



A MAGAZINE for STRANGERS

سُبْحَانَ اللَّهِ الْعَظِيمِ

From Abu Hurairah, may Allah be pleased with him, the Messenger peace be upon him, said: "Islam began as something strange and it will return to being strange as it began. So Toobaa is for the strangers."

Reported by Bukhari and Muslim

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Muhammad Al-Faatih

For eight centuries, the conquest of Constantinople, now Istanbul, Turkey, was a dream for the Muslim commanders. Ever since the era of the revered companion, Mu`aawiyah Ibn Abu Sufyaan, there had been many attempts to conquer it, but none had succeeded.

Every Muslim commander wanted to be the conqueror praised in the narration in which the Prophet, sallallaahu alayhi wa sallam, said: "You will conquer Constantinople. Its commander is the best and its army (that will conquer it) is the best." Who was then the person about whom the Prophet, sallallaahu alayhi wa sallam, gave glad tidings? It was Muhammad Al-Faatih.

Muhammad Al-Fatih was born on 30th March, 1432. He was brought up under the supervision of his father, Sultan Murad II, the seventh Ottoman Sultan. His father prepared and trained him to shoulder the responsibilities of the position of a Sultan. Muhammad Al-Fatih memorized the Quran, learnt the Prophetic narrations, Islamic jurisprudence, mathematics, astronomy and the skills required for war. He also learnt Arabic, Persian, Latin and Greek languages. He joined his father in his battles and conquests.

After the death of his father, Sultan Murad II on 5th Muharram, 852 A.H., 7th February, 1451 A.C., Muhammad Al-Faatih, took over and became the Sultan of the Ottoman Empire. He was a strong young man, only twenty years old, very enthusiastic and ambitious. He was thinking of the conquest of Constantinople, the capital of the Byzantine Empire. This dream overwhelmed him to the extent that he would not talk about any subject except for the conquest of Constantinople. He would not even allow anyone who was sitting with him to talk, except about the expected conquest.

The first step in achieving his dream was to take control of the Strait of Bosphorus so that he could prevent any support or supplies that might come to Constantinople from Europe. So he built a huge castle on the European seashore of the Strait of Bosphorus. Along with top senior officials, he personally participated in building the castle. It took three months to build this castle that came to be known as the Roman Castle. On the other bank of the Strait of Bosphorus, there was the Castle of Anatolia. It then became impossible for any ship to cross unless it obtained permission from the Ottoman forces.

From the editor

Dr. Fadi Y. Kablawi

Gaza Freedom Flotilla

A caravan of boats carrying food and cement to isolated sanctioned human beings is attacked in an inhumane way by an entity that claims to be the only Democratic country in the region! Absurd! What happened to the Flotilla, even though perceived as negative, carries many positive points that deserve some reflection and attention. As Allah says in the Quran: "You may hate something that is good for you..."

Nineteen martyrs were the result of this attack by one of the strongest armies in the world on a group of civilians. The falling of shuhadaa` (martyrs) always gives the struggle a push and support that leads to the good tidings of the victory. Such barbaric behavior has opened the eyes of many countries of the world that have been giving blind support to Israel to realize the reality of Zionism.

This attack on the Flotilla has revived the Palestinian issue in the hearts of many people especially the Muslims who must remember and never forget that the Palestinian problem is an Islamic problem, not an Arab or Palestinian problem. By this savage attack, Israel has shown the world who the real terrorists are; a state terrorist that is organized at the level of a government.

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From the editor*...continue from page 1*

Clearly this attack on innocent civilians is not one to rejoice over, but Allah promises to give victory to his servants, as He is the one with the successful plans.

Muhammad Al-Faatih*...continue from page 1*

After completing his preparations, Sultan Muhammad Al-Faatih marched to Constantinople with an army of two hundred and sixty-five thousand fighters. This army had infantry forces as well as horsemen. Huge cannons supported this army. The army besieged Constantinople and the Ottoman cannons started to fire their missiles at the fortified walls of the city day and night. From time to time, the Sultan surprised the enemy with a new war plan until the city defenders lost control and their forces gave up.

At dawn of Tuesday, 29th May, 1453 A.C., the Ottoman forces managed to penetrate the walls and drive away the defenders who fled. The people of Constantinople were taken by surprise when they saw the Ottoman flags waving on their walls and the soldiers flooding into the city.

After the Ottoman forces conquered the city, Sultan Muhammad arrived on his horse in a great procession that included his ministers and army commanders. Ever since that time, the Sultan was known as Muhammad Al-Faatih (the Conqueror).

The soldiers were shouting:

Mash-Allaah! Mash-Allaah! Long live our Sultan! Long live our Sultan!

The Sultan's procession marched until it reached Hagia Sophia church where the people of the city had gathered. When they knew that the Sultan had arrived, they bowed and prostrated and they were all weeping and crying because they did not know their fate; what Sultan Muhammad Al-Faatih would do to them.

When the Sultan arrived, he dismounted from his horse and prayed two Rak`ahs thanking Allaah Who had blessed him with this conquest. Then the Sultan addressed the people of the city who were still bowing and prostrating in tears:

Stand up! I am Sultan Muhammad and I would like to tell you, your brothers, and all the people present that your lives and freedoms are protected.

The Sultan ordered that the church be turned into a mosque and for the first time, the call for prayer was heard from this place. Until now, this mosque is still known as the Mosque of Hagia Sophia. He also decided to take Constantinople as a capital of his country. It was called Islambul, meaning the House of Islam. Later on the word was viciously twisted to become Istanbul.

The Sultan was very tolerant and merciful with the people of the city, and acted according to the teachings of Islam. He commanded his soldiers to treat their prisoners of war in a good manner. The Sultan himself paid the ransoms for a large number of prisoners of war from his own money. He also allowed those who left the city when it was under siege to return home.

Muhammad Al-Fatih attained this victory when he was twenty three years old. This indicated his early military genius. He also deserved the glad tidings of the Prophet, sallallaahu alayhi wa sallam, who foretold that a good person would conquer that city.

Muhammad Al-Faatih was a committed Muslim who abode by the rulings of Islamic jurisprudence. Because of the way he was brought up, he was a pious man. As for his military conduct, it was very civilized and it was unfamiliar to Europe in its Medieval Ages. Owing to his ambition fostered by his teachers who always encouraged him to be the conqueror of Constantinople, he managed to make the greatest of his achievements by conquering this city. Muhammad Al-Faatih managed to realize his dreams through hard, continuous work, and well-organized planning.

Through high ambition, determination, and the effort to achieve his goals, he managed to materialize his dream, make his hope an existing reality which made him one of the great Muslim heroes and conquerors.

The Prom! Why Not?

The Prom time is a time of, as they claim, introducing the "boys and girls" to the adult life style. They forgot that all you have there is unrestricted mingling, music and dancing, afterward, is when the real disaster starts; alcohol, sex and drugs. Are these the items on the menu that our youngsters need to learn to be able to be ready for the next stage of their lives? It should be obvious by now that attending such gatherings is forbidden due to the violations that are involved. Unrestricted mingling, dancing with the other sex, music (including classical!) alcohol and drugs are things that are forbidden in Islam. To the brother who is going to the Prom, what kind of presentation are you giving to your Islamic heritage and to the sister who is going, what respect are you giving to your hijab? In summary, attending the Prom and any other gatherings of such nature is without doubt haram.

