

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



A MAGAZINE for STRANGERS

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October 2010 ||| Volume 1, Issue 8

From the editor

Dr. Fadi Y. Kablawi

It has been reported that Muhammad Ibn Seereen, may Allah have mercy on him, has said "This knowledge is deen, so let everyone make sure whom he/she takes his/her deen from."

In this time, the ummah has disconnected from its scholars and the knowledgeable people, even though our messenger, peace be upon him, has said that those scholars were the heirs of the prophets! Allah, subhanahu wata'ala, sent the messengers and prophets to be guides for the people to the straight path that Allah had accepted for his servants. After the death of the messengers, the ummah needs to look up and follow its scholars and students of knowledge. Allah orders us in the Quraan to ask the people of knowledge when we do not know.

After presenting at a symposium and getting to see other speakers who came to represent Islam, I felt the necessity to have a source of authentic representation of the Muslims. One of the ideas that came to our mind was the idea of getting the Muslims to learn their deen the way it was revealed, pure and authentic. So along with

the effort of this magazine and the website (altayyib.com) we decided to start a line that is accessible to everyone to ask about Fiqh issues that face them on daily basis. Sometimes reaching an imam is difficult and waiting for the answer is long, so we are going to do this via text messaging; you send your question via a text, and you get your answer via a text. So we will be by the will of Allah



...continue on page 2

Virtues of the Ten Days of Dhul Hijjah

Among the great seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has favoured over other days. It was narrated from Ibn 'Abbaas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days



on which righteous deeds are more beloved to Allaah than these ten days." They said: "Not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything." Narrated by al-Bukhaari, 2/457

It was also narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There is no deed that is better before Allaah or more greatly rewarded than a good deed done in the (first) ten days of al-Adha." It was said: "Not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything." Narrated by al-Daarimi, 1/357; its isnaad is hasan as stated in al-Irwa', 3/398.

These texts and others indicate that these ten days are better than all other days of the year, with no exception, even the last ten days of Ramadaan. But the last ten nights of Ramadaan are better than the first ten nights of Dhu'l-Hijjah, because they include Laylat al-Qadr, which is better than a thousand months. See Tafseer Ibn Katheer, 5/412.

So the Muslim should start these days with sincere repentance to Allaah, then he should do a lot of righteous deeds in general, then he should pay attention to doing the following deeds:

1 - Fasting

It is Sunnah for the Muslim to fast on the first

...continue on page 2

CONTENTS IN THIS ISSUE

- 02 10 Days of Dhul Hajj 03 Tafsir Al-Maa'oon 04 Islamic Knowledge | Family Values
05 Manhood in the Quran and Sunnah 06 Marriage VS Fornication 07 Preparing for Puberty
08 Sacrifice on Eid Al-Adha || Muslim Investors 09 Fascination with this World
10 Husband's Responsibilities 11 Adoption in Islam || Treachery 12 Differing in Islam
13 Embryology 14 Preparing for Hajj II 15 The Jinn II 16 La Grandeza de la Justicia Islamica
18 Fatwa



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Virtues of the Ten Days of Dhul Hijjah

...continue from page 1

nine days of Dhu'l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) encouraged us to do righteous deeds in the first ten days of Dhu'l-Hijjah, and fasting is one of the best of deeds, which Allaah has chosen for Himself as it says in the hadeeth qudsi: "Allaah says: 'All the deeds of the son of Adam are for him, except fasting, which is for Me and I shall reward for it.'" Narrated by al-Bukhaari, 1805.

The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah. It was narrated from Hunaydah ibn Khaalid from his wife, that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said: The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah and the day of 'Ashoora', and three days each month, the first Monday of the month and two Thursdays. Narrated by al-Nasaa'i, 4/205 and by Abu Dawood; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 2/462.

2 - Reciting tahmeed, tahleel and takbeer a great deal

It is Sunnah to recite takbeer (saying Allaahu akbar

From the editor

continue from page 1

the connection between you and the scholars. We will try our best to answer these questions in timely manner. We are open for ideas, suggestions and help.



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by Dr. Fadi Y. Kablawi

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(Allaah is most great)), tahmeed (saying al-hamdu Lillah (praise be to Allaah)), tahleel (saying Laa ilaaha ill-Allaah (There is no god but Allaah)) and tasbeeh (saying Subhaan-Allaah (Glory be to Allaah)), during the first ten days of Dhu'l-Hijjah, saying these words out loud in the mosques, homes, streets and every place in which it is permissible to remember Allaah, to perform this act of worship openly and proclaim the greatness of Allaah. Men should recite out loud and women should recite quietly.

Allaah says (interpretation of the meaning):

"That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allaah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)" [al-Hajj 22:28]

The majority are of the view that the "appointed days" are the first ten days of Dhu'l-Hijjah, because it was narrated from Ibn 'Abbaas (may Allaah be pleased with him) that the appointed days are the first ten days of Dhu'l-Hijjah.

It was narrated from 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days that are greater before Allaah or in which good deeds are more beloved to Him, than these ten days, so recite a great deal of tahleel, takbeer and tahmeed during them." Narrated by Ahmad, 7/224; its isnaad was classed as saheeh by Ahmad Shaakir.

The takbeer is as follows:

Allaah akbar, Allaahu akbar, laa ilaaha ill-Allaah, Allaahu akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is Most Great, there is no god but Allaah; Allaah is Most Great and to Allaah be praise). And there are other versions.

This takbeer has become a forsaken Sunnah nowadays, especially at the beginning of these ten days. You can hardly hear it except from a few. It should be recited out loud, so as to revive the Sunnah and remind the heedless. It was proven that Ibn 'Umar and Abu Hurayrah (may Allaah be pleased with them both) used to go out to the marketplace during the first ten days of Dhu'l-Hijjah, reciting the takbeer our loud, and the people would recite takbeer when they heard them, i.e., the people would remember the talkbeer and each one would recite it by himself; it does not mean that they recited in unison - that is not prescribed in sharee'ah.

Reviving Sunnahs that have been forgotten brings a great deal of reward, as is indicated by the words of the Prophet (peace and blessings of Allaah be upon him): "Whoever revives one of my Sunnahs that has died out after I am gone, will have a reward like that of everyone who does it, without that detracting from their reward in the slightest." Narrated by al-Tirmidhi, 7/443; this hadeeth is hasan because of corroborating reports.

3 - Doing Hajj and 'Umrah

One of the greatest deeds that can be done during these ten days is Hajj to the sacred House of Allaah. Whoever Allaah helps to go on Hajj to His House and do the rituals in the required manner will - in sha Allaah - be included in the words of the Messenger of Allaah (peace and blessings of Allaah be upon him): "An accepted Hajj brings no less a reward than Paradise."

4 - Udhiyah (sacrifice)

One of the righteous deeds that bring a person closer to Allaah in these ten days is to slaughter the sacrifice and to look for a good, fat animal and to spend money on it for the sake of Allaah.

Let us hasten to make the most of these great days, before the negligent regrets what he did, and before he asks to go back and receives no response. ❖

TAFSIR Al-Maa'oon

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

The verses:

In the name of Allaah, the Most Beneficent, the Most Merciful. Almighty Allaah Says (what means): "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray. [But] are heedless of their prayer - Those who make show [of their deeds]. And withhold [simple] assistance." [Quran 107: 1-7]

Explanation:

"Have you seen the one who denies the Recompense?" [Quran 107:1] Here, Allaah the Most High asks His Messenger sallallaahu 'alayhi wa sallam (may Allaah exalt his mention) if he has seen the one who rejects the Deen - that is, the Appointed Time, the Requital and the Reward.

"For that is the one who drives away the orphan." [Quran 107:2] That is, he coerces and oppresses the orphan, denying him his rights, and refusing to feed him, or give him any aid.

"And does not encourage the feeding of the poor." [Quran 107:3] As Allaah Says (what means): "No! But you do not honour the orphan, And you do not encourage one another to feed the poor." [Quran 89: 17-18] That is, the one in need, who has nothing, he does not support or maintain him, or attend to his needs.

"So woe to those who pray. [But] are heedless of their prayer." [Quran 107:4-5] According to Ibn 'Abbaas may Allaah be pleased with him and others, this verse refers to the hypocrites who pray in public but not in private, and for this reason Allaah Says (what means): "...to those who pray" who are among those who pray, but does not mean everyone who prays. These people, at first, are steadfast in their prayers, then they become neglectful of them either entirely, as stated by Ibn 'Abbaas may Allaah be pleased with him or they become careless about praying on time until they pray after the prescribed time. Ataa' may Allaah be pleased with him said: "All praise is due to Allaah who Says (what means): "...heedless of their prayer" rather than neglectful in their prayers." However, this verse is comprehensive and covers both meanings. Whoever is neglectful by delaying his prayers, is careless in implementing the prescribed Sunnahs (recommended supererogatory acts) in prayer, fulfilling its conditions, or does not pray with a fitting sense of humility and does not reflect on the meaning may be considered a hypocrite in his actions as confirmed by the Hadeeth (Prophetic saying) that the Messenger of Allaah sallallaahu alayhi wa sallam said: "This is the prayer of the hypocrite, this is the prayer of the hypocrite: He sits and observes the sun until it is between the horns of Satan (about to set), then he quickly prays four Rak'ahs (units of prayer) in which he barely mentions Allaah." [Al-Bukhaari & Muslim]

The prayer referred to is the 'Asr (afternoon) prayer and the delay is until the end of the permitted time which is a time at which it is despised to offer prayers, when the hypocrite rapidly performs his prayer (so that his movements resemble the rapid pecking of a chicken), hastily, without a fitting sense of humility. Likewise, the one who prays in order to be seen by others, and not to gain the pleasure of Allaah, is like the one who doesn't pray at all. Allaah Says (what means): "Indeed, the hypocrites [think to] deceive Allaah, but He is

deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allaah except a little." [Quran 4:142] While Allaah says here what means: "...Who are heedless of their prayer." [Quran 107:5]

Imaam At-Tabaraani, may Allaah have mercy upon him, stated: "The Messenger of Allaah sallallaahu alayhi wa sallam said: "Indeed, in Hell there is a valley (which is so terrible) that the Hellfire wishes, four hundred times a day, that it were not a part of it. It has been prepared for those among the community of Muhammad who perform deeds in order to be seen doing them..."

Imam Ahmad may Allaah have mercy upon him narrated that the Messenger of Allaah sallallaahu alayhi wa sallam said: "Whoever performs a (good) deed in order to gain a good reputation, Allaah will make him despised and degraded." However, if a person sincerely performs a good deed, solely for the sake of Allaah, that happens to be seen by others and it pleases them, there is no sin for him in this, and the proof for this is the narration of Abu Hurayrah, may Allaah be pleased with him, who said: "I was praying once when a man entered (the mosque), and this pleased me, so I told the Messenger of Allaah sallallaahu alayhi wa sallam about it, and he said: "Two rewards have been written for you - the reward of praying in secret and the reward of being seen."

Imaam Ibn Jareer may Allaah have mercy upon him said that the Messenger of Allaah sallallaahu alayhi wa sallam said that: "Those "Who are heedless of their prayer" are those who delay their prayers and do not pray them at the right time." Delaying the prayer may simply mean praying it late, or it may mean not praying it at all, or it may mean delaying the prayer until the prescribed time has expired.

