



سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ

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

Inviting to Allah was the mission of the prophets-peace be upon them. It then became the mission of those who followed them throughout the years. Allah only sent prophets who would tell their people to worship Allah: (Worship your Lord; you have no lord other than him), so after the main purpose behind creation was established, the changes to the different aspects of life, from economical to social to political followed.

The job of those who invite to Allah and those who want to establish the religion on earth again is to educate people and make them more aware of their religion and then guide and help them through it. Due to the darkness and lack of destination that has invaded the Muslims and their societies; we decided to establish this magazine to try, again, to revive the sense of belonging as well as the pure knowledge of this great religion.

Our religion is a way of life, and one of the goals of this publication is to connect the Muslims back to the whole religion, rather than just the spiritual aspect of it, without minimizing the importance of the talks that take place in our mosques and conferences. We still need to take advantage of the developments in media and technology that will enable us to reach more people and enter more homes.

When Allah addresses this society, the Muslims, to be the best of societies, he makes that conditional on the fact that

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THE STRANGERS

by Sheikh Dr. Waleed Edrees Meneese, Ph.D ,
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Translated by Dr. Fadi Y. Kablawi

All praise be to Allah and peace and blessings be upon his messenger Muhammad

The Messenger (peace be upon him) grabbed the shoulder of Ibn Umar and said to him: "Be in this world as a stranger or passing through." And Ibn Umar used to say: "If the evening comes, do not expect (to live until) the morning, and if the morning comes, do not expect (to live until) the evening."

And in another narration, the Messenger (peace be upon him) had said: "Be in this world as a stranger or passing through, and count yourself from amongst the inhabitants of the graves."

Ibn Hajar said: He (the Messenger, peace be upon him) compared the devoted person to the stranger (in a town), then he promoted him to a through passer (traveler), because the stranger could settle in a foreign place, unlike the person who is just passing through while heading to a far away land with many dangers still ahead of him, which prevent him from settling for a second or resting for a moment.

Al-Nawawi said: the meaning of the hadith is that you should not rely on this world. Do not take it as a place of residence, and do not talk to yourself about lasting in it. In other words, do not get attached to what a stranger usually does not get attached to in a foreign place.

The goal of Ibn Umar from his advice after the hadith was that the Muslim should take advantage of his times in doing good deeds because he can do that much better and be more effective when he is healthy than when he is sick, and when rich than when poor. These advices are taken from the hadith when the Messenger (peace be upon him) said: "Take advantage of five (things) before five (things): youth before old age, health before sickness, richness before poorness, free time before becoming occupied and your life before death" (reported by Al-Hakem from Ibn Abbas and ruled authentic by Al-Albani).

In addition, when the Messenger (peace be upon him) said: "And count yourself from amongst the inhabitants of the graves". By this he meant that you should be prepared for death and an early-ending life; that is what Ibn Umar

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explained when he said not to wait for the evening if the morning comes and vice-versa.

From the benefits that one can gain from this great hadith is that the Muslim lives in this world as a stranger amongst people who oppose him in faith, manners, culture, language, and more.

Living as a stranger can mean one of two things:

1- Being a stranger as a Muslim amongst the non-Muslims as the Messenger (peace be upon him) has mentioned that: "You are amongst the people of shirk (disbelief) like a white hair on the body of a black bull."

2- Being a stranger as a Muslim who is holding to the Sunnah and the teachings of Islam amongst the rest of Muslims who do not abide to the rules of this religion. Sufyan Al-Tahwri has said when he was in Kufah: "If you hear about a man in the west that he is from amongst the followers of the Sunnah then give him my salaam (greetings) because he is amongst the strangers."

This is what the Messenger (peace be upon him) mentioned in the hadith when he said: "Islam started as a stranger and will return to be a stranger, then Tooba for the strangers." The word Tooba comes from Altayyib (good) as well as it being a tree in Paradise that takes the rider a hundred years to cross.

It was reported in many authentic narrations for this hadith that the companions asked the Messenger (peace be upon him) about those strangers, so he replied: "Those who stay on the truth when people deviate." And in a second narration he stated that: "Those who rectify what people corrupt." And in a third narration he stated: "People who are virtuous and few amongst people who are many and corrupt; those who disobey them are more than who obey them."

So from the narrations one can learn that the strangers are the good people from within who try to correct others by showing them their religion, holding strong to it, inviting them to it, and joining good and forbidding evil.

Those strangers are the saved group that the Messenger had mentioned in the hadith reported by Abu Dawud and Tirmidhi and Ibn Majah in a sound narration that Abu Hurayrah narrated that the Messenger (peace be upon him) said: "The Jews were divided into seventy one sects and the Christians into seventy two and my Ummah (nation) into seventy three all of them in Hell-fire except one." They asked: "Which one, O Messenger of Allah?" He said: "They are Al-Jama`a (The united ones)" and in another authentic narration he said: "Those who follow what I and my companions

are following today." And the second narration clarifies what was meant by Al-Jama`a. Al-lalika`i reports authentically that Ibn Masoud Said: "Al-Jama`a are those who are on the truth even if they were alone." Since what is meant by Al-Jama`a is the group of the Messenger (peace be upon him) and his companions, then whosoever follows their steps after them, then he belongs to this group even if he is opposed by the whole world.

To live as a stranger in this time is something that is experienced by every sincere Muslim. However, looking into most Muslim countries you find people ruling by other than Allah's law. So whoever calls for the law of Allah has become the stranger. Far and wide you find mosques being built over graves, people slaughtering for and seeking help from and swearing by the dead. In addition, we find usury, fornication, adultery, and all other evils. To Allah alone we, the strangers, complain this hardship.

But in the aforementioned narrations we can sense hope and good news. In them we can see that Allah preserved this religion, and that a group of believers must remain steadfast in holding to the truth. It should be the goal of every Muslim to try his best to belong to this group.

Malik in Al Muwata` and Bukhari in Al-Adab Al-Mufrad reported that Abdullah ibn Masoud said: "You are living in a time that has many scholars, few speakers, many give and few ask (for money), desires are controlled by actions (good actions) and after this will come a time that has few scholars, many speakers, few givers and many takers, and desires control actions. Know that good manners (adab and behaviors) in later times are better than some worship (voluntary fasting or praying etc.)". Al-Hafedh (Ibn Hajar) said in Al-Fat-h, and this narration is authentic and it seems not to be his own opinion (meaning he might have heard it from the Messenger since it talks about the future):

It is important for the strangers to know each other and get closer with one another and cooperate amongst themselves to support each other during these difficult times. If the strangers of this life do that, should not the strangers of the faith do it? And it has been said: "Every stranger should be connected to every other stranger." And all praise be to Allah.