TAFSIR Al-Kawthar

In the name of Allaah, the Most Beneficent, the Most Merciful

Almighty Allaah Says (what means): "Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off". [Quran: 108:1-3]

It is narrated that Anas bin Maalik, may Allaah be pleased with him, said: "(Once), the Messenger of Allaah sallallaahu 'alayhi wa sallam was dozing; then, he raised his head and smiled, then, either he said to them (his companions), or they asked him: "Why did you smile?" He sallallaahu 'alayhi wa sallam replied: "Indeed, a Soorah (Quranic chapter) has (just) been revealed to me." Then he sallallaahu 'alayhi wa sallam recited (what means): "In the Name of Allaah, the Most Beneficent, the Most Merciful, verily, We have given you Al-Kawthar..." to the end of the Soorah. Then he sallallaahu 'alayhi wa sallam asked: "Do you know what Al-Kawthar is?" They replied: "Allaah and His Messenger know best." He sallallaahu 'alayhi wa sallam said: "It is a river in Paradise granted to me by my Lord, the Almighty and All-Powerful, in which is great goodness; its drinking vessels are as (numerous as) the heavenly bodies. It will refuse to allow one of the slaves to drink, and I (i.e., the Prophet sallallaahu 'alayhi wa sallam) will say: 'O my Lord! He is one among my community.' But it will be said to me: 'You know nothing of the innovations (in religion) that they practiced after you.'"

It has been narrated about the Al-Kawthar pool that it has two streams running into it from the heavens which emanate from the famous Al-Kawthar river (The name Al-Kawthar has been reported to refer to the river as well as the pool of the Prophet sallallaahu 'alayhi wa sallam). Its drinking vessels are as numerous as the stars in the sky. [Muslim, Abu Daawood & An-Nasaa'i]

As for the saying of Allaah which means: "Indeed, We have granted you, [O Muhammad], Al-Kawthar" [Quran 108:1] it has already been mentioned that Al-Kawthar is a river in Paradise; Imaam Ahmad, may Allaah have mercy upon him, narrated on the authority of Anas, may Allaah be pleased with him, that he recited this Soorah and then said: "The Messenger of Allaah sallallaahu 'alayhi wa sallam said: "I have been given Al-Kawthar, a flowing river in Paradise which does not flow along a normal channel, rather, its banks are domes of pearl. I struck its earth with my hand and it was a strong-smelling musk, and its pebbles were pearls." Imaam Ibn Jareer, may Allaah have mercy upon him, narrated on the authority of Anas that he asked the Messenger of Allaah sallallaahu 'alayhi wa sallam about Al-Kawthar and that he sallallaahu 'alayhi wa sallam replied: "It is a river in Paradise, given to me by my Lord, whose colour is whiter than milk and whose taste is sweeter than honey; upon it are birds whose necks are like those of camels." 'Umar, may Allaah be pleased with him, said: "O Messenger of Allaah! They (i.e., the birds) seem so blissful!" He sallallaahu 'alayhi wa sallam, replied: "He who eats from them is more blissful (in luxury) than them O 'Umar!"

"So pray to your Lord and sacrifice [to Him alone]." [Quran 108:2] That is, since We have given you such blessings in this world, and in the Hereafter, including the river described previously, then devote your obligatory and optional prayers to your Lord alone; likewise, your sacrifices and all your other acts of worship. Worship Allaah Alone, without associating partners with Him, as in the saying of Allaah (which means): "Say: 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the

worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'" [Quran 6:162-163]

Ibn 'Abbaas, 'Ataa', 'Ikrimah, Mujaahid and Al-Hasan, may Allaah be pleased with them, are all agreed that the word Sacrifice here means Halaal (Islamic) slaughter. Most of the scholars from amongst the pious Salaf (early Muslim generations) agreed on this and it is contrary to the practices of the idolaters, who prostrated themselves before false gods and sacrificed animals in their name. Allaah, the Most High Says (what means): "And do not eat of that upon which the name of Allaah has not been mentioned..." [Quran: 6:121]

"Indeed, your enemy is the one cut off". [Quran 108:3] That is, the one who hates you O Muhammad sallallaahu 'alayhi wa sallam and hates that which you have brought (i.e. the Message of Islam) is defective, insignificant, despised and is cut off (from remembrance).

According to Ibn 'Abbaas, Mujaahid, Sa'eed Ibn Jubayr and Qataadah, may Allaah be pleased with them, this Soorah was revealed in regard to Al-'Aas bin Waa'il, who used to say, whenever Allaah's Messenger, sallallaahu 'alayhi wa sallam, was mentioned: "Leave him, for he is a man who is cut off and is of no consequence, and if he were killed, he would be forgotten." Therefore, Allaah revealed this Soorah.

It was also said that it was revealed concerning 'Uqbah bin Abu Mu'eet, Ibn 'Abbaas and 'Ikrimah, may Allaah be pleased with them, said that it was revealed in regard to Ka'b bin Al-Ashraf and a number of the pagans of Quraysh (the largest Makkan tribe). Al-Bazzaar, may Allaah have mercy upon him, reported that Ka'b Ibn Al-Ashraf approached Makkah and the people of Quraysh said: "You are their leader (i.e. the people of Makkah). Do you not see this weak, feeble, despised man (Muhammad sallallaahu 'alayhi wa sallam) who is without family or any who might help him and who is cut off from his own people? He claims that he is better than we! We are the people of (the House of) the pilgrims, the custodians (of the Ka'bah), the suppliers of water (to the pilgrims)." So Ka'b said: "You are better than he" and Allaah therefore revealed this Soorah. This is an authentic narration.

'Ataa', may Allaah have mercy upon him, said that it was revealed concerning Abu Lahab (the Prophet's disbelieving uncle); this was when the Prophet's son died and Abu Lahab went to the polytheists and said: "When his sons die, he will no longer be remembered." Far from that! On the contrary, Allaah has preserved his memory for the entire world to witness and has placed the responsibility of (implementing) His Revealed Law upon their shoulders forever, until the Day of Congregation (Doomsday).



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by Dr. Fadi Y. Kablawi

The creation is in need of Allah

Man always looks for what benefits him and what protects him from harm. However, to accomplish this, man must be able to realize what is harmful. He must then know whom he should need, trust, and love so that he can attain what is beneficial as well as to feel good about his choice.

He also must know the proper and good approach that would make him achieve this goal. This latter condition requires that man:

1. Know about harm
2. What ways can be used to drive harm away?

Certainly, man can have no better guidance than that which comes from the One Who had perfected everything, and the One who Has no deficiency in Himself and in His Attributes. The One Who is Ever-Living and Who does not die. There can be no One better than the One Who Has no need for anything; the One Who is rich; the Giver; the One who, after all, controls man's soul. Man is so poor to Him. He is Allaah, the True and only God. Man can bring harm to himself if he seeks other than Allaah for help. Allaah is the One Who can help man drive away any harm for it cannot occur without His Will and His Power.

