

Al Hikmah

The Wisdom

True Appreciation of Rajab

by: Shaykh Muhammad Saleem Dhorat ḥafīzahullāh

With the advent of Rajab, the seventh month of the Islamic calendar, Muslims remember the great miracle of the Beloved Nabī of Allāh ﷺ, the Mi'rāj, which is commonly believed to have taken place in this month. During this miracle, Rasūlullāh ﷺ travelled with his body and soul from Makkah Mukarramah to Baytul-Maqdis, and from there to the seven heavens and beyond and returned all in a split second.

The first part of the journey, from Makkah Mukarramah to Al-Masjidul-Aqṣā, is called the Isrā and is mentioned in the Glorious Qur'ān. The second part of the journey, from Al-Masjidul-Aqṣā to the heavens and beyond, is known as the Mi'rāj. The great Mu-fassir 'Allāmah Ibn Kathīr رحمه الله has enumerated twenty-five Ṣaḥābah رضي الله عنهم who have narrated this second part of the journey from Rasūlullāh ﷺ.

With regards to Mi'rāj and the month of Rajab, let us keep the following points in mind:

Auspicious nights such as Laylatul-Qadr, Laylatul-Barā'ah and Laylatul-Jumu'ah are full of virtue and blessing, but the difference between them and the night of Mi'rāj is that this night was prominent in blessings only on the particular night when Nabī ﷺ made this blessed journey. The blessedness and prominence does not return every year. Therefore, to make special arrangements of any sort or to engage in 'ibādah during this night, assuming it to be blessed, is baseless. There is no record of Rasūlullāh ﷺ or the Ṣaḥābah رضي الله عنهم celebrating the night of Mi'rāj.

This great miracle is commonly believed to have taken place on the 27th night of the Islamic month of Rajab. However, the 'Ulamā hold differing opinions about the exact date.

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Hāfiẓ Ibn Hajar Al-ʿAsqalānī ؒ, the commentator of Ṣaḥīḥul-Bukhārī, has quoted more than ten different opinions for the possible date of Miʿrāj. If this night was meant to be observed and spent in ʿibādah, there would have been no difference amongst the Ṣaḥābah ؓ, for their ʿibādah would have clearly defined the time of occurrence.

The incident of Miʿrāj is truly an extraordinary event and a blessing not bestowed upon any other prophet, angel or other creation of Allāh ؒ, neither before nor after. The correct way of truly celebrating and appreciating this great event is to remember the very precious gift that Allāh ؒ sent for us on that night i.e. ṣalāh. The performance of the five daily ṣalāh is the Miʿrāj for the believers, as through ṣalāh they receive the honour of conversing with Allāh ؒ. Rasūlullāh ؐ said:

A faithful believer, while in ṣalāh, converses privately with his Rabb... (Al-Bukhārī)

Allāh ؒ says in an Al-Ḥadīthul-Qudsī:

‘I have divided the ṣalāh (Sūratul-Fātiḥah) into two halves between Me and My slave; half is for Me and half is for My slave, and My slave will receive whatever he asks for.’ Rasūlullāh ؐ said: Read (Sūratul-Fātiḥah)! (Because when) the slave says: ‘All Praise is for Allāh, the Rabb of all the worlds,’ Allāh ؒ says: ‘My slave has praised Me.’ He (the slave) says: ‘The Most-Beneficent, the Most-Merciful,’ Allāh ؒ says: ‘My slave has lauded Me.’ The slave says: ‘Owner of the Day of Recompense,’ Allāh ؒ says: ‘My slave has glorified Me, and this coming verse is between Me and My slave.’ The slave says: ‘You (Alone) do we worship and from You (Alone) do we seek help,’ Allāh ؒ

says: ‘This is between Me and My slave, and My slave will receive whatever he asks for.’ The slave says: ‘Guide us to the Straight Path, the path of those whom You have favoured, not of those who have incurred Your Displeasure nor of those who have gone astray,’ Allāh ؒ says: ‘These are for My slave, and My slave will receive whatever he asks for.’ (Abū Dāwūd)

By understanding the position of ṣalāh in Islam, one can conclude that only that person who values the gift of Miʿrāj can truly claim to have understood Miʿrāj.

When the month of Rajab would arrive, Rasūlullāh ؐ used to make the following duʿā:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا رَمَضَانَ

Allāhumma bārik lanā fī rajabin wa shaʿbān, wa balighnā Ramaḍān.