From the editor

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we have to establish good and forbid evil and believe in him. If we fail to fulfill those conditions, then indeed our situation will continue to deteriorate and become more complicated.

As we previously stated, we will try to get to the reader the correct knowledge from the Qura`an and Sunnah, the correct understanding of it without complicating or oversimplifying and attempt to establish the sense of urgency to change.

We make no claims that our magazine is without error, as it is human nature to make unintentional mistakes, but we adopt the mentality of our ancestors as mentioned by the saying of Umar Ibn Al-Khattab: "Returning to the truth is better than proceeding with the falsehood." We do not claim that we are the ONLY representative of Islam, nor we undermine any effort to serve the same purpose.

Our methodology in this magazine is to stick to the authentic proof from the Holy Qura`an and Sunnah of the messenger-peace be upon him. "O Allah, do not misguide our hearts after you have guided us, and grant us mercy from you."

TAFSIR Al Faatihah

Muhammad al-Ameen ash-Shanqeetee` Adwaa al-Bayaan

[Note: any comments preceded by (ins) are taken from Vol. 10 of Adwaa al-Bayaan in which the author discusses apparent inconsistencies in Qur`anic verses. I have included them because we find some orientalist using these verses in an attempt to shed doubt into the hearts of the Muslims. Any comments surrounded by [] are taken from other tafseers.]

Surah al-Faatihah

1) With the Name of Allaah, the Most Beneficent, the Most Merciful. 2) All the praises and thanks are for Allaah the Lord of the Universe. 3) The Most Beneficent, The Most Merciful. 4) Master of the Day of Recompense. 5) You Alone we worship, and You Alone we ask for help. 6) Guide us to the Straight Path. 7) The Path of those on whom You have bestowed your grace, not the Path of those who earned your Anger, nor of those that went astray.

The saying of the Exalted, 'all the praises and thanks are for Allaah': there is no mention here as to when this praise is said or from where this praise comes from, but in Surah Rum there is mention that from amongst the 'where's' are the heavens and the earth - in His saying, 'and His is all the praises and thanks in the heavens and the earth.' (30:18). And in Surah Qasas there is mention that from amongst the 'when's' are in this world and in the Hereafter - in His sayings, 'And He is Allaah, none has the right to be worshipped besides Him. To Him belongs all praise in the beginning (i.e. this world) and in the end (i.e. the Hereafter).' (28:70).

And He said in the beginning of Surah Saba'a, 'His is all the praise in the Hereafter, and He is the All-Wise, All-Aware.' (34:1).

The Alif and Laam (i.e. the definite article 'the') in al-Hamd is so as to include all the different manners of praise, and it is an extolling with which Allaah has praised Himself and ordered His servants to praise Him with.

The saying of the Exalted, 'the Lord of the Universe (Aalameen)': there is no explanation here as to what al-Aalameen is but this is explained in another place with His saying,

'Pharaoh said: and what is the Lord of the Aalameen? He (Moses) said: the Lord of the heavens and the earth and what is between them.' (26:23-24)

Some of the scholars stated that al-Aalam (world, pl. aalameen) is derived from al-Allaamah (sign) because the existence of the world is a sign, without doubt, of the existence of it's Creator who is described with perfect and magnificent Attributes. The Exalted said, 'Indeed in the creation of the heavens and the earth and the change of the night and day are signs (Aayaat) for the people of understanding.' In the language ayah means alaamah.

The saying of the Exalted, 'The Most Beneficent (ar-Rahmaan), The Most Merciful (ar-Raheem)': these are two descriptions of Allaah the Exalted, and two of the Names from amongst His Beautiful Names, derived from ar-Rahma (Mercy) in a way to express intense and exaggerated meanings. And ar-Rahmaan is more intense than ar-Raheem because ar-Rahmaan is the one endowed with Mercy which extends to all of the creations in this world and to the believers in the Hereafter, and ar-Raheem is the One endowed with Mercy which extends to only the believers

on the Day of Judgement - this being the understanding of the majority of the scholars. And from the discussion of ibn Jareer (at-Tabaree) one can understand that there is an agreement on this, and the tafseer of some of the salaf lends weight to this understanding as was stated by ibn Katheer, and the narration reported from Eesa, as mentioned by ibn Katheer and others, also indicates this - that he (upon him and our Prophet be peace and blessings) said, 'ar-Rahmaan: the One Who shows Mercy in this world and the Hereafter. Ar-Raheem: the One Who shows Mercy in the Hereafter.'{1}

And Allaah the Exalted also points to what we have mentioned when He said, 'then He rose over the Throne, ar-Rahmaan' (25:59) and when He said, 'ar-Rahmaan rose over the Throne'. (20:5) So he mentioned the Istawaa (Rising over the Throne) with His Name ar-Rahmaan so as to embrace the whole of His creation with his Mercy as was stated by ibn Katheer{2}. And likewise is His saying, 'Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except ar-Rahmaan' (67:19) meaning: from his Mercy to His creation is his kindness to the birds and His holding them in the sky while they are spreading out their wings and folding them in. And from the clearest evidences pertaining to this is His saying, 'ar-Rahmaan. He taught the Qur'aan...so which of the favours of your Lord will you two deny?' (55:1-13)

THE VENERATION OF THE MIGHTY QURAN

Imam Al-Bayhaqi

This is done by learning and teaching it, and memorizing and respecting its laws and provisions, and knowing thereby what is permissible and what is forbidden, and also by honouring those who understand and have memorised it, and by making oneself aware of Allah's promises and threats which inspire weeping. Allah Most High has said: Had We sent this Qur'an down upon a mountain you would have seen it humbled, rent asunder from the fear of Allah, [59:21] and: Assuredly, it is a generous Qur'an, in a book kept hidden, which none touches save the purified; a revelation from the Lord of the Worlds, [56:77-80] and: Had it been possible for a Qur'an to cause the mountains to move, or the earth to be torn asunder, or the dead to speak - but Allah's is the whole command. [13:31]

The Prophet (sallallahu `alaihi wa sallam) said, in a hadith narrated by Bukhari on the authority of `Uthman ibn `Affan (radiyallahu `anhu): "The best of you is he who learns and teaches the Qur'an." He also said, as reported by Bukhari and Muslim on the authority of Abu Musa al-Ash`ari: "Hold fast constantly to this Qur'an, for by Him in Whose hand lies the soul of Muhammad, it escapes from one more easily than does a camel from its hobbling-cord."