Allaah Almighty sent down His Books and chose His Messengers to guide man to:

1. Know His Lord as He Almighty had explained about Himself, and
2. Seek Him Alone while living in accordance with His plan

Knowing Allaah's Names and Attributes liberates man from worshiping any form of creation because creation is weak and is in need of The Creator, Allaah. The knowledge about Allaah leads man to know that he is created to live according to Allaah's way as revealed to His Messengers may Allaah exalt their mention the final of whom was Messenger Muhammad sallallahu alayhi wa sallam.

This Revelation contains a complete code of life. Everything that is beneficial or harmful is established so that man can center his life around this Revelation. If man commits wrong and knows that Allaah is Oft-Forgiving he would turn to Him, and to Him alone, seeking His forgiveness; Allaah Says (what means): "Know, therefore, that there is no God Who deserves to be worshiped except Allaah; and ask forgiveness for your sins." [Quran 47:19]

It is wrong to think or believe that Allaah created other 'gods' besides Him so that man turns to them for help; loves them or fear them, etc. He is the same God of all nations. He does not order that people should make of stars, sun, fire, 'Eesaa (Jesus), Moosaa (Moses), Muhammad may Allaah exalt their mention etc. gods besides Him. He (Most Exalted) cannot be 'contradictory'. He has one way (religion) that calls man to surrender his will only to Him.

He warned that if man (even Muhammad sallallahu alayhi wa sallam) would take partners with Him, then his work will fail and will be among losers; Allaah Says (what means): "And verily, it had been revealed to you (O Muhammad) as has been revealed to those before you. If you join others in worship with Allaah (then) surely (all) your deeds will be in vain and you will certainly be among the losers. Nay! But worship Allaah and be among grateful." [Quran 39:65-66]

Let us know what Muhammad sallallahu alayhi wa sallam, the man-Prophet, who knew Allaah best, used to say: "O Allaah, I

seek refuge in You for Your Pleasure and against Your Wrath, and in Your Forgiveness and against Your Punishment and in You from You, I cannot Praise You as You can Praise Yourself." (Muslim, Abu Daawood, At-Tirmithi, Ibn Maajah)

He sallallahu alayhi wa sallam used to say also: "I have surrendered myself to You, I have directed my face to You, I have entrusted my affairs to You, I have compelled my back to refuge in You, in want and in fright of You, there is no resort nor survival from You except (in turning) to You. I have faith in Your book (i.e. the Quran) which You brought down and in the Prophet (Muhammad) you have sent." (Al-Bukhaari & Muslim)

When we read in the Quran (what means): "Whatever of Mercy (i.e. of good), Allaah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise." [Quran 35:2]

And when we read (what means): "If Allaah touches you with hurt, there is none can remove it but He; and if He intends any good for you, there is none who can repel His favor which He causes it to reach whomsoever of His slaves He will, and He is the Oft-Forgiving, Most Merciful." [Quran 10:117]

We should be motivated to return to Him Alone at times of ease and at times of hardship. And when we read (what means): "If Allaah helps you none can overcome you, and if He forsakes you, who is there, after Him, that can help you. And in Allaah (alone) let believers put their trust." [Quran 3:160]

The Quran, therefore, leads man to a true liberation from any false attachment. It brings peace to the heart. It helps the believer against hypocrisy and all forms of dishonesty.

Imagine, for example, a believer facing a problem at work. He sees wrong and faces unlawful practices. He does not fear rejecting what is wrong. He knows that the job is only a means to gain his sustenance. While he may be unable to correct what is wrong, he knows well that Allaah is the One Who provides. If he leaves his job for the sake of Allaah, Allaah will give him a better one. Allaah Almighty Said (what means): "And whosoever fears Allaah and keeps his duty to Him. He will make a way for him to get out (from) every (difficulty), and He will provide him from (sources) he could never imagine." [Quran 65:2-3]

The above texts, necessitates that man must depend upon Allaah Almighty asking Him Alone for assistance. It also requires that man must love Allaah and worship Him Alone to gain His pleasure and His help. Is it not true that the people who consider this life as the "Final Goal" end up worshiping many things in it? You see them so careful about "having it all". They torture themselves: pain, difficulty, constant worry, keeping their hands in the banks for loan after loan to keep up with the "demands of development". They are under the constant threat of fore-closure. They constantly see poverty in front of their eyes.

The Prophet sallallahu alayhi wa sallam said: "Allaah says: 'Son of Adam: Fill your time with My worship and I will fill your heart with richness, and end off your poverty. But if you do not, I would make your hands fully busy (i.e. in worldly affairs) and I would not end off your poverty.'" (At-Tirmithi)

Our purpose of existence on earth is more meaningful than being slaves to worldly gains. There can be no meaningful life better than that prescribed by our Creator Allaah. Every act done according to Allaah's way is an act of worship. Man is the beneficiary and Allaah is in no need; Allaah Says (what means): "O mankind! It is you who stand in need of Allaah, but Allaah is Rich (Free of all wants and needs), Worthy of All Praise." [Quran 35:15]

Whoever turns away from my Sunnah is not from me!

Anas, may Allaah be pleased with him, reported that: “Three men came to the houses of the wives of the Prophet sallallaahu ‘alayhi wa sallam and asked how his worship was. When they were informed, they considered their own worship to be insignificant and said: ‘Where are we in comparison to the Prophet sallallaahu ‘alayhi wa sallam when Allaah has forgiven his past and future sins?’ One of them said: ‘As for me, I shall offer prayer all night long.’ Another said: ‘I shall observe fasting perpetually, never to break it.’ Another said: ‘I shall abstain from women and will never marry.’ The Prophet sallallaahu ‘alayhi wa sallam then came to them and said: “Are you the people who said such things? I swear By Allaah that I fear Allaah more than you do, and I am most obedient and dutiful among you to Him, but still, I observe fasting (sometimes) and break it (at others); I perform (optional) prayer (at night sometimes) and sleep at night (at others); I also marry. So whoever turns away from my Sunnah (i.e., my way) is not from me.” [Al-Bukhaari & Muslim]

Anas, may Allaah be pleased with him, also reported: “A few of the companions of the Prophet sallallaahu ‘alayhi wa sallam inquired from his wives about his worship when he would be alone. When they found out, one of them said: ‘I shall abstain from women and will never marry.’ Another said: ‘I shall never eat meat.’ Another said: ‘I will always offer the night prayer and shall never sleep.’ Later, the Prophet sallallaahu ‘alayhi wa sallam ascended the pulpit, praised and thanked Allaah, and then said: “Why are some people saying such things? I perform (optional night) prayers (sometimes) and sleep at night (at others); I observe fasting (sometimes) and break it (at others); and I marry. So whoever turns away from my Sunnah (i.e., way) is not from me.”

‘A few of the companions’ in the narration means that there were between three to nine of them, and their asking: ‘Where are we in comparison to the Prophet sallallaahu ‘alayhi wa sallam when Allaah has forgiven his past and future sins?’ means that since they did not have this assurance that He sallallaahu ‘alayhi wa sallam had, then it followed that they would have to exert more effort in order to try to attain it; however, he sallallaahu ‘alayhi wa sallam explained to them that one may do the things that these men wished to refrain from and still be fearful of Allaah and obtain a great reward.

The second narration of this story includes different things that the companions stated that they will abstain from, which proves that they were more than three in number.

