

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

# Ghurabaa

A MAGAZINE for STRANGERS

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## From the editor

Dr. Fadi Y. Kablawi

Reflecting on the latest events that have been taking a place in Tunisia, the Muslim country of over ten million people, it is a clear proof of the fact that Allah's laws don't change or take sides. What happened to the Tunisian government is the imminent fate of every government and tyranny which choose the benefit of "the one over the all".

Allah subhanahu wata'ala says in the Quraan in chapter 3:

(Muhammad), say, "Lord, Owner of the Kingdom, You give authority to whomever You want and take it away from whomever You want. You give honor to whomever You want and humiliate whomever You want. In Your hands is all virtue and You have power over all things."

As it has been said that for conditions to stay exactly the same is something impossible. This is one of Allah's laws in this world that nothing stays as is forever.

Just a few weeks ago the government of Tunisia passed a law to prohibit the Adhan for prayer to be called in the mosques due to what they called "Sound Pollution" and that Adhan cause disturbance to the people. Allahu Akbar, Allahu Akbar cause disturbance and pollution? And years before they illegalized

wearing the hijab in public. Allah says in chapter 26: "...The unjust will soon know how terrible their end will be."

The lesson that our brothers and sisters in Tunisia teach us is that we should never give up and feel defeated as long as we have faith in our hearts, and as long as we know our goal and purpose in life. Another tyrant falls after over twenty three years. Perhaps it would be a reminder to those who reflect.



## Establish the prayers and the prize is Paradise

Allaah Almighty Says (what means): "And when you have completed the prayer, remember Allaah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times." [Quran 4:103]

For forty consecutive years, Sa`eed Ibn Al-Musayyib was to be found in the mosque before the Athaan (call to prayer) was made. `Umar may Allah be pleased with him became unconscious after he was stabbed, and according to Al-Miswar Ibn Makhramah it was said: "Nothing would wake him up except the call to prayer, if he is still alive." So people said to him: "The prayer has finished, O Chief of the Believers!" He therefore awoke and said: "The prayer! I swear by Allaah that there is no share of Islaam for whoever abandons the prayer." He then performed the prayer while his wound was bleeding.

After Ar-Rabee` Ibn Khaytham became partially paralysed, he would go to the mosque helped by two men. He was told: "O Abu Yaazeed! You have been given permission to pray at home." He replied: "You have said the truth, but I heard the caller say: 'Hayya `ala al-falah' (rush to success), and so I thought that whoever hears this call should answer it, even by crawling."

'Uday Ibn Haatim said: "Every time the time for prayer arrives, it finds me eager and ready to perform it (i.e. in the state of ablution)."

Abu Bakr Ibn `Abdullaah Al-Muzani said: "Who is like you, O son of Aadam? Whenever you desire, you use water and make ablution, go to the place of worship and thus enter the presence of your Lord (i.e. start praying) without a translator or barrier between you and Him!"

Abu Rajaa' Al-`Ataaridi said on his deathbed: "I am not grieved by leaving anything behind, except that I used to bow down on my face five times a day before my Lord, the Exalted and most Honoured."

Abul-'Aaliyah said: "I would travel for days to meet a man and the first thing I would note about him would be his prayer. If he was one who established the prayer perfectly and on time, I would stay with him and hear the knowledge he had to impart. If I found him to be careless concerning the prayer, I would leave him and say to myself that for things other than the prayer, he would be even more careless."

When 'Ali Ibn Al-Husayn would perform ablution, the colour of his face would change. His family asked him why this would always happen and he would reply: "Do you know before Whom I am about to stand (in prayer)?"

...continue on page 2

## CONTENTS IN THIS ISSUE

- 02 Establish the Prayers 03 Tafsir 04 The Ranks of the People of the Hereafter -II 05 Concepts clarified in the Quran-II 06 The Believers in Times of Crisis || Satan's Gateway to the Heart 08 Married Life between Extravagance & Stinginess 09 Consistency between the Quran & Science -II 10 The Angels & Human Beings -II 11 Ho to respect your Parents 12 The Internet for Muslim Children -A Dilemma 13 Al- Ahbaash -Part II 14 Fatwa



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## Establish the prayers...

...continue from page 1

Yazeed Ibn 'Abdullaah was asked: "Should we make a roof for our mosque?" He replied: "Purify your hearts and your mosque (in its current state) will suffice you."

'Uday Ibn Haatim may Allah be pleased with him said: "Ever since I became a Muslim, I always made sure to have ablution when the Athaan is called."

'Ubayd Ibn Ja'far said: "I never saw my uncle Bishr Ibn Mansoor miss the first Takbeer (that commences the congregational prayer in the mosque), and whenever any person stood up in our mosque to ask people for help, he would always give him something."

Ibn Sam'ah said: "For forty years, I only missed the first Takbeer once, and that was when my mother died. If you know of a man's disinterest in being present in the mosque for the first Takbeer, then wash your hands of him (i.e. know that there is no good in him)."

Sufyaan Ibn 'Uyaynah said: "Honouring the prayer includes arriving before the Iqaamah (the call that establishes the prayer) is called."

Maymoon Ibn Mahraan was once delayed from coming to the mosque on time. When he did eventually arrive, he was told that the people had already concluded the prayer: "We all belong to Allaah and to Him shall be our return! I value the congregational prayer more than being made governor of Iraq," he lamented.

Yoonus Ibn 'Abdullaah said: "What is the matter with me? If I lose a mere chicken I feel concerned, but when I miss a prayer in congregation it does not grieve me!"

'Umar may Allah be pleased with him once said while standing on the pulpit: "A man may have white hair in Islam (i.e. reach old age while being Muslim), but has not yet completed even a single prayer for Allaah the Exalted!" He was asked: "Why is that?" He replied: "Because he does not perfect the prayer's required Khushoo' (solemnity) and fails to be attentive to Allaah with his heart."

Hammaad Ibn Salamah said: "I have never stood up for prayer without imagining that the Hellfire is before my eyes."

Mu'aath Ibn Jabal may Allah be pleased with him advised his son saying: "My son! Pray the prayer of he who is just about to leave this world, and imagine that you may never be able to pray again. Know that the believer dies between two good deeds: one that he has just performed, and the other that he intended to perform next."

Bakr Al-Muzani said: "If you want your prayer to be of benefit to you then say to yourself prior to it that you may not have the chance to perform another prayer."

Shubrumah said: "We once accompanied Qarz Al-Haarithi on a journey; whenever we would camp down in an area, he would scan it with his eyes and when he found a good piece of land that he liked, he would go to it and pray there until it was time for us to leave."

Al-Qaasim Ibn Muhammad said: "Whenever I went out in the morning, I would visit (my aunt) 'Aa'ishah may Allah be pleased with her and greet her. One day, I found her performing the Duhaa prayer and reciting the following verse from the Quran repeatedly, while crying and invoking Allaah (which means): "So Allaah conferred favour upon us and protected us from the punishment of the Scorching Fire." [Quran 52:27] I stood there until I felt weary, then I left and went to the marketplace, telling myself that I would return to her when I finish. Later, when I did return to her, I found her still standing in prayer, reciting the same verse, and crying and invoking Allaah."

Maymoon Ibn Hayyaan said: "I never saw Muslim Ibn Yasaar turn his head while praying, whether the prayer was short or long. Once, a part of the mosque collapsed while he was praying in the mosque and the noise caused people who were as far away as the market to be terrified, but he felt no fear whatsoever and continued praying without even moving his head." He also said: "I accompanied 'Ataa' Ibn Rabaah for eighteen years. When he became old and weak, he would stand in prayer and read close to two hundred verses from Chapter Al-Baqarah while standing so firmly that no part of him would move."

Abu Bakr Ibn 'Ayyaash said: "If you saw Habeeb Ibn Abu Thaabit while in prostration, you would think that he was dead due to its extended length."

'Ali Ibn Al-Fudhayl said: "I saw Ath-Thawri go into prostration while praying, and I performed Tawaaf (circumambulation) around the House (i.e., the Ka'bah) seven times before he raised his head from prostration."

'Uthmaan Ibn Abi Dahrash said: "I never performed a prayer without invoking Allaah afterwards to forgive me for falling into shortcomings in the way I performed it."

Mu'aawiyah Ibn Murrah said: "I lived among seventy of the companions of the Prophet peace be upon him and had they lived among you today, they would not recognise any of your acts except the Athaan!" He also said: "If a man from our predecessors was resurrected among you today, the only thing he would recognise would be your Qiblah (prayer direction)."

When Haatim Al-Asamm was asked about his prayer, he replied: "When the time for prayer draws near, I perform a perfect ablution, go to where I will pray and sit there until I am fully cognisant of what I am about to do. Then, I stand up and pray, imagining that the Ka'bah is in front of my eyes, Paradise to my right, Hell to my left and the Angel of Death behind me. I imagine that it is the last prayer I will ever perform; I stand up in hope of Allaah, His Paradise and His rewards, and in fear of Allaah's torment in the Hellfire. I then say the Takbeer while having full attention. I recite the Quran calmly, bow humbly, prostrate with humility and attentiveness and then sit on my left leg, with my left foot laid on the floor and the right foot raised up - all the while praying with sincerity. Afterwards, I have no certainty about whether that prayer was accepted from me or not."

One of our pious predecessors said: "O son of Aadam! You need your share of this life, but your need of the Hereafter is far greater. If you take care of your share of this life then you will lose your share of the Hereafter, and you will very soon lose your share of this life, too. But if you take care of your share of the Hereafter then you will also win your full share of this life with ease."

Talq Ibn Habeeb said: "Allaah's rights are greater than the slave's capacity and ability to fulfil them. Therefore, reach every morning in a state of repentance and every night also in a state of repentance." ❏



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# TAFSIR

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

**Commentary on the verse, "Then woe to those who write the Book with their own hands and then say, "This is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby" [al-Baqarah 2:79]**

In this verse, Allah warns those who distort the Book and change laws, those who betrayed the trust of knowledge and religion, with loss, punishment and doom on the Day of Resurrection. They distorted the Book by adding and subtracting, and they said that this was from Allah, lying and fabricating. Their aim in distorting the Book was to make transient worldly gains. This is represented in a number of things:

1. Worldly status by holding onto the leading positions which were enjoyed by the prominent figures and rabbis of the Jews. They knew that if they believed and submitted and accepted the leadership of the new Prophet, they would lose their position that made them look down on people, and their followers would turn away from them to follow the new Prophet, so they erased everything from their Books that foretold the coming of Muhammad (blessings and peace of Allah be upon him) and they concealed what knowledge they had of this matter. Thus they bought transient worldly gain at the cost of the eternal Hereafter.

