

# Ghurabaa

A MAGAZINE for STRANGERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

September 2010 ||| Volume 1, Issue 7

## 1000 FOR 1

GROUP OF SOUTH FLORIDA

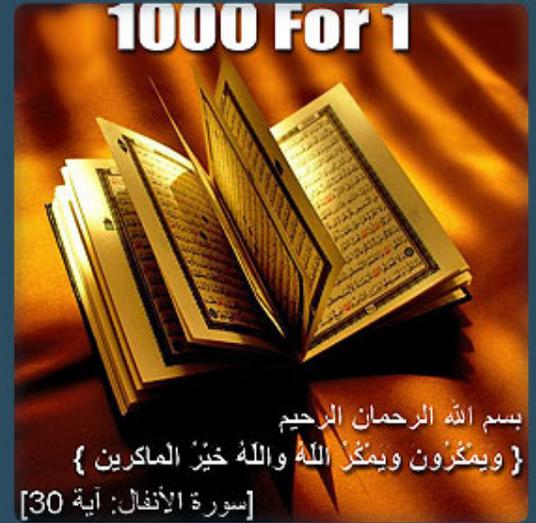
PRESS RELEASE:

SOUTH FLORIDA MUSLIMS SPEARHEAD DRIVE TO DISTRIBUTE ONE THOUSAND QURANS FOR EACH QURAN BURNED BY CHURCH LEADER MIAMI, SEPTEMBER 10, 2010: A GROUP OF SOUTH FLORIDA MUSLIMS, UNDER THE BANNER OF 1000FOR1.COM, ARE ANNOUNCING AN INITIATIVE TO DISTRIBUTE 250,000 COPIES OF THE QURAN.

IN RECENT TIMES THE MEDIA HAS BEEN FLOODED WITH NEWS COVERAGE AND COMMENTARY ON THE NOW-CANCELLED PLANS OF A FLORIDA PASTOR TO BURN COPIES OF THE QURAN, THE HOLY BOOK OF ISLAM. THOUGH THERE HAVE BEEN A VARIETY OF REACTIONS ACROSS THE WORLD THE APPROPRIATE RESPONSE IS TO ADDRESS THE ROOT OF THE PROBLEM: IGNORANCE OF THE QURAN AND ISLAM. AS SUCH, A GROUP OF SOUTH FLORIDA MUSLIMS, UNDER THE BANNER OF 1000FOR1.COM, ARE ANNOUNCING AN INITIATIVE TO DISTRIBUTE 250,000 COPIES OF THE QURAN. THE PLAN HAS BEEN DEVELOPED AND IMPLEMENTED LOCALLY; HOWEVER: A NATIONAL AND INTERNATIONAL NETWORK OF SUPPORT HAS DEVELOPED FOR THIS ENLIGHTENING CAMPAIGN.

DR. FADI KABLAWI, THE SPOKESPERSON FOR THE GROUP, EXPLAINED THAT THE TENETS OF THE QURAN NOT ONLY MAKE US GOOD MUSLIMS BUT GREAT CITIZENS AND NEIGHBORS AS WELL AND IT [THE QURAN] FORBIDS US FROM BURNING ANYONE'S HOLY BOOK. KABLAWI ADDED THAT THROUGH THE DISTRIBUTION OF QURANS THE PUBLIC WILL SEE THE PRINCIPLES WHICH FAITHFUL MUSLIMS ABIDE. ALTHOUGH THE BURNINGS MAY NOT TAKE PLACE, THE PROPOSAL SERVES AS A CLARION CALL FOR MUSLIMS TO BE PROACTIVE IN SPREADING THE TRUTH OF ISLAM.

IN ORDER TO INCREASE THE BREADTH AND REACH OF THE CAMPAIGN THE QURANS WILL BE DISTRIBUTED IN BOTH PRINT AND DIGITAL FORMATS AND AVAILABLE IN ENGLISH, SPANISH AND FRENCH. ADDITIONAL INFORMATION ABOUT THE 1000FOR1 CAMPAIGN CAN BE OBTAINED ON FACEBOOK@, CHALLENGE THE INTERNATIONAL BURN A KORAN DAY, 1000FOR1.COM AND BY CALLING 786-250-6038.



## CONTENTS IN THIS ISSUE

- 02 The spirit of Ramadhaan 03 QURA'AN || Tafsir Al-Falaq 04 CREED || Seeking Guidance 05 Loving the Sunnah 06 INSIGHT || The Grave 07 The World of the Jinns 08 Los artículos de Fe 09 No mates tu tiempo 10 Halloween 11 Hajj || Trechery 12 Halloween 14 Fatwa 15 Ads

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## From the editor

*Dr. Fadi Y. Kablawi*

After the coward decided to stop his plans to burn the "Translation of the meaning of the Qura'an" and after we have already launched a drive to distribute one thousand copies of the Holy book for every copy of the translation they planned to burn, way before their decision to cancel their plan, many brothers and sisters approached us to stop the efforts since the plans were canceled. Looking into the life of the messenger peace be upon him very carefully, one of us can learn how to react in such situation. In the battle of Uhud and as the disbelievers were approaching Madina, the messenger peace be upon him consulted the companions if they should stay in Madina and fight or meet the enemies outside. Many companions wanted out, especially the Ansaars. Even though the messenger peace be upon him wanted to fight from within, he agreed and left to get ready. When the companions realized that the messenger peace be upon him was upset, they rushed to appease him, in other words to fight inside Madina. When they reached him, he had already put on his armor; so when they asked him to stay in Madina and fight, he said: "It was not allowed for a messenger of Allah to take off his armor once he puts it on to until Allah judges between him and his enemies (victory or death)". Maybe those people have stopped, but WE just started, and our mission has become to distribute 250,000 copies of the Qura'an. This is a call to every Muslim who has jealousy for his religion and his Holy book to help us, at 1000for1.COM, achieve this goal. Be part of the effort and let others know.



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by Dr. Fadi Y. Kablawi

## Keep the spirit of Ramadhaan alive all year

As we enter upon the month of Shawaal, let us not leave off the many acts of worship we performed during the blessed month of Ramadhaan. Ramadhaan, for most of us, was a time of renewal and reestablishment of our commitment to Allaah and His religion.

We fasted, gave charity, read the Quran and performed the night prayer. We avoided gossip, slander and every evil that would invalidate our fasting. But now that Ramadhaan is over, the majority of us, unfortunately, will put the Quran back on the shelves, will suspend fasting until next year and will abandon the night prayer. This is not the way it should be, because all of these acts of worship carry rewards and are of benefit to us throughout the year, in addition to the fact that there is no divine prescription limiting them to Ramadhaan.

### The Quran

It's sad, but true, that many of us have fallen into the bad habit of only reciting the Quran during the month of Ramadhaan. By doing this, we cheat ourselves out of the abundant blessings that come from reading the words of Allaah. Reading the Quran is the best way to remember Allaah, it is a protection from the Satan and in it are cures for what ails us. For Allaah says (what means): "O mankind, there has come to you a protection from your Lord and a healing for what is in your hearts and for those who believe, a guidance and a mercy." [Quran; 10:57]

The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "Whoever reads a letter of the Book of Allaah (Quran) shall have a good deed (recorded for him or her) and every good deed is increased a ten-fold (reward). I do not say that Alif Laam Meem is one letter, but rather Alif is a letter, Laam is a letter and Meem is a letter." [At-Tirmithi]

The Quran is also the best way for a servant to draw closer to his or her Lord. Khabbaab Ibn Al-Arat, may Allaah be pleased with him, said to a man: "Draw closer to Allaah as much as you can, and remember that you can do so by no means more pleasing to Him than by His own Words (i.e. the Quran)."

### The Night Prayer

Many of us passed the nights of the month of Ramadhaan, especially the last ten, standing in prayer before Allaah. Just because Ramadhaan is over, does not mean that Allaah does not see us now if we stand in the night prayer. Allaah Says (what means): "Surely your Lord knows (O Muhammad) that you stand (in prayer) two thirds of the night, or half of it, or a third of it..." [Quran; 73:20]

The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "The best prayer, after the obligatory prayer, is the night prayer." [Muslim]

The night prayer carries with it many blessings. For example, Al-Hassan, may Allaah have mercy upon him, was asked: "How is it that those who stay up at night have the most attractive faces?" He, may Allaah be pleased with him, replied, "Because they are on intimate terms with The Merciful, and He adorns them with some of His light."

And for those of us who feel that standing in the night prayer will leave us tired and unable to go about our daily tasks in the morning, we should consider the following words of Allaah's Prophet. He, sallallaahu alayhi wa sallam, said: "When any of you sleeps, Satan ties three knots at the back of his head. On each knot he repeats and exhales the following words, 'The

...continue on page 7

# TAFSIR Al-Falaq

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

Allaah Says (what means): "Say: 'I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies.'" [Quran 113:1-5]

## Explanation

1. "Say: 'I seek refuge in the Lord of daybreak.'" Jaabir, may Allaah be pleased with him, said that Falaq means morning. Ibn 'Abbaas, may Allaah be pleased with him, said that Falaq means creation. Ka'b Al-Ahbar, may Allaah be pleased with him, said that Falaq is a place in Hell - when its gate is opened, all the inmates of Hell cry out because of the intensity of its heat. Imaams Ibn Jareer and Al-Bukhaari, may Allaah have mercy upon them, said that it means morning, and this view seems reasonable. Allaah directs believers to seek refuge in the Lord of the Falaq.

2. "From the evil of that which He created."

Meaning, to seek refuge from the evil that He (i.e., Allaah Almighty) created. His creation includes Hell, Iblees (Satan) and his offspring, and other evil things.

3. "And from the evil of Ghaasiq (darkness) when it settles." One should seek refuge from the evil of nightfall. According to Ibn Zayd, the Arabs termed the setting of the Pleiades star as 'Ghaasiq' and believed that after its setting and at its rising, disease increases and spreads. Some commentators say that the word Ghaasiq means moon. They base their argument on a Hadeeth (narration) where the Prophet sallallaahu alayhi wa sallam once held the hand of 'Aa'ishah, may Allaah be pleased with her, and pointed to the moon, saying: "Seek refuge from the evil of this Ghaasiq." [Ahmad] However, the rising of the moon and the appearance of the stars are things that happen at night.

4. "And from the evil of the blowers in knots."

5. "And from the evil of an envier when he envies." "...The blowers in knots..." refers to sorcerers. Mujaahid, may Allaah have mercy upon him, said: "(It is) when they make their incantations and blow on the knots." Ibn Jareer, may Allaah have mercy upon him, quoted Ibn Taawwoos as saying, on the authority of his father: "There is nothing closer to Shirk (polytheism) than those incantations used as a protection from snakes and insanity, etc." Such incantations are made to blow on a snake bite or magic-stricken man. A Hadeeth says that Jibreel once came to the Prophet sallallaahu alayhi wa sallam and asked: "O Muhammad! Are you sick?" When the Prophet sallallaahu alayhi wa sallam replied in the affirmative, he said: "Invoke the Name of Allaah against every disease that pains you, against the evil of every envier and against any evil eye. May Allaah heal you." The disease referred to in this Hadeeth was probably a magic spell. Allaah then healed His Messenger sallallaahu alayhi wa sallam and repelled that magic.

6. "And from the evil of the blowers in knots."