Also, the speech of the Prophet sallallaahu ‘alayhi wa sallam in the first narration reflects that he sallallaahu ‘alayhi wa sallam spoke to them directly, whereas the second one indicates that he sallallaahu ‘alayhi wa sallam spoke generally, without directing his speech to them in particular. It may be that he sallallaahu ‘alayhi wa sallam first spoke to everybody in the congregation and explained that such abstinence is impermissible, and then spoke to the men concerned in private, addressing them personally so as not to expose their identity to others, which may have caused them embarrassment.

The fact that the Prophet sallallaahu ‘alayhi wa sallam took an oath was in order to show these men that despite him being forgiven by Allaah, he sallallaahu ‘alayhi wa sallam did not do what they planned to do, which was to exaggerate in their worship, and that reward from Allaah could be attained without such exaggeration; this is because he who is moderate in his worship is more likely to continue whereas those who exaggerate will eventually become too weak to continue and give up.

His saying: “...my Sunnah...” did not refer to the Islaamic categorization which refers to recommended acts rather than obligatory ones. Rather, it refers to his complete manner in life and his approach

to every matter. He sallallaahu ‘alayhi wa sallam instructed them that the one who worships in any way other than his is not from him, meaning, that he does not follow him; here, he sallallaahu ‘alayhi wa sallam was alluding to the methods that monks have, who innovated extreme ways of worship for which they have been dispraised by Allaah.

The one who worships in a way other than that of the Prophet sallallaahu ‘alayhi wa sallam has not left the fold of Islam if he did it in ignorance or was mistaken in his interpretation of the Sunnah, but if he does it due to wishing to deliberately shun the way of the Prophet sallallaahu ‘alayhi wa sallam and thinks that his way and method is better, then he has committed an act of disbelief.

The following are some of many benefits that we can extract from this narration:

- The recommendation of imitating the ways of one’s seniors and following in their footsteps, and that if one is unable to find out about their way of doing things by means of inquiring from men, then it is permitted to inquire from women, provided that nobody will be subjected to temptation.

- The virtue of marriage and an encouragement of it.

- One may do righteous deeds openly and inform others about them, provided he feels secure from thereby becoming arrogant.

- Deeds that are Islamically permitted may become recommended, disliked or prohibited, according to one’s intention.

- Imaam At-Tabari, may Allaah have mercy upon him, said: “This narration refutes the claim of those who forbid eating lawful foods and wearing permissible clothing, claiming that it is better to use harsh clothing and refrain from eating good food.” But, Imaam Ibn Hajar, may Allaah have mercy upon him, added to this saying: “The fact of the matter is that the one who gets himself accustomed to always consuming fine things (i.e., food and clothing) may become too habituated to them and therefore cannot live without them, and consequently, when he is deprived from them, he may commit prohibitions in order to attain what he is accustomed to. On the other hand, refraining from them from the perspective of prohibiting them for oneself contradicts the saying of Allaah in the thirty-second verse of Soorah Al-A’raaf (which means): “Say: ‘Who has forbidden the adornment of [i.e., from] Allaah which He has produced for His servants and the good [lawful] things of provision?...” [Quran 7: 32]

- The good deeds that are continuous are the dearest to Allaah, even if they are few.

- The method of the Prophet sallallaahu ‘alayhi wa sallam is the very best one, whereby he would sometimes eat in order to preserve his strength, and fast at other times; he would also sleep at night sometimes in order to have the strength to pray at night on other occasions; also, he would marry in order to fulfil his desires, save himself from following his lusts, maintain his chastity, and increasing the number of Muslims.

- A warning against exaggeration in the matters of the religion because this leads to one stopping the deeds that he is performing. Also, one who exaggerates in acts of worship will eventually become apathetic, which may cause him to stop his obligatory acts of worship and not only the optional ones that he performs. Also, one who only performs the obligatory deeds is also in great danger; if he loses interest, he may abandon worship altogether; so the best way is to be moderate.

- Finally, There is an indication in this narration that knowing Allaah and His rights and commandments is of a higher rank than simply worshipping Him without it, and that the deeds of the heart are essential for practicing servitude to Allaah.

Ties of Kinship

By Sister Nour Kablawi

Abu Hurayrah said: "The Messenger of Allah (PBUH) said: 'Allah created the universe, and when He had finished, kinship (al-rahm) stood up and said, "This is the standing up of one who seeks Your protection from being cut off." Allah said, "Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?" It said, "Of course." Allah said, "Then your prayer is granted." The Prophet (PBUH) then said, "Recite, if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight' (Muhammad 47:22-23)," (Reported by Muslim).

Many verses of the holy Quran and sayings of Prophet Muhammad (PBUH) called for the necessity of keeping the ties of kinship, and stressed on the penalty of breaking it. There is no doubt that a society whose members uphold family ties and keep in touch is one that is strong and firm in all aspects. Upholding the ties of kinship is important because of the great effect that this has on achieving social unity and achieving cooperation and love among the Muslims. Keeping family ties is not only obligatory upon every Muslim, it is also a duty and those who neglect it are promised a punishment as a result. Allah says: "...and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)..." (Al-Nisa'a 4:1).

What and who is al-rahm? The meaning of al-rahm is those relatives, for both men and women, from both the mother's and father's side. And what is meant by selat al-rahm is keeping in touch and showing goodness to those relatives, this includes visiting them, asking about them and their situations, helping the needy of them, giving them da'awa as well as helping them in whatever one can.

Importance and Benefits of selat al-rahm:

1. Selat al-rahm is from Iman (faith). Abu Hurayra narrated that Prophet Muhammad (PBUH) said: "Whoever believes in Allah and the Last Day, let him be generous to his guest; whoever believes in Allah and the Last Day, let him keep the ties of kinship; whoever believes in Allah and the Last Day, let him say what is righteous or keep silent." We understand from this hadeeth that three things achieve unity and love between people: generosity, good words, and selat al-rahm (kinship). The prophet (PBUH) linked these issues with

faith or Iman. Therefore, the one who believes in Allah and the Last Day does not cut the ties of kinship; and keeping the ties of kinship is a sign of one's true faith.

2. Selat al-rahm is a reason for increasing provision and life. A part of human nature is loving increased income and provision as well as long lives. A way of achieving this is by keeping the ties of kinship. The messenger of Allah (PBUH) said: "Whoever would like his rizq (provision) to be increased and his life to be extended, should uphold the ties of kinship," (Reported by Bukhari).

3. Selat al-rahm is a reason for Allah (SWT) to keep ties with a person. Aisha narrated that Prophet Muhammad (PBUH) said: "al-rahm (kinship) is attached to the 'arsh (throne) of Allah and it says: 'whoever takes care of me Allah takes care of him, and whoever cuts me Allah cuts him,' (Reported by Muslim). This signifies the importance of keeping the ties of kinship and that whoever cuts it Allah will cut him from His mercy and blessings. Being cut from Allah's mercy is a dangerous issue which one must live his whole life to avoid as He is the All-Powerful.

4. Selat al-rahm is a reason for entering Jannah. Prophet Muhammad (PBUH) said: "oh people, spread Salam, feed the poor and needy, keep the ties of kinship, offer prayer when others are asleep, and (you will) enter Paradise in peace."