O Allāh! Grant us barakah in the months of Rajab and Shaʿbān and make us reach the month of Ramaḍān. (Al-Muʿjamul-Awṣaṭ)

Therefore, it is desirable to recite this duʿā on the advent of Rajab. Upon the commencement of Rajab, everyone should focus their attention on making preparations for the blessed month of Ramaḍān. This preparation is a spiritual one and entails fulfilling one’s duties to Allāh ؒ, especially in areas where one is lacking.

Preparing for Ramaḍān from the month of Rajab is just like getting into a car and putting it in first gear. Begin to observe the compulsory and obligatory acts from

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now so that by the time Ramaḍān sets in, you are in fifth gear practising many optional acts of worship as well.

May Allāh ﷻ give us the tawfīq to practise upon His entire Dīn according to the teachings of our Beloved Nabī ﷺ, and may He enable us to start making preparations for the month of Ramaḍān from now. Āmīn.

The Sunnah of: Picking Up A Dropped Morsel & Cleaning One's Plate and Fingers

Every crumb of food given to us is a blessing from Allāh ﷻ and our beloved Nabī ﷺ has taught us never to waste it. For this, there are three very easy sunan we should all practice while eating.

1) Whilst eating, if any morsel, grain or crumbs from the food fall out of our plate, we should pick it up, clean it and eat it. (following the Sunnah of eating on a dining mat will help, as that way the food will easily be cleaned)

2) Whilst eating and especially after eating we should lick our fingers and not leave any food particles on them. (It should be noted that it is also sunnah to eat with 3 fingers where possible, this way it is easier to lick the fingers at the end.)

3) Clean the plate or utensil properly with your fingers and do not leave any food behind. We must eat all of what is on our plate and never have leftovers when we finish. Even small grains, droplets of curry, or strands of meat left on bones etc. should be eaten and not left behind. (To ensure we have no food leftover, it is good practice to take only a little food at a time and not show greed and take too much. If we require then we can always take more.)

By following this sunnah of our beloved Nabī ﷺ we will In-shāAllāh:

- 1) Get the blessings and rewards of following a Sunnah.
- 2) Allāh ﷻ will be happy.
- 3) We will attain the full blessings contained in the food.
- 4) We will have shown gratitude to Allāh ﷻ for the lovely food he gives us and in return, Allāh ﷻ will give us more.
- 5) We will feel more full and satisfied with the food we have.
- 6) We will not be among those who waste the blessing of food.

10 FACTS REGARDING PROPHET 'ĪSĀ ﷺ

(1) He was sent by Almighty Allāh ﷻ as a messenger and prophet, similar to Prophet Ibrāhīm, Prophet Mūsā and other prophets ﷺ.

(2) He is not God or the son of God but rather a human being. Believing in the concept of the trinity contradicts the belief of Tawḥīd (oneness of Allāh ﷻ) (Qur'ān, 9: 31).

(3) He never claimed to be God or the son of God. He was a beloved servant of Allāh ﷻ and a noble messenger (Qur'ān, 5: 116).

(4) His birth was miraculous as he had no father. His place of birth is not known with certainty although Bethlehem is cited by most Muslim and Christian scholars. There is no evidence that he was born on 25 December.

(5) His mother is Maryam ﷺ. She was a devout servant of Allāh ﷻ who dedicated her life to Allāh's ﷻ worship and resided in Masjid al-Aqṣā. She is mentioned in the Qur'ān 34 times by name.

(6) He spoke miraculously as a newborn baby emphasizing his Prophethood and the importance of prayer, charity and obedience of mothers (Qur'ān, 19: 30-33).

(7) He performed miracles with the will of Almighty Allāh ﷻ, such as healing the blind, curing leprosy and raising the dead alive (Qur'ān, 5: 110).

(8) He was raised to the heavens by Allāh ﷻ after a failed assassination attempt. He was not killed or crucified contrary to Christian belief (Qur'ān, 4: 157). He did not atone for the sins of mankind.

(9) He is alive in the heavens and will descend before the end of time in Damascus (Ṣaḥīḥ Muslim, 2937). He has not descended yet contrary to the claims of Mirzā Gulām Aḥmad Qādiyānī. (Qādiyānīs, also known as Aḥmadīs, are not Muslims according to the consensus of scholars).