"And withhold [simple] assistance." [Quran 107:7]

These people do not behave well in worship, nor do they behave well towards their fellow men; they will not even lend to those in need, though it would be returned to them, nor do they like to pay Zakaah (obligatory alms) or other forms of charity. Ibn Abu Nujayh may Allaah have mercy upon him said that 'Ali may Allaah be pleased with him said that the word Al-Maa'oon means Zakaah, and this was also related by Imaam As-Suddi may Allaah have mercy on him. This was also attributed by more than one person to Ibn 'Umar, may Allaah be pleased with him.

Many narrations suggest that the word is more general than this and even includes things commonly shared, such as buckets, spades and axes, etc. It is narrated that the Messenger of Allaah sallallaahu alayhi wa sallam was asked what Al-Maa'oon is, to which he replied: "The stone (i.e. pots and pans, etc.), the iron (i.e. axes, spades etc.) and all such things." ❏



Islamic Knowledge

by Dr. Tareq Chebbi

Walk with Sandals until you buy the Shoes, but if you walk bare feet you will get hurt! In other words: Use the Islamic weekend schools until you enroll your children in full time Islamic schools.

Allah (SWT) said in Chapter 66, Verse 6: “O you who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are angels stern (and) severe, who do not disobey the Commands they receive from Allah, and they do what they are commanded. “

(Salla Allahu Alayhairs.e wa Sallam) said:

“Acquire knowledge, for he who acquires it in the way of Allah performs an act of piety; he who speaks of it, praises the Lord; he who seeks it, adores Allah; he who dispenses instruction in it, bestows alms; and he who imparts it to others, performs an act of devotion to Allah.” (Bukhari, Muslim)

As parents, we have the responsibility to raise and educate our children properly, in matters of religion and daily living. Islamic schools that combine both academic and religious curriculum are the best option for Muslim children living in the USA in general and in south Florida in particular.

Unfortunately many communities in South Florida do not have access to FULL TIME Islamic schools and MAY only have access to weekend “Schools”. These weekend schools are held once a week on Saturday or Sunday for few hours.

Let us be honest with ourselves and frank with each other. These weekend schools are just like” putting a bandage on wound without treating it”. Yes it may cover the “wound” but will never cure it.

Furthermore, what is really incomprehensible, you find many parents who do NOT take these weekend school seriously. Yes the parents bring their children to the Masjid, drop them off, and leave to do their affairs (shopping, cleaning the house, taking a break from the children, whatever the reason might be...) Four hours later, they come to pick them up. In many cases they wait in the car and they do not even join in the prayers. It must be noticed and must be emphasized that this phenomenon applies to most weekend schools and IS NOT specific to any particular Masjid . How many of these parents take the time to talk to their children’ teachers and ask which Surat are they working on? Or what can I do to work with my child at home? Or how can I be involved in the weekend school?

In contrast, most of these parents are very involved in their children education at the public school in their neighborhood. They are very involved in their children secular education, they pay attention even to the attendance and they hesitate to take their children from school even during Muslim holidays, such as the two Eids. They make sure that their children are placed in gifted and advanced classes in public schools.

While we say that there is nothing wrong with excelling in secular school, so we can have a generation of Muslim engineers, Muslim scientists, Muslim doctors, Muslim sociologists, etc.... we say we must not completely neglect their Islamic education. Especially when we realize and understand that secular education is necessary to compete in this world during the forty or so years that we will be in this earth. As the prophet saw said that the ages of my umma is between 60 and 70 years. We must understand that Islamic education is necessary to be successful not only in temporary life but the ever lasting life after death.

Indeed, Islamic education (even limited at this point due to the absence of full-time Islamic school, especially in south Miami-Dade) , parents must perform their responsibilities and be worthy of the trust of Allah by taking very well care with what he entrusted with: Allah (SWT) said in Chapter 66, Verse 6: “O you who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are angels stern (and) severe, who do not disobey the Commands they receive from Allah, and they do what they are commanded. “

Every Muslim parent is advised to raise his or her children

well and properly. A happy home, comfort, care and love, providing the necessities of life and a good education are some of the responsibilities of the parents . The Muslim child absorbs the Islamic values from its parents, teachers, peers, friends and the environment. Parents play a vital role in the education of their children. Indeed that learning begins in the first days of life and continues for long. Parents should develop a habit to read with their children. Parents should provide an Islamic environment, an Islamic culture. It is hypocritical to do things differently and expect the child to have Islamic values. Parents set the best examples for their children to absorb and follow. May Allah makes it easy on All of Us and help us raise our children the proper way. Ameen ❏

Islamic Family Values and the Muslims in North America

by Br. Imran Ali

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Family Values in Muslim families continue to regress into a state where parents and children no longer see the need for good morals and values, but see a secular education, earning money, advancing careers, leisure and entertainment as the main focus and goal in life. Muslims do not take heed to the warnings Allah gives about our diversion from the good things that is impacted through our rivalry for material things.

Marital failure, poor parenting, out-of-control children, and neglected elderly are increasing at an alarming rate in our communities. Today’s era is one in which technology is at its peak and science is more advanced than ever. But somewhere along the way of modernization, have we failed to master one of the bare essentials of life, something as simple as family values?

Today, we see that our children are so immersed in social networking like Facebook, and texting etc. that they fail to see the downside of the time devoted to this. Parents on the other hand set no perimeters on how their children use these things. Our sisters’ pictures are posted on these sites with no consideration for the Hijab and broadcast their disobedience to Allah (ST) in this and many other forms. We see in Masjid adults and children first priority is to answer the text or phone and even leave the khutba (sermon) to answer the phone.

These lifestyles do not come built in with religion, but rather it seems that religious practice needs to cater for these lifestyles. Some blame the immoral society we live in, others blame the education system, and some even blame the government and judiciary for their lack of efficient control over community members. With nobody taking responsibility, the issue is usually brushed under the rug. Islam no longer takes the focus in our lives, it becomes secondary and is not used as a model and way that govern our behaviour.

The problem starts at home where one of the root causes of this issue is the fact that spouses today are not treating each other as prescribed by Islam, leading to unstable and broken families. We are living in a culture whereby men and women are seen as identical to each other, with the only difference being a biological one of giving birth. Men see female roles as degrading, while women are trying to emulate men. There is no clear definition of gender roles in our society, and as a result, they are being neglected. Islam on the other hand reinforces the idea that the genders have been distinguished so that they may complement each other, and therefore a balance and equity must be maintained between them.

We need to get back to the basics and pray together, take our children to the masjid, get them an Islamic education and set good examples of behaviour in our homes. Men need to remember that they have a major role to play in this and support the mothers in doing the correct Islamic guidelines on how we set the stage for having good Islamic values. ❏

Manhood in the Quran and the Sunnah

Manhood is a quality that is pursued by people of high ambitions and serious thinking men. It is a basic quality that is needed by every man, for when men lose the qualities of manhood, they cease to be real men. Manhood is deeply implanted in a person through strong belief, nurtured by sound upbringing and developed by good example. A real man is one who has good and virtuous deeds to his credit, and possesses good manners and conduct.

Crediting someone with manhood sometimes means that the person possesses the characteristics which exemplify this quality, like bravery, being honest, and standing up for the truth. Allaah Says (what means): "And there came a man running from the farthest end of the city. He said, 'O Moosaa (Moses)! Verily the chiefs are taking council together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.'" [Quran; 28:20]

Recognising the importance of real manhood in the service of Islam, the Prophet, sallallaahu alayhi wa sallam, used to look out for men who could help the cause of his religion and with whom his mission could be enhanced. He, sallallaahu alayhi wa sallam, would ask his Lord: "O Allaah! Make Islam strong with the one who is more beloved to You of these two men: Abu Jahl or 'Umar Ibn Al-Khattaab." The narrator commented: "And the more beloved to Him was 'Umar." [At-Tirmithi] The Prophet, sallallaahu alayhi wa sallam, supplicated with these words looking out for those qualities of manhood that would have a positive impact upon the spread of Islam.

As a matter of fact, the acceptance of 'Umar's, may Allaah be pleased with him, of Islam was a great event that manifested his manhood as soon as he embraced Islam.

'Umar's manhood, may Allaah be pleased with him, was not in his physical strength nor chivalry - for there were those stronger than him among the Quraysh - but it manifested in his strength of faith; a quality that won him respect and honour. Other companions of the Prophet, may Allaah be pleased with them, migrated to Al-Madeenah secretly, while 'Umar, may Allaah be pleased with him, - when he was migrating - armed himself with his sword, went to the Ka'bah, circumambulated the Ka'bah, prayed behind Maqaam Ibraaheem (Ibraaheem's station), and then announced to the Quraysh chiefs that he was migrating. He told them: 'Whoever wants to make his mother bereaved, his children orphans and his wife a widow should follow me after this valley.' But nobody followed him.

Real men are not judged by the size of their bodies, social status or their outward beauty. The Prophet, sallallaahu alayhi wa sallam, sent Abdullaah Ibn Mas'ood, may Allaah be pleased with him, to fetch him something from the top of a tree. When he had climbed the tree, the companions of the Prophet, sallallaahu alayhi wa sallam, looked at his legs and laughed at their thinness. The Prophet, sallallaahu alayhi wa sallam, said: "Why are you laughing? Verily, Abdullaah's leg will be heavier on the scale on the day of resurrection than Mount Uhud" [Ahmad] A man passed by the Prophet, sallallaahu alayhi wa sallam, one day. He, sallallaahu alayhi wa sallam, asked his companions: "What do you think of this man?" They replied, 'He deserves to be married to whomsoever he proposes, to have his intercession accepted when he intercedes and to be listened to when he speaks.' The Prophet, sallallaahu alayhi wa sallam, remained silent. Then a poor Muslim man passed by and the Prophet, sallallaahu alayhi wa sallam, asked the companions: "What do you think of this man?" They replied: 'He deserves not to be married when he proposes, nor to have his intercession accepted when he intercedes nor to be listened to when he speaks.' The Prophet, sallallaahu alayhi

wa sallam, then said: "This one is as much as the fill of the Earth better than the other" [Al-Bukhaari]

Sometimes, one fervent man can equal a thousand others; indeed one man can outweigh a nation, as the saying goes: "A devoted man can revive a whole nation." In a military campaign, Khaalid Ibn Al-Waleed, may Allaah be pleased with him, surrounded Al-Heerah and requested supplies from Abu Bakr, may Allaah be pleased with him, who only sent him Al-Qa'qaa' Ibn 'Amr At-Tameemi, may Allaah be pleased with them, and said: "An army having men like Al-Qa'qaa' will never be defeated." When 'Amr Ibn Al-'Aas, may Allaah be pleased with him, requested supplies from 'Umar, may Allaah be pleased with him, during the Islamic conquest of Egypt, he ('Umar), may Allaah be pleased with him, wrote: "I have sent you (the equivalent of) four thousand men; four men each of whom are equal to a thousand others: Az-Zubayr Ibn Al-'Awwaam, Al-Miqdaad Ibn 'Amr, 'Ubaadah Ibn As-Saamit and Maslamah Ibn Makhlad." Real manhood means being thoughtful, uttering good words, having decency and resoluteness in opinion, coming out openly with the truth and displaying wisdom in warning against the rejection of truth.

