

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



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February 2011 ||| Volume II, Issue 2

## From the editor

Dr. Fadi Y. Kablawi

Allah subhanahu wata'ala has laws that neither change nor take sides. What has been happening in some of the Muslim countries starting with Tunisia then moving to Egypt and now in Libya, Yemen and other countries is one of these laws. Our beloved messenger peace be upon him said: "Allah keeps giving time to the tyrant, but once he strikes him, he will not let go of him." This is a message to everyone who thinks because of his power or authority he owns the people. Allah, Al-'Aziz, refuses that; it doesn't matter how long the night seems to be, there will be a dawn. What happened in Tunisia will keep crawling to the rest of the Muslim world till there is no more oppressive tyrants, and then the true picture of Islam will prevail, and the world will get to know that this religion is the solution for their problems. May Allah protect the Muslims all over the world, and save them from the oppression of the tyrants.

## Islamic Schools: Who's Responsible?

In the Name of Allāh, the Most Beneficent, the Most Merciful

What do you give to your son on his wedding night as a gift? A Mitsubishi Lancer, a Honda Accord, or do you give him the ever useful toaster?

When Ibn Al-Qayyim's son was getting married, he found himself in this gift dilemma. He thought and thought and decided upon a gift that would not only benefit his son, but all the Muslims. He lit a candle, dipped his pen in the ink, and began writing. The gift, you ask? A book dedicated to his son and daughter-in-law about marriage and the rights of children. He named the book, Tuhfatul Waddood, bi Ahkaam al-Mowlood. The value of the gift? Priceless.

Many times we hear about the respect due to parents - because it is often the parents who are speaking. Yet, how often do we hear about the rights of children? Indeed, they have many rights that go farther back than 9 months before their creation. For example, they have the God given right that their future mother or father choose a spouse that will teach them about Allah and be an excellent example for them. In his book, in Chapter 25, Ibn Al-Qayyim discusses the obligation of teaching the children, disciplining them, and being just between them. Additionally, one of the rights of children is the right to an Islamic education.

Allah ta'aala commands us:  
{ O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones,...} [At-Tahreem 66:6]

We are commanded by Allah ta'aala to save ourselves from Hellfire. But it does not end there. The commandment extends to our family; we must save them also. Using all our resources we must save them from Hellfire, and the biggest weapon we have to protect them is knowledge of what Allah and His Messenger require from them. For verily, a human is enemy to that which he does not understand.

In another verse, we see the example of Luqman with his son:

{But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly,...} [Luqmaan 31:15]

Notice how Allah ta'aala mentions the shirk that the child is being called to as something which he has no knowledge of. Meaning, no knowledge of its divinity, for there can be no knowledge about something which is non-existent and untrue.

And yet in another situation, Allah ta'aala describes the exchange between Nuh and his son:

{... and Nuh (Noah) called out to his son, who had separated himself

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## Islamic Schools: Who's Responsible?

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(apart), "O my son! Embark with us and be not with the disbelievers." (42) The son replied: "I will betake myself to a mountain, it will save me from the water." Nuh (Noah) said: "This day there is no saviour from the Decree of Allah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.} [Hud 11:42-43]

It has been said that about 90% of everything a child learns, he learns it within the first 5 years of his or her life. If that is not enough cause for concern, the children at that fragile age are ever so keen to please the adults in their lives, especially the ones they see day after day. Subhan Allah, it is a survival skill that Allah ta'ala created in humans. For had they not had this desire to please the 'teacher', they most likely would not develop intellectually.

If you went to public school, imagine back to your public school kindergarten class or grade 1 class and how you used to act with the teacher. Did you try to please him or her every chance you got? Would you do things just to win her pleasure? I know for me, when our school play for the Christmas Concert was coming up, the teacher chose me to play one of the lead roles because of how good an actor I was. Mind you, I disliked the part and when a boy offered me a handful of corn puffs to switch parts with me, I readily accepted. I took him to Mrs. Mitchell and proudly announced that Jason would be taking my part. She was disappointed and said how much she wanted me to do the part. I could not bear to see her disappointment, so I continued with the part. At the time, I was in kindergarten.

The horror story begins when the child is entrusted to a non-Muslim - to someone who knows nothing about our obligation to Allah and His Messenger sal Allaahu alayhi wa sallam, someone who our Muslim children are so eager to please.

There once was a little girl in a public school in a Muslim country whose teacher was not practicing Islam. The little girl, following the blessed example of her mother, would go to school with her hijab on. The hijab, however, was something displeasing to her teacher, so she told the girl to take it off and not dare come back to

school with it on the next day or she would suffer the consequences.

Home this girl went and told her mother of how the teacher did not want her to wear hijab in school and how she did not want to upset her teacher. Her mother calmly said, "Who do you want to please then, your teacher or Allah?" The little girl looked her mother in the eye and said, "Allah!"

The next day, the little girl returned with her hijab on, defiant. When the teacher saw her, she exploded in chastisement, "How dare you disobey me?"

The painful words kept coming and coming until the little girl lowered her head, sobbing. Then she shouted back, "I don't understand who I am supposed to please - you or Him?" "Who's Him?" asked the teacher. "Allah!"

Her eyes widened and a chill ran through her. The teacher stopped talking. From behind her tears, the little girl said, "No, I shall please Allah and Allah alone."

That day the teacher sent a letter home to the little girl's mother with the words, "Today your child taught me who I was and truly who is Allah. Thank you for raising such a blessed daughter."

Television sets and public schools are spreading a subtle devastating poison through the bloodstream of our youth. Take a random class of Muslim high school students from public school and reflect on their habits and their knowledge of Islam. If a parent has chosen public school for his son, in the final year when he looks over the school yearbook and sees a picture of his son standing hand in hand dancing with a kafir woman, at that time it will be too late to question his upbringing. Now is the time to question it, now, before it's too late.

Al-Hasan ibn Ali, radi Allahu anhu, used to say, "Educate yourselves today, for today you are the youth of the community but tomorrow you shall be the seniors."

Alhamdulillah, there are many exceptionally smart adults out there. When you are in their company, you cannot help marveling at their intellect. However, a question comes to mind: "What could this person have done for Islam and the Muslim community if his parents had educated him about the deen?"

There is a child, in grade 3, who has memorized almost 7 juz of the Qur'an. He is 8 years old. This child, more than likely, knows more Qur'an than most adults. There are other children just as smart as him thrown to public school, their intelligence squandered on the Incas and the pyramids, while they cannot recite the very letters of their mother tongue.

Yahya ibn Humayd said, "We went to Imam Hammad ibn Salamah once and found him sitting with children narrating hadith to them. When he completed and the children left, we approached him and said, 'O Abu Salamah, we are the seniors of your tribe. We have come to you to learn. Why do you leave us and turn instead to these children?'"

"He replied, 'I once saw in a dream that I was sitting on the banks of a river, bending over with a bucket to get water to drink. After drinking, I turned around and saw these children standing there, and so I gave them the bucket of water after me'" (Ibn Abee Ad-Dunya, Kitaab al-Ayaal).

A poet once said:

Young trees, if you raise them firm, they will grow straight,  
They will not slouch if kept firm with a stick.  
Perhaps discipline for young ones brings benefit,  
But that same discipline will no longer bring results in a senior.

Sa'eed ibn Rahmah Al-Asbahee used to tell his students:

"I used to camp out in the masjid in the hopes of getting the best seat in the halaqah of Abdullaah ibn Al-Mubaarak. I had friends my age, but none of them would do as I did. When the time for the halaqah would arrive, Ibn Al-Mubaarak would come and with him would be the seniors. They would complain to him, 'These children have overcome us at the halaqah, there is no place near you for us.'

"Ibn al-Mubaarak would reply, 'These children are dearer to me than you. You - how long shall you live? These children, however, perhaps Allah shall carry them far.'"

Sa'eed would then say to his students, "Today there is no

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# TAFSIR

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

## The Explanation of Soorat Al-Bayyinah (Clear Evidence)

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them clear evidence –
2. A Messenger from Allaah, reciting purified scriptures.
3. Within which are correct writings [i.e. rulings and laws].
4. Nor did those who were given the Scripture become divided until after there had come to them clear evidence.
5. And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakaah (alms). And that is the correct religion.
6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.
8. Their reward with Allaah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allaah being pleased with them and they with Him. That is for whoever has feared his Lord.

As for the People of the Scripture they are the Jews and Christians, while the polytheists are those who worship idols and fire from amongst the Arabs and the non-Arabs. Mujaahid said: "were not to be parted" means that they (the People of the Scripture) will not cease until the Clear Evidence came to them. What the 'Clear Evidence' is, is explained by the following verse (which means): "A Messenger from Allaah, reciting purified scriptures", That is, Muhammad, sallAllaahu alayhi wa sallam, and that which he recites from the Noble Quran, which was copied by the Heavenly Host (i.e., the angels), on purified sheets, as in the Words of Allaah (which mean): "[It is recorded] in honored sheets, exalted and purified, [carried] by the hands of messenger-angels, noble and dutiful." [Quran 80:13-16] "Within which are correct writings [i.e., rulings and laws]."

Ibn Jareer said: "It means that amongst the purified scriptures are Scriptures from the Books of Allaah, of inestimable value, full of justice, perfectly correct, without any error, because they are from Allaah, the Almighty, the All-Powerful."

Qataadah said: "A Messenger from Allaah, reciting purified scriptures" means that the Quran is mentioned with the best description and that Allaah extols it in the most laudatory terms."

Ibn Zayd said, concerning the verse (which means): "Within which are correct writings": "It means correct and fair. I say: The Words of Him, the Most High: "Nor did those who were given the Scripture become divided until after there had come to them clear evidence " are like His Words (which mean): "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment." [Quran 3: 105] That is, the communities (the People of the Books) before us, after Allaah, the Exalted, revealed to them proofs and clear signs, became divided and disputed amongst themselves as to what was required of them by Allaah, the Most High, in their revealed books. They became involved in major differences as is made clear by the Hadeeth (narration) in which the Prophet, sallAllaahu alayhi wa sallam, said: "Verily, the Jews are divided into seventy-one different sects, and verily, the Christians are divided into seventy-two sects, and verily, my community will be divided into seventy-three different sects - all of whom will be in the Hell-Fire except one." His Companions asked: "And who are they, O, Messenger of Allaah?" He, sallAllaahu alayhi wa sallam, replied: "Those who follow the path of me and my Companions."

