



A MAGAZINE for STRANGERS

سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ

From Abu Hurairah, may Allah be pleased with him, the Messenger peace be upon him, said: "Islam began as something strange and it will return to being strange as it began. So Toobaa is for the strangers."

Reported by Bukhari and Muslim

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From the editor

Dr. Fadi Y. Kablawi

Ibn Zoolaq mentioned that he heard Imam Al-Tahawi saying that his father praised Abu Ubeid bin Jarthoomah and his knowledge; one time they were discussing fiqh when he (the father) mentioned his opinion, so Ibn Jarthoomah said: this is not the opinion of Abu Hanifah! He said: Do you think I should adopt everything Abu Hanifah said? He said: I thought you were muqallid (imitator). He said: isn't the one who imitates others nothing but fanatic? He said: or a stupid one! This saying became so famous in Egypt that it was turned into a proverb! (All scholars mentioned above are Hanafi scholars)

This is a message to my brothers and sisters and before them to myself to understand how the guided scholars of this ummah practiced the religion of Allah without being fanatic to a madhab or a person or a group. The religion of Allah must be practiced the way Allah wants and the way he directed his messenger. When desires and stubbornness become the controlling devices of the Muslim's practices, then it will open doors for all sort of disputations which, as a result, turns into a fire that destroys and divide a society that was decreed for it not to succeed without unity.

It is the obligation of every Muslim, male or female, to seek the knowledge of that part of the religion that is necessary for him or her to be able to practice with understanding, and not to be just a blind follower eating whatever

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Al-Burdah Poem?

by Dr. Fadi Y. Kablawi

It is the time of the year again when many Muslims, Islamic centers, and mosques start spreading flyers and invitations in many communities to commemorate the birth of our beloved Muhammad (peace be upon Him). Regarding the ruling of such celebrations, you can find the answer in the Fatwa section of this issue.

When a dear brother approached me to tell me how touching and effective the recitation of a poem the night before was, and how everyone in the masjid or house (not sure) was affected and crying due to the words in this chanting (na`at), I felt it necessary to comment. This chanting that happens to be recited every year by the same people we don't hear from the whole year is called Al-Burdah; literally "the cloak." This poem was written by Al-Buseeri, whose full name was Muhammad ibn Sa'eed ibn Hammaad al-Sunhaaji. He was born in 608 AH and died in 696 AH. He claimed that he saw the messenger (peace be upon him) in a dream placing his cloak over him and because of this he (Al-Buseeri) was cured the next morning from his sickness; and as a result of this he composed the poem Al-Burdah.

Even though the poem is of a high caliber of eloquence in the praising of our messenger (peace be upon him) it has many violations of the principles of faith and aqeedah of Islam and Muslims. I will mention some of these violations hoping that it will be an eye opener for all the brothers and sisters who thought that Allah (subhanahu wata`ala) could be worshipped with what he made forbidden and haraam.

Without any further delay, I will dive into this poem to extract these infractions of the principles of faith.

Al-Buseeri said, which translates into:

O noblest of creation, I have no one to turn to except you when major calamity strikes

I say:

"Turning to" someone in times of calamity is allowed when such a person can help with the calamity, but when this "turning to" includes every possible calamity, then this is something allowed to ONLY Allah. This is by the consensus of the

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From the editor

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is thrown to him. Knowledge is the key for anyone to be able to distinguish between truth and falsehood, especially when living in a time when falsehood has been disguised to drag everyone into its trap.

My dear reader, follow the truth even if it is spoken by a kafir or fasiq, and be aware of the mistakes of the wise, as Hudhayfah bin Al-Yama has said. I ask Allah to guide us to the straight path.

Al-Burdah Poem? No!

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scholars of this ummah and he who does as the poem states has fallen into shirk.

Al-Buseeri said, which translates into:

I have a promise from him [the messenger (peace be upon him)] because my name is Muhammad, and he is the most trustworthy of all creation in fulfilling his promises.

I say:

How can Al-Buseeri claim that he has a promise from the messenger (peace be upon him) to take care of him because they share the same name? Does he have a verse from the Qura'an or a hadith from the Sunnah stating this? Because if he cannot produce such evidences, then we will have no choice but to call him a liar who attributes to the messenger that what he did not say, and such person should assume his place in the hell-fire as the messenger said.