Al-Baghawi (may Allah have mercy on him) said: That is because the rabbis of the Jews were afraid of losing their livelihood and position of leadership, when the Prophet (blessings and peace of Allah be upon him) came to Madeenah. So they tried to prevent the Jews from believing in him. They went to his description in the Torah, where he is described as having a handsome face, with handsome hair, kohlr-rimmed eyes and being of average height, and they changed it, writing instead: Tall, blue, with straight hair. When their foolish ones asked them about the description of the Prophet, they read what they had written and said that he was different from this description, so they disbelieved him and rejected him. So Allah said (interpretation of the meaning): "Then woe to those who write the Book with their own hands" [al-Baqarah 2:79]. End quote. Ma'aalim al-Tanzeel, 1/115

Al-Qurtubi (may Allah have mercy on him) said: Ibn Ishaq and al-Kalbi said: The description of the Messenger of Allah (blessings and peace of Allah be upon him) in their Book said that he was of average height and white, but they changed it to say that he was dark with long, straight hair, and they said to their companions and followers: Look at the description of the Prophet (blessings and peace of Allah be upon him) who will be sent at the end of time; he does not resemble this one. The rabbis and scholars held leadership positions and had an income and they were afraid that if they spoke the truth they would lose their livelihood and positions of leadership, so they changed it. End quote. Al-Jaami' li Ahkaam al-Qur'aan

2. This little price was in return for what they wrote of pages of books. Some of the priests and rabbis of the People of the Book wrote it themselves in order to sell it to some ignorant people and earn money from that. Because of their stinginess and treachery, they deceived them about the word of Allah, may He be glorified and exalted, and they said that these books were from Allah when they are not from Allah.

Qataadah (may Allah have mercy on him) said: Some people among the Children of Israel wrote a book with their own hands so as to earn a living from people, and they said: This is from Allah, but it is not from Allah. End quote.

Al-Saddi (may Allah have mercy on him) said: Some of the Jews wrote a book themselves to sell to the Arabs, and they told them that it was from Allah, so that they could take a little price for it. End quote. Jaami' al-Bayaan, 2/270-271

Al-'Allaamah al-Taahir ibn 'Ashoor (may Allah have mercy on him) mentioned two other aspects of the worldly greed that led some of the People of the Book to distort their Books. He (may Allah have mercy on him) said: The price meant here is pleasing the common folk, by changing the rulings of the religion for them so that they will be in accordance with their whims and desires, or to claim that they have knowledge even though they are ignorant. So they fabricated worthless books full of stories and simple information so as to pretend that they had knowledge in front of people because they were unable to grasp true knowledge, and they wanted prominence and false

leadership. So they fabricated stories and ideas in which there is no true knowledge at all, then they propagated it and attributed it to Allah and His Religion. This is the attitude of the ignorant who seek leadership without being qualified for it, so that they may appear as scholars in the eyes of the common folk and those who cannot distinguish between true and false. End quote. Al-Tahreer wa'l-Tanweer, 1/577 ❖

**Meaning of the verse, "and do not throw yourselves into destruction"**

The scholars - mufasssireen, fuqaha' and others -- are unanimously agreed that the verse in which Allaah says (interpretation of the meaning): "And spend in the Cause of Allaah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allaah), and do good. Truly, Allaah loves Al-Muhsinoon (the good-doers)" [al-Baqarah 2:195] was revealed in the context of enjoining spending, and with regard to the reason for the revelation of this verse it was narrated that some of the Sahaabah wanted to focus on their farms and trade, and forsake jihad for the sake of Allaah, and Allaah warned them against doing that in this verse.

Imam al-Bukhaari (may Allaah have mercy on him) narrated from Hudhayfah ibn al-Yamaan (may Allaah be pleased with him) that he said concerning this verse: It was revealed concerning spending (in the way of Allaah). End quote. (al-Bukhaari, no. 4516).

Al-Tirmidhi (2972) narrated that Aslam Abu 'Imraan said: We were in the city of the Byzantines and there came out to us a large number of Byzantines. One of the Muslim men charged at the Byzantine ranks until he penetrated among them, and the people shouted and said: Subhaan Allaah! He has thrown himself into destruction! Abu Ayyoob al-Ansaari stood up and said: O people, you are misinterpreting this verse. Rather this verse was revealed concerning us Ansaar, when Allaah granted victory to Islam and the number of its supporters increased. We said to one another in private, and not to the Messenger of Allaah (blessings and peace of Allaah be upon him): Our wealth and property have diminished. Allaah has granted victory to Islam and the number of its supporters has increased. We should focus on our wealth and property and try to take care of them. Then Allaah revealed to His Prophet (blessings and peace of Allaah be upon him) a verse which refuted what we said: "And spend in the Cause of Allaah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allaah)". So destruction here referred to focusing on wealth and property, and abandoning jihad. Abu Ayyoob continued to strive in jihad for the sake of Allaah until he was buried in Constantinople.

Classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 13. Despite that, the scholars -- both earlier and later -- also quoted this verse as evidence to show that it is forbidden to kill oneself or harm oneself or throw oneself into destruction by any means, based on the general meaning of the words of the verse and by analogy, and they affirmed the basic usooli principle which says: what counts is the general meaning of the words, not the specific reason for revelation.

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said: As for restricting it to that -- meaning restricting the verse to the matter of not spending for the sake of Allaah -- that is subject to further discussion, because what counts is the general meaning of the wording. End quote. Fath al-Baari, 8/185

Al-Shawkaani (may Allaah have mercy on him) said: i.e., do not do that which will bring about your destruction. The salaf had a number of opinions concerning the meaning of the verse. The truth is that what's important is the general meaning of the wording not the specific reason for revelation. Everything that may be called destruction in religious or worldly terms is included in that. This is the view of Ibn Jareer al-Tabari. End quote. Fath al-Qadeer, 1/193

This is also indicated by the various interpretations that the salaf gave for this verse. It was narrated from al-Bara' ibn 'Aazib (may Allaah be pleased with him) that he regarded the one who committed a sin then despaired of the mercy of Allaah as throwing himself into destruction. Ibn Hajar said in Fath al-Baari (8/33): It was narrated by Ibn Jareer and Ibn al-Mundhir with a saheeh isnaad.

## The ranks of people in the Hereafter – II

### Those who favour others over themselves:

The seventh rank is that of those who favour others over themselves, spend in charity and benefit people with their wealth and other resources. They are those about whom the Prophet peace be upon him said, as in the narration of Ibn Mas'ood may Allah be pleased with him: "None except two (types of) people may be envied: A man whom Allaah gives wealth and who disposes of it rightfully in a good cause, and a man to whom Allaah has given wisdom (i.e., knowledge) by which he judges between people and (with which) he teaches others." [Al-Bukhaari & Muslim]

Note that 'envy' in this narration refers to the Arabic word 'Ghibtah', the equivalent of which does not exist in the English language, and its meaning is to wish to enjoy things that others possess without wishing that they should be deprived of them for one's exclusive benefit. These people are worthy of being looked up to and richly deserve that others wish to have the qualities they do, because they have fine qualities and great deeds, and also provide great benefit to others.

### The virtue of spending in the way of Allaah:

These people who spend in charity are those about whom Allaah Says what means: "Those who spend their wealth in the way of Allaah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and their will be no fear concerning them, nor will they grieve." [Quran 2: 262]

Allaah described the way they spend saying what means: "Those who spend their wealth [in Allaah's way] by night and by day, secretly and publicly..." [Quran 2: 274]

They do not like people to know what they do, and thus they spend secretly; but when they have to do it openly in order to set a good example for others and encourage them, they do so, such as the example of the Companion who once brought a bag full of dates when the Prophet peace be upon him had requested people to spend in charity, which encouraged others to do likewise after having seen this, which is a praiseworthy action.

Allaah encourages people to spend in charity saying what means: "Who is it that would loan Allaah a goodly loan so He may multiply it for him many times over? And it is Allaah who withholds and grants abundance, and to Him you will be returned." [Quran 2: 245]

When a person asks to borrow money from one while the lender knows he is rich, it would be easier for him to lend, as opposed to the case if he was poor, because one would feel secure that his money would be paid back. Also, if one knows that a man is kind and trustworthy, and that if he lends him money, he would invest it and make it grow in multiples, then the desire for lending will increase. Moreover, if one knows that he will also give one gift in addition to the loan and the return on the investment, then would his desire to lend not be even greater? This is exactly how Allaah deals with those who spend in charity.

Note that the verse stated that the 'borrower' is Allaah. Certainly, Allaah is the All-Rich and He is free of any need to borrow money, but the term is used as a way of honouring those who spend in charity. This type of loan is the type that brings benefit only to the lender, because ultimately he is the only one who will gain from the deal, despite him being the one spending, because Allaah is beyond need, but He tests people - and those who spend will be honoured by Him.

Allaah informs us that there are two types of lenders: one who spends from good wealth, and the other who spends from ill-gotten money, and it is only the first type for whom Allaah will multiply the wealth. Ill-gotten money is not accepted by Allaah; for example, Allaah will not accept charity from money obtained through Ribaa (i.e., usury or interest), stolen money and so on.

### The type of charity which enables a person to attain righteousness:

Additionally, Allaah will not reward those who spend their most inferior type of wealth, like those who give worn-out clothes or old furniture, in the same way he rewards those who spend from

their finest type of wealth or from wealth that they themselves are in need of. This is why Allaah Says what means: "Never will you attain the good [reward] until you spend [in the way of Allaah] from that which you love..." [Quran 3: 92]

Since people do not usually like old and worn out things, and like to keep the best of everything for themselves, Allaah made reaching the rank of righteousness subject to them spending from the best of their wealth. What is the result of spending from one's dearest wealth? Allaah informs in the following verse which means: "The example of those who spend their wealth in the way of Allaah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. Allaah multiplies [His reward] for whom He wills..." [Quran 2: 261] This means more than the seven hundred multiples mentioned in the beginning of the verse.

### Dispraising those who follow their charity with reminders:

Moreover, Allaah does not like that his slaves follow their charity with reminders to those whom they gave the charity to, because some people may very well spend from the best of their wealth, but also have the psychological sickness of continuously reminding those whom they gave charity to; whenever they see them, they will say: "Did I not give you such and such? Do you not remember that I gave you this and that?" Or they will say: "How is such and such thing that I gave you?" This type of people continues to make such statements until they deprive themselves from the reward of what they spent.

