah [Friday prayer] but there is no Jumu'ah for him, meaning that he will not be given the reward for praying Jumu'ah, as a punishment for his sin.

Al-Nawawi (May Allah be pleased with him) said:

With regard to his prayer not being accepted, what this means is that he will not be rewarded for it, even though it is valid in the sense that he has discharged his duty and does not need to repeat it. End quote.

No doubt the person who drinks alcohol still has to perform the prayers on time. If he were to delay any of his prayers, he would be committing a grave major sin, which is worse than the sin of drinking alcohol.

Fortune-teller

"The Salah (daily prayer) of whoever approaches a fortune-teller and asks him about anything will not be accepted for forty days and nights."

[Reported by Hafsah and collected by Muslim in Sahih Muslim (English Trans.), vol. 4, p. 1211, no. 5440].]

Not only is the practice of astrology Haram but also visiting an astrologist and listening to his predictions, buying books on astrology or reading one's horoscope are also forbidden!

Since astrology is mainly used for predicting the future, those who practice it are considered fortune-tellers. Consequently, one who seeks his horoscope comes under the ruling contained in the Prophet (peace and blessings be upon him) above statement. If, however, one believes in the predictions of their horoscope, whether spoken by an astrologist or written in books of astrology, he falls directly into Kufr (disbelief) as stated by the Prophet (peace and blessings be upon him)

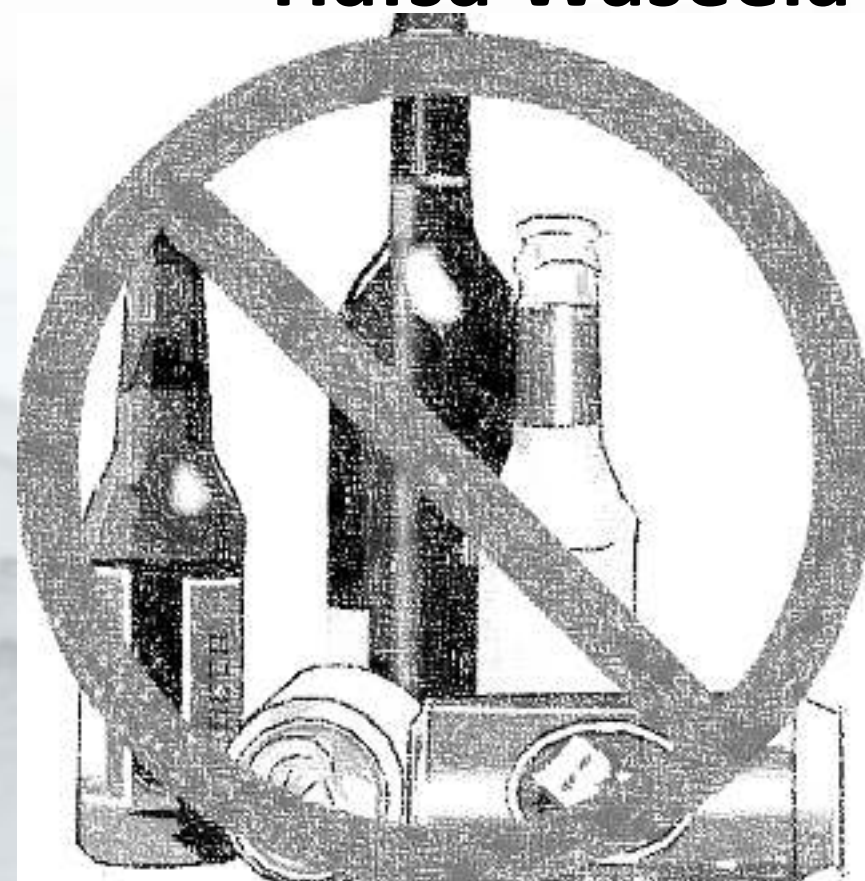
"Whoever approaches an oracle or fortune-teller and believes in what he says, has disbelieved in what was revealed to Muhammad."

[Reported by Abu Hurayrah and collected by Ahmad and Abu Daawood (Sunan Abu Dawud (English Trans.), vol. 3, p. 1095, no. 3895).]