They also relate the following on the authority of Ibn `Umar (radiyallahu `anhu): "Envy is permissible only in respect of two men: one whom Allah gives his book, and who stands reciting it day and night, and a man whom Allah gives wealth, which he gives in charity day and night."

Muslim relates on the authority of `Umar (radiyallahu `anhu) that the Prophet (sallallahu `alayhi wa sallam) said: "Truly, through this book Allah exalts some people, and abases others."

Correcting the Creed of the Muslims

By Dr. Fadi Y. Kablawi

This section will concentrate on issues regarding the Aqidah (creed) of Muslims. When we say Aqidah, we mean that which your heart accepts without reservation, from the absolute facts revealed to Allah's messenger, peace be upon him. The word Aqidah comes from the Arabic root of `Aqada which means to hold tightly and make a knot. The meaning of Aqidah as it relates to our behavior and mentality means to be firm and tenacious. This is the way every Muslim should feel when it comes to the fundamentals of Islam; have firm belief and strong conviction in your heart.

More clearly, Aqidah is to believe in Allah and everything related to Him; His worthiness of worship and lordship, his names and attributes, belief in the angels, books, messengers, destiny, the last day and everything authentic in the religion. We must accept Allah as the ruler and legislator and accept the messenger, peace be upon him, as one worthy of obedience and as a leader and guide, whose behavior and judgment we seek to emulate.

The most important part of the Aqidah of the Muslim is Al-Tawheed, which is the oneness of Allah in worship, lordship and names and attributes. The importance and meaning of Al-Tawheed enables us to use the term interchangeably with Aqidah.

Allah created the heavens and the earth solely for Al-Tawheed; he sent all the messengers and prophets to invite the people to Al-Tawheed and to worship him alone. Consequently, it is incumbent upon us as Muslims to learn this, to know the purpose behind our existence, and to teach and spread this knowledge to our children, families and humanity.

We will try to discuss parts of this Aqidah in every edition of this magazine. We will strive to return to the pure faith, and correct some common Aqidah mistakes which affect many Muslims, whether in belief or practice.

Hadith in Aqeedah

By Dr. Fadi Y. Kablawi

Abu Hurayrah narrates that a Bedouin came to the messenger peace be upon him and asked to guide him to an action which would allow him to enter paradise, so the messenger peace be upon him said: "Worship Allah and do not associate with him anything, establish the obligatory prayers, pay your obligatory charity and fast the month of Ramadan." So the man said: I swear by Allah that I would not do more than this (what he was told by the messenger). When the man left, the messenger peace be upon him said: "Whoever is interested in looking to one of the people of paradise, let him look to this man." Reported by Bukhari and Muslim. (Authentic)

Anas Ibn Malik said: Allah will tell the person experiencing the least punishment in the hell-fire: "If you have the whole world, would you give it up to save yourself (from this punishment)?" The man replied: "Yes". Allah will then say: "I asked you for what was easier than this, while you were still a sperm (from Adam). I asked you not to associate partners with me, but you refused and insisted to take." Reported by Bukhari and Muslim. (Authentic)

The Shahaadah and Its Importance

Shaykh Saleh al-Fouzan

- Definitely there could be no greater and more important statement than 'Laa ilaaha illa Allah' (there is no deity worthy of worship but Allah).

- It is the statement of declaration of belief in the Tawheed of Allah which is the dividing line between Imaan and kufr - It was the call of all of the previous Messengers and Prophets.

- Allah (T) Himself attested to the importance of this statement in the Quraan:

He (T) said: "...and know that Laa ilaaha ill Allah (that there is no deity worthy of worship but Allah)..." [47:19, 20:8, 3:18, 59:22-3]

As long as this statement is an obligation for an unbeliever to declare in order for him to become a Muslim, and also, since a person who pronounces it faithfully his property and life are safeguarded in this world, it becomes an obligation upon any Muslim who wants to understand the Deen of Islaam to realize its meaning, merits, principles, conditions and its place in life.

- Remembering Allah (Dhikr Allah) is one of the most important commandments of Allah. This He Himself commanded in many verses of the Quraan, especially after the performance of important religious obligations:

"...Then when you leave Arafat, remember Allah (by glorifying and praising Him) at the Mash`ar il-Haraam. And remember Allah (by invoking Allah for all good) as He has guided you..." [2:198]

"Then when you have accomplished your 'Manasik' (all the rights of Hajj); remember Allah as you remember your father with a strong remembrance..." [2:200]

He (T) also said:

"...and establish prayers for My remembrance." [20:14]

The best way to remember Allah is described to us in the Hadeeth of the Messenger (S), he said:

"...and the best (supplication) I and the other prophets who were sent before me proclaimed was: There is no deity worthy of worship but Allah, He is Alone and has no partner. To Him belongs the Ownership (of everything), and to Him belongs all Praise, and He has total power over all things." [Laa ilaaha ill Allah, wah.dahu laa shareeka lahu, lahul mulku wa lahul h.amdu wa huwa `alaa kulli shay'in Qadeer.] At-Tirmidhi

The Messenger of Allah (S) also said: "The best remembrance of Allah is to say 'laa ilaaha ill Allah' (there is no deity worthy of worship except Allah)."

All of the above points highlight the importance of this 'kalima' which we will try to explain in some more detail so that a clearer understanding of it can be achieved.

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Following the Sunnah

Qadi Iyyad, Excerpt from Ash-Shifaa.

Translated by Aisha Abdarrahman Bewley

A man from Khalid ibn Asid's family asked `Abdullah ibn `Umar, "Abu `Abdu'r-Rahman! We find the Fear Prayer and the prayer at home in the Qur'an, but we do not find the travelling prayer." Ibn `Umar said, "My nephew, Allah sent Muhammad to us when we did not know anything. We do as we saw him doing."

`Umar ibn `Abdu'l-`Aziz said, "The Messenger of Allah made a Sunnah and the people in command after him made sunnahs. To adopt them is to confirm the Book of Allah and to act on them is to obey Allah and strengthen the deen of Allah. It is not for anyone to change the Sunnah or alter it or to look into the opinion of those who oppose it. Whoever follows it is guided. Whoever seeks help by it will have victory. Whoever opposes it and follows other than the path of the believers, Allah will entrust him to what he turns to and will roast him in Jahannam, which is a bad ending." [See Qur'an, 4:115]

Al-Hasan ibn Abi'l-Hasan said, "A little action following a sunnah is better than a lot of action following an innovation."