Manhood entails having a sense of responsibility to defend Monotheism and to give sincere advice for the sake of Allaah. It means avoiding unsuitable behavior and being on one's guard against the Difficult Day (the Day of Resurrection). A real man is sincere in his words, fulfills his promises and remains firm on the right path. A real man is one who frequents the mosque, a man who is called to fornication by a woman of position and beauty, and yet says, 'I fear Allaah;' a man who gives alms secretly; two men who love each other for the sake of Allaah; they were brought together by their mutual love for the sake of Allaah, and they parted upon the same. A real man is truthful about pledges and fulfils them; it is also to remain steadfast upon the right path. Allaah Says (which means): "Among the believers are men true to what they promised Allaah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration." [Quran; 33:23]

Real manhood is expressed by exerting all efforts to reach real servitude. Allaah Says (which means): "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly] they say [words of] peace. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering. Indeed, it is evil as a settlement and residence." And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate." [Quran; 25: 63-67]

Nothing busies real men from worship. Allaah Says (which means): "[Such roles are] in houses [i.e., mosques] which Allaah has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the mornings and the evenings. Men whom neither commerce nor sale distracts them from the remembrance of Allaah and performance of prayer and giving of Zakaah. They fear a Day in which the hearts and eyes will [fearfully] turn about. That Allaah may reward them [according to] the best of what they did and increase them from His bounty. And Allaah gives provision to whom He wills without account [i.e., limit]." [Quran; 24: 36-38] Imaam Ibn Katheer, may Allaah have mercy upon him, said: "The word 'men' gives an indication that they have high ambitions, noble goals, and strong wills, with which they are able to maintain themselves in the houses of Allaah; and they favour the pleasure of Allaah over their own."

What worse calamity can befall mankind than for its men

...continue on page 7

Marriage versus fornication

'The Big Chill?', a specially researched Time magazine cover story dated February

16 1987, startled the world with horrifying details of a new disease - AIDS. Since AIDS is infectious and fatal, it has produced a new breed of untouchables from whom both men and women flee in fear of their very lives. Publicity on the subject has created such a scare that barbershops in western countries often display signboards bearing the unlikely legend: "No Shaves Here."

Government officials have described such a reaction as 'AIDS hysteria.' Barbers, however, maintain that even the AIDS victims' perspiration, or drops of blood from tiny cuts made during shaving, can transmit the virus and that it is, therefore, necessary to keep away from them.

After making detailed investigations, Time's team of experts confirmed that the prime cause of this deadly disease is promiscuity.

Since it is transmitted mainly by homosexuals, it has come to be known as the "Gay Disease." This disease spreads so rapidly that its explosion in the world of today has been geometric. Chilled by the fatality of AIDS, one of its victims exclaimed: "What will happen in this world, if we have to die when we make love? AIDS is the century's evil."

Promiscuity, euphemistically referred to as 'free love' in the western world, has brought down a curse upon humanity. It was estimated that by 1991, two hundred and seventy thousand (270,000) people would have contracted this disease in the U.S., and that doctors would find it impossible to treat such a large number of patients. The situation would be completely beyond control. The government has started an anti-AIDS campaign whose slogan is: 'Love carefully.' This same advice, differently worded, would read: 'Love within the bonds of marriage. Stop loving outside it.'

In the modern age, one of the great influences towards socially 'legitimising' promiscuity was D.H. Lawrence's novel, *Lady Chatterly's Lover*, first published in 1928. At the time of publication, this work was considered obscene and almost immediately banned. Then, with a gradual change of moral climate, permission was given to republish it in 1959. Many young people in America were deeply affected by this novel and, with a whole spate of similar literature having followed it, promiscuity began to be the rule rather than the exception. Now, once again, there is a public outcry to ban *Lady Chatterly's Lover* and other such works.

Such a complete about-face has been caused by the devastating effects of AIDS. It has forced the west to re-think the whole question of free sex - a development which seems little short of miraculous. Swingers of all persuasions may sooner or later be faced with the reality of a new era of sexual caution and restraint.

People had been delighted at having discovered the key to unlimited enjoyment in freeing themselves from the curbs of religion, for, according to divine law, a sexual relationship between a man and a woman was permitted only within the bonds of marriage. But now the realities of nature are finally forcing man to forsake the path of free love and follow the path of sexual restraint. It has taken the fatalities of the final quarter of the twentieth century to convince people that divine law and 'the law of nature' are one. Too late, it has dawned on "free lovers" that promiscuity could be a killer. Time's

cartoon, showing a man and a woman encircled by a deadly snake, epitomises

one of today's major human dilemmas.

It was not without good reason that the Quran, Allaah's Book, commanded that sexual relationships should be confined within the bonds of marriage; it states what means: "...[Lawful in marriage] are chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers..." [Quran: 5:5]

This has been interpreted by Quranic commentators as a clear injunction to establish sexual relations only through marriage, and that there should be no extra-marital relationships. The Quran states what means: "...And those who guard their private parts, except from their wives or those their right hands possess, - for indeed, they are not to be blamed - But whoever seeks beyond that, then they are the transgressors." [Quran: 70:29-31]

Experiments have shown that this is the only right and natural way. Marital relationships and fornication are not just matters of approval or disapproval by religious authorities, but matters of life and death. The married state is a blessing for human society; any other is a curse; Allaah says what means: "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." [Quran: 30:21]

Islamic doctrines and traditions which succeeded in institutionalising a solid system of sexual behaviour, arranging and shaping a unique Muslim perception of sexual relationships, has also shielded the Muslim world from being easy prey to AIDS. Yet, arguing that the Muslim world is largely AIDS free or that the epidemic has little presence among Muslims is a mere fantasy, a fantasy that could lead to disaster.

Most Arab and Muslim countries fall into the gap of the impoverished half of the world, a reality that is known to be a producer of many grievous phenomena, besides people's failure to guarantee a suitable home and nutritious food. Poverty in many parts of the world lays the foundation for extremely dangerous social illnesses such as prostitution, drug addiction and others. Such problems constitute a golden opportunity for AIDS to strike.

It is significant that the new education plan released by the U.S. government stresses sexual abstinence as a preventive measure. This public exhortation to observe the rules of old-fashioned morality is a clear indication of the superiority of divine law over man-made law.

A believer in Divine Law, who errs by entering into an illicit sexual relationship, and contracting AIDS in the process, will be considered to have deviated from the principles of divine law. However, one who belongs to western civilisation and contracts such a disease as the result of promiscuity will be said to have shown the error of the principle of western civilisation itself. The former case proves the error of man while the latter case proves the error of the principle of an entire civilisation. ❖

Preparing for puberty

Learn why it is so important to talk to your child about sexuality from an Islamic perspective, and how you can help take the lows out of growing-up.

Talking to teenager about sexuality

Your child has just turned 11 years old; over time you begin to notice subtle changes in the way that she looks, acts, and talks. Her body begins to show signs of maturation, she is rather moody, and conversations with her seem to be more adult-like. Your child, or rather ‘young lady’, is just now entering the first stages of puberty and experiencing the wonderful changes that it brings. As a parent, it is important to prepare your child for this phase of life, and it is also crucial from the Islamic perspective. Once she has reached puberty, she will no longer be considered a child free of responsibility. Instead, she will be an adult with all of the obligations of Islam placed upon her. Spiritually, her relationship with Allaah will grow and develop, and she will be accountable for all of her choices, actions, and intentions.

Although we are able to train our youth for the religious and spiritual aspects of this phase, we often neglect to teach them about another important element - sexuality. Our neglect may be due to shyness, discomfort, fear, or worry, but it is something that must be done for the sake of our youth. Young adult Muslims have actually related that they wished someone (i.e., a parent, relative, Imaam) would have spoken to them about the Islamic perspective on sexuality and dealing with the opposite gender. They have so many questions about this new passage in their life, but are often afraid to ask. It is imperative that Muslim parents discuss with and educate their youth on this issue; otherwise their child may turn to other sources that are likely to be un-Islamic. It is actually the responsibility of parents to undertake this task, as it is part of the overall education, or training of a child. We must also consider how much our involvement will benefit our youth, because adequate preparation for the changes they are about to experience will lessen their worry, anxiety, and fear.

What should you say?

The following are some key points to consider when imparting information about sexuality to youth, and are also good points to draw on when discussing it with them.

1. Sexuality is a beautiful gift from Allaah

Sexuality is a blessing given to us from Allaah, Almighty. It is obviously for the purpose of procreation, but it is a mercy from Allaah, Almighty, that there is also enjoyment and satisfaction that comes with it. The relationship between man and woman in all spheres highlights Allaah’s Graciousness. Allaah, Almighty, Says (what means): “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Quran 30: 21]

Thus, sexuality is one component in a loving and affectionate relationship between husband and wife. It is not something shameful or disgraceful, but is rather part of Allaah’s wondrous, universal plan.

2. Sexuality is a test and also a responsibility

Although sexuality is a gift from Allaah, along with many other things in life, it is also a test and it entails responsibility. Allaah, Almighty, determines, at the age of puberty, that an individual is ready for this test. The test determines whether

or not a person will submit to Allaah and His laws in this sphere of life. To pass this test, the satisfaction of one’s sexual urge must be fulfilled in pure and legitimate ways (within the bond of marriage); to fail the test is to engage in illegitimate sexual relations and those actions and thoughts leading up to it. There are strict guidelines in the Sharee’ah (Islamic Law) for our sexual life, even in relation to other issues such as Hijaab, privacy and our social behavior. Many of these are a means of prevention, which is the most effective mechanism. This matter is a very serious one, and should be treated as such, for the consequences are quite severe if it is neglected.

3. Sexuality and marriage are inseparable

To assist in successful completion of the test, Allaah, Almighty, through His Mercy, has provided legitimate means to satisfy sexual desire. Marriage is strongly emphasized in Islam for this reason (as well as many others) as indicated in the following Prophetic narrations. The Prophet, sallallaahu alayhi wa sallam, said: “Whoever marries has completed half of his faith; so let him have fear of Allaah in the remaining half.” [At-Tabaraani] He, sallallaahu alayhi wa sallam, also said: “He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women) and save his private parts (from committing illegal sexual acts) and he who cannot afford to marry is advised to observe fasting, as fasting will diminish his sexual power.” [Al-Bukhaari]

Islam encourages marriage as a legal sexual outlet and as a shield and protection from immorality. Marriage should not be postponed, as is common practice in this time, particularly if the youth has strong sexual desire. The fulfillment and satisfaction of this desire is one of the main purposes of marriage, and it should not be postponed or suppressed for the sake of further education or reaching a certain age, especially if the temptation for illicit relations is present. ❖

Manhood in the Quran and the Sunnah

...continue from page 5

to become effeminate, while its women adopt male mannerisms, revolting against the very nature in which Allaah created them? The Prophet, sallallaahu alayhi wa sallam: “cursed the men who behave like women and women who behave like men” [Al-Bukhaari]

When the qualities of manhood disappear among men, society falls into crisis, homes are ruined, the nation becomes weak and disgraced, and moral corruption becomes widespread. Allaah Says (which means): “Men are the protectors and the maintainers of women because Allaah has made one of them to excel the other.” [Quran; 4:34]

Nations need planners and those who have determined hearts in order to fully utilise these resources. In fact the greatest of all needs is that for real men.