Moreover and after explaining the importance of selat al-rahm and the penalty for cutting it, it is crucial to clarify that keeping family ties is also to those who cut it or break it off. In other words and as explained by the Messenger of Allah (PBUH) when he said: "The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds those ties is the one who does so even if they break off the relationship," (Reported by Bukhari). Some people follow the principle of giving a gift in return for a gift, or visiting in return for a visit. If the relationship is simply one of returning favors and not taking the initiative, then it is not considered selat al-rahm, and it is only returning favors and responding in kindness. Islam pushes us to reach higher degrees of love, unity, and sincerity by urging us to keep ties regardless of what the other party does or does not.

A man said to the messenger of Allah (PBUH): "I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me." The Prophet (PBUH) said: "If you are as you say, then it is as if you are putting hot dust in their mouths. Allah will continue to support you as long as you continue to do that," (Reported by Muslim). We ask Allah to help us fulfill our duties by keeping the ties of kinship and we seek refuge with Allah from cutting off the ties of kinship.

Pearls of Wisdom

1. Do not burden yourself with what has been guaranteed you.
2. Do not fall short pursuing what you have been entrusted to seek.
3. Pardon those who oppress you, and give to those who deny you.
4. For God's sake join relations with those who cut you off.
5. Give preference to those who love you for God's sake.
6. Freely extend your soul and your wealth to your brothers.
7. Be careful to fulfill the religious rights owed to your Lord.
8. Do not consider any good deed you perform to be great, nor any bad deed you perpetrate to be insignificant.
9. Beware of hidden guiles of the heart.
10. Beware of dissemblance with your knowledge just as you are cautious not to become conceited with your actions. [Above quotes by Imam Harith al Muhasibi]

Weak Hadith to Aviod

(For everything there is a heart, and the heart of the Quran is Surah Ya Sin, whoever reads it as if he has read the Quran ten times). Fabricated; "Al-'Ilal" by ibn Abi Hatem (2/55), and "Al-Da'eefa" (169)

(One Hour of Contemplation is better than Sixty years of Worship) Fabricated; "Tanzeeh Al-Sharee'a" (2/305), "Al-Fawaid Al-Majmoo'a" (723), and "Tarteeb Al-Mawdoo'at" (964)

(There is no Prayer (salaah) for those near the masjid except in the masjid) Weak; "Di'aaf Al-Darqutni" (362), "Al-La'ali' Al-Masnoo'a" (2/16), and "Al-'ilal Al-Mutanahiya" (1/693)

(The Black Stone is Allah's right hand on earth with which He shakes the hands of His slaves) Fabricated; "Tareekh Baghdad" by Al-Khatib (6/328), "Al-'ilal Al-Mutanahiya" (2/944), "Al-Da'eefa" (223)

Islamic Marriage

**A new marriage is like a new plant:
It may blossom and grow or it may
wither and die.**

by Dr. Tareq Chebbi

During the 2010 spring break, I engaged my children in a fun and educational project. We decided to do a vegetable garden in the backyard of our home. So we prepared the area, selected the plants, and then we planted the vegetables. At first there was a lot of enthusiasm and determination in caring for the young plants. This involved daily watering, weeding, and checking on the plants. Little by little, the enthusiasm waned, and the garden became a familiar site with a monotonous look, except once in a while when we saw a new flower, or a new fruit. It should also be mentioned that after the first few weeks, some plants withered and died. On the other hand, other plants thrived, blossomed and are now producing.

Thinking in retrospect, I concluded that the plants that did not make it, died because one of the following two reasons: 1) Lack of care from our part, or 2) Other reasons beyond our control.

In reflecting on this story, I see many similarities with new marriages. New marriages, like plants, can be very fragile and need care and love to flourish and grow.

For us Muslims we have to create the favorable conditions for the marriage to succeed, and then rely on Allah for the outcome. We need to apply the Prophet's (Salla Allahu Alayhe wa Sallam) advice when he said "Tie your camel and place your reliance [on Allah]" narrated by Tirmidhi.

There are several actions that the newlywed as well as their family members, and maybe even their friends can do to increase the probability of success of the marriage. It should be noted that like the marriage, the selection of the plant was already done according to well defined criteria that were discussed in previous issues of the Magazine Ghurabaa (see issue No. 2 in particular). The following are some suggestions and recommendations that could be considered and do not constitute a comprehensive and exhaustive list of recommendations:

1. Choose adequate environment for the plant

As a new plant thrives and grows in a well prepared and fertilized soil, a new marriage needs a healthy environment. The husband and wife should be selective with whom to interact with have as

friends. The Prophet (Salla Allahu Alayhe wa Sallam) said what could be translated as "You are who you interact with". In other terms, a person is influenced by the company he/she keeps.

Several studies showed that the first years are critical in the success or failure of a marriage. The couple needs to spend time together, be tolerant of each other, and understand that both are adjusting, acclimating and adapting to a new environment with new responsibilities and shifted priorities. They also have to be realistic and accept that differences are normal but indifferences are not.

2. Plants need essential elements from nature, such as sun and air Without sunlight, chlorophyll, and other elements, plants may die. New marriages need to be energized through constant feed of religious and Islamic values that describes marriage as a sacred relation between a husband and a wife filled with love and mercy.

3. Plants need to be cleaned from weeds so they do not choke and die In any garden, regardless of the care and level of preparation, weeds just appear and grow and compete with our plants for valuable resources: water, space, nutrients, etc. We need to kill and/or uproot the weeds. Marriage may also develop weeds, such as interferences from others and unsolicited advice. We need to remove these weeds.

4. Plants need pruning to grow stronger

Pruning plants encourages not only growth but also creates a plant with a shape of your choosing. Marriages may need to be pruned from unwanted habits and practices, such as not allocating enough time for your partner, or not shifting your priorities, or any behavior not in the interest of the marriage.

5. Plants produce flowers and fruit and Marriage in Islam produces Tranquility, Love, and Mercy.

Allah SWT in Surat Arrooom [Ch.30, V.21] said " And Among the signs of Allah is that He created for you, from yourselves, mates that you might find tranquility by their side - as you become intimate with them, and He made between you love and mercy. Indeed in these are signs for people who reflect. It is clear from this noble verse, that in Islam, marriage is not only encouraged but also considered a way to generate tranquility, love and affection to mankind.

Healthy and nurtured plants will InshaAllah reward us with love, tranquility, and mercy. Take care of your marriage, and do not leave it to chance. Create the best humanly possible condition and rely on Allah, as we mentioned in the beginning, the Prophet (Salla Allahu Alayhe wa Sallam) said "Tie your camel and place your reliance [on Allah]" narrated by Tirmidhi. Using that same analogy, I say: "Nurture your Plant, and Rely on Allah for the Success of your Marriage."

Wa Allahu Waleeyou Attawfeek

Reference: The text and content belong to the author, but the plant analogy was taken from Dr. T. Letseli.

Domestic Violence

by Br. Imran Ali

Administrative Officer, Community Action Agency, Miami-Dade County

Effects of Domestic Violence on Children

Domestic violence continues to be a major issue in our households. In some countries it is more prevalent and there are not enough intervention services to help the families resolve this issue.

In the United States, many children are killed or seriously injured in family violence homes.

