



سُبْحَانَ اللَّهِ  
عَلَى كُلِّ ذِي عِلْمٍ  
مَنْ عِبَادِهِ لِيَرْحَمِ  
الرَّحْمَنَ

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

April 2010 ||| Volume 1, Issue 3

IN THIS ISSUE

- 02 **"SHURAPHILIA"** || The importance of TIME
- 03 **QURA'AN** || Tafsir Al-Faatihah
- 04 **CREED** || Allah's Names and Attributes
- 05 **HADITH** || Hadith of the Month | Fabricated Hadith
- 06 **INSIGHT** || Family Activity | Lost Wisdom | Did you Know?
- 07 **THE FAMILY** || Islamic Marriage Ceremony |  
Effective parenting
- 08 **HEALTH** || Spite
- 09 **HISTORY** || Pre-Islamic Arabian Peninsula
- 10 **FATWAH** || Questions and Answers
- 11 **CLASSIFIED ADS** || Lectures
- 12 **BLACK SEED**

## From the editor

Our beloved messenger (peace and blessings be upon Him) has told us how the believers should feel toward one another and with each other, as in the hadith of Al-Nu`maan ibn Bashir (may Allah be pleased with Him) reported by Al-Bukhari and Muslim where the messenger (peace and blessings be upon Him) said: The analogy of the believers in their love, mercy and kindness toward each other is like one body; "If any part of this body aches, the whole body will suffer." Today, our Muslim brothers and sisters are suffering all around the world, yet many of us do not even know, and many, if they know, do not care. Not only are the Muslims suffering but so are the Holy Sites. Al-Masjid Al-Aqsa in Jerusalem, the third of the holiest sites in Islam and the first qiblah (direction of Salah) in Islam has been under attack for many years. However, lately the attack and transgressions have been escalated by the occupying government of Israel. As reported by the Palestinian organizations, which are focused on dealing with such issues, the structural stability of Al-Masjid Al-Aqsa is at risk due to the major construction and digging that is currently taking place right underneath the masjid. The rationale behind this construction is to find remnants of the "Jewish Temple". Their attempts to find these have been unsuccessful and will remain unsuccessful.

This is a call upon every Muslim, to act regarding this threat towards our masjid; the masjid from which our  
continue on page 2

## "SHURAPHILIA"

by Dr. Fadi Y. Kablawi

If the Muslim community in south Florida desires to grow, then they will have to do two things: choose their leaders then hold them accountable.

SOME of the individuals who are leading our masjid (mosques) are people who are somehow born into those positions. We really do not understand how they got there or when; I mean, it is more complicated to prove than the Theory of Evolution (which will never be proven). A lot of these brothers who are in authority positions suffer from a phenomenon I would diagnose and call Shura-phia. I personally know masjid, and I am sure every one of you does know a masjid or two that have had the same people in charge for the last ten or fifteen years, which is not a problem by itself; but when the level of change in such organizations is almost to the freezing point then something wrong is going on.

The people who are in charge of our masjid should be a group of individuals with different expertise who are able to coordinate among themselves to take the community to its prime potential. In addition to that, they should be at a level of Islamic knowledge and reputation that would make people willing to listen and follow. Today, we have Shura members who do not show up to the masjid except when there is a Shura meeting or Eid prayer. We have other Shura members who do not know the difference between the tenants of Islam and those of Iman. We have individuals who are in charge of some of our masjid who own and run business that sell Alcohol, pork and lottery tickets, and God forbid the Imams of those masjid talk about these issues. Another type that really kills me is the type that will stop every endeavor to improve the masjid and every activity that will teach the people their religion with the excuse that "we are doing just fine" or "we are afraid that these brothers want to take over." These people are stuck in a mode of "Keep it as is". Well, No more.

We need to start choosing the people who can influence and change the circumstances, individuals who are possessed by the deen and its affairs, individuals who want to give their hearts for the Da`ua and the deen of Allah.

Every small community, whether it is of a masjid, school or organization, needs to stand up, speak out and start holding those individuals accountable for their actions; those who are doing good to be praised and those who failed to be reprimanded. We have masajids that been collecting money  
continue on page 2

**Editor in Chief**

Dr. Fadi Y. Kablawi

**Consultant**

Haniff Badoolah

**Al Ghurabaa Logo design by**

Hassene Chaabane

**Layout/Design**

Munaf Ali

**Web Master**

Tahir Chaudhary

**Public Relations**

Mohamed Abdusamad

**Media Master**

Jamal Abdussamad

of it (the trust) is blame, the middle is regret and the end is humiliation on the day of judgment. [Sahih Al-Targhib] So after these warnings from the messenger (peace and blessings be upon Him), no one who chose or was elected to be a shura member or imam should be able to rest if he had neglected his obligations and duties.

Next up...an article dedicated to discussing the situations of our imams.

## The importance of Time

by Br. Abdel Kader Jawad

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

Time is life and the smart person is the one who knows its value and makes sure he does not waste a single moment of it without investing it in something that will benefit him in this world or the hereafter.

Indeed Time is one of the greatest bounties Allah has bestowed upon us, Allah says: "And it is He who made the Night and Day to follow each other for whomever wishes to reflect or show gratitude." Al Furqan.

When Allah swears by something, it immediately brings to our attention how important that is, and Allah says: "By the Night as it conceals, and by the Day as it appears in glory" Al Layl

"By the Dawn and by the Ten Nights" Al Fajr  
"By the Time, Verily Man is in loss, except those who have faith and do righteous deeds and Join together in the mutual teaching of Truth and Patience." Al Asr

And here is our beloved prophet (Peace be upon him) saying: "A servant of Allah will remain standing on the day of judgment till he is questioned about four things, one of them is his age how he spent it." At-Tirmidi.

And these are our Salaf teaching us how much careful we should be when it comes to Time, Ibn Masoud (May Allah be pleased with them) used to say: "My biggest regret is when a day passes by and my existence in this world decreases while my good deeds don't increase."

Now that we have emphasized the importance of time, it is imperative to know that Time goes by so fast in a manner that we cannot keep up with it and when a day passes by it will never come back or be replaced. As Al Hassan Al Basri said: "There is no day that its dawn appears but it will call upon the son of Adam and tell him. Oh son of Adam, I am a new creation and over your deeds I will be a witness and I will never return till the Day of Judgment."

Time is one of the most precious capital a human being can have and it is our responsibility to preserve it and spend it in which pleases Allah : (Did you think that we had created you in jest and that you would not be brought back to us." Al Mu'uminun.

The prophet (peace be upon him) said: "Two blessings which most people take for granted: health and free time." Al Bukhari.

Time must be spent to fulfill our purpose in life which is to worship Allah throughout our lives. Allah says: "And I have not created the jinn and mankind but to worship me." AL Dhariyat.

### From the editor

...continue from page 1

messenger (peace and blessings be upon Him) had traveled to the heavens on the famous night of Al-Israa wal-Mi`raaj. Perhaps you are wondering, "What can I do"? We must learn more about the situation, and then educate others, our families, friends and co-workers. Lectures, blogs, emails and newsletters are very helpful instruments for the cause. Before, during and after all that is praying to Allah to protect his holy places because he is the only one who can do that.

### "SHURAPHILIA"

...continue from page 1

and conducting fundraisers for at least the last fifteen years to build an Islamic school; until this very moment, no school to be found. According to the ancient Greek historian Herodotus, the Great Pyramid in Giza took 20 years to construct! We have the utmost right to align them all together and ask them why? Where? How? And When?

I feel the issue has to do of having no regards to us, the community members, and that they swim in their own constellation. By the will of Allah, this era is over, and we will hold the torch of making sure that the affairs of the Muslims in our small community are dealt with transparency and honesty. If you belong to a masjid that you think have one or more of these problems, do not hesitate to share with us so we can address and try to figure out how to resolve it.