Imaam Ahmad Ibn Hanbal, may Allaah have mercy upon him, reported that a Jew bewitched the Prophet sallallaahu alayhi wa sallam who remained under its spell for several days. Then Jibreel, peace be upon him, came to him and informed him that such and such a Jew had bewitched him and had hidden a knotted rope down such and such a well and asked him sallallaahu alayhi wa sallam to send somebody to get it. When the Prophet sallallaahu alayhi wa sallam received it, he untied the knots, and the spell was broken. He never mentioned it to that Jew nor showed him any anger. 'Aa'ishah, may Allaah be pleased with her, narrated: "Once when the Prophet sallallaahu alayhi wa sallam was under a magic spell, he thought that he had come to his wives while he had not done so. Once, he said to me: 'I asked my Lord and He showed me. Two persons came and one sat near my head and the other near my legs. The man sitting near my head asked the other: 'What has happened to this man.' He replied: 'He is under a spell.' (The first) asked: 'Who bewitched him?' (The second)

answered: 'Labeed Ibn Al-A'sam from the Banu Zurayq tribe. They are allies of the Jews.' The (first) man asked: 'What was the item used for charming?' The other answered: 'The comb and the hair.' (The first) asked: 'Where are those things?' The other answered: 'In the well of Dharwan, under a rock.'" The Prophet sallallaahu alayhi wa sallam sent 'Ali, may Allaah be pleased with him, to the well and had the things dug out. I ('Aa'ishah) suggested that the magician should be punished. The Prophet sallallaahu alayhi wa sallam replied: "All praise is due to Allaah who healed me; I do not like to incite people for myself." [Al- Bukhaari]

## Beneficial means to reflect upon the Quran

Allaah Says (what means): "[This is] a blessed Book which We have revealed to you, [O Muhammad, sallallaahu alayhi wa sallam], that they might reflect upon its verses and that those of understanding would be reminded." [Quran: 38: 29]

Reflecting upon the Quran is one of the reasons behind its revelation; it is the way to comprehend its rulings and find out its objectives and meanings. The Quran will not be properly understood, nor will its objectives be truly realized except by pausing at each verse and giving it its due right of pondering to discover the meanings and wisdom within it.

All perfect praise is due to Allaah, that we still see many Muslims reciting the Quran day and night, which is good, yet many of them recite it without the due reflection or understanding. Thus people miss the main reason for which the Quran was revealed, to apply its rules, adhere to its commands and refrain from its prohibitions.

In an attempt to practically apply the Words of Allaah (which mean): "And remind, for indeed, the reminder benefits the believers." [Quran: 51: 55] we designate this article to address some important ways by which a person may ponder the Noble Quran and thus properly understand it.

One such way is to be acquainted with the Arabic language and its methods of expression. The Quran was revealed in Arabic, and can only be understood according to the rules of this language, and all scholars attach great importance to learning the Arabic language and encourage their students to learn it. The one who does not know the rules of the language could easily misunderstand the following saying of Allaah (which means): "And ask the city in which we were and the caravan in which we came" [Quran: 12: 82] and he will not be able to distinguish between the sayings of Allaah (which mean): "It is You we worship and You we ask for help" [Quran: 1: 5] and the saying: "We worship You," and so on.

It must be pointed out here is that not every one who recites the Quran is asked to be a grammarian; rather, all he needs to obtain is enough knowledge and command on the language with which he can understand the Book of Allaah and reflect upon it. An important practice which can help a person reflect upon the Quran is to study the biography of the Prophet sallallaahu alayhi wa sallam. We must know that he, sallallaahu alayhi wa sallam, was the authentic interpreter of the Quran and that his manners were all derived from the Quran. We must also know that he, sallallaahu alayhi wa sallam, was a practical Quran walking on earth, in the sense that he clarified to verses that were revealed in general terms and verses that may have sounded confusing. Knowing all this makes a Muslim realize that in order to properly be able to reflect upon the Quran, he must return to the biography of the Prophet, sallallaahu alayhi wa sallam, and the authentic Sunnah.

Knowing the historical context in which specific verses of the Quran were revealed increases the reader's understanding,

...continue on page 13

## The Prayer of seeking Allaah's Guidance in Different Affairs (Salaat Al-Istikhaarah)

The Prophet sallallaahu 'alayhi wa sallam was keen to teach the believers the Du'aa' (supplication) for Istikhaarah (seeking Allaah's guidance). Jaabir, may Allaah be pleased with him, narrated: "The Prophet sallallaahu 'alayhi wa sallam would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He sallallaahu 'alayhi wa sallam would say: "If any of you intends to undertake a matter, then let him pray two supererogatory Ra'kahs (units of prayer) after which he should supplicate: "Allaahumma innee astakheeruka bi'ilmika wa astaqriruka bi qudratika wa asألuka min fadhlikal-'Atheem, fa innaka taqdiru wa laa aqdir, wa ta'lamu wa laa a'lam, wa anta 'allaamul-Ghuyoob. Allaahumma in kunta ta'lam inna- and here he mentions his need - khayrun lee fee deenee wa dunyay wa 'aaqibatu amree wa 'aajilihi wa aajilihi faqdurhu lee wa yassirhu lee thumma baarik lee feehee, wa in kunta ta'lam inna haatha al-Amra sharrun lee fee deenee wa dunyay wa 'aaqibatu amree wa 'aajilihi wa aajilihi fasrifhu 'annee wasrifnee 'anhu waqdur lee al-Khayru haythu kaan thumma radh-Dhinee bih" (O Allaah! I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for indeed You are able while I am not and indeed You know while I do not and You are the Knower of the unseen. O Allaah! If You know this affair - and here he mentions his need - to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it; and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.)" [Al-Bukhaari]

The Benefits and Rulings of Istikhaarah:

1. This Hadeeth tells us the precise words with which to invoke Allaah for guidance. There is, therefore, absolutely no doubt left about how to seek guidance.
2. It is recommended to perform a two-Rak'ah prayer before the Istikhaarah Du'aa' (supplication) is recited. Imaam Ibn Abu Jamrah, may Allaah have mercy upon him, who was one of the early scholars, stated: "The wisdom behind the performance of the two-Rak'ah prayer before supplicating lies in the fact that the purpose of Istikhaarah is to achieve success, both in this life and in the Hereafter. For this purpose, the servant needs to knock at the door of the King (i.e., Allaah) and nothing is better and more effective in this regard than praying to and glorifying Allaah and showing one's need for His bounty and constant assistance."
- 3- The believer should then praise Allaah Almighty as He deserves to be praised, for Allaah loves that His servants do this.
- 4- An important rule for any Du'aa' is that one should ask Allaah by His sublime Attributes; he should select that attribute which reflects Allaah's power and ability to do the thing being asked of Him; one should therefore supplicate by saying, for example: 'O Razzaaq (i.e., Provider)! Sustain me.'
- 5- As with every Du'aa', the supplicant should have humility before His Lord. The slave recognises that Allaah alone can do everything and that there is no strength or power except His, and that he is utterly helpless without His Lord's help.
- 6- The Prophet sallallaahu 'alayhi wa sallam would teach his companions to begin their supplications by asking Allaah for benefit and safety in their religion, for indeed nothing is more precious than that and no calamity worse than its loss.
- 7- The Companions, may Allaah be pleased with them, were extremely diligent in performing Istikhaarah. The Prophet sallallaahu 'alayhi wa sallam would teach his companions, may Allaah be pleased with them, to pray for guidance in all of their

concerns, just as he would teach them a chapter from the Quran. Imaam Ibn Hajar, may Allaah have mercy upon him, stated that this shows the great importance of consulting Allaah through supplication because it was mentioned here, in the same breath, with the importance and necessity of reciting the Quran in prayer.

What matters should Istikhaarah be performed for?

The Hadeeth states that we should consult Allaah about all matters. Imaam Ibn Abu Jamrah, may Allaah have mercy upon him, stated: "This is a general statement pertaining to something specific. Istikhaarah should not be about things understood to be an obligation, nor about things that are known to be Haraam (forbidden). For example, Salaat, (Prayer), is compulsory and so we should not ask Allaah whether to perform it or not; when Allaah and His Messenger sallallaahu 'alayhi wa sallam have made something clear to us we must accept it completely."

Allaah confirms this by saying (what means): "It is not for a believing man or a believing woman, when Allaah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair." [Quran 33:36]

This tells us that before we act, we should find out the Islamic position regarding it and then comply accordingly. Istikhaarah is performed for matters where we have a choice, (such as marrying a particular person, buying a car, etc...) regardless of whether they are small or big matters or whether one finds them to be good or not. Yet some people only resort to Istikhaarah when they are confused about a matter; if they see good in it, they proceed, relying on their own judgement, thus forgetting the Sunnah.

What does one do after performing Istikhaarah?

Once the Muslim has consulted his Creator about a particular matter through Istikhaarah, he should proceed to undertake what he is content with, relying on Allaah to achieve his purpose, fully convinced that whatever Allaah wills happens, and whatever He does not will, never happens.

It is not a condition that after Istikhaarah has been made, one should expect a dream relating to something unusual happening, even though Allaah may choose to make such things occur. Therefore, Istikhaarah is, in essence, a form of faith-education, after which the Muslim should proceed to undertake a matter with full confidence of his success, having consulted his Creator in whom he has full confidence and trust.

Thereafter, even if he faces difficulties, he never loses faith in the wisdom of Allaah, because as a Muslim he does not see success merely in worldly terms, for he is more concerned with the rewards and blessings of the Hereafter. Part of his faith is the belief that calamities may be of benefit to him in the sense that Allaah forgives his sins if he is patient through them. When the believer reaches this level of understanding of Istikhaarah and the results it brings about, his satisfaction will be great, as will be his contentment and perseverance, Allaah willing, since he fully believes, having consulted his Creator, that whatever the situation is, it is his Lord's chosen one.

This increases his faith and he will never feel regret for anything he misses in life, nor will he indulge in the use of the expression: "If only this or that happened..." This level of understanding is subsequently reflected in his personality to such an extent that he will always appear firm and self confident.

These etiquettes are derived from the aforementioned Hadeeth, which many Muslims have unfortunately turned their backs to in lethargy and absent mindedness. ❖

## Loving and glorifying the Sunnah – I

Do you truly love the Messenger of Allaah sallallaahu alayhi wa sallam? A fundamental of our religion, and a tenet of our faith, is to love him.

Allaah Says what means: “Say [O Muhammad]: ‘If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and Jihaad in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people.’” [Quran 9: 24] Al-Fudhayl ibn ‘Iyaadh, may Allaah have mercy upon him, said: “This verse is enough of an evidence to prove the obligation of loving the Prophet sallallaahu alayhi wa sallam, because Allaah dispraised in it those whose wealth, family or children are dearer to them than the love of Allaah and His Messenger sallallaahu alayhi wa sallam, describing them as defiantly disobedient at its conclusion.”

Love of the Prophet sallallaahu alayhi wa sallam branches from Allaah’s love of him; our love of the Prophet sallallaahu alayhi wa sallam is due to the fact that Allaah loves him, and because Allaah sent him to us as His Messenger, as well as the fact that Allaah instructs us to make him dearer to our hearts than our own souls. He Almighty Says what means: “The Prophet is more worthy of the believers than themselves...” [Quran 33: 6] This means that the believer should love the Prophet sallallaahu alayhi wa sallam more than he loves his own self.

This love entails full obedience, submission and acceptance; it also entails favouring the Prophet sallallaahu alayhi wa sallam over oneself, one’s family and one’s wealth, and to surrender to the Prophet sallallaahu alayhi wa sallam the controlling direction that one has over himself. The influence that the Prophet sallallaahu alayhi wa sallam should have over us is greater than that which a master has over his slave, or a father has over his child. We should have no control over ourselves except in acting in accordance with the way he sallallaahu alayhi wa sallam directed us to.