Ibn Shihab said, "It has reached us that some of the people of knowledge said, 'Holding fast to the sunnah is salvation.'"

`Umar ibn al-Khattab wrote to his governors telling them to learn the Sunnah, the shares of inheritance and the dialects, saying, "People will try to argue with you (i.e. by using the Qur'an) so overcome them with the Sunnah. The people of the Sunnah have the greatest knowledge of the Book of Allah."

When `Umar prayed two rak'ats at Dhu'l-Hulayfa [the miqat for the people of Madinah on their way to Hajj], he said, "I do as I saw the Messenger of Allah doing."

When `Ali joined the hajj and `umrah together, `Uthman said to him, "Why do you do this, when you know that I have forbidden the people to do it?" He replied, "I do not abandon a sunnah of the Messenger of Allah for the statement of anyone."

`Ali said, "I am not a Prophet nor have I received revelation, but I act according to the Book of Allah and the Sunnah of the Prophet Muhammad as much as I can." Ibn Mas`ud used to say, "Doing a little of the Sunnah is better than striving hard in innovation."

Hadith of the Month

by Dr. Fadi Y. Kablawi

It is narrated on the authority of Amirul Mu'minin, Abu Hafs `Umar bin al-Khattab, radiyallahu `anhu, who said: I heard the Messenger of Allah, sallallahu `alayhi wasallam, say:

"Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."

This hadith was reported by the two Imams of Hadith, Bukhari and his student Muslim, may Allah have mercy on both of them.

What is seen in this hadith is, the importance of the intention when it comes to our actions. When you are created only to worship Allah, subhanahu wat `ala, then you must keep your intention in check. In reality, if one of us was to evaluate his life, he/she would realize that out of this whole life, very little time is put for the worship of Allah; consequently, none of us is fulfilling the purpose of his creation. But due to the mercy of Allah, with the right intention, you can turn your daily activities, such as eating, drinking, sleeping, working, and such into worship.

Al-Imam Al-Hasan Al-Basri used to ask himself when he eats, why he ate? To fill up the stomach or to be stronger to worship Allah? If he sleep, he would ask himself why he slept, for the sake of rest or to rest so he can worship Allah better and on and on.

If you always remember why you were created, then you will always remember your intention.

Fabricated Hadith

by Dr. Fadi Y. Kablawi

As our messenger-peace be upon him- has said: to repeat all that which one hears is enough of a reason for such person to be considered a liar. And the Prophet-peace be upon him-said: He who lies about me intentionally, he should take his place in the hell-fire.

One of our goals behind establishing this magazine is to purify our knowledge from all the contaminations that have been attached to it over the years. In this section of the magazine, we will be pointing out a hadith or two in every issue that a lot of us mention repeatedly, and we may even hear Imams mentioning them on Friday sermons and during their lectures, but in reality they are fabricated and not fit to be mentioned.

In the future insha'Allah, we will be talking about the danger of such narrations, and how the scholars of Islam have warned against them.

Hadith 1:

"Conduct yourself in this world, as if you are here to stay forever; prepare for eternity as if you have to die tomorrow". Al-Albani said: ***Cannot be traced directly to the Prophet (La Yasih Marfu') i.e. not authentic of the prophet Mohammed (peace be upon him)***

Hadith 2:

"Goodness is in me and in my Ummah until the Day of Judgment". Ibn Hajar said: ***I do not know it.*** "Al-Maqasid Al-Hasana" by Al-Sakhawi (p. 208), and "Tazkirat Al-Mawdo'at" by Al-Fatni (68), and "Al-Asrar Al-Marfoo'a fee Al-Akhbaar Al-Mawdo'a" by Al-Qari (p. 195)

Our Youth

By Sister Nour Kablawi

Living in the west, Muslims face many challenges ranging from identity to culture to terrorism. However, one of the greatest challenges we are confronted with is that of attempting to deal with our youth. It is not practical for this article to lay down the issue and solutions for this broad topic in a small number of words; rather, the attempt is to put forth such issues and considerations to initiate a dialogue at the family and community levels. A Muslim parents' worst nightmare is for their children to become westernized and lose all principles related to Islam. However, in order to avoid such crisis and keep our youth on our side, we have to understand the climates in which they live in and the issues which impact them on a daily basis. We must try to step in their shoes and instead of being aggressive and judgmental, be open-minded and understanding.

Furthermore, in the west the youth stage is considered "the rebellious years" as a synonym for teen years. However, for Muslim youth, the beginning of puberty confers upon them the complete rights and responsibilities of adulthood as understood by the Qur'an and the teachings of Prophet Muhammad (pbuh). This can be confusing for our Muslim youth because all of their teen peers from other faiths are not yet considered adults and are therefore given a degree of freedom in terms of upholding societal norms.

Youth is the prime time of a person's life. Growing up in the west, the Muslim youth are under constant pressure from every aspect of their lives. At home, parents are constantly trying to make

sure their youth is on the right path and is not being pressured in negative ways. In school, peer pressure is stronger than ever and attacks our youth from every possible angle. Fear of rejection, the desire for acceptance, appearance, and the media are amongst the many issues which pressure our youth into bigger dilemmas since what their peers expect of them is the complete opposite of what Islam permits of them.

The youth stage is when the most important decisions of what to become in life are made. Things done in this stage will most likely affect who our youth are throughout the rest of their lives. That is why it is essential to bring Islam into their lives during this stage. We should develop ways to attract our youth into learning and loving Islam rather than stack their brains with information which they barely understand let alone relate to. It is also imperative that we help our youth acknowledge and appreciate Allah and His messenger (pbuh) and make them the priority in their lives. It was reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (pbuh) said: "There are seven whom Allah will shade with His shade on the day when there will be no shade except His: a young man (youth) who grows up worshipping his Lord.... Furthermore, we must provide our youth with role models whom they can relate to and learn from.

On a final note, we put our children and youth in a society where Islamic norms are almost nonexistent; for that reason, we have to help them live and pass through this intricate stage rather than expect them to do it on their own.

Lost Wisdom

By Dr. Fadi Y. Kablawi

Allah has blessed this ummah with God-fearing scholars who, because of their sincerity to their Lord, were able to bring us the most beneficial knowledge to help us in every aspect of our lives. It can be disconcerting to receive emails from Muslims who sign their messages with a quote from a non-Muslim without realizing the wisdom our beloved messenger and those scholars left for us to use and benefit from. Although fitting for these words to be written in gold, the least we can do for one another is enlighten ourselves and our brothers with these life lessons. It is so necessary to shed light on this brilliant wisdom so that we may learn and appreciate from this blessed endowment.

