

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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## From the editor

Dr. Fadi Y. Kablawi

Many Muslim fellows approach me to seek some advice on how to solve their problems from sharia perspective, issues like parents, spouses, children, business and even friends. What extremely concerns me about all the complaints is the lack of trust in Allah as well as the deficiency in the understanding of the Sunan "laws" of Allah that he has set in this world. What do I mean by that? I always, when approached, feel that the brother or sister expects a magical solution for his or her problem! There is a lot of dependence and reliance on the means, and there is clear forgetfulness of the causer of all these means. In other words, the one who allows these means to be functional. When wanting to solve our problems, we want a recipe of one two three and wow the problem solved. It doesn't work like that. There is dire need for Muslims to understand that it is Allah who can solve their problems, and that's only by understanding his Sunan. If it all had to do with the means, then tell me how prophet Ibrahim "Abraham" peace be upon was saved from the fire? Ismael peace be upon him from the knife? Yunus (jinah) peace be upon him from the whale? Moses peace be upon him from Pharaoh by the splitting of the sea? Isa (Jesus) peace be upon him from the Jews? and our beloved prophet peace be upon him from Quraysh?

Recently, a dear brother I know very well had a divorce from his seven or eight years convert wife. He had a daughter from her. When his wife took him to court for divorce, she took off her hijab in front of the judge and said that she didn't believe in his (husband) God anymore.

Remember, after seven or eight years of being Muslim, at the age of thirty. So she left Islam, and surely had the custody of the daughter. The father is so worried how in the world his daughter would be raised with such woman! Tell me, is there a solution you can think of? It doesn't matter what you come up with; the chance that you will come with a solution that will guarantee an Islamic upbringing for this three-year-old girl is very minimal. Listen to this! A year after leaving Islam, and at the age of thirty, she overdoses on some diet pills and dies! Yes. She dies. He just needed to drive to his ex-wife's family's house to pick up his daughter without any clothes on and SAVE her from the hellfire!

Alhamdulillah who saved Laila from the hellfire. So before you knock on any door, knock the doors of heaven; they are the widest.



## Benefits of Prayer by Ibn Alqayyim

In his excellent book, Zaad al-Ma'ad, in the section which includes the book, At-Tibb an-Nabawee, Shaykh al-Islam Ibn al-Qayyim (may Allaah have Mercy on him) stated in his alphabetized discussion of medicines and nutrition:

### - Prayer -

Allaah the Exalted has said: {And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].} [Al-Baqara 2:45].

And He has said: {O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.)}. [Al-Baqara 2:153].

And He, the Exalted One, has said: {And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something; money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqun (pious)}. [Taa-Haa 20:132].

And in the Books of Sunnah it is reported that the Messenger of Allaah (sallallaahu 'alayhe wa sallam) used to hasten to prayer whenever an affair disturbed him. And previously discussed was the concept of healing most ailments through prayer before seeking out other ways of dealing with them.

1. Prayer is something that causes one to receive sustenance.
2. It is something that safeguards one's physical health.
3. It keeps away harmful things.
4. It casts away illnesses.
5. It strengthens the heart.
6. It brightens one's countenance.
7. It delights the soul.
8. It gets rid of laziness.
9. It makes the limbs active.
10. It increases one's physical strength.
11. It expands the chest (making one at ease and giving him insight).

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**Benefits of Prayer**

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12. It is nourishment for the soul.
13. It illuminates the heart.
14. It safeguards one's blessings.
15. It repels catastrophes.
16. It brings on blessings.
17. It keeps away the Shaytaan (the Devil).
18. It draws one close to Ar-Rahmaan (Allaah, the Most Merciful).

And overall it has an amazing effect on the health of the body and heart, and in strengthening them and expelling harmful pollutants from them. No two people have been afflicted with any disability, disease, or other calamity, except that the portion of the one who prays is less and his outcome is cleaner.

Also, prayer has an amazing effect on the evils of the dunyaa (the worldly life) and how it repels them, especially when the prayer is performed properly and completely, inwardly and outwardly. Nothing keeps the evils of the dunyaa at bay and brings on the benefits of it like prayer.

The reason behind this is that prayer is one's connection to Allaah, the Mighty and Majestic. So based on the strength of a person's relationship with his Lord, the Mighty and Majestic, the doors of goodness will accordingly be opened up for him, bad things and the reasons for them befalling him will be cut off, and the elements of success granted by His Lord, the Mighty and Majestic, will begin pouring in, along with safety and good health, wealth and worldly riches, relaxation, bliss, enjoyment, and all types of joyful affairs will be brought to him, and in an expedient manner, too. ❏  
[Zaad al-Ma'aad (4/304-305) of Ibn Qayyim al-Jawziyyah, Mu'assasatur-Risaalah, 4th ed., 1424.]

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**The perils of lying**

Lying is a reprehensible quality against which the Islamic Sharee'ah (Islamic legislation) has issued severe warnings.; Man's sound nature is instinctively repelled by such a quality and all sound-minded and noble people refuse it to indulge in it.

Truthfulness is one of the pillars of the survival of the Universe, the origin of all praiseworthy qualities, the cornerstone of Prophethood and a natural fruit of piety. Lying, on the other hand, is an act by which one breaks away from the sound innate human nature.

In Islam, lying has been warned against and prohibited in the Quran, the Prophetic Sunnah (tradition) and the consensus of the Muslim scholars. Lying has very evil consequences in both this life and the life to come.

Lying has only been permitted under very stringent conditions and in particular situations when it does not result in depriving anyone from his/her rights, shedding blood or slandering others and the like. In fact, lying has only been permitted in a situation to save someone's life, reconcile between two disputing parties or bring about more love and compassion between spouses.

There is no special day or time during which Islam permits people to lie and say whatever they wish. On the first day of April (what is known as April Fools' Day), people deem lying and saying anything they wish lawful, without having any basis to their claims. There is a great deal of evil resulting from such a practice, which we will mention later.

The words of the Salaf (pious predecessors) regarding lying:

- Ibn Mas'ood may Allah be pleased with him said, "Truthfulness leads to piety and piety leads to paradise. A man persists in speaking the truth until no trace of evil will be left in his heart nor can transgression remain therein. A man continues to lie until not so much as the space that a needle occupies of piety would be left in his heart."

- Ibn Mas'ood may Allah be pleased with him said, "Lying is not accepted in jest or seriousness." Then he may Allah be pleased with him recited the verse (which means): {O you who have believed, fear Allaah and be with those who are truthful}[Quran 9:119]

- Abu Bakr may Allah be pleased with him said, "Beware of lying as it opposes faith."

- Sa'd ibn Abi Waqqaas may Allah be pleased with him said, "A believer can get accustomed to all qualities except lying and deception."

- Ibn 'Umar may Allah be pleased with him said, "One will never achieve the reality of faith until he refrains from lying even if it is in jest."

**Permissible lying:**

Lying is considered lawful in Islam for three different reasons: war, reconciling between disputing people and between spouses for the purpose of arousing love and compassion and to prevent disputes. It is also lawful to tell a lie under extenuating circumstances. An example of this is the case of a Muslim who hides himself or his money from a tyrant who is bent on killing him or taking his money from him by force. If one knows the whereabouts of this Muslim or his money and is asked about it, it is permissible to a lie in this case to save a Muslim's life or his property. However, it is better to give an equivocal answer (that is, one which is not clear or definite in meaning), and that can be interpreted in more than one way in order to shun lying altogether.

The sum and substance of this discussion has been derived from the narration ascribed to Umm Kulthoom may Allah be pleased with her who said, "The Messenger of Allaah peace be upon him said: "A liar is not the one who tries to bring about reconciliation between the people and speaks good to avert dispute or to convey good." [Al-Bukhaari and Muslim].

Asmaa' bint Yazeed, may Allah be pleased with her who said: "The Messenger of Allaah peace be upon him said: "Lying is not permissible except for three reasons: lying to one's wife to please her (for the purpose of arousing love and compassion and prevent disputes), lying during war and lying when reconciling between disputing people." [At-Tirmithi-Albaani: Sound]. ❏

## TAFSIR Al-Ikhlaas

In the name of Allaah, the Most Beneficent, the Most Merciful  
**Sooratu Al-Ikhlās literally means: The Chapter of Purity, Sincerity, and Unity of Allah. It is equal to one third of the Quran. In this chapter, Almighty Allah Says (what means):**

“Say: ‘He is Allah, [who is] One.

Allah, the Eternal Refuge.

He neither begets nor is born.

Nor is there to Him any equivalent.” [Quran: 112:1-4]



1. Whatever the Messenger of Allah peace be upon him brought with him, that alone is real. It is obligatory to obey it and forbidden to deviate from it as it is the Straight Path which has no curves.

2. The Straight Path is only one and whoever deviates from it strays onto the wrong path, innovation and injustice. Almighty Allah commands in the Quran (what means):

“And [moreover] this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way...” [Quran 6:153]

3. The Straight Path is that of the Ummah (Muslim Nation) which lies in between two extremes. Hence, we supplicate in every Rak'ah (unit of prayer) with what means: “Guide us to the Straight Path” [Quran 1:6] that Allah may guide, support and help us to obey Him and keep us steadfast on His Path. This is the Path of those who were favored by Allah: the Prophets, the truthful, the martyrs and the righteous, and these are the finest possible company.

4. The Concept of Tawheed (Unity of Allaah Almighty) has been explained in Soorah Al-Ikhlaas by separating and purging it from Shirk (associating others with Almighty Allah in worship).

5. Imam Ahmad narrated that Ubayy Ibn Ka'b may Allah be pleased with him stated that the polytheists once asked the Prophet peace be upon him saying: “O Muhammad! Tell us about the genealogy of your Lord” whereupon Allah revealed this chapter.