Finally, a reminder to those brothers and sisters who chose to be in such positions, we tell them: We do not envy you! We actually feel pity for you. You will understand exactly why when you read the next two authentic hadiths of our beloved messenger (peace and blessings be upon Him).

When Abu Dhar (May Allah be pleased with Him) asked the messenger (peace and blessings be upon Him) to delegate him over an area, the messenger (peace and blessings be upon Him) refused and told him that he was weak (to be in charge) and it would be grief and regret, on the day of judgment, for he who does not handle it appropriately. [Sahih Muslim] Also, the messenger (peace and blessings be upon Him) has been reported to say: No man who gets to be in charge of ten people or more but will come on the day of judgment with his arm chained to his neck; he will either be set free, from the chains, by his righteousness or more chained due to his negligence (of the trust); the beginning

## TAFSIR Al Faatihah

...continue

*Muhammad al-Ameen ash-Shanqeetee` Adwaa al-Bayan*

The saying of the Exalted, '**You Alone we ask for help**': meaning that we do not seek aid from anyone but You because the command/affair in it's totality is under Your control Alone, no one else has even an atoms weight of control over it. And in this statement's following His saying, 'You Alone we worship' lies an indication that it is not permissible to put our trust in anyone except the One that deserves worship because no one else has control over the command / affair. This meaning which is indicated here is clearly explained in other verses, like His sayings, 'So worship Him and put your trust in Him' (12:123) 'But if they turn away, say: Allaah is sufficient for me, none has the right to be worshipped but Him, in Him I put my trust' (9:129) 'The Lord of the East and the West, none deserves to be worshipped but Him, so take Him as the Disposer of your affairs' (73:9) 'Say: He is the Most Beneficent, we have believed in Him and put our trust in Him' (67:29)

The saying of the Exalted, '**the path of those whom You have favoured**': there is no explanation here as to who are the ones that have been favoured, but this is explained in another place with His saying, 'And whosoever obeys Allaah and the Messenger then they will be in the company of those that Allaah has favoured: of the Prophets, the Truthful Ones (Siddeeq), the Martyrs and the Righteous - what an excellent company!' (4:69).

**Addendum 1:** the correctness of the khaleefate of Abu Bakr as-Siddeeq (RA) can be derived from this noble verse because he is included amongst those that Allaah has commanded us, in the Great Qur'aan and the Seven Oft-Repeated Verses - I mean al-Faatihah, to ask Him that He guide us to their path thus indicating that their path is the Straight Path. This lies in His saying, 'guide us to the Straight Path, the Path of those whom You have favoured' and He explained who these favoured people were and included amongst them the Siddeeqeen. And he (SAW) explained that Abu Bakr (RA) was from amongst the Siddeeqeen, so it becomes clear that he is included amongst those that Allaah has favoured - those that Allaah has commanded us to ask Him to guide us to their path. So there remains no doubt that Abu Bakr as-Siddeeq was upon the Straight Path and that his khilafate was correct.

**Addendum 2:** you have come to know that the Siddeeqeen are from those that Allaah has favoured. And Allaah has made clear that Maryam the daughter of Imraan was a Siddeeqa in His saying, 'and His mother was a Siddeeqa' (5:75). So is Maryam included in His saying, 'those whom you have favoured' or not? The answer: whether or not she is included amongst them is dependent upon a foundational principle which has a well known dispute over it. This is - does the sound masculine plural and it's likes which occurs in the Qur'aan and the Sunnah include the feminine gender in all cases or only in those cases for which there is a specific evidence? A group of scholars took to the opinion that it does - so according to them Maryam is included in the above verse. And these scholars depended upon two proofs:

1. The consensus of the people of the Arabic Language that the masculine gender takes prevalence over the feminine.{4}
2. There a number of verses which prove that the females are included in the sound masculine plural, like His saying concerning Maryam herself, 'she testified to the truth of the Words of her Lord and His Books, and she was of those obedient to Allaah (Qaaniteen - a sound masculine plural)' (66:12), and His saying concerning the wife of al-Azeez, 'O Yusuf! Turn away from this! (O Woman!) Ask forgiveness for your sin, indeed your were of the sinful (Khaati'een

- a sound masculine plural)' (12:29), and His saying concerning Bilqees, 'And that which she used to worship besides Allaah has prevented her (from Islaam), for she was of a disbelieving people (Qawm Kaafireen)' (27:43), and His saying, 'We said: get down (ihbitoo) all of you from this' (2:38) and this includes Hawaa by consensus. And the majority of scholars took to the opinion that the females are not included in the sound masculine plural unless there is a specific evidence, and they depended upon a number of verses like His saying, 'indeed the male Muslims and the female Muslims, the male believers and the female believers. Allaah has prepared for them a forgiveness and a great reward', and His saying, 'Tell the believing men to lower their gaze and protecttheir private parts. That is purer for them' (24:30) following this with, 'and tell the believing women to lower their gaze and protect their private parts' (24:31). So their following the mention of the men indicates that they are not included amongst them. And they replied to the proponents of the first opinion by saying that the fact that the masculine gender takes prevalence over the feminine is not a matter of dispute. What is disputed is whether the masculine plural includes the females in every case. And they replied to the verses (the first group) used by saying that it is known by the context of these verses and the meaning of the wordings that the females are included in the male plural - and that their inclusion in the male plural in the case of their being an evidence that they are included is not contended. So according to this opinion Maryam is not included in the verse. And this difference of opinion was pointed out in 'Maraaqee as-Sa'ud' with his saying:

'There is nothing untoward in including the feminine (amongst the masculine gender) For this is a matter in which the Muslims have differed'

The saying of the Exalted, '**not the Path of those who have earned Your Anger, nor of those that went astray**': the majority of the scholars of tafseer said that 'those who have earned Your Anger' are the Jews, and 'those that went astray' are the Christians, and their is the hadeeth of the Messenger of Allaah (SAW) reported from Adee bin Haatim (RA) concerning this{5}. And the Jews and the Christians even though both of them are misguided and both of them have Allaah's Anger on them - the Anger is specified to the Jews, even though the Christians share this with them, because the Jews knew the truth and rejected it and deliberately came with falsehood, so the Anger (of Allaah being upon them) was the description most befitting them. And the Christians were ignorant, not knowing the truth, so misguidance was the description most befitting them. So with this the saying of Allaah, 'so they have drawn on themselves anger upon anger' (2:90) clarifies that the Jews are those that 'have earned your Anger'. And likewise His sayings,

'Say: shall I inform you of something worse than that, regarding the recompense from Allaah: those (Jews) who incurred the Curse of Allaah and His Anger' (5:60)

"Indeed those who took the calf (for worship), anger from their Lord and humiliation will come upon them' (7:152).

And the saying of Allaah,

'And do not follow the vain desires of people (i.e. the Christians) who went astray in times gone by, and misled many, and have themselves strayed from the Straight Path' (5:77) Clarifies that it is the Christians who are astray.

## The danger of changing the meaning of Allaah's Names and Attributes

When dealing with the issue of belief in Allaah's Names and Attributes, we have to bear in mind the following important points:

1) Placing Allaah, The Most Exalted, above any likeness to human beings and beyond any imperfections.

2) Belief in the Names and Attributes established in the Quran and Sunnah (the sayings, actions and approvals of Prophet Muhammad), without ignoring them, expanding upon them, changing or overriding them.

3) Abandoning any desire to discover the form of those attributes by realizing the following:

A: The attributes of Allaah Almighty bear no resemblance whatsoever to any human attribute. Allaah Says in the Quran (what means): "There is nothing like Him..." [Quran 42:11]

B: The only names and attributes to be ascribed to Allaah Almighty are those mentioned in the Quran and Sunnah.