(10) He will establish a just and prosperous rule (Ṣaḥīḥ al-Bukhārī, 2222) and follow the teachings of our Prophet ﷺ. He is the only Prophet who has the honour of being a member of our Ummah.

Questions & Answers

Muftī Ahmad Khanpuri dāmat barakātuhum

Q How is Ṣalāh prayed aboard an airplane?

A A prayer will be considered complete if it is offered [standing] with rukū' and sajdah. However, he would have to repeat the Farḍ Ṣalāh, with rukū' and sajdah, if he prayed it while seated.

Q Is it permissible to give Adhān 27 times on the 27th night of Ramaḍān after the 'Ishā Ṣalāh in the hope of receiving additional barakat and reward?

A It is not proven in the Sharī'at and doing so would be bid'at.

Q What is the ruling when someone makes a mistake in the Ṣalāh during Qirā'at (which changes the meaning) and then corrects himself?

A It is better to repeat the Ṣalāh.

Q What is the ruling if the Imām didn't sit after the second rak'at in Tarāwīḥ, and prayed three rak'āt instead of two?

A The Ṣalāh and the Qur'ān recited in the Ṣalāh will have to be repeated.

Q Should one pray a few verses in each rak'at or a sūrah in each rak'at following Sūrah Fātiḥah on the nights that remain after completing the Qur'ān in Tarāwīḥ?

A After Sūrah Fātiḥah, it is better to pray a Sūrah in each rak'at. However, it will be sufficient to recite a few verses.

*Extracted and Translated
from Maḥmūdul Fatāwā*

Maryam - Mother of 'Īsā ﷺ

The Noble Qur'ān tells us the story of Prophet 'Īsā ﷺ. He was one of Allāh's ﷻ beloved messengers. The Qur'ān Sharīf recalls 'Īsā's ﷺ miraculous birth, his teachings, the miracles he performed by Allāh's ﷻ permission, and his life as a Nabī of Allāh.

Maryam ﷺ was the mother of 'Īsā ﷺ. She was great, not only because she was the mother of a prophet of Allāh but because she perfected her faith. Her father was 'Imrān ﷺ. Āl-'Imrān are the descendants of Sayyidinā Ibrāhīm ﷺ and Āl-'Imrān are the family of Sayyidinā 'Īsā ﷺ. This is the family of Zakariyyah ﷺ and Yaḥyā ﷺ.

'Imrān's ﷺ wife was a righteous woman whose name was Ḥannah bint Fāqudh. They were unable to have children for many years. But 'Imrān ﷺ passed away before their baby was born. She said, "O Allāh I dedicate what is in my womb for you, for your service." This child will serve in the masjid – Masjid al Aqṣā. She was not thinking of this dunya at all. Ḥannah wanted her child to go to the service in the Masjid for their whole life.

When she said that her son is going to be the servant of Allāh ﷻ in the Masjid of Allāh she said that is taḥrīr – freedom because if you are not a slave of Allāh ﷻ then you will be a slave of something else.

When Ḥannah finally gave birth, she gave birth to a girl and she said, "O Allāh a boy is not like a girl," meaning she wanted a boy so that he could remain in the Masjid. Allāh ﷻ says that He knows best and the male is not like the female. Whatever male she would have delivered would not be like the female that Allāh ﷻ had given her. The female that Allāh ﷻ has given her is the best woman in the world. She doesn't know this. But Allāh ﷻ knows who this female is and who the woman this girl is to become. She is Maryam ﷺ.

Rasūlullāh ﷺ says every child who is born is nudged by Shayṭān. The first thing they do is cry. There is an exception of two. The ones not nudged by Shayṭān, Maryam ﷺ and 'Īsā ﷺ. Shayṭān did not nudge them

because of the dua of Ḥannah, "I seek refuge from you O Allāh for her and for her offspring from Shayṭān."

The most definitive quality of this noble and great woman, Maryam ﷺ, was her chastity. Allāh ﷻ loved her and favoured her. She was chosen by Allāh ﷻ. She was a woman of good etiquette, good manners, morals and wellspoken. She was a woman of dignity.