'Abdur-Rahmaan ibn Ziyaad said: "My father used to tell me, 'If you give someone something in charity and you notice that greeting him reminds him of it and embarrasses him, then do not greet him.'" This is said because some people may not remind the person openly, but would greet him in a way which makes the poor person feel that the lender is trying to remind him of his favour.

One of the Salaf (predecessors) said: "When you do others a favour, forget it; but when others do you a favour, never forget it." One should forget it and keep its reward with Allaah, but when one is the person for whom the favour was done, then he should never forget the kindness of the person who did it for him, because noble and good-hearted people never forget the kindness and favours of others.

### The conditions of a goodly loan:

Therefore, a goodly loan for which Allaah multiplies the reward is that which is firstly spent from the best type of wealth one possesses, and secondly is not followed by reminder or harm to the beneficiary. A third description of it is that it is continuously done day and night; whenever a chance appears in the horizon, one should spend and should try to do so as secretly as possible, unless the need arises for doing it openly. ❖

## Social Services and the Need for Muslims to Take an Active Role

by Br. Imran Ali

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In the previous issues we have highlighted the need to recognize the role of parents in parenting and why it is so important for our children to see good examples for a healthy upbringing. The downside of poor family dynamics and a dysfunctional family is the risk of child abuse and neglect occurring. In Miami Dade County there are approximately 1000 reports of abuse or neglect that are received. Of these about 50% are usually unfounded and the remainder have some indications of abuse or neglect. About 10% of these have serious abuse issues where children may be removed from their homes and placed in alternative living arrangements, either a foster home or with a relative. The fact is many of these reports pertain to Muslim children. So how do we help them?

Children who are removed from their homes are usually very traumatized and despite the abuse or the neglect they still see their parents as the ones whom they love and care for. Moving into an unfamiliar environment has many challenges for them, different

...continue on page 5

## Concepts clarified in the Quran - II

The concept of the conflict between the followers of truth and those of falsehood: This conflict can only be to the advantage of the Muslims if their ranks are cleared of hypocrites and those of weak faith. If any believing group wishes to attain victory from Allaah, then it must fulfil the requirements of victory as Allaah explains to us in the following story (which means): "...Indeed, Allaah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, except one who takes [from it] in the hollow of his hand'..." [Quran 2: 249] What happened? Many people failed the test and the ranks were therefore cleared of those who were weak in faith. Only the true believers, who had strong faith, remained with him as told in the remainder of the verse; Allaah Says (what means): "... But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said: 'There is no power for us today against Jaaloot [Goliath] and his soldiers.' But those who were certain that they would meet Allaah said: 'How many a small company has overcome a large company by permission of Allaah...' [Quran 2: 249] Note that the words of those who did not drink, not even a handful, were firm and that it was to these people that victory came. Allaah Says after this (what means): "So they defeated them by permission of Allaah..." [Quran 2: 251]

The conflict between the followers of the truth and those of falsehood is what causes the victory from Allaah to descend as well as strengthening the Muslims and initiating Jihaad. Additionally, the ranks of the believers could never be distinguished without such a conflict, and nor would the Muslims receive any practical cultivation without it.

It is the way of Allaah that the disbelievers temporarily overcome the Muslims, so that the Muslims can rearrange their ranks, purify themselves and work on building and strengthening their faith. It is after this that Allaah chooses those who are worthy for martyrdom and grants the believers victory over the disbelievers, as they then become worthy of such victory.

The concept of debate: The Quran teaches us how to debate with our enemies and how to present evidences. Many enemies of Islam use debating in order to cast doubts and spread false information about Islam. Allaah presents to us the following debate (which means): "Have you not considered the one who argued with Ibraaheem about his Lord [merely] because Allaah had given him kingship? When Ibraaheem said: 'My Lord is The One Who gives life and causes death,' he said: 'I give life and cause death'..." [Quran 2: 258] This man then brought forth a person and killed him, and then commanded that a man who was sentenced to death be freed, demonstrating by this ridiculous example that he had therefore granted life and caused death. Thereupon, Prophet Ibraaheem peace be upon him threw him another challenge which stunned him; Allaah Says in continuation of the same verse (what means): "...Ibraaheem said: 'Allaah brings up the sun from the east, so bring it up from the west.' So the disbeliever was overwhelmed [by astonishment], and Allaah does not guide the wrongdoing people." [Quran 2: 258]

The concept of the reality of the worldly life and its value: The Quran confirms the real value of this life and its reality and essence in many verses; Allaah Says (what means): "Whatever you have will end, but what Allaah has is lasting..." [Quran 16: 96] When one reads this, which of the two would he naturally choose? The concept of loyalty and disavowal: Loyalty to the believers is manifested in the saying of Allaah (which means): "Let not believers take disbelievers as allies [i.e. supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e. no association] with Allaah..." [Quran 3: 28] Would one befriend the disbelievers after this? Would he support them? Would he feel compassion towards them? Would he socialise with them? Would he join forces with them against his Muslim brothers? The concept of loving the Prophet peace be upon him: Loving the Prophet peace be upon him is not a mere claim; Allaah Says (what means): "Say, [O Muhammad]: 'If you should love Allaah, then follow me, [so] Allaah will love you..." [Quran 3: 31]

The claim of loving the Prophet peace be upon him is therefore not to be accepted from one who acts in contradiction

to his Sunnah. This concept is not clear in the minds of many, who seem to believe that this love is merely a claim while their conduct with their families, business partners and so on, as well as their outward appearance opposes that of the Prophet peace be upon him, which is a clear contradiction and misconception.

The concept of the comprehensiveness of Islam: Many people erroneously believe that adhering to the religion is satisfied by the limited performance of certain acts of worship, and that as soon as they step out of the mosque for example, they can deal with others in any wicked way they choose. These people thereby rid themselves of their religion, but Allaah refutes this attitude by saying (what means): "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allaah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; and [who] establishes prayer and gives Zakaah; [those who] fulfil their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." [Quran 2: 177]

The concept of exposing the plans of the disbelievers: The disbelievers endeavour to divert the Muslims from their religion and use extremely evil methods in order to cause us to have doubts or misgivings towards it; Allaah Says (what means): "And a fraction of the People of the Scripture say [to each other]: 'Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [i.e. abandon their religion].'" [Quran 3: 72] Just look at how evil their plan is! They would even pretend to embrace Islam and then leave it so that people, including some simpleminded Muslims, would think that there is a problem or defect with the religion and therefore shun it, or at least develop misgivings regarding it. The Quran exposes these people's plans so that we can counter them. ❖

## Social Services and the Need for Muslims to Take an Active Role

*continue from page 4*

cultures, different kinds of food, strange home environment etc. As a Muslim community we need to take more assertive actions in working with the Child Welfare System in creating support to both the family and the children who are abused. We can do so by providing services in the form of counseling to the family and having more Muslim foster homes for the children. There are few Muslim foster homes and as a result of this, the children stay in an environment that is not conducive to having them live an Islamic life. The foster parents of these homes know nothing or little of Islam and make no special accommodations for our children. The Christian and Jews have many of these homes and make it a point to establish protocol on how these children should be treated once they enter into the child welfare system. The Muslim Community need to step home and create a similar social service system that will be accommodating to the abused Muslim children. It is not acceptable that as a community we allow this to happen. As such we need to make sure that our families know more about this problem, educate them as to the services available both at the Masajid and in our community. There should be a special recruitments of Muslim foster homes and our leaders need to begin addressing this growing problem. For additional information on how to help, contact the Department of Children and Families at 305 377 5055 or Masjid Al Ihsaan at 305 259 0042. ❖

## The believer in times of crises

In determining the way in which a Muslim should deal with a time of crisis, it is important to analyze exactly what, essentially, a crisis is in the context of Islamic understanding; particularly as this relates to the Qadar (predestination) of Allaah.

A crisis, by definition, indicates a pivotal period of time in which a situation or condition seems unstable, chaotic, and liable to sudden, drastic, and most often, dangerous change. It implies the precipice that gives way to disaster; when every move is crucial, either facilitating a healthy and progressive resolution or initiating the descent into catastrophe.

Now, Islamically, such a situation does not exist. Life does not proceed so haphazardly; but rather all things occur, can only occur, according to the Decree of Allaah. We understand, therefore, that a 'crisis' basically means that circumstances seem to be other than we would like them to be. That is, our own personal vision of how our lives and situations should be developing finds itself opposed in one way or another with what Allaah has decreed for us.

We therefore reject the validity of external crisis, insofar as this is understood to mean a random and volatile unfolding of events; and rather understand the conflict that arises between our own private will and the will of Allaah as an internal crisis of belief.

Allaah Says (what means): "No disaster strikes except by permission of Allaah. And whoever believes in Allaah - He will guide his heart. And Allaah is Knowing of all things..." [Quran 64: 11]

Muhammad Ibn Abdul-Wahhaab cites in his Kitaab At-Tawheed (The Book of Oneness of Allaah) that 'Alqamah may Allah be pleased with him said: "He (i.e., the person referred to in the above verse) is the one who, when calamity strikes, knows that it is from his Lord and accepts it with equanimity and submits (himself to Allaah's Will)."

In other words, the contradiction between what we desire for ourselves with what Allaah Almighty desires for us, produces an inner crisis, a pivotal moment in our hearts when we can either decide to bemoan our situation and succumb to anxiety and dissatisfaction, or when we can acknowledge the superiority of Allaah's Will, and persevere with the assurances that Allaah knows best.

Not only has Allaah informed us that we will face circumstances that we will regard as hardships, but He, Almighty, has shown us how to face them. He, Almighty, Says (what means): "O you who have believed, seek help through patience and prayer. Indeed, Allaah is with the patient." [Quran 2: 153]

And Allaah told us (what means): "And be patient, [O Muhammad peace be upon him], and your patience is not but through Allaah. And do not grieve over them and do not be in distress over what they conspire. Indeed, Allaah is with those who fear Him and those who are doers of good." [Quran 16: 127-128]

Furthermore, the believer understands that undergoing external crises, experiencing the oftentimes sharp contrast between our expectations and the manner in which our circumstances actually develop, or when our circumstances appear dire beyond conceivable resolution, it is an indication, in fact, of Allaah's favor. Abu Hurayrah may Allah be pleased with him reported that the Prophet peace be upon him said: "Whenever Allaah wills good for a person, He subjects him to adversity." [Al-Bukhaari]

Indeed, for the one who accepts what Allaah has decreed, and endures his or her trials patiently, there is only good to come from external crises, the greater the crisis, the greater the good, if the believer engages their circumstance with Imaan (faith).