6. From authentic Prophetic sayings, it is proven that this chapter is equal to one third of the Quran. The substance of the statement of Ibn 'Abbas may Allah be pleased with him is that the Quran consists of three fundamental objectives:

a) Commands and prohibitions which contain laws and practical ways. These form the subject matter of the science of Fiqh (jurisprudence) and Ethics.

b) Tales and narratives which include the stories of the Prophets and Messengers of Allaah may Allah exalt their mention and their communities, the punishments and disasters which befell those who resisted and denied the Messengers of Allah, and also the promises, rewards, warnings and types of doom that come from Allah.

c) Knowledge of Tawheed and the description of those matters which relate to the Names of Almighty Allaah and His Attributes, which to have faith in is obligatory upon the servant of Allaah (i.e. each Muslim). This has precedence over the first two.

Soorah Al-Ikhlaas contains the third objective and a general

description of it. Thus, it is correct to say that it is equal to one third of the Quran.

7. This chapter contains, comprehensively, the knowledge of Tawheed and its principles, which form the essence of the belief in Almighty Allah. Allah's command (which means): “Say: ‘He is Allah, [who is] One” [Quran 112:1] negates partnership with Him in every sense, whether it concerns His Self, His Attributes or His Actions. It also demonstrates the distinctiveness of Allah in His Perfection, Magnificence and Majesty. The word Al-Ahad (the One) is not used in affirmation for anyone besides Allah, since Ahad is more emphatic than Waahid.

8. Ibn 'Abbaas may Allah be pleased with him explained the verse (which means): “Allah, the Eternal Refuge” [Quran 112:2] as: “The Chief who is the finest in His Nobility, the Great One who is the finest in His greatness, the Tolerant One who is finest in His toleration, the Omnipotent who is the finest in His omnipotence, the All Knowing who is the finest in His knowledge, and the Self who is perfect in all types of nobility and greatness - that Self is only Allah - the most Revered and the most Powerful, to whom all creatures turn for all their needs and actions. He alone has these qualities for they do not apply to anyone but Him. No one is equal to Him and no one is like Him.”

9. Affirmation in His Oneness negates all forms of polytheism and similitude. Affirmation of all the meanings of As-Samad (the Eternal Refuge) includes all the noble Names and the most exalted Attributes. This is the Tawheed of Affirmation.

10. The Tawheed of Purity is in the verse (which means): “He neither begets nor is born, Nor is there to Him any equivalent.” [Quran: 112:3-4] This statement can also be understood from the general statement: “Say: ‘He is Allah, [who is] One.” [Quran 112:1] Nothing came out of Him nor did He come out of anything. He has no equal, no likeness and no similarity.

11. The concept of Tawheed dominates this chapter. The affirmation of Oneness for the Lord is in total and absolute contradiction to all forms of polytheism. His character of being: “Allah, the Eternal Refuge” [Quran 112:2] proves all His Attributes: that He cannot suffer from any defect, that He has no father or son, which is an implication of Him being in no need, and that all is in need of Him, as well as negation of any equal, which includes negation of similarity, resemblance and likeness. This chapter includes all of these matters and is, therefore, rightly deserving of being called equal to a third of the Quran. ❖



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## Iman Must Be Taken as a Whole

Author: Shaykh `Abdul Rahman `Abdul Khaliq

Iman must be taken as a whole. It is a total truth that cannot be separated from its parts. Dividing Iman into different categories is only to help study it. To shun and reject any of these parts, however, means that Kufr in all other parts exists. To prove the above, we mention what Allah said, translated it means: {Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.} [Al-Baqarah 2:85].

And, {Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.} [An-Nisa' 4:150-151].

These are clear Nusus (texts) from the Quran. They prove that Iman and implementation cannot be separated from each other. The above Ayat, although directed at the Jews, must be taken as general. Whatever Allah blames others for doing, must be known to Muslims that the same blame will be directed at them, if they commit them. The first Nass (text), [2:85], is about a type of actions. The second, [4:150-151], is about a type of belief.

The first Ayah explains what the Jews used to do in Madinah. Some of them were allies of one Arab tribe, Al-Aws, while other Jews were allies of Al-Khazraj, another Arab tribe of Madinah. Whenever war started between these two camps, Jews on either side would kill other Jews on the opposing camp. Jews would kill Jews and occupy their houses. When the war ends, leaders of Jews on both camps would meet to exchange prisoners and treat the injured. Therefore, Allah said, what translated means: {And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. (84) After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.} [Al-Baqarah 2:84-85].

The second text is also about the Jews. Jews accepted the prophecy of Moses and rejected the prophecy of Jesus and Mohammad. This is discrimination between Allah's Messengers.

The purpose behind mentioning these two examples is to show that Iman must be taken as a whole. This rule will be further explained with the introduction of examples as to what negates belief.

Iman is nullified when a part of it is disputed. This is because rejection of a part of belief is in reality rejection of the whole belief. Whenever one believes that Allah is the All-Knower, the All-Wise, then, he has believed. However, whenever one thinks that any action or order of Allah's is unwise, then, he has negated his previous belief. Also, whoever believes in all Prophets except one Prophet negates his belief. In reality, such a person does not believe in any Prophet. Allah is the One who sent all Prophets. To discriminate against one Messenger is rejection of the wisdom of He Who sent all Prophets, Allah, all praise be to Him. Likewise, disbelieving in angels is like relating falsehood to Allah, a clear Kufr.

To regard Haram (impermissible) as Halal (permissible) is Kufr. It is equal to saying to Allah, "I do not accept this Commandment from you, nor approve the wisdom behind it. It should be Halal". This will negate the previous Iman, if there was previous Iman. This is similar to whoever refuses to obey Allah out of arrogance, as if saying to Him: "I will not obey you or implement your Law. Your Commandment is not out of knowledge or wisdom." This type of Kufr is what Satan had. His arrogance led him to reject Allah's order, claiming that there is neither wisdom nor knowledge behind it. This is the reason why such rejection and disobedience are Kufr. It is not disobeying Allah anymore, rather, it is refuting Allah's Commandments, believing that they did not proceed out of wisdom or knowledge. This will negate and destroy all previous Iman and obedience. ❖

## Facts & Misunderstandings about the Bible

In the Quran Allaah informs us that He revealed a number of books, including the pages of Prophet Abraham (Ibraaheem peace be upon him), the Psalms of Prophet David (Daawood peace be upon him), the Torah of Prophet Moses (Moosaa peace be upon him), the Injeel (Gospel) of Prophet Jesus ('Eesaa peace be upon him), and finally, the Quran of Prophet Muhammad peace be upon him. Of these revealed texts only the Quran remains intact in its original form. All of the others (as complete books) have been lost, their remains have survived only as fragments or tampered with in some way so as to make their authenticity doubtful. Nowhere in the Quran is the Bible even mentioned, to say nothing of its being among the revealed texts of Allah, or as Christian claim "The Word of God." Further, we know from respected scholars that although some fragments of the Psalms, the Torah, and the Injeel (the teachings of Prophet Jesus) may be found in the Bible, comprised of the Old and New Testaments, the Bible cannot rightfully be called "The Word of God." Why is this so? As one publisher (Tyndale House Publishers, Inc., Wheaton, Illinois) stated: "The Bible may look like one book, but it is actually sixty-six books in one. Thirty-nine books make up what we call the Old Testament, and twenty-seven make up the New Testament. It is possible that more than forty writers were used by God to write all sixty-six books." (Quoted from the "Holy Bible" - New Living Translation, Gift and Award Edition, 1997, p. vii)

So if the Bible is neither narrated by God nor written by Him, and, as such, is not 'the word of God,' then what is it? By any objective criteria, the Bible is a book containing a compilation of stories, legends, folk tales, folk lore, myths, sagas, narratives, poetry, fragments of scriptures (fragments from the Psalms, the Torah, and the Injeel as already mentioned), letters (esp. in New Testament), visions, dreams, accounts of events from doubtful sources (not eye witnesses), editors' or scribes' notes, as well as human errors.

For those who believe in it, it is a book that has historical, cultural, moral and ethical values, and a source of spiritual teaching and guidance. It is a book held in high esteem, primarily by Christians who see it as a divine book and the source of their religious beliefs. But, in the final analysis it is only a book with many limitations and imperfections which disqualify it from being called "The Word of God." Whoever makes such a claim then the burden of proof rests with him. On the contrary, the Glorious Quran is the Speech of Allaah and, through the Angel Gabriel, was revealed to Prophet Muhammad peace be upon him; later compiled into a book more than 14 centuries ago it remains preserved in its original form until today.

### Some common misunderstandings about the Bible include the following:

- The Bible is one book, the Old Testament. The Bible contains sixty-six books (or more depending upon the denomination one belongs to).
- The Old Testament (OT) is the Torah followed by the Jews. The OT contains some fragments of the Torah which was lost and the Psalms, but the Talmud is the book followed by the Jews and is totally unrelated to the Bible.
- The New Testament (NT) is the Gospel of Prophet Jesus, or the Injeel. It is neither. It is made up of twenty-seven books, none of which was narrated or written by Prophet Jesus although the NT may contain fragments of the Injeel (sayings and teachings of Prophet Jesus). The Injeel as revealed through Prophet Jesus has been lost. The fragments which may be cited in the NT may not be authentic or in their proper context. So it is erroneous to equate the NT with the Injeel mentioned in the Quran.
- The Bible is a holy book, narrated, dictated by God and is infallible. While this is a claim, this misconception has already been addressed.

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## What Does Allah Want From Me?

