



A MAGAZINE for STRANGERS

سُبْحَانَ اللَّهِ الْعَظِيمِ

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

In the past few months the French Parliament has been discussing the issue of banning the Niqaab, the face covering that many of our Muslim women choose to wear, from public areas. Just a few years ago, they banned the Hijab from their schools.

We are constantly bombarded with the media's assault on our women's modesty and their barrage of criticism on Muslim women practicing their religion. The West, who proclaims to fight for the liberation of women and their right to choose, seems to have a vested interest in fundamentally denying that right to Muslim women.

To all of us who call for and sing the melody of democracy and the freedom of choice within the Muslim communities as well as in the West, isn't it enough?

They want our daughters to have "normal teenage experiences", ie: have boyfriends and perhaps even engage in sexual activity by the age tender age of fourteen or fifteen. We will not allow that to happen, and NO, it is not a psychological problem if our daughters never have boyfriends.

They want our women to walk on the streets half naked? We will not allow that to happen, and NO, she is not forced to be covered the way she is. She refuses to be a piece of meat for every wolf to snatch a piece of. She rejects the idea that her liberation is through showing her body parts.

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From St. Gall to Cordoba...

By Dr. Muhammad Hassan
Scholar in Natural Sciences

1,000 years of missing History

Blessed is He in whose hand is dominion, and He is over all things competent—He who created death and life to test you {as to} which of you is best in deed—and He is the Exalted in might the Forgiving—[And] who created seven heavens in layers .You do not see in the creation of the Most Merciful any inconsistency, so return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued. (Surat Al-Mulk, Verses 1-4)

This in effect is the faith of those of knowledge. The deeper we seek the more is our wonder excited and the more is the amazement of our gaze.

We are the Ummah of Iqraa who rarely reads, despite the fact that our religion with its clear wisdom asserts on seeking knowledge. Faith not based on knowledge has no value.

The first word revealed to our illiterate Prophet {SAW} is the word iqraa [read], This is why the Quran became the primary motivator for seeking pure intellectual founded reason.

Our religion is not an imitation nor repetitions like of those before us.

With the establishment of Islam, Muslims have made immense leaps forward in many areas of science. Cities like Baghdad, Damascus, Cairo, and Cordoba were the centers of civilization.

While these cities flourished and made tremendous progress in the fields of mathematics, chemistry, medicine, and astronomy, Europe was in the Dark Ages with no infrastructure. Meanwhile, the church being the strongest institution in Europe convinced Christians that Muslims were infidels and culturally inferior. This attitude prevented the people of Europe from getting benefit from the scientific discoveries made by Muslims. Those of Arab, Persian, Asian and European descent who came under one umbrella guided by the teachings of the Holy Quran and the Sunnah of the Prophet{SAW} did see these benefits bear fruit in their material daily life and spiritual lives.

Scholars and students from all over the globe came to Cordoba. This contrast in intellectual activity is shown by

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From the editor*...continue from page 1*

They want our women to be sexual objects that they can enjoy whenever they wish? We will not allow that to happen, and NO, our kids will not grow up without knowing who their fathers are. And we will not depend on paternity tests to figure out if the children in our homes are ours.

We think differently. We see things differently. Our religion tells us the reality of things differently than other people see them, and YES, we will live differently than other people. We will abide by the law and respect where we live, but we do not have to assimilate or melt into the society we live in without limits and restrictions. We just don't have to. You know why? Because Democracy says we don't!

From St. Gall to Cordoba*...continue from page 1*

the size and content of the library of the St. Gall monastery, the largest in Europe with 36 volumes, compared to that of Cordoba, which contained 500000 volumes.

The idea of college was first introduced by Muslims in the late 600s early 700s. It wasn't until the 13th century when the University of Paris and that of Oxford were founded.

The idea of graduate (Sahib) and undergraduate (mutafaqqih) is derived from Islamic terminology.

George Sarton in his five volume History of Science divided the story of science achievements into ages, with each age lasting half a century and in each century he associated one central figure. Thus 450BC-400BC is that of Plato, followed by half centuries of Aristotle of Euclid and Archimedes.

From 600AD-650AD is the age of China's Hsiing Tsang, 650AD-700AD is that of I-CHING and then from 750AD-1100AD it is the unbroken succession of the ages of JABIR, KHWARIZMI, RAZI, MASUDI, WAFA, BIRUNI, AVICENNA, OMAR KHAYAM. All of these men shared a common characteristic: they were men belonging to Islam.

There was Ibn Nafis who anticipated Harvey's theory of blood circulation. There was also Ibn Khaldun who built the foundation of sociology and anthropology in his work ALMUQADDIMA the invention of Zero(sifr) and algorithms. There was also the complete works of Al Idrissi and Ibn Battuta in the field of explorations ,geography, and expeditions. The foundations of algebra, trigonometry by Al Kirmani of Toledo, Ibnul Haithams

work in Optics, the concept of pendulum, exploring various chemical elements by Jabir bin Hayyan and names like alcohol, alembic, elixir, and alkali are all of Islamic origin.

Tremendous contributions in the medical field were put forward by Avicenna and Alrazi whose works were translated and applied at the courts of emperor Frederick II and the schools of Europe. Every major Muslim city had hospitals; Cairo's hospital being the largest with over 8000 beds and separate wards. Toledo's and Salerno's schools were the finest schools of medicine of their time.

Muslim scholars used reason and clarification, not imitation and blind submission. They were disputing logic and wisdom contrary to what the church followed. This was dangerous because if science contradicted the Bible it was considered sorcery or Kufr (infidelity) and those who opposed the church were imprisoned or put to death.

Aristotle in one of his writings talks about a snake, a very poisonous one, and the only cure for its venom is a stone taken out of some king's grave. Aljahith argued such logic by making the point that without understanding the nature of such a case and the scientific property of such a stone, how could a stone without prior concrete data be used as cure for such venom?

Islamic scientific intellect owes its renaissance to the proper religious guidance, the day we were at our covenant with Allah (SWT), we were an advanced ummah independent of reliance on others. Our Quran is not a history book or a science book; it is a book of guidance to all mankind above and beyond any imitation or replicas.

If anyone claims that the middle ages were sterile, just quote the names of these brilliant scholars, a list which it would not be difficult to extend.

It is the word of Allah in his revealed Quran that unified and brought to light the intellect of those great men of science and literature, so where did we go wrong?

Roger Bacon who mastered the Arabic language wondered how a person who did not know Arabic in the 12th century could enter the gates of logic, understanding in philosophy, and science. He ridiculed the men of the church describing them of a nature which is inclined to believe in everything relayed to them blindly.

In 2007, a German documentary program called Das Geheimwissen des Islam elaborated on the facts that Muslims themselves ignored and put a side without fighting for them. Confessing the sequence of events, in which how Europeans stole the works of Andalusia and then attributing such works to themselves; meanwhile accusing the Muslims of being barbaric and uncivilized.

Thomas Edschun in this program says: it was quite normal in the 11th century for a Muslim man or a woman to enter his bathroom to wash several times a day, for this is part of his deen, it was normal as well that each house had its own water source and cleansing system; meanwhile, we in Europe still walked barefoot.