C: We are required to believe in these names and attributes without inquiring after their nature and manner or investigating their essence.

This is so because attributes vary according to the self they characterize; finding out how they manifest themselves depends upon knowing the self and how it acts.

If someone were to ask: "How does Allaah Almighty descend to the lower heavens?" We would reply by asking: "What is His nature?" If the questioner says, "I do not know Allaah's nature", we say: "And we know not how He descends!"

Tawheed of Names and Attributes is violated by the following:

**1. Ta'teel (Negation):** This is done by negating Allaah's Names or Attributes, and denying their existence in Allaah. For instance, negating the perfection of Allaah by denying His Names and Attributes, or negating the proper conduct towards Allaah by abandoning worship, or barring the created from its Creator, such as those who deny the fact that Allaah Almighty created the universe and claim that it developed and evolved by itself.

The deviant Islamic sect who adopted this crooked creed is called 'Al-Jahmiyyah', the followers of Jahm Ibn Safwaan. They deny the Attributes of Allaah, the Almighty and Exalted; in fact, their extremists deny the Names and say: "It is not permissible to affirm a Name or an Attribute of Allaah; for if you were to affirm a Name for Him, you have likened Him with things with (similar) names, or an Attribute, then you have likened Him with things of (similar) attributes!! And whatever Allaah assigns to Himself from the Names; then it is just in a metaphorical sense; and not the case of actually naming with these Names (literally)!!"

**2. Tashbeeh (Resemblance):** This means to resemble the attributes of the Creator to the attributes of the created as the Christians, Jews and some deviant sects in Islam compare the face of Allaah with the human face, Allaah's Hand to the human hand and so on. [Al-As'ilah Wal-Ajwibah Al-Usooliyyah, p. 35]

The people who adopted this deviant creed affirm the attributes of Allaah, and say: "It is a must to affirm the attributes of Allaah, as He affirmed them for Himself", but they say: "Indeed they are like the attributes of the creation."

So, these people went into extreme in affirmation, and the people of At-Ta'teel went into extreme in elimination of seemingly anthropomorphic Attributes.

So these people claimed: "It is a must for you to affirm the Face of Allaah, and this Face is like the Face of the most beautiful one from the children of Aadam." They also claimed: "Because Allaah addressed us with what we understand and comprehend; (so Allaah) said (what means): "...And remains the Face of your Lord full of Majesty and Honour." [Quran 55:27], so we do not understand or comprehend from the Face except what we witness, and the best of what we see is the human."

According to their claim - we seek refuge in Allaah from such heresy - (the Face of Allaah) is like the best one of the human youth!! And they claim that this is rationally logical!!

**3. Tahreef (Distortion):** This is done through false interpretation or change. For example, the change of the wordings of names and attributes, by adding to them, subtracting from them or changing the grammatical constructions, such as the verse (which means): "And Allaah spoke directly to Moosa (Moses)." [Quran 4:163] where the word Allaah they claimed to be in the objective case, thus indicating that it was Moosa who spoke to Allaah and not vice versa. Thus, they denied Allaah's attribute of talking.

Al-Jahmiyyah also adopted this innovation through such claims as that the Istiwa' (Allaah's Ascending above the Throne) means 'conquering and having dominion over'; and like the saying of some of the innovators that 'Anger' when referring to Allaah means 'intending to send blessings', all of which goes under Tahreef. The true saying, however is that Istiwa' means ascending and being above- as is clear in the Arabic language. The Quran came to show that its meaning is ascending and being above the Throne in a manner which befits Allaah's Majesty and Greatness.

**4. Takyeef** (to try to describe "how" an Attribute is, e.g., to say: How Allaah's Hand is? It is like this and that, or: How His Descending is? It is like this and that): This is done by attempting to determine the manner in which Allaah's Attributes take form and also determining their essence. The method of taking Names and Attributes mentioned in the Quran and Sunnah at face value, without any comparison, change, negation, nor give the "how of" is the method of the Companions their followers and those who followed their followers, may Allaah have mercy them.

Takyeef differs from Tamtheel and Tashbeeh in two ways:

1- Takyeef is to Relate How Something is, with restriction or not by way of resembling. While Tamtheel and Tashbeeh indicate how something is, in a restricted sense, by way of a likeness or resemblance respectively. Takyeef is more general. All who do Tamtheel are doing Takyeef. But vice versa is NOT the case. 2- Takyeef is Particular to Allaah's Attributes, while Tamtheel is concerned with His Decree, Description and Self.

Ahlu-Sunnah Wal-Jamaa'ah (the mainstream moderate Muslims) affirm for Allaah -The Most Exalted -what He has affirmed for Himself in His Noble Book, or what has been affirmed for Him by His Messenger Muhammad in the authentic Sunnah, without Tamtheel. They free Allaah - the Most Exalted - from any resemblance to His creation, whilst also rejecting and being free from Ta'teel.

## Hadith of the Month

Anas reported that the Prophet said: *“No one of you becomes a true believer until he likes for his brother what he likes for himself”*. [Al-Bukhaari & Muslim].

Islam, through its instructions and legislations, was keen to organize people’s relation with their Lord the Almighty, in order for them to attain happiness in both this life and the Hereafter. At the same time, Islam legislates what governs people’s relations amongst each other, in order for love and harmony to prevail in the Muslim community. This can be achieved only when each individual is keen to protect and guard the welfare of others just as he would his own, and only then will the Muslim community become strongly bonded and well-established.

For this great objective to be fulfilled, the Prophet guided his nation to accomplish the principle of solidarity saying: “No one of you becomes a true believer until he likes for his brother what he likes for himself”, clarifying that for faith to become deeply rooted in the heart one must love good for others just as he likes to attain it himself, whether it is to be blessed with bounty or relieved from an agony; this is the path towards a perfect level of belief in ones heart. If we ponder the above narration, we find that accomplishing such a state of belief requires the soul to possess a high degree of excellence and good manners when dealing with others. In this state a person overlooks mistakes, perseveres regardless of the harm others may afflict on him and forgives ill treatment. Additionally, he shares the joy and sadness of his fellow Muslims; he visits the sick, comforts the needy, sponsors the orphan, provides for the widow and offers help to others and cheers them with a smile.

Just as he likes people to be happy, he also wishes that they prosper in the Hereafter, and thus he always strives to guide them to the right path, whilst remembering the saying of Allaah (what means): “And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims’” [Quran 41: 33] The narration also goes beyond the boundaries of the Muslims to cover wanting good to reach disbelievers. He likes that Allaah blesses them with the bounty of belief and that Allaah rescues them from the darkness of associating with Allaah and disobedience. This meaning is substantiated with the narration in which the Prophet said: “Being a true Muslim is achieved by loving for people what you love for yourself”. [At-Tirmithi]

Indeed, in the Prophet we have the best example; he once said, advising Abu Tharr : “O Abu Tharr! I see that you are a weak person, and I love for you what I love for myself, so never be in charge of (even as little as) two people, or be responsible for an orphan’s wealth”. [Muslim]

Our Salaf (i.e. righteous predecessors) took upon themselves the implication of this Prophetic advice, and were very sincere in its implementation in the best manner. Ibn ‘Abbaas said: “I pass by a verse in the Book of Allaah, and wish that all people would have the knowledge I have about it.”

Another such example is when Waasi’ Ibn Muhammad wanted to sell a donkey of his once. The man who was buying it from him said to him: “Do you think it is good for me”. He replied saying: “Had I not thought so, I would not have attempted to sell to you in the first place.”

These two examples and many more reflect the loftiness in faith these people reached which yielded such results.

One of the implications of the narration we are addressing is that a Muslim should not want for others what he hates to happen to himself. This forces the person to shun many bad qualities, like envy, spite, selfishness, stinginess and other dispraised qualities which he would hate people to use when dealing with him.