And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth..." This is like Allaah's Words (which mean): "And We sent not before you any messenger except that We revealed to him that, there is no deity except Me, so worship Me." [Quran 21: 25] For this reason, Allaah Says (which means): "inclining to truth" that is, professing and practicing the True Religion (Islamic Monotheism) without associating any partners with Allaah, as in His Words (which mean): "And We certainly sent into every nation a messenger, [saying] 'Worship Allaah and avoid false deities.'" [Quran 16: 36] "and to establish prayer"- which is the most noble of all physical activities.

"and to give Zakaah (alms)" - which is to be charitable towards the poor and the needy.

"And that is the correct religion."

That is the True, the Correct, and the Just Faith - to belong to the most upright, religious community - a moderate community. Many scholars, including Az-Zuhri and Ash-Shaafi'i have concluded from this verse that true faith must include action (not just belief in the heart), and for this reason, Allaah, the Exalted, Says (what means):

"And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakaah (alms). And that is the correct religion."

Allaah, the Most High, informs us about the end of the unjust rejecters of faith from among the People of the Book and the polytheists who oppose the revealed Books of Allaah and the Prophets, may Allaah exalt their mention, sent by Him, saying that they (the rejecters) will be thrown into the Hell-fire on the Day of Resurrection, to abide therein for all eternity. They will not be able to evade it, nor will they be removed from it.

"Those are the worst of creatures."

That is, the most despised of Allaah's creatures. Then He, Most High, informs us concerning those who are pious, fear Allaah and are true Believers, confirming by their words and deeds that they are the best of created beings. Abu Hurayrah may Allah be pleased with him and a number of Muslim scholars have concluded from this verse that the true believer is superior to the angels, who are part of the creation.

"Their reward with Allaah " that is, on the Day of Resurrection.

"Gardens of Eden under which rivers flow; they will dwell therein forever." That is, without interruption, without ceasing.

"Allaah being pleased with them-" That is, Allaah's Pleasure is better and more sublime than the lasting felicity, which they are given.

"and they with Him." That is, with the infinite Grace bestowed on them by Him.

"That is for whoever has feared his Lord."

That is, this reward can be achieved by him who fears Allaah and is devout with a sincere devotion, who worships Him always as if he was seeing Him, knowing that, though he does not see his Lord, his Lord sees him. It is reported on the authority of Abu Hurayrah may Allah be pleased with him that he said: "The Messenger of Allaah peace be upon him said:

"Shall I not inform you about the best of creation?" They (the audience) said: "Certainly, O, Messenger of Allaah!" He said: "A man who takes the reins of his horse (and rides it) in the Way of Allaah (in Jihaad) and whenever he hears the call of one in distress, he rides to his rescue. Shall I not inform you of the best of creation?" They said: "Certainly, O, Messenger of Allaah!" He said: "A man who (even when he) is busy with his sheep, is steadfast in prayer and pays Zakaah (alms). Shall I not inform you about the worst of creation?" They said: "Certainly, O, Messenger of Allaah!" He said: "The one who asks in Allaah's Name, but does not give in His Name." [Imam Ahmad]

Maalik Ibn 'Amr Ibn Thaabit Al-Ansaari may Allah be pleased with him said: "When the Soorah (Quranic chapter) "Indeed, they who disbelieved among the People of the Scripture and the polytheists..." [Al-Bayyinah] was revealed, Archangel Jibreel (Gabriel) said to Prophet Muhammad peace be upon him: "O, Messenger of Allaah! Verily, your Lord orders you to recite this Soorah to Ubayy (one of the prominent reciters and scribes of the Noble Quran among the Companions)." So, the Messenger of Allaah peace be upon him said to Ubayy may Allah be pleased with him: "Verily, Jibreel has ordered me to make you recite this Soorah." Ubayy said: "Then I was mentioned, O, Messenger of Allaah?" He peace be upon him said: "Yes." Then Ubayy may Allah be pleased with him wept. [Imaams Ahmad, Al-Bukhaari and Muslim]

Imaams At-Tirmithi and An-Nasa'ee have reported something similar. This Soorah was read to Ubayy Ibn Ka'b merely to strengthen him in his faith, to convey the Message and as a reminder, not for Ubayy to learn something which he did not know or to make him memorize it - and Allaah knows best. ❏

## How Can the Muslims Reclaim Their Honor?

It was from the practice of the pious (Muslim) men and women who came before us that if they were defeated by an enemy, they would scrutinise themselves and would search for the cause of this defeat. As a consequence, if they found in themselves any opposition to the prophetic traditions in any matter, they hastened in changing it, following the Sunnah (prophetic traditions) and cultivating the Ummah (the Islamic Nation) accordingly.

The fact that they were fewer in number than their enemies, proved to be of little consequence as after executing their plan of attack Allâh, The Most High, would aid them, thus actualizing what He, The Most High, mentioned in His Book:

{If you help (in the cause of) Allah, He will help you, and make your foothold firm.} [Muhammad 47:7]

These are some plans of action with regards seeking to procure the True Help (the Help of Allâh) for the Ummah, if Allâh so wishes:

- 1 - Strive and be earnest to desist and refrain from sins that you commit and find yourself continuous upon - and we ask Allâh to help us in abstaining from them.
- 2 - Be observant on attending the prayer in the Masjid (praying with the people), five times a day and especially the Fajr (dawn) prayer {Indeed prayer has been prescribed upon the believers}. [An-Nisaa 4:103]
- 3 - Try to give charity to the poor and destitute people even if it is something very small, for indeed charity given in secret extinguishes the anger of your Lord.
- 4 - Be mindful (O Sisters!) of being modest and covering yourself completely from now (according to the prescribed ways) and do not be of those who say, 'I will start doing it from tomorrow'.
- 5 - Be observant on raising your children with a true Islamic cultivation; so that they may be like the children of the Companions, may Allâh be pleased with them all; So that they may become a people better in the sight of Allâh than the people of today.
- 6 - Increase your supererogatory prayers daily.
- 7 - Encourage your friends and family to do good actions, advising them in a way which is good. Remind them that the Ummah is in need of them and remind them that all Muslims should strive to be like the Companions of the Prophet, may Allâh send His prayers and blessings upon him, in their thought and actions.
- 8 - Act in the way that you have been commanded by Allâh in regards to preparing yourself and your children, spiritually, physically and mentally.
- 9 - Be observant about the sincerity of your actions, whether they be in regards to studying, working or even planting something in the earth and be of those people who learn about that which they do (so as not to base an action on ignorance).
- 10 - Remind the Imâm in the Masjid to gather the people after the Maghrib (sunset) prayer and to read to them something from the Qur'ân or the Sunnah.
- 11 - Help in spreading goodness by any permissible means that you are able to carry out.
- 12 - Increase in asking Allâh to make you firm upon this path and be humble to Allâh.
- 13 - Have trust in Allâh's help for the truthful believers.
- 14 - Do not despair from the long journey and its difficulty, for indeed corruption has encompassed the Ummah for many years and is now in need of relief.

And in the end, if you find the Muslims gathering together to pray at the sound of the adhân as they do for the Friday prayer and you see that knowledge has become widespread and the religion has gained mastery over the land, then know, O Muslim, that the True Help is at hand. ❖

## Islamic Schools: Who's Responsible?

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one alive from that halaqah of Ibn al-Mubaarak except me.”

When children work on a science experiment, an instrument that they might use is a thermometer. This is a device that reflects the heat coming from an object or area. At home we all have this thing called a thermostat. When we are too hot, it cools us down. And if we get cold it warms us up. Not only does it reflect the heat, it does something about it.

When we look at the Muslim Ummah, we will see that many of our communities are nothing more than thermometers. When there is heat coming from Bosnia, it registers a reaction in our salah, our du'aas, and our checkbooks. And when there is heat in Chechnya, it registers a reaction in our salah, our du'aas, and our checkbooks. This is the action of a thermometer. What we must become is thermostats; cooling things down when they get too hot and warming things up when they get too cool.

Today everyone is looking to our brothers and sisters in Palestine and pulling their hair because they cannot seemingly do anything. We must not let the things we cannot do stop us from doing what we can do.

By Allah, the long-term goal is the children. If we do not stand up to the challenge of educating them in Islam and raising them as best we can, we - with our own hands - are paralyzing the future of Islam in this country.

“All of you are shepherds and all of you shall be questioned regarding your flock.” [Agreed upon]

Never think that the work you do for the betterment of our children's Islamic education goes in vain. There is an English word called sacrifice. Some Muslims when translating the idea of sadaqah may incorrectly use this concept of sacrifice. A more correct word is 'to deposit'. We are not spending these dimes hoping for nothing in return. Nay, we are investing it for an enormous return; we are depositing it in the Hereafter.

“What's in it for me?” we always ask. Of the many blessings...

Firstly: Allah ta'aala will protect your children because of your piety. The example given to us in the Qur'an is that of Khidr. When he built the wall without any compensation, he told Musa why: {And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord...} [Al-Kahf 18:82]

Secondly: By educating and protecting the Muslim children, you would be fulfilling the amanah (trust) that Allah has placed upon you. And in the fulfillment of one's trust lies success and a 401k plan in Paradise. Allah ta'aala says:

{Successful indeed are the believers. (1) ... Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; (8) And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours). (9) These are indeed the inheritors. (10) Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.} [Al-Muminoon 1:11]

In conclusion, I would like to pose the question, who is responsible for these Islamic schools? We are all responsible - every one of us. This school and everything in it is our ra'eyyah (flock) and we shall be questioned for it.

As I was speaking to a good brother recently, he asked me about the situation of our Islamic school. We spoke about the upcoming fundraiser, and then he said to me, “A'anaan Allah (May Allah help YOU).”

I said, “No. You said it wrong. It's a'anaan Allah (may Allah help US), because brother, you're just as responsible for these Islamic schools as I am.” ❖

## THE DAY WHEN THE MOON SPLIT AND THE RIMA ARIADAEUS

MUHAMMAD HASAN

The moon is the closest celestial body to our planet, a world of its own. Much has been learned about it, but there is still a lot more to discover. At a distance that varies and ranges between 365 to 407 thousand kilometers away depending on its rotation around the earth, in its egg shaped orbit, and at temperatures ranging between 300F at day time and close to 270F below zero at night, due to the absence of atmosphere; it takes 130 days of driving, 13 hours of rocket time journey, and 1.52 seconds to reach it.

The best view of the moon is along the terminator, a sharp line dividing the dark and the sunlit parts of the moon. Primarily it is made of craters, mountains, and maria (seas), different from the normal seas we know, produced by hot and massive flows of hot molten rocks called lava 3.8 billions of years ago, flooding the surrounding areas and filling the low lying land.