How many people named Muhammad have gone astray from the way of Allah (subhanahu wata'ala) and the guidance of the messenger (peace be upon Him). Where in our Qura'an or Sunnah does it say if your name is Muhammad you should be taken care of? In our society, we may see a "Muhammad" dwelling on the innovations, selling and drinking liquor, committing adultery, dealing with riba and usury, allying the disbelievers on the accounts of the believers, and the list continues.

Al-Buseeri said, which translates into:

If you do not take my hand out of kindness on the Day of Resurrection then what great trouble I will be in

I say:

Did Al-Buseeri forget that Allah alone is the one who has the absolute power to benefit and help, to harm and prevent?

Al-Buseeri said, which translates into:

This world and the Hereafter are part of your blessings, and part of your knowledge is the knowledge of Al-Lawh Al-Mahfoodh and the Pen.

I say:

I seek refuge in Allah from this shirk and exaggeration! The heavens and the earth and what is in between all belong to Allah (subhanahu wata'ala) alone. The knowledge of Al-Lawh Al-Mahfoodh and the Pen only belongs to Allah (subhanahu wata'ala). This is clear kufr and heresy.

Al-Buseeri said, which translates into:

Avoid only what the Christians used to praise their prophet (by calling him God), and praise him with anything else (beside saying he is God) as you wish.

I say:

The messenger (peace be upon him) said: "Do not exaggerate about me as the Christians exaggerated about the son of Maryam, for I am just a slave, so say 'The slave of Allah and His Messenger.' I believe that this is enough to argue against this line of his poem.

These are a few lines of this infamous poem and after all this, my beloved Muslims, do you still think that you are showing love to the messenger (peace be upon him) by uttering these lines?

I know you love the messenger (peace be upon him) and I know you would give up a lot for him, but remember that what would please him is for us to follow his way and his guidance. They took advantage of this emotion and love when they told you that this poem represents the love for the messenger (peace be upon him), and they neglected Allah's words where he says: "Say (O Muhammad peace be upon Him, to mankind): 'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.'"

I ask Allah (subhanahu wata'ala) to guide me and you and all the Muslims to follow this religion in a way that will bring us closer to the gardens of heaven and keep us away from the pits of hell-fire.

TAFSIR Al Faatihah

Muhammad al-Ameen ash-Shanqeetee` Adwaa al-Bayan
Translated by Abu Rumaysah

And He said, 'and He is Ever Most Merciful (Raheem) to the believers' (33:43) and hence particularised His name ar-Raheem to them. So if it said: 'how is it possible to reconcile what you have thusfar established with his (SAW) saying in the du'aa, 'the Rahmaan of the world and the Hereafter and the Raheem of them?' {3} The obvious reply - and Allaah knows best - is that ar-Raheem is specific to the believers as we have mentioned, but it is not specified to them in the Hereafter alone, rather His Mercy to them is included in this world as well. So the meaning of 'the Raheem of them' would be 'His Mercy to the believers in them'. And the evidence that He is Raheem to the believers in this world as well (as the Hereafter) is that this is the literal meaning of His, the Exalted's saying,

'He is the One who sends His Blessings (salaah) upon you, and His Angels so as to lead you out of the darkness to the light, and He is Ever Most Merciful (Raheem) to the believers.' (33:43)

Because His salaah upon them, the salaah of His Angels and His leading them out of the darkness to the light is Mercy to them in this world, even though it be the reason for Mercy in the Hereafter as well. And similar to this in meaning is His saying,

'Allah has forgiven the Prophet, the Muhaajiroon and the Ansaar who followed him in the time of distress after the hearts of a group of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly He is Full of Kindness to them, Most Merciful (Raheem).' (9:117)

For the Mercy is linked to the event that befell the Prophet, the Muhaajiroon and the Ansaar, and also His forgiving them was Mercy in this world even though it be the reason for Mercy in the Hereafter as well. And the Knowledge (of what is correct) lies with Allaah.

