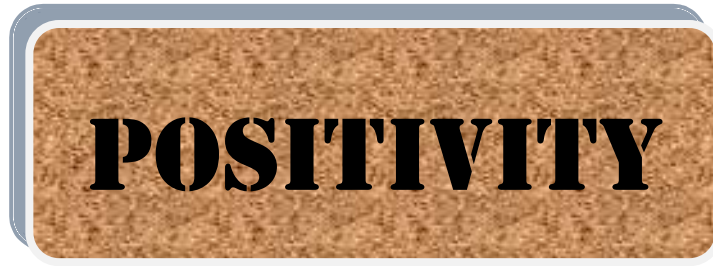


Orphans and widows series
Compassion 2



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POSITIVITY

Dedication to:

The Most Beloved:

**PROPHET MUHAMMAD
(PEACE BE UPON HIM)**

**WHO WAS ADDRESSED BY ALLAH THE
ALMIGHTY :**

**"BE PATIENT TO THE ORDERS OF
YOUR LORD FOR YOU ARE UNDER OUR
PROTECTION"**

*Next to Dr. Hamid Ziad the positive
Yamani man.*

beginning

Praise be to Allah, Lord of the worlds. And best blessings be on the master of the first and last who was sent as a mercy to the whole world, and on his household members and his companions.

Introduction:

Allah (T.) honored me and I gave a lecture under the title of "**positivity**" which was given in the course of the caretakers of orphans I am convinced that setting out to raise orphans on positive principles is the way to save them from **orphanhood** and ensures that they will incorporate with the society in a proper way. The lecture has 3 main parts as we did in the previous lecture: "The Prophet's Attitude in Dealing With Orphans"

Part I : The Umbrella of Human Entity

1- Thinking well of Allah:

Abu Huraira (R) narrated that the Messenger of Allah (peace be upon him) said: "Allah (T) 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). I am with him (i.e. with aid, mercy, etc.) Wherever he remembers me' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost (camel). "He who approaches Me one span, I proceed towards him a cubit, and he who approaches Me a cubit, I proceed towards him a fathom; and if a slave of mine comes towards Me walking, I proceed towards him running".

[Al-Bukhari and Muslim]

Ibn Al-Qayyem, in his book 'Adda' waddawa' says: " No doubt thinking well of Allah results from 'Ihsan' benevolence because a benevolent person thinks well of his Lord and believes that his Lord will reward him for his benevolence, will not break His promise and will accept his repentance.

And those who think well of Allah are the most

obedient to Him. Al-Hasan Al-Basri said: " A believer thinks well of His Lord and so his deeds are good but a non-believer thinks badly of his Lord so he does bad deeds." (P.37-40)

We can say that every good action stems from good belief or trust in Allah (T). The personality of a man or woman in such a case is a strong one and owns the requirements for leadership and wisdom It uses all the potentials (mind, heart hearing, vision, walking, speaking ...) in a way that agrees with sound human nature as in dealing with the creatures around him (humans, vegetation, animals and natural resources (water...)) in a balanced way to help man advance in this life forward and upward.

The school of life is a comprehensive one and he who is used to economize in using water and treating it gently because it is one of the creations of Allah from which every living thing is made. Water as we know has certain properties and ways of use to serve the purpose set to it by Allah (T.)

So is vegetation which should be treated as a 'world' to do its roles among other worlds. Likewise we think of other things in this life especially man, the noblest creature on earth.

Abu Musa Al-Madini and others related from 3abdur-Rahman Ibn Samura (R.) who said: " One day Allah's apostle went out of his house and saw us in the mosque and said : 'last night I saw in my dream something strange ... I saw a man of my community who was shivering like a palm leaf but his good opinion of Allah calmed him down? [From the book: "Al-Salat 3alan-Nabi" by sheikh siraj ad-Deen Al-Hasan:] .

In this episode we see that the prophet (peace be upon him) likened the shivering of that man with the shaking of the palm leaf, not with another tree branch. We know that a palm leaf is long and unprotected so the wind moves it in all directions and nearly removes it from the tree. But when good opinion of Allah came to that man his shivering stopped. So in important situations such personality would be firm and balanced.

Therefore, we see that building human character starts with this point which is well thinking and good opinion of Allah. To be faithful to our Lord we should think well also of Allah's servants.

By this we build magnanimity.

Well thinking of Allah consists of two parts:

First: we learn from the prophet (peace be upon him) that "A believer is wise and witty and these two traits are part of **positivity** which protects one from bad behavior.