Maria make 16% of the surface of the moon, while the highlands make the very rugged looking and heavily crated lands. YA-SIN(39): And the moon; we have measured for her mansions(to traverse) till she returns like the old(and withered) lower part of a date-stalk. It is not permitted to the sun to catch up the moon, nor can the night outstrip the day. Each(just) swims along in its own orbit( according of law).

These rugged date stalk like lands and surfaces were the result of heavy meteor bombardment and asteroids hitting the moon from all sides. These bombardments still go on today but with much less frequency s they did billions of years ago.

Our ecosystem and life on earth owe their variations and harmony to the pull of gravity the moon exerts on earth resulting in tides and seasons. The moon is full of fault lines called Rilles (german for groove).

RIMA ARIADAEUS is one of the most noticeable feature of the lunar surface. A crust sank down between two parallel fault lines with few craters overlaying it. 300 kilometers in length and visible with the simplest telescope, was discovered 200 years ago. And it is the youngest linear rille known today.

The people of quraish asked the prophet SAAW to show them a miracle attesting to his prophethood.

The people of Israel asked Moses pbuh to show them God in the person. It took palce at Mina in Makkah, five years before the prophets migration to Madinah. With Allah will and under his direction the prophet caused the moon to quake and crack into two halves between which the saw Hiram mountain.:” Be witnesses” Rasulallah said! The a piece of the moon went towards the mountain.

Caravans of quraish returning yemen and other places in Arabia confirmed the scene in the sky that evening. Upon hearing this, the unbelievers of quraish were quoted saying: God forbid! The magic of Abu Talib’s orphan has affected even the heavens.

In Malabar, southwest coast of India, Chakrawati Farmas AKA Sirbanak among the arabs, was also known to be a follower of Isa pbuh, who later embraced Islam because of his observance of the splitting of the moon in his kingdom befor he became to know about the prophet. This being said it is documented in the India office library in London under reference#2807-152-173. Upon hearing about the connection of what he saw and a man named Muhammad in Arabia, he later appointed his son afar in yemen.

Abu said Alkhudri in his Al hakim almustadrak tells the story of Farmas visit to the prophet. Farmas brought with him a jar of pickle and some ginger as a gift, the prophet distributed all of in among his followers.

The unbelievers, the skeptics and their like doubts the occurrence of such event and try to go around and say:that the splitting of the moon is sign of the day of judgment and it was nothing but an illusion or overrated. It was narrated by Ibnu kathir and al kattani, in Nazm al mutanathir#264;Saduddin Al Taftazani explained it like the flowing of water from the hands of the prophet, the grievance of the dry wooden pole against which Rasulallah SAAW used to lean during his schooling his comoanions,and when he separated from it the tree could be heard by the whole gathering around him, Also the splitting of the moon is MUTAWATIR as well. Meaning that it has been transmitted and passed from one truthful generation to another, the same of Halley,s comet appearing 1000 years ago t re appear again in 1986.

While attending a christian’s emperor court, Qadi abu bakr albaqillani was asked about his opinion with regard to the splitting of the moon by the emperor: how is it that all people did not see it? Answering him Albaqillani said that people were not on the look and prepared beforehand for this to happen,the same thing regarding the

table of Isa pbuh when it descended from heaven,the magian,jews,and the brahmans and your neighbours as well deny it!

But you and your company believe in it. Do you think that when an eclipse takes place in one part of the world, everybody on earth sees it?No!

Thae transmitters truthfulness is the same of those who transmitted Isa table descent from heaven.The was nothing there to necessitate the event from the beginning, it does not mean that it never took place.During a lecture given in England by Dr Zaghuol Al najjar ,a geologist by trade,a young british man stood to ask alnajjar about the issue of the moon.

Befor I embraced islam, iwas given a copy of the Quraan,and the first chapter I red was Alqamar,the moon.I said to myself :is this logical ? is it possible for the moon to split and then to re attach itself? Which made me reluctant to continue reading,his name is Daoud Moussa Peetcock, the president of todays muslim student council. Until one day while staying at home, a debate between an anchorman and two American astronomers was heating up on national TV, regarding the waste of billions of dollars the US spent on the moon landing. To my amazement one of the astronomers replied the their trip to the moon confirmed that he moon was split once and re attached, by finding a belt of transformed rocks cutting the moon from its surface to core and then to the surface again. On hearing this I jumped out of my chair and said to myself that all this money spent to prove what was narrated 1400 years ago by Muhammad. This religiom must be true. He then added;I went back to the Quraan and read Surat Alqamar which was my gate for embracing Islam. Allah knows best. ❏

## Imaams Ahmad and ibn Ma’een Catch a Fabricator

Al Khateeb al Baghdaady

Ibnul Jawzee narrated with his own chain of narrators until Ja’far ibn Muhammad at Tayalsee who said:

Ahmad ibn Hanbal and Yahya ibn Ma’een prayed in Masjid ar Rasaafah, after the prayer, a story teller stood saying:

Ahmad ibn Hanbal and Yahya ibn Ma’een narrated to me saying; Abdur Razzaaq ibn Ma’mar narrated to us on the authority of Qataadah that Anas said: The Messenger of Allaah - peace be upon him- said: “Whoever says La Ilaha illAllah, Allah would create a bird with beak of gold and feathers of pearls from every word...” He continued telling his story which consisted of about twenty pages.

Ahmad ibn Hanbal looked at Yahya ibn Ma’een and Yahya ibn Ma’een looked at Ahmad ibn Hanbal, he said; ‘Have you narrated this to him?!

He responded: ‘By Allah, I have never heard of these narrations until now.’

When he finished his story and received his donations, he sat down waiting for the rest. Yahya ibn Ma’een beckoned for him to approach.

He came thinking that he would receive some money, Yahya said to him: ‘Who narrated this Hadeeth to you?’

He responded: ‘Ahmad ibn Hanbal and Yahya ibn Ma’een.’

Yahya ibn Ma’een said: ‘I am Yahya ibn Ma’een and this is Ahmad ibn Hanbal and we have never heard of this at all in the Ahadeeth of the the Messenger of Allaah -(SAW) .

The man said: ‘I’ve been hearing that Yahya ibn Ma’een is a fool, and I haven’t verified this until now. As if there are no other Ahmad ibn Hanbals and Yahya ibn Ma’eens except for the both of you. Indeed I have written Ahadeeth on the authority of seventeen Ahmad ibn Hanbals and Yahya ibn Ma’eens.’

Ahmad ibn Hanbal put his sleeve over his face and said; ‘Let him go.’ So he got up and left like one belittling them. ❏

## Four Principles for a Noble Character

Author: Imam Ibn ul Qayyim al Jawziyyah

"It is not imagined that one can have noble character except if it is founded upon four pillars:

**The First: Sabr (Patience), The Second: 'Iffah (Chastity),  
The Third: Shujaa'ah (Courage), The Fourth: 'Adl (Justice)**

Patience inspires him to be tolerant, control his anger, endure the harms that he receives from others, to be forbearing and deliberate in his decisions. It motivates him to be gentle and not to be rash or hasty.

Chastity inspires him to avoid every imprudent characteristic, whether in statement or action, and encourages him to have a sense of modesty and integrity which is the epitome of all good. It prevents him from fornication, stinginess, lying, backbiting and spreading tales to cause separation and discord between the people.

Courage inspires him to have a sense of self esteem, to emphasize high and noble manners and to make it apart of his natural disposition. It also encourages him to exert himself and to be generous, which is in essence, true courage and it leads to strong will and self determination. It encourages him to distance himself from his ardent lowly desires, to control his anger, and to be forbearing because by such, he can control his temper, take it by the reins and curb his violent and destructive behavior just as the Messenger (salla Allahu 'alaihi wa sallam) said:

"The Strong is not the one who can wrestle his opponent to the ground but rather the strong is the one who can control himself when he gets angry." [Agreed upon]

This is true genuine courage and it is the sole trait that the slave utilizes to conquer his opponent.

Justice encourages him to be impartial in his behavior with people and to be moderate between the two extremes of negligence and extremism. It motivates him to be generous and kind; which is the middle course between absolute degradation and arrogance, and to make this a part of his disposition and makeup. It encourages him to be courageous; which is the middle course between cowardice and imprudence, and to be forbearing; which is the middle course between extreme unnecessary anger and ignominy.

These four virtuous characteristics are the axis and provenance of all noble manners and the foundation of all repugnant and ignominious characteristics are built upon four pillars:

**The First: Jahl (Ignorance), The Second: Dhulm (Oppression)  
The Third: Shahwah (following ones lowly desires), The Fourth:  
Ghadab (Anger)**

Ignorance allows him to view good in the form of evil and evil in the form of good, and to consider that which is complete to be incomplete and that which is incomplete to be complete.

Oppression causes him to put things in places which are not appropriate for them, so he gets angry when it's time to be happy and he is happy when it's time to be angry. He is ignorant and hasty when it's time to be deliberate and deliberate when it's time to be hasty, he is stingy when it is time to be generous and generous when it's time to be stingy. He is weak when it is time to be courageous and assume responsibility, and he assumes responsibility when it is time to take a step back (and let someone else undertake the initiative). He is gentle and lenient when it is time to be harsh and firm and he is harsh and firm when it is time to be lenient. He is humble when it is time to be superior and arrogant when it is time to be humble.

Following (his) lowly desires encourages him to be diligent in obtaining that which the soul ardently desires, to be stingy and greedy. It encourages him to adorn himself with all types of despicable and imprudent characteristics.

Anger incites him to be arrogant, jealous, envious, to hold enmity of others and to be imprudent and shameless.

The foundation of these four repugnant and blameworthy characteristics; are two pillars: Either extreme self ignominy, Or extreme self pride. ❏

## Principles of Islam & Human Physiology: Comparative Concepts for Reflection

By Dr. Zakiya Bomani Moyenda

There are countless principles in human physiology that mirror or support the principles of Islam. In a series of articles to follow, we plan to expound upon seven of these concepts in a comparative fashion for increased obedience to Allah.

**Introduction: A brief note on our perspective**

Before proceeding, let's consider what Allah says: "Has there not been over man a period of time when he was not a thing worth mentioning? Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful." (76:1-3) Therefore - when we study our origin and creation as humans- we should seek this knowledge with the goal of becoming more grateful to Allah. The goal should not be for pride, arrogance or for superficial amusement. This is part of our test as humans while on earth. Indeed, this is part of the fundamental purpose for which we breathe and why we were given the great blessings of hearing and vision.

