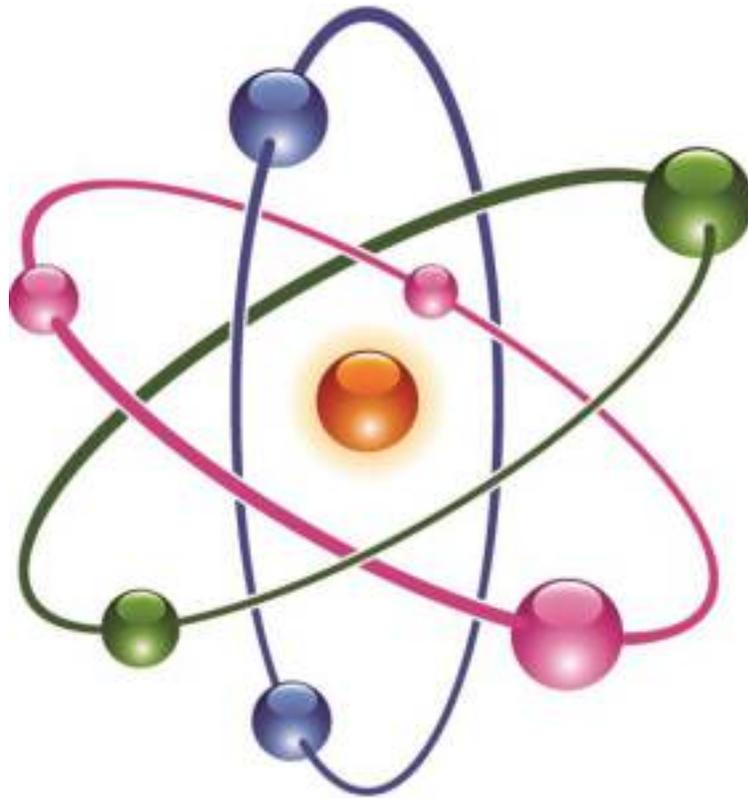


The Family in Islam

And it's Value



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Almighty God alone. He is the Singular Who created all of creation in pairs. It is He Who created Adam from the Earth and breathed his soul into him from Himself, endowing mankind with certain attributes that elevate his status amongst creation, such as life, knowledge, volition and power. Almighty God then created from Adam his mate, Eve, and from this pair came all of mankind, generation after generation. And it was from the Mercy of our Lord that He sent guidance to mankind so that we may be successful, in this life and the next. We pray for peace and blessings to be upon the very best of creation who was sent as a guide for mankind to the straight path of their Lord; the truest example of human perfection, Muhammad, the seal of prophethood. To proceed:

The work that follows this introduction is a booklet constructed from the notes of Sheikh Khalil Majdalawi (may Allah preserve him) for a speech he delivered in Buffalo, New York in 1998 upon his arrival to the United States. It is part of an ongoing effort in which the Sheikh and his students are attempting to make his teachings available to a wider audience in the form of short booklets which can be read quickly and easily. The aim is to educate the readers regarding the true and clear Islamic teachings as well as to inspire in their hearts the light of guidance. It is recognized that this can only be achieved by the will of our Lord and so we seek our success with Him alone.

It was decided to begin with this paper due the heavy weight of its content in relation to its brevity. This booklet serves not only to explain the position and value of the family in Islam but also to direct the reader as to how best to form the foundations of that family. This is an important matter for the believer as our scholars have said what means, "the end of affairs mirror their beginnings." Meaning that if any matter does not have a good beginning, it most likely will not have a good ending. In an age where fornication, adultery, illegitimate children, divorce and, broken homes are so prevalent, we see the reality of this statement all around us, manifesting itself in so many ills of the society. Also we see the importance and need for people to understand the content of his work.