It was not practiced that a woman would be in the Masjid but Ḥannah wanted to fulfil her promise to Allāh ﷻ so Zakariyyah ﷺ took it upon himself. He was a carpenter who ate from his daily earnings. He built a room in the Masjid for Maryam to grow up in and have her privacy and worship Allāh ﷻ and not compromise her modesty. She grew up and Maryam ﷺ loved to worship Allāh ﷻ. At the times when she could not be in the Masjid, she would go out to the East and Remember Allāh ﷻ. She ate, breathed and drank the dhikr (remembrance) of Allāh ﷻ.

Zakariyyah ﷺ would always find her when he checked up on her – in 'ibādah. But he noticed strange things. He would find with her rizq – sustenance from Allāh ﷻ. She would frequently get the fruits of summer in winter and the fruits of winter in summer - these fruits were fresh. Zakariyyah ﷺ asked her where the rizq was coming from and Maryam ﷺ said, "This is from Allāh ﷻ." She tells him that Allāh ﷻ gives the ones he wants without any limits.

Allāh ﷻ says the angels came to Maryam and delivered to her the news that she has been chosen by Allāh ﷻ over the women of the world and Allāh ﷻ has purified her. The angels conveyed to her the order of Allāh ﷻ, "O Maryam commit yourself with obedience to your Lord and prostrate and bow down with the ones who bowed down." This refers to Ṣalāh.

"When she withdrew from her family towards the East, and she took in seclusion from them a screen then we sent to her one of our angels [Jibrāil] and he represent-

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ed himself to her as a well proportioned man. She said, “Indeed, I seek refuge with Ar Raḥmān from you. if you should be fearing Allāh.” Jibraīl ﷺ said, “I am only the messenger of your Lord to announce to you the gift of a righteous son.” This made her fear even worse. “How can I have a child when no man has touched me and I have not been unchaste?” If Allāh wants something to happen, nothing can stop it from happening. Jibraīl ﷺ blew into her and ʿĪsā ﷺ was created by the Kalimah – Kun Fayakūn, Be and it is.

Maryam ﷺ withdrew to Bethlehem. As the pains of childbirth came to her, she said she wished she would have died before this and been completely forgotten. She is alone and in the pains of childbirth, having hidden pregnancy for nine months. She was chaste and she was righteous, 16 years old and delivering a baby by herself. But Allāh ﷻ wanted her to become a legend for all men and all women and so Allāh ﷻ provided her with tranquility. When things became so unbearable then Allāh ﷻ brought her comfort. She heard a voice say to her, “Don’t grieve, don’t grieve. Your Lord has provided a water stream under you. And shake the trunk of the date palm towards you and it will let fresh dates fall upon you.” Allāh ﷻ provided her with water and dates. When Jibraīl ﷺ gave Maryam ﷺ the glad tidings of a son, he said that Allāh ﷻ had given her 'a word', Allāh ﷻ had given him his name ʿĪsā ibn Maryam. He was named after his mother, held in honour in this world and in the Hereafter and will be one of those who are near Allāh ﷻ.

Maryam ﷺ has her child with her and it is going to be difficult for her to convince the people that this is her son and it is the word of Allāh ﷻ. But Allāh ﷻ tells her she does not have to argue for herself. She is fasting from speaking. She went to her people carrying the baby, placing her trust in Allāh ﷻ, knowing that Allāh ﷻ was with her. She goes with her baby and immediately she is reminded of the righteous family she is from and accused. But she points to her baby, that he will respond. She hears her baby speak for the first time and defend her to the people. Allāh ﷻ made him speak. He said, “I am the slave of Allāh ﷻ. He has given me the scripture and made me a prophet and He has made me blessed wherever I am. Allāh ﷻ has enjoined

on me Ṣalāh and Zakāh as long as I live, and dutifulness to my mother and made me not arrogant.”

It is very important to note that fact that throughout her life, Maryam ﷺ was accused by the Jews of zinā and they do not see ʿĪsā ﷺ as a legitimate child. Allāh ﷻ called Maryam ﷺ Ṣiddīqah – a high level of righteousness due to a high level of ṣidq (truth).

The best of the women of the world are four – Maryam ﷺ, ʿĀsiyah ﷺ, Khadījah ﷺ and Fāṭima bint Muḥammad ﷺ.