**Recall & Reflect:** The prophet (SAW) has commanded Muslims to seek knowledge as an obligation as long as we're granted life.

Anyone who studies or reflects upon the creation and functioning of the human body will undoubtedly be amazed at the high level of sophistication and eloquence that emanates at all levels - atomic, molecular, cellular, etc. When we look at all of the "known" chemical reactions that take place within the body, we see an endless array of precision and purpose. We get an awe-inspiring glimpse of His majesty - Allah (SWT). It becomes evident that Allah is - among many other attributes - The Greatest of the all things. Every facet of our being is a miracle. By His wisdom, we are a reflection of his all-encompassing power and knowledge. Who else could create such a highly sophisticated being as the human? Allah says: "Verily we created man in the best stature." (95:4) However, very few people take the time to reflect upon the essence of our creation from this perspective.

Referring to the non-believers, Allah says: "Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them?) Allah has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (30:8)

Many, who do reflect, do so with a spirit of trying to prove something or as a debating tool in an argument. Most people, for example, are intrigued by the miraculous nature of pregnancy and childbirth and the embryological events that take place in between. Allah (SWT) does mention these events of human development in the Qur'an in different places (i.e. -22:5, 23:13-14). But we wish not to reflect on these miracles to gain acceptance or approval from anyone. What does it matter, for example, if we study the miraculous, physiological mechanisms of hearing through sound vibrations on microscopic hair cells, if we do not abstain from listening to forbidden sounds? It becomes a mere intellectual exercise devoid of any useful benefit.

We wish to grow closer to Allah (SWT) in our worship. Thus, our reflections need to be deeper and more purposeful. Our thought processes should transcend simple "amazement" while advancing towards spiritual growth. By the permission and mercy of Allah (SWT), our reflections on these matters will guide us to strong feelings of honor, humility and gratitude. Consequently, we hope to experience an increased urge and zeal to perform more acts of worship for the purpose of pleasing Allah (SWT) alone.

The arduous path towards obedience demands that we strive to extract every ounce of benefit from our efforts and not to waste precious energy striving for transient "intellectual" pleasures. In contradistinction to the non-believers, our reflection on scientific miracles and human biology comes with the intention of drawing our hearts closer to Allah (SWT) for the ultimate goal of producing acceptable "actions" in preparing to meet our Creator. So, it is from this point of view that we shall approach with our discussion.

The following topics will be discussed in future articles:

Unity, Selflessness, Mutual Cooperation, Purification, Programmed Death, Heart Disease, Peace Restoration, Pain, Deliverance of the Message.

Comparisons will be made from both Islamic and physiological perspectives. ❏

## Muslims and the University Culture

Author: A.B Khan

When a Muslim in a North American university or college for the first time, he or she comes into contact with a community whose culture and lifestyle are diametrically opposed to the Islamic way of life.

The culture of Western universities can only be described as hedonistic, nihilistic and narcissistic. That is to say, many inhibitions are let loose and individual whims and fancies run wild. The freshman year itself begins with orientation, which while supposedly a process of introduction and transition to the university for the first-year student, is an opportunity for most participants to drown themselves (sometimes literally) in alcohol and pursue sexual opportunities.

This sets the stage for the school year. On any given school day, a student can choose to go to class, sleep in and skip the whole day, drink, party, or study, all depending on how he or she feels at that moment. Individual desires become the first priority and everything else takes a back seat.

The uncontested reign of individualism is also reflected in the values promoted by student councils and governments. All lifestyles, especially those furthest from religion, are promoted. Illicit, unlimited sex is seen as something to be sought and a basis for building a macho reputation (as long you can avoid sexually transmitted diseases - for which purpose condoms and condom machines proliferate around campus). Homosexuality is something to be proud of and promoted as a viable alternative. Student campaigns and marches are organized against those who dare to speak out and challenge this value structure; these challengers are regarded as reactionary, undemocratic and of course, religious extremists and fundamentalists. In the university community therefore, the self is god, and everyone loves this god and engages in daily worship, and obeys the laws that this god creates, and everyone adjusts as these laws change on a daily basis.

Into this atmosphere arrives the Muslim, who may or may not be practicing Islam to the best of their ability. The practicing Muslim (and even the not so observant Muslim) knows that Allah is the Creator and that the Qur'an is His Word. And according to that Word, "He has 'created death and life, that He may test you which of you is best in deed.'" [Al-Mulk 67:2]

Also, He says, "And I created not the jinns and humans except to worship Me" [Adh-Dhaariyaat 51:56]

So the purpose of the Muslim's existence is clear.

The conscious Muslim makes every attempt to, while pursuing his or her studies, increase their knowledge of Qur'an and Sunnah, so that they may better understand and apply the faith. The structure of this Muslim's day is around salat, and this person juggles and adjusts their daily schedule and makes every effort to insure that the five daily salat are performed on time. Similarly, this individual understands the approach of Ramadan and prepares for it, again making the necessary adjustments in order to make sure that they are on top of their studies, that assignments are being handed in, that the best marks are being achieved, all while the requirements of the daily fasts are being met.

For the Muslim, Islam is never an excuse for slacking off, whether in academics or with respect to other responsibilities. As well, the observant Muslim may choose to participate in those clubs, activities and aspects of university life that do not contradict the Qur'an and Sunnah and do not place the Muslim in positions where he or she must compromise the faith. Thus, the conscientious Muslim enters the University atmosphere and struggles constantly to maintain a structured set of priorities. He or she follows Allah's order: "So strive as in a race in good deeds." [Al-Ma'idah 5: 48]

On the other hand, there is also the borderline Muslim, who knows his or her identity but whose consciousness of Islam, due to upbringing or experience, is not terribly strong. This individual is on the 'borderline' because they are pulled one way by their understanding of Islam and in the opposite direction by the powerful pressures of the university culture. Is it at all surprising that many Muslims who are on the borderline succumb to the pressures of the atmosphere around them and become, at best, part-time Muslims?

At the end, the challenge is great. All Muslims in the university community have to struggle in order to maintain their Islam. Those who are practicing, committed and understand the objective of their existence have further duties. They must invite the border liners with hikmah (wisdom) and understanding but with firmness as well. And they must inform the university community at large about Islam in the different ways that are available. Yes, of course the challenge is great. But insha' Allah, the reward is much greater. ❖

## Some General Guidelines for Performing Dhikr

Author: Abu Rumaysah Rafi Shafi

The Salaf and commentators differed about what this verse refers to, some saying that it refers to the prayers, others that it refers to supplication and others that it refers to dhikr in general. However they all agreed....

1. Performing dhikr is an action of worship, as such it is to be done in the manner enjoined by the Shara'ah and it is not allowed to invent new methods of performing it.

Shaykh al-Islam ibn Taymiyyah said, "There is no doubt that the adhkaar and supplications are from the best forms of worship. Worship is built upon tawqeef [sticking to what the texts state] and ittibaa [following]...

Therefore it is not allowed for anyone to legislate new adhkaar and supplications and take them as actions of worship that the people must constantly perform just as they constantly perform the five daily prayers. Rather this is innovating into the religion that which Allaah has not given permission for. However if a person were to supplicate with these new supplication on occasion and individually without making this supplication a Sunnah for the people then this would not be an innovation. As for the one who takes to a formula of dhikr (wird) that has not been legislated and makes this to be a Sunnah to be followed then this is from those things that are forbidden.

Not only this but the legislated supplications and adhkaar contain all the correct goals and all the lofty intentions that a person could ever require and no one but an ignoramus or an extremist would turn away from these and recourse to these newly invented adhkaar. As for what is reported from the Prophet (salla Allah 'alihy wasallam) with regards to what is performed after the obligatory prayers then this is the well known adhkaar that can be found in the Saheehs, the Musnads and other books of hadeeth. As for the Imaam and the followers supplicating in congregation after the obligatory prayers then this is a bid'ah that did not exist at the time of the Prophet (salla Allah 'alihy wasallam), indeed his supplication used to be within the prayer. This is because the one who is praying is discoursing with his Lord and supplicating at this time would be most fitting, as for supplicating after completing the prayer and the discourse with his Lord then this is not the most fitting time to supplicate." [Majmoo' Fataawaa (22/510,595)].

2. The general course with dhikr is that it be said quietly.

The least meaning of 'quietness' is that one says the dhikr such that the words reach his ears as stated by Imaam an-Nawawee and others. It is also allowed to perform dhikr in an audible voice but not a loud voice. The proof for this lies with the saying of Allaah, {And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.} [al-A' raaf 7:205].

The Salaf and commentators differed about what this verse refers to, some saying that it refers to the prayers, others that it refers to supplication and others that it refers to dhikr in general. However they all agreed that the intent behind the verse was to point out that one should not be loud when performing dhikr as a general principle.

[Refer to the commentaries of: at-Tabaree, al-Qurtobee, ibn Katheer, al-Baghawee, ash-Shawkaanee, as-Samaa' aanee and as-Sa' dee].

In fact at-Tabaree quotes the following narrations:

- Ibn Zayd said about this verse, "do not do so loudly"
- Mujaahid said, "they have been commanded to perform His dhikr within themselves with humility"
- Ibn Juraij said, "...it is detested to raise the voice and shout when performing supplication."

Al-Qurtobee comments on the meaning of, {without loudness in words} stating,

"Meaning such that only you can hear your words as Allaah said, {Neither say your prayer loudly nor in a low voice but seek a middle course.} [al-Israa 17:110]. i.e. between loudness and silence. This proves that raising ones voice is prohibited based on what has been previously discussed in a number of places."

Ibn Katheer said, "This is how it is recommended to perform dhikr - that it not be like a call nor very loud."

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## WHY MUSLIMS SHOULD NOT MARRY NON MUSLIMS

This is not about who is right and who is wrong; rather it is about reality, proper planning for marriage, and proper selection of the future ideal Muslim spouse.

This article is based on a real life story written by a Muslim who lived the reality and the consequences of improper selection of a good Muslim Wife. The reason I am writing this article is not to entertain you with nice stories, but to illustrate and demonstrate the importance of proper selection of your future wife based upon Islamic principals as our Prophet (PBUH) advised us in several Hadiths. Also, my purpose of writing is to alert you before hand of the consequences of marrying a non Muslim spouse knowing that someone like me had lived the agonies of the distress of two unsuccessful broken marriages. The message I am trying to pass onto you is to refrain from getting involved with a non-Muslim spouse, and the fact that you have no excuses like me as I did not have the opportunity to learn from someone who had suffered before me.