Lessons in Humility

Abu Bakr Alshibly mentioned in his will: "If you wanted to see the Dunya (material world we live in) then look at a dumpster. If you want to see yourself, then take a handful of dirt, because from it you were created, to it you will return, and from it you will come back again. So whoever accepts this, then he has no right to show off or think he is better than others."

Malek Ibn Dinar saw one of the elites walking with arrogance, so he screamed at him to walk normally. The guards almost attacked Malek, so the prince stopped them and said to Malek: "Maybe you don't know me!" Malek said: "Of course I do. Who knows you better than I?! Your start is a sperm, and your end is a carcass, and in between you carry within you the waste!" So the prince lowered his head and walked away.

Lessons in Obedience and Submission

Yousuf Ibn Alhusayn asked Dhu-Nnoon when he was departing: "Who should I sit with?" Dhu-Nnoon said: "Sit with one when looking at him, he reminds you of Allah, increases your respect to him (the person). When talking to him, he adds to your knowledge. His actions make you detach more from the dunya. Being with him prevents you from disobeying your Lord. His advices are spoken through his actions before his tongue."

Those are Our Mothers

By Sister Bintus Sabeel

Faatimah bint Yahya was a great Mujtahidah of the 9th Century. A Mujtahidah (which is the female conjugation for Mujtahid) is a scholar of great caliber who can deduce from the sources of Islamic law (texts from the Quran and the Sunnah). In turn they use these deductions to give rulings in accord with both the contemporary and individual needs of the society. For one to be given the title 'Mujtahidah', one must have knowledge on both the consensus and opposing views of the Companions, the Successors, and the leading Scholars of Fiqh and Mujtahidooon (plural of Mujtahid). Hence, to be a Mujtahidah was not a minor matter, but Faatimah bint Yahya deserved it.

Such was her knowledge, that her father – who was also a great jurist with several students – would be questioned by Faatimah regarding several Juristic issues. The great scholar Al-Shawkani says about her: 'She was most famous for her knowledge. She had debates with her father on several juristic issues. Her father, the Imaam, confirmed that Faatimah applied Ijtihad in deriving rulings. This indicates that she was prominent in the knowledge, because the Imaam would not say something like that except for one who deserved it.'

Her father married her off to the scholar Al-Mutahhar ibn Muhammad ibn Sulaymaan ibn Muhammad (d.879). Al-Mutahhar was very lucky since whenever he would be confused on a matter he would refer to his wife for judgement on difficult juristic issues. Even within the midst of his students, when he would get stuck on a complicated issue, he would get up and head for the curtain, behind which the great Mujtahidah would be sitting and ask her. When he would come back with the answer his students would say, 'This is not from you. This is from behind the curtain.'

The Family

by Dr. Tareq Chebbi
Professor of Education, F.I.U.

Allah (Subhanahu Wa Taala (SWT) clearly stated in (Surat Annisaa, (4), Verse 1)

“Oh mankind fear your Lord who created you from a single person (soul), and created from it its mate, and created from the two countless men and women” and Allah (SWT) also said in Surat Annahl (16), verse 72 “ And Allah made for mates of your own nature, And made for you, from your mates, children and grandchildren”

From these two verses, and there are many more other verses on the same subject, it is clear that in Islam the family is the cornerstone and the linchpin of society. Furthermore family is not a random, casual or spontaneous gathering of people, but rather is a specific and well defined sacred institution guided by well defined divine rules and laws.

The success, progress, and welfare of any society are strongly correlated with the quality of the individual families. On the other hand the breakdown of any society is also highly correlated to the breakdown in the relations between the members of the family whether between parents themselves or between parents and their children. To that end, Islam has established well defined guidelines and procedures that, if applied properly, will guarantee the achievement of a strong and healthy family and consequently a peaceful and successful society.

These Islamic guidelines are very comprehensive and they address the various phases of a family starting well before the mutual selection of the husband and the wife. Specifically:

- Guidelines on how to select a partner. What a husband should look for in selecting his future wife; and what a wife should look for in accepting a future husband?
- Guidelines on how to behave as a husband and/or wife and how to prepare to be a father and/or a mother?
- Guidelines on what to do when the baby is born (selecting a name, performing aqiqah, circumcision of the boys, etc...)
- Guidelines on how to detect problems in the children behaviors and how to treat them?
- Guidelines on how to educate children in fundamental areas such as :
 - Religious education and the importance of faith in the upbringing of good children;
 - Moral characters and good behaviors to help guide a child in his relation with other human beings at the family and society levels.
- Guidelines on how children should treat their parents at the various stages of their lives.

It should be noted that each of the elements mentioned in the above cycle need to be expanded and supported by citations from the Quran, and saying of the Prophet Muhammed (Salla Allahu Alyhe wa Sallam), as well as examples from the tradition (the Sunnah) of the Prophet (SAW). It is our intention that this subject will be expanded in the future (Inshaa-Allah) and will address these crucial elements in more details and with practical examples and advices that will be tailored especially to the Muslim family living in the west in general and in the United States in particular.

Wa Allahu Waleyou Attawfeek.

Muslims in North America

by Br. Imran Ali
Administrative Officer, Community Action Agency
Miami-Dade County

Muslim families living in the North America face a myriad of problems in practicing Islam. Most families are migrants to North America and have children who migrated at an early age or were born here. The challenge for Muslim families is trying to meet the expectations of living in North America while at the same time raising children and keeping your family together with an Islamic value system.

Muslim families usually and typically get caught up in the western culture and today appear to be getting away from their cultural upbringing. Maintaining cultures are so difficult when the influences around you are so tremendous. Members of the families have to change social roles many times in a day. When at home there may be some recognition of the traditional culture and the backgrounds from where they came, but this quickly dissipates once you leave the home.

Also, increasing numbers of young Muslim parents, both the father and the mother, are choosing to work outside the house, primarily for economic reasons, and are relegating the care and nurturing of their children to daycare centers and elderly parents. Both arrangements are inherently insufficient because daycare by its very nature lacks individualized emotional, spiritual, and intellectual care the child needs. Also, the social

environment of daycare is predisposed to producing conformity through the process of socialization and leaves very little room for developing an independent religious or social identity. This is even more compounded as the child grows older, because of the dearth of Muslim schools; they are forced to go to public schools. Here they spend an average of 7 hours daily socializing and learning everything but Islam. While acquiring knowledge from all perspectives are inherent traits of Muslims, we find that parents place more emphasis on the public education than on Islamic education. Seldom do they try to balance their child's education, thereby creating children that are unbalanced in their Islamic upbringing and learning. They also appear to be quite contented with this lack or little education that their children possess of Islam.