The most important question that a Muslim can ask: What Does Allah want from me as a Muslim? What am I supposed to do in this worldly life I have been granted? We can rephrase this same question in more general terms, revealing that it is indeed the Big Question for all human beings: What is the purpose of my life?

As Muslims, we often hasten to answer this question by quoting the verse of the Qur'an where Allah tells us: "I only created human beings and jinn to worship me." [Sûrah al-Dhâriyât: 56]

We are certainly right in doing so. It is right for us as Muslims to look for our answer in the words of Allah. Certainly, this verse is one of the most important and relevant verses in the Qur'an addressing the question of what Allah wants from us.

But have we really answered our question yet?

No, we have not. The term "worship" needs to be properly understood. In Islam, worship is defined as everything that we do that Allah loves and is pleased with. It can be in what we do or what we say. It includes both inward and outward actions.

Everyone agrees that prayer, fasting, remembering Allah, purifying the heart, and similar devotional activities are part of worship. It is, therefore obvious that these acts of worship are something that Allah wants from us. However, it is a mistake to forget that our worship - in other words, what we do, say, and think that pleases Allah - is limited to these personal devotions alone. Our worship also includes how we deal with others.

So we must ask our question again: What does Allah want from me as a Muslim in my dealings with others? To answer this question, we must return to the Qur'an and Sunnah. When we do, we find there can be no doubt that the texts point us to at least two types of concerns. First, it is obvious that we are supposed to propagate the faith and convey the message of Islam to others. There are many verses of the Qur'an and Prophetic hadith that call us to this duty. However, that is not all. There are also numerous texts that call upon us to serve humanity. How often are we told to respect, honor, and assist others? These texts help us to complete the picture of how we are expected to worship Allah in our daily lives.

**Let us consider some of the main themes:**

### Helping Others:

Prophet Muhammad (peace be upon him) said: "Whoever is engaged in fulfilling his brother's needs, then Allah will be fulfilling his needs." [Sahîh al-Bukhârî]

Likewise, he said: "Allah loves best the one who benefits people the most. The most beloved deed to Allah is to make a Muslim happy, remove his distress, pay off his debt, or placate his hunger. For me to go forth in fulfilling my brother's need is dearer to me than to observe a retreat in this mosque (in Madinah) for worship for a month... And whoever goes forth to fulfil his brother's need until it is taken care of, then Allah will make his feet tread steadily on that Day when feet will slip." [al-Silsilah al-Sahihah]

Prophet Muhammad (peace be upon him) is also reported to have said: "Whoever goes forth to fulfil his brother's need and makes headway in fulfilling that need, it is better than observing a retreat in the mosque for ten years." [al-Tabarânî, al-Bayhaqî and al-Hâkim]

### Being Kind and Well-Mannered:

Prophet Muhammad (peace be upon him) declared: "I was sent only to perfect good conduct." [al-Silsilah al-Sahîhah]

The Prophet (peace be upon him) stressed just how important it is to show kindness to people and exhibit good manners by describing an ill-mannered person as "bankrupt" even if that person was devoted to prayer and fasting: Allah's Messenger (peace be upon him) asked: "Do you know who is bankrupt?"

His Companions replied: "The bankrupt person is one who has neither money nor property."

The Prophet (peace be upon him) then said: "The bankrupt person is one who will come on the Day of Judgment having to his credit much prayer, fasting, and charity. But alas, he will have against him that he ridiculed this person, falsely accused that one, stole the property of another, shed the blood of another, and assaulted another. They will each be compensated from his good deeds, and if his good deeds run out, some of their sins will be transferred to him and he will be consigned to Hell." [Sahîh Muslim]

### Upholding and Defending Justice:

Allah says: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort justice or decline to do justice, verily Allah is well-acquainted with all that you do." [Sûrah al-Nisâ': 135]

Allah also says: "O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that you do." [Sûrah al-Mâ'idah: 8]

Indeed, Allah tells us in the Qur'an that establishing justice was part of the mission of all the Prophets: "Indeed, We had sent Our Messengers with clear proofs and sent down the scriptures and the balance with them so that people could establish justice." [Sûrah al-Hadîd: 25]

Prophet Muhammad (peace be upon him) described the greatest for of struggle for the faith as follows: "The greatest struggle is to speak a true word in front of an unjust ruler." [Sunan al-Nasâ'î, Sunan al-Tirmidhî, and Sunan Abî Dâwūd]

By helping others, showing kindness, and being just we engage in the worship of Allah, just like we do when we pray and fast. Therefore, these are also part of what it means to fulfil the purpose for which we were created. ❖

## Facts & misunderstandings about the Bible

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Since the Bible is 'only' a book, there is no need to call it a forgery, a corrupted text, etc. The Quran is the only authentic "Word of God," His Speech, and Allah has promised to protect it from distortion of any kind until the Day of Judgment and He has kept His promise. Not one letter or syllable has been changed over the past 14 centuries. ❖

# The Rights of Children

Author: Sheikh Muhammed Sahih Ibn al-Uthaimeen

Let us first establish that children in accordance to the Islamic concept means both male and female. Some of anti-Islamic concepts accuse Islam by differentiating between male and female children claiming that it does prefer boys over girls in terms of inheritance, 'Aqiqah (slaughter of two lambs upon the birth of a male baby and one lamb for a baby girl) and other matters. In accordance with true Islam teaching, both male and female are alike in the sight of Allah, the Almighty. Each, however, is physically prepared and equipped to perform certain task and duties that are suitable to his/her nature. All again are equal in religious duties, except for certain exception that are defined and illustrated by Allah, the Almighty, in the glorious Quran, or declared and specified by Allah's Apostle (Peace and blessings be upon him). Only these differences are to be acknowledged and honored by in accordance with Islam and its teachings.

Children in accordance to Islam are entitled to various and several rights. The first and the famous right is the right of properly brought up, raised and educated. This means that children should be given suitable, sufficient, sound and adequate religious, ethical and moral guidance to last them for their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on. Allah, the Almighty, stated in the glorious Quran:

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones," [At-Tahrim 66:6]

Allah's Apostle (Peace and blessings be upon him) also said: "Every one of you (people) is a shepherd. And every one is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family, and he is responsible for them" [This Hadith is reported by both Al-Bukhari and Muslim.]

Children, therefore are a trust given to the parents. Parents are to be responsible for this trust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children.

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizen and pleasure to the eyes of their parents, first in this life, and in the Hereafter.

Allah, the Almighty, stated in the glorious Quran:

"And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned." [At-Tur 52:21]

Moreover, Allah's Apostle (Peace and blessings be upon him) said:

"Upon death, man's deeds will "definitely" stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously pray Allah, the Almighty, for the soul of his parents" [This Hadith is reported by Muslim] a statement reflects the value of proper upbringing of children. It has an everlasting effect, even after death.

Unfortunately, many parents from every walk of life, in every society, regardless of creed, origin, social and economical status, etc., have neglected this very important and imposed right of their own children unto them. Such individuals have indeed lost their children as a result for their own negligence. Such parents are so careless about the time their children spent with no benefit, the friends they associate with, the places they go to etc., such parents they do not care, are totally indifferent about where their children go, when they come back and so forth and so on, causing the children to grow without any responsible adult and caring supervision. Such parents neglect even to instruct, direct or guide their children to the proper way of life, behavior or even attitudes towards others. Yet, you may find these parents are so careful about their wealth. They are extremely concerned about their own business, work and otherwise. They exert every possible effort to lead a very successful life in terms of materialistic gains, although all this wealth is not actually theirs. No one will take wealth to the grave.

Children are not only to be well-fed, well-groomed, properly dressed for seasons and appearance, well-taken care in terms of housing and utilities. It is more important to offer the child comparable care in terms of educational, religious training, and spiritual guidance. The heart of a child must be filled with faith. A child's mind must be entertained with proper guidance, knowledge and wisdom. Clothes, food, housing, education are not, by any means, an indication of proper care of the child, proper education and guidance is far more important to a child than his food, grooming and appearance.

One of the due rights of children upon parents is to spend for their welfare and well-being moderately. Over spending or negligence is not condoned, accepted or even tolerated in Islam. Such ways have negative effect on the child regardless of the social status. Men are urged not to be miserly to his children and household, who are their natural heirs in every religion and society. Why would one miserly to those who are going to inherit his wealth. They are even permitted to take moderately from their parent's wealth to sustain themselves if the parents declined to give them proper funds for their living.

Children also have the right to be treated equally in terms of financial gifts. None should be preferred over the others. All must be treated fairly and equally. None should be deprived his gift from the parents. Depriving, or banning the right of the inheritance, or other financial gifts during the lifetime of the parents or preference of parents for a child over the other will be considered in accordance to Islam an act of injustice. Injustice will definitely lead to an atmosphere of hatred, anger and dismay amongst the children in one household. In fact, such an act of injustice may, most likely, lead to animosity amongst the children and consequently this effect an entire family environment. In certain cases when special child may show tender care to his aging parent, for instance, causing the parent to grant such a child a special gift, or issue him an ownership of a house, a factory, or a land, a farm, a car, or any other valuable items. Islam, however, considers such a financial reward to such caring, loving or may be obedient child, a wrong act. A caring child is entitled only for reward from Allah, the Almighty. Although it's nice to grant such child something in appreciation for dedication and special efforts, but this must not lead to an act of disobedience to Allah, the Almighty. It may be that the heart and feelings of such a loving and caring child may change, at one point in time, causing him to become a nasty and harmful child. By the same token, a nasty child may change at any given time, as well, to become a very caring and kind child to the same parent. The hearts and feelings are, as we all know, in the hands of Allah, the Almighty, and can be turned in any direction at any given time and without any previous notice. This, indeed, is one of the reasons to prevent an act of financial preference of a child over another. On the other hand, there is no assurance or guarantees that a caring child can handle the financial gift of his parent wisely.