Please remember me in your duas

"The one who does not seek knowledge is like a bird without wings... raise your wings to reach soaring heights that you may be able to benefit the mankind with it but never forget The One who bestowed you with this knowledge."

Hafsa Waseela



*Productivity is never an
accident.
It is always the result of
a commitment to
excellence, intelligent
planning and focused
effort.*



Paul J. Meyer

TALK WITH FARAH



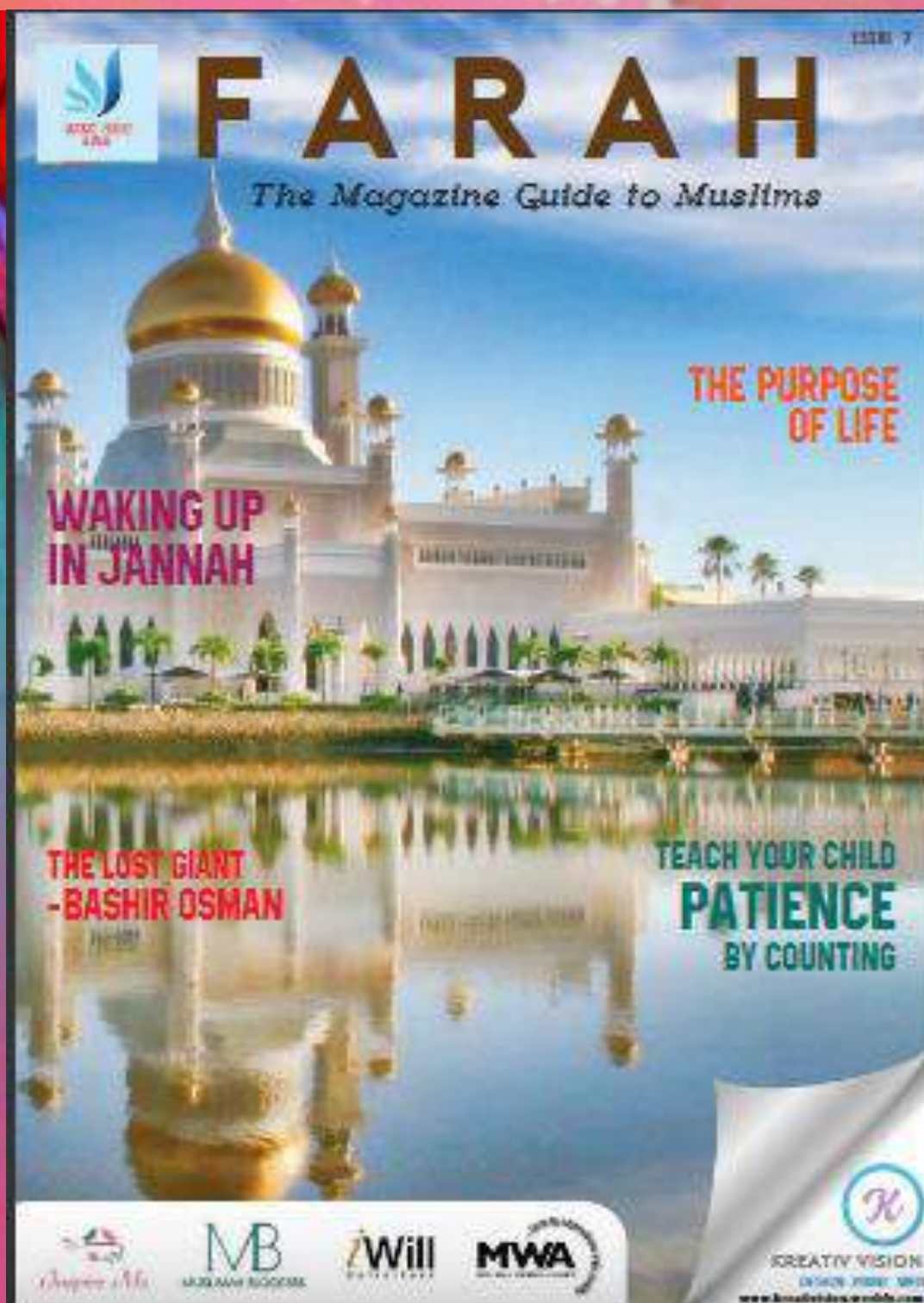
An interview with a talented graphic designer, Kauser Ahmed who designed Farah Magazine Issue 2 in 2015 on how her career makes her productive and prepare for Akhirah. Please visit her website www.kreativision.weebly.com