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HIS ﷺ BLESSED RECITATION OF THE QUR’ĀN

By Mawlānā Junayd Makda

Sayyidunā 'Anas ﷺ when describing our beloved Nabī's ﷺ recitation of the Glorious Qur’ān says that our beloved Nabī ﷺ recited in such a manner that he would stretch the madd (Long vowels). (Bukhārī)

Note: Ḥāfiẓ Ibn Ḥajar ﷺ says in his commentary of Bukhārī that the madd mentioned here is Madd Aṣli. (Fathul-Bārī)

Sayyidah Umm Salamah ﷺ says that when our beloved Nabī ﷺ recited Qur’ān every letter was heard clearly and each letter was pronounced distinctly from the next letter. (Shamā'il)

Reciting Aloud, Quietly or Silently

Sayyidah ʿĀ'ishah ﷺ says that our beloved Nabī ﷺ recited in both ways, (loudly at times and silently at other times). (Shamā'il)

Sayyidunā 'Abdullāh Ibn 'Abbās ﷺ narrates that when our beloved Nabī ﷺ recited Qur’ān in the inner portion of his home, his recitation could be heard in other parts of the home. (Shamā'il)

Our Beloved Nabī's ﷺ Voice

Our beloved Nabī ﷺ had a very beautiful voice. Qatādah ﷺ says that Allāh ﷻ blessed all prophets with beautiful features and a beautiful voice. (Shamā'il)

Once Barrā ﷺ performed ṣalāh behind our beloved Nabī ﷺ. He says our beloved Nabī ﷺ recited Surah at-Tīn and (the recitation was so beautiful that) he had never heard anybody recite more beautifully than our beloved Nabī ﷺ. (Bukhārī)

Note: We should aim to recite the Qur’ān as beautifully as possible. Our beloved Nabī ﷺ has said, ‘Beautify the Qur’ān with your voices.’ (Bukhārī)

Listening to the Recitation of Others

Sayyidunā 'Abdullāh Ibn Mas'ūd ﷺ says that our beloved Nabī ﷺ requested him to recite a portion of the Qur’ān. Sayyidunā 'Abdullāh Ibn Mas'ūd ﷺ asked: ‘Should I recite it to you when it has been revealed upon you?’ Our beloved Nabī ﷺ replied saying: ‘I desire to listen to its recital from someone else’. (Bukhārī)

Sayyidah Fāṭimah az-Zahrā ﷺ narrates that Jibrīl ﷺ would recite the Qur’ān to Rasūlullāh ﷺ once during Ramaḍān. However, in the year that Rasūlullāh ﷺ passed away, he recited it twice to Rasūlullāh ﷺ. (Ṣaḥīḥ Muslim)

Regarding Verses of Happiness and Warnings

Sayyidunā Ḥuzayfah ﷺ once joined our beloved Nabī ﷺ in optional ṣalāh at night. He says whenever our beloved Nabī ﷺ came across a verse referring to Allāh's Mercy, he would beg for mercy and if he read a verse regarding punishment he would seek protection. (Abū Dāwūd)

Replying to Certain Words of the Qur’ān

Sayyidunā 'Abdullāh Ibn 'Abbās ﷺ says that when our beloved Nabī ﷺ recited the verse 'Ṣabbiḥisma Rabbikal A'alā' (Glorify the name of your Lord most High) He would say, Subḥāna Rabbiyal A'alā. (Abū Dāwūd)

These were just a few examples of the blessed recitation of our most beautiful, most perfect and most special Nabī ﷺ, who is a perfect role model for us all.

Freedom or Destruction?

From all corners of the globe, slogans of freedom are constantly chanted. The call for freedom of speech, children wanting their freedom, women demanding freedom, etc, are commonly heard. The demand for freedom has spiralled out of proportion to such an extent that children want 'freedom' from their aged parents. Parents want 'freedom' from their children. As a result in most instances there is gross neglect of responsibilities which eventually ends up in a total breakdown of the structure of society.

The demand for freedom has further progressed into the sphere of religion. No longer do people wish to be 'restrained' by religion. Instead, there is a general crave for freedom. At times, it is a desire for total freedom from religion, whilst in other cases the demand is for some form of 'relaxation' in some aspects of religion. Statements like, 'orthodox', 'old fashioned', 'backwards' and the likes of that are all the products of this drive towards freedom. Dīn is not the invention of any human. It is not something that can be fashioned according to a person's taste. Allāh ﷻ declared the Dīn of Islam to be perfect. Hence, demanding some form of relaxation means that –Allāh forbid- Dīn is incomplete.