**altayyib.com****for Lectures and Videos****by Dr. Fadi Y. Kablawi**

TAFSIR Al Zalzalah

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

1. When the earth is shaken with its [final] earthquake
2. And the earth discharges its burdens
3. And man says, "What is wrong with it?" -
4. That Day, it will report its news
5. Because your Lord has inspired [i.e. commanded] it
6. That Day, the people will depart separated [into categories],
to be shown [the result of] their deeds
7. So whoever does an atom's weight of good will see it,
8. And whoever does an atom's weight of evil will see it.

Explanation:

"When the earth is shaken with its [final] earthquake"

Ibn 'Abbaas, may Allaah be pleased with him, said that it means: "When the earth moves from beneath its surface."

"And the earth discharges its burdens"

That is, when it throws out its dead. This is said by many, like the Words of Allaah (which mean): "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing." [Quran 22:1], and: "And when the earth has been extended, and has cast out that within it and relinquished [it]." [Quran 84:3-4] It is narrated on the authority of Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu alayhi wa sallam said: "The earth will throw out what is hidden within it, such as columns of gold and silver, and the murderer will say: 'For this I committed murder.' Then the one who severed family ties will say: 'For this I severed relations.' Then the thief will come and say: 'For this was my hand cut.' Then they will leave it and not take anything from it." [Muslim and At-Tirmithi]

"And man says, 'What is wrong with it?'"

That is, in bewilderment, he cries out: "What is happening to the earth, which previously was fixed, firm and peaceful and is now moving in convulsions under its surface?" It does so by the Command of Allaah, the Most High. Then it throws out all of its dead from the first generation to the last, and at this time man cries out in astonishment: "What is wrong with it?"

"That Day, it will report its news"

That is, it will speak about the actions of those whom it has thrown forth. It is narrated on the authority of Abu Hurayrah, may Allaah be pleased with him, that he said: "The Messenger of Allaah, sallallaahu alayhi wa sallam, read the verse (which means): "That Day, it will report its news," then he said: "Do you know what the news are?" We (the listening companions) replied: "Allaah and His Messenger know best." He said: "Verily, (they) are that it will testify concerning every slave, male and female, about what they did on its surface, that it will say: 'He did this and this on such-and-such a day.' - Those are its news." [Imaam Ahmad]

"Because your Lord has inspired [i.e. commanded] it"

Mujaahid, may Allaah have mercy upon him, said it means that Allaah will command the earth to give its tidings.

"That Day, the people will depart separated [into categories], to be shown [the result of] their deeds,"

That is, they will proceed to the place of reckoning in scattered groups, according to their type, ranging from the most abjectly

wretched to the joyful, having been ordered to proceed to Hell or Paradise.

"to be shown [the result of] their deeds".

To confirm what they did in their earthly life, whether good or bad, as Allaah says (what means): "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

It is narrated on the authority of 'Adiy Ibn Haatim, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu alayhi wa sallam, said: "Fear the Fire even if it were by (giving) a portion of a date or by (saying) a good word. Do not despise any act of kindness, even if it were to fill the drinking vessel of a thirsty person from your bucket, or to meet your brother face-to-face and smile at him." [Al-Bukhaari]

Also narrated by Al-Bukhaari is: "O community of believing women! Let not the woman neighbour despise her woman neighbour, even if it were by (giving her) a sheep's trotter." In another authentic narration, he, sallallaahu alayhi wa sallam, said: "Respond to the one who asks (for assistance) even if it were with only a burnt trotter." It is narrated on the authority of 'Amr Ibn Al-'Aas, may Allaah be pleased with him, that he said: "When the Soorah (Quranic chapter), "When the earth is shaken with its [final] earthquake" was revealed, Abu Bakr, may Allaah be pleased with him, who was sitting with the Prophet, sallallaahu alayhi wa sallam, began to cry. The Messenger of Allaah, sallallaahu alayhi wa sallam, asked him: "What makes you cry, O, Abu Bakr?" Abu Bakr replied: 'This Soorah makes me cry.' Then the Messenger of Allaah, sallallaahu alayhi wa sallam, said: "Even if you did not err and commit sins that Allaah might forgive you, He would have created another community who erred and committed sins that He might forgive them." [Muslim]

"So whoever does an atom's weight..." That is, the most insignificant weight - less than an ant.

"... of good will see it."

That is, he shall see it recorded in the book given to him on the Day of Judgment, and he will be pleased with that: Every sinful act, every charitable deed is recorded therein. Every bad deed will be recompensed as one deed, while every good deed will be recompensed ten times over. Whoever has more good deeds than bad will enter Paradise.

The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "Beware of the minor sins, because they will build up over a man until they destroy him." [Ahmad]

Anas, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu alayhi wa sallam, said: "Say: 'He is Allaah, One.' is equal to one-third of the Quran and "When the earth is shaken with its [final] earthquake" is equivalent to one-quarter of the Quran." [Al-Bazzaar] It is also reported on the authority of Anas Ibn Maalik 'may Allaah be pleased with him' that Allaah's Messenger, sallallaahu alayhi wa sallam, said to a man: "Have you married, O, so-and-so?" He replied: "No, by Allaah! I have not the wherewithal, how may I marry?" The Messenger, sallallaahu alayhi wa sallam, said: "...Do you not have When the earth is shaken with its [final] earthquake?" The man replied: "Certainly!" The Prophet, sallallaahu alayhi wa sallam, said: "(It is) one-quarter of the Quran: Marry!" [At-Tirmithi]

DOES ALLAAH EXIST?

Mankind, in general, has maintained a belief in the existence of the Creator of the Universe since time immemorial. The duty of the prophets of Allaah was not so much to inform their people of Allaah's existence as to warn them against associating others with Him, and to teach them how to serve Him. Allaah Says (what means): "Their messengers said, 'Is there any doubt concerning Allaah, the originator of the Heavens and the Earth?'" [Quran 14:10]

The early Muslim scholars did not even have to address the issue of the Existence of Allaah, for it was a blatantly obvious fact, which nobody questioned. It was only around the fourth century after the Prophet's migration to Madeenah, when people's doctrine started being infiltrated with atheism and permeated by unbelief, that the scholars had to address the issue.

The existence of Allaah is established by various categories of proofs, which may be conveniently classified under four categories.

Scriptural evidence

The major religions of the world have scriptures, which teach the existence of the Creator. In particular, the Quran, the only revealed book which has remained totally intact and preserved, establishes the existence of Allaah by compelling rational arguments, while at the same time serving as an enduring miracle testifying to His reality. It decisively establishes His uniqueness and non-resemblance to creation, and emphasizes that worship is only for Him.

The proof of "Fitrah" (natural inborn belief in Allaah)

As already mentioned, the human being has an inherent and inborn recognition of his Creator. This is a consequence of a pledge which Allaah took from the soul of every one of us before we came into this world, Allaah Says (what means): "And [remember], when your Lord took from the children of Aadam, their children behind them, and made them testify over their own selves, [saying to them], 'Am I not your Lord?' They said, 'Yea.'" [Quran 7:172]

Every human being is born with this natural disposition, which is called in Arabic "Fitrah". Abu Hurayrah, may Allaah be pleased with him, has reported that the Messenger of Allaah (sallallaahu alayhi wa sallam) said: "Every child is born upon Fitrah, then it is his parents who make him Jewish, or Christian, or Magian (Zoroastrian), just as an animal delivers a perfect baby animal; do you find it mutilated?" [Al-Bukhaari]

But, this "Fitrah" sometimes becomes latent, especially when the human being is in a corrupt and spiritually degenerate environment, which is devoid of reminder and exhortation towards the Lord. The "Fitrah" surfaces, however, in times of calamity and distress. How many avowed atheists find themselves raising their hands to the skies in supplication when in affliction! And how do the staunch unbelievers cry out for deliverance when they are faced with death!