In Miami Dade County, over 1000 child abuse reports are received every month and of these approximately 600 of these reports

may have an allegation of issues surrounding domestic violence. Too often the parents or the partners involved are oblivious to the emotional trauma that children experience in these situations. Children experiencing these situations become withdrawn and many signs of other problems surface that requires immediate attention if the children are to benefit from any kind of intervention.

Some of the signs to look for include but not limited to bed wetting, poor school grades, deterioration of social skills and in many instances, children may become very aggressive towards their peers and siblings. Incidents occurring in the home are witnessed and internalized by the children and parents or caregivers often do not see the damage being inflicted during these times.

Children must be given the appropriate therapy to help them as soon as parents notice any of the signs that are indicative of someone in

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The 'art' of deception A new phenomenon

Allaah Almighty Says (what means): "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." [Quran 49: 6]

Deception is a necessary tool for the success of wickedness. Fortunately, most of us are not so corrupted that we could support naked injustice and brutality, but must be, to one extent or another, fooled into supporting it once it is camouflaged in an illusion of justice and benevolence.

While it is certainly true that the art of deception has become tremendously sophisticated and indeed, pervasive, in modern society; it is equally true that the fundamental nature of deception, that is, the types of tricks generally used, the methods, the aims, and the qualities that make people susceptible to deception, have not really changed in millennia.

The various forms of deceit and manipulation that provide the basis for modern propaganda and public relations ruses are pointed out by Allaah Almighty in the Quran in numerous passages, providing the believers of all eras with the means by which to inoculate themselves against being fooled, misled, and deceived into accepting a distorted version of reality.

Let us examine only a few select examples of the tactics of deceit exposed in the various stories Allaah narrates in the Quran to warn and instruct the believers, and hence concentrate on only two particularly relevant and informative cases.

The treachery of Yousuf (Joseph) brothers

Two of the most audacious and sinister, and in many respects, modern, instances of lying occur in the story of Prophet Yousuf, may Allaah exalt his mention, and these will be the focus of our analysis.

Yousuf's brothers, envious of their father Yaqoob's (Jacob), may Allaah exalt his mention, great love for Yousuf, may Allaah exalt his mention, plotted to kill or expel him. Allaah narrates to us that they said (what means): "Kill Yousuf or cast him out to [another] land; the countenance of your father will [then] be only for you..." [Quran 12: 9]

Yaqoob, may Allaah exalt his mention, apparently was wary of his other sons' intentions toward Yousuf, may Allaah exalt his mention; earlier warning the young boy not to relate to them the prophetic dream he had for fear that they would become jealous; and they themselves refer to Yaqoob's, may Allaah exalt his mention, destruct of them, and this provides our first example of deceit:

Allaah Says (what means): "They said, 'O our father, why do you not entrust us with Yousuf while indeed, we are to him sincere counselors?'" [Quran 12: 11]

This statement alone demonstrates two of the cleverest and most frequently employed techniques of manipulation, now apparent in persuasive media from governmental propaganda to product advertising, and is worth looking at closely.

The brothers begin by insinuating that there is something wrong with their father; not only suggesting that he does not trust them, but that this distrust indicates a flaw in his judgment and not in their trustworthiness. They then declare the purity of their intentions, as Yousuf's, may Allaah exalt his mention, "sincere counselors," thereby, not only self-defining and defending their own characters, but also making the idea of their untrustworthiness all the more apparently offensive; intensifying the underlying rebuke of their father, may Allaah exalt his mention, who, it should be mentioned, has actually said nothing until now about distrusting them. They

have begun with an accusation, immediately seeking to create a defensive posture in their father, may Allaah exalt his mention, a feeling perhaps of guilt, that will incline him to grant them their request if only to prove their accusation untrue.

This technique is so widely applied in modern society that it can scarcely be catalogued. Whether it can be observed on the scale on the national politics where, for instance, a population is perhaps persuaded that they are unsafe or threatened, and should acquiesce to certain restrictive policy measures of the state, which after all, is only trying to protect them; or whether it is applied in so mundane a matter as product advertising where consumers are convinced that they have bad breath, body odor, or insufficiently white teeth, all of which 'faults' can only be corrected by purchasing merchandise; the tactic is the same.

Having declared themselves to be good-intentioned and trustworthy, the brothers then suggest that Yaqoob, may Allaah exalt his mention, allow them to take Yousuf, may Allaah exalt his mention, away with them, to allow him to 'play' and 'enjoy' himself; more subtly affirming their status as 'well-wisher's', even as they are seeking to create the circumstances that will allow them to harm Yousuf, may Allaah exalt his mention. They reiterate to their father, may Allaah exalt his mention, a more specific assurance that they are to their prophet brother, may Allaah exalt his mention, "good guardians." They have so framed their request to take Yousuf, may Allaah exalt his mention, away that for Yaqoob, may Allaah exalt his mention, to refuse would be a direct, and apparently unjustified, condemnation of their character.

The Wolf

The reason given by Yaqoob, may Allaah exalt his mention, for not allowing Yousuf's brothers to take him with them was that he, may Allaah exalt his mention, feared they would neglect him and he, may Allaah exalt his mention, would be left alone and attacked by a wolf. We will see that Yousuf's brothers subsequently use this pre-existing fear to diver suspicion from themselves and what they have done to Yousuf, may Allaah exalt his mention; unknowingly, Yaqoob, may Allaah exalt his mention, has provided them with not only the means to carry out their plot against Yousuf, may Allaah exalt his mention, but also the means by which to conceal it. After they have dropped their brother in the well, as we know, they return to Yaqoob, may Allaah exalt his mention, and validate for him what he, may Allaah exalt his mention, had feared; that Yousuf, may Allaah exalt his mention, had been attacked by a wolf; thereby making even less likely the chances of being exposed. They tell him what he, may Allaah exalt his mention, was ready to believe, activating the pre-existing fear, thus preemptively canceling out any inquiry into what happened.

Once again, this tactic of manipulation is an almost ever-present facet of modern social engineering and the propaganda system. An important difference, of course, is that the fear of the proverbial 'wolf' in modern societies is more often than not a manufactured fear, not one that is present naturally, but one that has been created, promoted in the public, unlike the quite realistic and rational fear of Yaqoob, may Allaah exalt his mention. Nevertheless, the exploitation of this fear is identical.

We can look for instance, at the entire Cold War period to find numerous examples of the manipulation of fears, the utility of pre-existing fears as unquestioned explanations for subsequent events. We can also, of course, look at more recent history. Once a particular fear has been established in the public, whether it has been implanted in them or is in fact a rational anxiety, its existence can serve to mobilize necessarily irrational blame for nearly any unpleasant circumstance or happening.

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Islamic History

Our intention in the “History” section of this magazine is to educate the readers and not impress nor overwhelm them with Islamic History. To make sure that active and conscious learning is taking place, we would like to stop at benchmarks and recap or sum up what we have tried to convey in an article format titled “Reflections” such as this one.