Each culture, ethnic group, or faith has a unique paradigm, and each one has the right to live according to the way they were raised (lifestyle). No one has the power over others to convince them what to do or what to be. It does not work this way, in the contrary it may work for a while but sooner or later the original lifestyle will prevail and relationship will collapse. As they say, you can drag a horse to a canal, but you can not make him drink.

Nowadays, as it is, Muslim families are already suffering and have difficulties managing their marital life in spite all of the common grounds they share, faith, language, culture, etc.

Can you imagine the impact between two different persons from different faith, culture, habits, philosophy, language, etc?

Following are some real scenarios and circumstances that I have faced during my past 30 years which I do not wish for any human being to go through.

It took a lot of faith, courage, patience, wisdom, diplomacy, etc. to cope with the environment to buy sometime in order to raise the children and save them from the turmoil and keep them on the right track, the road of La Ilah Illa Allah Muhammed Rasul Allah.

Wedding: Are you going to celebrate your marriage in a Masjid or in a church or temple?

Will you perform marriage contract according to Islamic Shariah or according to other religion? Honey Moon: Will you spend this precious time according to your culture or to your spouse culture? Children: Are you going to baptize the child or call Azan in his or her ear?

Do you feel comfortable with your non-Muslim wife to raise your children? What religion is she going to teach your child? Muslim kids, non-Muslim kids, or both? Will you allow your child to sleep over with their friends? How do you feel comfortable with your son or daughter sleeping over a non-Muslim friend? What impact will it have on your child personality?

School: What kind of school will you send your children to? Islamic school? Christian school? Or public school? What kind of friends your child will have? Will the family participate in the school activities during the year including fund raising?

Family Unity/ Praying Time: Are you going to call the Azan at home, or this is a problem? Can you listen to the Quran recitation at home with the family, or we listen to other religious rituals? Do all your family members pray together as Muslims? Or each one prays according to their religious belief? Where is the family? If the basic grounds are shaky and broken how can you raise children under those circumstances? This is very important and serious issue and breaks the family unity. What the children think, feel, and do about this entire confusing environment, do they think they are Muslims, Non-Muslims, or a little of both? this is dangerous for our children.

Dress code: Do the girls wear Hijab and Islamic garments? Do the boys dress appropriately, or wearing earrings, necklaces, gold bracelets, hair styles, etc. Week End Family Religious Activities: Will you take the family to the Masjid on Fridays and attend the family night every month? Will you go to the temple on Saturday? Or will go to the Church on Sunday?

Dinner Time: How do you start your prayer before eating dinner with family? According to Islamic traditions or something else? Donations: Are you going to donate to the Masjid or to the Church? Intimate marital relationship: After the intimate relationship Muslim perform Ghosul to purify themselves, on the contrary non-Muslim do not make Ghosul. Well, how are you going to touch your wife if she did not purify herself?

Religious festivity around the year: Will you celebrate Ramadan; pray taraweeh every night at the Masjid with the children? Will you take

your family to Eid prayers, go to Eid picnic, and go to Hajj with family? OR you will celebrate Christmas, Sunday Ash, Halloween, Thanksgiving, etc.

Culture custom and habits: How are you going to handle sleep over, birthdays, dating, sweet fifteen, school prom graduation events, drinking, smoking, etc? Also, certain cultures men hug women, kiss them on the cheek, shake hands for greeting, how are you going to handle that?

Idols: Non-Muslims wear cross, or other religious figures in their neck, display pictures and sculptures of Mary and Jesus at home, nativity set, etc. How do you cope with that?

Food at home: How do you handle pork or bacon sitting in your refrigerator beside your halal food right in front of your eyes every single day? How about cooking pork and or bacon in your home, smelling all day long the fat of the pork?

Eating outside: What do you tell your wife who would like to eat pork and drink wine with you while you are eating your halal meal? TV Programs: Are you going to watch Christian channels? What kind of movies your children will be watching? Who decide for the children? The father or the mother? Will the children have TV in their own rooms? Laptop, Internet without supervision? Will they play electronic games behind closed doors for hours with their friends?

The mother influence on the children: Since the mother spends more time at home with the children, the logic thing is that they adapt and obey her rules faster than adapting and obeying the father who spends most of his time away from home either working long hours or traveling. In addition, the children are attached to the family of the mother (grandfather, grandmother, uncle, cousin, etc.). The children spend great deal of time with their mother's family, and they absorb their culture, habits, and religion faster than you can imagine. Basically, if your wife is Christian, the children will be raised as children wearing the Muslim mask and this is very confusing to the children and impacts their personality among their friends.

Marrying a wife who eats pork, drinks alcohol, listen to music and watch TV all day long especially Christian channels is not fun to be around. Most importantly, the aforementioned behavior is not consistent with our Islamic teachings. Why do you want be around someone who is like this? If you live in this environment, it could affect you and the children spiritually. If you accept it, then you need to check your Iman and Taqwa.

As Muslims we are required to be fair and just. I don't claim that all non-Muslim wives will be like that, and I don't solely blame them for what would go wrong in such house, but the big difference between us and them will MOST probably lead to all those issues and even more. I know Muslim brothers who are married to non-Muslim wives, yet they don't have to deal with all these issues; but I know many more who do.

If you can not change your wife, she will change you and the children. You are not obligated to go through this entire roller coaster especially when someone before you had a bad experience and sharing with you his own experience for 30 long years.

My recommendation is to think 100 times before you get involved with a non-Muslim person. If you do not like any one of the aforementioned 18 points, then do not consider marrying a non-Muslim wife. Finally, if you can not change the environment around you at home, rest assured the environment will change you and the children while you are taking a deep sleep, dreaming, and wishing for things to happen on its own. Unfortunately, things do not work this way, you have to make things happen.

Please listen to me and do not become another victim like me for 30 years. Learn from other people mistakes You do not need to repeat what I did because of my ignorance back then. Save yourself the trip, the time, and the agony.

CONCLUSION: In order for you to establish a true Muslim family, it starts with the proper selection of the mother of your children as recommended by our Holy Quran and according to the Sunnah of our Beloved Prophet peace be upon him. In this regard, I encourage all the Muslim centers to supervise the young couples before they get married and council them on the obligations and the duties of both husbands and wives. May be a short seminar for couple of weeks before the wedding in order to educate them on the marital life and its reality, practicality, and the responsibilities that it brings with it. ❖

# Shirk in Love

## Major shirk can be divided into four categories:

- The first category of major shirk is “associating in supplication”, which involves directing one’s supplications to other than Allah as a means of gaining provisions or being cured from a sickness or obtaining help during a crisis or for any other purpose.
- The second category of major shirk is “association in the intention”, that is, performing deeds that may be good in themselves but which are done for the sake of this worldly life and not for the sake of Allah.
- The third category of major shirk is “association in loving Allah”. That is to love someone or something else more than or as much as one loves Allah.
- The fourth category of major shirk is “association in obedience” which is to obey people when they make unlawful things lawful, and to believe that it is permissible to follow those who make such legislations.

## Here we discuss the third category.

The third category of major shirk is “association in loving Allah”. That is to love someone or something else more than or as much as one loves Allah. Allah says: “There are men who take others besides Allah as equal with Him. They love them as much as they should love Allah. But the believers have more love for Allah.” [Al-Baqara:165]

There are people who recognize Allah as the Creator, the Owner and the Sustainer of the universe, and yet love others more than Him. Some people love money more than they love Allah and for this reason, they do not pay zakat or they gain their money from unlawful sources. They are the slaves of Dirhams and Dinars, or in today’s terminology, the slaves of Dollars. The Prophet, sallallahu `alaihi wa sallam, said: «He who became the slave of the Dinar or the Dirham will perish and be destroyed...» [Reported by Bukhari] Some people love their desires more than they love Allah. Consequently, they would follow their desires even when they lead to disobeying Allah: “Do you see the one who is taking as his lord his own desires?” [Al-Furqaan: 43]

Therefore, loving Allah and His Messenger more than anything is a precondition for tasting the sweetness of faith. It has been narrated in an authentic hadith that the Prophet sallallahu `alaihi wa sallam, said: «There are three qualities whosoever has them will taste the sweetness of Iman: loving Allah and His Messenger above all else, loving someone solely for the sake of Allah, and hating to return to disbelief after Allah has rescued him from it, as much as he would hate being thrown into Hellfire.» [Reported by Bukhari]

Allah has put two criteria to test whether one’s love for Him is more than the love of anything else. The first is the following of the Sunnah of the Prophet, sallallahu `alaihi wa sallam. Allah says: “Say (Muhammad), if you do love Allah, follow me, Allah will love you (in return) and forgive your sins” [Al-i-Imraan:31]

Thus, following the Sunnah in all aspects of our lives is absolutely essential. The second criterion to know if one’s love of Allah is more than anything else is through jihad for the sake of

Allah: “Say: If it be that your fathers, your sons, your brothers, your wives or your kindred, the wealth that you have gained, the commerce in which you fear a decline or the houses in which you delight, are dearer to you than Allah or His Messenger, or the jihad for Allah’s sake; then wait until Allah brings about his decision; and Allah does not guide the rebellious,” [Al-Tawba: 24] ❖

## Some General Guidelines for Performing Dhikr

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3) As for the saying of Allaah,

{So when you have accomplished your holy rites, celebrate the praises of Allaah, as you used to celebrate the praises of your fathers - indeed, with far more heart and soul.} [al-Baqarah 2:200]. Then al-Baghawee and as-Sa`dee stated that the meaning of {aw ashadda thikran} is that this dhikr be performed more frequently and with more desire than their celebration of the praises of their fathers. Hence there is absolutely no proof here that one can shout or dance etc. as claimed by some innovators.

4) However on some occasions it is allowed to say some adhkaar loudly such as those that openly manifest a sign from the signs of Islaam, in which it is legislated to raise the voice at specific occasions or for specific phrases. For example the talbiyyah for Hajj and the takbeer after completing the Salaah.

It is in this way that the great Hanafee Imaam, at-Tahaawee reconciles the ahaadeeth commanding one to be silent when performing dhikr and those that say that one should say the talbiyyah for Hajj loudly in his amazing book ‘Sharh Mushkil al-Aathaar’ [14/491-501]

5) The hadeeth of Abu Musaa,

“We were in the company of the Prophet (salla Allah `alihi wasallam) on a journey, and whenever we ascended a high place, we used to say takbeer [in a loud voice]. The Prophet (salla Allah `alihi wasallam) said, ‘O people! Be kind to yourselves for you are not calling upon One Who is deaf or absent, rather You are calling upon One Who is All-Hearing, and All-Seeing.’