Allaah Says (what means): "[Allaah] it is who causes you to travel over land and sea; until, when you are in the ships, and they sail with [their passengers] with a fair breeze, and they are glad therein, a tempestuous wind reaches them, waves are coming at them from everywhere, and they think that they are overwhelmed therein; [then] they call to Allaah, making their faith pure for Him [alone], 'If You save us from this, we will surely be among the thankful!'" [Quran 10:22] Yet, this sincerity is often short-lived. Allaah Says (what means): "Then, when He saves them, behold, they rebel upon the earth wrongfully." [Quran, 10:23]

Mankind is all too apt, during the course of his daily life of comfort and enjoyment, to forget his Lord. Allaah Says (what means): "And when some trauma touches man, he calls to his Lord, turning repentant to Him. Then, when He grants him a favor from Himself, he forgets that for which he called to Him before, and sets up partners to Allaah." [Quran 39:8]

It is to awaken and alert this "Fitrah" that Allaah, in His

mercy and wisdom, sent Messengers to remind people of their true religion, and to direct them towards fulfilling their commission of serving their Lord. Allaah has ordered His prophet to proclaim, Allaah Says (what means): "O mankind! If you are in [any] doubt regarding my religion, then [know that] I do not worship those whom you worship besides Allaah, but I worship Allaah Who will take your souls." [Quran 10:104]

The specific mention of death here drives home the stark reality, which even the pagans must concede to when faced with the glaring, intuitive evidence, that Allaah alone causes death. The rational individual, then, should prepare for this inevitability by responding to his Lord. Islam is merely a hearkening by man to his nature, an acceptance of that which is naturally good and intuitively right. Allaah Says (what means): "So, set your face toward the religion in uprightness. That is the "Fitrah" of Allaah, upon which He has created mankind. Let there be no changing of Allaah's creation." [Quran 30:30]

There are others who stubbornly resist this truth and reject Allaah's message when it is presented before them, although they are well aware of its veracity. This was the attitude of Pharaoh and his supporters, and its consequences are severe, in this world and the Hereafter, Allaah Says (what means): "They rejected [Our signs], although their own souls were convinced of their truth, [and this they did] out of iniquity and arrogance. See, then, what was the sequel for those who cause corruption!" [Quran 27:14]

Yet, even hardened deniers who stand in the way of truth and resist it may grab hold of it at the last moment, before it is too late, for on account of the surfacing of the "Fitrah", a disbeliever who is faced with death on the battlefield may suddenly embrace Islam. The Muslim who fights in Jihaad will similarly be exposed to death frequently, thus enhancing and sharpening his awareness of Allaah.

Rational proof

It is intuitively obvious, and confirmed by science, that the universe had a beginning. Every action requires a doer, and thus the existence of creation necessarily indicates the existence of the Creator. Allaah appeals to the human mind and rationality in the Quran, saying, (which means): "Were they created from nothing, or are they [themselves] the creators?" [Quran 52:35]. Quite obviously, we have been created, and brought into existence after being non-existent, and it is also plain that we do not create ourselves.

A few years ago, the sands in the "Rub' Al-Khaali" desert (the Empty Quarter) were blown away by a windstorm to reveal the ruins of a city that had been covered by the sands. Scientists began to examine the contents of the city to try to determine the period in which it had been built. Nobody among the archaeologists or others even suggested that this city could have appeared as a result of the natural actions of the wind, rain, heat and cold, and not by the actions of man. If anyone had suggested such a thing, people would have regarded him as crazy and would have taken pity on him. So how about if someone had said that this city was formed by the air from nothing in the far distant past, then it settled on the earth?

Having recognized the necessity of the existence of a Creator, one then realizes that there can only be one Creator. Allaah Says (what means): "If there were in [the heavens and the earth] gods other than Allaah, [the heavens and earth] would surely have been disordered." [Quran 21:22] Allaah Says (what means): "Allaah has not taken a son, nor is there any god with Him, for in that case, each god would assuredly have championed that which he created, and some of them would surely have overcome others. Glorified be Allaah above that which they allege!" [Quran, 23:91] Further, this one and only Creator cannot possibly resemble creation. Allaah Says (what means): "Is, then, He Who creates, like he who does not create? Do you not reflect?" [Quran 16:17]

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Hadith of the Month

The Messenger of Allaah, sallallaahu alayhi wa sallam, said: “Verily actions are by intentions, and for every person is what he intended. So the one whose ‘hijrah’ (migration) was to Allaah and His Messenger, then his ‘hijrah’ was to Allaah and His Messenger. And the one whose ‘hijrah’ was for the world to gain from it, or a woman to marry her, then his ‘hijrah’ was for what he made ‘hijrah’ for.” [Al-Bukhaari and Muslim]

Many scholars began books with this Hadeeth. Imaam Al-Bukhaari, may Allaah have mercy upon him, commences his book of Hadeeth (Saheeh Al-Bukhaari) with this Hadeeth and explains that every action that is done without seeking Allaah’s pleasure is invalid and devoid of reward. It can be said that the entire religion revolves around this Hadeeth. Imaam Ash-Shaafi’i, may Allaah have mercy upon him, said, “this Hadeeth constitutes a third of all knowledge.”

Muslim scholars differ in opinion as to the limits of the Prophet’s, sallallaahu alayhi wa sallam, saying: ‘actions are by intentions’. Many of the later scholars are of the opinion that the limit is that the action is made correct or acceptable with the intention. What is meant by this is that a legislated action needs an intention. As for habitual actions such as eating, drinking, dressing, etc., they are not in need of an intention.

Some say ‘actions’ here is to be understood in its generality; therefore, nothing is exempt from it. Others relate this as the saying of the majority, meaning the majority of the early scholars. This occurs in the words of Ibn Jareer At-Tabari, Abu Taalib Al-Makki, and others from the early scholars, may Allaah have mercy upon them. Imaam Ahmad, may Allaah have mercy upon him, said: “I like that for every action, from prayer, fasting or charity or any action of righteousness that there be an intention preceding the action. The Prophet, sallallaahu alayhi wa sallam, said: ‘actions are by intentions’, and this is taken for every matter.”

Fadl Ibn Ziyaad, may Allaah have mercy upon him, said: “I asked Abu Abdullaah (i.e. Imaam Ahmad, may Allaah have mercy upon him) about the intention in action, how should it be? He, may Allaah have mercy upon him, said: ‘One should concentrate on himself when he intends to do an action, not doing it for the sake of people (i.e. showing off).’”

It is possible that the limits of the saying, ‘actions are by intention’, are that the action is good, corrupt, acceptable, rejected, rewarded, or not rewarded according to the intention. Therefore, this statement informs us of the Islamic ruling concerning this: the correctness or incorrectness of the action is in accordance with the correctness or incorrectness of the intention.