Finally, one of the fruits of practically applying this great narration is that a virtuous community would be established for the Muslims when its members enjoy common love and a strong bond between them, so that they resemble one strong body that can not easily be defeated. Thus, the Muslim nation would achieve the sought after prosperity.

## Weak and Fabricated Hadith

(Seek to draw closer to Allah by virtue of my status (by my Jaah), for my status (my Jaah) with Allah is great). *Baseless; “Iqtidaa’ al-Siraat al-Mustaqeem” by Ibn Taymiyah (2/415), and “al-Da’eefa” (22)*

(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)*

(Whoever sleeps after ‘Asr and loses his mind should blame none but himself). Ibn Al-Jawzi mentioned it in his book of fabricated traditions *“Al-Mawdo’at” (3/69), and Al-Suyuti in “Al-La’ali’ Al-Masnoo’a” (2/279), and Al-Dhahabi in “Tarteeb Al-Mawdoo’at” (839)*

## Al-Layth Ibn Sa’d: the Imaam of the Egyptians

He was one of the great Imams of jurisprudence. He was a pious, ascetic, truthful scholar who abstained from unlawful acts. He was also sincere, humble, forbearing, and kind-hearted when dealing with people.

He is the Imam, the Haafith (a title given to whoever memorizes 100,000 Hadeeths), the shaykh of Islam, the jurist and scholar of Egypt. His full name is Al-Layth Ibn Sa’d Ibn `Abdur-Rahmaan Al-Fahmi.

He was born in 94 A.H., 713 A.C. in Qarqashandah, a village twenty-two kilometers from Fustaat, Egypt. His origin goes back to Esfehan, Persia.

In his early years, he started to learn religious knowledge. He was a student of some of the greatest scholars of his time, such as `Ubaydullaah Ibn Ja’far, Ja’far Ibn Rabee’ ah, Al-Haarith Ibn Yazeed, and Yazeed Ibn Abi Habeeb. Since he was young, his teachers testified to his excellence, genius, and sharpness of mind.

Al-Layth had high aspirations to learn. For him, learning in Egypt alone was not sufficient. In 113, A.H., he decided to travel to Hijaaz to perform Hajj and seek knowledge. He was twenty years old at that time.

In Makkah and Al-Madeenah, which were considered the most outstanding sources of religious knowledge in the Muslim World, Al-Layth started to learn from a unique group of scholars of jurisprudence and Hadeeth. Ibn Shihaab Az-Zuhari was known as the most knowledgeable haafith and one of the first scholars to write down the Hadeeths of the Prophet, (peace and blessings be upon Him) and he was one of Al-Layth’s teachers. Al-Layth also received religious knowledge from `Ataa’ Ibn Abi Rabaah who was the Mufti and Jurist of Makkah, Ibn Abi Maleekah, Naafi` Ad-Daylami who was the freed slave of the revered companion `Abdullaah Ibn `Umar Ibn Al-Khattaab, Sa`eed Ibn Sa`eed Al-Maqbari, Abu Az-Zubayr Al-Makki, and many others. When he went to Baghdad in 161 A.H. in order to teach, though he was over sixty five years old, he asked about the house of the great scholar Hushaym Ibn Basheer who was the master of Hadeeth scholars in Iraq.

After spending long years acquiring knowledge, Imam Al-Layth was prominent among his contemporary scholars as a genius jurist and a most trustworthy narrator of Prophetic Hadeeths.

The caliphs and Emirs came to know him and scholars praised him and testified to his profound knowledge, abilities of memoriza-

*continue on page 12*

## Family Activity

By Sister Nour Kablawi

Sit your youth(s) down and ask him/her to name five famous actors and actresses. Have them name five TV shows and five singers and songs. You will be surprised that not only will they swiftly name them, but also give you the most basic details about their lives including their favorite foods, lyrics of all their songs, every movie and show they appeared in, and even some will go as far as naming their pets. After they PROUDLY give you all this info, ask them to name three, not five, Sahabas and some of their accomplishments. Or ask them to name the first four Khalifahs. Or ask them to name two of the most important battles of Islam. Or why be so tough on them...just ask them to list 3 facts about their prophet Muhammad (peace and blessings be upon Him) . If you are someone who wants to save his family and youth from the corruptions of this world and get them closer to paradise, then you will be saddened by some of their answers to the previous questions...if they have answers.

One of the most dangerous crises our youth, and therefore we, face is the lack or type of role models our youth look up to. With television, the internet, and all types of media dominating our homes without a limit or censorship, our youth look up to corrupt, distorted, and dishonest individuals as role models. As a result, many begin to have conflicting questions which run in their heads, what category do I fall in? Who do I belong to? How should I dress? How should I talk? The responsibility for such crisis falls in the hands of non other than the parents and guardians. The media can be a very useful source, yet destruction on the child and the family, and consequently on the ummah as a whole. Therefore, parents must work together to help their youth through such crisis by providing them with the right role models and most significantly by being good role models themselves.

The earliest role model a child develops is that of his parents. Children always look up to people who are older than them, especially their parents, and try to imitate them in every aspect. The majority of school dropouts, drug addictions, criminal behavior and out-of-wedlock pregnancies can be traced to the absence of an involved father in the home. How do you expect your youth to pray when you don't? How do you punish them for smoking when you smoke? How do you ask them to do things which you don't do, and stay away from things which you go to? Therefore, as parents, we

must adhere to the true teachings and practices of Islam if we expect our youth to stick to their religion and stay away from the haram. Another characteristic for being a good role model is simply spending time with your youth and listening to them without being judgmental. Parents need to develop a habit of communicating ideas, feelings, emotions and talents in order to save their youth from this society.

In addition to parents as important role models, our youth are in need of other role models whom they can relate to and follow. This brings us to our next point of what better role models can our children and youth have other than Prophet Muhammad (peace and blessings be upon Him) and his companions? As parents and community leaders, it is essential that our children be exposed to every aspect of Prophet Muhammad's life, and know him as if they lived with him. From the many great blessing of Allah SWT is that He sent us a prophet who was exposed to everything throughout his life hence that every one of us can relate to him in one way or another. "Verily in the messenger of Allah you have a good example for him who looks unto Allah and the Last Day, and remembers Allah much." (33:21)

Therefore, Prophet Muhammad's life should be taught to our children at a very young age in a way which they can find interesting and enjoyable. Furthermore, stories of the great companions should be taught to our children in place of Spiderman and batman. Instead of attaching our children to fictional individuals, we must attach them to ones who made a difference and were great followers and leaders.

"It was by the mercy of Allah that you were LENIENT with them (O Muhammad), for if you had been stern and fierce of heart they would have dispersed from around you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when your art resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him)." (3:159)

## Lost Wisdom

One of them said, "Accompanying the righteous people gives rise to righteousness in the heart"

Ahmad ibn Harb (rahimahullâh) said, "There is nothing more beneficial to a Muslim's heart than to mix with the righteous and to watch their actions, while nothing is more harmful to the heart than mixing with the sinners and watching their actions"

One of the Salaf said, "If it can be that no one beats you to Allâh, then do so."

Abû Turâb an-Nakhshabî (rahimahullâh) would say, "If a person resolved to leave sinning, Allâh would send him reinforcements from all sides. What indicates the blackness of the heart are three: Not to find an escape from sinning, nor a place for obedience to occur, nor a haven for the sermon that warns."

Qatâdah was asked, "Which person has the highest standing?" He replied, "The most abundant in his pardon."

## Do you know?

Imam Abu Zar`a Ar-Razi (Imam Muslim's teacher) mentioned that the number of companions of our messenger peace be upon him were 114,000.

The number of the companions of the messenger peace be upon him who narrated hadiths from him were about 4,000 men and women, may Allah be pleased with all of them.