It is for every Muslim to prove his love for him, which can be determined according to the following narration of the Prophet sallallaahu alayhi wa sallam: “There are three qualities; whoever has them will taste the sweetness of faith: To love Allaah and His Messenger (sallallaahu alayhi wa sallam) more than anyone else...” [Al-Bukhaari & Muslim]

One will never taste the sweetness of faith except after achieving this, as he sallallaahu alayhi wa sallam said in another narration: “I swear by the One in whose Hand my soul is! None of you will truly believe until I become dearer to him than his child, his father and all of mankind.” [Al-Bukhaari & Muslim]

This love is not simply an emotion that is confined to the heart, but rather it has implications and effects. This love makes the slave achieve a rank that he would not otherwise achieve by means of his bodily deeds, as in the narration of Ibn Mas’ood, may Allaah be pleased with him, who said: “A man came to the Messenger of Allaah sallallaahu alayhi wa sallam and said: ‘O Messenger of Allaah! When will the Hour (i.e., the Day of Resurrection) come?’ He sallallaahu alayhi wa sallam replied: ‘What have you prepared for it?’ The man said: ‘Only my love of Allaah and His Messenger.’ The Messenger of Allaah sallallaahu alayhi wa sallam then said: ‘You will be with those whom you love.’” [Al-Bukhaari & Muslim]

It is not as important to know when the Hour will occur as it is to prepare for its arrival, and this is the reason why the Prophet sallallaahu alayhi wa sallam drew this to the attention of the man by asking him that question.

Anas, may Allaah be pleased with him, said: “After being blessed by embracing Islam, we never rejoiced at anything as much as we did about this answer of the Prophet sallallaahu alayhi wa sallam to that man. I love Allaah, His Messenger sallallaahu alayhi wa sallam, Abu Bakr and ‘Umar, may Allaah be pleased with him, and hope to be with them (in the Hereafter) even if I cannot perform the good deeds they did.” [Al-Bukhaari & Muslim]

The Companions, may Allaah be pleased with them, had great love for the Prophet sallallaahu alayhi wa sallam, to the extent that they would face arrows that were being fired in his direction to shield him. They would risk their lives for him and sacrifice everything for his rescue. ‘Amr ibn Al-‘Aas, may Allaah be pleased with him, said: “There was no one dearer to me or more glorified than the Prophet sallallaahu alayhi wa sallam; I could never look him directly in the eye due to the extent of my glorification, and if someone were to ask me to describe him, I would not be able to, as I never looked at him for long enough to be able to describe him.” [Muslim]

When Abu Sufyaan, may Allaah be pleased with him, was still a disbeliever, he asked Zayd ibn Thaabit, may Allaah be pleased with him, who was taken as a hostage and being brought out by the people of Makkah to execute: “Do you not wish that Muhammad was in your place and that we killed him instead, while you could go to your family and be with them?” He, may Allaah be pleased with him, replied: “I swear by Allaah! I would rather be here facing this than have him even being pricked by a thorn.” Upon hearing this, Abu Sufyaan, may Allaah be pleased with him, said: “I never saw a people who love a man more than the companions of Muhammad love him.” Such incidents greatly affected the disbelievers and caused many of them to embrace Islam.

A man from the Ansaar, may Allaah be pleased with them, came to the Prophet sallallaahu alayhi wa sallam and said: “You are dearer to me than myself, my child, my family and my wealth, and I feel as if I am dieing when I do not see you.” Then he began to cry. The Prophet sallallaahu alayhi wa sallam asked: “Why are you crying?” The man replied: “I remembered that we will die and you will die, then you will take your place in Paradise with the other Messengers and Prophets, while we, if indeed we do enter Paradise, will be lower in rank than you, and thus we will not be able to see you in Paradise.”

Note how much they loved him; they were worried about not seeing him, despite the fact that they may also be in Paradise. The Prophet sallallaahu alayhi wa sallam did not comment on his words until Allaah revealed the following verses which mean: “And whoever obeys Allaah and the Messenger - those will be with the ones upon whom Allaah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from Allaah...” [Quran 4: 69-70] Thereupon the Prophet sallallaahu alayhi wa sallam summoned him and said: “Glad tidings to you!” [Al-Bayhaqi]

Once, a female companion was waiting at the approach to Al-Madeenah for the return of the Muslim army from the battle of Uhud. She was informed that her husband, brother and father were killed, but her only reply was: “What happened to the Prophet?” They told her that he sallallaahu alayhi wa sallam was fine and unharmed, but she insisted to seeing him so that she would be sure that he sallallaahu alayhi wa sallam was truly safe. When she did see him, she remarked: “Any affliction, after seeing that you are safe, is minor.” ❖

## The Grave: The first station of the Hereafter

When the son of Aadam dies and his soul departs and he is placed in his grave, then he is in the first stage of the Hereafter, because the grave is the first of the stages of the Hereafter.

It was narrated that Haani', the freed slave of 'Uthmaan Ibn 'Affaan, may Allaah be pleased with them, said: "When 'Uthmaan Ibn 'Affaan stood by a grave he would weep until his beard became wet. It was said to him, "You remember Paradise and Hell and you do not weep, but you weep because of this?" He may Allaah be pleased with him said: "The Messenger of Allaah, sallallaahu alayhi wa sallam said: 'The grave is the first of the stages of the Hereafter; whoever is saved from it, what comes afterwards will be easier for him, but if he is not saved from it, what comes afterwards will be worse for him.'" And the Messenger of Allaah, sallallaahu alayhi wa sallam, said: "I have never seen any scene but the grave is more frightening than it." [At-Tirmithi]

In the grave, two angels, who are charged with questioning, come to him and ask him what he used to believe in this world, who was his Lord, what was his religion and who was his Prophet. If he gives a correct answer, that saves him, but if he does not answer them they inflict a severe and painful beating on him.

If he was one of the righteous, angels with white faces come to him, but if he was one of the evildoers, angels with dark faces come to him. This is one of the tribulations that he will suffer through.

It was narrated from 'Aa'ishah, may Allaah be pleased with her, that the Prophet, sallallaahu alayhi wa sallam, used to say: "O Allaah! I seek refuge with You from laziness and old age, and from debts and sins; from the torment of the Fire and from the tribulation of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of wealth, and from the evil of the tribulation of poverty, and from the evil of the tribulation of the Dajjaal (Antichrist). O Allaah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the East and the West)." [Al-Bukhaari]

Ibn Hajar, may Allaah have mercy upon him, said: "The phrase 'from the tribulation of the grave' means the questioning of the two angels."

With regard to the questions that the angels will ask in the grave, this is explained clearly in the following narration. It was narrated that the companions Al-Baraa' Ibn 'Aazib, may Allaah be pleased with him, said: "We went out with the Messenger of Allaah, sallallaahu alayhi wa sallam, for the funeral of a man from among the Ansaar (inhabitants of Madeenah). We came to the grave and when (the deceased) was placed in the grave the Messenger of Allaah, sallallaahu alayhi wa sallam, sat down and we sat around him, as if there were birds on our heads (i.e., quiet and still). In his hand he had a stick with which he was scratching the ground. Then he, sallallaahu alayhi wa sallam, raised his head and said: "Seek refuge with Allaah from the torment of the grave", two or three times. Then he said, "When the believing slave is about to depart this world and enter the Hereafter, there come down to him from heaven angels with white faces like the sun, and they sit around him as far as the eye can see. They bring with them shrouds and perfumes from Paradise. Then the Angel of Death comes and sits by his head, and he says, 'O good soul, come forth to forgiveness from Allaah and His pleasure.' Then it comes out easily like a drop of water from the mouth of a water-skin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, 'Who is this good soul?' and they say, 'It is so and so, the son of so and so, calling him by the best names by which he was known in this world, until they reach the lowest heaven. They ask for it to be opened to them

and it is opened, and (the soul) is welcomed and accompanied to the next heaven by those who are closest to Allaah, until they reach the seventh heaven. Then Allaah Says: 'Record the book of My slave in 'Illiyeen (the seventh heaven), and return him to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again.' So his soul is returned to his body and there come to him two angels who make him sit up and they say to him, 'Who is your Lord?' He says, 'Allaah.' They say, 'What is your religion?' He says, 'My religion is Islam.' They say, 'Who is this man who was sent among you?' He says, 'He is the Messenger of Allaah, sallallaahu alayhi wa sallam.' They say, 'What did you do?' He says, 'I read the Book of Allaah and I believed in it.' Then a voice calls out from heaven, 'My slave has spoken the truth, so prepare for him a bed from Paradise and clothe him from Paradise, and open for him a gate to Paradise.' Then there comes to him some of its fragrance, and his grave is made wide, as far as he can see. Then there comes to him a man with a handsome face and handsome clothes, and a good fragrance, who says, 'Receive the glad tidings that will bring you joy this day.' He says, 'Who are you? Your face is a face which brings glad tidings.' He says, 'I am your righteous deeds.' He says, 'O Lord, hasten the Hour so that I may return to my family and my wealth.'

But when the disbelieving slave is about to depart this world and enter the Hereafter, there come down to him from heaven angels with black faces, bringing sackcloth, and they sit around him as far as the eye can see. Then the Angel of Death comes and sits by his head, and he says, 'O evil soul, come forth to the wrath of Allaah and His anger.' Then his soul disperses inside his body, and then comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, 'Who is this evil soul?' and they say, 'It is so and so the son of so and so, calling him by the worst names by which he was known in this world, until they reach the lowest heaven. They ask for it to be opened to them and it is not opened.'" Then the Messenger of Allaah, sallallaahu alayhi wa sallam, recited Allaah's saying (which means): "The gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e. never]" [Quran 7:40]

He, sallallaahu alayhi wa sallam, said: "Then Allaah Says, 'Record the book of My slave in Sijjeen (in the lowest earth), and return him to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again.' So his soul is cast down.'" Then the Messenger of Allaah, sallallaahu alayhi wa sallam, recited the verse (which means): "And he who associates with Allaah — it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place." [Quran 22:31]

He, sallallaahu alayhi wa sallam, said: "Then his soul is returned to his body, and there come to him two angels who make him sit up and they say to him, 'Who is your Lord?' He says, 'Oh, oh, I don't know.' They say, 'What is your religion?' He says, 'Oh, oh, I don't know.' Then a voice calls out from heaven, 'Prepare for him a bed from Hell and clothe him from Hell, and open for him a gate to Hell.' Then there comes to him some of its heat and hot winds, and his grave is constricted and compresses him until his ribs interlock. Then there comes to him a man with an ugly face, ugly clothes, and a foul stench, who says, 'Receive the bad news, this is the day that you were promised.' He says, 'Who are you? Your face is a face which forebodes evil.' He says, 'I am your evil deeds.' He says, 'O Lord, do not let the Hour come, do not let the Hour come.'" [Abu Daawood] ❖

## The World of Jinn – I

The Quran and Sunnah (Prophet's sayings and actions) indicate that the jinn exist, and that there is a purpose for their existence in this life, which is to worship Allaah Alone, with no partner or associate. Almighty Allaah Says (what means): "And I did not create the jinn and mankind except to worship Me." [Quran 51:56] and also (what means): "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses ....?" [Quran 6:130]

The world of the jinn is an independent and separate world, with its own distinct nature and features that are hidden from the world of humans. Jinn and humans have some things in common, such as the possession of understanding and the choice between the way of good and the way of evil. The word jinn comes from an Arabic root meaning "hidden from sight". Allaah Says (what means): "... Indeed, he (Satan) sees you, he and his tribe, from where you do not see them. ..." [Quran 7:27]

Allaah has told us in the Noble Quran the essence from which the jinn were created. He Says (what means): "And the jinn We created before from scorching fire." [Quran 15:27]

And also (what means): "And He created the jinn from a smokeless flame of fire." [Quran 55:15]