It is narrated by Abu-Bakr who said that Allah's Apostle (Peace and blessings be upon him) was informed by one of his companions, al-Nu'man bin Bashir, who said:

"My father gave me a gift but 'Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Apostle as a witness to it. So, my father went to Allah's Apostle and said, 'I have given a gift to my son from 'Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Apostle!' Allah's Apostle asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Apostle said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift." [This Hadith is reported by both Al-Bukhari and Muslim]

(Peace and blessings be upon him) called such an act of preference of one child over the others an act of "injustice". Injustice is prohibited and forbidden in Islam.

But, if a parent granted one of his children financial remuneration to fulfill a necessity, such as a medical treatment coverage, the cost of a marriage, the cost of initializing a business, etc., then such a grant would not be categorized an act of injustice and unfairness. Such a gift will fall under the right to spend in an essential needs of the children, which is a requirement that parent must fulfill.

Islam sees that if parents fulfill their duties towards all children in terms of providing them with necessary training, educational backing, moral, ethical and religious education, this will definitely lead to a more caring child, better family atmosphere and better social environment and awareness. On the other hand, any negligence in the parenthood duties can lead to the loss of a child or ill treatment to a parent at a later age. ❏

## Comparative Concept 1

### Islamic Principle(s): Unity, Selflessness, Mutual Cooperation

One of the most powerful principles in the religion of Islam is the concept of unity. It is well documented in the religion as evidenced from the Qur'an and the authentic hadith of the Prophet (SAW). This unity is reflected in all of our duties as believing Muslims. Whether these duties be outward (i.e. -prayer, performing Hajj, getting married, conducting business, seeking knowledge, etc.) or inward duties reflected in love, intentions, anger, purpose, determination - Muslims are commanded to be unified as a group for guidance and success (3:103). The culmination of this unity that we are briefly describing is, of course, based upon the unity of Allah - upon which the entire religion is based. This is grossly referred to as Tauheed\* and we must establish it according to the tradition of the Prophet (SAW) if we wish to experience the greatest of all victories - being in the presence of Allah in paradise forever!

The opposite of this principle is division/individuality and Allah (SWT) warns against this in various ayaat in the Quran. He says, "And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." (3:105) (See also - 6:159, 23:52-53, 30:32 and 42:13). Thus, Allah (SWT) urges us to avoid being divided in religious matters and equally encourages us to establish unity amongst ourselves in order to achieve success.

What emanates from this principle? With just a little reflection, we can see that unity breeds power and strength of purpose. More importantly, it eliminates confusion that inevitably stems from its opposing principle - divisiveness. Implementing religious unity in our lives (as depicted in the Sunnah of the Prophet) requires a high degree of selflessness and mutual cooperation. Consider the following sayings of the Prophet (SAW):

- "The believers, in their love, mutual kindness, and close ties, are like one body; when any part complains, the whole body responds to it with wakefulness and fever." [Muslim]
- "The faithful are like one man: if his eye suffers, his whole body suffers." [Muslim]

In order to explain this principle and instill its meaning into the hearts of the believers, let's consider the analogy that was used by our beloved Prophet - the human body.

#### Physiologic Analogue:

How are these principles of unity manifested within the human body? There are too many examples of how unity is displayed in our bodies. Generally speaking, every facet of our bodies is working purposefully, continuously and cooperatively - by the permission and wisdom of Allah - to keep us alive. There's no such thing as individualism or selfishness when it comes to human physiology. Every particle, atom, molecule, organelle, cell, tissue, and organ works together for the benefit of the whole body. Whenever there is any damage to the natural integrity (compare this to fitrah) of the body, there is an immediate, collaborative, well-organized and unified response to restore balance and stability. If this response is inhibited, disrupted or absent the body will typically get weak and illness will incur. This is by the power and magnificence of Allah but we can learn from it. Pride, arrogance, selfishness, and individuality play no part in this arena. It is clearly understood that the entire body must be preserved at all levels in order for everything ("everyone") to benefit.

There are no trivial complaints about positions, duties, status, previous mistakes, etc. The eyes, for example, don't "complain" about not getting the same amount of blood supply as the kidney or liver and thereby stop functioning. Imagine the disaster that would ensue from being blind. And what would be the benefit to the eye? Absolutely none. Besides, the eyes don't "need" the amount of blood as these other organs. In fact, if they received the same amount they would perish. How many of us entertain similar complaints to the absolute detriment of our fellows Muslims and ourselves? How many of us shut down our efforts to contribute to the Ummah because of petty and meaningless issues?

Another example: the heart is a magnificent organ that manages to not only pump blood throughout the entire body; it also

manages to calculate the exact amount that's needed at the right time under various conditions. It functions beautifully in mutual cooperation with the brain and nervous system. Have you ever noticed, for instance, when you get frightened your heart starts to beat fast and your skin turns pale? This is because our nerves cause the blood vessels in our skin to shrink in order to get more blood back to the heart. When more blood comes back to the heart, it has to pump faster. All of this occurs in response to fear and once again - this is for the benefit of the entire body. There is no time to waste. The body has to act immediately according to the situation at hand. If there were argumentation about whose function is more important they would clearly be defeated.

#### Consider this last example:

It is well known that excessive alcohol consumption causes damage to the liver. The liver has literally hundreds of different functions. One of these functions is to produce proteins that cause our blood to clot (stick together). This is useful whenever we bleed. These clotting proteins are released from the liver into the blood stream to stop the bleeding. Suppose, for the sake of our discussion, that a person consumed alcohol and cut his hand during the process. What if the liver, out of anger or spite, decided to not send out these clotting proteins? He wants the hand to "suffer" from its improper use of picking up the bottle of alcohol. Making this decision would obviously be fatal for not only the hand and the liver, but possibly for the entire body.

#### Reflections:

Just as Allah and His messenger command us to be unified, selfless and cooperative in our religious affairs, He has also created the inner physiological workings of our bodies to do the same. The elegance by which Allah has arranged our bodies is beyond description. We can learn a lot from studying and reflecting on ourselves. We can transform our lives tremendously if we work hard to adopt the guiding principles of unity and working for the benefit of others. We can emulate the sophistication of the heart and the brain in response to a crisis. We should, for example, feel something when our brothers and sisters are suffering here in America and abroad. At least, we should make sincere du'a to Allah (SWT) for relief. There should be spiritual impulse that causes us to react in order to restore order. Our purpose is to establish Tauheed\* in the world and we should not take the fatal position of stagnation and apathy. We should know that our failure to act on any level is, in fact, doing harm to the Ummah.

Clearly, there are obvious differences in these analogies. The biggest and most obvious difference is that the physiological processes within our bodies do not have free will to make decisions. They operate completely under the absolute will of Allah. However, the concepts are the same and the implications are many. Health, strength, power, and success are the by-products of unity of purpose, collaboration, and successful teamwork. Conversely - illness, weakness, disgrace and failure is a collaborative breakdown that frequently emphasizes individualism, selfishness and division. Consider our current state of affairs as an Ummah and reflect on what things are preventing us from establishing unity in our homes, masjids, communities and worldwide: nationalism, pride, arrogance, individualism, envy, etc.

We should reflect on the verses of the Qur'an and the Prophet (SAW) and realize that we are all in this religion together with one purpose - earning the pleasure of Allah. We end with this hadith recorded by Imam Muslim:

- "Verily Allah likes three things for you and disapproves three things for you: He is pleased with you but you worship Him and disassociate anything with him; that you hold fast to the Rope of Allah and not to be scattered (disunited); and He disapproves for you irrelevant talk, persistent questioning and wasting wealth." And may Allah guide and unite all of us Muslims to what is right and authentic. Ameen. ❖

\*Tauheed is a deep and comprehensive topic. For a detailed description of its meaning, please refer to the authentic texts of Islam.

## The problems facing modern civilization

A contemporary commentator once observed that just as perversion has set in Western society, it has also taken root in Muslim society. Then how do you regard Western civilization as being wrong and Islamic civilization as being right? This objection, if we examine it, will be found to be ill judged, because our comparison of Western and Islamic civilization makes a judgment on the basis of standards versus behavior.

The deterioration of Muslim society is the result of deviation from Islam, while the deterioration of Western society is the result of putting into practice the very principles in which it believes.

The evils of Muslim societies stem from the gap between principle and practice, whereas the evils of Western society are the result of a clash between principles and realities. The Western civilization of modern times has formed principles independent of religious principles, to govern social life, and has maintained that modern principles were superior to older principles.

Through colonization and the industrial revolution, etc. the Western nations achieved political and material domination over large areas of the world, which placed them in a position to reject the old principles of life and construct a human society based on modern principles.

This experiment in ethics has now been going on with the dominance of Western nations for more than a century, but practical experiments have failed to verify the new principles. All that has been accomplished is to effectively demonstrate that the new principles favored by the West are completely incompatible with what nature intends for humankind. The clash between ideals and reality has, in fact, given rise to ever-increasing manifestations of depravity in Western life.

While the solution to moral backsliding in Muslim societies lies in a return to the Islamic principles adhered to in the past, this cannot be said about the West. If Western society retreats to its past, this return will be a return to exactly the same principles on which it still adheres to the letter.

Those who gave credence to the concept of permissiveness, or those who insisted on the entrance of women in every department of man, or those who advocated that marriage is an unnecessary bond, if they were to return to their past where will they return?

This going back will be to the same principles, which they still observe and the disastrous consequences, which they are now facing. The solution to the perversion of Muslims lies in their going back to the path of Islamic principles, which they have left behind; while the rectification of Western society lies in renouncing its self-made principles. Here we present some examples to illustrate this point.