Precisely because of this, prior to engaging in the study of the seerah of our beloved prophet Muhammad (SAW), I hope that the past four articles have established good arguments for the following:

- An objective examination of Islamic History would reveal the truth about our splendid Islamic civilization.
- Islamic History was mostly preserved through the Islamic sacred sciences by the schools of Al Muhaddithin and Al Fuqaha.
- The study of Islamic History can help the readers see how Islam gave impetus to unity, excellence, and great civilization.
- Article 1 concluded that Awareness and understanding of Islamic History brings appreciation and self confidence, which serves Muslims well to realize what Muslims once were, what they have become and what they can be again.
- Article 2 defined basic terminology such as History, Historian, and Historical Methodology. Special attention was given to the Islamic methodology of Al- Muhaddithin, but it also mentioned the other important school that mixed fiqh with wisdom to which Ibn Khaldun and Al-Mas’oudi belonged to.
- Article 3 provided the geographic, ethnic and demographic background of Arabia and Early Arabs from before and up to the time

of Ibrahim (AS) and Ismail (AS). Both terms Tribe and chiefdom were defined.

- Beautiful verses from the Quran were included to reveal the truth about the nations of Ad and Thamud, their civilizations and demise.
- Article 3 Concluded that Ibrahim (AS) brought monotheism of Al Haneefiah to Arabia, where he built the first house of worship of Allah in Mecca and invited the pilgrims to come and worship the Almighty Allah. Furthermore, he planted his blessed seed by bringing his firstborn son Ismail to Mecca to carry out the deen of Allah there and share it with the Arabs. Beautiful passages from the Quran gave us a true account of this great and fascinating story.
- Article 4 introduced the readers to the imminent Arab tribe of Quraysh, its excellent lineage and rise to the leadership over the Arabs in Mecca.
- The innate traits and virtues of Pre-Islamic Arabs were revealed but also their deviation from Alhaneefiah to Al JahiLiyah and polytheism.
- Defining the Age of Ignorance “Al JahiLayyah”, its origins and manifested corrupt acts and misdeeds took center stage in Article 4.
- The article also provided an International context for Arabia during the Age of Ignorance and to the corruption; injustice, and immorality within and beyond the borders of Arabians peninsula.
- Neither Judaism, Christianity, Zoroastrianism, nor idolatry delivered people from the Age of Ignorance, but Islam would bring people to the Light of guidance.

Insha-allah in the next article we’ll commence the seerah of prophet Muhammad (SAW).

Creation and the Barriers of Time and Space

by Mohammad Hassan

“There is nothing like him, and He has the attribute of Hearing and Seeing” as-Shura 11.

Ibn Suraij as-Shafi’ee said as narrated from him by Abu Ismaa’eel al-Harawi in the book “Dhammu ul-Kalam” and as mentioned by Ibn Taymiyyah in ‘Bayaan Talbees al-Jahmiyyah’

(The Tawheed of the people of knowledge and the Jamaa’ah of the muslims is”I testify none is worthy of worship except ALLAH ‘alone’ and that Muhammad is the messenger of ALLAH. And the tawheed of the the people of falsehood is disputing about al-a’raad ‘incidental attributes’ and al-ajsam ‘Bodies’ and the prophet {SAAW} was sent with the rejection of that.)

Allah almighty could not be compared in his attributes to his creations, he is unique in his self, doings, and the nature of his existence before and after he created time and space. He existed eternally and there was nothing else. He was alone in the al-Azal {the statue of existence without a beginning} , nothing was with him. His existence cannot be confined to any shape imaginable, or a temple.

From Allah’s perspective, the time and space continuum we live in is transparent .the past, the present and the future are all known to him. He knows what we are still to discover by doing it or not doing it.

We find throughout the entire Quraan harmony in narrations, beauty of words and language. ALLAH {SWT} tells us about some of his attributes that solely belong to him alone.

He tells us about his Existence{Alwujud},Oneness{Alwahdaniyyah}, non resemblance to his creations{Almukhalafatu lihawadith},Power{Alqudrah},Will{Aliradah},Knowledge{Alilm},Life{Alhayah},Hearing and sight{Assamaa and al basar},the form of his speech{Alkalam} through which he orders ,directs, forbids, and talks to us through his revelations, messengers, and prophets.

Creation of the universe and the billions of celestial bodies roaming the skies are more impressive and complex than the creation of mankind. Allah the best of creators , created this world and what is in it from nothing{A’adam}.Quraan 21:30(Do the unbelievers not see that the heavens and the earth were joined together before we clove them asunder?) Quraan 41:11 (Then he turned to the heavens when it was smoke, He said to it and the earth “come together, willingly or unwillingly, They said “ We come together , in willing obedience”.

Modern science talks about the many worlds theory, exist in superposition. Meaning that all worlds are possible but only one of them become a reality to an observer at any time.

Our lives in this world is finite it has an end. Allah showed us in the Holy Quraan that we destined to meet him, by choosing ‘ASSIRATUL MUSTAQEEM’ ,the straight path. We know from simple mathematics that the most direct and the shortest path between two points is the straight one. If this world with its time, space, were infinite{without end} it would not matter in which direction we set out to reach our destination, we would eventually end up there. But our in this life is limited. If we stray too far from the straight and right path we might not be able to make it back. But ALLAH{SWT} with his endless mercy instructed us through his revelation and his prophet that sincere repentance is the only way to avoid deviation and returned to him.

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Would u please tell me the proper way for women to sit, when we pray, also can you please differentiate the sitting position from men?

The way in which women pray is the same as the way in which men pray in every part of the prayer, prostration, sitting, and so on. This is based on the following evidence:

1 - The Prophet (peace and blessings of Allaah be upon him) said: "Pray as you have seen me praying." Narrated by al-Bukhaari. This is addressed to both men and woman.

Shaykh al-Albaani (may Allaah have mercy on him) said: Everything that we have said above about the way in which the Prophet (peace and blessings of Allaah be upon him) prayed applies equally to men and women. There is nothing narrated in the Sunnah which implies that women are exempted from any of that. Rather the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him), "Pray as you have seen me praying," include women too. Sifat Salaat al-Nabi, p. 189

2 - The general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): "Women are the twin halves of men." Narrated by Abu Dawood, 204; al-Tirmidhi, 105, from the hadeeth of 'Aa'ishah. Also narrated by al-Daarimi, 764, from the hadeeth of Anas. Al-'Ajlooni said: Ibn Qattaan said: The isnaad from 'Aa'ishah is da'eef (weak), but the isnaad from Anas is saheeh (sound). Kashf al-Khafa', 1/248

Al-Khattaabi said: What we understand from this is: If something is said in the masculine, it is addressed to women too, except in cases where there is evidence to indicate that it applies only to women. Some of the scholars said that a woman should not sit as a man sits (in prayer), and they quoted two da'eef (weak) hadeeths as evidence for that. Al-Bayhaqi said: Two da'eef hadeeth were narrated concerning that, the like of which cannot be taken as evidence.

The first is the hadeeth of 'Ata' ibn al-'Ajlaan from Abu Nadrah al-'Abdi from Abu Sa'eed al-Khudri, the companion of the Messenger of Allaah (peace and blessings of Allaah be upon him) from the Messenger of Allaah (peace and blessings of Allaah be upon him), that he used to command the men to spread out their arms in their prostration and he used to tell the women to keep their arms close to their sides in their prostration. He used to tell the men to spread their left foot along the ground (and sit on it) and place the right foot upright during the tashahhud and he used to tell the women to sit, kneeling, on their heels." Then al-Bayhaqi said: This is a fabricated hadeeth.