According to one prophetic narration that was narrated by 'Aa'ishah, may Allaah be pleased with her, the Prophet, sallallaahu alayhi wa sallam said: "The angels were created from light, the jinn were created from fire, and Aadam was created from that which has been described to you (soil)." [Muslim]

### Types of jinn

Allaah, the Most Exalted, has created different types of jinn. Among them are some that can take on different forms, such as dogs and snakes; some who are like flying winds with wings; and some that can travel and rest. The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "The jinn are of three types: a type that has wings, they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey." [At-Tabaraani and others]

The jinn and the Children of Aadam

Every individual among the Children of Aadam has a jinn who has been appointed to be his constant companion (Qareen). Ibn Mas'ood, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "There is not one of you who does not have a jinn appointed to be his constant companion." They (present companions, may Allaah be pleased with them) said: "And you too, O Messenger of Allaah?" He, sallallaahu alayhi wa sallam, said: "And me too, but Allaah has helped me and he has submitted (became a believing Muslim), so that he only helps me to do good." [Muslim]

### Their powers

Almighty Allaah has given the jinn powers that He has not given to humans. He has told us about some of their powers, such as the ability to move and travel quickly. A genie from among the jinn guaranteed to the Prophet Sulaymaan (Solomon), may Allaah exalt his mention, that he would bring the throne of the Queen of Yemen to Jerusalem in a moment faster than that needed for a man to get up from where he was sitting. Allaah says (what means): "A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord ..." [Quran 27:39-40]

### The food and drink of the jinn

The jinn eat and drink. Ibn Mas'ood, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "One the jinn called me, and I went with him and recited Quran for them." He took me and showed me the traces of where they had been and the traces of their fires. They (his fellow jinn) asked him for food and he said: "You can have every bone on which the name of Allaah has been mentioned that comes into your possession, as meat, and all the droppings as food for your animals." The Prophet, sallallaahu alayhi wa sallam, said, "So do not use [these things] for cleaning yourselves [after relieving oneself], for they are the food and provision of your brothers." [Muslim]

The believing jinn may eat any bone on which the name of Allaah has been mentioned, because the Messenger, sallallaahu alayhi wa sallam, did not permit them to have anything on which Allaah's name has not been mentioned - those are for the disbelievers among the jinn.

### The beasts of the jinn

According to the narration that was narrated by Ibn Mas'ood, may Allaah be pleased with him, that we have quoted above, the jinn asked the Messenger,

sallallaahu alayhi wa sallam, for provision, and he said to them: "...and [you can have] all the droppings as food for your animals."

### The dwelling-places of the jinn

The jinn live on this earth where we do. They are mostly to be found in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards. Hence, the Prophet, sallallaahu alayhi wa sallam, taught us to take precautions when entering such places, by reciting the Athkaar (supplications) prescribed by Islam. One of these was reported by Anas Ibn Maalik, may Allaah be pleased with him, who said: "When the Messenger of Allaah, sallallaahu alayhi wa sallam, used to relieve himself, he would say: "Allaahumma inni a'oothu bika min al-khubuthi wa'l-khabaa'ith (O Allaah, I seek refuge with You from the evil ones, male and female)." [Al-Bukhaari] ❖

## Keep the spirit of Ramadhaan alive all year

...continue from page 2

night is long, so stay asleep.' If you wake up and remember Allaah, one knot is undone and if you perform ablution the second knot is undone and if you pray, the third knot is undone, and you get up in the morning full of energy and with a clear heart. Otherwise, you will get up feeling lazy and with a muddled heart." [Al-Bukhaari]

Fasting

The Prophet, sallallaahu alayhi wa sallam, said: "Whoever fasts a day in the way of Allaah, Allaah will place between him and the Fire a trench like that between the heavens and the earth." [At-Tirmithi]

Likewise, fasting wipes away the evils that arise out of person's wealth, family or neighbor. Huthayfah Ibn Al-Yamaan, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu alayhi wa sallam, said: "The evils caused for a man through his family, wealth and neighbor are expiated by prayer, fasting and charity." [Al-Bukhaari]

The Prophet, sallallaahu alayhi wa sallam, explained to us that fasting protects us from our unlawful desires, shields us from the hell fire and draws us closer to Allaah and His Paradise. He, sallallaahu alayhi wa sallam, also encouraged us to fast at least three days each month. The best days for this optional fasting are Mondays and Thursdays, or the fourteenth, fifteenth and sixteenth days of the lunar month.

Charity

Allaah has blessed most of us to live relatively comfortable lives. But there are Muslims all over the world that find great difficulty in attaining the most basic necessities of life. During Ramadhaan most of us give in charity, but we forget to do so for the rest of the year. Giving charity is of greater benefit to the one who gives it, than to the one who receives it. It is a means of purifying our wealth, increasing our faith and attaining righteousness. Allaah Says (what means): "It is not righteousness that you turn your faces towards the East or West, but it is righteousness to believe in Allaah, and the Last Day, and the angels, and the Books, and the prophets and gives wealth, in spite of love for it, to the kinsfolk, the orphans, the needy, and to the wayfarer ..." [Quran; 2:177]

Giving in charity also allows us to express our faith. To truly taste the sweetness of faith, we must want for our brothers and sisters what we want for ourselves. For the Prophet, sallallaahu alayhi wa sallam, said: "None of you will have faith until he likes for his (Muslim) brother what he likes for himself." [Al-Bukhaari]

Clearly, fasting, praying during the night, reading the Book of Allaah and giving charity should not be relegated to Ramadhaan alone. These good deeds, and others like staying away from gossip and slander, are all things we should do all the time. By keeping the spirit of Ramadhaan alive throughout the year, we can safeguard our religion and will be able to seize many opportunities to earn the mercy and blessings of Allaah. ❖

## Los artículos de fe

Existen seis artículos de fe en el Islam:

1. La creencia en Al-lah.
2. La creencia en Sus ángeles.
3. La creencia en Sus Libros Sagrados.
4. La creencia en Sus Profetas y Mensajeros.
5. La creencia en el Día del Juicio.
6. La creencia en la Predestinación Divina o el Decreto Divino (Qada' y Qadr).

1. La creencia en Al-lah:

Este artículo significa creer que Al-lah Es el Único Dios, a quien se debe adoración; que Él Es el Creador y Sustentador de todo; que Es Él quien da la vida y la muerte, y que Él Es Único en sus Nombres y Atributos.

2. La creencia en Sus ángeles:

Al-lah Ha creado a los ángeles de luz. Ellos son honorables siervos de Al-lah, quienes lo obedecen y ejecutan Sus órdenes; Al-lah los describe Diciendo (lo que se interpreta en español): {No desobedecen a Al-lah en lo que les Ordena, sino que ejecutan cabalmente Sus órdenes} [Corán 66:6].

Al-lah los Creó para que lo adoraran, y sólo Al-lah Sabe cuántos son en número. Entre ellos están:

- Yibril (Gabriel), quien se encarga de entregar las Revelaciones Divinas a los Profetas y Mensajeros de Al-lah.
- Mika'il (Miguel), quien se encarga de enviar la lluvia.
- El Ángel de la Muerte, quien se encarga de recoger las almas de los humanos.
- El que sostiene el Trono de Al-lah.
- El guardián del Paraíso y el Infierno.

Además de estos, existen ángeles guardianes de los humanos, otros que registran los dichos y acciones de las personas, y otros más que se encargan de cumplir con diferentes deberes y tareas.

3. La creencia en Sus Libros Sagrados:

La creencia en Sus Libros es creer que Al-lah, Exaltado Sea, realmente Reveló Libros a Sus Mensajeros para transmitirlos a su gente. Estos Libros contienen la Palabra de Al-lah. Cuando un libro o Escritura era revelada, abrogaba la revelación precedente. Las Escrituras Divinas más conocidas son:

1. La Tora, el Libro revelado por Al-lah a Musa (Moisés), la paz sea con él.
2. Los Salmos, el Libro revelado a Dawud (David), la paz sea con él.
3. Al Inyil (Evangelio), revelado a 'Isa (Jesús), la paz sea con él. Los libros que actualmente poseen los judíos y los cristianos, es decir la Tora y la Biblia con el Antiguo y Nuevo Testamento, no son auténticos porque han sido distorsionados y alterados. Además, han sido abrogados por el último Libro revelado por Al-lah, el Corán.
4. La creencia en Sus Mensajeros:

Los musulmanes atestiguan que Al-lah Envío Mensajeros a toda nación para que inviten a la gente a adorarlo sólo a Él. Esta creencia también implica denunciar a todo dios que sea adorado junto con Al-lah o en lugar de Él, y que todos los Mensajeros fueron confiables y cumplieron con su deber de la mejor manera. Al-lah Ha enviado muchos mensajeros, y sólo Al-lah Sabe cuántos. Les concierne a todos los musulmanes el creer en todos los Profetas y Mensajeros de Al-lah. Quien niega a uno de ellos, los niega a todos. El primer Mensajero que Al-lah Envío a la humanidad fue Nuh (Noé), la paz sea con él, y el último fue Muhammad, sallallahu 'alayhi wa sallam. Al-lah Dice (lo que se interpreta en español): {Por cierto que enviamos a cada nación un Mensajero [para que les exhortase a] adorar a Al-lah y a evitar al Seductor} [Corán 16:36].

Todos los Profetas y Mensajeros fueron seres humanos. Al-lah los Distinguió instituyéndolos como Profetas y Mensajeros, y los Apoyó

con milagros. Ellos no tenían cualidades divinas, y no tenían acceso para ver el mundo de lo invisible. Sin embargo, Al-lah Envío al Profeta Muhammad, sallallahu 'alayhi wa sallam, para toda la humanidad, Diciendo (lo que se interpreta en español): {Di: ¡Oh, hombres! Ciertamente soy el Mensajero de Al-lah para todos vosotros} [Corán 7:158].

De todos los Mensajeros, existen cinco que fueron los más perseverantes y determinados a hacer lo que Al-lah les Había encomendado. Ellos fueron Nuh (Noé), Ibrahim (Abraham), Musa (Moisés), 'Isa (Jesús) y Muhammad, la paz sea con ellos. Muhammad, sallallahu 'alayhi wa sallam, fue el último y el mejor de todos ellos, y continúa siendo el mejor de todos los seres humanos.

5. La creencia en el Día del Juicio:

Los musulmanes afirman la veracidad de todo lo que Al-lah o Su Mensajero, sallallahu 'alayhi wa sallam, Dijeron acerca de la muerte. Al-lah no Creó la creación en vano. Él Creó a los humanos y a los genios para que lo adoraran, y Prometió el Paraíso como recompensa para aquellos que obedezcan a Él y a Sus Mensajeros, y el fuego del Infierno para aquellos que Lo desobedezcan o desobedezcan a Sus Mensajeros. Al-lah Ha establecido un cierto periodo de tiempo para todo el universo, cuyo fin será el Día del Juicio o la Hora Final. Durante la Hora Final, los seres humanos serán cuestionados acerca de sus obras en este mundo. Aquellas acciones serán puestas en una balanza.

Aquel cuyas buenas acciones pesen más que sus malas acciones, prosperará; mientras que aquel cuyas malas acciones pesen más que sus buenas acciones, será condenado al fuego del Infierno - a menos que haya muerto como musulmán. Entonces, Al-lah lo Puede perdonar, o Castigarlo hasta que, eventualmente, entre en el Paraíso. El Islam es la condición previa para la aceptación de toda buena obra.

La descripción del Paraíso:

El Paraíso, o Al Yannah en árabe, es la morada que Al-lah Ha preparado para los creyentes. Contiene fuentes de felicidad infinita que ningún ojo ha visto, ningún oído ha escuchado, y ningún humano ha imaginado. Allí hay esposas puras, ríos de leche, ríos de vino, ríos de miel pura y toda clase de frutas y carnes deliciosas. Sus habitantes no experimentarán cansancio, aburrimiento o muerte.