Reverse course

Time magazine, which has a readership of over 23 million, spread over 95 countries, published a revealing report on the condition of women in America. The following is the gist of the report:

Over the past 25 years, there has been an influx of women into the American job market. Some 65 percent of women of childbearing age now form part of the American workforce and 90 percent of them have had, or will have children during their careers. This has created a tremendous problem for women -- the onerous task of holding down a job and having children at the same time.

One such American woman is Lillian Garland, who worked as a receptionist at the California Federal Savings and Loan Association in west Los Angeles until she became pregnant and left work to have her baby in 1982. Her baby girl was delivered by Caesarian section and her doctor prescribed a three-month period of leave. When she returned to Cal Fed, Garland found that her position had been filled. She had lost an 850 dollar job just at a time when with the birth of her child, her expenses had increased.

Garland filed a suit in the federal court against the company for having discriminated against her in terminating her employment. The lawyers of both parties entered into interminable arguments, and after prolonged litigation -- five years to be exact -- Thurgood Marshall, former Justice of the American Supreme Court, gave his ruling in January, 1987, that the State requires an employer to provide special job protection for workers temporarily disabled by pregnancy.

This ruling triggered a tremendous controversy. On one hand, women are happy that they have secured the protection of the law for

bearing and rearing children. On the other hand, serious American thinkers maintain that this ruling will harm the cause of women.

The debate over pregnancy leave has thus created a deep rift among feminists. One side argues that although pregnancy leave benefits individual women, it poses a general danger to female workers because it singles them out for special protection. Historically, they point out, such privileged treatment has eventually led to discrimination against women. Marsha Levick of the National Organization for Women's Legal Defense and Education Fund says: "That almost always backfires."

Don Butler, President of the Los Angeles-based Merchants and Manufacturers Association, said that the decision "spells disaster." To this, he added: "Larger companies can makeshift to fill a hole, but small ones cannot do that very easily. If I employ ten females, and two or more get pregnant at one time, I might as well file for bankruptcy." Discrimination against women might increase. Many companies "just won't hire women in their childbearing years," says the Chamber's Attorney Lamp.

A well-known feminist, Betty Freidan, said in support of the ruling regarding Garland's case: "Equality does not mean that women have to fit the male model." There is something very incongruous about this argument. When women are so different in their biological structure that they cannot "fit the male model," where is the necessity to bring women into every sphere of life to do the same work as men, and then attempt, by passing laws, to enforce an artificial equality of the sexes.

As economist Sylvia Ann Hewlett puts it: "This decision means that there is recognition at the highest legal levels that, in order to get equal status for women in the workplace, you have to create family supporters." This is an indirect acknowledgement of the rationality and appropriateness of the old traditional system. The concept evolved by modern civilization that woman does not need man as her supporter implies that she should earn and be her own supporter. When this principle was put into practice, it soon became evident that a woman could not do without a supporter. The only difference was in the name. Formerly it was "husband" now it is "the company."

In traditional society, when religion was still a positive force, men used to do whatever was required outside the home, while women took care of all indoor work. This was a division of labor, which was both practical and natural. However, modern civilization has held that this "division" is nothing but sexual discrimination. It is this view, which launched the women's liberation movement, and encouraged women to come out of their homes in order to take up employment in offices and factories.

At an early stage it became apparent that under this new arrangement, the path to progress for women was strewn with obstacles. To remove the disadvantages implied for the woman, a law was passed granting special paid leave to pregnant women and nursing mothers.

This was the kind of law which legislators, who were far removed from the situation, could pass with no discomfort to themselves but whose implementation could not be afforded by those who have to come to grips with the everyday running of a factory or management of an office. This is a situation, which has sparked off an unending controversy.

So far, the government is supporting women in this conflict in order to maintain the superiority of its cultural principle. However, taking sides against reality is hardly practicable. If the government required the managements of all offices and factories to give four months' paid leave to women, how many establishments would be able to afford what would seem to them an unwarranted extravagance? Finding the cost of such a cultural luxury prohibitive, many employers would simply not hire women during their childbearing years, and older women would themselves opt to stay at home.

It seems very probable that such negative factors will reinforce the discriminatory attitudes, which the women's liberation movement came into being to end. ❖

## Hijaab is not a personal choice

Contrary to whatever you may believe, Hijaab (Islamic covering) is not a free personal choice. As a Muslim woman, you are not free; you are a slave of Allaah The Almighty. What is the relationship between freedom and uncovering parts of your body, adorning yourself, and uncovering your face? Does the belief that 'beauty of the soul is the real beauty' entitle a woman to be indecently dressed?

The enemies of Islam have turned women into a cheap commodity; they despise you; they do not respect your mind, thought or character; they are only concerned about your body. Otherwise, let me know: What is the rationale behind an attractive woman appearing on an advertisement for razors or tires? Does this show respect for a woman's mind? Or does this point to the fact that the media and marketing industry only think about exploiting her body? Why do they not let women who are covered in Hijaab be shown in their ads?

If you could listen to what your colleagues in the university or work say about you behind your back, you would be horrified. They speak about your looks. They do not care for your intelligence or personality; they are only concerned about your femininity. This is the nature of man, and whoever claims otherwise is either a liar or abnormal.

Wearing Hijaab is not a free personal choice, and you are certainly not free to do as you think fit; you are a slave of Allaah The Almighty. You have no right to disobey His orders. Allaah The Almighty Says (what means): {And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.} He will say, "My Lord, why have You raised me blind while I was [once] seeing?" [Allaah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten." And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.} [Quran 20:124-127]

Hijaab is not a free personal choice because it is the command of Allaah The Almighty and His Messenger peace be upon him, and the consensus of the Muslim scholars. Furthermore, Hijaab gives you the chance to test the truthfulness of those who claim that they are only concerned with your mind and character. If the case is true as they claim, wearing Hijaab will help them focus on your character, not your make-up, clothes, or charms. At this point you will discover the truth, and you will not find any man paying you attention or speaking to you because they do not need anything from you except your femininity. It is shameful that a woman who pretends to respect herself and cherish her honor and dignity seeks to impress people with her body. Surely, you humiliate your humanity by failing to adhere to correct Hijaab and by showing off your face in place.

An American woman says that she got fed up with such widespread corruption in her society, where a woman is judged only according to her appearance, and this greatly influences her field of work, promotions, and the opportunities of practical and emotional life. She adds that a woman has to always appear beautiful and attractive in order to attain easy success in every stage of her life.

This woman converted to three religions that could not soothe her agony. Now she adheres to a sect of Judaism because she admires the fact that this sect obliges women to dress modestly and admonishes them not to intermix with men except in case of necessity.

Another American woman says that she has embraced one of the old pagan religions of the Native Americans because that religion pays special respect to women, orders them to wear decent clothes and prohibits extramarital and premarital relationships. She adds that she feels that this religion respects women and protects values in society.

A practicing Muslim woman relates that she had been fully covered in Hijaab when she was obliged to travel to a European country with her family to receive medical care for her father. In the hospital, a nurse asked her permission to see her face, and when the nurse saw it, she was shocked. She thought that the woman covered her face because she was ugly or had a defect. When the nurse asked the woman why she was covering up, the woman explained to her that Islam sees women as a jewel that must be kept away from the eyes of strangers. The woman said that the nurse was listening attentively, and

later, she said, "How wonderful! I wish I could cover myself up like you. I suffer a lot from people's looks at the details of my body and feel that I am a dummy; even here I feel that all people are staring at me." Professor Sigrid Hunke, author of the famous book *Allah's Sun Rises over the West*, outlines the glory of the Arabs and Muslims and the influence of their civilization on the Western renaissance. In an Islamic conference, she was asked to give advice to a Muslim woman who wanted to discard her Hijaab. She said,

"A Muslim woman should not take the European or American women as role models. By doing so, she loses the elements of her character. Thus, she has to abide by the original guidance of Islam and follow in the footsteps of the early righteous women. She should cherish their values and adapt them to the needs of modern times. She should also focus on her significant mission of being a mother of the future Arab generation."

Helen Stanberry, an American writer and a freelance journalist for more than 250 American newspapers, publishes a daily article read by millions of Americans. She spent several weeks in an Arab country, and when she returned home, she said that the Arab society is perfect and sound, and it should adhere to its customs which limit the freedom of young women and men reasonably. She adds that the Arabs have inherited manners which necessitate limiting the freedom of the woman, respecting the mother and father, and, more than that, eliminating the immorality of the West which is destroying the society and families in Europe and America. She advises the Arabs to continue preventing the free intermixing between the two sexes, narrow the freedom of the girl, and adhere to Hijaab like the earlier generations did. This would be better for the Arabs than immorality, liberty and the profligacy of Europe and America.

Anger with this inferior look at women was condemned in the words of Meryl Streep, an American actress, and the 1983 Academy Award winner. In a press conference, she said that every time she visited a public place, people would scrutinize the measurements of her body to make sure that she was a beautiful and worthy of being the best American actress. This disturbed her a lot because she knew that people looked at her only to judge her body.

She contested the so-called Women's Liberation Movement, saying that she does not like the present-day concepts about women because they view the ideal woman to be the one who has a slim body. [Excerpted from the book "Risaalah Ila Hawaa" by Rasheed Al-'Owayid]

A woman so fond of the Abaya that she wears it at home. A Korean girl wrote on the internet, "I love your dress...yes...I love this Abaya which fully covers the body. I love it so much and love to wear it. I asked my cousin, who works in the Gulf region to send me one. Once it was sent to me, I wore it immediately. Although many people mocked me and were surprised at my appearance, I still wear it from time to time and sometimes at home. I feel greatly comfortable and content when wearing it."