Then he came to me as I was silently reciting, ‘Laa hawla wala quwwata illaa billaah.’ [There is no might or motion except with Allaah]. He said, ‘O Abdullah bin Qays! Say: Laa hawla wala quwwata illaa billaah for it is one of the treasures of Paradise.’

Or he said, ‘Shall I tell you a word which is one of the treasures of Paradise? It is: Laa hawla wala quwwata illaa billaah.’”

6) The hadeeth of Abu Musaa,

“We were in the company of the Messenger of Allaah (salla Allah `alihi wasallam). Whenever we went up a high place we used to say the takbeer and tahleel loudly. The Prophet (salla Allah `alihi wasallam) said, ‘O People be merciful to yourselves for you are not calling upon One who is deaf or absent. Indeed He is with you, indeed He Sees and is close.’” [Reported by Al-Bukhari].

Ibn Hajr al-Asqalaanee said in ‘Fath al-Baaree’ [6/166], “at-Tabaree said, ‘this hadeeth constitutes evidence that is disliked to raise ones voice when supplicating and performing dhikr, this was the opinion of generality of the Salaf from the Sahaabah and Taabi`een.’ [However] the style [of writing] of Bukhaaree dictates that this [hadeeth] specifically refers to the takbeer said [when going to and returning from] war. As for raising the voice on other occasions then it has preceded in the Book of Prayer from the hadeeth of ibn Abbaas that they used to say the dhikr loudly during the lifetime of the Prophet (salla Allah `alihi wasallam) after they had completed the obligatory prayers. The discussion concerning this has preceded there.” ❖

## Has Egypt's Hour of Reckoning Come?

These past few nights, I have been unable to sleep. Instead, I have been watching the news, captivated by the events that are unfolding in Egypt. At times, I am overjoyed by the understanding exhibited by the young people who exercise self-restraint and patience while proclaiming their demands, who are aware of the importance of being disciplined and who know they have to preserve their gains by not responding to any provocation.

At other times, I am saddened to watch the paid trouble-makers hurling stones and Molotov cocktails at their brothers, who break up peaceful crowds with horses and camels. They show the baseness of their morality as well as the cruelty of those who sent them, since such riff-raff do not act on their own initiative.

I also feel anxiety. Egypt is moving into unknown territory. Anything is possible right now. We are witnessing something truly unprecedented in the Arab world.

The long-suffering Egyptian people have moved ahead of their political parties, intellectuals, and leaders. They have gone beyond the long-winded accounts and incessant weighing of pros and cons, seeking a better future for their country and their countrymen so they can go forward with the other nations of the world in the quest for knowledge, freedom, development, and cultural advancement.

The protesters deserve better treatment than what the corrupt powers - who fear having to account for themselves - are meting out to them, hoping to distract them from their demand for immediate change by busying them with their own injuries and woes.

They have done everything they can to spoil the people's positive energies and turn their spirit of optimism and celebration to one of grief and despair. It is as if they are saying: "The road is long, and the challenges are far greater than you anticipated. Turn back and rejoin the ranks of the desperate and frustrated."

It seems like the corrupt powers simply want to say to the world: "Look at how these people fight among themselves. They do not deserve democracy!"

The fact that the protesters were abandoned and all military and security personnel were withdrawn at a particular critical time is proof that the move was strategically decided at the highest level. This warns us of the dangers that might be faced later on.

It takes vigilance and determination to keep things under control. Egypt is not a commodity that any individual or political party can sell off or break over the heads of its people if it does not get what it wants.

What is happening right now in Egypt - and what just recently took place in Tunisia - is reason to pause and think. This is especially true for those who are in strategic positions and the rulers who think they are immune to change, imagining that this kind of thing always happens somewhere else.

Tahrir Square - or "Liberation" Square - is not a new name. Today, however, it has become a rallying symbol and will remain so whenever there is a political emergency.

Demonstrations are an old idea. They have taken place over and over again during political crises in Arab states, Muslim countries, and throughout the world. Hundreds of thousands of people came out into the streets on account of Gaza, Iraq, the Gulf War, Afghanistan, and a host of other causes. Those protests always subsided. The participants went their separate ways without even making a dent in government policy. The demonstration would be featured as an urgent news flash on one of the networks, and that was it - as if it were all just a way for people to vent off steam.

The sorry state of Arab politics is lamented over and over again by intellectuals, reformers, and analysts. The political leaders themselves have started to talk like this, bemoaning political backwardness, but of course without ever identifying who is to blame for it!

Poverty, unemployment and misery are the common talk on the streets of our neighborhoods. Meanwhile, repression and the iron-fisted security apparatus is growing day by day,

employing an ever larger cadre of personnel. This is something the rulers are quite proficient at, and which the population knows well to fear. Fear alone is the master of the situation.

Yes, foreign plots are an old thing - but internal conflicts are older still!

The scare tactics that have always been used to keep people from political organization are not working any more. People are seeing regular faces, using spontaneous language, demanding nothing other than freedom, justice, and respect for all human beings.

The miracle is coming in plain, simple speech, not in sophisticated double-talk or words used to promote the particular interest of one or another party or faction.

The major question is: What has changed? What is new in the lives and circumstances of the people that they are willing to act and put themselves at risk, but at the same time do not let their anger to turn them to violence and destructive acts?

We must realize that we are entering into a new phase of public awareness and a growing sense of the rights that other people around the world enjoy. It has become the right of each person to ask: Why am I excluded from these rights? Why am I the exception?

A human being is, after all, a human being. Everyone around the world has the same basic aspirations, needs, and hopes. This is the "revolution of hope" where people, after truly becoming aware of the what others enjoy, have begun to demand the same for themselves. They see their rulers as actively obstructing them from their aspirations, or at the very least not leading them faithfully in the right direction.

This growing awareness coincides with monumental changes in the technological landscape. It might be safe to say that communications technologies have exceeded the control of the world powers which created them. It is not a certain thing that the one who creates a tool will be able to control it.

Global communications networks, the video culture, the Internet, twitter, Facebook, YouTube... all these new media resources have facilitated the growth of new social groupings, of sharing and consolidating opinion, and connecting between people. Political association is no longer limited to the forming of a political party.

With the new media, eager young people can entertain ambitions that few before them could imagine: to have the solidarity of millions behind them, sharing a common outlook and strategic vision.

Withholding technology from the people or restricting their access to it is an old way of doing things, and it does not work. It merely inflames the people and makes them all the more resolved. It also makes them feel contempt for those who need to suppress them and curtail their freedom.

They are what I call the "Republic of the Marginalized". There is a new spirit enlivening the hearts of the Arab peoples. We must acknowledge this - and rejoice in it. This is an historic opportunity for all those who wish well for the Arab world, a truly historic moment.

None of this comes as a real surprise. This did not happen by pure chance. All the critical factors have been in place and developing for a long time. It is just that we might not always be able to see the where things are headed until after they have unfolded. Then there are those who will use any fraudulent means to make the status-quo seem inevitable, so that when events begin to unfold, the gullible are taken aback.

I have noticed that there is a serious lag in the understanding of developing situations and appreciating of what they entail. This causes political players to hesitate too long in doing what needs to be done. They might finally offer a few concessions, but then it will be a case of too little, too late. The popular momentum will have gone too far to accept what might have once been sufficient. Nothing but meeting the people's full demands will then suffice.

We should note that the most likely time for a revolution to happen is not when things are at their worst, but just when things begin to improve. The French Revolution was preceded by twenty years of the best political and economic success the country had witnessed

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for centuries. When things start to get better, people begin asking themselves: Where was all this yesterday? Why are we only seeing it now? This is an historic moment if it is accompanied by the right spirit, the right communications, and that "spark" which sets it off.

I therefore address all the Arab countries. I declare that I wish the best for all of them, every last citizen. I even wish the best for those who have up to now been oppressive and dictatorial... but they should realize that no state of affairs lasts forever.

These countries need to look where their feet are treading. They need to realize that the particular motives of each revolution are different, but the destructive consequences are the same. As Dr. Sa`d al-Otaybi said: "We need to revolt against the causes of revolution."

None of the leaders can afford to delude themselves into thinking they are special, saying: "That is going on over there" or "We are not Egypt or Tunisia." No one can go on thinking that Yemen, Morocco, Algeria, Jordan, or the Gulf States are different than anywhere else.

Before you hear the outcries and demands being proclaimed on the streets in these countries calling for the fall of the regime - before you go rushing off to your security apparatus that may or may not help you - please proclaim your commitment to substantial and radical reform. It is not enough to throw a few crumbs at the people.

There will be those who will have to leave office and some others who will be able to stay on in honorary positions so that the people will be able to choose new leaders who are prepared to be accountable, responsible, and subject to the law.

We must learn this lesson well before it is too late. We have witnessed in Tunisia and Egypt that a spark set off in one place can catch fire elsewhere in an instant.

We need a new relationship between the ruler and the ruled, one that is not based on fear and coercion, but on recognition, partnership, and respect.

Security measures are appropriate for use only against violence. However, with those who are unarmed and who have shrugged off fear with forbearance and resolve, a different approach is required.

We read in the Qur'an: "Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have continued in despised toil." [Sūrah al-Saba` : 14]

The Earth has been eating away at the stick of intimidation, and the people have begun to wonder why they have been so long patiently enduring the domination of those who have been leaning all the while upon a big rotting stick on the verge of collapse.

In the Arab world, totalitarian regimes provide people with no means to live, work, and earn a livelihood except through its channels. This means that when the regime falls, it takes the masses of people down with it.

This is why we say: It is best for all people to rise above their hatreds, animosities, and grudges. They should refrain from prosecuting people for their past policies or political connections. Our Prophet's example still applies, like when he gave amnesty to Quraysh upon his taking power in Mecca, saying: "Go. You are free." This is the ideal solution which allows everyone to get beyond their past, change their convictions and allow for things to be established in a new way.

We should remind each other to pray to Allah to protect the Egyptian people, keep them secure, and safeguard their future. May He bless them with what is best and restore them to their position of leadership and precedence in the Muslim world, and in the Arab region particularly. We ask Allah to safeguard all the Muslim lands and guide their leaders to what is in the best interests of the people. May Allah protect the countries from instability, civil strife, and dissent. Allah is indeed the best Lord and Protector. ❖

## The Danger of Facebook

Author: Sheikh Muhammad Salih Al-Munajjid

Facebook website which is used for peoples' acquaintance and social relations, is considered the most important hypothetical community on the internet whereas its users number all over the world reached 200 million till now. The Arab users ratio is high, as there are 900,000 user of Egypt, 250,000 of Saudi Arabia and 300,000 of Lebanon. This website is available in forty language and they are planning for launching another sixty language, also this website witnesses a steady increase especially from the Arab world.