Second: the prophet (peace be upon him) said: "you should seek for your brother seventy excuses". By this attitude we protect ourselves from enmity, hatred and bad thinking of others. When somebody for example uses his car horn we should not lose our temper and do something wrong against him for which we might be sorry later when things are clear and we know that he didn't have any bad intention. Only Allah knows intentions.

2- Some aspects of positivity in the guidance of the prophet:

(peace be upon him); Heading upwards and being positive in dealing with things:

We read in 'sahih' Al-Bukhari from 3Abdullah Ibn 3Abbas (R.) that Allah's apostle (peace be upon him) visited a Bedouin who was ill and had a fever. In order to encourage and comfort him he said: "May this illness purify you". But the man **answered:** 'No. but it is a boiling fever to an old man and will lead me to the grave". Then the prophet (peace be upon him) said: "let

it be as you say then!" i.e. as you expect.

In fact the prophet (peace be upon him) wanted to let the Bedouin see the positive side of the fever which is to be rewarded by Allah with wiping his sins (if he was patient). A real Muslim as the prophet (peace be upon him) taught us is always thankful to Allah in ease and hardship. And that is how he taught his companions to be positive in all situations. It is narrated that Jesus Christ was walking with his disciples when they saw a dead sheep. He asked them to describe it, so they talked about its bad smell, its ugly shape, but he wanted to draw their attention to something else they didn't notice. He said "No one said how white were its teeth!"

So if you want to do something with which you hope to be in the company of Allah's apostle (peace be upon him) in paradise, you should provide for an orphan.

And always remember thinking well of Allah and **positivity**. Learn from the prophet (peace be upon him) how to have a good opinion of Allah and have a positive attitude in life.

Part II: Moral preparation factors of positivity

1- Viewing life in an optimistic way:

The prophet (peace be upon him) was optimistic in his views of the events of life. We read in the biographies of the prophet (peace be upon him) (Siyar) many examples of his optimism. For instance sheikh As3ad Sagherji in his book about Prophet Muhammad (peace be upon him) wrote: "Allah's apostle in his migration (from Makkah to Medinah) met Buraida Ibn Al-Haseeb Al-Aslami in a group of seventy people of his tribe. He had heard that Quraish would give a big reward for whoever captures the prophet (peace be upon him), and Buraida hoped to get that reward. When the prophet (peace be upon him) saw him he asked him:

"Who are you? He said: "Buraida Ibn Al Haseeb" the prophet (peace be upon him) turned to his companion Abu Bakr and said: "O Abu Bakr our mission is going to be easy¹.

Then he asked the man another question "to which tribe do you belong?" He said: "we are

¹ - the word buraida in Arabic comes from Barada' which means cool i.e.: safe and easy.

from Aslam¹ from Bani Sahn" the prophet (peace be upon him) said to Abu Bakr: "we will be safe and you Abu Bakr will get your share" then Buraida asked the prophet (peace be upon him) "who are you? He said: "I am Muhammad son of Abdullah, I am the Messenger of Allah" the man said: I witness that there is no god except Allah, and I also witness that you are the Messenger of Allah." By that he becomes a Muslim and all the members of his group did the same. On that very night they performed the night prayer (Tisha) with the prophet (peace be upon him).

From this story we learn that one should start the debate and be proactive especially when you have the clear vision of what you want. Also you should direct it as you like and on sequentially you make the other person move to the good purpose you have in mind.

We also learn how the prophet (peace be upon him) used the names and the properties of his opponent which he liked and couldn't deny, used those things as keys of the dialogue ...etc.

¹ - Aslam comes from 'salima' which means to be sound and safe.

In another instance we see that the prophet prayed for the two tribes Ghifar and Aslam using their tribe names.

A lot of Sahaba (companions) (R.) and Abu Dhar is one of them who said that the prophet (peace be upon him) told him to go to his people and say: may Aslam ¹ have peace form Allah and may Ghifar ² be pardoned by Allah."

The prophet (peace be upon him) viewed the future of the children of his companions (Sahaba) with optimism and he openly prayed Allah for them to be callers to Allah or to memorize the Qur'an or to be scholars or conquerors.

That was to increase optimism in their minds.

The most beloved prophet (peace be upon him) always used good omens because they widen the scope of man and bring man out of narrow space to a very large one where he can have a lot of choices and how he can rid himself of tension and pressures by visualizing good results Etymological study of the Arabic word

¹ - Aslam is an Arabic word the root of which is / salima / which means to be safe and in peace.