At a time when women all over the world are searching for their identity by returning to decency and covering up, many Muslim women are trying to find ways and justifications to say that Hijaab is not a religious obligation, or that the essence is more important than appearances.

Muslim sister, do not sacrifice the everlasting life in the Hereafter; do not risk it. You cannot do that. It is either everlasting bliss or everlasting doom. Many women before you followed the way of liberation and pride, but they reaped loss, failure, depression and misery. What will you lose if you put on Hijaab? What will you lose if you cover your hair, arms and legs? Please, answer: What loss will you incur? What has your friend who puts on Hijaab lost? Do not expose yourself to the anger of Allaah The Almighty; otherwise, you live in suffering, misery and pain. You have to put on Hijaab and quit the futile argument. Just put it on. You are not wiser than the women who wore it, nor are you more beautiful or smarter than they are. You may ask them about it. O slave of Allaah, The Compeller, return to your Lord, submit and surrender to Him; beware of the anger of Allaah The Sovereign. Hijaab is not a free, personal choice and you are not free. Islam has its rules and principles, so whoever claims to adhere to it is not allowed to violate its rules. Whoever accepts Islam as a religion should submit to its orders and avoid its prohibitions. Allaah The Almighty Says (what means): {Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.} [Quran 16:97] ❖

## What Religious Acts and Activities are legally Permissible for Muslim Students in Public Schools?

by Dr. Tareq Chebbi

The great majority of Muslim parents and their children who attend public schools in America are not aware of their legal rights in practicing their religion. Specifically, they do not know what is permissible and what is not permissible. In other words, a Muslim parent and his/her child do not know what they can and cannot do. In many cases, these Muslim parents air on the "Safe side" and do not want to "Rock the boat" and end up not asking what they are entitled to by law. It is an issue of "Ignorance" of the laws and regulations. Furthermore, because of this ignorance, Muslim students are generally at a disadvantage when compared to their non-Muslim counterparts especially when it comes to celebrating major non-Muslim holidays such as Christmas, Hanukkah, or Kwanza.

The purpose of this article (that will InshaAllah be in a small brochure) is to educate Muslim parents and their children about their religious rights while in public schools. This knowledge will empower Muslim Students by increasing their self-esteem that will help them do better academically and be more successful at school. Additionally this knowledge will reduce the contrast that exists between the two environments that Muslim students live in and constantly switch between the two: The home environment and the school environment.

On August 10, 1995, Secretary of Education Richard W. Riley from the administration of President Clinton, issued a "statement of principles" titled "Religious Expression in Public Schools."

The following is a summary of these rights that every student attending public school should be aware of. Along with the summary, I will highlight how these laws apply to the Muslim student.

**1. DISCRIMINATION** (School authorities may not discriminate against religious activity or speech). Muslim students, like other students, are protected by law from any discrimination exhibited by school staff or faculty.

**2. QURAN READING AND PRAYER** (Students may read their Bibles or other scriptures, say a prayer before meals, and pray before tests.) Muslim students, like other students, are allowed by law to read the Quran or perform Salat (prayer) individually or in Jamaa (group).

**3. DISCUSSIONS** (Students may attempt to persuade their peers concerning religious topics, just as they may political topics). Muslim students can discuss Islam with their peers and may attempt to persuade them (Dawaa). Harassment however is not permissible.

**4. SCHOOL WORK** (Students may use religious themes in their homework, artwork, or other assignments, and such work should be judged (graded) by ordinary academic standards). Muslim students can use Islamic themes, architecture, moral stories, or Islamic history, especially in the area of mathematics and sciences of the Golden era of the 8th century.

**5. LITERATURE** (Students have the right to distribute religious literature (tracts, etc.) to their schoolmates on the same terms as they are permitted to distribute other literature.) Muslim students, like other students, can distribute pamphlets and brochures as long as they are not offensive to

other students.

**6. RELIGIOUS OBJECTIONS** (Students may be excused from lessons that are objectionable on religious or other conscientious grounds.) Muslim students may ask to be excused and not attend lessons presenting content that goes against our Muslim belief, such as the "Darwin Theory".

**7. CLOTHING** (Students may wear clothing depicting religious themes, and these messages may not be singled out for suppression.) Muslim Students can wear Muslim clothing. For example a female can and should wear the Hijab. Also male student can wear head cover or Kamees.

**8. STUDENT MEETINGS** (Student meetings may include a prayer service, or other worship exercise.) Muslim students can organize congregational (Jamaa) prayers, such as Dhuhr, Asr and Friday Prayer. The times and schedule should not conflict with the teaching time. Prayer times should be scheduled around Lunch time for Dhuhr and Dismissal for Asr. Furthermore, Muslim students should make an effort to establish Muslim Clubs, such as the MSA (Muslim Students Association.)

**9. ACCESS** (Students may use the public address system, the school newspaper, and the school bulletin board to announce their meetings, on the same terms as other student groups.) Muslim students can ask for a prayer space (It does not have to be permanent) and use other school facilities. Alhamdulillah, we as Muslim, can pray virtually anywhere except in the bathrooms. Use this flexibility to your advantage especially when requesting a praying space.

InshaAllah in future communications, I will elaborate on this very important topic and provide example and maybe a "How-to" Guide. ❖

## The Challenge of our Youths

by Br. Imran Ali

Administrative Officer, Community Action Agency, Miami-Dade County

One of the serious facts of our present times is that the accepted norms of behavior have failed to convince and hold our youths to Islam. We are facing a new time of ignorance, a new time of Jahiliyyah, as the time of ignorance was known in pre-Islamic times. We do not know for certain if this is because of the fact that we as Muslims, have failed to communicate the accepted norms of behavior as a Muslim or whether we have gotten so enmeshed in the western way of living that we do not recognize our follies.

In many instances, our youths are faced with living in two worlds, the one that shows them one glitter on a Muslim's life and the other where they see a "modern" civilization from a western perspective and live most of their day in this. As, parents we fail to find that balance in our way of living and the value system we promote. As such, while we aspire to have our children receive the best of a secular education, we fail to find a middle ground where our children are given a sound Islamic education. The results are that our youths spend their lives knowing little of Islam and its history. The branding then becomes one of music stars and game personalities. Our youths know more of these individuals than they know of the life of the Prophet Muhammad (may the peace and blessing of God be upon him), his companions and his wives who are our mothers.

How do we meet this challenge with an acceptable response? The answers partially lie in our fulfilling our social responsibility as adults, parents and Muslims. Everyone has obligations to his family, but we also have obligations towards society and more so our Muslim community. Individual responsibility here becomes clear, since the commanding

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# Islam's position on Homosexuality

By: Dr. Abu Ameenah Bilal Philips

Homosexuality and lesbianism have been dubbed 'alternative lifestyles', 'personal preference', 'natural variation', etc. In the West today, where homosexuality was once considered an illness by the Association of Psychiatrists, it has now been removed from the list and replaced by homophobia (the dislike of homosexuals and homosexuality). Consequently, Islam and Muslims are considered intolerant and biased due to their continued opposition. Arguments in favour of tolerance towards homosexuals are based on the assumption that homosexual behaviour is biologically based and not merely learned from society.

1. Early opposition to homosexuality was based on the argument that such behaviour was unnatural. Sodomy cannot produce children, which is one of the main natural consequences of sexual relations. 'Mother Nature' did not make us that way, it was argued. To counter such arguments, homosexual researchers scoured the earth until they found supposed homosexual behaviour among the animal kingdom. They found that the males of some species of exotic fishes off the coast of Japan imitated the behaviour of females of the species in order to prevent other males from impregnating their mates, and some rare butterflies from islands off the coast of Africa also had males exhibiting female behaviour during mating season, etc. However, if the animal kingdom is to be used to justify human behaviour, there also exists a spider in South America whose female is much larger than the male. When mating is complete, the female eats her mate.

2. During the 1980's it was claimed that a gland in the base of the brain which is small in women and large in men was found to be small among homosexuals. However, this evidence, while seeming incontrovertible to the layman, was immediately refuted by scientists. The data was taken from cross-sections of the brains of dead adult humans whose sexual preference was identified prior to death. Consequently, the reduced size of that gland among homosexuals could have been a result of the practice and not its cause. That is, they could have been born with normal-sized glands which then became small due to their deviant lifestyle.

3. Recently, genetics has become the most commonly used foundation for the pro-gay argument. In 1993 Dr. Dean Hamer, a researcher at the National Cancer Institute, claimed to have discovered 'the first concrete evidence that 'gay genes' really do exist.' Homosexual orientation was supposedly transmitted to males on the X chromosome from the mother. Hamer's findings, published in the prestigious journal 'Science', transformed his colourless career as a government scientist into a dynamic media personality and he penned his memoirs. He gave expert testimony to the Colorado Supreme Court that formed the basis of the victorious decision striking down anti-gay propositions. However, a replication of his study at the University of Western Ontario failed to find any linkage whatsoever between the X chromosome and sexual orientation. It was also found that Hamer's study lacked a control group; a fundamental principle of scientific research.

Furthermore, in June 1994, the Chicago Tribune reported that a junior researcher in Hamer's laboratory who assisted in the gene mapping in the homosexuality study, alleged that he selectively reported his data. She was then summarily dismissed from her post-doctoral fellowship in Hamer's lab. But a National Institute of Health investigation substantiated her claims and gave her another position in a different lab. Though Dr. Hamer was coy about his own sexuality in his memoirs, he later admitted in his lectures that he was gay.

4. It should be noted that Islam, in its final form, did not introduce anti-gay legislature to the world. The texts of the Torah are replete with clear condemnations of such practices.