The problem isn't in the existence of a website for people to know each other but it lies in what happens after this acquaintance, between whom and the aims behind it . There are tens of thousands of groups who are participating in different fields which some of which are dirty. The ratio of female users in this website reached 70% of the total number of users.

The management of this website openly presents its members' information even for search engines (such as Google and yahoo) to build an international electronic guide that contains the greatest amount of information and personal details(CV, telephone numbers, members ID...etc) for its members, therefore this website is really a way for stealing information concerned with the persons who unconsciously join this website, consequently anybody makes a search on the network, he will reach the information registered on this website. Also if the website was provided with medical or academic records, tax invoices, banking accounts, credit cards or personal secrets, they all could be liable to disclosure.

This website faced an international criticism as a result of disregarding its members' privacy and exploiting their pictures, details and social activities by selling them to international marketing companies . Also it watches the members' activities in different fields, blogs and groups and then publish them without any kind of privacy, as the stipulations mentioned in the website, which are neglected by a lot of its members, make it impossible to cancel the personal details and enable the website of using them freely . Therefore, the website was used for a lot spying works, it was even used by Jews to collect information about some Arab communities and sensitive affairs. Some European countries were awoken for banning this website as the Ontario government, Canada, some ministries in Australia and Munex university in the united states.

This is in reality a website for scandals, spying and exposing peoples' privacies, therefore;

Firstly: our Muslim brothers be aware !! why do you access to this site ? what is the aim of your access?

Secondly :what is the information that you will write down there?

Thirdly :Are there any family or private secrets?

How can a woman put her picture on that site while she knows that it can easily be seen ?

Muslim shouldn't be carried away by this website talking about his own privacies and declaring his secrets which may cause harms to him. Also the conditions and instructions of the website should be known, and even translated if it was in English, to be aware of the bad conditions. Because the children are exploited and then molested by immoral people, the website management has added forty programs to protect the children from sexual offense.

Really, this website contains very dangerous things and uncalculated openness, the Almighty Allah says "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Aware of what

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they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)..." [An-Nur: 30,31 ]

The prohibited acquaintance between males and females, exchanging photos, images love and heart fondness disease are all easily made through this website. Our righteous ancestors said "fondness is a movement of a an empty heart", one of the website users said " I had romantic conversations with more than 100 girls and I also met some of them."..... where is our closing for the door of seduction?

Where is our prevention for the conversations that lead to prohibited relations?

The Muslim girl should fear Allah and keep her chastity, as the danger now is not restricted on the access and be acquainted to everybody but a lot of girls lost their chastity and honour, a lot of persons lost their dignity and religion, a lot of words that scarify shyness were mutually said and the good manners that our Islamic shariah has taught us were forgotten. Nowadays, fathers and mothers don't pay attention to their sons and daughters' behaviours and don't rightly perform their supervision on them.

A lot of lists are comprised in this website(Facebook), so we should ask ; why do they comprise these lists? And what will be you aim when you make your list? Who are the members that you will add on it?

Dear brothers and sisters, also there are spying works on this website, and the Almighty Allah says " O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not..." [Al-Hujurate: 12].

The prophet also prohibited spying on other people as he said "whoever followed up his Muslim brother's faults, Allah follows up his fault and exposes him even if within his house" [Al-Albani said "sound Hadith".]

What is the sharih ruling for the case of following up peoples' faults and secrets?

The case of intrusion upon others, contradicts the prophet's orders as he said "one of the signs of person's good Islam, is that his leaving for what doesn't belong to him."

So it is obligatory upon the Muslim to keep the secrets of his Muslim brother or sisters and not to expose them. Also the Muslim society looks like one body, so when you see your Muslim brother is drawn to the seduction of these websites, you should awaken and advice him because this websites' seduction is one of the devil's ways, so how can you support the devil or agree to be one of his soldiers who seduce your Muslim brothers.

Muslim doesn't agree to reveal one of his own family secrets, therefore he should keep the secrets of his Muslim brothers the same

These websites (Facebook and others) are wasting our times in addition to causing many kinds of harms, so we should be aware of these bad behaviors. Also we should avoid taking photos everywhere and then past them here and there, we should fear Allah because these photos especially women photos shouldn't be put to be devoured by peoples' eyes .

All these programs whether in this site or the other sites, should be directed to useful things such as exchanging useful information, useful researches or using them in calling to Islam, for example anyone can form groups with a noble purpose that serves our religion, the prophet (peace be upon him ) said "be keen on what gives you benefit" [Reported by Muslim].

So where is our useful investment for the available chances to call to Allah's way and guiding people to the right ? why didn't we put the useful audio, video and text files to give benefit for others.

We invoke Almighty Allah to guide us to the right path and use us for guiding people to the right and to bestow His forgiveness on us and upon all Muslims. Peace be upon you all. ❏

## The Braylwiyyah Sect

The Braylwiyyah are a Soofee sect which was born in India at the time of the British rule there.

It's followers concern themselves in exceeding in their love and honour for the Prophets and the "saints" in general, and the Prophet (sal-Allaahu `alayhe wa sallam) specifically.

It's founder was a man by the name of Ahmad Ridhaa Khaan ibn Taqee 'Alee Khaan who was born in 1272 A.H. (1851 C.E.) and called himself Abdul-Mustafaa (slave/servant of Mustafa, i.e. Muhammad (sal-Allaahu `alayhe wa sallam)).

He was born in the city of Braylee in the province of Uttar Pradesh and was a student of al-Mirza Ghulaam Qadir Begg who was the older (blood) brother of Mirza Ghulaam Ahmad al-Qaadiyaanee (founder of the Qaadiyaaniyyah sect).

He was of a slim build and known to be shrewd and clever, whilst also being ill-tempered and foul-mouthed. He used to suffer from chronic illnesses, and used to consistently complain of headaches and back pains.

He visited Makkah and studied under some of the scholars there in 1295 A.H. (1874 C.E.).

Amongst his "notable" books are: (Anbaa. al-Mustafaa) and (Khaalis al-l'tiqaad).

From the beliefs of this sect is that the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) has the ability/power to control the creation and all that occurs, and that the "saints" have the ability/power to influence the creation and all that occurs.

And they have exceeded in their belief with respect to the Prophet (sal-Allaahu `alayhe wa sallam) such that they have ascended him to a rank close to that of worshipping him. And they have exceeded in their belief with respect to the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) such that they believe he has knowledge of the unseen, and they deny that he was a human being, rather that he was the light (noor) of Allaah. And they also permit calling for assistance from the "saints" and the Prophets and other than them from the false beliefs. ❏

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## The importance of al-Quds for the Muslims

Firstly: with regard to the importance of Bayt al-Maqdis (Jerusalem), you should know - may Allaah bless you - that the virtues of Bayt al-Maqdis are many:

- Allaah has described it in the Qur'aan as being blessed. He said (interpretation of the meaning): "Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed..." [al-Israa' 17:1].

Al-Quds is part of the neighbourhood surrounding the mosque and hence it is blessed.

- Allaah has described it as being holy, as He says (interpretation of the meaning): "[Moosa said:] O my people! Enter the holy land (Palestine) which Allaah has assigned to you..." [al-Maa'idah 5:21]

- In al-Quds there is al-Masjid al-Aqsa, and one prayer there is equivalent to two hundred and fifty prayers elsewhere.

It was reported that Abu Dharr (may Allaah be pleased with him) said: we were discussing, in the presence of the Prophet (peace and blessings of Allaah be upon him), which of them was more virtuous, the mosque of the Messenger of Allaah (peace and blessings of Allaah be upon him) or Bayt al-Maqdis. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: «One prayer in my mosque is better than four prayers there, but it is still a good place of prayer. Soon there will come a time when if a man has a spot of land as big as his horse's rope from which he can see Bayt al-Maqdis, that will be better for him than the whole world» [Narrated and classed as saheeh by al-Haakim, 4/509. Al-Dhahabi and al-Albaani agreed with him, as stated in al-Silsilah al-Saheehah, at the end of the discussion of hadeeth no. 2902].

One prayer in al-Masjid al-Nabawi is equivalent to one thousand prayers elsewhere, so one prayer in al-Masjid al-Aqsa is equivalent to two hundred and fifty prayers elsewhere.

With regard to the famous hadeeth which says that prayer in al-Masjid al-Aqsa is equivalent to five hundred prayers elsewhere, this is da'eef (weak). [See Tamaam al-Minnah by Shaykh al-Albaani - may Allaah have mercy on him - p. 292].

- The one-eyed Dajjaal ("Antichrist") will not enter it, because of the hadeeth: «He will prevail over all the earth, apart from al-Haram [in Makkah] and Bayt al-Maqdis» [Narrated by Ahmad, 19665. Classed as saheeh by Ibn Khuzaymah, 2/327, and Ibn Hibbaan, 7/102].

- The Dajjaal will be killed close to al-Quds. He will be killed by the Messiah 'Eesa ibn Maryam (peace be upon him), as was stated in the hadeeth: «The son of Maryam will kill the Dajjaal at the gates of Ludd» [Narrated by Muslim, 2937, from the hadeeth of al-Nawwaas ibn Sam'aan]. Ludd (Lod): is a place near Bayt al-Maqdis.

- The Messenger (peace and blessings of Allaah be upon him) was taken to Bayt al-Maqdis on his Night Journey (al-Israa') from al-Masjid al-Haram to al-Masjid al-Aqsa. Allaah says (interpretation of the meaning): "Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem)..." [al-Israa' 17:1].

- It (al-Quds) was the first qiblah of the Muslims, as was reported by al-Baraa' (may Allaah be pleased with him): the Messenger of Allaah (peace and blessings of Allaah be upon him) prayed in the direction of Bayt al-Maqdis for sixteen or seventeen months [Narrated by al-Bukhaari, 41 - this version was narrated by him - and by Muslim, 525].

- It is the place where Wahy (Revelation) came down, and it is the homeland of the Prophets. This is well known.

- It is one of the mosques to which people may travel.

Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: «No journey should be made except to three mosques, al-Masjid al-Haram, Masjid al-Rasool (peace and blessings of Allaah be upon him) and Masjid al-Aqsa» [Narrated by al-Bukhaari, 1132. Also narrated by Muslim, 827, from the hadeeth of Abu Sa'eed al-Khudri, with the words, "Do not travel except to..."].