Perhaps we should also mention that, from the beauty of this speech is that it was delivered in a time before the homosexual agenda became a prominent force within our societies. In a time before homosexuality was portrayed as not only acceptable but normal in every form of media, be it movies, television, music and the Internet as it is today. It was delivered in a time when the idea of two men or two women being married was not something discussed publicly, let alone legislated for. This speech was delivered in a time when a healthy and "real" marriage was recognized as being a union between a duality within the creation created to compliment one another. In this way, the speech is unapologetic in its discussion of marriage and the development of a family.

How many of the wide spread social, emotional, psychological and spiritual ills which are so prevalent today would be remedied through the re-establishment of healthy families within our communities? Addictions, violence, crime and, poverty would all be repelled by reinstatement this core foundation of a healthy society. The education, economic and welfare systems would all cease to be taxed to the point of breaking and could begin to be repaired. It is through proper marriages that families are established and through healthy families that communities are made strong and through strong communities that societies find harmony. If these roots of a harmonious society were to be nurtured once more, certainly we would see a healing take place in every sphere of life for the generations which follow.

These are not the words of my teacher but my own. The aim of this booklet is not to offer such social commentary but instead serves only to shine light on the timeless guidance of God Almighty regarding some of the keys to living a happy and fulfilled life in this temporary abode. Indeed, it covers a subject matter about which the proof of Islam, Imam Abu Hamid Al-Ghazali (may Allah have mercy upon him) said, "Marriage is the cause of the origin of existence...making marriage lawful is for this, not to satisfy one's carnal appetites. rather, the carnal appetite has been created in order to be an agent and an importuner, in order to impel people to marriage so that the travelers of the path of faith may come into existence and walk the straight path." In this way, marriage serves as a source of life, a source of happiness, a source of uprightness and a source of success, in this life and the next.

We pray that this small work benefits the readers in order that their perspectives be corrected from looking at outward physical manifestations alone to balancing them with inner realities. We pray that benefit is found so that the families of the readers become stronger and act as a source of comfort for them in this life and the hereafter...ameen.

And all success is with Allah alone.

The Family in Islam and it's Value

All praise is due to Allah alone, The Originator of the heavens and earth and everything created between them. May the best benedictions and peace be upon His beloved, Muhammad, the best example for those who believe in Allah and the last day. To proceed:

As for our subject, know well that, in Islam, the family has a beautiful and most sublime system. It is a social unit which holds one of the loftiest and most respected places in our religion. Marriage marks a new phase, a beginning to the process of formulating the family and so, in Islam, it is considered an important cornerstone which leads to a peaceful and happy life.

In Islam, each successive generation is to be cared for and nurtured and this begins even before the generation begins to develop. As soon as a man begins to think about marriage and rearing a family there is guidance found for the entire process. The first thing that a man should consider regarding his family is selecting a good spouse. He should seek a pious and devout wife as one line of poetry reads, "if the pious is your lot then happiness is all yours." Beauty alone should never be the criterion for seeking a woman in marriage. A woman is sought after due to her beauty, her lineage, her economic status, and her religious devotion. Before one marries they should have in mind that the children are going to inherit the manners, behavior and character traits of their parents, this then should guide them in their selection. In this light Allah has said,

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ وَلَا مَآءَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ
أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

*"Do not marry women idolaters, until they believe:
A slave woman who believes is better than an unbelieving woman,
even though she allures you.
Nor marry your girls to unbelievers until they believe:
A male slave who believes is better than an unbeliever,
even though he allures you.
Unbelievers do but beckon you to the Fire.
But Allah beckons by His Grace to the Garden (of bliss) and forgiveness,
and makes His Signs clear to mankind:
That they may celebrate His praise."
(2:221)*

It has also been related that the prophet (peace and blessings be upon him) said, "beware the flower which grows from the trash heap." The companions asked, "and what is that O' Messenger of Allah?" It is said that he replied, "a beautiful woman from a notorious background." This is an indication to both her own character as well as that of her family.

Similarly, the Prophet (peace and blessings be upon him) also directed the guardians of women to search for a pious man with a devout character who will care for his family completely and render the rights of his wife and aid in the rearing of their children. He (peace and blessings be upon him) said, "If there comes

to you a man of piety and good nature then accept him in marriage for if you abstain from doing so you will find treachery and sin spread upon the earth."