5. The consequence of AIDS is enough to prove that homosexuality is evil and dangerous to society. The early spread of AIDS was concentrated among the homosexual community. It later spread to the heterosexual and the so-called bisexual community through blood transfusions and intravenous drug usage. Its spread continues on a rampage among promiscuous heterosexuals.

6. Islam considers homosexuality to be the result of a choice. It is inconceivable that God made people homosexuals then declared it a crime and prescribed punishments for it in both this life and the next. To accept such a proposition is to accept that God is unjust. Inclinations can exist within humans for a variety of natural and unnatural acts, from fornication to rape and from necrophilia to bestiality. These inclinations may come from jinn-suggestions, media influence, or even from human whisperings or direct contact. Sodomy was common among the people of Prophet Loot (Lot) peace be upon him who lived in Sodom, Palestine; after they had rejected his advice to give up this evil practice, Allaah Almighty crushed and then annihilated their city. The Quran describes that punishment in the verse which means: "So when Our commandment came, We made the highest part [of the city] its lowest and rained upon them stones of hard clay in succession." [Quran: 11:82]

Human beings are not like robots who only do what they are programmed to. Humans choose and God holds them responsible for their choices. Were homosexuality a product of genetic destiny, it would be unfair for God to criminalise it and punish those who practice it. Currently, some scientists are even claiming that murder is of genetic origin. To accept that would mean to excuse murderers and tolerate murder.

7. Islam instructs parents to separate their children in their beds by the age of ten in order to avoid sexual experiences which may result from childhood experimentation. Such experiences may be reinforced by contacts in schools and through abuse from adults. Also, the distinctions between male and female are strongly made in Islamic teachings.

Prophet Muhammad peace be upon him cursed men who imitate women and women who imitate men. Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allaah peace be upon him cursed the man who wears women's clothes and the woman who wears men's clothes." [Abu Dawood & Ibn Maajah] ❖

## The Challenge of our Youths ...continue from page 10

presence of Allah alone makes each one of us acutely aware of our duty throughout the world. However, while aware, we fail to fulfill this trust given to us. Parenthood is a serious obligation and must be assumed in a responsible manner too. Sections of moral behavior are traced out in a manner that is acceptable to our children, and our community. Good manners in both private and public are important. The bottom line is that our youths do not see this good behavior from our parents and humans usually learn more from what they see more than from what they hear. So our attempts to teach them good manners and values fail to make a positive impact because we do not practice what we preach.

In conclusion, Muslims must set the standards and priorities for our youths. Educate them in all aspects of knowledge so that they know the importance of why they need to be first Muslims and everything else after. ❖

## Ingratitude towards Parents

“Say not to them a word of contempt, nor repel them, but address them in terms of honour.” [Quran 17:23]

In Islam, it is obligatory for us to show kindness, respect, and obedience to our parents. The position of parents, and the mutual obligations and responsibilities, have been addressed in Islam in great detail. In fact, kindness and obedience is so strongly emphasized that Allaah has linked showing gratitude to one’s parents with showing gratitude to Allaah. In the Noble Quran, Almighty Allaah Says (which means):

“And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), “Show gratitude to Me and to your parents: to Me is (your final) return.” [Quran 31:14]

Sadly, we are living in a time where children speaking disrespectfully to their parents and about their parents, is the norm rather than the exception. However, Islam places great emphasis on respectful and considerate behaviour to even our enemies, so to not uphold the obligations laid down by Allaah to our parents is actually one of the major sins.

### In the Quran

Let’s see what the Quran says about parents. “This is the Book; in it is guidance sure, without doubt, to those who fear Allaah.” [Quran 2:02]

Treat parents with honour and speak to them graciously and with humility

Allaah Says (which means):

“Your Lord hath decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: My Lord! Bestow on them Your Mercy even as they cherished me in childhood.” [Quran 17:23] Be grateful to parents but do not obey them if they strive to make you associate anything with Allaah

Allaah also Says (which means):

“...Be grateful to Me and to both your parents; to Me is the eventual coming. But if they strive to make thee join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): in the end the return of you all is to Me, then will I inform you of what you did.” [Quran 31:15]

These verses make it clear that we must honour our parents, appreciate their sacrifices and efforts for us, and do our best for them. This is required regardless of whether they are Muslims or not.

### Be good to parents and everyone whom you meet

The Quran states (which means):

“Worship Allaah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allaah loves not the arrogant, the vainglorious.” [Quran 4:36]

If the Quran tells us to be good to a stranger, then how can we even think of disrespecting our parents?

### Hadeeth

Let’s see what Prophet Muhammad peace be upon him said about parents in the authentic Hadeeth (narrations). Almighty Allaah Says (which means): “Whatsoever the Prophet gives you, take it and whatsoever he forbids you, refrain from it.” [Quran 59:7]

### Undutifulness to parents is a major sin

Anas may Allah be pleased with him narrated from Prophet Muhammad peace be upon him about the major sins. He (the Prophet) observed: ‘Associating anyone (or anything) with Allaah, undutifulness to parents, killing a person and false utterance.’ [Muslim]

One of the dearest deeds to Allaah is being good and dutiful to parents

‘Abdullaah Ibn Mas’ood may Allah be pleased with him narrated: I asked the Prophet peace be upon him “Which deed is the dearest to Allaah?” He replied, “To offer the prayers at their early stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents” [Al-Bukhaari]

Being dutiful to parents is one of the keys to enter Paradise Abu Hurayrah may Allah be pleased with him reported Prophet Muhammad peace be upon him as saying: Let him be humbled into dust; let him be humbled into dust; let him be humbled into dust. It was said: O Allaah’s Messenger, who is he? He said: He who accompanies either of his parents during their old age or one of them, but he does not enter Paradise (by being undutiful to them). [Muslim]

### Acts of kindness we can do for our parents after their death

A man of the tribe of Salamah came to Prophet Muhammad peace be upon him and said: ‘O Apostle of Allaah! Is there any kindness left that I can do to my parents after their death?’ He replied: ‘Yes, you can invoke blessings on them, forgiveness for them, fulfill their promises and pledges (to do righteous deeds), maintain ties with kinfolk for the mere reason of being dutiful to them (i.e. parents), and honour their friends.’ [Abu Daawood]

### The High Status given to Mothers

A man came to the Prophet peace be upon him and asked him for permission to fight Jihaad. The Prophet peace be upon him asked him if he had a mother, and when he replied affirmatively, he peace be upon him said, “Stay with her, for Paradise is at her feet (i.e. she is the way leading to it).” [Ahmad]

### Summary

Sometimes we may take our parents for granted and overlook their importance. As Muslims, we should constantly be alert to guard ourselves from sins; however, are we guarding ourselves from one of the biggest major sins? Are we honouring and respecting our parents as per their right? Or are we neglecting one of the dearest deeds to Allaah? Right now the choice is ours! We ask Allaah the Most High, the All-Powerful, to teach us that which will benefit us, and to benefit us by that which we learn.✎

# Atoms ,particles, and the forces moving them

Muhammad Hassan

“He is the knower of the unseen, whom not an atom’s weight eludes, either in the heavens or in the earth; nor is there anything smaller or larger than that which is not in a clear book” Quraan34:3.

“And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quraan, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book” Quraan, 10:61.

All matter around us and at distance from us , from rocks to planets, stars to our bodies are made of tiny basic units called atoms. A name comes from the greek language means uncuttable and indivisible. Or is it!

The atom is a minuscule object with tiny mass that can only be observed by using special instruments such as scanning tunneling microscope, something of modern day discovery. Not known to prophet Muhammad and his men 1400 years ago.

Atoms are made of a dense nucleus made of particles called protons who are positively charged and neutrons who are neutral, and surrounded by a cloud of negatively charged particles called electrons. Balanced by an electromagnetic force.As of today we know of hundreds of tiny particles smaller than the atom itself that make this tiny object, these particles are trapped at levels of energy much far higher than these energies that science can achieve. Laboratories all over the world are competing in building smashing machines called accelerators, in which they accelerate nuclear particles to very high speeds using advanced technologies so they can smash these colliding particles and study there inner structure.

“Say: call upon those whom you assert besides Allah, they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back(Him) up.” Quraan34:22.

“He who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.” Quraan 99:7-8.

God drew attention to the importance of the atom, its existence, and its role in forming the world as we see it. A naked eye looking at matter, a rock, a drop of water , a camel or a grain of sand cannot fully understand the importance of such ghostly unseen blocks without proper instruments and experimentation.

Not long ago we became aware of the fact that atoms are cuttable and divisible , there are things smaller than atoms. The deeper we dig inside the atom the harder it becomes to separate the smallest blocks called Quarks that make the layers of structures composing these objects, these tiny blocks making the protons and neutrons inside the atom are glued together so tight that no modern machine was able to separate them in the inner core of the atom.

All forms of life are made of these main building blocks called atoms, in all their forms either solid, gaseous, or fluid ,Allah the first and the last ordainer perfected the entire structure of the whole cosmos, nothing is left to chance, nor coincidence, ever ything is made according to his will.

There are four main forces known to us that make and shake these particles, the electromagnetic force which is manifested in our daily lives from electricity at our homes to the beams of light we see, there is another force called strong nuclear force a force we are not familiar with, but it is the force that hold together the particles inside the nucleus of the atom, there is the weak nuclear force in charge of radioactivity and burning fuels of the stars like our own sun, and there is the least understood gentlest force of them all, Gravity, the force that hold all the universe together in its place.

Scientists have been trying to show that all these forces acting as arms for all the atoms and their particles are but one single grand unified force called the Grand unified force originates of one.

In 1979 Muhammad Abdus salam, Glashow, and Weinberg shared Noble prize in physics for showing that two of the four forces , the electromagnetic force and the weak nuclear force are but one single force called electroweak force, and the journey continues to bring into the picture the rest of these forces.