Imaam At-Tirmithi stated that the Prophet peace be upon him said: "Verily, the greatness of the reward is tied to the greatness of the trial: When Allaah loves a people, He (Allaah) puts them to trial. Whoever accepts it, will enjoy Allaah's pressure and whoever is displeased with it, will incur Allaah's displeasure." [At-Tirmithi]

Crisis, therefore present the believer with an opportunity to more fully realize his or her submission to Allaah; in essence, to prove oneself and thereby gain Allaah's reward, and have some sins forgiven. The Prophet peace be upon him said: "No calamity befalls a Muslim nor any weariness, illness, anxiety, grief, harm or harassment - even a thorn which pricks him - but that Allaah expiates with it some of his sins." [Al-Bukhaari and Muslim]

Thus, we find that Imaan is the crucial equalizer in all circumstances, making all external conditions ultimately beneficial to the believer who submits to Allaah's decree. As the Prophet peace be upon him said: "Indeed amazing are the affairs of a believer! They are all for his benefit; if he is granted ease of living he is thankful; and this is best for him. And if he is afflicted with a hardship, he perseveres; and this is best for him." [Muslim]

## Satan's gateways to the heart

The heart is like a fort and Satan the advancing enemy, who is intent on infiltrating and occupying it. Hence, only by guarding the gates, entrances and vulnerable positions, will it be impenetrable. Yet, a person who is unacquainted with the structure of the fortress, particularly its access points, cannot adequately defend it. By the same token, the obligation of guarding the heart from the whispers of Satan cannot be fulfilled and he cannot be warded off, unless a person knows the gates to the heart that Satan may take.

These gateways are, generally, personal characteristics, of which there are many, but, here, we will only refer to the ones that are so wide so as to accommodate all the numerous soldiers of Satan. These include:

- Anger and desire: Anger is the ghoul of the psyche; when it weakens the guards of one's mind, Satan's soldiers immediately seize the opportunity to attack. Furthermore, when a person becomes enraged, Satan toys with him in the same way children play with a ball.
- Envy and greed: No matter how careful man is, his covetousness makes him deaf and dumb. The light of insight reveals the gates of Satan; when envy and greediness mask this light, man becomes at risk. Hence, Satan seizes that opportunity and adorns for an acquisitive person whatever leads to his or her desires, even if it is heinous and evil. The Prophet, peace be upon him, spoke of avarice: "If two starving wolves were left in a flock of sheep, they would not be as harmful [to them] as a person's hunger for money and status is to his [or her] faith." [At-Tirmithi, Hasan Saheeh]
- Satiating oneself: This is one of Satan's gateways to the heart; although lawful, eating in excess strengthens one's desires, which, in turn, are his weapons.
- Impetuosity: Haste and recklessness are among the widest gates of Satan to one's heart, as the Prophet, peace be upon him, said: "Hastiness is from Satan and deliberateness is from Allaah the Almighty." [At-Tirmithi]
- Miserliness and fear of poverty: They prevent a person from giving in charity, instead justifying hoarding, which only leads to a painful punishment.
- Bigotry toward a specific school of thought or an inclination toward a desire, bearing grudges against opponents or treating them with contempt: This destroys the immoral and pious alike. Defaming people and calling attention to their faults is one of the predatory characteristics inherent in human nature.
- Thinking ill of Muslims: Allaah the Almighty Says (what means): {O you who have believed! Avoid much suspicion, indeed some suspicions are sins.} [Quran 49: 12]. Indeed, only hypocrites seek out flaws in others, whereas believers seek excuses for them.

A person may now ask: "How can one ward Satan off? Is it enough to be in constant remembrance of Allaah the Almighty or to utter [phrases like] 'Laa hawla wala quwwata illaa billaah (There is no power or strength except in Allaah)'?" The answer is that you must know that the course of treatment to save one's heart from the whispers of Satan is to block the gateways [he takes] and to purify the heart from the aforementioned bad characteristics.

This needs to be further elaborated. The remembrance of Allaah the Almighty should indeed suffice in stopping Satan from passing by or whispering in one's heart. However, that cannot happen unless the heart itself is already of a pious nature and purified from evil characteristics. If not, words of His remembrance will be no more than mere thoughts without any impact on the heart or substance to deflect Satan. Allaah the

Almighty Says (what means): {Indeed, those who are pious - when an impulse touches them from Satan, they remember [Him] and at once they have insight.} [Quran 7: 201]. Therefore, since this is only confined to the pious, once a person manages to uproot evil traits from within, Satan may pass by or whisper, but will never be able to

...continue on page 7

## Satan's gateway to the heart

...continue from page 6

reside in the heart.

You see, Satan is like an approaching starved dog; if a person has neither bread nor meat, it will move away just by your voice which commands it to "go away". However, if you have meat in your hands and the dog is hungry, it will attack the flesh and your mere words will not be enough to keep the animal at bay.

Similarly, if the heart is free from anything Satan can feed on, Thikr (remembrance of Allaah The Almighty) will be enough to fend it off. On the other hand, if a person's desires dominate his or her heart, the influence of Thikr is restricted to the outer edges of the heart and instead, its core becomes a residence for Satan. The Prophet, peace be upon him, said: "The heart is touched twice: [one of it is] a touch by the angel [which constitutes] a command of goodness and an acceptance of the truth. So, if a man experiences this, he should know that it is from Allaah the Almighty and he should consequently thank Him. On the other hand, [there is] a touch from the enemy [Satan, and that constitutes an] insinuation of evil, disbelief in truth and being barred from good. So, if a person experiences this, he should seek refuge with Allaah from the accused Satan." Then, the Prophet, peace be upon him, recited the Saying of Allaah the Almighty (which means): {Satan threatens you with poverty and orders you to immorality.}. [Quran 2:268]. [An-Nasaa'i and At-Tirmithi]

Expounding on this, Al-Hasan said: "They [i.e., the two touches] are actually two concerns that occur to the heart: one from Allaah the Almighty and the other from the enemy [Satan]. May Allaah have mercy upon a slave who examines his concerns and lets that affect him which is from Allaah The Almighty, and strives against whatever he deems from the enemy."

By nature, the heart equally accepts both the inspiration of an angel and the incitement of Satan, such that there is a balance. However, the latter aspect dominates when a person acts ravenously and indulges in desires, whereas the former overrules it if a person turns away from wants and whims, and resists them.

When man becomes subservient to his desires and his actions become driven by rage, the influence of Satan will prevail via whims, which are his haven, and the heart will become Satan's nest and pasture. On the other hand, if a person strives against his or her desires, barring them from impacting him or her and adopts some angelic traits, his or her heart will become the dwelling and station of angels. Thus, the soldiers of angels and of Satan are in an epic struggle, until the heart opens to one of them, allowing them to reside within and dominate; the other party, then, will only be able to pass with stealth.

Unfortunately, most hearts are conquered by the soldiers of Satan, sustained by obedience to desires and whims, and, therefore, the organs are riddled with base notions that give preference to this temporary life, with clear disregard of the Hereafter. The heart cannot be recaptured except when it is purified from the nutrition of Satan and is supported with the remembrance of Allaah the Almighty, which is the haven of angels.

### Responses of the heart to temptation

Huthayfah ibn Al-Yamaan may Allah be pleased with him narrated that the Prophet, peace be upon him, said: "Temptations are presented to hearts in the same way as a reed mat is woven, stick by stick. Any heart which is saturated by them will receive a black mark, whereas any heart that rejects them will have a white mark put on it. The result is that there will be two types of hearts: a black and dusty heart, which is like an uneven vessel that neither recognizes good nor rejects evil, except what is impregnated into it of desires; and a white heart that will never be harmed by any temptation, as long as there are heavens and the earth." [Muslim]

When the lure of desire and doubts are presented to the heart, it transforms into either of two types:

- The first is a heart that absorbs temptation in the same way a sponge soaks up water. This one will get a black stain every time it gives in to a temptation, until it becomes wholly dark and uneven. When this happens, the heart will be susceptible to two dangerous diseases: firstly, it will be unable to differentiate between good and evil, to the extent that it will not recognize either of them. Thereafter, the illness will pervade the organ until a person believes that good is evil and evil is good, the Prophetic Sunnah is a religious innovation and vice versa, and

that truth is falsehood and the opposite holds true as well. Secondly, the heart will begin to be subservient to its whims, making them a criterion for judging the teachings of the Prophet, peace be upon him, sallam.

- The second is the white heart that is illuminated by the light of faith. When temptations are presented to it, it will immediately deny and reject them, thereby increasing in brightness and radiance.

As for the temptations themselves, they are categorized into two: desires and doubts. While the first leads to the corruption of both intentions and one's will, the second taints a person's knowledge and belief.

Accordingly, diseases of the heart are also of base desires and doubts; the former can be interpreted by the verse in which Allaah the Almighty Says (what means): {Do not be soft in speech [to men], lest he in whose heart is disease should covet.} [Quran 33: 32] Unlike a healthy person, a patient is more sensitive to the slightest changes in heat, cold or movement; likewise, when the heart suffers from an illness, even a small amount of whims or doubts harms it and it is unable to ward them off. On the other hand, a sound heart powerfully fends off these temptations, even in the face of more attacks.

As for the other kind, Allaah the Almighty referred to the disease of doubt, when He Said (what means): {In their hearts is disease, so Allaah has increased their disease.} [Quran 2: 10] Commenting on this verse, Qataadah and Mujaahid stated that "disease" here refers to misgivings.

Although illnesses of the heart come in these two forms, the Glorious Quran is a remedy for both. It includes decisive proofs that distinguish between truth and falsehood; with them, the disease of doubt, which corrupts a person's knowledge and intellect, is removed, and a person can perceive things in their real form. Thus, the Quran is the true cure for malicious allegations and doubts. Yet, its effectiveness is contingent on understanding the Quran and comprehending its essence. And, if Allaah the Almighty grants that to a person, his or her heart will as clearly distinguish between truth and falsehood, as it does between night and day.