The man and woman enquiring for marriage should acquire fair knowledge of one another seeking to ensure comparability, protecting themselves and one another from avoidable hardships. The man, as was mentioned, should look into the woman's religious devotion and moral integrity and in turn, she should seek to ensure he is a suitable match, capable of making her happy, worthy of her love and respect. It is the right of a woman to have a dowry from her suitor [showing his ability to provide for her] and their marriage must be public. There is no such thing as eloping in Islam, nor are there hidden marriages so, in order for the marriage to be legitimate, it must be witnessed by at least two trustworthy adults and an official contract signed. Afterwards, the care and maintenance of the wife is the solemn duty of the husband who has taken on the role of her guardian and protector.

Marriage in Islam is sacred. It is not simply a matter of business or a secular or legal contract between two partners. It is a contract which begins in the name of Allah, concludes in His name, stipulates obedience to Him and living according to His guidance. It is a contract contracted according to the ordinances of God Almighty, to which He is the first witness. It becomes evident, therefore, that marriage in Islam is a means of binding a relationship in order that it become a source of continuous harmony, not only between husband and wife but also between these two and their Lord. In Islam there are rules and regulations legislated to insure every possible assurance that marriage serves as that source of harmony in order that it serves its greater aims fully.

In this way, the ideal family is to begin with a marriage between two people who are devout in the religion and upright in their character. However, a family is not simply the husband and wife but rather includes their children for whom they harbor an endless love in their hearts. This love is a light given to them from God and it is one of the most intrinsic of family values. The value of this love truly is incomparable. Children are but the result of the strong union between the parents and the relationship that is shared between parents and children is amongst the strongest and most noble of human relationships. This bond itself between parent and child is also from the most intrinsic of family values and is an indication of a healthy family unit. This bond is an extension of the bond between the husband and wife which is itself from the bounties of God and it is endowed with His attributes of kindness and affection as He said,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And among His Signs is this,
that He created for you mates from among yourselves,
that ye may dwell in tranquillity with them,
and He has put love and mercy between your (hearts):
verily in that are Signs for those who reflect."
(30:21)*

God has made the love of children and mercy towards them part of the innate, primordial nature of the human being and these are implanted and magnified in the hearts of parents towards their own offspring. Parents are the very reason for our presence and existence and children are but a sacred trust. It is in this light that all instructions and enjoinders directed towards parents and children are not only divine in nature but also noble. There are a number of general rules and guiding principles by which Islam guides how the dependent is develop as the upright upbringing of offspring is a divine trust upon the parents, a right of the child and one of the family values observed in Islam. An upright upbringing is imperative and

as such, any negligence or slackening in the execution of the principles governing their development is considered to be a great vice that will lead to a sad end. This is as Allah has commanded us,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O ye who believe!

"Save yourselves and your families from a Fire whose fuel is Men and Stones"

(66:6)

In this regard, the prophet (peace and blessings be upon him) is narrated to have said, "Sufficient in greatness as a sin is neglecting your dependents."

As the family grows, other issues arise. One day, the prophet (peace and blessings be upon him) observed a father who had two sons kiss one of his sons and not the other. The prophet (peace and blessings be upon him) instructed him saying, "Will you not treat them equally?" Equality amongst offspring must prevail in even the most minute of matters such as giving hugs or kisses. Equality is a value aspired to in Islam and similarly, equality between offspring is from the family values it establishes. In this way, it is fully against the guidance of Islam to display favoritism of one child over another.