It is also worth to mention that great minds like Al hazen (Ibn Alhaytham), Ibn sina Gassendi ,Newtonand their likes, formed modern day concepts regarding atoms and atomism, and the nature of elementary particles of matter. In her own words, Dr Rosanna Gorini , a neuroscientist writes” According to the majority of historians ALHAZEN(Ibn Alhaytham); was the pioneer of modern scientific method. Who made significant contributions to Optics, physics, mathematic , astronomy, anatomy, psychology and more.

The theory of (surah and maddah), form and matter called Hylomorphism ; and that of (jawahir wa a’rad) atoms and accidents played major role in the long history of Islamic thought, attempting to explain the structure of the universe. Fakhr al din al Razi put forward geometrical arguments for the theory of atoms, Ibn sina -aristotle theory meanwhile arose as a philosophical one detailing the form and matter.

The physical sciences are based on observing natural phenomena and experimentation, things which did not exist at the time of the prophet (SAAW).Who could not possibly have known and talked about atoms and smaller bodies making these atoms, but the Quraan brought up the importance of the word in forming our lives and livelihood.

Even though our everyday and common language cannot describe subatomic realities, the Quraan put it in a clear , simple an subtle way to make us realize that he is who he is. The holder of the whole universe from collapsing on itself.

The entire universe around us and that within us is made of matter and energy, a grain of sand made of quadrillions atom , each of these atoms has its electron moving around its nucleus like the planets move around the sun. a quadrillion solar systems inside a grain of sand. ”Then which of the favors of your Lord will you deny?” Quraan 55:13.

There are approximately 1080 particles known to us as of today, one and 80 zeros in front of it is the number of particles making up our known universe. All these particles function in such complex and harmonious manner leading to the only one who designed it all. There is perfection in the depths of these tiny blocks as there is the same perfection in the hundred billion stars and their hundred billion galaxies forming our seen and unseen universes.

“To God do belong the dominion of the heavens and the earth, and all that there is therein, and it is He who has the power over all things” Quraan5:120.

Today; man tries to utilize the power of the atom in either building power generation or making destructive use of its power by splitting these atoms and use their energy for both ways, peacefully or destructively, that is a choice left to us humans to decide, either an atom’s weight of good or an atom’s weight of evil Allah shall see it. ❏

## Making fun of some aspects of the Sunnah

Praise be to Allaah.

Making fun; of the beard or clothes whose length etc. is in accordance with the Sunnah or other aspects of the Sunnah makes a person a kaafir, if he knows that this was proven from the Prophet (peace and blessings of Allaah be upon him), because he is thereby making fun of the words and actions of the Prophet (peace and blessings of Allaah be upon him). In this case he is opposing the Prophet (peace and blessings of Allaah be upon him) and making fun of his Sunnah, and the one who makes fun of the Sunnah and knowingly mocks things that are proven to be part of the Sunnah is not a Muslim.

Allaah says (interpretation of the meaning):

“Say: ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’ Make no excuse; you disbelieved after you had believed” [al-Tawbah 9:65-66].

If a person is called to observe one of the rulings of Islam and says that piety is in the heart but he does not follow the shar’i ruling, he is an evil liar. For faith includes both words and deeds, it is not simply the matter of what is in the heart. This view is the same as that of the evil innovators of the Murji’ah who restricted faith to the heart and said that it had nothing to do with outward actions. Moreover, if the heart is sound and filled with faith, that will be manifested in a person’s actions. The Prophet (peace and blessings of Allaah be upon him) said: «In the body there is a piece of flesh which, if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt. Indeed it is the heart» [Narrated by al-Bukhaari, 52; Muslim, 1599]. And he also said: «Allaah does not look at the outward appearance or wealth of any one of you; rather he looks at your hearts and deeds» [Narrated by Muslim, 2564].

Whatever the case, these words of those who stubbornly refuse to follow the truth and carry out the commands of Islam is a sign of their lack of faith by means of which they want to stop those who seek to call them to Islam and advise them. ❏

## It is permissible to say Ya Muhammad (O Muhammad)?

Author: Others

Praise be to Allaah.

Firstly:

It was not permissible to address the Prophet (peace and blessings of Allaah be upon him) by saying “Ya Muhammad” during his lifetime, because Allaah says (interpretation of the meaning):

“Make not the calling of the Messenger (Muhammad “peace be upon him”) among you as your calling one of another” [al-Noor 24:63].

Al-Dahhaak said, narrating from Ibn ‘Abbaas: “They used to say Ya Muhammad, Ya Aba’l-Qaasim, but Allaah told them not to do that, out of respect to His Prophet (peace and blessings of Allaah be upon him). So they said Ya Rasool Allaah (O Messenger of Allaah), Ya Nabi Allaah (O Prophet of Allaah)”. Mujaahid and Sa’eed ibn Jubayr said something similar.

Qataadah said: “Allaah enjoined that His Prophet (peace and blessings of Allaah be upon him) should be treated with respect and venerated and honoured as a leader”. Muqaatil ibn Hayyaan said: “Do not address him by name when you call him and say Ya Muhammad, and do not say Ya Ibn ‘Abd-Allaah. Rather address him with honour and say Ya Nabi Allaah or Ya Rasool Allaah”.

Maalik said, narrating from Zayd ibn Aslam: “Allaah enjoined them to address him with honour”.

So the Prophet (peace and blessings of Allaah be upon him) should not be addressed by name only, rather it should be said: Ya Rasool Allaah, Ya Nabi Allaah.

Secondly:

It is not permissible to call on the Prophet (peace and blessings of Allaah be upon him) in du’aa’ after his death, because du’aa’ is an act of worship that can only be directed to Allaah. Allaah says (interpretation of the meaning):

“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah” [al-Jinn 72:18].

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?” [al-Ahqaaf 46:5].

And the Prophet (peace and blessings of Allaah be upon him) said to Ibn ‘Abbaas (may Allaah be pleased with him): «If you ask, then ask of Allaah, and if you seek help then seek help from Allaah» [Narrated by al-Tirmidhi (2516) and classified as saheeh by al-Albaani in Saheeh Sunan al-Tirmidhi].

Du’aa’ is asking for benefit and asking for harm to be warded off, and it is not only done by saying Yaa (O...), rather it has become customary

among people to use this call in du’aa’, especially when hardship comes and calamity strikes, so they say Ya Allaah, meaning O Allaah, save us, give us help, support us.

This is the action of monotheists (believers in Tawheed) who do not call upon anyone other than Allaah. As for those who worship graves and tombs, they call upon their “saints” and revered ones, saying Ya Badawi, Ya Rifaa’i, Ya Jilaani, and what they mean is, O Badawi, help us, come to our aid, save us.

And some of them say: Ya Rasool-Allaah, Ya Muhammad, in this manner also. This is calling upon him, seeking his help and turning to him.

It is well known that this is one of the worst ways of going against the message that was brought by Muhammad (peace and blessings of Allaah be upon him) and the other Messengers, and that was revealed in the Books, namely the call to Tawheed and worshipping Allaah alone, and forsaking the worship of all others.

It is not acceptable in the religion of Islam, which Allaah has chosen as the religion for His slaves, to call upon anyone except Allaah, not any Prophet who was sent or any angel who is close to Him. Rather we are to call upon Him alone. Hence Allaah says (interpretation of the meaning):

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilaah (god) with Allaah? Little is that you remember!” [al-Naml 27:62].

Thus it is known that if a person says Ya Muhammad or Ya Rasool Allaah, not intending thereby to call upon him and seek his help, then there is nothing wrong with it, such as if he wants to call him to mind and remember him, such as if he reads a hadeeth and says Sall-Allaah ‘alayka ya Rasool-Allaah (May Allaah send blessings upon you, O Messenger of Allaah) or How great and beautiful are your words, O Messenger of Allaah. But saying Ya Muhammad is contrary to good manners, as explained above.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked: Is it shirk if someone says in any place on earth, Ya Muhammad Ya Rasool-Allaah, calling him?

He replied:

Allaah has stated in His Holy Book and on the lips of His Messenger (peace and blessings of Allaah be upon him) that worship is the right of Allaah alone and no one else has any share of it, and that du’aa’ is a kind of worship, so if a person says in any place on earth, Ya Rasool-Allaah, Ya Nabi Allaah or Ya Muhammad, help me, or save me, or support me, or heal me, or support your ummah, or heal the sick Muslims, and guide their misguided ones and so on, then he is making him a partner with Allaah in worship. The same applies to those who do the same thing with regard to other Prophets, angels, awliya’ (“saints), jinn, idols or any other created beings, because Allaah says (interpretation of the meaning):

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)” [al-Dhaariyaat 51:56].

“O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious)” [al-Baqarah 2:21].

End quote from Majmoo’ Fataawa al-Shaykh Ibn Baaz (2/453).

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: Some people at times of hardship say Ya Muhammad or Ya ‘Ali or Ya Jilaani. What is the ruling on that?

He replied:

“If the intention is to call upon them and seek their help, then the person is a mushrik in the sense of major shirk that puts one beyond the pale of Islam, and he must repent to Allaah and call upon Allaah alone, as Allaah says (interpretation of the meaning):

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilaah (god) with Allaah? Little is that you remember!” [al-Naml 27:62]. As well as being a mushrik, he is also fooling himself. Allaah says (interpretation of the meaning):

“And who turns away from the religion of Ibraaheem (Abraham) (i.e. Islamic Monotheism) except him who befools himself?” [al-Baqarah 2:130].

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?” [al-Ahqaaf 46:5]. ❏

## 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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