La descripción del Infierno:

El fuego del Infierno es la morada que Al-lah Ha preparado para los infieles que lo niegan a Él y a Sus Mensajeros. Su comida es intolerablemente amarga, y su bebida es el pus que sale de las pieles de sus residentes. Su profundidad es abismal. Los infieles y los hipócritas vivirán allí por siempre.6. La creencia en la Predestinación o Decreto Divino (Qada' y Qadr):

El Destino (Qada') es el Decreto general de Al-lah de que todo ser humano tiene que morir, mientras que el Decreto Divino (Qadr) es un Decreto particular de Al-lah o la ejecución de Al Qada', es decir, que cierta persona morirá en un determinado tiempo y lugar. Por lo tanto, creer en este artículo implica creer que Al-lah Ha creado todas las cosas y les ha predestinado su propia medida. Las facetas de Al Qadr:

1. Al-lah Está bien familiarizado con todo lo que sucede, y Su Conocimiento lo abarca todo.
2. Al-lah Ha asignado previamente las porciones de todas las cosas en la 'Tabla Preservada'.
3. Nada acontece en el cielo o en la tierra que no sea por Voluntad de Al-lah y por Su Deseo. Todo lo que Al-lah Quiere, ocurre; y todo lo que no Quiere, no ocurre.
4. Al-lah Es el Creador de todas las cosas. No existe otro creador además de Él. ❏

## No mates tu tiempo

Tanto el Corán como la Sunnah enfatizan la importancia del tiempo en la vida del musulmán. En el principio de muchas suras del Corán, vemos que Al-lah Jura por el tiempo o momentos en el tiempo; por ejemplo, Al-lah Dice (lo que se interpreta en español):

- {Juro por la aurora, por las diez noches}. [Corán 89:1-2].
- {Juro por la noche cuando cubre [con su oscuridad]}. [Corán 92:1].
- {Juro por la mañana}. [Corán 93:1].
- {Juro por el transcurso del tiempo}. [Corán 103:1].

Cuando Al-lah Jura por algo de Su creación, Dirige nuestra atención hacia el beneficio que en él hay. El Profeta Muhammad, sallallahu ‘alayhi wa sallam, enfatizó el valor del tiempo en muchas de sus enseñanzas. Por ejemplo, Mu‘adh ibn Yabal, que Al-lah esté complacido con él, relató que le Profeta, sallallahu ‘alayhi wa sallam, dijo: “El siervo no seguirá adelante el Día del Juicio Final hasta que sea preguntado por cuatro cosas: acerca de su edad y cómo gastó su tiempo, acerca de su juventud y cómo la usó, acerca de su riqueza y cómo la adquirió y gastó, y acerca de su conocimiento y qué hizo con él”.

La juventud es considerada la etapa cumbre de la vida humana, porque la gente joven tiene la capacidad y energía de realizar muchas buenas acciones; pero cuando nos hacemos viejos, ya no se puede hacer mucho. Estas son las etapas del desarrollo como se mencionan en el Corán; por ejemplo, en la Surah ‘Los Bizantinos’ Al-lah Dice (lo que se interpreta en español): {Al-lah Es Quien os Crea débiles, luego os Fortalece y finalmente os Debilita nuevamente envejeciéndolos.} [Corán 30:54].

Si no usamos nuestro tiempo efectivamente para algo bueno, entonces definitivamente lo usaremos para algo malo, lo cual destruirá nuestra recompensa y nuestra vida. Por ejemplo, si usted no hace Dhikr (mencionar a Al-lah y alabararlo), entonces estará diciendo algo más, quizás estará hablando mal de alguien o quizás hablando de sus hijos, de su trabajo, sus vecinos, sus amigos o sus enemigos. Lo importante debe ser usar el tiempo para algo bueno, hacer buenas obras y decir cosas buenas.

Intentemos hacer una breve revisión al final de cada día acerca de lo que hicimos durante ese día. Pregúntese a sí mismo: ¿Qué hice hoy? ¿Qué hice de malo hoy? Reflexione acerca de las cosas malas que hizo o dijo, y tome la determinación sincera de no volver a repetir esa clase de cosas. Respecto a las cosas buenas, tome la determinación de hacerlas de nuevo, hacerlas más a menudo y de una mejor manera.

Nuestras vidas serán juzgadas de acuerdo a lo que hicimos, no de acuerdo a cuántos años vivimos. Sabemos que la vida es muy corta y que al final viene la muerte. No sabemos cuándo vamos a morir, por eso debemos asegurarnos de hacer muchas buenas obras, antes de que pasemos a la otra vida y ya no podamos regresar y arrepentirnos por las cosas malas que hicimos, o hacer más buenas acciones. El tiempo pasa muy rápido, tal y como Al-lah Dice (lo que se interpreta en español):

- {El día que suceda, les parecerá haber permanecido [en la vida mundanal] sólo una tarde o una mañana} [Corán 79:46].
- {El día que les congregate, les parecerá no haber permanecido [en el mundo] más que una hora}[Corán 10:45].

El tiempo es muy precioso, y si pasa ya no regresa. Si el día de ayer pasó sin haber realizado ninguna buena obra, entonces

ese día se perdió sin haber obtenido de él ningún beneficio. Por ejemplo, si usted tuviera que viajar de una ciudad a otra, y el avión en el que se suponía que viajaría partió antes de que usted llegara al aeropuerto, ¿pensaría usted que ese avión va a regresar a recogerlo? O si fuera a viajar en tren y lo pierde, ¿pensaría que el tren va a dar reversa para regresar a recogerlo?

Cuando le llegue el tiempo de morir a una persona, desea tener un poco más de tiempo para hacer buenas acciones, como Al-lah Dice (lo que se interpreta en español): {Ellos clamarán allí: ¡Señor nuestro! Sácanos [del tormento] para que obremos rectamente, y no como lo hicimos. Pero ¿acaso no os hicimos vivir largamente, donde podrías haberlo hecho, y el Mensajero se os presentó [y lo negasteis]? Sufrid pues, el castigo. No habrá defensor para los inicuos}. [Corán 35:37].

Decimos que estamos muy ocupados con nuestro trabajo y nuestros hijos, pero Al-lah nos Advierte acerca de esto Diciendo (lo que se interpreta en español): {¡Oh, creyentes! Que vuestros bienes y vuestros hijos no os distraigan del recuerdo de Al-lah. Y sabed que quienes ésta sea su situación serán los perdedores. Y dad en caridad parte de lo que os hemos proveído antes de que la muerte sobrevenga a alguno de vosotros, y entonces diga: ¡Oh, Señor mío! Concédeme un poco más de tiempo para poder hacer caridades y así contarme entre los justos. Pero Al-lah no Concederá otro plazo a ningún alma cuando le llegue su término prefijado, y Al-lah Está bien informado de cuánto hacéis} [Corán 63:9-11].

Muchas personas antes que nosotros usaron su tiempo efectivamente realizando buenas obras, enseñando, haciendo algo para el beneficio de los musulmanes, sus familias y sus parientes, o aconsejando a otros el bien, o llamando a otros a volverse a Al-lah y al Islam, etc. Ellos consideraron cada día que pasó sin haberlo usado efectivamente por la causa de Al-lah, como haber negado Sus favores (de Al-lah).

Hoy en día, tenemos aquellos que “matan el tiempo”. Esta gente se reúne para hablar de cosas que no están relacionadas con el Islam ni con los asuntos de los musulmanes, juegan o hablan de otros. Esta gente no está matando el tiempo, sino que está cometiendo un suicidio lento, porque está matando su propio tiempo, y éste (su tiempo) es su vida. Por lo tanto se está matando lentamente y después que muera, ¿qué buenas acciones habrá hecho?

El Profeta, sallallahu ‘alayhi wa sallam, dijo: “Existen dos favores de entre las dádivas de Al-lah, y en ellos mucha gente se engaña: la salud y el tiempo libre”.

La gente subestima el valor de estos dos favores, y por eso ellos se engañan. Es como si una persona que tiene una casa que quiere vender. Alguien viene y le ofrece 50000 dólares. Él no está seguro de si éste sea su valor, entonces duda. Finalmente, acepta ese precio y la vende. Más tarde él descubre que su casa valía un millón de dólares. Imagine cuán engañado se siente; imagine cómo se siente al pensar que sabiendo esto de antemano, habría podido obtener más por su casa.

Es lo mismo con nuestro tiempo. Subestimamos su gran valor, y luego, cuando se va, sentimos que hemos sido engañados porque no conseguimos todo lo que pudimos haber conseguido. Pero, así como aquél que vendió su casa por debajo de su valor ya no puede recuperarla y venderla por su valor real, nosotros ya no podemos volver atrás y hacer más con el tiempo que ya se ha ido. Al final de nuestras vidas, no podremos regresar y vivir la vida una vez más, y no tendremos más tiempo para hacer buenas obras, para tratar de hacer algo con el tiempo que desperdiciamos.

Por eso debemos organizar nuestro tiempo sabiamente, siendo muy cuidadosos respecto al uso que le damos. Debemos tratar el tiempo que tenemos para hacer buenas obras, como un recurso precioso, cuidando de no desperdiciarlo o malgastarlo. ❏

# Advice regarding Halloween

Every year, on the evening of October 31st, millions of children across North America paint their faces, dress up in costumes, and go from door to door in order to collect treats. The adults often decorate their houses with ghostly figures, carve scary faces on pumpkins, and put candles in them to create 'Jack-O-Lanterns.' Unfortunately, among the millions of North Americans partaking in this custom, many are Muslims. This article will shed some light on the significance and origins of Halloween, and why Muslims should not participate in it.

## Origins of the Halloween Festival

The ancient Celtic (Irish/Scottish/Welsh) festival called Samhain is considered by most historians and scholars to be the predecessor of what is now Halloween. Samhain was the New Year's Day of the pagan Celts. It was also their Day of the Dead, a time when it was believed that the souls of those who had died during the year were allowed access into the 'Land of the Dead.' Many traditional beliefs and customs associated with Samhain continue to be practiced today on the 31st of October. Most notable of these customs are the practices of leaving offerings of food and drink (now candy) to masked and costumed revellers, and the lighting of bonfires. Elements of this festival were incorporated into the Christian festival of All Hallow's Eve, or Hallow-Even, the night preceding All Saint's (Hallows') Day. It is the glossing of the name Hallow-Even that has given us the name of Halloween. Until recent times in some parts of Europe, it was believed that on this night the dead walked amongst them, and that witches and warlocks flew in their midst. In preparation for this, bonfires were built to ward off these malevolent spirits.

By the 19th century, witches' pranks were replaced by children's tricks. The spirits of Samhain, once believed to be wild and powerful, were now recognised as being evil. Devout Christians began rejecting this festival. They had discovered that the so-called gods, goddesses, and other spiritual beings of the pagan religions, were in fact diabolical deceptions. The spiritual forces that people experienced during this festival were indeed real, but they were manifestations of the devil who misled people toward the worship of false idols. Thus, they rejected the customs associated with Halloween, including all representations of ghosts, vampires, and human skeletons - symbols of the dead - and of the devil and other wicked and evil creatures. It must also be noted that, to this day, many Satan-worshippers consider the evening of October 31st to be their most sacred. And many devout Christians today continue to distance themselves from this pagan festival.

## The Islamic Perspective

Eemaan (faith) is the foundation of the Islamic society, and Tawheed (monotheism) is the essence of this faith and the very core of Islam. The safeguarding of this Eemaan, and of this pure Tawheed, is the primary objective of all Islamic teachings and legislations.