Careful reflection will reveal that this world has been designed in such a way that it is impossible to enjoy total freedom. No government or organization advocates complete freedom. Instead, there is and will always be some degree of restriction in order to have a balanced society. Today, the promoters of freedom themselves hold their heads in bewilderment over the 'monster' they have created. The thirst for freedom can never be quenched. It goes on until the individual demands complete freedom - freedom to do whatever he or she pleases. Freedom from marital obligations, from morals, modesty, freedom from everything including - Allāh Forbid - even religion and God!

Let us take a cursory glance at those communities that have embraced this 'free culture'. What is the result? Daughter impregnated by her own biological father. Mother mercilessly murdered by her own child for a few pennies of life insurance. Innocent children abused for the satisfaction of desires. Why? All this is the re-

sult of the 'free culture' wherein there is absolutely no restriction as to what an individual may do in order to gratify himself. Over and above all of this is the effort made, again in the name of 'freedom', to justify some of these heinous, hair-raising, despicable acts!

Perhaps this drive has been fuelled by the passion for entertainment and desire for enjoyment. The focal point of people's lives has become entertainment. A holiday barely comes to an end when the next is already planned. Families are sacrificed for the sake of entertainment. Problems creep into a new marriage when the husband is too busy with his friends entertaining himself. Children are discarded in daycare centres because their parents 'need' to have some time to themselves. Jobs are jeopardized because of entertainment and the list goes on.

Complete freedom will be enjoyed only in the hereafter. Every person, in his or her capacity, has some level of responsibility in this world. A husband has the responsibility of his wife. Parents have the responsibility of the correct upbringing of their children. Children have the responsibility of taking care of the parents. Teachers shoulder the responsibility of the students. An employee has the responsibility of performing as per the demands of the job. Thus there is no escape from responsibility. Nabī ﷺ is reported to have said, "Each one of you is a shepherd and each one of you will be questioned regarding his flock".

Whilst there is no objection to entertainment when it is within the parameters of Sharī'ah, the culture of fun and entertainment which has erupted is in NO way justifiable. Likewise, the 'free culture' as well is in contradiction with the teachings of our pure and pristine Sharī'ah. Nabī ﷺ is reported to have said, "The world is a prison for the Believer and paradise for the disbeliever" (Muslim). Just as a prisoner cannot behave as he wishes, likewise a mu'min cannot do whatever he pleases in this world. He is bound and restricted by the command of his loving Master, Allāh ﷻ.

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The Pillar of Society! - Mother

The foundation of the tallest tower in the world is hidden, yet it is the most important part of the building. A mother is indeed an important part of our society, yet her role and contribution are seldom acknowledged!

A man came and asked the Messenger of Allāh ﷺ “Who from amongst mankind warrants the best companionship from me? He replied: “Your mother.” The man asked: Then who? So he replied: “Your mother.” The man then asked: Then who? So the Prophet replied again: “Your mother.” The man then asked: Then who? So he replied: “Then your father.” (Bukhārī)

The secret of her importance lies in the tremendous burden and responsibility that is placed upon her and the difficulties that she has to shoulder – responsibilities and difficulties some of which not even a man bears. This is why from the most important obligations upon a person is to show gratitude, kindness and good companionship with her.

Quite often and mainly in our social environment, the importance of mothers is seriously downplayed and demoted to a menial job.

There was once an officer at the driving license counter who asked the lady, “What is your occupation?” the woman seeking renewal of her license seemed to be puzzled.

So the officer said, “Ma’am, are you employed....have your own business or....”

The woman replied, “Oh, yes!! I have a full-time occupation. I am a mother.”

Officer: “We don’t have ‘mother’ as an option for occupation. I will write it down as ‘housewife’. That takes care of all the questions.”

This had happened long ago and was forgotten.

Years later when the same lady went to get her license, the public relations officer was a somewhat pompous woman.

“Your occupation?” she asked in a rather authoritative tone.

The lady just had an inspiration and replied, “I am a researcher in the field of child development, nutrition and interpersonal relationships.”

The lady officer stared at her in amazement. She calmly repeated her statement and the lady officer wrote it down verbatim.

Then, unable to conceal her curiosity, she politely asked, “What exactly do you do in your profession, ma’am?”