Real men are very rare to find, they are as rare as precious minerals and jewels. The Prophet, sallallaahu alayhi wa sallam, said: “Real men are as rare as a reliable strong camel that can endure the burden of long trips; you can hardly find one in a hundred” [Al-Bukhaari] ❖

Making sacrifice on the day of Eid Al-Adha

“Al-udhhiyah” ‘Eed sacrifice is a Sunnah (recommended act) for any Muslim who is able to do it. This is the opinion of the majority of the scholars. It is also one of the good deeds of Islam as ‘Aaishah may Allah be pleased with her narrated from the Prophet peace be upon him as saying: “Son of Aadam has not done any deed on the Day of Adhha more likable to Allaah than shedding blood (slaughtering the ‘Eed sacrifice). So be pleased with it”. Most scholars believe that slaughtering the ‘Eed sacrifice is better than giving its value in charity.

The sacrificed animal should be from the livestock (cows, camels, sheep, goats). As for the prevailing view in this concern might be that the sheep and goats are the best animals for the sacrifice because the Prophet peace be upon him never slaughtered on the ‘Eed any sacrifices except these kinds of animals. But the camels, the cows and the buffaloes could all be slaughtered as ‘Eed sacrifices.

The ‘Eed sacrifice should be in a good state and fat enough so that its meat could be eaten as this is a symbol of Allaah. And Allaah Says (what means): (And whosoever honours the symbols of Allaah, then it is truly from the piety of the heart) [Quran 22:32]

The ‘Eed sacrifice should be more than six months old if it is a sheep as narrated by Ibn Maajah in a Hadeeth traceable in ascending order to the Prophet peace be upon him as saying: “Only a Jaza’a of sheep can suffice as ‘Eed sacrifice” and the Jaza’a is the sheep that is at least six months old. As for ‘Eed sacrifice from the goats, it should be at least one year old. The cow, if chosen to be ‘Eed sacrifice, two years old. But the camel should not be less than five years old”.

On the other hand, one should avoid making sacrifice with a defective animal. Al-Baraa’ Ibn ‘Aazib may Allah be pleased with him said the Prophet peace be upon him stood before us and said: “Four (kinds of animals) are not sufficient in the sacrifices: The one-eyed whose loss of one eye is evident, and the sick whose sickness is evident, the limp whose limpness is evident and the skinny one which has no flesh on it”. [al-Bukhaari]

The majority of scholars are agreed that the four defects that are mentioned in the previous Hadeeth could be taken as a reference for other kinds of defects. So, any defect that is equal to one of them or worse than it makes the sacrifice invalid like (the blind or one which lacks one foot).

The castrated animal can suffice because the Prophet Muhammad peace be upon him observed ‘Eed sacrifice with two castrated rams. Also the sheep that was born without a fat tail or which has at least half of its fat tail can suffice as ‘Eed sacrifice. But the sheep whose fat tail was completely cut off does not suffice.

Moreover, one sheep or one goat is sufficient as ‘Eed sacrifice for the man as well as his own family. It is also lawful for 7 people to slaughter one cow as ‘Eed sacrifice. Jabir Ibn Abdullaah may Allah be pleased with him said: “In the year of Hudaibiyah, we along with Allaah’s Messenger peace be upon him sacrificed a camel for seven persons and a cow for seven persons”. [Muslim]

The participant among the seven involves his family with him because the seventh here is the same as a complete sheep or a goat.

The time for slaughtering the sacrifice is after the Adhha prayer and slaughtering it before the prayer does not suffice as the Prophet peace be upon him said: “The first (act) with which we start our day (the day of ‘Eed Al-Adhha) is that we offer prayer. We then return and sacrifice the animals and he who does that in fact has adhered to our Sunnah (practice). And he who slaughters the (animal on that day before the ‘Eed prayer), for him (the slaughtering of animal is directed to the acquiring of) meat for his family, and

there is nothing of the sort of sacrifice in it”. He also said: “He who sacrifices (the animal) before offering the (‘Eed) prayer, he should offer again in its stead, and he who did not sacrifice the animal should slaughter it by reciting the name of Allaah “

It is likable for one to witness slaughtering his sacrifice or to slaughter it himself and to divide it into three parts. He eats one third with his family, he gives out one third in charity and one third as gifts as the Prophet peace be upon him said to his daughter Faatimah may Allah be pleased with her: “Be present when your ‘Eed sacrifice is slaughtered. Allaah forgives you as the first drop of its blood comes out”. [al-Bayhaqi ‘ and Abdul Razzaaq]

He should also say when slaughtering it “Bismillaah, O Allaah! It is from Your favor and for You”. ❦

The ethical framework for a Muslim investor

Money, money, money. Doesn’t it make your head spin sometimes? Think of all the things you can do if you just had a little more...

Unfortunately, this compelling greed and need sometimes drives us to make financially unsound decisions, and worse still, even un-Islamic ones. The following article outlines various aspects of Islamic financial dealings, from paying the one you hire to what not to pay when you owe someone. There are so many evidences with regard to Islamic finance that they cannot and must not be ignored. If you ever intend to spend another dollar, you must read on.

The Hirer and the Laborer

Nothing bonds employees to their place of work more than the fulfillment of their contractual rights, including receiving their wages on time - such treatment fosters loyalty and a sense of belonging as well as financial security for themselves and their family. The Prophet, sallallaahu ‘alayhi wa sallam, (may Allaah exalt his mention) said: “Give the laborer his wages before his sweat dries away.” [Ibn Maajah]. He, sallallaahu ‘alayhi wa sallam, gave a stern warning to those who do not meet their obligations by saying: “Allaah Almighty Said (what means): ‘I will be an opponent to three types of people on the Day of Resurrection: one who makes a covenant in My name, but proves treacherous; one who sells a free person and eats his price and one who employs a laborer and takes full work from him, but does not pay him for his labor.’” [Al-Bukhaari].

Our Wealth and Charity

However, the highest among the list of financial obligations is that of our obligation toward our Creator. The rich begin to fulfill this obligation by giving Zakaah to the poor and they continue the fulfillment by giving charitable donations whenever needed. Fulfilling one’s obligation towards Allaah purifies the capital from inadvertent errors and suspicion, as well as purifies the soul from stinginess and selfishness.

Charity does not eat away capital, rather it increases it. On the other hand, withholding Zakaah is a direct reason for bankruptcy. When people withhold Zakaah, Allaah withholds rain from them and if it were not for the sake of preserving cattle and wildlife, the rain would cease altogether. Evidence abounds on these issues from both the Quran and Sunnah.

Allaah Says (what means): “... And those who hoard gold and silver and spend it not in the way of Allaah - give them tidings of a painful punishment. The Day when it (the gold and silver whose Zakaah was not paid) will be heated in the Hellfire and seared therewith will be their foreheads, their flanks and their

...continue on page 9

The ethical framework for a Muslim investor

...continue from page 8

backs, (it will be said), ‘This is what you hoarded for yourselves, so taste what you used to hoard.’” [Quran 9:34-35].

Allaah also Says (what means): “And those within whose wealth is a known right (Zakaah). For the petitioner and the deprived.” [Quran 70:24-24].

And in another verse, Allaah Says (what means): “Take, (O Muhammad), from their wealth a charity by which you purify them and cause them increase, and invoke (Allaah’s blessings) upon them. Indeed, your invocations are reassurance for them. And Allaah is Hearing and Knowing.” [Quran 9:103].

The Prophet, sallallaahu ‘alayhi wa sallam said: “No owner of treasure who does not pay Zakaah (would be spared) but (his hoard) would be heated in the Hellfire. These would be made into plates and with these, his sides and his forehead would be cauterized till Allaah pronounces judgment among His servants during a Day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hellfire...” [Muslim].

One has only to regard the effect that Zakaah has on society to recognize its importance. The money is paid by the rich in order to fulfill their obligation towards Allaah, and then used by the poor to relieve their suffering. In a society where giving and receiving are carried out in good faith, the poor live peacefully with the rich in a flourishing and stable solidarity. The Prophet, sallallaahu ‘alayhi wa sallam gave an example of this society by saying: “When the Ash’arites run short of provisions in the campaigns or run short of food for their children in Al-Madeenah, they collect whatever is with them in a cloth and then partake equally from one vessel. They are from me and I am from them.” [Al-Bukhaari].

Avoiding Ribaa (Interest)

A careful analysis of the history of civilizations reveals a common root to all turmoil and political unrest - and that root is usury. This is the reason why Islam took an extremely firm stand on the issue of interest.

Muslim investors should be extremely careful to avoid engaging in transactions involving interest or in any transaction involving interest masquerading as a seemingly lawful transaction.

Allaah forbade interest and threatened those who take it with severe punishment, when He Says (what means):

“Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say: ‘Trade is (just) like interest.’ But Allaah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allaah. But whoever returns (to dealing in interest or usury) - those are the companions of the Fire; they will abide eternally therein. Allaah destroys interest and gives increase for charities. And Allaah does not like every sinning disbeliever.” [Quran 2:275-276].

Allaah Almighty declared war against those who take interest and encouraged lenders to be patient with borrowers to the point of absolving them from all, or part, of the loan in the following verse, when He Says (what means):

“O you who have believed, fear Allaah and give up what remains (due to you) of interest, if you should be believers. And if you do not, then be informed of a war (against you) from Allaah and His Messenger. But if you repent, you may have your capital - (thus) you do no wrong, nor are you wronged. And if someone is in hardship, then (let there be) postponement until (a time of) ease. But if you give (from your right as) charity, then it is better for you, if you only knew.” [Quran 2:278-281]

Islam’s ruling on taking interest is very straightforward and severe. It is considered to be one of the seven mortal sins. The Prophet, sallallaahu ‘alayhi wa sallam said: “Avoid the seven great destructive sins.” The people inquired: ‘O Allaah’s Messenger! What

are they?’ He said: ‘To join others in worship along with Allaah, to practice sorcery, to take the life which Allaah has forbidden except for a just cause (according to Islamic law), to eat up Ribaa (usury), to eat up an orphan’s wealth, to show one’s back to the enemy and fleeing from the battlefield at the time of fighting; and to accuse chaste women, who do not have any unchaste thoughts and are good believers.’” [Al-Bukhaari].

The Prophet, sallallaahu ‘alayhi wa sallam, went on to curse the taker of interest, its payer and also the one who records it, including the two witnesses. He, sallallaahu ‘alayhi wa sallam said: “They are all equal.” [Muslim].

The Prophet, sallallaahu ‘alayhi wa sallam, further said: “This night I dreamt that two men came and took me to a holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked: ‘Who is this?’ I was told: ‘The person in the river used to eat Ribaa.’” [Al-Bukhaari]. ❖

Fascination with this world

The life of this world is fleeting and is often focused on materialism - it is so easy to get caught up in the whirlwind of it all - but how does that affect our faith?