To achieve any goals of having families maintaining an Islamic identity would require active participation of Muslims in the political, social, economic and religious aspects of society. Being unable to accomplish this, Muslims will either be segregated or assimilated. Both processes are undesirable as this leads to the loss of self-identity, which is built on religious and social values acquired from one's family and strengthened through constant interaction with the larger society of Muslims.

Allah (swt) says in the Quran “This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” Allah has mercifully bestowed Islam on mankind and provided a comprehensive guide for life, with our health being no exception.

The Prophet Muhammad peace be upon him said: “Allah never inflicts a disease without providing its cure.” [Bukhari] Contemporary medicine and science are only recently recognizing some of the remedies utilized by our Prophet peace be upon him, more than 14 centuries ago, to heal the ailments that afflict man. Prophetic medicine uses natural, inexpensive and widely available resources to treat diseases without the harmful side effects of modern day pharmaceuticals. It is substantially more comprehensive than conventional western medicine, in that its emphasis is prevention and its focus is the mind-body connection. The statement, “if you’re not sick, you’re well,” has long been a mainstay philosophy of western medical based systems. This, of course, is a false dichotomy, which is only now beginning to change. Islamic medicine

prophetic medicine

by Sister Christina Dahab

takes into account the body and mind as a whole and recognizes its effects on overall wellness. Although Islamic medicine may be used in conjunction with traditional Greek-based medicine, it differs by seeking to treat the underlying cause of disease, rather than just treat the symptom. This concept is a stark contrast to the hurried practice of many physicians today, who hear but don’t listen and are quick to inundate us with prescriptions.

As Muslims, it is important to realize that our Prophet Muhammad peace be upon him was an example and guide and his words and actions were divine revelation. Allah has used him to promote medical ideas and cures that aid in the healing of disease. It is incumbent upon us to reconnect with our faith, our Prophet peace be upon him, our traditions, and our rich legacy of healing.

Insha’Allah, each month, we will choose a remedy from the Prophetic medicine arsenal to discuss, to help us feel better and live healthier lives.

Diseases of the Heart

by Dr. Fadi Y. Kablawi

Dis.ease [di-zeez] noun, verb, -eased, -eas.ing.
-noun--a disordered or incorrectly functioning organ, part, structure, or system of the body resulting from the effect of genetic or developmental errors, infection, poisons, nutritional deficiency or imbalance, toxicity, or unfavorable environmental factors; illness; sickness; ailment.

The body and its organs’ health and wellness require nourishment, care and attention. According to Islam, our most vital organ and the one requiring the most nurturing is the heart. It is important to look past the conspicuous physical diseases that affect the organs, to the spiritual ones that damage the soul. The prophet, peace be upon him, has mentioned that the heart is the king and controller of all parts of the body. From this, we learn that if the king is good and sound, then the whole body will be good and sound. Since this heart is what directs the rest of your body, maintaining its spiritual health is of paramount importance.

Many of us are afflicted with diseases of the heart. By consulting with our beloved messenger, peace be upon him, and some of his students, perhaps we will find the cure. Every month we will try to discuss different diseases and the issues related to it, along with its treatment.

In order to understand how to preserve and maintain health as well as remedy existing ailments, there must be understanding of the functioning of this spiritual heart.

The three types of hearts are as follows;
The Sound Heart- which is free from the desires that displease Allah and any doubts of his religion.

The Dead Heart- which is opposite of the Sound Heart

The Ill Heart- which has some of those desires and doubts, but at the same time still remembers Allah and tries to obey him.

The first disease we will briefly touch on is: **ENVY**

Diagnosis: Envy is the first disease, because it is one of two diseases that made Satan refuse to prostrate for Adam, peace be upon him. (The second was arrogance). Sometimes envy is acceptable and even good, as the messenger, peace be upon him, said: that it is ok to envy someone because he has more knowledge of the deen or qur’aan than you and more money than you to spend for the sake of Allah; this envy mentioned by the messenger, peace be upon him, is an envy without wishing for that same person to lose what Allah has blessed him with. This is what is often seen with those who have envy; not only are they envious, but also wish for the envied person to lose those blessings.

Cause: Envy is usually due to arrogance, since the arrogant person does not like to see someone who is better than him. This is why he becomes envious and wishes for him to lose it. Other reasons for envy are the hate of competition, the love of power and reputation and a defect in the heart. This disease is so dangerous that it led Qabeel to kill his brother Habel after Allah accepted one’s sacrifice and rejected the other’s as is mentioned in the story of the two sons of Adam in Surah Al-Ma`idah.

Treatment: Always ask Allah, subhanahu wata`ala, to help you. Every time you envy someone for something Allah gave him but did not give you, you must remember that Allah gave you many other things that he did not give him, and you could be at risk of getting envied! When Allah gives someone things that look good, it may be a test from Allah, so do not ask Allah to test you; you may FAIL. Finally, everything in this life will vanish and what stays is your obedience to Allah, so wish for qura’an and knowledge and stop envying for dollars and pennies.

INTRODUCTION TO ISLAMIC HISTORY

by Br. Mohamad Sidki

Islamic history remarkably narrates the amazing story of the Muslim rule and faith encompassing three major continents Asia, Africa, and Europe over the span of so many centuries. Interestingly, people of all backgrounds Arabs, Persians, Europeans, Berbers, Turks, Asians, Indians, Greeks, etc., had once lived in peace and harmony under the just rule of Islam. Unlike the Roman and Persian Empires, faith and sometimes security and justice in Islam were the glue that brought all of these people together rather than military force alone. The Arabic Language did not stay within the walls of Mosques but took the helm as the language of government administration, learning and scientific research.

Although this essay may sound overly nostalgic, an objective examination of Islamic History would reveal the truth about such a splendid civilization which was as of late maliciously obscured by the subjective biases of the European orientalists.

George Bernard Shaw one of Europe's finest intellectuals of all times concluded the following about Prophet Muhammad (saw). "I have studied him- The wonderful man- and in my opinion far from being an Anti-Christ, he must be called the savior of humanity."