The saying of the Exalted, 'Master of the Day of Recompense (Deen)': There is no explanation here (as to what the Day of Deen is), but this is explained in His saying,

'And what will make you comprehend what the Day of Deen is? Again what will make you comprehend what the Day of Deen is? It is the Day when no person shall have power (to do) anything for another.' (83:17-19).

And the meaning of Deen in the verse is recompense, as can be seen in His saying, 'on that Day Allaah will pay them their deen in truth' (24:25) meaning: the recompense of their actions with complete justice.

The saying of the Exalted, 'You Alone we worship': Indicating in this noble verse to the realisation of the meaning of Laa ilaaha illaa Allaah (there is none worthy of worship except for Allaah) for it's meaning is comprised of two matters: negation and affirmation. So the negation aspect means to remove every single object of worship apart from Allaah in all the actions of worship, and the affirmation aspect means to single out the Lord of the heavens and the earth Alone for all matters of worship in the way that has been legislated by the Sharee'ah.

This negation in the laa ilaaha illaa Allaah was indicated by placing the object of worship first in the verse hence, 'You Alone', and it is established in 'al-Usul' under the discussion on 'Daleel al-Khitaab Alladhee huwa Mafhum al-Mukhaalafa', and in 'al-Ma'aanee' under the discussion of 'al-Qasr': that placing the object first (in a sentence) is one if the ways of confining (the meaning of the verb to the object alone).

And the affirmation part of the kalima was indicated in His saying, 'we worship'.

And He, the Exalted, explained this meaning which is indicated here in detail elsewhere. For example His saying, 'O Mankind! Worship your Lord who created you' (2:21)

Clarifying the affirmation aspect with his words, 'worship your Lord' and the negation aspect at the end of this noble verse with

His words, 'so do not set up rivals with Allaah while you know' (2:22). And for example His saying, 'We have indeed sent a Messenger to every people saying: worship Allaah and leave all that is worshipped besides Allaah' (16:36)

Clarifying the affirmation with His words, 'worship Allaah' and the negation with His words, 'and leave all that is worshipped besides Allaah'. And for example His saying, 'And whosoever rejects all that is worshipped besides Allaah and believes in Allaah has held onto the most trustworthy handhold' (2:256)

Clarifying the negation with his words, 'whosoever rejects all that is worshipped besides Allaah' and the affirmation with His words, 'and believes in Allaah'. And for example His sayings, 'And when Abraham said to his father and his people: Indeed I am free of what you worship except He who created me' (43:26-27)

'And We did not send a Messenger before you except that We revealed to him: that there is none worthy of worship but Me, so worship Me' (21:25)

'Ask those of Our Messengers whom We sent before you: Did We ever appoint gods to be worshipped besides Allaah' (43:45) And other verses.

Read! Read! Read!

It is recommended for every believing man and woman to recite the Book of Allah, the Noble Quran, often, with due contemplation and understanding. This may be done by using a copy of the Quran or from one's memory. Allah - the Most High - Says (what means): "[This is] a blessed Book (the Quran) which We have revealed to you [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded." [Quran 38:29] And:

"Indeed, those who recite the Book of Allah (the Quran) and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e. profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative." [Quran 35:29-30] The aforementioned recitation of the Quran includes both reciting and acting upon it (abiding by what Almighty Allah enjoins in it and refraining from what He forbids in it). The recitation is to be done with contemplation and understanding of it. Sincerity to Allah is a means of complying with and acting upon the Quran, and its recitation contains a great reward - as the Prophet (peace be upon Him) said: "Recite the Quran, for on the Day of Resurrection, it shall come as an intercessor for its companion (one who recites and complies by its teachings)." [Muslim]

The Prophet (peace be upon Him) also said: "The best of you is he who learns the Quran and teaches it." [Al-Bukhaari]

Another narration states: "Whoever reads one letter of the Quran shall receive a good deed and ten good deeds similar to it. I do not say that Alif Laam Meem is one letter, but Alif is a letter, Laam is a letter and Meem is a letter." [At-Tirmithi] The Companions used to complete the entire Quran once every seven days.

So, it is recommended that the readers of the Quran increase their reading of it, with contemplation and understanding it, along with sincerity to Allah - with the purpose of learning and benefiting from it.