We all love this life to some extent or another - our homes, our cars, and most of all our family - but what we do not know is just how much of a corruption it can be to our souls when we place so much importance on material things in this life and loving the life of this world. Read on, what you will find may change your entire outlook on how you live your life and what is really important...

Imam Ibn Al-Qayyim, may Allaah have mercy on him, said:

Loving this life is the father of sins which corrupts the Muslim’s faith in different ways:

1. Loving this life entails glorifying it, whereas Allaah Almighty has despised it. One of the greatest sins is glorifying what Allaah Almighty has despised.
2. Allaah Almighty has cursed it, detested it, and poured scorn on it, with the exception of the good things in it such as remembering Allaah, seeking knowledge, and spreading it. Whoever loves what Allaah Almighty has cursed and hated will expose himself/ herself to Allaah’s wrath and detestation.
3. When someone loves this life, it becomes his/her ultimate goal. Accordingly, the good deeds he/she performs will eventually be for the sake of this life; and not the Hereafter. That type of love reverses the natural process, invalidates the conventional wisdom, and moves the lover in the wrong direction. In an authentic hadeeth, the Prophet sallallaahu alayhi wa sallam mentioned that the Mujahid (fighter), the alms giver, and the scholar of Islam whose ultimate goal is this life, seeking an elevated social status and looking for people’s praise, will be the first to be burned into the Hellfire. Those people prefer this life to the hereafter.
4. Loving this life prevents the servant from doing what will be of great benefit to him/her in the Hereafter because of obsession with mundane matters such as money, social status, wife, or children. That type of worldly love might keep a person away from maintaining Imaan (Faith), or doing the necessary things in life. The minimal adverse effect of loving this life is making the servant’s heart oblivious to loving Allaah Almighty.
5. Loving this life makes the servant obsessed with it. Anas, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu alayhi wa sallam, said: “He whose ultimate goal is the Hereafter will be endowed with richness in their hearts by Allaah,

...continue on page 12

A husband's responsibilities towards his family

The family is that brick which forms the foundation of a society. It is composed of individuals that have permanent relations established between them. Most importantly, it possesses almost a majority of the different kinds of personal relations. Because of this, there must be certain etiquettes placed in order to control and regulate these relations. This is such that it can be maintained in the best possible manner, and so that it can generate and produce its proper fruits. Family relations consist of the relationship between the spouses from one perspective, the relationship between the parents and the children from a second perspective, and the relationship between the children themselves from a third perspective.

Etiquettes pertaining to the Husband

1. It is not from the deficiencies, but rather from good manners, that the husband shares in the responsibility of specified matters, such as the mending of garments or what is similar to that.
2. It is appropriate for a man to not restrict himself from serving himself. This is since the wife takes care of the household affairs. So therefore, it is from good manners that the husband extends a helping hand to his wife in the house, during times of necessity, such as when she is sick, pregnant, has given birth or similar to that.
3. The exemplary husband is he who cooperates with his wife by bearing good relations and showing kind manners (to her), according to the full extent of the meaning contained in these (last) two expressions. Truly, the husbands who are best at working alongside their wives are the best of mankind in the view of Islam.
4. Beware of characterizing the relationship between the spouses with over-seriousness! For indeed characterizing the family life with a militaristic nature amounts to one of the causes for failure and bad results.
5. From the kind and noble manners of the husband is that he complies and assents to the requests of his wife, so long as they are not forbidden in Islam.
6. The husband should specify a time in which he can play around and pass free time with his wife.
7. The relationship between the spouses must contain one singular and specific nature. And it cannot be this way unless the couple begin demolishing all the obstacles and impediments that stand between them. For example, the husband should not feel timid and restrain himself from drinking out of the same cup that his wife drinks out of.
8. There is no human being that is perfect. So there is no doubt that the husband will see things in his wife that do not comply with his natural disposition and preferences. If these aspects are not in opposition to the fundamentals of Islam or to the obedience of the husband and his rights, then at that point, he should not try to change her personality. He should also remember that if there are some characteristics that he doesn't find pleasing in his wife, then indeed she has other characteristics, which are definitely pleasing to him.
9. Do not let Ramadhan be a barrier that impedes you from showing affection to your wife. But this is so long as you are able to refrain yourself, since what is forbidden during the days of Ramadhan is only sexual intercourse. Showing affection to one's wife during Ramadhan can be done during the night and if during the day (while they are fasting), it can be done by other than kissing and hugging.
10. Do not chase after the small errors of your wife and

recount them to her, for too much blaming and reprimanding will worsen the relationship between the two of you, and it will pose a threat to your marital life.

11. If you are able, do not hold back from providing your wife with good clothing and food, and from being generous in spending money on her. This is of course according to the extent of your ability.
12. Do not give little importance to implementing the punishment required for any acts in opposition to the Islam, which your wife has committed, whether it is in the home or outside it. This should be the only reason that causes you to become angry.
13. What has been stated previously does not mean that you should leave matters alone until that result comes to happen. Thus, whenever you realize that a matter is left alone, weigh it with seriousness and determination, without being too harsh or rude about it.
14. Do not attempt to meddle into your wife's housework affairs that do not fall into your area of duties and responsibilities, such as the food and the order of the house because woman like to put their personal touch on the house (her kingdom).
15. Beware of scolding your wife or blaming her for a mistake she committed, in the presence of others, even if they are your own children. For indeed that is an act that goes against correct behavior and it will lead to raising anger in the hearts of people.
16. If you are forced to place punishment upon your wife after having advised her and she didn't respond, then let it be by staying away from her at bedtime. And do not boycott her except that it is done within the household. And avoid using foul language, insulting her, beating her and describing her with repulsive names.
17. Having jealousy and caring about the bashfulness of your wife is a praiseworthy thing, which shows your love for her. However it is on the condition that you do not go to great extremes in this jealousy. For then at that point, it would turn into something worthy of no praise.
18. Entering the house: Do not alarm your family by entering upon them suddenly. Rather, enter while they are aware of it, and greet them with Salaam. And ask about them and how they are doing. And do not forget to remember Allaah, the Mighty and Sublime, when you enter the house.
19. Beware of spreading any secrets connected with the intimate encounters you have with your wife, for that is something restricted and forbidden.
20. Constantly maintain the cleaning of your mouth and the freshening of your breath.
21. Guardianship of your wife doesn't mean that you can exploit what Allaah has bestowed upon you from taking charge of her, such that you harm and oppress her.
22. Showing respect and kindness to your wife's family is showing respect and kindness to her. This applies on the condition that it is not accompanied by an act forbidden in Islam, such as intermingling of the sexes or being in privacy (with them).
23. Too much joking will lead to (your family having) little fear (of disobeying you) and a lack of respect for you.
24. Be prompt in fulfilling the conditions, which you promised to your wife during the pre-marriage agreement.
25. When you lecture your wife or reprimand her or simply speak to her, choose the kindest and nicest of words and expressions for your speech.
26. It is not proper for you to ask your wife to look for work outside of the house or to spend upon you from her wealth.
27. Do not overburden your wife with acts that she is not able to handle. Consider, with extreme regard, the environment she was raised up in. Rural service is not like urban service, and the service of a strong woman and her preparation for it is not like the service of a weak woman. ❖

Adoption in Islam

According to the Sharee'ah (Islamic law), there is no legal adoption. It is prohibited for a person to legally adopt a son or a daughter of whom he is not the biological father. If a person adopts a son or daughter, the Sharee'ah will not confer on the adopted person the status or rights of a biological son or daughter. According to the Quran, one cannot become a person's real son merely by virtue of a declaration; Allaah Says (what means): "...And He [i.e., Allaah] has not made your claimed [i.e., adopted] sons your [true] sons. That is [merely] your saying by your mouths, but Allaah says the truth, and He guides to the [right] way. Call them [i.e., the adopted children] by [the names of] their fathers; it is more just in the sight of Allaah. But if you do not know their fathers, they are your brothers in religion..." [Quran 33: 4-5]

This shows that the declaration of adoption does not change realities, alter facts, or make a stranger a relative, or an adopted child a son or daughter. A mere verbal expression or figure of speech cannot make the blood of a man run through the veins of the adopted child, produce natural feelings of affection found in normal parent-child relationships, or transfer the genetic characteristics, or physical, mental, or psychological traits.

Justice is Respect for Others

The central notion of justice in the Sharee'ah is based on mutual respect of one human being for another. The just society in Islam means the society that secures and maintains respect for people and their rights through various social arrangements that are in the common interest and welfare of the general public. Islam views adoption as a falsification of the natural order of society and reality. The prohibition of legal adoption in Islam was ordained to protect the rights of the adopted, adopter, biological parents, other individuals affected by the adoption, and society as a whole.

Lineage and Legitimacy

The child is an extension of his father and the bearer of his characteristics. He takes his name and increases his progeny. Likewise, the child in Islam also has the equally inalienable right to legitimacy. The principle of legitimacy holds that every child shall have a father and one father only. This is why Allaah has ordained marriage and has forbidden adultery, so that paternity may be established without doubt or ambiguity and that the child may be referred to his father, and the father to his sons and daughters. Hence, adoption cannot be used in Islam to hide the illegitimacy or the paternity of the child.

Inheritance

By adopting someone's child as one's own, the rightful and deserving heirs to the property of a man are deprived of their shares. Hence, Islam has made it Haraam (forbidden) for a father to deprive his natural children of inheritance. Allaah has established the distribution of inheritance in order to give each eligible person his or her share. In matters of inheritance, the Quran does not recognise any claim except those based on relationship through blood and marriage. The Quran stipulates (what means): "And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allaah. Indeed, Allaah is knowing of all things." [Quran 8:75]

Marital Relations

Taking a stranger into the family as one of its members and allowing him to be in privacy with women who are non-mahram (i.e., non marriageable relatives) to him is a deception, for the adopter's wife is not the adopted son's real mother, nor is his daughter the boy's sister, nor is his sister the boy's aunt, since all of them are non-mahram to him and vice-versa for an adopted daughter. The Quran has, thus, declared that only the wives of one's real sons, and not the wives of any sons under one's care, are permanently forbidden in marriage. This is according to the verse (which means): "...The wives of your sons who are from your [own] loins..." [Quran 4:23]

Accordingly, it is permissible for a man to marry the divorced wife of any son under his care, since, in actuality, she has been the wife of a 'stranger' who was not related by blood. Also, when the

adopted child's lineal identity or paternity is changed, it is quite possible that the adopted child may, unknowingly, enter into incestuous relationships by marrying close relatives of his natural parents; also, his marital chances may, in general, become subject to confusion.

Solidarity

If the adopted child were to receive a claim on the inheritance of the adopter, the real relatives may become rightfully angry feeling that the adopted child has received something that is not rightfully his, depriving them of their full inheritance. This could lead to quarrels, fights and the breaking of relations among relatives. Therefore, adoption is not conducive to family solidarity and overall harmony and peace, which are necessary for social stability.