The other is the hadeeth of Abu Mutee' al-Hakam ibn 'Abd-Allaah al-Balkhi from 'Umar ibn Dharr from Mujaahid from 'Abd-Allaah ibn 'Umar who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When a woman sits during the prayer she should place one thigh against the other and when she prostrates she should press her stomach against her thighs, compressing herself in the most concealing manner, for Allaah looks at her and says: 'O My angels, I call you to bear witness that I have forgiven her.'" Sunan al-Bayhaqi al-Kubra, 2/222. This hadeeth is weak, because it was narrated by Abu Mutee' al-Balkhi.

A third hadeeth was narrated from Yazeed ibn Abi Habeeb, saying that the Messenger of Allaah (peace and blessings of Allaah be upon him) passed by two women who were praying. He said: "When you prostrate, press some of your flesh to the ground, for women are not like men in that." This was narrated by Abu Dawood in al-Maraaseel (p. 118) and by al-Bayhaqi (2/223). This hadeeth is mursal, which is a category of da'eef (weak).

Ruling on celebrating non-Muslim holidays and congratulating them. Can a Muslim celebrate a non-Muslim holiday like Thanksgiving?

Greeting the kuffaar on Christmas and other religious holidays of theirs is haraam, by consensus, as Ibn al-Qayyim, may Allaah have mercy on him, said in Ahkaam Ahl al-Dhimmah: "Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying 'A happy festival to you' or 'May you enjoy your festival,' and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or bid'ah or kufr exposes himself to the wrath and anger of Allaah."

Congratulating the kuffaar on their religious festivals is haraam to the extent described by Ibn al-Qayyim because it implies that one accepts or approves of their rituals of kufr, even if one would not accept those things for oneself. But the Muslim should not accept the rituals of kufr or congratulate anyone else for them, because Allaah does not accept any of that at all, as He says (interpretation of the meaning):

"If you disbelieve, then verily, Allaah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. . ."

[al-Zumar 39:7]

". . . This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion. . ."

[al-Maa'idah 5:3]

So congratulating them is forbidden, whether they are one's colleagues at work or otherwise.

If they greet us on the occasion of their festivals, we should not respond, because these are not our festivals, and because they are not festivals which are acceptable to Allaah. These festivals are innovations in their religions, and even those which may have been prescribed formerly have been abrogated by the religion of Islaam, with which Allaah sent Muhammad (peace and blessings of Allaah be upon him) to the whole of mankind. Allaah says (interpretation of the meaning):

"Whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers."

[Aal 'Imraan 3:85]

It is haraam for a Muslim to accept invitations on such occasions, because this is worse than congratulating them as it implies taking part in their celebrations.

Similarly, Muslims are forbidden to imitate the kuffaar by having parties on such occasions, or exchanging gifts, or giving out sweets or food, or taking time off work, etc., because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever imitates a people is one of them." Shaykh al-Islam Ibn Taymiyah said in his book Iqtidaa' al-siraat al-mustaqeem mukhaalifat ashaab al-jaheem: "Imitating them in some of their festivals implies that one is pleased with their false beliefs and practices, and gives them the hope that they may have the opportunity to humiliate and mislead the weak."

Whoever does anything of this sort is a sinner, whether he does it out of politeness or to be friendly, or because he is too shy to refuse, or for whatever other reason, because this is hypocrisy in Islaam, and because it makes the kuffaar feel proud of their religion.

Allaah is the One Whom we ask to make the Muslims feel proud of their religion, to help them adhere steadfastly to it, and to make them victorious over their enemies, for He is the Strong and Omnipotent.

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by Dr. Fadi Y. Kablawi

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Creation and the Barriers of Time and Space

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There are those who try to dispute God's existence and nature through their failed theories and arguments, were they say that even if his existence is a necessity with language that only exist in the mind we tell them that their intelligent design theory it leads to nowhere but to ALLAH. Contemplating and thinking constantly about Gods creation is a must for every muslim. By doing exactly that, you will realize that ALLAH{SWT} did not create things for his own amusement but for a well decreed cosmic plan. All the beautiful and harmonious systems that operate in this universe and run our bodies are but testaments to his wisdom and might. Systems with such sophistication could only proceed from the counsel and dominion of the only unique one 'AHAD'.

Let us compare the chance of this world to create itself in a well put form. For a monkey hitting the keys of a typewriter at random for an endless amount of time will never achieve the writing of a simple well put text. Nature by itself could not produce the information contents in our genes and DNA.

"To Allah belong all things in heaven and Earth: verily Allah is He {that is} free of all wants, worthy of all praise. And if all the trees on earth were pens and the oceans were ink, with seven oceans behind it to add to its supply, yet would not the words of Allah be exhausted{in the writing}; for ALLAH is Exalted in power, full of wisdom".

Allah created time with the world, but time is not equally applied throuought the universe. Time is relative to the state we are in and our place in the universe.

Allah created the heavens and the earth and what is between and surrounding them in six days. But days (Ayyam) in Gods frame of time means Ages attributed to him alone.

(He directs the whole affair from heaven to earth. Then it will again ascend to him on a day whose length is a thousand years by the way you measure). Quraan 32:5.

(The angels and the spirit ascend to him in a day whose length is fifty thousand years). Quraan 70:4A

A scholar and an atheist agreed to meet for a debate about God's existence. The scholar showed up very late, were people thought that he retracted. When asked about his reason of being late? He said that while he was on his way to meet the villagers and the atheist, a heavy rain storm caused the river to flood, when a big tree fell down and became branchless, the trunk then was cut and a hole was created so it became a boat. Then I took the boat to get here. For a minute they thought that the scholar was mad. But he looked at them and asked them: If you don't believe that the boat could not exist on his own, then how could you believe that which is bigger and more complex than the boat, i.e the entire world could exist on his own? How come we cannot see God? On hearing this, the scholar slapped the cheek of the atheist causing him a lot of pain. Why did you slap me? It is very painfull! Really, I cannot see the pain, but the pain exist.

(O Allah, You are clear of All imperfection. You are Allah, the One who is not in boundaries).

Domestic Voilence

...continue from page 7

need of therapy. This at times could be a challenge with many families not having medical insurance to pay for these sessions. As a result of this situation, children are left to fend for themselves and regresses to the point that they become dysfunctional.

Muslim families are in no way immune from these circumstances, and our community does not have the necessary framework of social services to help the women and children that are affected. Too often the women are so reliant on the husband or breadwinner that they resort to living with the situation and not seek help when needed. Muslim families and more so the men, fail to follow Islamic guidelines on the treatment of their wives and continue to demean and abuse them.

Muslim women must educate themselves on their legal rights both Islamically and secularly. They should not be afraid to report concerns about their safety and the safety of their children to the appropriate authorities. More support groups are needed for this section of our community and our women should not feel abandoned when they are in need. Even though restraining orders should be a last resort our Imams and Leaders must educate women on what they need to do when they find themselves in an untenable situation.

The support for the children becomes critical and help must be offered to the children in the form of research based therapy that works. Coordination of services must be an integral part of the solutions for these children.

Muslim leaders in masjid and other organizations must begin to take the lead in offering solutions and help to our children and families who are victims of domestic violence. Call the Domestic Violence hotline if you find that you need help. May Allah (ST) give us the wisdom in creating better families free from these kinds of situations.

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