² - Ghifar is another Arabic word composed of the root word / ghafara / which means to pardon or forgive.

'Fa'l' – good omen – shows that it originally meant a good word which made an ill person feel better because he considered it a sign of his healing.

For example if A heard B calling out the name of his friend salem¹ he would feel better.

Another example is when A hears B calling out " ya wajed ² " he would find what he had lost.

By being optimistic one gets closer and more beloved to Allah, the Almighty, and also beloved by people.

2-Aim at big goals and you will find that many achieved things would see small in your eyes:

The idea is taken from the words of Dr. Sheikh Husam Farfoor who said:

"We have enlarged our field of work to have big goals which we may not fulfill all Perseverance and high ambition in trying to achieve our goals pushes us always forward.

There are many examples to this:

When you go to Makkah say:

¹ - Salem in Arabic means whole + safe.

² - wajed in Arabic means some one who finds what was lost.

God willing I will do 'Umrah' "the lesser pilgrimage" ten times everyday, I will pray hundreds and hundreds of times, I will read the Qur'an ...etc.

And because it is almost impossible to do all that in one day... and it is time to go back home, you will leave Makkah feeling more passionate and eager to it because you couldn't achieve all your goals.

And when you visit Medinah say to yourself: I will pray in the 'Rawda'¹ hundreds of a time every day which is actually impossible, so you will find yourself every day trying to go earlier to the mosque.

Finally when you want to leave Medinah you will say 'goodbye' to the city and the mosque and inside your soul you intend to come back again and again.

Also in the first meeting with those who will take care of the orphans we say to them: "your goal will be to take care of all the orphans of the

¹ - 'Rawda' is inside the Mosque of the prophet (p.b.u.h) between his grave and the pulpit.

world and you will write an encyclopedia about "Everything about Orphans."

3- Harmonizing with the universe:

In the spiritual world Allah the Almighty said (as we read in the glorious Qur'an: "when your lord drew forth from the children of Adam- from their loins their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you ?"- They said: "Indeed! We do testify!" [Surah 7:172] Our spirits testified and admitted the Lordship of Allah.

In this world we perceive Allah's words (in the Qur'an: " the seven heavens and the earth and all beings therein, declare His glory:

There is not a thing but celebrates His praise. [Surah 17:44]

If we testify and glorify our lord this means that we are in harmony with atoms of this universe. An example of his harmony is circumambulation around the ka3ba in(Makkah) In fact all the universe turns anti-clock wise and people too go round the ka3ba in the same way.

4- Taste:

There is a big difference between doing a job completely and doing it with a taste a pilgrim who performs Hajj doing all its rites is good but he who tastes the meanings in Hajj is far better. Taste the beauty in the meanings of the Qur'anic verses.

Taste the beauty in the sayings of the most beloved prophet (peace be upon him).

Taste the beauty in the prophet's words: "How much I long to see my beloved ones!"

Taste the meanings of righteous deeds

Taste the divine commands and prohibitions!

Taste going round the kaaba and the walk between the two hills of "safa" and "Marwa"

Taste the water of "zamzam"

Did not the lady ʿAisha (R.) perfume the charity when she gave it to the poor? Why did she do that? She said: "I heard the prophet (peace be upon him) say:

A charity is put in the hand of the Merciful before it is put in the hand of a poor person. I like it to be received by Allah in good scent.

Of course. You would like to greet the spirit of Prophet Muhammad at his tomb. It would really

be a great thing! What if you put in your mind to receive the reply to your greetings from the prophet (peace be upon him)?this is the meaning of taste in this connection.(As we read in the books of the late sheikh Abdullah Siraj Eddin.

Abu Bakr Assiddiq (R.) set the best example in 'taste'. The two famous authorities in Hadith, Bukhari and Muslim narrated this story from Al-Baraa (R.) who said: Abu Bakr bought from 3azeb (my father) a camel saddle and I carried it with him.

My father 3azeb asked Abu Bakr where the prophet was heading but Abu Bakr said: "there were people watching (and the prophet wanted to keep his destination as a secret).

"Then we traveled buy night and went on by day till it was noon time.

Then we saw a rock in the desert and we went to it to sit in its shade.

I spread a lambskin on the ground and there the prophet (peace be upon him) lay.

After a while a shepherd boy came to the rock to enjoy the shade too.

I asked him who he was.

He said he belonged to someone who owned the

sheep.