Allowable Forms of 'Adoption' in Islam

Orphans:

This is a completely different form of adoption, which is not prohibited by Islam - that is, when a man brings home an orphan and wants to raise, educate, and treat him as his own child. In this case, he protects, feeds, clothes, teaches, and loves the child as his own without attributing the child to himself, nor does he give him or her the rights which the Sharee'ah (Islamic Law) reserves for his natural children. This is a meritorious and noteworthy act in Islam, and the man who does it will be rewarded by being admitted to Paradise. Prophet Muhammad sallallahu 'alayhi wa sallam (may Allaah exalt his mention) once said: "I and the one who raises an orphan, will be like these two in Paradise (and he pointed his middle and index fingers)"

There are also numerous Quranic verses that support the act of taking care of orphans and enough cannot be said about how pleased Allaah is with this noble and charitable act, see: [Quran: 2:220; 4:2; 4:6; 4:10; 4:127; 17:34]

Foundlings:

A foundling or abandoned child is also regarded as an orphan, and one may apply the term 'wayfarer' to him as well. In this case too, as in that of orphans, the child's lineal identity must be unchanged and parenthood to the natural parents should not be denied. When the parents of such children are unknown, the children must be made brethren in faith; See [Quran: 33:4-5], as cited at the beginning of this article.

If a man is childless and wishes to benefit such a child (orphan or foundling) from his wealth, he may give him whatever he wants during his lifetime.

Modern Forms of Adoption:

Artificial Insemination

Islam safeguards lineage by prohibiting adultery and legal adoption. In the same way it forbids artificial insemination if the donor of the semen is other than the husband. Thus, Islam keeps the family line clearly and unambiguously defined without any foreign element entering into it. That is why Muslim scholars unanimously consider artificial insemination a despicable crime and a major great sin, to be classified in the same category as adultery.

It is a more serious crime and detestable offence than adoption, for the child born of such insemination incorporates in itself the result of adoption - the introduction of an alien element into the lineage in conjunction with the offence of adultery, which is abhorrent both to the divinely revealed laws and to upright human nature. By this action the human being is degraded to the level of an animal, which has no consciousness of the noble bonds of morality and lineage which exist among the members of a human society. ❖

Etiquettes of differing in Islam

Shaykh Saalim bin Saalih al-Marfadi (Summary)

Islam has imposed high standards for how the Muslim who follows the methodology of the Prophetic Sunnah (tradition) should deal with his brother who has differed with him on an issue of 'Ijtihad' (exercise of independent judgment in matters that have no specific mention in the Quran or Sunnah).

How outstanding is the statement of the Messenger of Allaah sallallaahu 'alayhi wa sallam (may Allaah exalt his mention): "Indeed I have been sent to perfect noble manners." [Reported by Al-Bukhaari in Al-Adabul-Mufrad]

From these manners are:

1 - To have an open heart by accepting what comes to you when your Muslim brother points out some mistakes you have made, and to know that this is from sincere advice which he is giving to you as a gift for Allaah's sake. This is what is referred to as humility. Refusing to accept the truth and becoming angry as a result is actually from pride.

Indeed, the most truthful person - Muhammad sallallaahu 'alayhi wa sallam said: "Pride is to reject the truth and to scorn others." [Al-Bukhaari]

There are many examples of humility that our pious predecessors have demonstrated to us; from them is what Al-Haafith Ibn 'Abdul-Barr, a famous Muslim scholar, once related: "A number of people informed me that Abu Muhammad Qaasim bin Asbagh said: 'When I travelled to the east, I stopped at Al-Qayrawaan (in Tunisia) and listened to a Hadeeth that was memorised by Musaddad from Bakr bin Hammaad. I then proceeded to Baghdad and stayed there for some time.

"When I left, I returned to him (i.e., Bakr) to complete the Hadeeth of Musaddad; then, one day, I read to him the Hadeeth of the Prophet sallallaahu 'alayhi wa sallam: "A people from Mudhar (a famous Arab tribe) came in striped woollen shirts" (in Arabic: Mujaabi An-Nimar). He said to me: 'It is Mujaabi Ath-Thimar.' So I said: "Mujaabi An-Nimar' is how I read it out to all those I read it to in Andalus (Andalusia) and Iraq.'

"So, he (i.e., Bakr) said to me: 'By entering Iraq, you have contradicted us and become arrogant with us.' Then he said: 'Let us go to that Shaykh (scholar) - a Shaykh who is in the mosque - for he has the like of this knowledge.' So I went with him and we asked him about this issue, so he replied: 'It is Mujaabi An-Nimar, just as you said. They used to wear 'Nimar' (striped clothing), with pockets at their fronts, and Nimar is the plural of Naamirah.' Bakr bin Hammaad then said, whilst holding his nose: 'My nose lowers itself to the truth, my nose humbles itself to the truth' and then departed."

Do you not see this amazing sense of justice? How dire is our need for it today! However, this is not possible except for those who purify their intentions for Allaah's sake. Imam Maalik, the founder of one of the four schools of Islamic Jurisprudence, may Allaah have mercy upon him, said: "There is nothing more scarce in our time than justice."

So, what is the case in our present time, a time in which false desires are plentiful? We seek refuge in Allaah from misguiding trials.

2 - To use the finest and most appropriate words when discussing and debating with one's brother, for Allaah, the Exalted, Says (what means): "...And speak to people good [words]..." [Qur'aan 2:83]

Abud-Dardaa', may Allaah be pleased with him, narrated that the Prophet sallallaahu 'alayhi wa sallam said: "There is nothing that will be heavier in the believer's scales on the Day of Judgement than good character. Indeed Allaah hates the wicked and the ill-mouthed person." [Abu Daawood]

3 - To discuss with one's brother and rebut with that which is better, for that is even more appropriate. Your guiding principle in this should be the truth and its clarification; it should not be to seek victory for yourself.

A person should be sincere when he speaks. If one feels that he will argue with his brother, then give him the greeting of peace (Salaam) and remind him of the saying of the Messenger sallallaahu 'alayhi wa sallam: "I am a guarantor of a house on the outskirts of Paradise for the one who abandons arguing, even if he is in the right." [Abu Daawood]

'Abdullaah bin Hasan, may Allaah have mercy upon him, said:

"Argumentation corrupts friendship and unties the strongest of bonds. The least harm it contains is conflict, and conflict leads to severing relations."

Ja'far bin 'Awf, may Allaah have mercy upon him, said: "I heard Mis'ar saying, whilst addressing his son Qidaam: 'I present to you my advice, O Qidaam; so, listen to a father who is compassionate to you. As for joking and argumentation, leave them; they are traits I do not approve of for a friend. Having tried them, I did not find them praiseworthy, neither for a close neighbour, nor for a close friend.

Our pious predecessors, may Allaah be pleased with them, have left us splendid examples of the etiquettes of differing; amongst them is what Imaam Al-Bukhaari and Muslim, may Allaah have mercy upon them, reported from Husayn bin 'Abdur-Rahmaan, may Allaah have mercy upon him, who said: "I was with Sa'eed bin Jubayr when he asked: 'Who amongst you saw the shooting stars last night.' I replied: 'I did.' Then I said: 'Not because I was praying at that time, but because I had been stung by a scorpion.' He asked: 'So, what did you do?' I replied: 'I used Ruqyah (healing oneself or others by reciting verses of the Quran or prophetic invocations).' He asked: 'Why did you do that?' I said: 'Because of a Hadeeth related to me by Ash-Sha'bi.' He asked: 'What did he relate to you?' I replied: 'He related from Buraydah bin Al-Husayn who said: "There is no Ruqyah except for the evil eye or a sting.'" Sa'eed said: 'He has done well in halting at what he has heard [of knowledge]. However, Ibn 'Abbaas, may Allaah be pleased with him, related to us [and he went on to narrate the Hadeeth]...'

Look at this magnificent mannerism from one who inherited knowledge from Ibn 'Abbaas, may Allaah be pleased with him. He was not harsh; rather he was kind to the other person due to him acting upon evidence. Then he explained to him what was better, with a gentle rectification supported by proof. ❖

Fascination with this world

...continue from page 9

will be granted a close-knit, protected familial environment, and will gain as much as they want from this life despite its unwillingness. On the contrary, Allaah will make those who are obsessed with this life see poverty in front of their eyes and break up their family ties, and they will not gain from it except what they have been destined for." [At-Tirmithi]

6. When someone loves something, he/she is tortured by that type of love. Additionally, those who love this life are tortured as they try to gain as much as they can from it, as they hanker after its pleasures, and as they fight other people for its sake. Then, they will be tortured in their graves missing it and suffering the agony of not being able to go back to it. There will be no such better thing that will compensate for the life they have seemingly enjoyed. They will be tortured by this life since they have been its servants and captives which is depicted by the Prophet sallallaahu 'alayhi wa sallam "Losers are the servants of the Dinaar; losers are the servants of the Dirham," referring to money. Some scholars of Islam from the past generations said, "They (lovers of this life) suffer the agony of collecting money and their love towards money continues till the moment of breathing their last. They are not even paying the amount of money that Allaah has prescribed."

7. Whoever loves this life and prefers it to the hereafter is considered one of the most ignorant and unwise people. He/she has preferred the unreal to the real, slumber to wakefulness, and a perishable house to an ever-lasting one. Yunus Ibn Abdul Aa'la, may Allaah have mercy upon him, said, "This life can be compared to a man who sleeps and dreams of what he likes and hates. Then, he wakes up." 'Ali, may Allah be pleased with him, described this life saying, "In this life, the healthy grow old, the sick become penitent, the poor feel sad, and the nouveaux riche are happy. The appraisal is in its permissible practices, and the punishment is in its forbidden practices." ❖

EMBRYOLOGY BETWEEN QURAAAN AND HADITH

MUHAMMAD HASAN

“HE it is who created all things in the best way and began the creation of man from clay, and made his progeny from an extract of despised fluid(sulalah)” 32:7-8.

“So let man consider of what he was created. He was created of gushing water”. 86:5-6.

“Does man think that he will be left uncontrolled (without purpose)? Was he not once a fluid-drop of ejected semen? 75:36-37.

When Dr Moore of the department of anatomy , university of Toronto, wrote his book about clinical embryology, it caused quite a surprise. Front pages in local papers read ;(Surprising things found in ancient prayer book). A reporter asked Dr Moore: Don’t you think that may be the arabs have known about these things? May be that they did some crude dissections on their own, carved up people and examined these things?

Immediately Dr Moore pointed out to him that he missed a very important point, that all slides showing the embryo, came from a microscope! It does not matter if someone had tried to discover embryology 1400 years ago, he could not see it!

Tejafat Tajasen of Chiang Mai Anatomy department in Thailand stated : that since Muhammad(SAAW) could neither read or write, he must be a TRUE Prophet bringing forth all these facts , being enlightened by the one who is eligible CREATOR , this CREATOR must be GOD, or ALLAH, therefore this is the time to say“LA ILAHA ILLA ALLAH AMD MUHAMMAD RASOOLLOH”.

The Quraan has an attitude like no other book. The Quraan provides informations in the form of statements (YOU DID NOT KNOW THIS BEFORE). It gives detailed statements regarding the main stages of creation and what does the EMBRYO encounters during its coming to existence , formation, and delivery.

In his book Al Musnad , Imam Ahmad indicated that a Jew passed by the prophet(SAAW) while he was addressing his companions. Some people from Quraish said; “O Jew! This man proclaims that he is a prophet”. The jew said:” I will ask him of something no one knows except a prophet.” He asked the prophet(SAAW); O Muhammad! What is man created from? “O jew! Man is created from both: man’s fluid(NUTFA) and woman’s fluid.” Upon hearing this, the jew said : this is said by those prophets before you.