The saying of the Prophet, sallallaahu alayhi wa sallam, after this: ‘and for everyone is what he intended’ informs that one can not gain anything from his action except what he intended. So if he intended good, he gets good. If he intended evil then he gets evil. This second statement (of the Hadeeth) is not merely reiterating the first, because the first statement points to the fact that the goodness or corruptness of the action is according to the intention necessary for that action to exist. The second statement points to the fact that the reward of a person for his action is according to his good intention, and that the punishment for his action is according to his evil intention.

Scholarly definition of the word ‘Intention’:

1. To distinguish different types of worship, one from the other. Like distinguishing Noon (Thuhr) Prayer from Afternoon (‘Asr) Prayer, or distinguishing the fast of Ramadhaan from other fasts, or distinguishing actions of worship from actions of habit: like distinguishing bathing from impurity from bathing for the purpose of cleanliness.

2. To distinguish for who or what the action is done: is it for Allaah

only, for other than Allaah, or for Allaah and others than Him?

The meaning of ‘intention’ in the speech of the Prophet, sallallaahu alayhi wa sallam, and the Salaf (righteous predecessors) was used generally to carry the meaning of ‘desire’. In the Quran, the word ‘desire’ is often used to describe an intention, as in Allaah’s saying (which means): “...Among you are some who desire this world, and among you are some who desire the Hereafter...” [Quran 3: 152] Also (what means): “Whoever desires the life of this world and its adornments...” [Quran 11: 15] And (what means): “And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life...” [Quran 18: 28]

Sometimes intention is described with the word ‘seeking’ as in Allaah’s saying (which means): “But only seeking the countenance of his Lord, Most High.” [Quran 92: 20] And (which means): “...and you do not spend except seeking the countenance of Allaah...” [Quran 2: 272]

Regarding the second meaning of intention, there are numerous examples from the ‘Sunnah’ and the statements of the ‘Salaf’. To mention a few:

The Messenger, sallallaahu alayhi wa sallam, said: “People will be gathered upon their intentions.” [Ibn Maajah] He, sallallahu alayhi wa sallam, also said: “Mankind will be resurrected upon their intentions.” [Muslim] Another Hadeeth says: “Verily those slain on the battlefield will be resurrected upon their intentions.” [Ibn Abi Ad-Dunyaa]

The Prophet, sallallahu alayhi wa sallam, also said: “For the ones whose concern is this world, Allaah will scatter his affair, and place poverty between his two eyes. He will not get from the world except what is written for him. For the one whose intention is the Hereafter, Allaah will gather for him his affair and place contentment in his heart, and the world will come to him willingly.” [Ibn Maajah]

Zayd Ash-Shaami, may Allaah have mercy upon him, said: “Verily I like to make an intention for everything I do even if it is eating and drinking.”

Sufyaan Ath-Thawri, may Allaah have mercy upon him, said: “I have not treated anything more difficult than my intention, because it keeps changing.”

Ibn Al-Mubaarak, may Allaah have mercy upon him, said: “Maybe a small action is made great by its intention, and maybe a great action is made small by its intention.”

The three above-mentioned sayings were reported by Ibn Abi Ad-Dunyaa in his book ‘The Sincerity and the Intention’.

Imaam Ahmad, may Allaah have mercy upon him, said that the foundation of the religion is upon three Hadeeths:

1. “Verily actions are by intention.” [Al-Bukhaari and Muslim]
2. “Whosoever introduces into this affair of ours that which is not part of it then it is rejected.” [Muslim]
3. “The Halaal (lawful) is clear and the Haraam (prohibited) is clear.” [Al-Bukhaari & Muslim]

Islam teaches us to perform good actions, stay away from the forbidden actions and stop at the doubtful matters. All of this is perfected upon two matters: Actions must be done correctly, according to the teachings of Islam, and seeking the Pleasure of Allaah, Almighty.

Fudayl Ibn `Iyaadh, may Allaah have mercy upon him, said about the saying of Allaah (which means): “He who created death and life to test you [as to] which of you is best in deed.” [Quran 67: 2] Who is sincere and correct in it? If the action is sincere and incorrect, then it is not accepted. Likewise if it is correct and not sincere then it is not accepted. It is only accepted when it is both sincere and correct. It is sincere when it is for the sake of Allaah, and correct when it is done according to the teachings of Islam.

Our Youth

By Sister Nour Kablawi

“Come on, ALL of us are going to skip school and go hang out at the mall or catch a movie....we’ll be back before the school’s bell rings.” The coolest kid in class tells your teenager. Many parents would be extremely shocked at their child’s response to such pressures, better known as peer pressures. Everyone goes through some sort of peer pressure throughout their lives. However, teenagers are the main ones targeted and influenced by peer pressure. This is because for teenagers, it can seem very important to “fit in.” According to the Adolescent Substance Abuse Knowledge Base, around 30% of teens are offered drugs in middle school and high school. Another statistics carried by the American Lung Association reports that 3.1 million teenagers smoke. The teenagers behind these statistics are victims of peer pressure. Teens are very concerned about their images and they are very worried about what others think of them.

For teenagers, peer pressure is the influence that other teens have on their behavior, dress, attitude, and practices. Peer pressure can be positive or it can be negative. However, for our Muslim teenagers living in an immoral non-Muslim society, much of the pressure is negative. Often times, teenagers end up doing what others are doing, even if they don’t agree with it, just so that they can fit in or not stand out. For the Muslim youth, performing salah, wearing hijab, or following basic Islamic teachings can become very difficult when faced with such pressures. From a youth’s perspective, it is tough to be the only one who says “no” to these social pressures, but Muslim youth need to understand that it’s not impossible. They need to realize that they are not the only ones being pressured. Realizing that they are not alone in their struggle against peer pressure will make it easier for them to be strong, firm, and to never compromise their values. There are numerous reasons why youth give in to peer pressure: fear of rejection, lack of knowledge of one’s faith and beliefs, and/or lack of social options (no other friends).

As parents, we can reduce the influence that peer pressure may have on our teenagers. Teenagers are usually afraid to come to those who are judgmental or who will subject them to ridicule. Therefore, it is essential that parents be understanding, approachable, and they should maintain open lines of communication

between them and their teenagers. Another way to reduce peer pressure is by getting to know your teens’ friends. Make your home an inviting place for your children to bring their friends, so that you can keep an eye on them. It is less harmful to have your child and his/her friends under your supervision as opposed to being under someone else’s supervision, who might not have any Islamic values or traditions.

Additionally, and most importantly, as parents should have the priority of helping their teenagers to develop and strengthen a strong Islamic personality. Once Islamic values are planted in their hearts from a young age, it will be difficult for anyone to influence them. Explain to your Muslim youth that in this environment they should try to be leaders and lead the crowd, rather than the crowd leading them. We have a religion based on strong principles and values which should be followed and taught to others. We should all remember what Allah says in the Quran, “Today I have perfected your religion for you, and completed My grace upon you, and approved Islam as your religion” (5:3). Our Muslim youth should be a tool to implement such graceful and positive values onto their peers rather than be influenced to imitate the negative ones.

Moreover, we can not force our children to choose peers of our own likings, but we should advise them to choose their friends wisely. We should instill the importance of Islamic sisterhood/brotherhood and encourage them to make friends with those who share the same Islamic values and goals. That is why every Muslim child should attend some type of Islamic schooling whether it is full time or weekend school. As parents and communities we should strive hard on developing strong and affordable Muslim schools and weekend schools which our youth can attend and enjoy. Such schools will open many positive doors to our youths’ Islamic identity; for example, befriending Muslim peers, increasing Islamic knowledge, and less exposure to societies’ negative values. This will encourage our youth to stay away from the evil values of this society. They will realize that they are not alone in this dilemma, and will be encouraged to deal positively with negative peer pressure.