In order to keep the Muslim society purified of all traces of Shirk (polytheism) and remnants of error, a continuous war must be waged against all customs and practices which originate from societies' ignorance of Divine guidance.

Our beloved Prophet Muhammad sallallaahu 'alayhi wa sallam issued a stern warning in this regard by stating: "Whoever imitates a people is one of them." [Abu Daawood]

Muslims should heed this warning and refrain from copying or imitating the Kuffaar (disbelievers) in their celebrations. Islam has strongly forbidden Muslims from following the religious or social customs of the non-Muslims, especially those of the idol-worshippers or those who worship the devil. The Prophet sallallaahu 'alayhi wa sallam said: "I swear by Him in Whose hands is my life! You are ordered to enjoin good and forbid evil, or else Allaah will certainly afflict you with torments. Thereafter,

even your Du'aa' (supplications) will not be accepted." [At-Tirmithi] From an Islamic standpoint, Halloween is one of the worst celebrations due to its origins and history. It is Haraam (forbidden) to partake in such a practice, even if there may be some seemingly good or harmless elements in it, as evidenced by a statement from the Prophet sallallaahu alayhi wa sallam: "Every innovation (in our religion) is misguidance, even if the people regard it as something good." [Ad-Daarimi]

Muslims are enjoined to neither imitate the behaviour and customs of the non-Muslims, nor to commit their indecencies. Behaviour-imitation will affect the attitude of a Muslim and may create a feeling of sympathy towards the indecent modes of life. Islam seeks to cleanse the Muslim of all immoral conducts and habits, and thus pave the way for the Quran and prophetic Sunnah to be the correct and pure source for original Islamic thought and behaviour. A Muslim should be a model for others in faith and practice, behaviour and moral character, and not a blind imitator dependant on other nations and cultures.

Even if one decides to go along with the outward practices of Halloween without acknowledging the deeper significance or historical background of this custom, he or she is still guilty of indulging in this pagan festival. Undoubtedly, even after hearing the truth, some Muslims will still participate in Halloween and send their kids 'trick-or-treating'; they will try to justify it by saying they are doing it merely to make their children happy. But what is the duty of Muslim parents? Is it to follow the wishes of their children without question or to mould them within the correct Islamic framework as outlined in the Quran and Sunnah? Is it not the responsibility of Muslim parents to impart correct Islamic training and instruction to their children? How can this duty be performed if, instead of instructing the children in Islam, parents allow and encourage their children to be taught the way of the unbelievers? Allaah exposes these types of people in the Quran; He Says (what means): "We have sent them the Truth, but they indeed practice falsehood." [Quran: 23:90]

Muslim parents must teach their children to refrain from practicing falsehood and to not imitate the non-Muslims in their customs and festivals. If the children are taught to be proud of their Islamic heritage, they themselves will, if Allaah wills, abstain from Halloween and other non-Muslim celebrations, such as birthdays, anniversaries, Christmas, Valentines Day, etc.

Prophet Muhammad sallallaahu alayhi wa sallam said: "The Final Hour will not come until my followers imitate the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (inch by inch)." [Al-Bukhaari]

Islam is a pure religion and has no need to accommodate any custom, practice or celebration that is not a part of it. Islam does not distinguish between 'secular' and 'sacred'; the Sharee'ah (Islamic Law) must rule every aspect of our lives.

## What to Do on Halloween

We have established, beyond a doubt, that the celebration of Halloween is absolutely forbidden in Islam - it is Haraam. The question arises as to what to do on this night. Muslim parents must not send their kids out 'trick-or-treating' on Halloween night. Our children must be told why we do not celebrate Halloween. Most children are very receptive when taught with sincerity, and especially when shown in practice the joy of their own Islamic celebrations and traditions. In this regard, we must teach them about the two Islamic festivals of 'Eed' ('Eed Al-Fitr and 'Eed-Al-Adh-haa - the fast-breaking festival at the end of Ramadhaan and the Sacrifice festival).

It must also be mentioned that even Muslims who stay home and give out treats to those who come to their door are still participating in this festival. In order to avoid this, leave the front lights off and do not open the door. Educate your neighbours about our Islamic teachings. Inform them in advance that Muslims do not participate

...continue on page 13

## Preparing for Hajj & 'Umrah

Every year, millions of Muslims make the journey of their lifetime. They come from all over the world for the sole purpose of fulfilling one of Allaah's greatest commandments to mankind - the Hajj. Abu Hurayrah, may Allaah be pleased with him, narrated that "The Prophet, sallallaahu alayhi wa sallam, was asked, 'Which is the best deed?' He, sallallaahu alayhi wa sallam, said: 'To believe in Allaah and His Messenger (sallallaahu alayhi wa sallam).' He, sallallaahu alayhi wa sallam, was then asked, 'Which is the next (good deed)?' He, sallallaahu alayhi wa sallam, said: 'To participate in Jihaad in Allaah's cause.' He, sallallaahu alayhi wa sallam, was then asked, 'Which is the next?' He, sallallaahu alayhi wa sallam, said: 'To perform an accepted Hajj.'" [Al-Bukhaari] For over 1400 years, believers have been making Hajj to the House of Allaah in Makkah. It is an obligation for each and every Muslim to perform Hajj at least once in his/her lifetime if he is physically and financially able.

### Pre-Hajj preparations

Due to the importance of Hajj, preparations for it should not be taken lightly. Besides planning the actually logistics of the trip, the Muslim needs to prepare Islamically, physically, mentally, and financially for this great act of worship. Islamically, one of the most important preparations for this journey is acquiring the necessary knowledge for performing the rituals of Hajj and 'Umrah correctly and in accordance to the Sunnah of the Prophet, sallallaahu alayhi wa sallam. This means studying and learning about Islam, acquiring a high degree of Eemaan (faith) in order to deal with the emotional and physical demands of Hajj, and learning correctly the actual religious rituals and requirements from the beginning to the end of Hajj and 'Umrah. Studying and learning about the Hajj can be accomplished in a variety of fashions, from reading books on the subject or using computer programs which utilize a multimedia format, to actually taking classes offered by Islamic centers on the rituals of Hajj and 'Umrah. Furthermore, many travel groups that specialize in Hajj and 'Umrah trips offer Hajj preparation classes as well as scholars and students of knowledge that help those going for Hajj perform the rituals of Hajj and 'Umrah correctly.

In addition, it is important to mention that spiritually preparing for Hajj and 'Umrah is also a lesson on how to follow the footsteps of the Prophet, sallallaahu alayhi wa sallam, who taught the Companions, may Allaah be pleased with them - a lesson that can be transformed into other acts of worship. Preparing for Hajj is a spiritual experience with a period of self-reflection and a lesson in piety and humility. The pilgrim must focus on his sole intention of performing Hajj. That it is solely for the pleasure of Allaah and in accordance to His Commandment regarding this act of worship. The believer also needs to resolve any conflicts or differences between him and others and seek forgiveness for any acts of transgression. This stage of preparation should take place long before the actual departure for Hajj.

Other preparations that should be planned long before the actual trip are financial in nature. Simply, going to Hajj costs money. Furthermore the pilgrim must pay off any old debts (this includes any type of loans), household bills, and leave enough money to pay any living expenses likely that other members of his family not making Hajj might need. Finally it is important to complete one's will (wasiyyah) before departing on Hajj.

Another important step in preparing for Hajj is the need to prepare physically for the event. Not only is Hajj a spiritual event, it also requires a lot of physical stamina from the participant. Hajj is not a picnic! Completing the rites of Hajj includes a lot of walking, mixing with many people, living in high temperatures (during summer), and exerting a great deal of effort. Another important step in preparing physically for Hajj is to make sure you are medically fit for the trip. Individuals with chronic health issues need to see their primary care physician in order to discuss any medical risks that need to be addressed prior to their Hajj experience.

Another recommendation is that these individuals also travel with a healthy caretaker in case any problems might arise during the actual Hajj. In addition, pilgrims must have the necessary vaccinations required by the Saudi Government for cholera and meningococcal meningitis. Because of these issues, it is also important to emphasize that one should complete Hajj and 'Umrah as soon as one is able to both physically and financially. Some people wait until they are old to go for Hajj. This is wrong and makes Hajj more difficult than necessary for the participant and in many cases for his traveling companions. Performing Hajj as soon as possible corresponds to the Hadeeth narrated by Abdullaah Ibn Abbaas, may Allaah be pleased with him, who said: "The Prophet, sallallaahu alayhi wa sallam, said: 'He who intended to perform Hajj should hasten to do so.'" [Abu Daawood]

The last pre-logistic preparation centers on preparing mentally for Hajj. This includes learning and accepting that the Hajj experience includes frustration, intense desert heat (during summer), and various differences in culture and food. The pilgrim can expect to stand in long lines, be shoved and pushed by others while completing the necessary rituals, and be in an uncomfortable close proximity to members of the opposite sex. ❖

## Treachery – A characteristic of the low-minded

Muslims should set the best example in keeping their promises, even if it causes them to have to forego some interests. Saleem ibn 'Aamir, may Allaah have mercy upon him, relates: "There was a [provisional] treaty between Mu'aawiyah, may Allaah be pleased with him, and the Romans. However, he marched towards them in order to attack them as soon as the pact would expire. A man, riding a horse, came and said, 'Allaah is The Most Great, Allaah is The Most Great! Let there be observance [of terms] and not treachery.' They turned to look and found that it was 'Amr ibn 'Abasah, may Allaah be pleased with him, who further said, 'I heard the Prophet, sallallaahu 'alayhi wa sallam, say, 'Whoever is in a covenant with people should not tie or untie a knot [i.e., take any action against them], until its time is over or he renounces the covenant on a mutual footing.' Therefore, Mu'aawiyah, may Allaah be pleased with him, went back [without launching an attack]." That was how the Companions, may Allaah be pleased with them, were raised; they were taught that the consequences of treachery are grave, and so, they avoided it and always stood guard against it. Truly, we are in dire need of following their example and adopting their morals.

Indeed, treachery has wrought destruction on many people, limited their options and enclosed them in an unbreakable band of disgrace. It is known that a treacherous person's affairs are never settled and Allaah The Almighty does not accept from him or her anything, be it repentance or expiation. 'Ali ibn Abi Taalib, may Allaah be pleased with him, said, "We do not have anything except the Book of Allaah and this sheet of paper about the Prophet, sallallaahu 'alayhi wa sallam. [...] He who breaks a covenant between him and another Muslim, upon him will be the Curse of Allaah and that of the angels and all of mankind; from him, neither contrition nor ransom will be accepted." [Al-Bukhaari]

A treacherous person is vilified both in the worldly life and the Hereafter, when Allaah The Almighty will expose him before all creatures. Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrates that the Prophet, sallallaahu 'alayhi wa sallam, said: "On the Day of Judgment, there will be a banner raised for every person guilty of betrayal. It will be raised in proportion to the extent of his [or her] culpability; and there is no form of treason more serious than that committed by a ruler." [Muslim]

Some scholars consider treachery a grave major sin. Why not, when Allaah The Almighty Says in a Hadeeth Qudsi: "I will Be the Opponent of three types of people on the Day of Resurrection: he [or she] who makes a covenant in My Name, but is unfaithful; he [or she] who sells a free person and devours his price; and the one who employs a laborer and derives his [or her] objective from him [or her], but does not compensate him [or her] for that work." [Al-Bukhaari] In his guidelines to army leaders, the Prophet, sallallaahu 'alayhi wa sallam, would command: "Wage war in the Name of Allaah and in the Cause of Allaah. Destroy those who disbelieve in Allaah. Fight and do not embezzle the spoils of war; do not break your pledge; do not mutilate [dead bodies] and do not kill children." [Muslim]

Treachery is a trait that suggests meanness and debasement, and it is, further, a characteristic of hypocrisy. The Prophet, sallallaahu 'alayhi wa sallam, said: "He who has the following four [qualities] is a pure hypocrite and whoever has one of them has one characteristic of hypocrisy until he gives it up: if he is entrusted, he betrays [the trust]; whenever he speaks, he tells a lie; when he enters into a covenant, he proves to be treacherous; and when he quarrels, he behaves insolently." [Al-Bukhaari and Muslim] If we were to list bad morals, there would be nothing worse than betrayal that leads to hypocrisy and nothing more disgraceful than violation of a covenant. ❖

## Moosaa Ibn Nusayr, the second liberator of North Africa

This is a conversation that took place between Moosaa ibn Nusayr and the caliph of his era, may Allaah have mercy upon them both:

The Caliph: "What do you resort to at times of difficulty during war?"