It is fair to say that objective scholars will always see Islamic History for what it actually was, no matter where they come from. Islam's history was truly claimed by Muslims from day one, Muslims were always aware that they must write, record, preserve and transmit their own history using the rigorous methods they used to preserve and collect Hadith. Hadith collection and preservation was a science that involved tedious verification of the sources and the chain of narration before reporting only what is credible and authentic. Had it not been for this incredible sense of responsibility we would not have had the well preserved sources of Sirah and Sunnah of Muhammad (saw). So, why don't we study our own Islamic History and look at our own sources which confirm that Islam gave impetus to unity, excellence and great civilization. Here is a brief synopsis of these themes.

Islam sought to unite all the people who believed in its pristine and clear message that there is no God worth of worship but Allah and Muhammad (saw) is his final messenger and prophet to all humanity. Islam came up with an alternative to petty tribalism in Arabia and declared all believers in Islam to be brothers and sisters. Hence, the concept of Ummah or Islamic community in the Quran was introduced to transcend gender, race, color, language, culture, class and even family. Faith in Allah and his messenger (saw) took precedence over kinship, which ended tribal feuds in Madinah as Muhammad (saw) united the warring factions who later became Al Ansar.

The Prophet (saw) also joined Al Muhajireen to Al Ansar after the Hijra creating the beginning of an Islamic Ummah living under Islamic law in peace and justice.

The Legacy of Prophet Muhammad (saw) was that he brought us the Quran which was revealed to him by Allah during the course of twenty three years and his tradition.

Clearly, the study of Islamic History serves us Muslims well because as we look into the past, we realize what we once were, what we've become, and what we can be again. This sense of awareness is utterly priceless especially for our children who must know that our heroes were real and not fictional or mythological, for they achieved great historical accomplishments with astonishing speed as they delivered the civilizing Islam to places as far as Western China, Spain, Eastern Europe and deep in Africa and Asia.

Sa`eed Ibn Al-Musayyib

by Dr. Fadi Y. Kablawi

In this section of the magazine, we will try to present a notable Islamic figure every edition, so that we may learn how these people were able to earn the pleasure of Allah, and as a result, they were rewarded, until they were undisputedly able to produce the greatest civilization in man's history.

These are the people who are supposed to be our examples and our children's role models, in times when we turn to actors, singers and athletes to be our examples; people who live and die without remembering even, why they are here.

We will be mentioning some of their unparalleled characteristics and superior behaviors. It will not follow a specific chronological order, but we will mention the time they lived in to share the knowledge and benefit the reader.

Sa`eed Ibn Al-Musayyib: (637-715/ 14-94H)

Sa`eed Ibn Al-Musayyib, was one of, if not the greatest, scholar of Al-Tabi`een (the generation immediately after the companions). He said about himself: no one left (alive) knows the verdicts the Prophet (pbuh), Abu Bakr and Umar, issued more than I.

He said: The slaves of Allah can not honor themselves with anything better than obeying Allah and insult it with anything more than disobeying him. It is enough comfort for the Muslim to see his enemies indulged in disobeying Allah.

He also said: I would travel for days and nights searching for one hadith.

Burd (the servant of Sa`eed) said: For forty years, it was never called for the prayer (adhan) but Sa`eed would already be in the mosque.

Sa`eed said: I have performed Hajj forty times.

When he was sick, a man came in and asked him about a hadith, so he asked the people around him to get help him into a sitting position. When they tried to provide an excuse for him due to his illness, he said: I feel embarrassed to mention a hadith while lying down.

The following is a message to every parent, to make it easy for those who propose to marry their daughters, to choose the God-fearing person and make it easy by not burdening his back with many unreasonable requests.

Ibn Abi Wada`ah (one of the students of Sa`eed) was missing for a few days from the circle of Sa`eed, so when Sa`eed saw him and asked him where he was, he said that he was busy with the burial of his wife. So Sa`eed asked him if he got married again, Ibn Abi Wada`ah said: who would marry me his daughter and all I have is two or three dirhams (very little money). Sa`eed said: I marry you my daughter. Since Sa`eed knew that he was a Godfearing and knowledgeable man. After getting married, and Ibn Wada`ah was getting dressed to go to the circle of his teacher for knowledge, Sa`eed's daughter asked him where he was going. After he told her, she said: "Stay here, I will give you the knowledge of Sa`eed." As a side note, the Khalifah of the Muslims then, Abdulmalek Ibn Marwan, had proposed to the daughter of Sa`eed for his son, Waleed, but Ibn Al-Musayyib refused.

This is one of millions of the great people that this faith has produced, and knowing them has become imperative to take this Ummah out of this ditch that it has put itself in. May Allah have mercy on Sa`eed Ibn Al-Musayyib.

In this section we will be addressing some religious rulings and transactions that Muslims need to be aware of. We will also be receiving your religious questions to get you the answers from the people of knowledge.

What is the ruling on someone who neglects prayer?

The scholars have differed concerning the Muslim who deliberately neglects salaah without denying that it is obligatory. Some of them say that he is definitely a kaafir who has gone beyond the pale of Islam. He is considered to be a murtadd (apostate) who is to be given three days to repent - if he does not, he is to be executed for his apostasy. The funeral prayer will not be recited over him, and he will not be buried in the Muslim graveyard. The greeting of salaam is not to be given to him, in life or in death, and his greeting is not to be returned; prayers for forgiveness and mercy for him cannot be offered; he cannot inherit, neither can his wealth be inherited, instead it is to be given to the Muslim treasury (bayt al-maal). This ruling applies whether the number of people who are neglecting their prayers are many or a few.

This opinion is the soundest and most correct, because of the words of the Prophet (peace and blessings of Allaah be upon him): “The difference between us and them is salaah. Whoever neglects it is a kaafir.” (Reported by Imaam Ahmad and the authors of Sunan with a saheeh isnaad); and: “(Nothing stands) between a man and kufr and shirk, except prayer: (whoever neglects it becomes a kaafir and a mushrik).” (Reported by Imaam Muslim in his Saheeh, with other similar ahaadeeth).

The majority of scholars said that if a person denies that prayer is obligatory, he is a kaafir and an apostate from the religion of Islam. The ruling concerning such a person is as described above. If he does not deny that it is obligatory, but he neglects it because of laziness, for example, then he is guilty of a major sin (kabeerah), but he is not considered to be beyond the pale of Islam. He should be given three days in which to repent. If he does, then al-hamdu lillah (praise be to Allaah); if he does not, then he should be executed, but this is a punishment, not because he became a kaafir. In this case, he should be washed (ghusl, after death) and wrapped in a shroud (kafan). The funeral prayer should be offered for him, prayers can be offered for forgiveness and mercy for him, and he should be buried in the Muslim graveyard. He can inherit and be inherited from. In general, all the rules concerning Muslims who are sinners apply to him, in life and in death.