The prophet PBUH said: “a man follows the religion of his friend; so each one should consider whom he makes his friend.”

Lost Wisdom

Ahmad ibn Harb (rahimahullâh) would say, “If six mannerisms are gathered in a woman, her goodness is perfected: Guarding the five prayers, yielding to her husband, pleasing her Lord, guarding her tongue from backbiting and gossip, forsaking worldly possessions, and being patient following a tragedy.”

Sufyân ath-Thawrî (rahimahullâh) said, “Do not seek leadership except after fighting the soul (i.e., fighting your desires and self) for seventy years.”

Bakr ibn ‘Abdullâh al-Muzanî (rahimahullâh) said, “If you see someone older than you then respect him saying, ‘He has beaten me to Islâm and righteous action.’ If you see someone younger than you then respect him saying to yourself, ‘I have beaten him in sins.’ If the people honour you then say, ‘That is from the grace of Allâh, but I do not deserve it.’ If they degrade you then say, ‘This happened as a consequence of a previous sin.’ If you throw a pebble at your neighbor’s dog, then you have harmed him.”

Did you Know?

By Jamal Bardo

The number of surahs in the Qura`an that are Makki (revealed before Hijrah) is eighty two and Madani (revealed after Hijrah) is twenty. Twelve surahs are what the scholars differ about.

The order of ayahs in the Quraan is Tawqifi (set by Allah and his messenger) and that is the consensus of the scholars.

All the sacred books were revealed down as one piece, except the Qura`an was revealed as increments.

Abu Bakr may Allah be pleased with him was the first to order the compiling of the Qura`an after consulting with Omar Ibn Al-Khattab may Allah be pleased with him. Abu Bakr may Allah may Allah be pleased with him ordered Zaid bin Thabit may Allah be pleased with him to do that.

The only person whom Allah swore by his soul in the Qura`an is our messenger Muhammad peace be upon him in surah Al-Hijr (99:72).

The last ayah revealed from the Qura`an was: “And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.” (2:281)

Marriage Contract

The Islamic Way

by Dr. Tareq Chebbi

We continue in this corner of the 4th issue of the magazine Al-Ghurabaa to talk about marriage and family in Islam in general and continue to focus on the Muslim community in the USA in particular.

As we stated in the first issue, the divorce rate among Muslims living in the US is quite high. A closer look at several studies that attempted to identify the causes for such high divorce rates revealed various reasons. Some of these reasons were already discussed and solutions were presented (See previous issues and Allah knows best). The reason being highlighted in this article will be the lack of attention to the details of the Marriage Contract.

A Marriage Contract in Islam is considered to be both a social agreement and a legal contract that must be agreed upon in front of trusted witnesses. A marriage contract must contain certain religious conditions and requirements that must be upheld in order for it to be binding and recognized. Specifically, these conditions are,

- 1) Consent: Mutual agreement by the bride and the groom
- 2) Witnesses: Two sane adult witnesses
- 3) Mahr: ("dowry" or "Marriage Gift") that the groom gives or will give to the bride.
- 4) Legal guardian (Walee or wakeel) representing the bride
Written marriage contract (Aqd-Nikah) to be signed by the bride, the groom, and the witnesses.
- 5) A responsible person officiating the marriage ceremony (Imam, Qadhee,...)
- 6) Speech (Khutbatu-Annikah)

In addition to these requirements, it is also allowed in Islam to include additional conditions (prenuptial conditions). In this case, either the bride or the groom may submit certain conditions to be added to the marriage contract. These conditions MUST BE agreed upon by BOTH the bride and the groom to become legally-binding conditions of marriage. Often such conditions include agreements about the country of the couple's residence, the wife's ability to continue her education or career life, or visitation with in-laws. Any condition that is allowable in Islamic law is allowed to be entered, as long as it is allowed in Islam and as long as both parties agree. The Prophet (Salla Allahu Alayhe wa Sallam) said "The Muslims are to honor their agreements (conditions) except any agreement that turns something Halal into something Haram or vice versa (ie. Turns

something Haram into something Halal)" Narrated by Abu Daoud and Tirmidhi and it was said to be sound true hadeeth.

Of special importance for Muslim men in the USA who marry women of the book to understand and keep in mind at all times that while such marriage is allowed in Islam, it must not violate other tenets of the Islamic law such as children's faith, custody and guardianship of children, and property and inheritance laws. It may be prudent to add to the marriage contract conditions to protect children's faith, custody, and other Islamic rights, especially if the woman has not accepted Islam.

It should also be noted that the prenuptial agreements may include conditions to protect the husband or conditions to protect the wife. For example the husband may ask his future wife not to continue her education or her career. The wife on the other hand may request that she continue her education or her career. Also, while she cannot prohibit her husband from marrying another woman, she may put a condition such as "You need to consult with me if you were to marry another woman, and if I refuse your request then you agree to divorce me or I ask for separation." The wife can also put other conditions and the husband - if he agrees at the time of the marriage - then he has to honor them after marriage or the marriage become invalid. As reported in Bukhari and Muslim, the prophet (Salla Allahu Alayhe wa Sallam) said "(O men) the agreements that have priority to be fulfilled are those that agreed to in a marriage contract." Albayhaqui and other reported a case in which a man married a woman with a condition to give her a house. After the marriage he changed his mind, they presented a dispute case against him to Omar Ibn Al-Khattab (RA) who ruled that either he honors the condition (by letting her keep the house) or he needs to divorce her.

In conclusion it is very important to remember that in Islam a marriage between a man and a woman is a very honorable social and religious relationship. It should be entered with ALL good intentions to achieve what Allah (SWT) described in Surat Arroum [Ch.30, V.21] "And Among the signs of Allah is that He created for you, from yourselves, mates that you might find tranquility by their side - as you become intimate with them-, and He made between you love and mercy. Indeed in these are signs for people who reflect."

To that end, while it is permissible to include special conditions in a marriage contract, it is important for both the bride and the groom to fear Allah SWT and do not take this permissibility to extreme and start adding conditions that might make the other person feel trapped from day one. In this case, the party imposing these unreasonable conditions has just begun breaking the marriage even before it starts.

Finally, please know that there are several disputes and marriage problems that are occurring every day here in South Florida and all over the USA because of a "misunderstanding" or "assumptions" that were not clearly defined at the time of the marriage contract. These specific types of problems of misunderstanding or assumptions could have been avoided by writing a clear and a detailed contract with spelled out conditions (Allah knows Best).

Domestic Violence

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

Too often we hear stories of the effects of domestic violence. Domestic abuse is a major issue in our world as no country is immune from it. It is prevalent in all sectors of human society. Domestic violence impacts 44% of American women at some point during their adult lives. Some 34% experience physical abuse such as hitting, shoving while 34% face nonphysical abuse such as angry threats.