Abu Hurayrah narrated the most hadiths from the messenger peace be upon him; he narrated about 5374 hadiths (446 in Sahih Al-Bukhari), then Abdullah ibn Umar with about 2640 hadiths, then Anas ibn Malik with 2280 hadiths, and finally Aisha with 2210 hadiths (Bukhari and Muslim agreed on 174 hadiths of hers)

The man who he, his father, his son and his grandson were all companions of the messenger peace be upon him was Abu Bakr As-Siddiq.

# Marriage Ceremony

## The Islamic Way

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

In the last issue of the magazine, we talked about how to select your partner in marriage according to the Quran and the Sunnah of the Prophet (peace and blessings be upon Him). So what is next? The marriage ceremony.

The marriage ceremony (or Waleemah) is a Sunnah of the Prophet (peace and blessings be upon Him) as supported by his order to Abd Arrahman Ibn Aouf (RA) to "Do a Waleemah, even with one sheep" (Narrated in Al-Bukhari). When Ali Ibn Abee Taalib (RA) married Faatima (RA), the Prophet (peace and blessings be upon Him) said "A marriage must have a Waleemah" (Narrated by Ahmad).

Unfortunately, this Sunnah [that is supposed to bring happiness and joy to celebrate the marriage], has become a major problem in many parts of the Muslim World, and here in the west. It has become a burden on many marriages, caused people to delay their marriages or even cancel them. This is due to misunderstanding and ignorance of the intent of this noble tradition as practiced by the Prophet (peace and blessings be upon Him) and his righteous companions.

To start, let us briefly reflect on the wedding of the Prophet's most beloved daughter, Faatima (RA) to the Prophet's cousin, Ali (RA). This couple is not made up of any ordinary man and woman. With regard to Faatima (RA), the Prophet (peace and blessings be upon Him) Said: "The Queen of the ladies in Jannat is Faatima". With regard to Ali (RA)- the fourth Khalifa and one of the few who were given advanced notice that they will be among the people of paradise- was described by the Prophet (peace and blessings be upon Him) as "... a man loved by Allah and loved by the Messenger of Allah".

Ali (RA) was 21, financially poor, and hesitant to ask for Faatima for marriage, but encouraged by the Prophet's kindness, he expressed his intention. The Prophet (peace and blessings be upon Him) was very pleased and asked, "Ali! Gift her something?" Ali replied, "I do not have anything of worth". The Prophet (peace and blessings be upon Him) Said "Where is your shield (of war), Al-Hutamiyyah (the heavy one that destroys swords)". (Authentic by Ibn Habban) in some narrations, the value of this shield was four hundred and eighty Dirham that the messenger peace be upon him ordered for two-thirds to be used for perfumes and one-third for

furnitures. Then the Prophet (peace and blessings be upon Him) invited some companions to witness the wedding.

After that the Prophet (peace and blessings be upon Him) performed the Khutbah (sermon) of Nikaah and gave Faatima (RA) in marriage to Ali (RA) he said 'Bear witness that I have given my daughter Faatima in marriage to Ali for 480 Dirhams and Ali has accepted.' He then made Dua for them. Few dates were distributed. That was ALL.

This is how simple the wedding was of the daughter of the leader of the worlds. This is the true understanding of this noble Sunnah. If we understand this Sunnah, then a wedding becomes very simple and easy to accomplish and fulfill.

Lessons learned from this brief story:

It is not necessary to delay marriage if both the boy and the girl have reached the age of marriage.

It is not necessary to go through major financial pain to organize an extravagant and grandiose wedding especially for those who can't afford it. Nowadays, there are families who go into deep debts by using credit cards and paying interest on loans thus causing unnecessary stress on the new couple and their families. So instead of getting reward for "practicing the Sunnah of the Waleemah", they end up committing major sins, such as Ribaa (interest/usury) [O you who believe! Fear Allah, and give up usury, if you are indeed believers] (Quran 2:278) .

Muslims should practice the Sunnah and not practice their cultural tradition from back home or compete with each other on who puts out a more expensive and extravagant wedding. It is a myth to think that one's respect will be lost if one does not hold an extravagant wedding and invite many people. [Verily wasteful people are the brothers of the Evil Ones; and the Evil One is ungrateful to Allah]. (Quran 17:27)

People should do a Waleemah within their means but without extravagance or wastefulness. [O Children of Adam! ...Eat and drink: But do not waste. Allah does not love the wasters.] (Quran 7:31)

The present day practice of the intermingling of sexes is an act of sin and totally against Shari'ah. Additionally, it is un-Islamic to display the bride on stage.

It is haram to imitate the practice of non-Muslim in performing wedding ceremonies. Especially the use of music, the inappropriate dresses worn by women, and the use of any haram food or drinks. Being in the west does not justify the deviation from the proper and correct application of the rules and guidelines of this beautiful religion of Islam.

Finally, remember that if you want your marriage to be blessed, make it simple and do not exaggerate in unnecessary spending to please your ego, please relatives and friends, or to compete with others. Be concerned to please only ONE: Allah. The Prophet (peace and blessings be upon Him) said "The marriage that has the most blessing is the one that has the least expenses" (Narrated by Ahmad). It should be noted that if you can afford it, then it is okay to spend, but within limit. May Allah guide us all (Ameen).

## Effective Parenting

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

In today's society effective parenting skills are scarce. Too often we find parents who utilize their natural maternal instincts in raising their children and do not have the necessary tools in dealing with a child faced with understanding their role as a good citizen and more so as Muslim in a non Muslim society. Raising a child needs to be done with great wisdom, if that child is to be successful. However, unless the parent expects and demands a certain kind of behavior and teaches the child a good value system, we will have a generation of children with poor education, morals and values. Children need to be taught good manners and how to respect parents, elders, figures in authority and also themselves.

Teach them from the Islamic perspective and they become good and respectable children.

What we find today are children who may be criticized negatively with those around them, and this leads to lack of self worth. A child needs to be praised and told that they have done well for them to recognize their abilities. Timely praise gives them their confidence and makes them feel appreciated. Many parents have full time jobs, and cannot devote their time enough to their child. This lack of attention is another cause. Children need a lot of time and love. The more you speak to a child, you will find them more talkative from a young age and their language is very rich. Playing with children, with their toys, and encouraging them to play with other children, helps them have better social skills. Correcting them when you see them doing wrong helps to build that etiquette that will serve them well in the future. The ages between 2-10 is a crucial time for kids and

...continue on page 10

## Spite

Spite is a heavy burden that the person carries which results in his own misery, occupies his thinking, ruins his mind and adds to his grief and anxiety. Spite eats much of the virtue that might be in person's heart and increases by growing on such virtue and thus causing it to eventually vanish.

Spite consists of severe hatred and the desire to take revenge added together in the heart of a malicious person until the time comes when he can attack the one against whom he holds a grudge. Therefore, spite is to conceal enmity in the heart and await the opportunity to get back at the one towards whom malice is felt.

Allaah praised the believers whose hearts are pure and free from bearing hatred towards other believers. One's heart might get weak and thus he might dislike or even hate a certain person sometimes. Nonetheless, this feeling does not remain permanently in the heart of the believer to the extent that it turns into spite. Rather, such feelings pass on, as a wayfarer passes through a village during his journey, but soon these feelings disappear and vanish, because a believer is bonded to other believers by the strong bond of "Brotherhood in Faith".

Some scholars considered spite to be one of the inner great major sins which one must be far above committing and must repent to Allah.