Moosaa: "I trust in Allaah and offer prayers to Him."

The Caliph: "Do you use castles or ditches (to protect yourself and your army)?"

Moosaa: "I use neither."

The Caliph: "What do you do then?"

Moosaa: "I always fight out in the plains and am alert and patient. I protect myself by the sword, seek help from Allaah, and pray to Him for victory."

The Caliph: "Tell me about the war between you and your enemies; does victory alternate between you and them?"

Moosaa: "O leader of the Faithful! I have never faced defeat - from the age of forty, until now, when I am eighty."

It is a well-known fact that whenever the Islamic conquest of Spain is mentioned in Islamic history, two names jump to mind: Taariq ibn Ziyaad and Moosaa ibn Nusayr, may Allaah have mercy upon them. But who was this Moosaa ibn Nusayr, who was not defeated even once in forty years?

Moosaa ibn Nusayr, may Allaah have mercy upon him, was born to an Arab tribe that lived on the borders of the Persian Empire, west of the Euphrates, before the advent of Islam. His father Nusayr lived near Al-Madeenah in the Hijaaz (a region in Western Arabia on the Red Sea coast), from the time of his reversion to Islam. Therefore, Moosaa ibn Nusayr, may Allaah have mercy upon him, was born in the cradle of Islam in 19 A.H. during the reign of 'Umar ibn Al-Khattaab, may Allaah be pleased with him. Moosaa, may Allaah have mercy upon him, spent his formative years at Al-Madeenah, learning the religion of Islam from the immediate disciples of Prophet Muhammad sallallaahu 'alayhi wa sallam (may Allaah exalt his mention). We are told that he was, in fact, considered to be of the second generation of early Muslims who met or accompanied some of the companions of the Prophet sallallaahu 'alayhi wa sallam and who also were narrators of certain prophetic traditions. This schooling in semi-formal education along with staying within the society of the companions of Prophet Muhammad sallallaahu 'alayhi wa sallam during the formative years of his life had a lasting impression on him. He was therefore, in a way, an extension of the first generation of the heroes of Islam, heroes like Khaalid ibn Al-Waleed, Sa'd ibn Abi Waqqaas, Abu 'Ubaydah ibn Al-Jarraah and 'Amr ibn Al-'Aas, may Allaah be pleased with them, and many other companions of the Prophet sallallaahu 'alayhi wa sallam.

Later, when the governor of Syria, Mu'aawiyah ibn Abu Sufyaan, may Allaah be pleased with him and his father, chose our hero's father for a head-guard, our hero was exposed to further education. This time it was education in political and military leadership, for Moosaa, may Allaah be pleased with him, was in constant contact with Mu'aawiyah during the latter's military campaigns and political conflicts. But as a conscientious Muslim, Nusayr (our hero's father) refused to join Mu'aawiyah, may Allaah be pleased with him, in his campaign against Caliph 'Ali ibn Abi Taalib, may Allaah be pleased with him, despite the fact that he was a protégé of Mu'aawiyah. This courageous act of our hero's father must have left a great impression on Moosaa, may Allaah have mercy upon him, who was taught in action that obedience to Allaah and His Pleasure are more important than obedience to people who show disobedience to Allaah, regardless of who they might be. Moosaa, may Allaah have mercy upon him, had his military training in Syria. In fact, he was fifteen years old when Mu'aawiyah led the second naval campaign in the history of Islam in 33 A.H. He must have observed very closely the preparations for that new type of warfare. Moosaa, may Allaah be pleased with him, had the honour of participating in the later battles at sea against the highly sophisticated Roman navy that attacked the newly liberated lands on the eastern shores of the Mediterranean Sea.

During the reign of Marwaan ibn Al-Hakam, may Allaah have mercy upon him, which started in 65 A.H., Moosaa, may Allaah have mercy upon him, was chosen by the Umayyad Caliph's son 'Abdul-'Azeez ibn Marwaan, may Allaah have mercy upon him, who appointed him a chief adviser when he himself was appointed governor of Egypt. Moosaa's help was called for in Iraq where he spent some time helping another son of the Caliph.

Fortunately, for humanity and for Islamic history, Moosaa, may Allaah have mercy upon him, returned to Egypt in 75 A.H., thus beginning a new era in his life and the lives of millions of people in North Africa and the Iberian Peninsula.

Naturally, a great portion of North Africa had already been liberated from the Roman control many years earlier by the swift sweeps of the great

'Uqbah ibn Naafi', may Allaah have mercy upon him, who built the fortress of Qayrawaan in Tunisia for that purpose. But it seemed that much work was needed to bring stability to the area, especially because there were still many pockets for the Romans and their supporters along the coastal area, from where the Muslim armies and settlements were constantly attacked.

It was Moosaa, may Allaah be pleased with him, who was chosen for the task of bringing peace and stability to the region of North Africa that was mostly inhabited by Berbers, who were accustomed to a very different pattern of political and administrative life. He was chosen Governor of Qayrawaan (in Tunisia) in 85 A.H.

Moosaa ibn Nusayr, may Allaah have mercy upon him, made a careful study of the Roman colonizers' administrative division of North Africa and laid down the military strategy required to defeat them. This consisted of:

- Choosing loyal and proficient commanders.
- Having direct contact with the soldiers through constant discussion and personal encouragement.
- Gradually clearing off North Africa of the Romans and their protégés, beginning from the Muslims' base at Qayrawaan and steadily moving westward.

By the time Moosaa, may Allaah have mercy upon him, sent armies to Morocco; the inhabitants of the region had already known about Islam and heard of the military strength of the Arabs as well as of their fair treatment of the people under their rule. All of these factors, besides the Roman's inhuman treatment and exploitation of the North Africans, caused many Moroccan tribes to join the fold of Islam and welcome the new conquerors. Thus, with the exception of one or two coastal towns, the whole of North Africa came under Muslim rule through the tremendous and untiring efforts of Moosaa, may Allaah have mercy upon him.

As a true Muslim who believed in the equality of people, regardless of their language or race, and as a clever administrator, Moosaa, may Allaah have mercy upon him, chose the Berber, Taariq ibn Ziyaad, may Allaah have mercy upon him, to be governor of Tangier and its surroundings. Before leaving Morocco, Moosaa, may Allaah have mercy upon him, left around one thousand seven hundred and fifty fighters and a number of religious scholars to teach Islam to the newly converted Muslim inhabitants of the region, who soon became active members of the community; it is also noteworthy that Taariq ibn Ziyaad, may Allaah have mercy upon him, had a strong army that consisted of twelve thousand men.

By then, only one coastal town was left in the hands of the Roman governor of the area, namely the town of Ceuta (or Cebta as called by the Arabs). Leaving that town in Roman hands under the command of Julian, who was its governor, seemed to have been a very intelligent military and political move on the part of Moosaa, may Allaah have mercy upon him, for through that town the Muslim armies could closely follow the Roman activities in the region and learn about what was going on the other side of the narrow strait (later to be called the Strait of Gibraltar), since the Iberian Peninsula was only a few miles away from Ceuta.

With the defeat of the Romans and having therefore gained total control over North Africa, Moosaa, may Allaah have mercy upon him, successfully finished the first part of the task. But from past experience, he realised that the Muslim control of the land was not sufficient to keep North Africa safe from Roman attacks and raids. Since his youth he had learnt that the Romans could always use their well-trained and well-equipped naval forces to launch attacks against the coastal areas. So one of the first things he did upon his return to his base at Qayrawaan was to expand the ship-building yard earlier established by his predecessor Hasan ibn An-Nu'maan, may Allaah have mercy upon him, in the city of Tunis. The factory (called Daar as-Sin'ah in Arabic) was designed to build warships, and it had craftsmen brought from different ports in the Muslim World, especially Egypt. Other arrangements to ensure easy passage of the ships to and from the Mediterranean Sea were made under instructions from our hero. Thus, the shores of the newly liberated North Africa became safe from Roman attacks.

Peace and stability achieved, many parts of the region began thriving and rapidly developing under Muslim rule. To ensure better security for the coastal area, Moosaa, may Allaah have mercy upon him, occupied some strategic islands in the Mediterranean Sea. The road to Europe was being paved from the East by Maslamah ibn 'Abdul-Malik, may Allaah have mercy upon him. In the West,

...continue on page 13

## Beneficial means to reflect upon the Quran *...continue from page 3*

because many verses were revealed pertaining to a certain incident.

Without knowing the reason for its revelation and what it came down to address, one could read a verse but not really understand what it intends. For example the following saying of Allaah (which means): “So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you- there has already touched the [opposing] people a wound similar to it” [Quran: 3: 139-140]. This saying was addressed to the companions, may Allah pleased with them, during the battle of Uhud in which they suffered casualties fighting the disbelieving enemies. They are being rallied to fight harder by Allah’s reminder that they had already inflicted similar suffering upon these enemies during their previous battle of Badr.

One other helpful factor in reflecting on and understanding the Book of Allaah, is referring to the trustworthy books of interpretation of the Quran, and reading what the scholars have said. Such books contain many of the interpretations of the Salaf whether the statements of the companions, may Allaah be pleased with them, or those who came after them, may Allaah have mercy upon them. Some of these books of Tafseer (i.e. interpretation) are by At-Tabari, Al-Qurtubi, Ibn Katheer and others, may Allaah have mercy upon them. Reading these sources helps the person reading the Quran reflect upon the verses and better understand them.

Reciting the Quran attentively while thinking of what one is reading is a matter that was stressed in the Quran, and it helps one reflect. Allaah says (what means): “Say, `I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought`” [Quran: 34: 46]. This better helps the reader understand the Quran.

Another important rule regarding reflecting upon the Quran is applying it to reality. This means (in short) that the Quran was not revealed just for a certain period or a specific place; but is applicable during all times and places. One can best understand The Quran and feel it alive, when it is applied to reality and to the issues of the Muslim nation. For example, every era has its own disbelievers and hypocrites and every era has its own ‘Pharaohs’ and oppressors.

A serious mistake in this regard is applying verses to those for whom it was not intended, like applying the verses about hypocrites to the believers, or the verses about righteous people to the disbelievers, as this leads to clear and serious misguidance.

To conclude, we would like to remind the reader with the following prophetic narration, of Abu Hurayrah, may Allaah be pleased with him, that the Prophet, sallallahu alayhi wa sallam, said: “Any group of people that assemble in one of the Houses of Allah to recite and study the Quran, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.” [Muslim]. Note how the narration connected reciting and studying, and made this a precondition for the four magnificent virtues to be achieved.