There is no country in the world where women are safe from violence or abuse. In Cambodia, 16% of women are physically abused by their husbands. In the UK 30% are physically hurt by partners or ex-partners; 21% in Nicaragua, 29% in Canada, and 44% in

the US. In addition, 45% of Indian women are slapped, kicked, or beaten by their husbands. India also had the highest rate of violence during pregnancy. Of the women reporting violence, 50% are kicked, beaten, or hit when pregnant. About 74.8% of the women who reported violence have attempted to commit suicide. Based on 48 surveys around the world, half of the women who die from homicides are killed by their current or former husbands or partners. Women are killed by guns, beatings, and burns among numerous other forms of abuse. In Sao Paulo, 13% of deaths of women of reproductive age were homicides; of these, 60% were committed by the victims' partners.

People are not born violent. They have the inbuilt capacity to learn violence or nonviolent means to express their disapproval of things. Islam demands a lifestyle based on love, compassion, and mercy even in the worst adverse conditions.

As Muslims we also encounter this unacceptable dynamic within our families. Family violence must be stopped if we are to have Muslim families that set the standards of families that others should emulate.

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Mother's Day

The date of Mother's Day, and the way in which it is celebrated, differs from one country to another. In Norway it is celebrated on the second Sunday in February. In Argentina it is celebrated on the second Sunday in October. In Lebanon it is on the first day of spring. In South Africa it is celebrated on the first Sunday in May.

In France it is celebrated more as a family festival, on the last Sunday in May, when family members get together for dinner and then they give a cake to the mother.

In Japan this day is celebrated on the second Sunday in May, as in North America, where exhibitions are held of pictures drawn by children aged 6-14. These exhibitions are called "My Mother". This exhibition is moved every four years and has appeared in a number of countries.

Sunday in England

This was a day similar to the modern Mother's Day celebration, but it was called "Mothering Sunday" or the Sunday half-way through Lent, because it occurred during their major fasting period (Lent). Some say that the celebrations that were held to worship and honor the Roman goddess Sybil were changed by the church to celebrations meant to honor and venerate Mary. This custom began with some people encouraging people to visit the central church in their locality and bringing offerings. In 1600, young men and women of simple professions and servants started to visit their mothers on "Mothering Sunday", bringing gifts and food. This is what happened in England. In the USA it was a different story.

The United States

Anna M. Jarvis (1864-1948) had the idea of making Mother's Day an official holiday in the United States. She never married and she had a very strong relationship with her mother. She was the daughter of a minister and she taught in the Sunday School of Andrew Methodist Church in Grafton, West Virginia. Two years after her mother died, she launched a campaign addressed to bosses, ministers and congressmen, to declare Mother's Day an official holiday in the country. She felt that children did not appreciate what their mothers had done for them during their lives, and she hoped that this day would strengthen the feelings of children for their mothers and fathers, and strengthen family ties.

The beginning

The church honored Miss Anna Jarvis in Grafton, West Virginia, and in Philadelphia and Pennsylvania on May 10, 1908. This was the beginning of Mother's Day in the United States.

The first official declaration of Mother's Day in the United States was in West Virginia and Oklahoma in 1910. In 1911 the entire U.S. celebrated this day. By then these celebrations had also spread to Mexico, Canada, China, Japan, Latin America and Africa. Then the U.S. Congress officially agreed to announce celebrations of Mother's Day, on May 10, 1913, and the first Sunday in May was chosen as Mother's Day.

Mother's Day in the Arab World

The idea of celebrating Mother's Day in the Arab world began in Egypt, and was started by the two brothers Mustafa and 'Ali Ameen, the founders of the Akhbaar al-Yawm newspaper. 'Ali Ameen himself had received a letter from a mother complaining of her children's meanness and bad treatment towards her, and suffering because of their failure to appreciate her.

Mustafa Ameen and 'Ali Ameen wrote in their famous column Fikrah ("Idea") suggesting that a day should be set aside for mothers, to remember their virtues. They pointed out that the West did that, and that Islam enjoined taking care of one's mother. Many letters were sent to the newspaper, supporting this idea. Some suggested that a whole week should be devoted to mothers, not just one day, and others rejected the idea, saying that every day of the year should be for one's mother, not just one day. But most readers agreed with the idea of setting aside one day, and they voted to choose March 21, which is also the first day of spring, to be Mother's Day and a symbol of open-heartedness, purity and beautiful feelings. Egypt celebrated Mother's Day for the first time on March 21, 1956.

From Egypt this idea spread to other Arab countries. At some point some people suggested that Mother's Day should be called Family Day, so as to honor fathers as well, but this idea was not widely accepted, as people thought that this detracted from the rights of mothers, or they accused the proponents of the Family Day idea of thinking that it was too much to allocate a day just for mothers. Even now the Arab countries still celebrate this day through the various kinds of media and honor the ideal mothers who have gone through immense struggles for their children's sake at every level.

After knowing that, it comes as no surprise that most of those who celebrate Mother's Day are the Jews and Christians and those who imitate them, and that they say that this is because of their concern for women and mothers.

The Sharee'ah viewpoint concerning Mother's Day

Islam has no need of things that are innovated by others, be it Mother's Day or anything else. Its teachings on the honoring of mothers mean that it has no need for an innovated Mother's Day.

Fatwas of the Scholars

1. The scholars of the Standing Committee said:

Firstly: 'Eed is a name given to a recurring occasion on which people come together, whether it is annual or monthly or weekly and so on. 'Eed combines a number of things: a day which recurs, such as 'Eed al-Fitr and Friday (Jumu'ah); gathering on that day; acts or worship and customs which are done on that day.

Secondly: whatever is done on that day as a ritual, act of worship or act of veneration that is done in order to seek reward, or that involves imitating non-Muslims is a forbidden act of innovation (Bid'ah) and is included in the general meaning of the Hadeeth in which the Prophet, salallaahu alayhi wa sallam, said: "Whoever innovates something in this matter of ours (Islam) that is not

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Pre-Islamic Arabian Peninsula

Part 2: Arabia during the Age of Ignorance (Al Jahiliyyah)

By Mohamad Sidki

Quraysh, a prominent Arab tribe owed its powerful position to a shrewd and intelligent chief Qusayy Ibn Kilab who defined through the power he exercised what chieftdom was all about. He received support from Byzantium who wanted to have an influence and control over Arabia and by doing so he guaranteed safe passage of his tribe's trade caravans in Syria, without succumbing to Byzantine full control. Quraysh was an Adnanite Arabian tribe with excellent lineage going back to Ismail (pbuh).

The Pre-Islamic Arabian tribes were individually based on tight blood relations, which kept them scattered and apart from each other, thereby spelling wars and disunity. Within an individual tribe though, each tribe member was an asset. Arab tribes for the most part did not experience any complex civilization with major philosophical implications. Rather, they were a simple people who possessed innate human traits such as generosity, hospitality, pride, courage, and loyalty. However, Qurayshi Arabs and the like lacked divine guidance and lived in ignorance, except for a few Hanifs. Hence, the term of Al Jahiliyyah was introduced by Islam to describe this period in time. It was Luhay Ibn Amrou, the Khuza'i chief of Mecca, who visited Syria for trade and was so impressed with idol worship that he brought a statue of Hubal (the idol) and placed it inside the Kaaba to be worshipped by his tribesmen.

Other Arabian tribes became pagans following the lead of Quraysh, which resulted in a wide spread practice of polytheism. As a result many Arab pagans offered sacrifices or reserved a share of their sustenance as an offer to idols in order to get close to them. In this regards, Abdul-Muttalib Ibn Hashim had promised to sacrifice a son if he was blessed with ten sons, but his son Abdullah (the father of prophet Muhammad "saw") whose name came up through the use of Azlaam (random selection by throwing certain arrows invoking the name of certain idol) was to be spared and ransomed for one hundred camels instead. They claimed they did so to get them closer to Allah, whom they had always recognized as the creator of all.

"Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful." (Surat Az-Zumar, 3)

Al Jahiliyyah also meant that corruption and immorality festered. In Mecca people believed in superstitions, fortunetellers, soothsayers, and astrologists. Drinking, gambling, adultery, and tribal warfare for petty matters were not just widely accepted but there were many people who were obsessed with them. Women were mistreated and regarded as property could be inherited, while slaves were abused to the limit. Fathers even buried their baby daughters alive to supposedly maintain their honor and the rich neglected the poor.

Early in the sixth century the Abyssinians had defeated the Yemeni Arabs and propagated Christianity in Yemen for a secon). Abraha the Christian Abyssinian governor of Yemen and viceroy of Negus built a huge church in Sana'a and wanted to destroy the Kaaba, so that Arab pilgrims would go to his church instead. In 570 A.D., or the Year of the Elephant as the Arabs called it, Abraha led an army with an elephant toward Mecca to destroy it. Quraysh did not stand in his way as the Arab tribe was not equipped to face such a strong army with a scary elephant, but Allah destroyed the Abyssinians and sent Abraha back to Yemen defeated and badly injured on the verge of death. Four years later the Persians expelled the Abyssinians from Yemen, thereby ending over half a century of Abyssinian rule in Yemen.

In the periphery of Arabia lived other Arab tribes who acted as satellites for the dominant powers of that time. Banu Ghassan and

the lakhmids were acting as buffer states for their respective benefactors. Banu Ghassan who were christians, gave allegiance to Byzantium, while the Lakhmids showed loyalty to the Persian Empire.

Christianity did not appeal strong enough to the Arabs who had distorted Al Hanifah and became immersed in idolatry. Neither did Judaism become wide spread as it stayed mainly amongst the Jewish tribes. The Jews had fled from the Assyrians and much later from the Romans and came to Arabia awaiting a Messiah in Yathrib, Khaybar, and Yemen. One Yemeni Arab leader Asa'ad Abi Karb embraced Judaism and worked to spread it. His son Yusuf Dhu Nawwas was forcing people to become Jews and he perpetrated a massacre on the Christians of Najran by digging a trench and throwing thousands of them in fire. In Persia, the Sassanid rulers adopted Zoroastrianism, the pagan religion of Magian fire worshippers.

The Byzantine and Persian empires were competing for power with one-another and both were riddled with injustice, tyranny, corruption and immorality. Neither Christianity nor Zoroastrianism brought the light to the people of this time but Islam will soon come and deliver people to a better world.

The importance of Time

by Br. Abdel Kader Jawad

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

In the last issue of the magazine we established the importance of time. We learned that it is crucial to know the obstacles we as Muslims face and to be aware of the things that play a major role in preventing us from taking advantage of this great bounty Allah has bestowed upon us.

The first factor is (Al Hawa): desires and temptations. Desire is something that will lead us to evil in this dunya and to the wrath of Allah in the hereafter. Ibn Abbas (may Allah be pleased with them) said: Every time Allah (SWT) mentions Al hawa in His book He cursed it: "Did you see the one who takes as his god his own vain desire? God has, knowing (him as such), left him astray". And Allah warned one of his beloved Prophets saying: "O Dawood! We did indeed make you a vicegerent on earth: so judge between people in truth (and justice): Nor follow Al Hawa (the lusts of the heart) for it will mislead you from the Path of Allah, for those who wander astray from the Path of Allah is a severe punishment for that they forget the day of Account."

Allah (SWT) addressed the prophet (peace and blessings be upon him) by saying: "Obey not those we have sealed their hearts and we have permitted to neglect the remembrance of Us, one who follows his own desires and whose case has gone beyond all bounds".

Anas (may Allah be pleased with him) reported that the prophet (pbuh) said: "Three are destroyers and three are savers: The destroyers are (1) obedience to stinginess, (2) submission to desire, and (3) when someone feels proud about himself". Indeed this is a path to self destruction once we allow our desires to take over us and control us because as Luqman used to tell his son: "Son, since you came to this world you had put it behind you and you had faced the hereafter and know that the one you are a lot close to is the one you face then the one you put behind." This is how we should approach this life and this is the attitude every one of us should have.

The second factor is (Al Amal): The false hope is a disease that kills time and pushes us away from establishing the orders and the commands of Allah and promises us the future that none of us

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Ruling on civil marriage. Is civil marriage permissible in Islam?

Praise be to Allah.

Marriage in Islam has essential “pillars” and conditions; if they are fulfilled then it is a valid marriage. The “pillars” are the proposal and acceptance. The proposal is where the woman’s wali (guardian) says: I give So and so (or my daughter or my sister) to you in marriage. Acceptance is when the man says: I accept marriage to So and so.

The conditions of marriage include: Naming the bride and groom, their consent, the contract being done by the wali or his deputy, and the presence of two Muslim witnesses of good character, because the Prophet (peace and blessings of Allah be upon him) said: “There is no marriage except with a wali (guardian).” Narrated by Abu Dawood (2085), al-Tirmidhi (1101), Ibn Majah (1881), from the hadeeth of Abu Moosa al-Ash’ari; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

It was also narrated by al-Bayhaqi from the hadeeth of ‘Imran and ‘Aa’ishah (may Allaah be pleased with them) with the wording: “There is no marriage except with a wali and two witnesses of good character.” Classed as saheeh by al-Albaani in Saheeh al-Jaami’ no. 7557.

Some scholars are of the view that if the marriage is announced, then there is no need for two witnesses to the marriage contract.

With regard to civil marriage that is done in a court that implements man-made laws, if what is meant is documenting the marriage and recording it, then this is something that is required, so as to protect people’s rights and prevent tampering with marriage. But if the conditions of marriage are not met or it involves anything that is contrary to sharee’ah with regard to divorce and so on, then it is not permissible to do it, unless documentation of the marriage cannot be done otherwise, or if the person has no choice but to do it. In that case he can do the correct marriage contract according to sharee’ah in an Islamic centre, then do the civil marriage in the court, but he should resolve to refer to sharee’ah law in the event of any dispute, and to disavow himself of the false rituals that accompany the marriage contract in some countries. The Muslims who live in western countries should strive to have their marriages recorded officially in Islamic centers, with no need to go to the civil marriage office. And Allah knows best.

How should he offer expiation for his oath?

In a moment of anger I swore by Allah that my mother should not go with me in the car for a month, but after that I regretted it. Until now she has not gone with me. But I want to repent; what should I do?

Praise be to Allah.

If a person swears an oath to commit sin, sever ties or cause mischief, it is haram for him to fulfill this oath, rather he must break the oath, and he has to offer expiation, which is feeding or clothing ten poor persons or freeing a slave. If he cannot do any of these things, then he must fast for three days.

The Prophet (peace and blessings of Allah be upon him) said: “By Allah, if Allah wills, I do not swear an oath then see something better than that, but I expiate my oath and do that which is better” Narrated by al-Bukhari (3133) and Muslim (1649).

So you should offer expiation for your oath, and let your mother ride with you in the car.