Additionally, the Quran heals the other of the two diseases: desire; for, it includes wisdom, admonition and encouragement. It also contains verses warning people against indulging in the worldly life and instead urging them to work for the Hereafter. Furthermore, it has parables and stories that illustrate various lessons and warnings. Contemplating all this, a sound heart will surely incline towards what benefits it in both worlds and turn away from what will be of harm. The heart will then love guidance and detest vice.

Thus, the Glorious Quran removes diseases that result in corrupt yearnings; it reforms the heart, and so, reforms its wants, thus restoring it to the natural, pure state that it was created in. Referring to this, Allaah the Almighty Says (what means):

- {And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.} [Quran 17: 82]

- {O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.} [Quran 10: 57]

The heart feeds on faith and the Quran, taking from it what purifies and strengthens it. Both the heart and body require growth and development until they become perfect and sound. Hence, just as the body needs nutrients that build it and a healthy diet that protects it from harm, so does the heart. But, it can only obtain its nourishment from the Quran; and if it attempts to get something similar from another source, it would be provided with very little and not be able to reach its potential. Similarly, plants do not grow or become ripe without nutrients and proper environment; only when those are available, can we say they do.

Therefore, a person should study the signs of an ill and a sound heart, so he or she is able to discern which type he or she possesses. If the heart is sick, a slave of Allaah The Almighty must do his or her best to treat it before he or she meets Him with a sick heart, which will deprive him or her from entering Paradise. If the heart is sound, then he or she must nonetheless continue to safeguard its soundness until he or she dies in this state. If, however, the heart is dead, he or she can take solace in the fact that Allaah the Almighty gives life to the dead, as He Says (what means): {Know that Allaah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.} [Quran 57: 17] ❏

## Married life between extravagance and stinginess

The following are phrases often heard from one spouse about the other: “My husband is stingy”; “My husband does not buy me my necessities”; “My husband gives money to his family and does not give me anything”; “My wife exaggerates in her spending”; “My wife does not care about saving, nor does she care how hard I work”; “My wife asks for too many things,” and so on.

It is difficult to find a household without such problems; the husband accuses the wife of exaggerating in her expenditure and she accuses him of being miserly; this leads to fights and disturbs married life, and could, in some cases, lead to divorce and the complete destruction of the family structure.

This problem, in all cases, occurs due to the lack of understanding of the rights that each spouse has upon the other. One of the greatest rights of the wife upon her husband is that he provides for her, and his spending and providing for her is considered Islamically to be one of the best ways that he could spend in charity; this includes food, drink, clothing, housing and anything else a wife might need to maintain her strength and live a normal life.

Allaah informs us that it is the duty of men to provide for their wives, and this is one of the reasons men were made superior to women, as Allaah Says (what means): “Men are in charge of women by [right of] what Allaah has given one over the other and what they spend [for maintenance] from their wealth...” [Quran 4: 34]

There are many evidences from the Quran, the Sunnah and the consensus of the Muslim scholars proving that it is mandatory upon a man to provide for his wife. In the Quran, Allaah Says (what means): “...And upon the father is their [i.e. the mothers’] provision and their clothing according to what is acceptable. No person is charged with more than his capacity...” [Quran 2: 233]

There are many narrations in the Sunnah proving the obligation upon the man to provide for his wife, children and anyone else who lives under his guardianship, such as:

- Jaabir Ibn ‘Abdullaah may Allah be pleased with him narrated that the Prophet peace be upon him said in his Farewell Pilgrimage: “Fear Allaah and treat women kindly - they are like captives in your hands. You have been entrusted with them and are able to enjoy them based on the contract you have conducted. Their right upon you is that you should treat them well in the matter of food and clothing.” [Muslim]

- ‘Amr Ibn Al-Ahwas Al-Jushami may Allah be pleased with him reported that he had heard the Prophet peace be upon him saying on his Farewell Pilgrimage, after praising and glorifying Allaah and admonishing the people: “Fear Allaah and treat women kindly - they are like captives in your hands. If they become rebellious in their behaviour, then do not share their beds and beat them lightly; but if they return to obedience then you do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing.” [At-Tirmithi]

- Mu’aawiyah Ibn Haydah may Allah be pleased with him reported: “I asked the Messenger of Allaah peace be upon him ‘What right can any wife demand of her husband?’ He peace be upon him replied: “Give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, and do not revile her or separate from her except within the house.” [Abu Daawood] Imaam Al-Khattaabi, may Allaah have mercy upon, him said: “This proves the obligation of spending on wives and providing clothing for them, but it should be in accordance to the ability of the husband. The Prophet peace be upon him made this mandatory whether the husband is present or travelling, and if he is unable to, then it remains a debt on him which he must repay whenever he returns.”

- Wahb said: “One of the servants of ‘Abdullaah Ibn ‘Umar may Allah be pleased with him said to him (i.e., to Ibn ‘Umar): ‘I plan to stay here in Jerusalem for a month.’ So Ibn ‘Umar enquired: ‘Did you leave enough to sustain your family during your absence?’ He replied: ‘No’, so Ibn ‘Umar may Allah be pleased with him said: ‘Go back and give them what will suffice them during your absence because I heard the Prophet peace be upon him say: “Neglecting one’s own dependents is reason enough for a man to be committing a sin.” [Abu Daawood] In the narration of this story found in the book of Imaam Muslim the Messenger of Allaah peace be upon him said: “It is enough sin for a person to hold back the due of one whose provision is in his hand.”

- Abu Hurayrah may Allah be pleased with him said: “I heard the Prophet peace be upon him say: “It is far better for you to take your rope, go

to the mountains, (cut some firewood), carry it on your back, sell it and thereby save your face (from shame) than beg from people, regardless of whether they give to you or refuse you. The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care.” It was asked: ‘Who are those that are under my care?’ He peace be upon him replied: “Your wife and those (others) under your guardianship.” [Muslim]

Imaam Ibn Qudaamah, Imaam Ibn Al-Munthir and others have said: “It is the consensus of the Muslim scholars that spending on the wife is mandatory upon the husband, unless the wife is disobedient.”

The abovementioned texts prove that it is mandatory for one to provide for his family and household and care for them. There are many prophetic narrations indicating the virtue of spending and providing for one’s family and household, such as the narration of Abu Moosaa Al-Ansaari may Allah be pleased with him who reported that the Messenger of Allaah peace be upon him said: “Whenever one spends something in charity on his family, sincerely for the sake of Allaah, he will be rewarded for it” [Al-Bukhaari]

Imaam Ibn Hajr said: “Providing for and spending on one’s family is mandatory even though it is referred to as charity in the texts; the reason for it being referred to as charity is so that people will not mistakenly think that they will not attain reward for spending in such a way. Allaah clarified this so that people will not spend in charity externally until they have sufficed their own household and encouraged them by calling it charity.”

Sa’d Ibn Maalik may Allah be pleased with him reported that Messenger of Allaah peace be upon him said to him: “You will not spend anything in charity for the sake of Allaah except that you will be rewarded for it; even the morsel of food which you feed your wife.” [Al-Bukhaari & Muslim]

Abu Hurayrah may Allah be pleased with him reported: “The Messenger of Allaah peace be upon him said: “(of the following types of expenditure): A Deenaar (i.e., a gold unit of currency) which you spend in Allaah’s way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family.” [Muslim]

Ka’b Ibn ‘Ajrah may Allah be pleased with him narrated: “The Prophet peace be upon him once passed by a group of his Companions and saw one of them working hard while the rest of them were saying: ‘It would have been rewarding if this hard work was exerted for the sake of Allaah.’ So the Prophet peace be upon him remarked: “If he has gone out of his house striving to provide for his young children, then it is considered as for the sake of Allaah; and if he has gone out striving to provide for his old parents, then it is considered as for the sake of Allaah; and if he has gone out striving in order to suffice himself from having to ask others for money, then it is considered as for the sake of Allaah; but if he has gone out (for the sake of) boasting and showing off to others, then it is considered as (going out) for the sake of Satan.” [At-Tabaraani]

Our righteous Salaf understood this obligation very well and it reflected in their statements, such as the saying of the devout Imaam ‘Abdullaah Ibn Al-Mubaarak when he said: “Nothing can equal this in other forms of spending - even spending in Jihaad for the sake of Allaah.”

On the other hand, the wife has to realise that her husband is only obliged to spend according to his ability and financial condition, as Allaah Says (what means): “Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allaah has given him. Allaah does not charge a soul except [according to] what He has given it. Allaah will bring about, after hardship, ease [i.e. relief].” [Quran 65: 7] Therefore, she has no right to overburden her husband with difficult demands, because this contradicts the kindness that spouses should have with each other. Additionally, Allaah warns us against excessive spending, saying (what means): “Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.” [Quran 17: 27]

...continue on page 9

## Married life between extravagance and stinginess

...continue from page 8

The wife should take into consideration the financial condition of her husband and be conservative in her spending and demands; she should sacrifice certain requests lest she might cause her husband emotional anguish.

Conversely, the husband should not be stingy if Allaah provides him with wealth; he should not deprive his wife of what other women of her social status have of adornment, clothing and so forth, according to his ability; he should also never remind her of what he is doing for her. The husband should also know that financial inability can be made up for by kind words to the wife. When Allaah mentioned kindness to kinfolks, He highlighted how those who do not have financial ability should behave and speak, saying (what means): "And if you [must] turn away from them [i.e. the needy] awaiting mercy from your Lord which you expect, then speak to them a gentle word." [Quran 17: 28]

Imaam Ibn Katheer said, commenting upon this verse: "Meaning, when one's relatives or others whom he is commanded to support ask for help while one has nothing to give them, then he should promise them while being kind and gentle in tone that when Allaah provides for him, he will give to them."

Finally, both spouses should remember that kind words and good manners make the other forget the hardships and tight financial situation they are in, and help them endure patiently. ❖

## Consistency between the Quran and modern science-1

### Embryology

The Quran is the last revelation, and a proof not only to the pagan Arabs one thousand four hundred years ago, but also to the scientists of today. Perhaps one of the most remarkable qualities of the Quran for those living nowadays is the complete consistency between it and many of the discoveries of modern science.

One of the first Western scientists to make a serious study of this subject was Maurice Bucaille, who wrote a book called 'The Bible, the Koran and Science'. In this book, he compared the statements concerning natural and scientific data in the Bible and the Quran. He concluded:

"The Quran is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the gospels, but provides a quality all of its own for those who examine it objectively and in the light of science, i.e. its complete agreement with modern scientific data."