The equality between children is to be observed, even between the genders. Islam does not differentiate between sons and daughters, as they are to be treated equally with neither surpassing the other. Indeed, neither transcends the other except by the nobility and virtue that he or she achieves and the value they bestow upon themselves. The prophet (peace and blessings be upon him) was sent in a time when having daughters was seen as a disaster to the family and female infants would be buried alive by their fathers. It was amidst this mindset that the prophet (peace and blessings be upon him) taught the high value of daughters, teaching, "the best of children are the sheltered girls," and, "the best of your children are daughters." The prophet (peace and blessings be upon him) went so far to change the public beliefs so as to seem to favor the daughter over the son, teaching, "if one goes to the market and buys a toy for his children, it is as if he had given alms to those in need and he should give to the girls before the boys." All of these matters were said in order to boost their value in society and enhance the self esteem of females within the society.

Equality amongst sons and daughters is necessary for harmony in the family and so we see the appeal for joy at the birth of daughters and a love for them as one would love a son in the prophet's teaching, "the one who raises three daughters, caring for and nurturing them, shall go to paradise." Those who heard this asked, "what if there were but two?" He (peace and blessings be upon him) replied, "even if they were two." They asked, "what if she were one?" And he (peace and blessings be upon him) said, "even if she were one." This is a matter of establishing Islamic faith, law and etiquettes. It is from the family values that there be this equality between offspring, regardless of gender, and this was taught clearly by Allah's messenger (peace and blessings be upon him).. It was taught in order that the over all moral standards of the society be raised and equality amongst offspring may be established within the family. The prophet (peace and blessings be upon him) served as an example of this in his own home as he would rejoice with his own daughter, Fatimah (may Allah be pleased with her), about whom he would say, "[having a daughter] is like having an aromatic plant to smell and it is Allah that provides for her." Through his own fatherhood, the prophet (peace and blessings be upon him) exemplified the change in the society he was calling for, erasing the favoritism of the son over the daughter. Any deviation from these principles entails deviation from the concepts of reason, justice and equality as they are established in the guidance of Allah and His messenger (peace and blessings be upon him).

Protection over one's family is also from the core family values inherent in Islam. This is clear from the verse of the Qur'an mentioned above as well as Allah's saying,

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

*"...kill not your children on a plea of want;
We provide sustenance for you and for them..."*
(6:151)

And,

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

*"And spend of your substance in the cause of Allah,
and make not your own hands contribute to (your) destruction.
Do good, for indeed Allah loves those who do good."*
(2:195)

Islam not only promotes protection of the family, it demands it. This protection is extended in every sphere in this life in order to seek the ultimate protection of our Lord in the hereafter. Children in their early stages of life are unaware of real dangers that may threaten them and are, in addition, unable to cater for or to protect their own lives. For this reason God has made the parents responsible for the defense of their children from diseases, be they physical, emotional or spiritual, and from dangers that may threaten their survival and proper development. Protection, in this regard, goes past the defense of physical wellbeing and looks also at the adoption and promotion of good conduct and sound behavior through obeying the commands of God and refraining from that which He has prohibited and all that is known to be evil. It is in this light we understand the words of Allah's messenger (peace and blessings be upon him) when he said what means, "All of you are shepherds and all are responsible for their dependents. The father is the guardian of his family and is responsible for his dependents. The woman is the guardian over her husband's wealth and children and she is responsible for her dependents. And the servant is the guardian over his master's property and is responsible for that which he is entrusted with. Let it be known that all of you are guardians and you are responsible for that which is under your care."

When Allah addresses the believers, commanding them to save themselves and their families from the fire of Hell it is understood that that protection is needed during this lifetime. In the hereafter it is out of the hands of the loving mother and out of the hands of the caring father. It is only what is planted in this life that will be harvested in the next. Protection, then, encompasses the broad meaning of achieving the balance between the needs of one's self - body and soul. This includes guarding against wrong-doing, vices and all shameful acts but then goes on to developing within all members of the family piety, virtue and upright character. This is as the prophet (peace and blessings be upon him) warned, "Whoever cares after their dependents but fails to enlighten them with advice is denied the Garden."