We also remind you to fear Allah with regard to your mother, for Allah has mentioned her rights alongside His, so do not refuse any request she makes, or disappoint her, or make her angry with regard to any matter, great or small. Rather praise Allah for honoring you with the opportunity to honor her and earn her love and approval, for Paradise lies in you staying close to her feet, and taking care of her, looking after her and treating her kindly.

We ask Allah to help us all to do good and to accept our repentance.

**In what order missed prayers should be made up?
Suppose I miss out 2 prayers. Now in which sequence should I complete my prayers. .**

Praise be to Allaah.

It is obligatory to make up missed prayers in the proper order, according to the majority of scholars.

Ibn Qudaamah said (al-Mughni, 1/352): In conclusion, it is essential to offer missed prayers in order. This was stated by Ahmad in several places... and a similar view was narrated from al-Nakha’i, al-Zuhri, Rabee’ah, Yahya al-Ansaari, Maalik, al-Layth, Abu Haneefah and Ishaq.

Al-Shaafa’i said: It is not essential, because one is making up an obligatory prayer that has been missed, so it is not essential to offer them in order, as with fasting... Once this is established, then it is essential to offer them in order even if they are many. This was stated by Ahmad.

Maalik and Abu Haneefah said that they do not have to be offered in order if there are more than a day and a night of prayers, because doing that with regard to more than that period would be too difficult. So the obligation is waived, just like making up missed Ramadan fasts in sequence.

End quote from al-Mughni, 1/352.

From this it may be understood that offering missed prayers should be done in sequence according to the majority of Hanafis, Maaliki and Hanbali, except that the Hanafis and Maaliki do not say it is obligatory if the prayers of more than one day and one night have been missed.

The way in which the missed prayers are made up in order is to do the missed prayers in the same order as the prescribed prayers. So whoever misses Zuhr and ‘Asr, for example, should pray Zuhr first, then ‘Asr.

But the obligation to do them in order is waived in the case of one who forgets or was ignorant, or if there is the fear that the time for the current prayer will end soon, or if one fears missing out on a prayer in congregation - according to the more correct view.

If a person owes two prayers, Zuhr and ‘Asr for example, and starts with ‘Asr by mistake or because he is unaware that the missed prayers should be offered in order, his prayer is valid. If he fears that if he starts with the prayers he missed the time for ‘Asr prayer will end, then he should pray ‘Asr first, then pray whatever prayers he owes.

Similarly if he enters the mosque, should he offer the current prayer with the congregation or make up what he has missed first? Ahmad, according to one report which was also favoured by Shaykh al-Islam, was of the view that he does not have to offer the prayers in sequence if he fears that he will miss out on praying with the congregation.

But in this case he should join the congregation with the intention of offering the missed prayer. So if a person has missed Zuhr and he comes to the mosque and they are praying ‘Asr, he can pray with the congregation with the intention of praying Zuhr, and it does not matter if his intention is different from that of the imam. Then he can pray ‘Asr after that. And Allaah knows best.

Domestic Violence *...continue from page 7*

The Prophet Muhammad (May Peace be upon him) set the example of how we should treat our wives and children and said that he was the best to his family. We need to follow his example on our treatment of our families.

One of the most basic principles of Islam is the balance, both in spiritual life and in our human existence. As the Muslim sees it, there is another word for balance, and that is peace. Where balance is lacking there is conflict and disorder, both outward and inward. While it is maintained, men and women are free to turn to God. As Muslims we need to follow the Prophet’s (May Peace be upon him) advice in trying our best to control our anger and not hit our spouses when we disagree with them or are displeased about something they may have done or not done. Following this simple advice can make a difference in the incidents of family violence.

Lectures

by Dr. Fadi Y. Kablawi

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Mother's Day

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part of it will have it rejected.” [Al-Bukhaari and Muslim]

Examples of that include celebrating the Mawlid (Prophet's birthday), Mother's Day, and national days, because in the first case (Prophet's birthday) that means worshipping in a manner that Allaah has not prescribed, and because it involves imitating the Christians and other non-Muslims, and in the second and third cases (Mother's Day and national holidays) it means imitating the non-Muslims.

2. Shaykh Saalih al-Fawzaan said: Matters which involve imitation of the non-Muslims include imitating them in matters of worship, such as matters of polytheism like erecting structures and shrines over graves and exaggerating concerning them. The Prophet salallaahu alayhi wa sallam said: “May the curse of Allaah be upon the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.” And he said that if a righteous man among them died, they would build a place of worship over his grave and put images in it, and they are the most evil of mankind. There occur many actions which are tantamount to major polytheism because of exaggeration concerning graves, because of that imitation of the Jews and Christians.

That also includes imitating them in innovated festivals, such as the Mawlid celebrations on the birthday of the Messenger salallaahu alayhi wa sallam or the birthdays of presidents and kings. Some of these innovated festivals may be known as “days” or “weeks”, such as the National Day or Mother's Day or Cleanliness Week and so on. All of these occasions have been imported to the Muslims from the non-Muslims, because in Islam there are only two festivals: 'Eed al-Fitr and 'Eed al-Adh'haa. Everything else is an innovation (Bid'ah) and imitation of the non-Muslims.

The Muslims must beware of that and not be influenced by the large numbers of so-called Muslims who do that and are ignorant of the true teachings of Islam, and who do such things because of ignorance, or who are not ignorant of the true teachings of Islam but do these things deliberately, in which case the matter is more serious.

Allaah Almighty Says (what means): “There has certainly been for you in the Messenger of Allaah an excellent pattern for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often.” [Quran 33:21]

Does Allaah Exists?

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Perceptual experience

We witness and experience the answering of prayers, and this in itself indicates the existence of Allaah. Allaah Says (what means): “When you sought help of your Lord, and He answered you.”[Quran 8:9] Al-Bukhaari and Muslim, may Allaah have mercy upon them, have both narrated the Prophet's saying in which a bedouin asked the Prophet (sallallaahu alayhi wa sallam) to pray for rain, since crops were perishing and people were starving. The prophet, sallallaahu alayhi wa sallam, prayed to Allaah for rain, and almost immediately clouds began to gather and it began raining heavily. Also in this category of evidence are the miracles which people witness at the hands of their prophets, including the splitting of the moon by Muhammad (sallallaahu alayhi wa sallam), and the enduring miracle of the Quran.

Finally, we should bear in mind that abundant as the proofs may be, they are only of avail to those who honestly and sincerely search for the truth. As for those obdurate ones who simply refuse to believe, they will not cease their idle disputation. Allaah Says (what means): “And they say, ‘Our hearts are in a covering from that to which you call us, and in our ears is a deafness, and between us and you is a veil, so act, we [also] are acting.’” [Quran 41:5] Allaah Says (what means): “Those against whom the decree of your Lord has been verified, will not believe, although every sign should come to them, until they see the painful punishment.” [Quran 10:96-97]

The importance of Time

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has control over. Don't we read the book of Allah (SWT) when He says: “Leave them alone, to enjoy (the good things of this life) and to please themselves and let the false hope amuse them; soon they will know”. Al Qurtobi said about this verse: Let the false hope push them away from the obedience of Allah. The prophet (PBUH) warned Ibn Omar : “Be in this world as if you were a stranger or a traveler”. And Ali (may Allah be pleased with him) used to say: “work for your Dunya as if you were to live forever and work for your Akhira as if you were to die tomorrow.”

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