Embryology, the issue to be discussed in this part, is one of the most remarkable areas of description in the Noble Quran. The development of the foetus is mentioned in the Quran in some detail. The early stages of which could not have been known at the time of Prophet Muhammad peace be upon him because the size of the foetus at these stages is too small to see with the naked eye, rather a microscope is needed.

The Quran states (what means): "What is [the matter] with you that you do not attribute to Allaah [due] grandeur. While He has created you in stages?" [Quran 71:13-14] And also (what means): "And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop (Nutfah) in a firm lodging [i.e., in the womb]. Then We made the sperm drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allaah, the

best of creators." [Quran 23:12-14]

The use of the phrase (which means): "...Extract of clay..." means, in other words, that we are made from the earth.

The word: "...Nutfah..." literally means a 'small drop'.

The description of the next stage as a "...Clinging clot..." accurately represents the stage where the fertilised cell attaches itself to the innermost layer of the uterus by hair-like projections. Another meaning for the Arabic word 'Alaqah' which is used in the Quran, (other than 'clinging clot'), is 'leech like'. This describes the process of implantation in the first few days entirely correctly and is so concise as to use just one word.

The word 'Alaqah' has been also translated as 'something that clings'.

This only identifies part of the descriptive accuracy of this word. The word has a number of meanings: its root meaning is from the Arabic verb 'Aliqa' which means: "To hang, be suspended, dangle; to stick, cling, cleave adhere to; to catch, get caught or stuck; to be attached, affixed, subjoined." Other forms of the verb have related meanings, such as to be affectionately attached to someone. (Dictionary definitions from Hans- Wehr)

The meanings apply ideally to the process through which the fertilised ovum becomes lodged in the womb.

The noun 'Alaqah' carries the meaning of 'medical leech' and 'blood clot'. The leech is an interesting little creature. The creature is a parasite, which lives on blood, which it sucks out of the body of its host. Not only is this a similar process to what happens to an embryo in the earliest stages, but also in the earliest stages of the embryo it looks remarkably like a leech.

The meaning of a clinging thing can easily be seen in this use of the verbal noun. As for blood clot, it is first necessary to point out that it is the process of clotting or coagulating which brings the idea of clinging to this word and not blood. When blood coagulates, the material is primarily known to be sticky which explains the use of 'Alaqah' for this material. What we have is also a living fluid half way to becoming a soft solid, which is an accurate description of the embryo as the cells which have multiplied until they form a fluid now begin to form tissue structures.

The description of the: "...lump [of flesh]..." 'Mudhghah' is the Arabic word, which also means (chewed flesh) implies something like teeth marks.

This accurately describes the Somite development. The Somites, as Hamilton, Boyd and Mossman say, "Are conspicuous features of embryos in the period under consideration and are readily seen in the surface contour. They are bases from which the greater part of the axial skeleton and musculature are developed". The age of the embryo is referred to by the number of these Somites since "They form one of its characteristic external features". These features, along with the pharyngeal arches which also appear at this period (four weeks), give the embryo the clear appearance of a chewed lump in which the indentations of teeth are present.

The structure of the embryo, as it develops and gains its form, is primarily skeletal at and before five weeks. That is, what you see in pictures of embryos this age is the bones and a number of semi-translucent organs.

The bones at this stage have structure and form and are easily the most marked and visible feature of the embryo, but they are, of course, not fully calcified (many bones are still in the final calcifying stage into adulthood).

Over the next couple of weeks, a quite definite change takes place in the appearance of an embryo. Instead of bones and organs, all that can be seen now is (the flesh of) a naked body. The embryo begins to look much more human. It is a reference to this, which seems most fitting with the general tone and meaning of (this part of) the verse mentioned above (which means): "...And We covered the bones with flesh..." ❖

## The Angels and Human Beings - II

### The emissaries of Allaah to His Messengers and Prophets:

Allaah has told us that Jibreel (Gabriel) is the only one who carries out this mission through the verse (which means): "Say [O Muhammad]: 'Whatever is an enemy to Jibreel (Gabriel)-it is [none but] he who has brought it [i.e. the Quran] down upon your heart, by permission of Allaah, confirming that which was before it and as guidance and good tidings for the believers.'" [Quran 2:97]

Revelation may be brought by angels other than Jibreel, but this happens rarely - as stated in the narration that was narrated by Ibn `Abbaas may Allah be pleased with him who said: "Whilst Jibreel was sitting with the Prophet peace be upon him he heard a creaking sound above him, and he peace be upon him raised his head. He peace be upon him said: 'This is a door in the heaven which has been opened today, and it has never been opened before today, and an angel has come down through it. This is an angel who has come down to the earth, and he never came down before today. He [that angel] gave the greeting of Salaam and said: 'Rejoice, for you have been granted two lights which have not been given to any Prophet before you: the Opening (chapter) of the Book (chapter Al-Faatihah) and the closing verses of chapter Al-Baqarah. You will not read even one letter of them but you will be granted reward.'" [Muslim]

According to Huthayfah may Allah be pleased with him the Messenger of Allaah peace be upon him said: "An angel came to me and greeted me with salaam - he came down from the heavens and he had never come down before - and he gave me the glad tidings that Al-Hasan and Al-Husayn would be the leaders of the youth of Paradise, and that Faatimah would be the leader of the women of Paradise." [Ibn `Asaakir]

Not everyone to whom an angel comes is a Messenger or a Prophet:

Not everyone to whom an angel comes can be counted as a Messenger or a Prophet; this is an illusion. Allaah sent Jibreel to Maryam (Mary), as He sent him to the mother of Ismaa'eel (Ishmael) peace be upon him when she ran out of food and drink. (And it is known that neither of them were Prophets).

The companions may Allah be pleased with them saw Jibreel in the form of a Bedouin. And Allaah sent an angel to that man who visited a brother of his for the sake of Allaah, to tell him that Allaah loved him because he loved his brother... This happened a lot, and the reason was to make a point.

How did the revelation come to the Messenger peace be upon him?

Al-Haarith Ibn Hishaam may Allah be pleased with him asked the Messenger peace be upon him: "O Messenger of Allaah, how does the revelation come to you?"

The Messenger peace be upon him said: "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me. Then it departs from me, and I understand what has been said. Sometimes the angel comes to me in the form of a man who speaks to me, and I understand what he says." [Al-Bukhaari]

Jibreel used to come to the Messenger peace be upon him in his angelic form. This was difficult for the Messenger peace be upon him. At other times Jibreel would change from his angelic form and take on human form, and this was easier for the Messenger peace be upon him.

The Messenger peace be upon him saw Jibreel twice in the form in which Allaah created him:

### Three years after the beginning of the Prophetic Mission:

The Messenger of Allaah peace be upon him said: "Whilst I was walking, I heard a voice from the heavens. I raised my head and saw the angel who had come to me in (the cave of) Hira'a, sitting on a throne between the heavens and the earth. I was scared of him, and I went back (home) and said (to his wife), 'Cover me!'" [Al-Bukhaari]

### When he was taken up into the heavens (the Ascension)

This occasion was mentioned in chapter An-Najm, where Allaah Says (what means): "(The Quran was) Taught to him (i.e. Muhammad) by one intense in strength [i.e. Jibreel] - One of soundness. And he rose to [his] true form. While he was in the higher [part of the] horizon. Then he approached and descended. And was at a distance of two bow lengths or nearer. And he revealed to His Servant what he revealed [i.e. conveyed]. The heart did not lie [about] what it saw. So will you dispute with him over what he saw? And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary - Near it is the Garden of Refuge [i.e. Paradise] - When there covered the Lote Tree that which covered [it]. The sight [of the Prophet] did not swerve, nor did it transgress [its limit]." [Quran 53:5-17]

### The mission of Jibreel:

The mission of Jibreel is not restricted only to conveying the Revelation from Almighty Allaah. He used to come to the Prophet peace be upon him every year in Ramadaan, on every night of that month, to teach him the Quran. According to Ibn `Abbaas may Allah be pleased with him: "The Messenger of Allaah peace be upon him was the most generous of people, and he was at his most in generosity during Ramadaan, when he used to meet Jibreel, and he used to meet him every night during Ramadaan, to study the Quran with him. The Messenger of Allaah was more generous in doing good than the strong wind when it blows." [Al-Bukhaari]

### His leading the Messenger in prayer:

Jibreel led the Messenger Muhammad peace be upon him in prayer, so that he could learn the prayer as Allaah wanted it to be performed. According to Ibn Mas'ood may Allah be pleased with him the Messenger peace be upon him said: "Jibreel came down and led me in prayer, so I prayed with him, then I prayed with him" - and he counted them off on his fingers five times." [Al-Bukhaari]

The Messenger peace be upon him said: "Jibreel led me in prayer at the Ka'bah twice. He led me in praying Thuhr (noon prayer) when the sun had passed its zenith by the length of a sandal-thong, and he led me in praying Asr (afternoon prayer) when the shadow of every object was the same length as the object itself. He led me - praying Maghrib (sunset prayer) - at the time when the fasting person breaks his fast. He led me in praying 'Ishaa' (night prayer) when the twilight had ended. And he led me in praying Fajr (dawn prayer) at the time when food and drink become Haraam (forbidden) for the one who is fasting.

On the following day, he led me in praying Thuhr when the shadow of an object was the same length as the object itself. He led me in praying 'Asr when the shadow of an object was twice as long as the object itself. He led me in praying Maghrib at the time when the fasting person breaks his fast. He led me in praying 'Ishaa' when a third of the night had passed. And he led me in praying Fajr when there was a fair amount of light. Then he turned to me and said: 'O Muhammad, these are the times (observed by) the Prophets before you, and the time (for each prayer) is anywhere between these two times (mentioned in each case).'" [Abu Daawood] ❏

## How to respect your parents

### A. Introduction:

There are many days set aside in non-Islamic societies to honour and appreciate special people; examples of these are Father's Day, Mother's Day, Memorial Day and Labour Day. In Islam, however, respecting, honouring and appreciating parents is not just for a single day of the year, but rather for each and every day.