Allah, the Most High, Says in the Glorious Quran (what means): "And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned." [Quran: 25: 30] So which group are you from?

Correcting the Creed of the Muslims

By Dr. Fadi Y. Kablawi

A lot of Muslims think today that “La Ilaha Ill Allah” means solely to worship Allah alone; even though the worship of Allah is the first and foremost rukn (pillar) of the kalimah, but it must be understood that it is not the only rukn. There is another rukn that is very important and the kalimah can not achieve its goal without it, and that is the disbelief in *altaghout* (which is everything worshipped beside Allah).

So it is very important that the Muslim understands this very well; for his/her *shahadah* to be at the level expected, it must include those two rukns in addition to others. Not only you are expected to worship Allah alone, but you should disown any other thing that might be taken as an associate with Allah *subhanahu wata`ala*. This was the *deen* of Ibrahim peace be upon him and all the prophets and messengers before and after him. Allah *subhanahu wata`ala* describes the condition of Ibrahim in the *Qura`an*: “Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone” - except the saying of Ibrahim (Abraham) to his father: “Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah. “ Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.” *Al-Qura`an* (60:4)

Catagories of Tawheed

Categories of Tawheed (Islamic monotheism)

Linguistically, the word Tawheed, in Arabic, means unification (to make something one). Islamically, it is in reference to Allah being singled out alone, in all that is particular to Him. The opposite of Tawheed is ‘*Shirk*’ which is to associate partners with Allah by giving (or attributing) that which is exclusively His to others.

Traditionally, Tawheed has been divided into three categories which help us to understand why Allaah alone deserves to be singled out for worship. The division of Tawheed is only established for the reason of simplicity and understanding. Amongst the first people to divide Tawheed into three categories was the famous scholar of Iraq, Abu Haneefah (may Allah have mercy on Him).

The three categories of Tawheed are:

1- The Unity of Allah’s Lordship

Also known as Tawheed-Ar *Ruboobiyyah* or the unity of Allaah’s Lordship, through this we understand that it is Allah Who Alone created the universe, which is why one of His divine names is *Al-Khaaliq* (the Creator). Through this we know that it is Allah Alone Who controls the universe and allows things to happen. This is why Allah refers to Himself in the *Quran* as *Al-Malik* (The Sovereign). Hence, when something happens, it only happens with the permission of Allah, as stated in the *Quranic* verse (which means):

“And no calamity strikes except with the permission of

Allaah” [Quran 64:11]

The Prophet (peace be upon Him) further elaborated on this concept of Allah’s control over the universe by saying: “Be aware that if the whole of mankind gathered together in order to do something to help you they would only be able to do something for you which Allah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allah had already written to happen to you”. [At-Tirmithi]

We know that another name, which Allaah chooses to call Himself by, is *Ar-Razzaaq* (the Sustainer). It is Allaah who provides us with our food, shelter, clothing, families and friends. When our crops seem to be dying and there is not a cloud in sight, it is Allaah Who sends down His rain from the skies and sustains us.

From this you would expect that people would turn back to Allaah for good or bad fortune. However, this is not the case. Today we find some people relying on all kinds of good luck charms. These practices have absolutely no basis whatsoever in Islam, but rather the Prophet (peace be upon Him) warned us by saying: “Whosoever brings something new into Islam (which does not belong to it) will have it rejected”. [Al-Bukhaari]

2- The Unity of Allah’s names and Attributes

This is also known as *Tawheed Al-Asmaa’ Was-Siffaat*. Allah Says in the *Quran* (what means): “Allah – there is no deity except Him. To Him belong the best names.” [Quran 20:8] This category of Tawheed helps us to understand Who our Creator is through His Names and Attributes. Through His Names and Attributes we know that Allah is far beyond our imagination and bears no resemblance to human beings. Allah Says (what means): “There is nothing like unto Him and He is the Hearing, the Seeing.” [Quran 42:11]

3- The Unity of Allah’s Worship

This part of Tawheed is known as *Tawheed Al-’Ibaadah*. It is this aspect of Tawheed which is the most important. It is through this that we learn how to worship our Creator alone. Allah says (what means): “And your Lord says, Call upon Me; I will respond to you.” [Quran 40:60]

There is nothing to prevent a person from calling directly upon Allah and asking for His help and forgiveness. Unfortunately, this is violated by most of mankind who believe that other men can intercede for them and even grant them forgiveness because of their apparent special status! An example of this is the Catholic religion which holds that the celibate priests are purer than normal people.