1. Tell me about yourself?

My name is Kawsar and I am originally from Somalia, East Africa. I had loved Art since childhood where I always enjoyed expressing myself in a creative way. I was very determined to go to university especially being the first in my family, so I was really pleased when I got accepted for my Graphic design undergraduate course. I was the first female Somali graphic designer when graduated from my university and was proud to pave the way forward. I currently run my own graphic design business called Kreativision.

2. Why have you chosen to be a graphic designer?

I wanted to create good design that can benefit others. I liked computers and design softwares like Adobe photoshop and illustrator. In my teens, I was good at coding so it felt good to connect my creative, artistic and computer skills together and become a graphic designer.

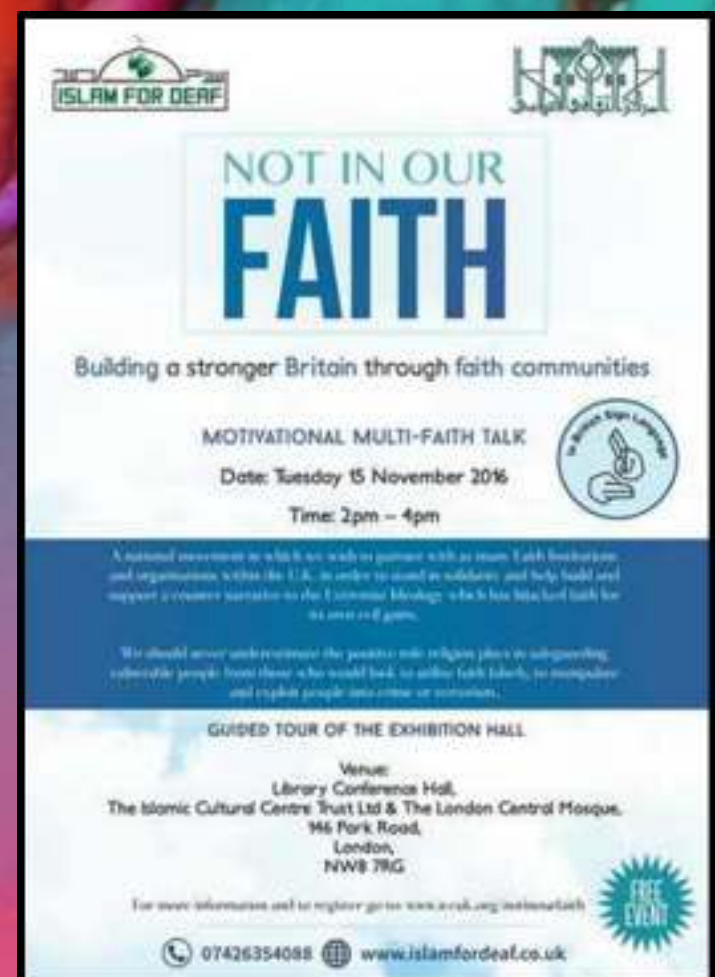


3. How does this career pathway help you for the Akhirah?


I was able to work with many muslim charities and organisations where I performed design work that they need. This ranged from flyers to roller banners to magazines and more! It was a rewarding experience, for example, when I designed a piece and the Ummah donates to their cause, it feels good. Another way it helps me to prepare for the Akhirah is through the use of halal income which allows me to attend courses and purchase books to increase my knowledge of Islam.

4. How do you make your time productive for the akhirah?

My Passion is Graphic Design. I love Allah (The Most High) and He comes first. I take days off work from the week and focus on my goal. I have mini goals through the week that I want to complete and then there is my dream goal that I work towards. At the moment my dream goal is to memorise the Holy Quran. After each prayer it is good to do daily Dhikr. A good tip to do in the morning is name five things you are grateful for and another five at night.