### B. Parents in the Quran:

A Muslim child should respect and appreciate his or her parents on a daily basis. Allaah mentions that human beings must recognise their parents and that this is second only to the recognition of Allaah Himself. Throughout the Quran, we notice that parents are mentioned with appreciation and respect, even if they are senile. In the Quran, there is a very beautiful description of how parents are to be treated; Allaah Says (what means): "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as] 'uff' [i.e., an expression of irritation or disapproval] and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say: 'My Lord! Have mercy upon them as they brought me up [when I was] small.'" [Quran 17:23-24]

The recognition and respect of parents is mentioned in the Quran eleven times; in every instance, Allaah reminds children to recognise and to appreciate the love and care that they have received from their parents. One such example is when Allaah says what means: "And We have enjoined upon man goodness to parents..." [Quran 29:8 & 46:15]

1. The demand for recognising parents is made more emphatic when Allaah Says (what means): "And [recall] when We took the covenant from the Children of Israel, [enjoining upon them]: 'Do not worship except Allaah; and to parents, do good...'" [Quran 2:83]

2. Allaah again emphasises in chapter An-Nisaa' that children should be kind to their parents. He says what means: "Worship Allaah and associate nothing with Him, and to parents do good..." [Quran 4:36]

3. In Chapter Al-An'aam, Allaah reemphasises that people should be kind to their parents; He says what means: "Say: 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment...'" [Quran 6:151]

### C. Mothers:

Although Islam recognises both parents, mothers are given particular gratitude and respect. This can be appreciated if we reflect upon the hardships and suffering that mothers experience in their lives. In this regard, there is a Hadeeth of the Prophet peace be upon him: It was narrated by Abu Hurayrah may Allah be pleased with him that a man came to the Prophet peace be upon him and asked him: 'Who is most deserving of my close companionship?' He peace be upon him replied: "Your mother; your mother; your mother; then your father; then the next closest to you in kinship; then the one next closest."

Islam has endorsed respect for parents by their children, even if the parents are non-Muslims. If parents strive to convert their children to non-Islamic beliefs, the children should not obey them, but must still maintain goodness towards them. In this regard, Allaah says what means: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is two years. Be grateful to Me and your parents; to Me is the [final] destination. But if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do." [Quran 31:14-15]

### D. More Respect:

Islam teaches us that of the most beloved deeds to Allaah, having respect for one's parents is second only to that of prayer and is greater than that of Jihaad (fighting in His cause). In this respect, Abu 'Abdur-Rahmaan 'Abdullaah Ibn Mas'ood may Allah be pleased with him narrated the following: "I asked the Prophet peace be upon him: 'Which deed is the most beloved to Allaah?' He peace be upon him replied: "Prayers performed on time." I then asked: 'Which one is next?' He replied: "Goodness to parents." I then asked: 'Which is next?' He replied: "Jihaad in the path of Allaah.""

In Islam, respect for parents is so great that the child and his wealth are considered to be the property of the parents: 'Aa'ishah may Allah be pleased with her narrated that a man came to the Prophet peace be upon him in order to resolve a dispute that he had with his father regarding a loan he had given him. The Prophet peace be upon him said to the man: "You and your wealth are to (i.e., the property of) your father."

### E. Final Remarks:

We hope and pray that all of us will respect our parents while they are alive and after their death. One can honour his parents after their death through the following methods:

1. Performing daily Du'aa' (supplication) for them.
2. Giving charity on their behalf.
3. Instituting a perpetual charity on their behalf, such as a mosque, an Islamic Centre, an Islamic library, an Islamic hospital, an orphanage, etc.
4. Performing Hajj on their behalf, or asking someone to do so.
5. Distributing Islamic literature on their behalf.

Let us pray to Allaah that we do our best to respect our parents, honour them, be kind to them, assist them, and please them so that we may attain the love of Allaah.

O Allaah! Accept our humble prayers and make us obedient slaves to You.

O Allaah! Help us to be respectful children to our parents. Aameen. ❁

By: Dr Ahmad H. Sakr

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## The Internet for Muslim Children: A Dilemma for Parents – A Blessing or a Curse?

by Dr. Tareq Chebbi

The exponential increase in the number of people using the internet has created social and educational opportunities on one hand, and also created significant risks and danger on the other hand. Muslims are no exception. In other words, Muslims are using the internet more and more. Muslims are using the Internet to facilitate the education of their children whether their children are homeschooled, or are enrolled in face-to-face schooling at an Islamic, private, or public schools. In many cases, parents do not even have a choice on whether or not to install the internet at their homes. Many schools require students to get on the internet to receive their courses/lessons materials, receive assignments, receive their grades, or get help from their teachers. Even if the parent decides not to have the internet at his home, he indirectly forces his child to get on the internet at a site outside the home with much less supervision.

Now that we established that almost every Muslim household is likely to have access to the internet at their homes, let us explore some of the challenges and risks that a Muslim parent is likely to encounter and what are the possible suggestions to protect our children from the danger of the internet. It should be clearly noted that the Internet, if used properly, has many advantages and great utilities for our Muslim children, for our Muslim community, and for our Islam.

However, in this article, we will focus as stated before on the risks and the challenges of the internet vis-à-vis our Muslim children. J. Warren, president of Web Wise Kids (an organization founded to educate youth about responsible Internet behavior), stated “The Internet may be the information superhighway, but it has also become a conduit for harming and exploiting children and teens. The Internet has expanded our lives incredibly, but it has also expanded our kids’ availability to predators and lowered the barriers between fantasy and behavior.”

For example, according to a recent study titled “The State of Internet Security: Protecting Children Online,” 43% of children aged 11 to 17 who use social-networking sites reported having been contacted online by complete strangers, while 37% said they’ve received a sexually explicit e-mail or pop-up advertisement over the past year. These findings are further confirmed by another study entitled “Teens, Privacy & Online Social Networks,” that found that 55% of teens who have online profiles have been contacted by strangers. Of those 21% admitted following up on the solicitation. It should be noted that many experts think that these numbers are inaccurate and are on the low end of the real numbers, especially because of the fact children are notoriously unreliable when self-reporting behaviors they know will be socially/family unacceptable.

Furthermore, another study conducted by the University of South Florida, found that of the 11,000 girls that participated in the study, 12% (or more than 130 girls) admitted that they had arranged face-to-face meetings with complete strangers they met online. The situation is even worse according to another national study which found that between 20% and 25% of teenage kids openly admit to arranging such meetings. The author of the study, A. Aftab, added that “... these numbers are lower than what they actually are because kids don’t talk ...they don’t want to get into trouble.”

Very little is known about the perpetrators of online solicitations. Experts suspect that the same anonymity that causes people to lower their social inhibitions and behave inappropriately online -- for example, sending rude e-mails and making abusive comments in online forums -- is leading to an epidemic of online exploitation of children. Dr. Dombrowski from Rider University, stated “...kids who are engaging in these behaviors would probably never do them in traditional ways... the anonymity of the Internet often makes people feel much more open to moving beyond fantasy and crossing a line that they otherwise would be too scared or inhibited to cross.”

According to the National Center for Missing and Exploited Children, every week there are between 2,300 and 3,000 cases of children victims of online attack.

After this alarming introduction, a series of logical question will be “What can we do about it? How can we stop this danger? Can the government do something (after all we pay taxes)? ...”

Unfortunately, the answer is “there is no risk proof solution that you can buy”. This is confirmed by a report from the Director of the Federal Bureau of Investigation (FBI) in which he said “... Internet offenders have contacted children via the most reliable and most sophisticated blocking software in the industry.”

The real question is now, as Muslims what can we do? The answer brothers and sisters was given to us in the Quran and was clearly explained to us by our prophet Mohammed (Peace be upon him).

Allah (Subhanahu wa taaala) said in Surat Ghafur (Chapter 28, Verse 40) “Verily Allah does not guide any prodigal liar”. And the Prophet (Peace be upon him). said “Be truthful, because truth leads to goodness and goodness leads to paradise. Avoid lying because lying leads to going astray, which leads to hellfire”.

Now the reader may ask what does lying has to do with protecting our children from the danger of the internet? Well this will be clarified as we talk about what Islam says about lies and lying.

The prophet (Peace be upon him) when asked “Can a believer be coward?” He replied “Yes”. Then he was asked “can a believer be cheap?”, He replied “Yes”, and when he was asked “Can a believer lie?” He replied (Peace be upon him)., “No, A believer can’t not lie”.(See Al-muwatta)

We should, as Muslim parents, create an environment of trust with our children and allow for a clear channel of communication. While doing this we have to teach our Muslim children that it is a part of our Islamic faith to be always truthful and never lie, even if they think that lying may save them from imminent punishment. We have to teach them that even if they lie to us or to other human being, they can’t lie to Allah because Allah (Subhanahu wa taaala) the most knowing and he knows everything they do whether in the open or even in secret.

We should teach our children from an early age of the importance of telling the truth and that lying is despicable and horrible trait that the Prophet (Peace be upon him) attributed to the hypocrite. If we teach our children that in order for them to be successful in this life and the hereafter, they have to be truthful and avoid lies. We have to teach them what Allah (Subhanahu wa taaala) said about liars (Chapter 40, Verse 28) or what the prophet SAW said in many of his hadeeth about the importance of telling the truth and not lying.

Once we established this fundamental teaching and once we instilled this important behavior in our children, we can then talk to them about the danger and risks of the internet and asked them to promise not to engage in inappropriate usage of the internet. We must also check with them from time to time and asked them directly and point blank about their internet usage while reminding them to answer us a truthful way. May Allah (Subhanahu wa taaala) help us and help our Muslim youth and to protect us from the evil of shaytan or the evil of other human being. ❖

## Al-Ahbaash (the Habashis) -II

5- They deny that Allaah is above His creation. The belief of the Muslims, as indicated by the verses of the Quran, the narrations of the Prophet peace be upon him sound human nature and clear common sense is that Allaah is above His creation, over His Throne, and nothing at all of His creatures' affairs is hidden from Him. Allaah Says (what means): "and then He rose over (Istawaa) the Throne (really in a manner that suits His Majesty)". [Quran 7:54] - this phrase appears seven times in the Quran.

Allaah also Says (what means): "To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds)" [Quran 35:10]

Allaah also Says (what means): "And He is the Most High, the Most Great" [Quran 2:255]

And also (what means): "And to Allaah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allaah) with humility]. They fear their Lord above them, and they do what they are commanded" [Quran 16:49-50].