Many of our brothers and sisters are indulging in this kind of evil and are not even aware of it. How many Muslims are there today who call upon others besides Allah? We find that in some countries, there are millions of Muslims who go to the graves of ‘saints’ and ask them for children, wealth, fame and more sadly, forgiveness. What makes this more ironic is the fact that many of these Muslims pray five times a day, and in every *Rak’ah* (unit) of their prayer they say the following to their Creator: “It is You we worship and You we ask for help.” [Quran 1:4]

It is for Tawheed Allah has established the heavens and the earth and you!

Hadith of the Month

by Dr. Fadi Y. Kablawi

‘Abdullah b. ‘Umar reported: I went to Allah’s Messenger (peace be upon Him) in the morning and he heard the voices of two persons arguing with each other about a verse (of the Quran). Allah’s Apostle (may peace be upon him) came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book. Reported by Muslim

The messenger wants us to understand that when people start arguing and speaking about subjects they have little or no knowledge of leads to dispute amongst themselves and they become divided. Today unfortunately we see that many Muslims do not hesitate to speak about Islam or express their opinions in certain affairs of the religion without having the slightest knowledge of the deen. In contrast, if such issues were to be asked to Umar bin Al-Khattab, he would have gathered the sahabah to consult with them. So each of us should refrain from speaking about that which we do not know, and instead let the people of knowledge speak about the deen, it is their job!

Allah clearly states in Surat Al-Nahl: “And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allah). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not.” (16:43) And he says in surat Al-Anfaal: “And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabirun (the patient).” (8:46)

I ask Allah Subhanahu wata’ala to guide us to the straight path, the path of the correct knowledge.

Weak and Fabricated Hadith

On the authority of Umm Salamah (radhiyallaahu ‘anhaa), the Messenger of Allaah (sallallaahu ‘alayhe wa sallam) said:

“Severe sneezing and loud yawning are from the Shaytaan.” It was collected by Ibn As-Sunnee and Al-Albaanee called it dha’eef (weak) in Dha’eef Jaami’ As-Sagheer (#3866).

It has been reported that the Prophet (sallallaahu ‘alayhe wa sallam) said:

“Verily Allaah has said, ‘I was a treasure that no one knew about, so I created the creation so they would know Me. So by way of Me, they know Me.’”

Ibn Taymiyyah called this narration “laa asla lahu (baseless).” See his Majmoo’ Al-Fataawaa (18/122) and Saleem Al-Hilaalee’s Silsilatul-Ahaadeeth Al-latee Laa Asla Lahaa (1/17).

It has been reported that the Prophet (sallallaahu ‘alayhe wa sallam) said:

“Allaah has said, ‘Neither My Sky nor My Earth could contain Me, but the heart of my believing servant can contain Me.’” “This baseless narration is from the great mistakes of Al-Ghazaalee in Ihyaa’ ‘Uloom Ad-Deen (3/15). Ibn Taymiyyah called it “laa asla lahu (baseless).” (8/122, 8/376) See Silsilatul-Ahaadeeth Al-latee Laa Asla Lahaa (1/19) of Saleem Al-Hilaalee.

Following the Sunnah

“Whoever turns away from my Sunnah is not from me.”