These of course are not the limits of family values in Islam but rather are some of those core family values which the institute of marriage and family is meant to establish and ensure. It is through the ordinances revealed by God, exemplified by His messenger (peace and blessings be upon him), and governed by the Shariah that the harmony of the family, the community and all of society is protected. This harmony and happiness is not the aim in and of itself. They two are but a means to the greater aim

of living lives of peaceful devotion to our Lord in order that we may attain success in this life and the next. The aim is to develop a society of upright men and women who are mindful of their Lord, submitting themselves to His guidance and exposing themselves to His bounties and mercies in this life in order to seek His eternal grace in the hereafter. The building blocks of any such society are the communities from which it is constructed and the communities are themselves made up of the families rooted within them and it is the core family values that serve as the cornerstone holding it all together. Understand this well and know that success is with God alone.

Conclusion

After Sharing this talk given by Sheikh Khalil (may Allah preserve him), we wish to make some closing remarks regarding marriage and family. Joseph Campbell famously laid out what has been termed the hero's journey. It is the Journey in which one departs from that which is known, crossing a threshold I to the unknown. There, in that unknown, the traveler faces challenges, temptations and fears until they become transformed by them. After that transformation they then make their return - be it triumphant over themselves or defeated. Refusal to set out on the journey may stem from insecurity, a feeling of inadequacy or several other reasons, but it will always lead to a feeling of being unfulfilled. Marriage itself is one such quest. The man and woman venture off from their comfortable routines to begin sharing their lives with another. Along the way they must open up and bare their faults and weaknesses, their vulnerabilities, exposing their humanness. They are faced with many trials, many temptations and even fears but through this relationship they are transformed. For those who see it as sacred and solemn they find themselves strengthened and empowered through this relationship while those who see it as profane find themselves weakened, their own identities compromised. Either way, this fresh sapling within the community returns to the roots from which they stem transformed, for better or for worse.

It is key to remember that marriage itself is never between just two people. For a man and woman to marry only due to romantic love, or worse, some material reason, is not only selfish but detrimental to society. Marriage is a bond which unites two families, temporarily connecting them through sacred contract, and then more permanently through offspring. It is at the point of marriage that the very roots of our existence spreads wider and wider so that with each generation they are multiplied by twos. Our two parents came together, and then four grandparents, and then eight great-grandparents, and so on. Each one of these connections joins together people, families, weaving them together into the fabric of who we are. When the selection of one's spouse is made well the families are strengthened and the community is enriched.

I speak here of units - the individual, the family, the community and society. Perhaps this is strange in our time when materialism prevails and communities are every changing as people move far and wide with their employment rather than settling down and establishing roots. There are entire cities in the U.S. that were made up of generations of families coming together and establishing themselves. Today this is mostly a remnant of the past as people seem more attached to their corporations than extended families. This, in itself, offers an explanation for the decline of society, morality, and of our humanity itself.

When the proper perspective is placed on life, family and marriage, it is understood that choosing the proper spouse is not about the husband and wife alone. Looking to the past, choosing one's spouse is a means of strengthening ties of friendship and healing old wounds. It serves to unite entire generations, bringing together different peoples in a sacred unity. Looking at the present state, choosing a suitable spouse brings joy and hope to a community, it becomes a source of pride. Proper couples become as pillars and examples within their community and serve as safeguards from corruption. They serve to strengthen one another, one another's families, their community, and hence, society as a whole. They are the nucleus of health, healing, prosperity and strength. Looking to the future, choosing the proper spouse is also about preparing well the generations to come. It serves in determining what kind of children we will help to develop, what kind of men and women we will leave as our legacy to inherit our society.

On the contrary, marrying an unsuitable spouse, or to do so for selfish reasons so often leads to ruptures between families, and animosity in communities which weaken the society. It is due to such weak bonds that divorce is so prevalent. Depression, anger, physical abuse, and broken homes are the product of such

decisions. When children are entered into these relationships a whole host of other problems arise in the following generation. Psychological, emotional and spiritual illnesses spread and begin to manifest themselves until the society itself becomes diseased. This is in no way hyperbole. The spouses each have their roles in the partnership and when there is imbalance there arises disharmony. The roots of most ailment of our society is the broken home and the way to heal it is by repairing the very fabric from which it is made. Superficial patches may appear to work for some time, but surely the patches will loosen and fissures will continue to appear.