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HADITH

Narrated Jari bin Abdullah: Allah's Apostle said,
 "Allah will not be merciful to those who are not merciful to mankind".
 Sahih Al-Bukhari - Book 72 Hadith 42






AND HOLD FIRMLY TO THE ROPE OF ALLAH ALL TOGETHER AND DO NOT BECOME DIVIDED. QURAN 3:103



THE GIVER OF LIFE
Al-Mulhye



*“Activity leads to
productivity”*

Jim Rohn



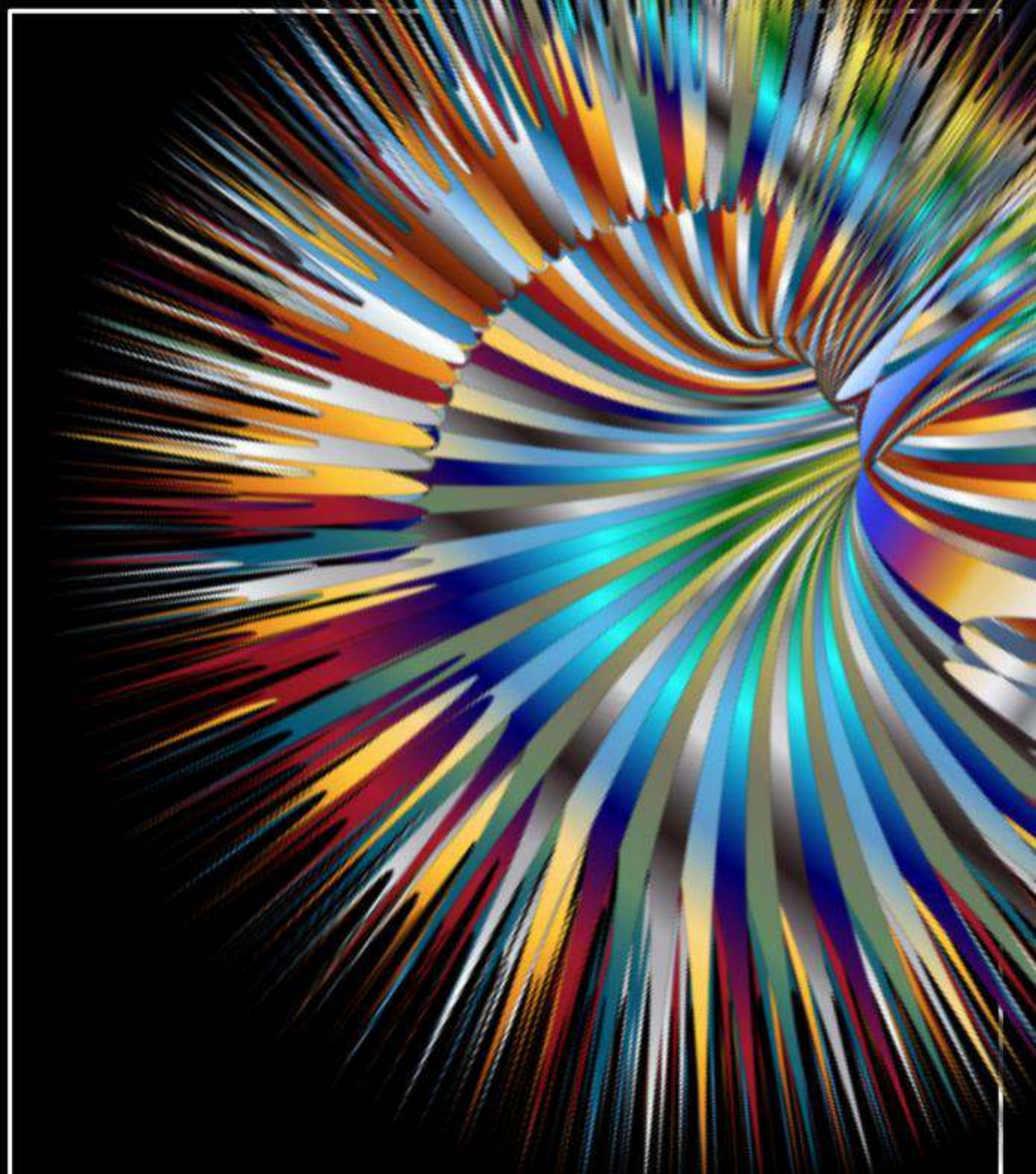


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