Anas (may Allah be pleased with Him) reported that: “Three men came to the houses of the wives of the Prophet (peace be upon Him) and asked how his worship was. When they were informed, they considered their own worship to be insignificant and said: ‘Where are we in comparison to the Prophet (peace be upon Him) when Allah has forgiven his past and future sins?’ One of them said: ‘As for me, I shall offer prayer all night long.’ Another said: ‘I shall observe fasting perpetually, never to break it.’ Another said: ‘I shall abstain from women and will never marry.’ The Prophet (peace be upon Him) then came to them and said: “Are you the people who said such things? I swear By Allah that I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still, I observe fasting (sometimes) and break it (at others); I perform (optional) prayer (at night sometimes) and sleep at night (at others); I also marry. So whoever turns away from my Sunnah (i.e., my way) is not from me.” [Al-Bukhaari & Muslim]

Anas (may Allah be pleased with Him) also reported: “A few of the companions of the Prophet (peace be upon Him) inquired from his wives about his worship when he would be alone. When they found out, one of them said: ‘I shall abstain from women and will never marry.’ Another said: ‘I shall never eat meat.’ Another said: ‘I will always offer the night prayer and shall never sleep.’ Later, the Prophet (peace be upon Him) ascended the pulpit, praised and thanked Allah, and then said: “Why are some people saying such things? I perform (optional night) prayers (sometimes) and sleep at night (at others); I observe fasting (sometimes) and break it (at others); and I marry. So whoever turns away from my Sunnah (i.e., way) is not from me.”

The fact that the Prophet (peace be upon Him) took an oath was in order to show these men that, despite him being forgiven by Allah, he (peace be upon Him) did not do what they planned to do, which was to exaggerate in their worship, and that reward from Allah could be attained without such exaggeration; this is because he who is moderate in his worship is more likely to continue whereas those who exaggerate will eventually become too weak to continue and give up. His saying: “...my Sunnah...” did not refer to the Islamic categorization which refers to recommended acts rather than obligatory ones. Rather, it refers to his complete manner in life and his approach to every matter.

The one who worships in a way other than that of the Prophet (peace be upon Him) has not left the fold of Islam if he did it in ignorance or was mistaken in his interpretation of the Sunnah, but if he does it due to wishing to deliberately shun the way of the Prophet (peace be upon Him) and thinks that his way and method is better, then he has committed an act of disbelief.

From amongst the many benefits these two hadiths give is that good deeds that are continuous are the dearest to Allaah, even if they are few. Also the method of the Prophet (peace be upon Him) is the very best one, whereby he would sometimes eat in order to preserve his strength, and fast at other times; he would also sleep at night sometimes in order to have the strength to pray at night on other occasions, and on.

Also we can deduce that there is a warning against exaggeration in the matters of the religion because this leads to one stopping the deeds that he is performing. Also, one who exaggerates in acts of worship will eventually become apathetic, which may cause him to stop his obligatory acts of worship and not only the optional ones that he performs.

Youth Identity

By Sister Nour Kablawi

“O ye who believe, save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) secure, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded” (Al-Quran, 66-6).

The most fundamental point in ensuring healthy Muslim youth starts with developing a strong Muslim identity. Many factors affect our youths' identity in the West such as schools, peers, the media, movies, video games, and the internet. Sadly, in the society we live in, these are the dominant influences promoting values such as materialism and individualism. Once exposed to such negative factors, our youth develop inferiority complexes which inflict upon them the need to change their identity to accommodate their society. These inferiority complexes are due to low iman, lack of Islamic knowledge (sometimes by both parents and children), lack of Islamic environment, little or no Muslim peers, and little or no communication between parents and children.

The million dollar question emerges here...How do I shape my child's identity? How do I keep society's negative values from affecting my youth and make sure that the values of Islam are what influences his/her decisions and actions? We must be open to understanding the environment we live in. We must realize the reality of this society before the Reality makes us realize.

The first and most important factor influencing our youths' identity are their parents and immediate family. During the child's early years of life they are mostly, if not only, exposed to their parents and family. Therefore, it is evident for parents to realize that raising a healthy youth starts from day one; or I should say, before he is born, since the messenger always advised to choose the right spouse at marriage.

Parents in the early years, along with the help of Muslim leaders in the later years, must educate children about the completeness of Islam and the higher purpose of life. We must help our youth understand that Islam is not just rules and regulations. Instead, we must find ways (according to each child's preferences and his/her goals), to make them love learning about Islam and instill in them the desire to form a strong Muslim personality or identity.