When an individual determines to set out on the quest of marriage they must understand well that they are being called upon to make sacrifices. Perhaps it is that we could say that sacrifice is the primary characteristic of marriage. Selfishness is the characteristic of illegitimate relations. One enters into it for their own happiness and pleasure, for their own benefit, and when the benefit is no longer found the relationship itself is discarded. Marriage, on the other hand, is entered into for a greater cause. It is entered into to protect one's self and one's spouse from vice. It is a shield and a protection. Love, mercy and happiness may be its fruits but the ultimate aim is devotion to one's Lord. Even in the act of sexual gratification, marriage serves to legitimize this and protect the spouses from acting upon their desires in a way that is prohibited by their Lord. The prophet (peace and blessings be upon him) informed his companions that sexual relations with one's spouse is an act rewarded by God and when they asked regarding this he said what means, "Do you not see that if you were to satisfy your desires in a prohibited way it would be deserving of punishment? So then, to do so in a lawful manner is deserving of reward."

Marriage demands sacrifice as one has responsibilities to their spouse. In Islam, it is not the case that man is half and woman is half and they are only completed by marriage. No. Rather, each individual is a whole unto themselves and when they come together they strengthen and fortify one another. What this entails necessarily is adaptation and compromise so that one allows for each spouse to be fully themselves and remain true who they are as individuals. There will be difficulties and trials that they must face together, separately and between themselves, this is the nature of every relationship, but in the face of each storm they are anchored by the sacred union between them. They remain firm. This takes sacrifice.

Knowing the faults and weaknesses of one another also demands some sacrifice. Each spouse compliments the other, shoring them up so that between the two balance and harmony is established. Similarly, finding out those little things that each dislikes about the other takes sacrifice as for every thing that one finds that is disliked, there will be certainly several things that pleases. So through marriage one trains themselves to over look the faults in others and look to correct their own faults while overlooking their own virtues and seeking to find the virtues in others. This should always begin in the home. It is in this way that one sacrifices a part of their ego, striving to fulfill the rights of their spouse while overlooking when one's own rights may not be fully met. Marriage is a sacred bond, entered into seeking the pleasure of our Lord and so we go on fulfilling our responsibilities even if our spouse falters in theirs. These are from the sacrifices demanded by marriage.

The prophet (peace and blessings be upon him) said what means, "Marriage is half of deen (religion)." It is through this bond that so many aspects of one's Faith is brought to life and it is in the home that we practice manifesting our adherence to the prophetic guidance. There are three prophetic narrations which, if they are adhered to in the home, will ensure a good marriage. The prophet (peace and blessings be upon him) said, "The All-Merciful will show mercy to those who show mercy; be merciful to those in the earth and the One in the heavens will be merciful to you." And, "None of you truly believes until he loves for his brother what he loves for himself." And, "the Muslim is the one whom other Muslims are safe from his tongue and his hand." And, "the Deen is sincerely wanting what is best for others (nasiha)." Those within our own homes, our family, have more right to our acting upon these narrations than a

stranger or someone in the masjid. The prophet (peace and blessings be upon him) was not just a teacher, he was an example and he served as the best example of what it means to be a husband, a father and a son-in-law. It is in our homes, with our families that we perfect our adherence to the prophetic character, and only then can it be sincerely manifested outside of the home.

The spouses in Islam are partners, each one having a role that compliments the other. Allah has said,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

*"Men are the protectors and maintainers of women,
because Allah has given the one more (strength) than the other,
and because they support them from their means.
Therefore the righteous women are devoutly obedient,
and guard in (the husband's) absence that which Allah would have them guard."
(4:34)*

The duty of a man is that he is the protected and maintainer of his family. He should be capable of defending the honor and physical well being of his wife and children. He should also be a protector over their faith and upright character. Along with this, he should provide the necessities for his family. This doesn't demand that he be wealthy or spoil them with their every want, but rather that he ensure that they are fed, clothed and housed as securely as he can. It is when a man fails in this duty that he loses his sense of manliness and his family begins to lose respect for him.