Perhaps the reason for the current situation of Muslims is that we read the Book of Allaah but do not reflect upon it, and thus our application coincides with our degree of reflection which led us to our current situation. ❖

## Moosaa Ibn Nusayr, the second liberator of North Africa *...continue from page 12*

Moosaa, may Allaah have mercy upon him, was already studying the possibility of taking Islam to the Iberian Peninsula, when Julian, the Governor of Ceuta, came to him seeking help against Rodrigos, King of Spain, who had usurped the throne from its legal heirs and mistreated Julian’s daughter who was a guest at the Spanish Court in Toledo. Moosaa, may Allaah have mercy upon him, wrote to the Caliph in Damascus asking for permission to invade Spain, but the Caliph was hesitant and ordered him instead to postpone the attack until he had sent scouts and small bands to study the military situation practically. Tareef, may Allaah have mercy upon him, was chosen commander of about four hundred Muslim commandos who were transported to Spain on board ships provided by Julian himself. The Muslims first set foot on the Island of Palmas (later called Tareef) and then the Iberian Peninsula itself in Ramadan 92 A.H. The raids were successful, and Moosaa, may Allaah have mercy upon him, was convinced of the necessity of conquering Spain. Orders were given to the Berber Muslim commander Taariq ibn Ziyaad, may Allaah have mercy upon him, to launch the invasion of Spain. The crossing was achieved, and the Muslim army was stationed at the mount now called Gibraltar (from the Arabic ‘Jabal Taariq’ which means ‘The Mount of Taariq.’)

Moosaa, may Allaah have mercy upon him, himself went to Spain to complete the Muslim conquest of that land, which he successfully did. This was the beginning of a new era for Spain and Europe. For the next eight hundred years Spain was under the Muslim rule that brought civilisation to that peninsula (then known as Al-Andalus), from where the sparks for the Renaissance and the torch of learning were carried to the whole of Europe and the Western World.

When Spain was conquered, Moosaa, may Allaah have mercy upon him, was already in his seventies. It was time for him to retire when the Caliph in Damascus recalled him from Spain back to the east. Caliph Sulaymaan ibn ‘Abdul-Malik, may Allaah have mercy upon him, later asked Moosaa, may Allaah have mercy upon him, to accompany him to Makkah for pilgrimage.

Back at his birthplace Al-Madeenah, Moosaa, may Allaah have mercy upon him, died at the age of eighty, leaving behind a glorious record of continuous victories for the message of Islam and the Muslims. ❖

## Advice regarding Halloween *...continue from page 12*

in Halloween, and explain the reasons why. (Give them a copy of this article if needed.) They will respect your wishes, and you will gain respect in the process. The Prophet sallallahu ‘alayhi wa sallam said: “A person who calls another to guidance will be rewarded, as will the one who accepts the message.” [At-Tirmithi]

Finally, we must remember that we are fully accountable to Allaah for all of our actions and deeds. If, after knowing the truth, we do not cease our un-Islamic practices, we risk the Wrath of Allaah Who warns us in the Quran with the verse (which means): “...So let those beware who dissent from his [i.e., the Prophet’s] order, lest a grievous trial strike them or a painful punishment.” [Quran: 24:63]

This is a serious matter and one not to be taken lightly. May Allaah guide us, help us to stay on the right path, and save us from all deviations and innovations that will lead us into the Hellfire. ❖

## Can I visit a Kaafir who is sick?

It is permissible to visit him with the intention of calling him to Islam and telling about Islam.

This is the moderate approach to the matter, because it is not right to disallow that altogether, as there is no evidence to that effect. In fact, that goes against the saheeh evidence.

Saying that it is permissible in absolute terms is subject to further discussion. The only option is to say that it is permissible to visit him in order to tell him about Islam or if there is the hope that he will embrace Islam.

It was narrated in Saheeh al-Bukhaari via Hammaad ibn Zayd from Thaabit from Anas (may Allaah be pleased with him), who said, "There was a Jewish boy who used to serve the Prophet (peace and blessings of Allaah be upon him). He fell sick, and the Prophet (peace and blessings of Allaah be upon him) came to visit him. He sat at his head and said to him, 'Embrace Islam.' (The boy) looked towards his father, who was with him. (His father) said, 'Obey Abu'l-Qaasim (peace and blessings of Allaah be upon him).' So he embraced Islam, and the Prophet (peace and blessings of Allaah be upon him) went out saying, 'Praise be to Allaah Who has saved him from the Fire.'"

We learn a number of things from this hadeeth:

1. The good attitude of the Prophet (peace and blessings of Allaah be upon him).

2. His eagerness to guide people.

3. That if a Jew dies following Judaism he is a kaafir who will abide forever in Hell. There is no dispute on this point from any of the scholars. The Prophet (peace and blessings of Allaah be upon him) said: "By the One in Whose hand is my soul, no one of this nation, Jew or Christian, hears of me then dies not believing in that with which I have been sent, but he will be one of the people of Hell." (Narrated by Muslim in his Saheeh from the hadeeth of Abu Hurayrah).

4. It is OK to visit a Jew if there is the hope of achieving some interest thereby. Abu Dawood (may Allaah have mercy on him) said: "I heard Imaam Ahmad being asked about visiting a Jew or a Christian (if he fell sick). He said, if he wants to call him to Islam, then yes (he should do that).

It was narrated in al-Saheehayn and elsewhere via Ibn Shihaab who said: Sa'eed ibn al-Musayyib told me that his father told him, when Abu Taalib was on his deathbed, the Messenger of Allaah (peace and blessings of Allaah be upon him) came to him and found Abu Jahl ibn Hishaam and 'Abd-Allaah ibn Abi Umayyah ibn al-Mugheerah with him. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O my uncle, say Laa ilaaha ill-Allaah, a word for which I will bear witness for you before Allaah." Abu Jahl and 'Abd-Allaah ibn Abi Umayyah said, "O Abu Taalib, are you turning away from the religion of 'Abd al-Muttalib?" The Messenger of Allaah (peace and blessings of Allaah be upon him) kept urging him to embrace Islam and they kept repeating the same thing to him, until the last thing that Abu Taalib said to them was, "On the path of 'Abd al-Muttalib", and he refused to say Laa ilaaha ill-Allaah. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "I shall certainly keep asking Allaah to forgive you until I am told not to do that." Then Allaah revealed the words (interpretation of the meaning):

"It is not (proper) for the Prophet and those who believe to ask Allaah's forgiveness for the Mushrikoon, even though they be of kin..." [al-Tawbah 9:113]."

This hadeeth indicates that one may visit a sick kaafir relative, if there is the hope that he may embrace Islam. Al-Fadl ibn Ziyaad said: I heard Ahmad ibn Hanbal being asked about a Muslim man visiting one of the mushrikeen who was sick. He said: If he thinks that if he visits him whilst he is sick and tells him about Islam, that he may accept it, then let him visit him, as the Prophet (peace and blessings of Allaah be upon him) visited the Jewish boy who was sick and told him about Islam. ❏

## What should one do if he, when waking up, realizes some moisture in his underwear?

When a person wakes up and has had an erotic dream, but he does not find any wetness on his clothes, then he does not have to do ghusl, according to scholarly consensus, because the Prophet (peace and blessings of Allaah be upon him) was asked by a woman, "O Messenger of Allaah, Allaah is not shy of (telling you) the truth. Does a woman have to do ghusl if she has an erotic dream?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Yes, if she sees water." (Narrated by al-Bukhaari, 282; Muslim, 313). This indicates that it is not obligatory to do ghusl if one does not see water. Al-Mughni, 1/269.

But if one finds wetness, this must mean one of three things:

1 - That one is certain that it is maniyy (semen), in which case ghusl is obligatory according to scholarly consensus. Al-Mughni, 1/269.

2 - That one is certain that it is not maniyy, in which case ghusl is not obligatory, but this liquid must be washed away, because in this case the ruling is the same as the ruling on urine. Al-Sharh al-Mumtî', 1/280.

3 - If he is not sure what it is, and does not know whether it is maniyy (semen) or madhiyy (prostatic fluid). In this case there is a difference of opinion among the scholars:

Al-Nawawi stated in al-Majmoo' (2/146) that the rulings on both maniyy and madhiyy apply, so he should do ghusl to remove the janaabah (impurity following sexual activity) on the basis that it may be maniyy, and he should cleanse his clothes of the impurity on the basis that it might be madhiyy - because he cannot discharge his duty of purifying himself without doing that.

The madhhab of Imam Ahmad, which was also the view preferred by Shaykh al-Islam Ibn Taymiyah, is that if he was thinking thoughts of desire before he fell asleep, or if he had played with his wife or looked at her, then this wetness should be counted as madhiyy, because the liquid that is emitted because of those things is usually madhiyy and the basic principle is that it is not anything else. So he should cleanse his clothes of the madhiyy by sprinkling them with water, but he does not have to do ghusl.

But if he did not think thoughts of desire, or play with or look at his wife before falling asleep, then this wetness is to be considered as maniyy, because of the report narrated by 'Aa'ishah who said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was asked about a man who finds some wetness and does not remember having an erotic dream. He said: 'He should do ghusl.' And he was asked about a man who thought that he had had an erotic dream but he did not find any wetness. He said, 'He does not have to do ghusl.'" (Narrated by Abu Dawood, 236; classed as hasan by al-Albaani in Saheeh Abi Dawood, 216.

Al-Khattaabi said in Ma'aalim al-Sunan: "The apparent meaning of this hadeeth is that ghusl is obligatory if one sees wetness, even if he is not certain that it is maniyy. This opinion was narrated from a group of the Taabi'een, including 'Aa'ishah, al-Shu'bi and al-Nakha'i."

This wetness has to have come out for a reason, and there is no apparent reason other than an erotic dream, and the water that usually comes out because of an erotic dream is maniyy. So this uncertainty may be dealt with by going by what is most usual.

See al-Mughni, 1/270; Sharh al-'Umdah, 1/353.

Both opinions are valid, but if you follow the second view it will be sufficient, in sha Allah. If you want to be on the safe side and be sure that your prayer is valid, and you follow the first opinion, that will be better.

We ask Allaah to enable us to understand our religion, and Allaah knows best. May Allaah send blessings and peace upon our Prophet Muhammad and upon all his family and companions. ❏

## Can a Muslim allow a non-Muslim guest to observe the rituals of kufr in his home?

If a non-Muslim visitor comes and lives in your home for a few days is it permissible that the Muslim host allows him/her to perform their prayers and rituals according to their own religion? Will the Muslim host be considered a sinner in this case as some of the prayers and rituals of other religions may not conform to Islamic beliefs?

Praise be to Allaah.

Can a Muslim allow a non-Muslim guest to observe the rituals of kufr in his home?

We put this question to Shaykh Muhammad Saalih al-'Uthaymeen, who answered as follows:

Praise be to Allaah. It is not permissible for you to willingly consent to that, because this is kufr and the person has no religion, as Allaah says (interpretation of the meanings):

"And whoever seeks a religion other than Islam, it will never be accepted of him" [Aal 'Imraan 3:85]

"And it has already been revealed to you in the Book (this Qur'aan) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that" [al-Nisa' 4:140]

Also, this visitor is humiliating you by doing this, because he knows that you do not like it, so you should not let him humiliate you.

And Allaah knows best. ❏

# Lectures

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## A LETTER TO THE EDITOR:

In my name, and my family name at Middle East Fashion, I would like to offer my sincere congratulations to my Dear friend Dr. Kablawi, for another great accomplishment in establishing this rich magazine to our Muslim community in South Florida, which adds another bright light of knowledge, and to enrich us and feed our souls with the best Islamic teaching and education. At the same time, I would like to call on all brothers and sisters to extend the hands of good to support this Islamic publication with every way possible, in order for it to continue giving, growing and reaching every house with the name of Allah, then the support of the good hearts, minds, and hands.

May Allah accept all your actions and efforts in serving our community, "AMEEN".

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