Treating spite lies in getting rid of the main reason that causes it, which is anger. When you become angry and can not control your anger by being tolerant or by reminding yourself with the virtue of suppressing your anger, then you are harboring feelings of spite which require struggle against yourself. A person must warn himself against the consequences of taking revenge, and he must remember that The Power of Allah and ability are, by far, greater than his. One must remind himself that the command is in The Hands of Allah and no one can escape His command or decree. If it happens that a person cannot suppress his feelings and they reached the state of spite, then he must force himself to act contrary to the implications of these feelings. Thus, he could praise the person whom he hates instead of dispraising him and be humble with him instead of being arrogant. Furthermore, one must put himself in the other person's place and remember that he would like people to deal with him gently and must thus strive to deal with the other person in the manner that he would like to be dealt with.

One of the useful means by which this disease may be cured is for the hated person (if he transgressed) to refrain from his evil and reform himself. He must remember that he will never be able to eradicate this ill feeling (spite) from the other person's heart towards him unless he does what makes that person feel secure and relaxed towards him. Additionally, he must try to reconcile and ease the heart of the other party who feels spiteful.

On the other hand, the wronged person who harbors spite must, in return, accept the apology and excuse of the one who wronged him ... this is how spite and ill feelings die out and fade away, and love comes in its place.

The evil consequences of spite:

Some scholars said: "The corruption of the heart by means of hatred is a lethal inveterate disease, and faith escapes such hearts just as liquid leaks from a cracked jug".

Satan might despair from making a wise man worship idols, but he is keen to divert and misguide man and lead him to destruction. Satan will not fail to distance a person from his Lord, to the point that such a person becomes more ignorant of his Lord's right than an idolater.

To keep a person away from his Lord, Satan uses tricks like enflaming hatred in the heart towards his fellow Muslims. Once this fire is ignited, Satan sits back and enjoys watching this fire burn his present life and future, and eating away his virtues. This is so, because when evil controls the spiteful heart, the person becomes hardhearted and stubborn, and he severs the ties which Allah commanded to be maintained and spreads corruption upon the earth.

Spite is the source for many evil acts that Islam has warned against. Falsely accusing the innocent is a crime that only extreme hatred stimulates and Islam has considered this to be one of the worse acts of falsehood.

Backbiting is the way a spiteful person releases his hatred, and that reflects the lack of mercy in his heart. Moreover, Islam has prohibited

and warned against all the implications of spite, such as, ill-thinking of others, tracing their faults, mocking and defaming them.

Spiteful people's hearts boil with hatred because they look in this life to see that they have missed out on what they wished to have while others possessed it. This is the greatest problem that continuously gives them the feeling of apprehension. By doing so, such people follow in the footsteps of Satan, who envied Adam because he was granted the position which he (i.e. Satan) desired for himself. This satanic feeling is what boils in the hearts of spiteful people and corrupts their hearts to the point that they lose their determination. It would have been better for them to turn towards their Lord and ask Him from His bounties and strive to attain what the others have attained. The blessings of Allah are endless and they are limited to certain people, and hoping to attain what Allah has whilst utilizing all permissible means, is the only lawful thing to do when one sees others blessed with favors from Allaah ... There is a big difference between envy and ambition.

### Having a pure heart ... the way to Paradise:

Allah Has described the people of Paradise who will have an eternal pleasure as people who are free from spite and envy, and if they had ever experienced any such feelings in this life, then they will be purified from these feelings before being admitted into Paradise, as Allah says (what means); "And We will have removed whatever is within their hearts of spite (i.e. ill will or sense of injury for what was inflicted upon them during worldly life)".

This quality of having pure hearts when dealing with others, was one reason for which some of the companions of the Prophet were given glad tidings of Paradise. Anas Ibn Malik narrated: "We were sitting with the Prophet once when he said: "A man from the dwellers of Paradise will walk in now" so a man from the Ansar (i.e. residents of Madinah) walked in whose beard was dripping from the effect of ablution and who held his slippers with his left hand. The next day the Prophet said the same thing, and the same man walked in. On the third day the Prophet said the same thing, and the same man once again walked in. When the Prophet left the gathering, 'Abdullah Ibn 'Amr followed that man and said to him: 'I had a misunderstanding with my father and swore not to stay in his house three nights, so if you permit me I would like to spend these three nights with you' The man said: 'Yes, I permit you' " Anas added: "'Abdullah Ibn 'Amr told us that he spent three nights and did not notice that the man prayed the optional night prayers during any of these nights, but if he woke up during the night, he would simply mention Allah. Nonetheless, I never heard him utter except good things, so when the three nights finished, I almost belittled his deeds (as they were insignificant) and I said to him: 'O slave of Allah! There was not dispute between me and my father or anger, but I heard the Prophet saying thrice: "A man from the dwellers of Paradise will walk in now" and you walked in all three times, so I wanted to sleep in your place to see what you do in order to imitate you, but I did not see that you exert extra effort in performing any extra deeds. How did you reach such status to deserve what the Prophet said about you?' He replied: 'My deeds are nothing more than what you saw' Then when I left, he called me back in and said: 'My deeds are nothing more than what you saw, but the only thing I do is that I do not hold any grudge against any Muslim nor envy anyone for what bounties Allah as granted them' " thereupon 'Abdullaah Ibn 'Amr said to him: "This is what granted you this rank".

Beloved Muslim brother! Ponder upon the following words that were stated by one of the scholars: "There is nothing more relaxing and relieving to one's grief, and there is nothing more comforting to him than living whilst having a pure heart that is clear from all whispers and spite. If he sees a bounty being granted to others he shows content with what he has, and realized the need of humans for their Lord. If he sees evil afflicting others, he expresses sympathy and supplicates Allah to relieve them from their hardship and forgive their sins. This is how a Muslim lives his life with his record of deeds clear from evil, pleased with what Allah has granted him, content with his life, relaxed in his heart, free from spite that blinds people from seeing the truth".

## Pre-Islamic Arabian Peninsula

### Part 1: Arabia From Early Arabs to Ibrahim and Ismail.

Arabia, a vast desert land of over three million square kilometers is bordered by the Red Sea from the East, the Gulf from the West, The Indian Ocean from the South, and the deserts of Iraq and Sham from the North.

Arabia is comprised of distant areas such as Hijaz, Midian, Asir, Najd, Nafud, The Empty Quarter, Bahrain, Yemen, Oman, and so on.

Arabia, treacherous with hardly any water still contains sporadic oases, some scarce underground wells, yet depending on the precipitations of Monsoon seasons in Yemen and Oman it might yield a surplus harvest of spice and crops that can be sold by trade caravans in Mecca and Sham, or even by sea in Africa and India.

Arabia, homeland to the Arabs, a Semitic and mostly nomadic people, yet some sedentary who had settled in fertile oases areas for agriculture or in cities for trade. For over three thousand years Arabs roamed the vast deserts of Arabia. They lived in well connected tribal groups often led by a chieftain who commanded their loyalty, obedience, and respect. In this regard Quraysh who later became the prominent and most noble tribe in Arabia, namely in Mecca, was led by a chief who held the keys to the Ka'bah, and was the guardian of the well of Zamzam. He also proudly fed the pilgrims. The tribe's nobility presided by the chief gathered for consultation over serious matters.

Before the coming of Ibrahim (pbuh), Ad and Thamud were ancient and civilized people from Arabia who rejected Allah's messengers Hud (pbuh) and Salih (pbuh). Allah speaks about their fate in the Quran:

The 'Ad (people) rejected the messengers (123) Behold, their brother Hud said to them: "Will ye not fear (Allah)? (124) "I am to you a messenger worthy of all trust: (125) "So fear Allah and obey me. (126) "No reward do I ask of you for it: my reward is only from the Lord of the Worlds (127) "Do ye build a landmark on every high place to amuse yourselves? (128) "And do ye get for yourselves fine buildings in the hope of living therein (for ever)? (129) "And when ye exert your strong hand, do ye do it like men of absolute power? (130) "Now fear Allah, and obey me. (131) "Yea, fear Him Who has bestowed on you freely all that ye know. (132) "Freely has He bestowed on you cattle and sons,-(133) "And Gardens and Springs. (134) "Truly I fear for you the Penalty of a Great Day." (135) They said: "It is the same to us whether thou admonish us or be not among (our) admonishers! (136) "This is no other than a customary device of the ancients, (137) "And we are not the ones to receive Pains and Penalties!" (138) So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe. (139) And indeed, your Lord - He is the Exalted in Might, the Merciful. (140) Quran, Surat Al Shuara.