Since the time of Aristotle till the middle 17th century ,a theory known as the full dwarf embryo believed that the embryo was a full creatue in the sperm drop, grew up like a tree in a woman’s womb.

No one realized that man’s sperm and woman’s ovum both participated in the creation of the embryo. Until an Italian scientist by the name Spallanziani discarded such claims in 1775.

In 1912 ,Morgan was able to determine the role of genes and chromosomes divisions in the process of embryo creation.

Mankind did not realize the facts of sperm mingling with woman’s ovum till the 18th century and the beginning of the 20th century. Facts which were accurately confirmed

1400 years ago by prophetic statements and the Quraan alike.

“Verily we created man from a drop of mingled fluid-drop(NUTFA AMSHAJ), in order to try him; so we gave him the gifts of hearing and sight”. 76:2.

The stages of Man’s creation from an embryo are put in sequence and order in the Quraan: starting with man’s sperm formed in the testicles , created from cells underneath the kidney, at the back and go down to the lower abdomen , having enough sugar as a source of energy, sperm comes down gushing(DAFIQ).”So let man consider of what he was created? He was created of gushing water.” 86:5-6.

Man is made but only from a small part of semen, his or her characteristics and traits are determined by the stage called NUTFA.

“Woe to man! What has made him reject ALLAH? From what stuff has He created him? From a NUTFA(fluid drop) he has created him. And then moulds him in due proportions”.80:17-19.

The next stage is the ALAQA(leech like clot),when the embryo clings to the uterus like a leech .then comes the MUDGHA(chewed like lump of flesh),then the bones stage ,followed by clothing the bones with flesh, then the NASHA’H(development and viability) finally the Labour.

We are not here to write a scientific paper, it is not the place for this article, but to reflect upon the greatness of our scriptures the Quraan and Hadith, the more we dig the more we find reason and logic in the hundreds of verses detailing our creation and how to lead our affairs.

Prof Ismail Faruqi (RA) said: to regain our glorious past and heritag , we must start islamization of attitude and practice in science. The attitude of the Quraan is very scientific, it encourages mankind to think and reflect ,and does not negate modern scientific truths.

The goal of human life is to discover the truth; which is none other than worshipping the only true God ; not just by prostrating and praying but by appreciating the cosmos he solely created for us with its beauty. The hadiths asserts the importance of seeking knowledge :” Seek knowledge from the cradle to the grave”, another Hadith:” Verily the men of knowledge are the inheritors of prophets”.

Because of the inspirations of Quraan and Hadith, we have seen the appearance of great scientists in the fields of embryology ,gynecology and medicine like Saad Al Katib of cordoba in surgery and Gynecology, Abul qasim al zahrawi (latin Albucasis) in his(Kitab al tafsir) known in the west as (Concessio).

Kitab al hawi was the longest work ever written in islamic medicine by Muhammad ibn zakariyya al razi(Rhazes), the first to treat smallpox, and use alcohol as an antiseptic , and Mercury as purgative.

Verses in the Quraan that we might just routinely read them are but great scientific ,cultural and spiritual guidance for generations to come, till we return to Allah.

Allah knows best. ❖

Preparing for Hajj & 'Umrah – II

After preparing oneself internally and financially for one of the most important events in the life of a Muslim, the pilgrim must plan and make actual logistic decisions regarding his/her journey. While one can always make the trip by himself or with a small group of individuals close to him, in this modern day this is not always the best choice. It is not uncommon for hotels to be fully booked for at least one year in advance. Furthermore, unless one starts searching very early, it is also hard to find airline reservations and available flights to Saudi Arabia during the Hajj season and during Ramadhan for 'Umrah. Because of these challenges in planning, many individuals opt to join a travel group that specializes in Hajj and 'Umrah tours. Since not all tour groups are equal and provide the same quality service, there are a number of items to look for in choosing the right tour group.

The first thing to look for in a group is the price of the trip. Most groups offer a variety of price packages that depend on a variety of factors. These factors include the type of hotel, number of people per room, use of private transportation, and whether or not food is included within the package. Hajj is not the time to go cheap. Since Muslims within the West are generally accustomed to a certain degree of comfort, some Western Muslims would find less expensive accommodations unacceptable and uncomfortable. For example, during Hajj some hotels accommodate up to 15 people per room sharing a single communal bathroom. Furthermore, many Western Muslims are used to a certain degree of cleanness in their hotel rooms and eating establishments that is not found in all hotels and restaurants. Another factor to consider is the distance of the hotel accommodations from the Haram (the Sacred Area). As a rule of thumb, if the price is too cheap, so is probably the quality of the package. In other words, the cheaper in price of the package, the higher the probability of encountering problems during your Hajj, which in turn, can make for a more difficult Hajj experience.

Another thing to look for is the number of years of experience of the tour operator. Generally, experienced operators are the best since they are able to handle any problems that can and will probably occur during Hajj or 'Umrah. Also it is important to make sure that an experienced leader from the tour group accompanies the group for Hajj, since it is not uncommon to lose members of your group sometimes for hours or even days. Other problems that often occur include lost or stolen belongings and money, illnesses that require medical attention, and the death of a group member. It is important for the pilgrim to understand that their Hajj will not be problem free. Problems arise frequently and an experienced tour operator is needed to handle the situation. When looking for a tour operator, it is important to ask how they handle problems. If the potential tour operator tells you that you will have a problem free Hajj, continue searching for a better program.

Researching the business strength of your potential tour group is another important step in choosing a tour group. Generally, it is better to choose groups that have offices or contacts within Saudi Arabia. These contacts can make a Hajj experience run more smoothly in a number of areas which include helping facilitate and streamline the customs process in Jeddah (which can take between 8 to 20 hours) to providing private ground transportation and buses for the pilgrims. One thing that is highly recommended is to look for a company which offers its own private tour buses. This is especially important since the pilgrim can literally expect to wait for hours for public transportation.

Another important quality of the travel agent is the degree they are versed in the rules and regulations of the Hajj process. This includes helping the pilgrims with the VISA process from the Saudi Arabian Embassy or Consulate to understanding the Hajj and 'Umrah rites from an Islamic standpoint. For example, in order for a pilgrim to enter Saudi Arabia, there are certain requirements that need to be met from the Saudi Arabian government. These requirements include the necessary vaccinations; if the person has a non-Muslim name, a letter from a Mosque stating he is Muslim is needed. Women must have proof of being accompanied by a Mahram (non-marriageable relative). In addition, there are fees that need to be paid in advance for use of the public transportation system and use of the tents in Mina along with the necessary forms that need to be completed in full and approved prior to the trip. It is also best to use a travel agent that utilizes scholars as religious guides for the trip. Besides helping to keep the travel group focused on the worship of Allaah, rather than on worldly distractions such as chatting, playing cards, etc., he is also available to ensure that group members are correctly performing the rituals. Making Hajj and 'Umrah can be one of the most important events in a Muslim's life. However, one should not make the decision to go on Hajj or 'Umrah at the last minute. The planning of this trip takes time and is a process within itself.

Besides the financial aspects of the trip, one needs to be ready for the trip from an Islamic standpoint. This includes studying Islam, knowing what is obligatory and what is non-obligatory in the rites of 'Umrah and Hajj, and the development of a strong Eemaan (faith). While both the process and task of Hajj can be difficult for some, the rewards of Hajj can be underestimated. In a Hadeeth narrated by Abu Hurayrah, may Allaah be pleased with him, the Prophet, sallallahu alayhi wa sallam, said: "Whoever performs Hajj for Allaah's pleasure and does not have sexual relations with his wife and does not do evil or sins then he will return [after Hajj free from all sins] as if he were born anew." [Al-Bukhaari] ❖

The World of Jinn –II

Jinn: Muslims and non-Muslims

Almighty Allaah tells us in the Noble Quran that some of the jinn said (what means): "And among us are Muslims [in submission to Allaah], and among us are the unjust. And whoever has become Muslim – those have sought out the right course. But as for the unjust, they will be, for Hell, firewood." [Quran 72:14-15]

The Muslims among the jinn are of different levels as regards righteousness and piety. Allaah Says (what means): "And among us are the righteous, and among us are [others] not so; we were [of] divided ways." [Quran 72:11]

The story of the first jinn who became Muslim was narrated by 'Abdullaah Ibn 'Abbaas, may Allaah be pleased with him, who said: "The Prophet, sallallaahu alayhi wa sallam, went out with a group of his Companions (may Allaah be pleased with them) heading for the marketplace of 'Ukaath. This was when the devils were prevented from getting any news from heaven, and shooting stars had been sent against them. The devils went back to their people, who said, 'What is the matter with you?' They said, 'We cannot get news from heaven, and shooting stars were sent against us.' Their people said, 'Nothing is stopping you from hearing news from heaven except some new event that must have happened. Go and look in the east and the west of the earth, and see if you can find out what it is that is stopping you from hearing news from heaven."

Those who went out in the direction of Tihaamah came upon the Prophet, sallallaahu alayhi wa sallam, in (a place called) Nakhlah, when he was on his way to 'Ukaath, and found him leading his Companions in Fajr (dawn) prayer. When they heard the Quran, they listened to it and said, 'By Allaah, this is what is stopping us from hearing news from heaven.' When they went back to their people, they said as Allaah tells us in the Quran (what means): "Indeed, we have heard an amazing Quran [i.e. recitation]. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone." [Quran 72:1-2]

Then Allaah revealed to His Prophet, sallallaahu alayhi wa sallam, the verse (which means): "Say, [O Muhammad], 'It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Quran...' [Al-Bukhaari]

Their reckoning on the Day of Resurrection

The jinn will be called to account on the day of Resurrection. Mujaahid, may Allaah have mercy on him, said, concerning the verse (which means): "...but the jinn have already known that they [who made such claims] will be brought [to punishment]." [Quran 37:158]
"They will be brought to judgement." [Al-Bukhaari]

Protection from the harm of the Jinn

Because the jinn can see us while we cannot see them, the Prophet, sallallaahu alayhi wa sallam, taught us many ways to protect ourselves from their harm, such as seeking refuge with Allaah from the accursed Shaytaan (Satan), reciting chapters Al-Falaq and An-Naas (the last two chapters of the Quran), and reciting the words taught by Allaah in the Quran (which mean): "And say, 'My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.'" [Quran 23:97-98]

Saying Bismillaah (in the Name of Allaah) before entering one's home, before eating or drinking, and before having intercourse with one's spouse will also keep the devil from entering the house or partaking with a person in his food, drink and sexual activity.