Then I asked him if he had some milk to give us. He then brought a sheep and I told him to wipe the **teets** before milking. He gave me the milk which I put in a bowl and I poured some fresh water to cool the milk. Then I gave it to the prophet (peace be upon him) to drink. And he drank till 'I' felt satisfied!"

In another narration Abu Bakr (R.) said:
"The Messenger (peace be upon him) drank till I felt that I quenched my thirst."

Earning money legally is something good but to view it as an act of worship is taste.
So we find that in tasting there is a shift from material laws to spiritual laws, and it is a great difference between those laws.

By that you are using the laws of the great and vast spirit in the limited material fields. And so you feel bigger than those material fields which make you accomplish your work more easily while you are extremely satisfied.

Part III: Practical steps to build positivity and use it

By now you have got all the methods of internal fortification and you can work in an unlimited world. Your mind and heart are big enough. You are optimistic and you work for a very great aim. You are in harmony with every atom in the universe; you have a taste for what you do.

Go! Not alone and not with your personal effort but with the following:

- 1- Teamwork spirit:** you should develop teamwork spirit in yourself for that will facilitate your work no matter how big it is and let your happiness reflect on the whole team.
- 2- Good Example:** and potentials: Always remember that potentials in an orphan will show through your good example. Some orphans will be attracted by your appearance, your treatment or your composure. Extraction of potentials is quicker and easier than implanting them in children.
- 3- Clear personality:** Go to orphans with a clear personality i.e.: separate yourself from your home or your job because, as we learn from the science of bio-energy,

energy moves from a distance and positively affects the spirit of the orphan before his senses. We should not forget that the orphan is highly sensitive and highly transparent. He can sense at once if you have personal character which would make up for his **orphanhood**.

4- Ability to change: you have a huge ability to comprehend the modern sciences, information and media.

We are in the age of openness. So you have the ability to change and adapt yourself to use these sciences and new technologies in the right path to serve orphans and making them acclimatize with all the modern scientific circumstances, to feel that they enjoy them as though they were part of their lives.

5- Strong emotions: Ever time you meet orphans show them strong emotions and behave wisely. Maybe the best way to show emotions is similar to waiting the airport for someone who has been away for many years and they are very dear to you.

When the speakers of the airport announce the arrival of the plane, one has emotions

which are **undescribable**.

At the moment of meeting there will be cries and tears of joy mixed with the beauty of meeting the dear ones.

6- Consultation: you should develop consultation with your colleagues about the orphans' affairs because cases might be similar and repeated in that case opinions would be discussed in a meeting of consultation and would lead to a proper solution.

This kind of consultation opens channels of dialogue among the care takers, and would lead to more co-operations inside an orphanage.

7- understanding the issues with, for or from an orphan:

a- understand it by:

Listening well, for good listening is half the solution. It means interest and respect which are the things that build trust.

This trust urges the orphan to speak more about his problem and makes him bring out all his

emotions without rage.

Talking with the orphan should be done in a limited time span, and should not surpass the basic frame of the issue which will always lead to the solution. If there are several points in the issue, equal periods of time should be given to each point.

b- Put a plan for the solution considering priorities in it.

c- Put various solutions and then choose the best.

d- Be creative in giving choices for the solution. This choice should consider the psychological and spiritual situation of the orphan.

8- Glad tidings: let glad tidings be the way to continuous and good relationship with the orphan. An example of this is to say: "**Ma sha'Allah (how beautiful!)** You remind me of the Hadith of the prophet (peace be upon him) which says Always encourage the orphan for glad tidings elevate him in away that lead to creativity in words and actions.

9- Put your remarks down in a notebook and eventually you will find that you have so many topics and their solutions .This will make of you an important authority one day in this field.

10- Link the orphan:

no matter how little is his achievement, with the personality of the master of human beings and the greatest orphan, our prophet Muhammad , Allah's Messenger (Best blessings and peace be upon him). Always tell an orphan that he shares a property with the prophet (peace be upon him) which is **orphanhood**. Finally I'd like to thank and praise Allah the Almighty who made my dear friend Mr. Talal Al-Ajlani Al-Husaini to sponsor this booklet. May Allah reward him and bless him.

Dear reader:

would you like to be mentioned with the names of orphans ? Would you like your visit to please them ? Your phone-call to be good news to them ? Your greeting to give them pleasure? Always remember that whatever you do, you will not reward the prophet (peace be upon him) who said: "An orphan's provider will be with me in paradise like these two fingers."

Our Lord! If I've succeeded in this work it is because of your help, if not it is because of my sins.

Written by:

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