To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment. (73) "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth." (74) The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him." (75) The Arrogant party said: "For our part, we reject what ye believe in." (76) Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!" (77) So the earthquake took them unawares, and they lay prostrate in their

homes in the morning! (78) So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!" (79) Quran, Surat Al A'raf.

According to some estimates, sometime around the eighteenth centuries BC, prophet Ibrahim (pbuh) who had previously emigrated from Iraq to Sham to preserve his faith in Allah and spread it, brought his wife Hagar and his son Ismail (pbuh) from Palestine to the barren valley of Mecca as he was commanded by Allah.

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (37) " Quran, Surat Ibrahim. Allah answered his du'a as soon as he left his family in Mecca, Allah provided Hagar and Ismail (pbuh) with Zamzam water and the company of the Arab tribe of Jurhum who settled there with them.

Ismail (pbuh) grew amongst the Jurhum tribe from whom he married and became the progenitor of the ancestors of our beloved messenger of Allah, Muhammad (saw). Allah multiplied his descendants and made them noble of excellent lineage.

During one of prophet Ibrahim's (pbuh) visits he saw a vision in which Allah ordered him to sacrifice his son Ismail (pbuh). When he told his son about his vision, Ismail (pbuh) told him that he was willing to submit to the will of Allah. This was a test from Allah, which they both succeeded. Prophet Ibrahim (pbuh) and his son received revelation to establish the first sanctuary on earth to worship Allah.

The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings" (96) Quran, Surat Al Imran. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"(126) And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.(127) "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful (128) "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise." Quran, Surat Al Baqara.

Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). (26) "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; (27) Quran, Surat Al Hajj.

Hence, monotheism of Al Islam (Haneefiyah) was established in Arabia. Indeed Allah sent all his prophets with the message of Al Islam.

Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah (67) Quran, Surat Al Imran.

For so long, the Arabs remained in the straight path of their forefathers, prophets Ibrahim (pbuh) and Ismail (pbuh). They respected Allah's sanctuary, the Ka'bah, and followed the proper rites, until Amrou Ibn Luhay misguided them to shirk and idol worship.

I work in a company in which I am the only Muslim. I am forced to be on business trips or functions with people from my work who sometimes drink alcohol. Am I committing any sin by being with them when I am not drinking or doing anything against my belief? If I don't participate in those functions, I might be jeopardizing my Job. Allah says (interpretation of the meaning):

“You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma‘roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah” [Aal ‘Imraan 3:110]

What you have to do - as you are the only Muslim in your company, as you say - is to be proud of the teachings of your religion, and strive to apply them, and not to do anything that you are forbidden to do. This is something that will raise you in status and increase your reward. Staying with them even though you are not drinking alcohol yourself is still a sin in itself, because Allah has commanded us not to sit in places where evil is committed, otherwise what befalls those who are committing the evil action will also befall us.

Allah says (interpretation of the meaning):

“And it has already been revealed to you in the Book (this Qur’aan) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them” [al-Nisa’ 4:140]

The Prophet (peace and blessings of Allah be upon him) said: “Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); if he cannot, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.” Reported by Muslim.

This denunciation of the heart refers to the stress and agitation that one feels in the presence of evil. This is an individual obligation upon all people in all situations, and they have no excuse for not doing this, because no one has any power over the heart. Staying in a place where evil is being committed goes against this required denunciation.

Moreover the Prophet (peace and blessings of Allah be upon him) forbade sitting at a table where wine is being drunk.

It was narrated that ‘Umar ibn al-Khattaab (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) said: “Whoever believes in Allah and the Last Day, let him not sit at a table where wine is being drunk.”

Narrated by Ahmad, 126; classed as saheeh by al-Albaani in Irwa’ al-Ghaleel, 7/6.

Finally we remind you of the words of Allah (interpretation of the meaning):

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things” [al-Talaaq 65:2-3]

So give up these evil things, and those trips and sitting with those people. Seek the reward for that with your Lord. If this leads to your leaving your job, then you will have a great reward with Allah and you will find goodness, a way out and provision by His Leave.

Based on this, apply everything else that you may encounter with colleagues, co-workers, classmates and even families and friends to the aforementioned principal, and you will be insha’Allah safe.

Is it permissible for a Muslim to enter into a partnership with a Christian in order to raise sheep or deal in them or any other kind of business?

With regard to a Muslim entering into a partnership with a Christian or any other non-Muslim in raising livestock or farming or anything else, the basic principle is that it is permissible so long as it does not involve too close a friendship, and it is only cooperation in some kind of wealth such as agriculture, livestock and so on.

If this partnership will lead to too close a friendship or doing that which Allah has forbidden or failing to do that which Allah has enjoined, then this partnership is haraam because of the corruption to which it leads. But if it will not lead to any of those things and the Muslim is the one who is in charge, and he is the one who will take care of it so that he would not be cheated, then there is nothing wrong with that.

But whatever the case, it is better to avoid such partnerships and to enter into partnerships with his Muslim brothers rather than others, so that he will keep his religious commitment and his wealth safe. So it is better for the believer in every situation to keep away from such matters, so as to protect his religious commitment, to protect his honor, to protect his wealth and so as to avoid betrayal.

---

## Effective Parenting *...continue from page 7*

what they learn and internalize will affect them for the majority of their life. Hence, parenting styles remains crucial.

The effects of poor parenting are underestimated. and for some, it has a lesser degree of effect, children may not interact well with people, may want to be alone a lot, lack confidence or lack of self worth, and low educational attainment. For some it leads to drug abuse, suicidal thoughts, and committing crimes, many of which Islam condemns. One that suffers from low self esteem, takes negative comments to heart, and is very cognizant of what others think of them. Children always evaluate themselves, and with poor parenting it becomes a lot of negative evaluation, which blinds them from the good they have, and further results in their inability to see their inner good.

As we look deep into the effects of poor parenting and the concomitant low self esteem of children, they can at times lead to inappropriate acts some of which are mentioned above. However, a dangerous one for females, especially the younger ones, is the attention of the opposite sex; the attention of the opposite sex makes their esteem feel a little higher, and so their beauty is taken advantage of. They may feel loved and seek a lot of attention, and feel somewhat uplifted from their insecurities, whereas in reality, it's feeding the low esteem in a bad way, which only leads to more self damage.

How do we prevent this from happening to our children? Giving children time and love, teaching them with positive reinforcement and setting good examples in our homes are key strategies in helping our children become good Muslims. Setting the right examples will help guide their steps slowly in each stage of their life. Parents should have high expectations for children and they will see how easy it becomes for the children in fulfilling their goals.