She was feeling good about having described her occupation so calmly and confidently. She replied, “My research projects have been going on for a number of years (mothers never retire!!). My research is conducted in the laboratory as well as in the field. I have a CEO and a senior Director (CEO is Allāh of course and the Director is my entire family). Have received two honours in this field (a son and a daughter). My topic is considered to be the most difficult part of sociology (all moms will agree!!). I have to work more than 14 hours every day. Sometimes even 24 hours might not be enough and the challenges are tougher than many other professions. My compensation is in terms of mental satisfaction rather than money.”

After this brief introduction, she could see that the officer was thoroughly impressed. After completing the licensing formalities, she came to the door to see her off.

This new viewpoint about her occupation made her feel much better on her way back home. She was welcomed by her 5-year-old research assistant at the door. Her new project (6-month-old) was enthusiastically waiting to meet her.

She had earned a small victory over the governmental red tape and societal stereotyping. She was no longer ‘merely a mother’. Instead, she was now a highly placed functionary in a service vital for humanity – motherhood!!!

‘Mother’ – isn’t it a great title? Fit to be added to the nameplate on the door or even on your sporty car numberplate!!!

By this standard, grandmothers deserve to be called se-

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nior research officers, and great grandmothers qualify as ‘research directors’. Aunts and other ladies of that age group can be called ‘research facilitators’.

Mothers are indeed of noble stature in society and their position is elevated to the highest position in Islam. The Noble Messenger of Allāh ﷺ emphatically proclaimed;

“Jannah (paradise) lies under the feet of your Mother!” (Aḥmad, Sunan Ibn Mājah).

Allāh ﷻ, The Most Wise says;

“Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility and say, “My Lord! Bestow on them Your Mercy even as they cherished me in childhood.”(Qur’ān 17:23-24)

We don’t need to wait once a year and be commercially exploited on Mother’s Day to recognize this great personality, celebrate her today, tomorrow and every day!

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PROGRAM UPDATES & DONATION APPEAL: **YOUR IMPACT MATTERS**

Alḥamdulillāh, through the faḍl and grace of Allāh ﷻ and your generous supplications and donations, the following programs were initiated in September 2024:

- Full Time Ḥifẓ
- Full Time ‘Ālimiyyah
- Part Time ‘Ālimiyyah

To learn more about the programs or to register, please contact the Principal, Mawlānā Imran Patel Ṣāhib at +1 647 868 2540. Additionally, if you would like to contribute to the on-going programs, you may send an e-transfer to info@alhikmah.ca or use the following URL:

<https://www.zeffy.com/donation-form/8b0766da-44c7-44b7-94c2-d16e119b7656>

CLUB 99

Once upon a time, there lived a King who, despite his luxurious lifestyle, was not happy at all.

One day, the King came upon a servant who was singing happily while he worked. This fascinated the King; Why was he, the Supreme Ruler of the Land, unhappy and gloomy, while a lowly servant had so much joy?

The King asked the servant, ‘Why are you so happy?’

The man replied, ‘Your Majesty, I am nothing but a servant, but my family and I don’t need too much – just a roof over our heads and warm food to fill our tummies.’

The King sought the advice of his most trusted advisor. After hearing the story, the advisor said, ‘Your Majesty, the servant has not yet joined “The 99 Club”.’

‘The 99 Club? And what is that?’ the King inquired.

The advisor replied, ‘To truly know what The 99 Club is, just place 99 Gold coins in a bag and leave it at this servant’s doorstep.’

When the servant saw the bag, he let out a great shout of joy... so many gold coins. He began to count them. After several counts, he was at last convinced that there were only 99 coins.

He wondered, ‘What could’ve happened to that last gold coin? Surely, no one would leave just 99 coins!’

He looked everywhere, but that final coin was elusive. Finally, he decided that he was going to work harder than ever to earn that 100th gold coin.

From that day, the servant was a changed man. He was overworked and grumpy and blamed his family for not helping him make that 100th gold coin.

And he had stopped singing while he worked.

Witnessing this drastic transformation, the King was puzzled. The advisor said, ‘Your Majesty, the servant has now officially joined The 99 Club.’

He continued, ‘The 99 Club is a name given to those people who have enough to be happy but are never content, because they’re always wanting that extra 1, saying to themselves:

“Let me get that one final thing and then I will be happy for life.”

We can be happy with very little in our lives, but the minute we’re given something bigger and better, we want more ...and even more! We lose our sleep and happiness at the price of our growing needs and desires.

That’s “The 99 Club”...

Zero membership fee to enter, but you pay for it with your entire life!

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