Many authentic narrations have been narrated from the Prophet peace be upon him on this topic, for example: the story of the Mi'raaj (ascent into the heavens), which is authentic, when the Prophet peace be upon him passed through the heavens one by one, until he reached his Lord, Who brought him close or called to him, and enjoined fifty prayers upon him, then he kept going back and forth between Moosaa peace be upon him and his Lord. He came down from the presence of his Lord to Moosaa peace be upon him and Moosaa peace be upon him asked him, "How many (prayers) have been enjoined upon you?" When he peace be upon him told him, Moosaa peace be upon him said, "Go back to your Lord and ask Him to reduce them." So he peace be upon him went back up to his Lord and asked Him to reduce them. Abu Hurayrah may Allah be pleased with him said: the Messenger of Allaah peace be upon him said: "When Allaah created His creation, He wrote in a Book which is with Him, above the Throne: 'My Mercy prevails over My wrath.'" [Al-Bukhaari and Muslim]

Abu Sa'eed Al-Khudri may Allah be pleased with him that the Prophet peace be upon him said: "Do you not trust me, when I am the trustee of the One Who is in the heaven?" [Al-Bukhaari and Muslim] The Prophet peace be upon him said: "The Throne is above water, and Allaah is above the Throne, and Allaah knows what you are doing." [Ibn Khuzaymah and Abu Daawood]

The Prophet peace be upon him said to the slave-girl, "Where is Allaah?" She said: "In heaven." He said: "Who am I?" She said, "You are the Messenger of Allaah." He said: "Set her free, for she is a believer." [Muslim]

This is the pure belief which was adhered to by the Muslims: the companions may Allah be pleased with him and those who have followed them in truth until the present day, praise be to Allaah. Because of the great importance of this topic and the fact that so much evidence more than one thousand verses and prophetic narrations-points to it, the scholars have devoted books to it, e.g., Abu 'Abdullaah Ath-Thahabi in al-'Alu li'l-'Aliy al-Ghaffaar, and Ibn Al-Qayyim in Ijtima' al-Juyoosh al-Islaamiyyah.

6. They speak of some of the Companions of the Prophet peace be upon him in a manner that is not appropriate.

An example of that is their statement that Mu'aawiyah may Allah be pleased with him was a faasiq (rebellious evildoer). The Muslims should not discuss what happened among the Sahaabah may Allah be pleased with them all; they should refrain from speaking whilst believing that all of them were good and had the virtue of having been companions of the Messenger of Allaah peace be upon him. It was reported that the Prophet peace be upon him said: "Do not slander my Companions, for even if any of you were to spend (in charity) gold

equivalent to the size of Mount Uhud, he would never reach their level, not even half way." [Al-Bukhaari and Muslim]. And Allaah says (what means): "And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." [Quran 59:10]

This is the sound belief concerning the Companions of the Prophet peace be upon him. This is the belief of Ahlus-Sunnah Wal-Jamaa'ah throughout the centuries. Imaam Abu Ja'faar Ath-Tahhaawi may Allaah have mercy on him said explaining the beliefs of Ahlus-Sunnah Wal-Jamaa'ah: "We love the companions of the Messenger of Allaah peace be upon him but we do not go to extremes in our love for any of them, and we do not disown any of them. We hate those who hate them, and we do not say anything but good about them (the companions). Love for them is true religion, faith and goodness; hatred for them is disbelief, hypocrisy and transgression."

### Their Jurisprudence Rulings:

This group follows weird jurisprudence rulings, and their rulings go against the texts of the Quran and Sunnah. Examples of that include the following:

They permit gambling with the disbelievers in order to take away their money; they permit stealing their crops and animals, on the condition that this stealing will not cause tribulation; they permit dealing in Ribaa when dealing with the disbelievers; they permit those who are in need to buy lottery tickets, which is prohibited.

Other ways in which they obviously go against the sharee'ah include:

They permit looking at non-mahram (marriageable women) woman in a mirror or on a screen, even with desire; they say that persisting in looking at a non-mahram woman is not prohibited; they say that for a man to look at any part of a woman who is not permissible for him is not prohibited; they say that if a woman goes out wearing make-up and perfume but she does not have the intention of attracting men, this is not prohibited; they permit free mixing of men and women; and they have other odd and outrageous rulings which go against Islam and they consider things which are major sins to be permissible. We ask Allaah to keep us safe from that which will provoke His wrath and earn His punishment.

### Their position towards scholars:

Some of the outrageous means they use to turn people away from the scholars who have deep knowledge, and put people off from reading their books or referring to the reports transmitted from them, include: slandering them, belittling them and undermining them, and even denouncing them as kaafirs. Chief among the scholars whom they defame in this manner is the Imaam Ibn Taymiyyah. 'Abdullaah Al-Habashi even wrote a book specifically about this reforming Imaam, in which he accused him of being misguided and misled; he attributed to him words that he did not say, and fabricated other lies about him. Allaah will deal with him, and it is before Allaah that all disputing parties will ultimately meet.

They also slander the reforming Shaykh Muhammad Ibn 'Abdul-Wahhaab and his call for reform which he undertook in the heart of the Arabian Peninsula, where he called people to follow Tawheed and cast aside Shirk, to honor the texts of the Quran and Sunnah and to act upon them, and to uphold the Sunnah and do away with bid'ah. ❏

**How to deal with your children when they are heedless about prayer I want to make my children keen to pray, because they will pray once then forget about prayer many times. I always advise them and pray to Allah to guide them. How can I encourage them and make them love prayer?**

Praise be to Allaah.

### Firstly:

There is no doubt that prayer is very important and is the most important matter in Islam, as it is the foundation of religion, the means of success and a sign of piety (taqwa). It is the first thing for which a person will be brought to account on the Day of Resurrection: if it is sound, then all his deeds will be sound, but if it is lacking, then all his deeds will be lacking.

Undoubtedly doing one's utmost to give a child a sound Islamic upbringing and teach him to establish prayer and fear Allah in word and deed, is a sign of success and being guided.

Allah, may He be glorified and exalted, said to His Messenger (blessings and peace of Allah be upon him) "And enjoin As Salaah (the prayer) on your family, and be patient in offering them [i.e. the Salaah (prayers)]" [Ta-Ha 20:132 -- interpretation of the meaning]. i.e., urge your family to pray and encourage them to offer both obligatory and naafil prayers. The command to do something is also a command to do everything without which that thing cannot be done, so it is a command to teach them what makes prayer valid or invalid, and what makes it complete or perfect. Tafseer al-Sa'di, p. 517

And Allah says of His Prophet Ismaa'eel (peace be upon him): "And he used to enjoin on his family and his people As Salaah (the prayers) and the Zakât, and his Lord was pleased with him" [Maryam 19:55 -- interpretation of the meaning].

And Allaah says to those who believe (interpretation of the meaning): "O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe..." [al-Tahreem 66:6] i.e., enjoin them to do good and forbid them to do evil, and do not neglect them lest they be consumed by the Fire on the Day of Resurrection. Tafseer Ibn Katheer, 5/240

Abu Dawood (495) and Ahmad (6650) narrated from 'Amr ibn Shu'ayb from his father, that his grandfather said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Instruct your children to pray when they are seven years old, and smack them if they do not do it when they are ten, and separate them in their beds." Classed as saheeh by al-Albaani in al-Irwa' (247).

Shaykh Ibn Baaz (may Allah have mercy on him) said: Pay attention to your family members and do not neglect them, O slave of Allah. You have to strive hard to guide them. Instruct your sons and daughters to pray when they are seven, and smack them if they do not pray when they are ten, a light smack to help them obey Allah and help them get used to praying on time, so that they will adhere to the religion of Allah and know the truth, as it says in the saheeh Sunnah of the Messenger of Allah (blessings and peace of Allah be upon him). Majmoo' Fataawa Ibn Baaz (6/46).

### Secondly:

With regard to the means of disciplining children and raising them with the prayer and to respect its importance, it may be summed up as follows:

- It is essential that there be a real life example, in the parents' being keen to offer the prayers on time.
- The father should be keen to take his sons with him to pray, and the mother should be keen to tell her daughters to pray regularly at home.
- Explaining the importance of prayer and that it is an important pillar of Islam, without which one's religious commitment cannot be complete.
- Encouraging them to establish prayer on time, and explaining that Allah has promised Paradise for establishing prayer, as Abu Dawood (425) narrated that 'Ubaadah ibn al-Saamit said: I bear witness that

I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "Allah, may He be exalted, has enjoined the five daily prayers: whoever does wudoo' for them properly, prays them on time, bows properly in them and focuses with proper humility (khushoo'), has a promise from Allah that He will forgive him. And whoever does not do that has no such promise from Allah; if He wills He will forgive him and if He wills, He will punish him." Classed as saheeh by al-Albaani in Saheeh Abi Dawood. Whoever would like to have a promise from Allah, let him pray, and whoever does not care to have a promise from Him and to expose himself to His wrath and punishment, let him forsake prayer!

And one may also quote hadeeths which mentioned promises and warning with regard to prayer.

- Making the most of all available means to give gentle advice, provide books and tapes that speak of prayer and explain how important it is.

- Encourage children to keep company with those who pray regularly, whilst instilling positive motives in their minds to compete in establishing prayer and attaining good.

- Offering moral and material support, such as giving gifts, offering words of praise and encouragement and so on.

- Following the example of the Prophet (blessings and peace of Allah be upon him) in means of dealing with the issue of prayer, as mentioned above in the hadeeth of Abu Dawood, such as instructing them to pray when they reach the age of seven, then smacking them if they do not pray when they reach the age of ten, whilst paying attention to wisdom with regard to the matter of smacking: using it if it is thought most likely to be of benefit, and only being strict and harsh at the appropriate time.

- Using means such as shunning and forsaking if a child stops praying or neglects prayer; this is a kind of effective punishment that is prescribed in Islam.

- Offering a great deal of supplication (du'aa') and beseeching Allah, asking Him to guide them to the straight path and make them pious people who pray regularly. This in fact is one of the greatest means of guiding one's children, although many people neglect it.

- The parents should never tire of reminding, advising and disciplining, even if the children neglect prayer repeatedly, and they should never despair of their children's being guided. No one knows when a word will be of benefit or not. ❏

And Allah knows best.

### Ruling on urine of a nursing infant who is fed artificial milk.

**If an infant is fed with artificial milk in the first two years, is he regarded as having been weaned, and does that change the ruling on his najaasah?**

Praise be to Allaah.

With regard to the ruling on his urine in the first two years changing in the case of his being fed with milk other than that of his mother, that is a matter concerning which there are differences of opinion. The most likely to be correct - and Allah knows best - is that he is like the one who is breastfed by his mother, and it cannot be said that he is being given solid food. If he is being given artificial milk in place of his mother's milk, the most correct view - and Allah knows best - is that it is sufficient to sprinkle water over his urine, like the one who is being nourished by his mother's milk. This is what is most likely to be the correct view. ❏

And Allah knows best.

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

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

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