# Lectures

by Dr. Fadi Y. Kablawi

- Masjid Al Ihsaan - Friday Nights - after Maghrib salaah  
10180 SW 168 Street, Miami, FL 33157 • (305) 254-0042
- Masjid Shamsuddin - Thursday Nights - after Maghrib salaah  
365 NE 167 St. Miami, FL • (786) 428-0005
- Masjid Al Iman - Tuesday Nights - after Maghrib salaah  
2542 Franklin Park Dr., Ft. Lauderdale, FL • (954) 581-6295
- Masjid IMOF - Saturday - after Fajr salaah  
3201 N 74 Ave., Hollywood, FL • (954) 894-9110

## Classified

### Immigration Filing, Income Tax, Notary & Wills

Contact  
*Zahid Hussain*

Ph: **305-491-3547**  
email: zahid13@bellsouth.net

### Anwaar's Auto Repair, Inc.



10880 SW 186 St.  
Bay 61  
Miami, FL 33157

Tel:  
**305-772-0305**

### CARE PHARMACY

1631 NE 8 St.  
Homestead FL 33033

**305-248-5363**

- Personal, Attentive & Fast Prescription care.
- Free prescription pick up & Delivery.
- We carry medical Equipment.
- Most of all because we care

## WORLD MASTER CLEANING

PROFESSIONAL RESIDENTIAL &  
COMMERCIAL CLEANING SERVICES

**954-708-8685**

850 S Dixie Hwy.  
Pompano Bch., FL 33060

The Largest Real Estate  
Rental and Real Estate Sale  
Inventory

*Only Islamic  
Financing*

**Mohamed I. Morsy**

P.A, GRI, Lic Real Estate Broker



Ph: (305) 274-7011  
Fx: (305) 274-5664

## NORGETOWN CLEANERS AND PROPANE GAS

**GAS DISPENSING 24 HRS**

STORAGE TANKS • GRILLS • FRYERS • HOSES • PARTS

**305-403-2277**

**WWW.247PROPANE.COM**

1005 NW 119TH STREET, NORTH MIAMI, FL 33168

## Mecca Dental

27501 South Dixie Hwy.  
Suite 300  
Homestead, FL 33032

**305-245-7733**

## Madina Dental

888 NE 126 St.  
Suite 203  
Miami, FL 33161

**305-893-0902**



**altayyib.com**

for Lectures and Videos  
by Dr. Fadi Y. Kablawi

# Black Seed (Nigella sativa): A cure for every disease

**Abu Hurayrah (may Allah be pleased with Him) narrated that the Prophet (peace and blessings be upon Him) said: "Use this Black Seed regularly, because it is a cure for every disease, except death." [Al-Bukhaari and Muslim]**

Its botanical name is *Nigella sativa*. It is believed to be indigenous to the Mediterranean region but has been cultivated into other parts of the world including the Arabian peninsula, northern Africa and parts of Asia.

The Black seeds are small black grains with a rough surface and an oily white interior, similar to onion seeds.

Muslims have been using and promoting the use of the Black Seed for hundreds of years, and hundreds of articles have been written about it. It holds a unique place in the medicine of the Prophet (peace and blessings be upon Him).

It is unique in that it was not used profusely before the Prophet Muhammad (peace and blessings be upon Him) made its use popular. Although there were more than 400 herbs in use before the Prophet Muhammad (peace and blessings be upon Him) and recorded in the herbals of Galen and Hippocrates, the Black Seed was not one of the most popular remedies of the time. Because of the way Islam has spread, the usage and popularity of the Black Seed is widely known as a "remedy of the Prophet (peace and blessings be upon Him)." In fact, a large part of this herbal preparation's popularity is based on the teachings of the Prophet (peace and blessings be upon Him).

The Black Seed is rich in nutritional values. It contains almost 40% fixed oils and 1.4% volatile oils. The magazine *Food Chemistry* found the Black Seed to be high in protein, carbohydrates, essential fatty acids, vitamins A, B1, B2, C and niacin as well as calcium, potassium and iron. These are the very nutrients that modern science has found that we most lack. The *Journal of American Scientists* reports that Black Seed has a number of useful properties such as antihistamine, antioxidant, antibiotic, antimycotic and broncho-dilating effects.

The Black Seed is an excellent herb with many benefits and uses, especially when it comes to maintaining a strong and healthy immune system. The prophetic reference in describing the Black Seed, as having a healing for all illnesses is not exaggerated as it at first appears. The Black Seed has been used for a variety of medical problems for several thousand years. These uses range from stomach aches to asthma, cancer

to coughs, and the traditional use as a spice. The Black Seed is also used as: a carminative (rids the body of gas from the intestines), a digestive (aids in the digestion of foods), a diuretic (increases urine flow by ridding the body of excess water), an emmenagogue (promotes and regulates menstruation), a galactagogue (increases the production of milk), a resolvent (dissolves boils and swelling), a stimulant (increases the flow of adrenaline and energy), a stomachic (relieves stomach disorders), a sudorific (increases perspiration), a tonic (improves bodily functions), and a vermifuge (expels worms). Caution should be taken when using the black seed by pregnant or potentially pregnant women, as high doses of this product could induce spontaneous abortions. Research suggests that the Black Seed is an effective antitumor treatment for certain types of cancer, including breast cancer and fibrocystic breast disease.

We do not need to look any further than the Prophet's (peace and blessings be upon Him) words that tell us there is healing in this plant. As long as we trust in Allah and take the prescription His Prophet (peace and blessings be upon Him) has given us, we will all be evidence of this magnificent plant's abilities to heal all diseases.

The Prophet (peace and blessings be upon Him) told us that the Black Seed is a cure for every disease. This means that the Black Seed contributes to the cure of every disease. It has been scientifically proved that the immune system is the only system that has the ability to combat diseases and produce cells that kill viruses. Based on these facts, we can conclude that the Black Seed is a cure for every disease because it strengthens the immunity system which is responsible for curing diseases and combating viruses.

These scientific facts are obvious. No one can claim the credit of knowing these facts fourteen centuries ago, except a Prophet. Allah Almighty Says (what means): "Nor does He (the Prophet (peace and blessings be upon Him)) speak of (his own) inclination. It is not but a revelation revealed." [Quran 53: 3-4]

## Al-Layth Ibn Sa'd: ...continue from page 5

tion, and mastery of religious affairs. Al-'Alaa' Ibn Katheer said: "Al-Layth Ibn Sa'd is our master, Imam and scholar." Imam Ahmad Ibn Hanbal said: "Al-Layth has profound knowledge and his narration of Hadeeths is authentic." Imam Ash-Shaafi'i said: "Al-Layth is more knowledgeable than Malik." He means Malik Ibn Anas, the Imam of the people of Al-Madeenah. He was the head of the Administration of Finance during the reign of Saalih Ibn `Ali Ibn `Abdullaah Ibn `Abbaas of Egypt. He was also its head during the caliphate of the `Abbasid Caliph, Al-Mahdi. Previously, the `Abbasid Caliph Abu Ja'far Al-Mansoor asked him to be the ruler of Egypt, but Imam Al-Layth refused.

He was known for his piety, asceticism, and generosity. The Imam was one of the wealthy scholars. His son Shu'ayb said that his annual income was between twenty and twenty five thousand Deenaars (golden coins). He used to spend all this money in the cause of Allah. He was never liable to pay Zakaah, simply because he would spend all his money before the year had passed. Al-Layth used to give out charity to three hundred needy people every day. He never ate his food except in the company of people. One day, a woman came to him and said: "O Abu Al-Haarith! My son is sick and he craves to eat honey." Al-Layth called his servant and said: "Give her one hundred and twenty pounds of honey."

Imam Al-Layth was very generous with scholars, to the extent that he used to send one hundred Deenaars to Imam Malik Ibn Anas every year. Once Imam Malik wrote to him that he was in debt. Imam Al-Layth sent him five hundred Deenaars. When Imam Al-Layth went to perform Hajj and he passed by Madeenah, Imam Malik sent him a plate of dates. Imam Al-Layth Ibn Sa'd put one thousand Deenaars on the plate and sent it back to Imam Malik.

Imam Al-Layth Ibn Sa'd died on Friday, the fifteenth of Sh`abaa 175 A.H., 791 A.C. He was buried in Cairo, and his funeral was attended by a large number of people.

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

For question, comments, contributions or to advertise in this magazine,

please send email to

[ghurabaa@altayyib.com](mailto:ghurabaa@altayyib.com)