I am 38 years old man. Till the age of 25 I didn't pray. Please advise me what I have to do for this?

Remember how Allaah has blessed you by bringing you back to Islam after you have been neglecting salaah, and keep on doing the prayers at the right times. Do more naafil (supererogatory or extra) prayers to make up for the fard (obligatory) prayers that you have missed, as was advised in the saheeh hadeeth narrated by Hurayth ibn Qubaysah, who said: “I came to Madeenah and prayed, ‘O Allaah, send me a righteous companion.’ I went and sat with Abu Hurayrah and said: ‘I asked Allaah to bless me with a righteous companion; tell me a hadeeth that you heard from the Messenger of Allaah (peace and blessings of Allaah be upon him), so that I may

benefit therefrom.’ He said: ‘I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say that the first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is sound, he will be successful, and if it is lacking in any way, he will be doomed. If his obligatory prayers are lacking, the Lord will say: “Look and see whether My slave has any voluntary prayers which may be used to make up what is lacking in his obligatory prayers.” Then all his deeds will be examined and dealt with in the same way.” (Reported by al-Tirmidhi, no. 413; see also Saheeh al-Jaami’, 2020). Abu Dawood reported from Anas ibn Hakeem al-Dabbi that he came to Madeenah and met Abu Hurayrah. He said: “He asked me about my lineage so I told him about it, then he said: ‘O young man, shall I not tell you a hadeeth?’ I said, ‘Of course, may Allaah have mercy on you,’ and I think he mentioned it from the Prophet (peace and blessings of Allaah be upon him). He said: ‘The first thing that people will be asked about on the Day of Resurrection will be their prayers. Our Lord will say to His angels (although He knows best): “Look at My slave’s prayers: are they complete or is something lacking?” If they are complete, they will be recorded as such, but if something is lacking, He will say: “Look and see if My slave has any voluntary prayers to his credit.” If this proves to be the case, He will say: “Make up his (missing) obligatory prayers with his voluntary prayers.” Then the rest of his deeds will be dealt with in the same manner.” (Saheeh al-Jaami’, 2571)

What is the ruling on contests where buying something is a necessary condition for entry?

If you have to buy something or pay something to become a participant in such contest, and at the same time there is a chance of losing, then that is gambling and lottery, thus it is forbidden to participate in such transaction. And Allah knows best.

What is the ruling of accepting gifts from the non-Muslims?

If these gifts are given for no reasons that violate the teachings of Islam, and the gifts in themselves are permissible to use by Muslims, then there is no problem accepting them since the messenger peace be upon him accepted gifts from the kuffar. However, if these gifts are given because of a non-islamic occasion such as Christmas and New Year, then it becomes forbidden to accept or give since it will be then a form of celebrating these festivals with them, and we are forbidden to do that. And Allah knows best.

I am a car dealer. If the buyer is willing to pay the whole cost in one payment, I would usually give him a lower price than if I would sell it to him with financing. Is that permissible?

There is no problem to have two prices for the same product; one price if you pay immediately and the other price if you pay over a period of time. This is not considered to be usury or riba. And Allah knows best.

Lectures

by Dr. Fadi Y. Kablawi

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RELIGIOUS MATHEMATICS

by Dr. Khaled Zakaria
Professor of Engineering
University of Miami

you have one “1” and a zero “0” next to it then the result is now “10”. So having the one “1” changed the value of “000” from zero into a thousand, and the value of “000000” from zero into a million.

After this necessary refreshment course let us reflect a little bit more. What you must believe in is that your religion represents the one “1” and anything else is zero. If you have the most prestigious Ph.D. on earth “a zero” alone, then it is a zero. If you have the most prestigious Ph.D. on earth “zero”, a lot of money “zero”, and a roomy house in a nice neighborhood “zero” then you have “000” which is basically a “zero”. Put one “1” before your Ph.D. and now you have “10”, or put one before anything else then you might have “100” or “1000”. At anytime, if the one disappears, then no matter how many zeros you have, you will end up with a “zero”. But if you lose all the zeros and keep the one, you will end up with “1”. Your DEEN is the one “1” and anything else is a zero. Got it?

We all know from basic mathematics that zero stands numerically for “nothing”. We also know that it doesn’t matter how many zeros you put next to each other, the final result will always be zero. For example: “0” is zero, “00” is still zero. No matter how many zeros you put together, the final answer is always a zero.

When you have the number one “1” involved, the whole situation changes. If you have “1” only, then the final answer will be 1. If

In Allah We Trust

By Sister Ivana Huq

Islam is considered one of the fastest growing religions in the world. Despite this fact, many people who aren’t familiar with Islam view it as being incompatible with the modern world. What is interesting to note is that Islam has grown from a relatively small religion at the time of its divine revelation to a major religion of the world with over 1.2 billion followers today. How can Islam be incompatible with the world today when the statistics state that it is the second-largest religion in the world?

What is ignored or overlooked by many people is the history of Islam. If one were to look at the history of Islam, he/she would see that Islam is said to be the most advanced and civil religions of that time period. Islam gave many rights to people who had often been unjustly treated like women and slaves. Take for example the right of a woman to initiate a divorce or the rights of a widow. Widows were not treated properly at that time. It wasn’t until Islam developed that widows were soon granted the right to remarry. Compared to other religions and societies in that time period, Islam is seen as being innovative and just. Islam spoke about the equality of all of mankind.

Why is it that many people fail to realize that Islam is about peace and submission to the Creator of the world, to the Creator of this life? It could possibly be because of

sheer ignorance or lack of interest. So what is a Muslim to do when faced with questions about their religion? The straightforward, obvious answer is for the Muslim to educate him/herself about his/her own religion. It is only when we educate ourselves properly that we can break down the stereotypes about our beloved religion.

There are stereotypes about almost anything and Islam is no exception. The stereotypes of Islam that have been spread through the media are harmful to the image and the message of Islam. A religion centered on peace and respect is easily misconstrued as a religion of hate and violence. Terms such as “jihad” are taken out of context and given new meanings.

Religion, in general, can be a powerful tool that can help unite all of mankind. But just like everything else in life, religion is often used by people for their own benefit. Perhaps the only way to stop our religion, Islam, from becoming polluted with the poisonous ideas of these people is to trust in Allah and return to the pure resources of this religion, Quraan and authentic Sunnah.

The U.S. is seen as being a highly advanced country and it is only fitting that an advanced religion such as Islam continues to grow in this country!

Al Ghurabaa is a monthly magazine committed to bringing awareness of the pure religion of Islam.

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