Similarly, mentioning the name of Allaah before entering the toilet or taking off one's clothes will prevent the jinn from seeing a person's private parts or harming him, as the Prophet, sallallaahu alayhi wa sallam, said: "To put a barrier that will prevent the jinn from seeing the 'Awrah (parts of the body that must be covered in Islam) of the Children of Aadam, let any one of you say 'Bismillaah' when entering the toilet." [At-Tirmithi]

Strength of faith and religion in general will also prevent the jinn from harming a person, so much so that if they were to fight, the one who has faith would win. 'Abdullaah Ibn Mas'ood, may Allaah be pleased with him, said: "A man from among the Companions of Muhammad, sallallaahu alayhi wa sallam, met a male jinn. They wrestled, and the man knocked down the jinn. The man said to him, 'You look small and skinny to me, and your forearms look like the front paws of a dog. Do all the jinn look like this, or only you?' He said, 'No, by Allaah, among them I am strong, but let us wrestle again, and if you defeat me I will teach you something that will do you good.' The man said, 'Fine.' He (the jinn) said, 'Recite (the verse, which means): 'Allaah- there is no deity except Him, the Ever- Living, the Sustainer of [all] existence ...'" [Quran 2: 255]

The man said, 'Fine.' He said, 'You will never recite this in your house but the Satan will come out of it like a donkey breaking wind, and he will never come back in until the next morning.'" [Ad-Daarimi] ❖

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La grandeza de la justicia islámica

Al-lah Creó a los hombres para que sean Sus siervos y para implementar Su doctrina en la tierra. Si los seres humanos se alejan de este mensaje, entonces se están distanciando de las órdenes de Al-lah. Es por esto que el Islam instruye a sus seguidores a seguir su instinto innato de rectitud. El solo hecho de pensar en la grandeza de la justicia islámica constituye una alegría para nuestro espíritu. ¡Qué justa es la Ley Islámica para con individuos y grupos, gobernantes y gobernados!

Leamos a uno de los íconos de justicia mas brillantes y grandiosos del Islam: Shuraih Al Qadi, “El Juez”, quien narra: “El Califa ‘Umar Ibn Al Jattab, que Al-lah Esté Complacido con él, compró un caballo a un beduino, le pagó y se fue montando al animal. Sin embargo, poco después el Califa notó algo raro en el caballo y regresó a donde el vendedor e intentó devolvérselo, ya que el animal no estaba bien. El hombre se negó diciendo al Califa que el caballo estaba perfectamente saludable cuando se lo vendió. ‘Umar, que Al-lah Esté Complacido con él, le pidió al hombre que eligiera un juez para solucionar la situación, y el hombre sugirió a Shuraih Al Qadi, y ‘Umar aceptó.

Tras escuchar el testimonio del beduino, el juez se volvió hacia ‘Umar, que Al-lah Esté Complacido con él, y le preguntó: “¿Estaba bien y saludable el caballo cuando lo compraste?”, y ‘Umar respondió: “Sí”. A lo cual Shuraih dijo: “Entonces debes quedártelo o regresarlo en el mismo estado en que lo adquiriste”. ‘Umar, que Al-lah Esté Complacido con él, se quedó viendo a Shuraih con admiración y replicó: “Que se haga pues justicia. ¡Qué palabras tan distinguidas y qué equidad! Aquí mismo te nombro Jefe de Justicia de Kufah en Iraq”.

Esta es Justicia Islámica, en la cual un beduino común y corriente puede llevar al Califa a la corte e incluso nombrar al juez de su elección, y el Califa acata la decisión del juez de manera voluntaria. Sin embargo, este líder no era cualquier hombre, sino era aquel de quien el Profeta, sallallahu ‘alaihi wa sallam, dijo: “¡Oh Al-lah! Concede la victoria al Islam permitiendo que uno de los dos ‘Umares se convierta (en musulmán)”.

‘Umar, que Al-lah Esté Complacido con él, no amenazó al beduino ni abusó de su poder ni tampoco le dijo que se hubiese pasado de la raya ni que se las pagaría. No, ‘Umar simplemente aceptó el dictamen del juez con humildad.

‘Umar, que Al-lah Esté Complacido con él, admitió que el caballo estaba bien cuando lo compró, y aceptó la decisión del juez, haciendo así que este caso pasara a ser un ejemplo idóneo de justicia islámica. La equidad del juez hizo que ‘Umar, que Al-lah Esté Complacido con él, lo nombrara juez de Kufah. Así recompensó al juez por su justicia y equidad, y no lo encarceló por dictaminar en su

contra, como algunos líderes de las actuales supuestas “democracias” habrían hecho.

Otro ejemplo de la justicia de Shuraih

‘Ali Ibn Abi Talib, que Al-lah Esté Complacido con él, perdió un escudo que apreciaba mucho, y después vino a encontrarlo en manos de un no musulmán que lo estaba vendiendo en uno de los mercados de Kufah. Al ver esto, ‘Ali, que Al-lah Esté Complacido con él, dijo: “Este es el escudo que se me cayó del camello en tal noche y a tal hora”. El vendedor le contestó: “No, este escudo en mis manos es mío”. Y ‘Ali replicó: “No, es mío, puesto que no lo vendí ni se lo regalé a nadie”.

El hombre estuvo de acuerdo en dejar que un juez decidiese sobre el conflicto, y ‘Ali también aceptó. Fueron a ver a Shuraih, quien le pidió a ‘Ali su versión de los hechos. ‘Ali, que Al-lah Esté Complacido con él, dijo que el escudo era suyo y que lo halló en manos del vendedor, que se le había caído de su camello, pero nunca lo había vendido ni obsequiado a nadie. El juez se volvió hacia el vendedor y le pidió su versión de lo sucedido. El hombre dijo que él no acusaba a ‘Ali, que Al-lah Esté Complacido con él, de mentiroso; pero que el escudo le pertenecía, ya que se hallaba en sus manos.

Shuraih se volvió entonces a ‘Ali, que Al-lah Esté Complacido con él, y le dijo: “Te creo, pero necesito a dos testigos que respalden tu historia”. ‘Ali, que Al-lah Esté Complacido con él, dijo que estaban su ayudante Qanbar y su hijo Al Hassan, que Al-lah Esté Complacido con él. Al oír esto, el juez respondió que un hijo no puede testificar a favor de su padre. ‘Ali, que Al-lah Esté Complacido con él, replicó: “¡Por Al-lah! ¡Un hombre a quien se le ha prometido el Paraíso no puede atestiguar! ¿Acaso no sabes que el Profeta, sallallahu ‘alaihi wa sallam, dijo que Al Hassan y Al Hussain, que Al-lah Esté Complacido con ellos, serán los guías de los jóvenes en el Paraíso?” Shuraih respondió: “Sí, lo sé. Pero aún así un hijo no puede dar testimonio a favor de su padre”.

Entonces, ‘Ali se volvió hacia el vendedor y le dijo: “Quédate con el escudo, pues no tengo otros testigos”.

El vendedor, que no era musulmán, entonces respondió: “¡Oh ‘Ali! El escudo es tuyo. ¡Qué gran religión! ¡Puedo llevar a ‘Ali ante un juez y obtener un dictamen a mi favor! Aquí mismo me declaro musulmán”. Entonces, narró al juez como iba siguiendo a las huestes y vio caer el escudo y lo recogió. ‘Ali, que Al-lah Esté Complacido con él, entonces le dijo al hombre que podía quedarse con el escudo, y además le obsequió un caballo. Poco después, el hombre fue visto luchando contra los Jariyitas (disidentes extremistas) bajo el mando de ‘Ali, que Al-lah Esté Complacido con él. ¿Acaso no son estos dos ejemplos suficientes para que sigamos los pasos de estos grandes hombres? ❏

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Is it permissible for him to sell gifts that have to do with kaafir festivals?

Praise be to Allaah.

It is not permissible for any Muslim to join in the festivals of the kuffaar, whether by attending the festivities or enabling them to hold their celebrations, or selling any goods or products that have to do with these festivals.

Shaykh Muhammad ibn Ibraaheem (may Allaah have mercy on him) wrote to the Minister for Trade, saying: From Muhammad ibn Ibraaheem to His Excellency the Minister for Trade, may Allaah preserve him. Peace be upon you and the mercy of Allaah and His blessings.

We have been told that last year, some traders imported gifts for Christmas and the Christian New Year, including Christmas trees, and that some citizens bought these and gave them as gifts to Christian foreigners in our country, joining them in this festival.

This is an evil action which they should not have done. Undoubtedly you know that this is not permissible, and you are aware of what the scholars have said about there being scholarly consensus on the prohibition on joining the kuffaar, mushrikeen and people of the Book in their festivals.

We hope that you will issue a ban on these gifts that have been brought into our country and other things that come under the same ruling and are things that are unique to their celebrations. Fataawa al-Shaykh Muhammad ibn Ibraaheem, 3/105.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) was asked: Some Muslims join the Christians in their celebrations. What is your advice? He replied:

It is not permissible for any Muslim man or woman to join the Christians, Jews or others kaafirs in their festivals, rather that must be avoided, because “Whoever imitates a people is one of them.” The Prophet (peace and blessings of Allaah be upon him) warned us against imitating them and adopting their ways. So the believer, man or woman, must beware of that; it is not permissible to help them in doing that in any way, because these festivals are against sharee’ah, so it is prohibited to take part in them or to cooperate with the people who are celebrating it, or help them in any way, whether by helping them to serve tea or coffee or in other ways such as providing vessels etc, because Allaah says (interpretation of the meaning):

“Help you one another in Al Birr and At Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment” [al-Maa’idah 5:2]

Joining in with the kuffaar on their holidays is a kind of cooperating in sin and transgression. Majmoo’ Fataawa al-Shaykh Ibn Baaz, 6/405 In a statement issued by the scholars of the Standing Committee concerning joining in celebrations of the Millennium, they said:

... It is not permissible for a Muslim to cooperate with the kuffaar in any way with regard to their festivals, such as announcing and publicizing their festivals, including the Millennium mentioned above, or promoting them by any means, whether that is via the media or by setting up clock to “count down” to the Millennium, or making clothes or other items that commemorate the occasion, or printing greeting cards or stationery marking this occasion, or offering special discounts or prizes on these occasions, or holding sporting events or producing special logos for them etc.

Based on this, it is not permissible for you to participate in making anything that has to do with the festivals of the kuffaar; you should leave this job for the sake of Allaah, and Allaah will compensate you with something better than it in sha Allaah.

And Allaah knows best. ❖

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

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

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

“If you disbelieve, then verily, Allaah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. . .” [al-Zumar 39:7] “. . . This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion . . .” [al-Maa’idah 5:3]

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

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

“Whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Aal ‘Imraan 3:85]

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

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

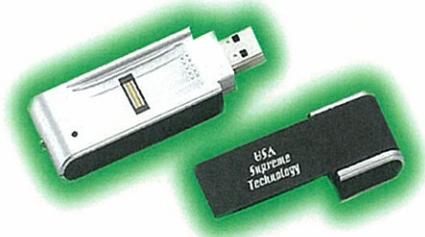
Whoever does anything of this sort is a sinner, whether he does it out of politeness or to be friendly, or because he is too shy to refuse, or for whatever other reason, because this is hypocrisy in Islaam, and because it makes the kuffaar feel proud of their religion.

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

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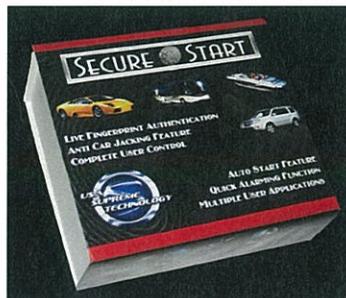


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May Allah accept all your actions and efforts in serving our community, "AMEEN".

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