Similarly, the role of the wife is to be devout to Allah and to guard in her husband's absence that which He would have her guard. Our scholars have said this refers to three things, each having an inward and outward dimension. The first is that she guard her body. Outwardly this means that she does not fall into anything which would lead to adultery or lewd behavior. Inwardly it means she seeks to beautify herself in character and appearance for her husband. The second is that she guard the home. Outwardly this means that she doesn't allow into the home anyone or thing that displeases the husband, nor does she remove from it that which he does not like to be removed. Inwardly it means she makes the home a place of peace and tranquility so that he may take refuge there with his family. The third is that she guard his children. Outwardly this means keeping them safe from injury and harm. Inwardly it refers to her ensuring they are protected from bad character and vice. When a woman fulfills this role she is a source of comfort in this life and the next but it is when she falls short that displeasure and unhappiness arises, in herself, her husband and their children.

In this way, the man serves as an exterior and the woman an interior. The man is sword and the woman the scabbard. The man is the structure and the woman is its beautification. Each has their complimenting role, equally accountable before their Lord, establishing balance and harmony. Happiness is not the right of any man. True and lasting happiness will not be found in the temporary, ever changing life of this world. However, happiness, love and mercy are fruits experienced when the family and its values are honored. Through living a proper family life we seek to expose ourselves to the graces of our Lord that we may find the comforts of this world and the next...and with Him alone is every success.

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August 30, 2016
Baltimore, Md.



Bio of sheikh : Imam Khalil Majdalawi was fifteen years old in 1948, when his family left Palestine and immigrated to Syria. It was there that he was raised by his parents in Damascus where he later became a professor of Math. He later received his BA in Islamic studies from Al-Awza'i in Lebanon before returning to Damascus as a professor of Islamic Studies at the Islamic Call College (Abu Nur). It was there he became attached to Sheikh Ahmad Kufaro (may Allah have mercy upon him). In 1997 the sheikh was invited to move to the US to become the Imam of Masjid An-Nur in Baltimore, Maryland and upon seeking the permission of Sheikh Kufaro, the sheikh told him, "there is a time in which every child must be weaned." The sheikh then moved to the U.S. And became the Imam and teacher at Masjid An-Nur in Baltimore. He was later awarded his Ph.D. In Islamic Studies from the University of Karachi in Pakistan. The sheikh has wide experience in interfaith activities having attended national and international dialogues as well as Islamic conferences worldwide. He has written many articles and given over six hundred sermons in the U.S. Alone.

Though the sheikh has only taken a handful of private students in the path of Tasawwuf, he has sought to purify the hearts of his entire community while seeking to shepherd them within the pastures of the Shariah, calling them to a balance of outward submission and inward purity. It is with his community at Masjid An-Nur, in Baltimore, Maryland that the Sheikh and his family continue to reside and work in the way of Allah. (And we pray Allah continue to preserve him...ameen).

Bio of Ustadh: Wm. Halim Breiannis entered Islam in 1996 and began studying with Sheikh Khalil in 1998, entering his formal studies with him in the following year. He studied with him for over a decade as a personal student. Along with these studies, he traveled to Syria to familiarize himself with the Arabic language at Masjid Abu Nur. He also has traveled to Morocco and Malaysia to sit with senior scholars of Hadith and was able to take directly from them. He studied with many prominent scholars including Sheikh Al-Hassan Al-Kettani and Sheikh Muhammad Daniel amongst others at the Córdoba Academy for Classical Islamic studies where he was honored to be the first to graduate the Hafidh Ibn Hajar Al-Asqalani Hadith program receiving license to teach their Hadith curriculum as well as being honored to meet with and receive licenses in the classic texts of the sacred sciences from prominent scholars of our time. He currently continues to reside in Baltimore Md. USA with his wife and nine children, where he teaches in his local community as well as for the Córdoba Academy.