- The Messenger (peace and blessings of Allaah be upon him) led the Prophets in one prayer in al-Aqsa, as reported in the lengthy hadeeth: «...Then the time for prayer came, and I led them in prayer» [Narrated by Muslim, 172, from the hadeeth of Abu Hurayrah].

It is not permissible to travel to any spot on earth for the purpose of worshipping there, except these three mosques.

Secondly:

The fact that Ya'qoob (peace be upon him) built al-Masjid al-Aqsa does not mean that the Jews have more right to the mosque than the Muslims, because Ya'qoob was a monotheist and the Jews are mushrikeen. The fact

that their father Ya'qoob built the mosque does not mean that it belongs to them. He built it for the monotheists to worship in it, even if they were not his children, and he did not allow the mushrikeen to enter it, even if they are his children, because the call of the Prophets has nothing to do with race; it is based on taqwa (piety, awareness of Allaah).

Thirdly:

Your saying that the Prophet (peace and blessings of Allaah be upon him) led the previous Prophets in prayer to signify the unity of the message and all divine revelations is correct from the point of view of the origin of the religion and 'aqeedah (belief) of the Prophets. All of the Prophets received their Message from one source, which was the Wahy (Revelation), and they all had the same 'aqeedah, which was the belief in Tawheed (absolute unity of Allaah) and the worship of Allaah Alone, even though there were differences in the details of their laws. This was confirmed by our Prophet (peace and blessings of Allaah be upon him) when he said: «I am the closest of mankind to 'Eesaa ibn Maryam in this world and in the Hereafter. The Prophets are brothers although they have different mothers, and their religion is one» [Narrated by al-Bukhaari, 3259; Muslim, 2365].

The phrase «brothers although they have different mothers» means: brothers who have the same father but different mothers, i.e., they are the children of co-wives.

Here we would caution readers against believing that the Jews, Christians and Muslims are following the same principles nowadays, because the Jews have changed the religion of their Prophet. Indeed, part of the religion of their Prophet is that they should follow our Prophet and not reject him, but they disbelieve in the Prophethood of Muhammad (peace and blessings of Allaah be upon him) and associate others in worship with Allaah.

Fourthly:

The Jews do not have any stake in al-Quds, because even though they may have lived in the land previously, that land now belongs to the Muslims from two points of view:

1. The Jews disbelieved and are no longer following the religion of the believers among the Children of Israel who followed and supported Moosa and 'Eesaa (peace be upon them).

2. We Muslims have more right to it than them, because land does not belong to the people who lived there first, but to those who establish the laws of Allaah therein. Allaah created the land, and He created people to worship Allaah in the land and to establish therein the religion, laws and rulings of Allaah. Allaah says (interpretation of the meaning): "... Verily, the earth is Allaah's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqoon (the pious)." [al-A'raaf 7:128].

Hence if some Arabs came who were not followers of Islam and they ruled the land with kufr, they would have to be fought until they submitted to the rule of Islam or were killed.

It is not the matter of race or ethnicity; it is the matter of Tawheed and Islam.

Here it is useful to quote the words of one of the researchers:

"History tells us that the first people to settle in Palestine were the Canaanites, six thousand years BCE. They were an Arab tribe who came to Palestine from the Arabian Peninsula, and after their arrival, Palestine was named after them [i.e., Canaan]."

(al-Suhyooniyyah, Nash'atuhaa, Tanzeemaatuhaa, Inshiatuhaa, by Ahmad al-'Awadi, p. 7).

"As for the Jews, the first time they entered Palestine was approximately six hundred years after Ibraheem had entered the land, i.e., they entered it approximately 1400 years BCE. So the Canaanites entered Palestine and lived there approximately 4500 years before the Jews." (Ibid., p. 8).

Hence it is clear that the Jews have no right to the land, whether according to religious law or in terms of who lived there first and possessed the land. They are aggressors who are seizing the land by force. We ask Allaah to rid Bayt al-Maqdis of them sooner rather than later, for He is Able to do that and He is Most Generous in answering. Praise be to Allaah, the Lord of the Worlds.



## Is it permissible to call upon a dead wali (“saint”)?

First of all, we must comment on your saying in your question, “or any other being apart from Allah...” We must point out that this wording is wrong, because it may be taken as meaning that you think that Allaah is a created being; but we are sure that you do not believe that.

Firstly:

Allaah said to His Prophet (peace and blessings of Allaah be upon him): “Verily, you (O Muhammad) will die, and verily, they (too) will die” [al-Zumar 39:30]

And Allaah said (interpretation of the meaning):

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?” [Aal ‘Imraan 3:144]

“And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever?” [al-Anbiyaa’ 21:34]

Abu Bakr (may Allaah be pleased with him) said, in his speech after the Prophet (peace and blessings of Allaah be upon him) had died, “Whoever used to worship Muhammad, Muhammad has died, but whoever used to worship Allaah, Allaah is Alive and will never die.” [Narrated by al-Bukhaari].

This and similar evidence indicates that Muhammad (peace and blessings of Allaah be upon him) was a human being like all other human beings, who died as they die, and will never be immortal just as no one before him was immortal.

Whoever wants to put the Prophet beyond the human realm and claim that the Prophet is present in all places, is the one who should be asked to produce evidence (daleel). How does he know that the Prophet is omnipresent at all times? Moreover, those who make the same claim with regard to Allaah (should know that) this is kufr, deviation and misguidance. This belief implies that Allaah is present even in dirty places like bathrooms etc. - Glorified be Allaah far above what they say.

Secondly:

- You have to read the book Fath al-Majeed Sharh Kitaab al-Tawheed, by Shaykh ‘Abd al-Rahmaan ibn Hasan.

- Know that du’aa’ and asking for help are forms of worship, as Allaah says (interpretation of the meaning):

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!’” [Ghaafir 40:60]

And according to a report narrated by al-Tirmidhi, the Prophet (peace and blessings of Allaah be upon him) said: «Du’aa’ is worship.»

So it is not permissible to offer du’aa’ to or call upon anyone except Allaah. But the evidence indicates that it is permissible to ask another person for some things, but that is subject to two conditions :

1- That it should be something possible and the person should be able to do it, such as asking a person to give you money when you are in need of it. But if it is something that he is not able to do, then it is not permissible for you to ask him, such as asking a man to let you be one of the people of Paradise, because he is not able to do that even if he is a righteous and pious man.

2- The person who is asked should be capable, such as one who is alive. It is not permissible to call upon the dead, as Allaah says (interpretation of the meaning):

“And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you [Faatir 35:13-14] ❖

## Ruling on horoscopes

Praise be to Allaah.

Astrology, horoscopes, superstition and fortune-telling are all actions of jaahiliyyah (ignorance) which Islam came to show as false and to explain that they are shirk, because they involve depending on something other than Allaah and believing that benefit and harm come from something other than Him, and believing the words of fortune-tellers and soothsayers who falsely claim to have knowledge of the unseen in order to cheat people of their money and change their beliefs.

The evidence (daleel) for that is the hadeeth narrated by Abu Dawood in his Sunan with a saheeh isnaad from Ibn ‘Abbaas (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: «Whoever learns anything of astrology has learned a branch of witchcraft (al-sihr)...», And al-Bazaar narrated with a jayyid isnaad from ‘Imraan ibn Husayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: «He is not one of us who practises augury or has it done for him, who tells fortunes or has his fortune told, or who practises witchcraft or has that done for him», Whoever claims to know some matter of the unseen either is a fortune-teller or is acting like a fortune-teller in some sense, because Allaah is the only One Who has knowledge of the unseen. Allaah says (interpretation of the meaning):

“Say: ‘None in the heavens and the earth knows the Ghayb (Unseen) except Allaah...’” [al-Naml 27:65].

My advice to everyone who has anything to do with these matters is to repent to Allaah and ask for His forgiveness, and to depend only on Allaah and to put their trust in Him in all their affairs, whilst following the practical means that are prescribed or permitted in sharee’ah. They should give up these matters of jaahiliyyah, keep away from them and avoid asking the people who practise them or believe what they say, out of obedience to Allaah and His Messenger (peace and blessings of Allaah be upon him), and in order to protect his commitment to Islam and his ‘aqeedah (religious belief). ❖

## Does becoming Muslim erase past sins?

Praise be to Allaah.

Firstly:

Praise be to Allaah Who has guided him to Islam. We ask Allaah to make him steadfast and to guide him to that which is good for him in this world and in the Hereafter.

Secondly:

By His grace and mercy, Allaah has caused Islam to destroy the sins that came before it. When a kaafir becomes Muslim, Allaah forgives all that he did when he was a kaafir, and he becomes cleansed of sin.

Muslim (121) narrated that ‘Amr ibn al-‘Aas (may Allaah be pleased with him) said: When Allaah put Islam in my heart, I came to the Prophet (peace and blessings of Allaah be upon him) and said: “Give me your right hand so that I may swear allegiance to you.” He held out his hand and I withdrew my hand. He said, “What is the matter, O ‘Amr?” I said, “I want to stipulate a condition.” He said, “What do you want to stipulate?” I said, “That I will be forgiven.” He said, “Do you not know that Islam destroys that which came before it?”

“Islam destroys that which came before it” means that it erases it and wipes it out. Stated by al-Nawawi in Sharh Muslim.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked a similar question, about someone who earned money by dealing in drugs before he became Muslim. He replied:

We say to this brother whom Allaah has blessed with Islam after he had earned haraam wealth: be of good cheer, for this wealth is permissible for him and there is no sin on him in it, whether he keeps it or gives it in charity, or uses it to get married, because Allaah says in His Holy Book (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning)” [al-Anfaal 8:38]

i.e., all that has passed, in general terms, is forgiven. But any money that was taken by force from its owner must be returned to him. But money that was earned by agreements between people, even if it is haraam, like that which is earned through riba or by selling drugs, etc. it is permissible for him when he becomes Muslim because Allaah says, “Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven”. And the Prophet (peace and blessings of Allaah be upon him) said to ‘Amr ibn al-‘Aas when he became Muslim: “Do you not know that Islam destroys that which came before it?”

Many of the kuffaar became Muslim after they had killed Muslims, but they were not punished for what they had done. So tell this brother that his wealth is permissible and there is no sin in it; he may give it in charity and use it to get married. As for what he has been told about it not being permissible for him to give it in charity, there is no basis for that. End quote.

Liqaa’aat al-Baab il-Maftooh, /373-374.

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## A LETTER TO THE EDITOR:

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

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

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