Parents must understand that their children are growing up in a much different day and age than they did. For that reason, they must be open to new ideas and tastes and should focus on behaviors that are against Islam rather than culture. In other words,

Lost Wisdom

‘Umar ibn ‘Abdul ‘Azeez (rahimahullaah) used to say, “None can reach the station of taqwaa until he possesses neither action nor words that can be exposed to his embarrassment either in this world or the Hereafter.” He was once asked, “When does the worshipper reach the peak of taqwaa?” He replied, “If he put all his thoughts and desires in his heart on a plate and then wandered around in the market, he should not feel ashamed of anything there.”

Compiled by Shaykh Ahmad Farîd
Once ‘Umar ibn ‘Abdul ‘Azîz (rahimahullâh) was advised, “O ‘Umar, beware of being the ally of Allâh in open, while being His enemy in secret. If one's nature in open and secret do not equate then he is a hypocrite, and the hypocrites occupy the lowest level in Hellfire.”

It was asked by one of them, “Beware of hypocritical fear!” On being asked, “What is hypocritical fear?” he replied, “When your body is seen fearing whereas your heart is not fearing.”

parents need to be flexible with raising their children and such flexibility is only achieved with increased communication and open-mindedness. Become your youth's best friend and through this you will achieve communication which will help you understand what your youth is going through and how to help him/her. Never condemn your child's thoughts and feelings. Let them express themselves to you and if you disagree explain why, “just because I said so” is not an answer. Always remember that communication is a two-way street.

Furthermore, children spend more time in schools than at home. This is why every Muslim child should attend some type of Islamic schooling whether it is full time or part time such as a weekend school. As parents and communities we should strive hard on developing strong and affordable Muslim schools and weekend schools where our youth can attend and enjoy. Such schools will open many positive doors to our youths' identity development such as forming Muslim peers, increased Islamic knowledge and less exposure to societies' negative values. Providing an Islamic atmosphere where our youth can enjoy and grow plays a major role in their identity development. Although we can not force our children to choose peers of our own liking, we should implant the importance of Islamic sisterhood/brotherhood and encourage our children to make friends with those who share the same Islamic values and goals. This will encourage our youth to stay away from the evil values of this society since they don't have the peer pressure which makes them feel obliged to follow. The prophet (may peace be upon him) said: “a man follows the religion of his friend; so each one should consider whom he makes his friend.”

Another crucial factor in the identity development is the Muslim community as a whole. Masjids are places where children and youth come to worship together and feel connected to the rest of the community. Therefore, masjids and the Muslim community should be very welcoming to youth and encourage increased lectures, workshops, and camps which focus on catching the youths' attention and bringing them into the Muslim circle of life. As Prophet said: “Each of you is a leader, and each is accountable and responsible for whom he leads.”

Last but not least, and probably the most important and easiest thing each of us can provide our youth with is the constant dua'a. And those who pray, “Our Lord! Grant unto us wives and offspring who will be comfort of our eyes, and give us (the grace) to lead the righteous” (Al-Quran, 25:74).

Did You Know?

By Jamal Bardo

Al-Imam Al-Bukhari compiled his Sahih in sixteen years!

Al-Hafidh Ibn Hajar Al-`Asqalani spent twenty five years writing his book in which he explained Sahih Bukhari!

Al-Imam al-Shafi`i memorized Al-Muwata` (Imam Malik book of hadith) when he was ten year-old!

Al-Imam Ahmad reported in his book, Al-Musnad, almost forty thousand hadiths which he chose from the seven hundred fifty thousand hadiths he had memorized!

There is a kind of kufr (disbelief) that is obligatory on every Muslim! It is the disbelief that Allaah refers to in the Verse [4]: (So whoever disbelieves in the taaghout (those worshipped other than Allaah) and believes in Allaah, verily he has grabbed hold of the most trustworthy handhold that will never break.)

The Family

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

Who can be my Life Partner?

A major question in the mind of every single female or male Muslim who wishes to get married, especially in the west, is: HOW CAN I CHOOSE MY FUTURE HUSBAND OR MY FUTURE WIFE?

The answer to this important question will most likely determine the outcome of marriage to be either a happy and successful or a miserable and broken relationship.

The urgency of answering this question stems from the fact that those who are considering marriage are aware of the high number of unsuccessful marriages around them, especially in the west where a recent study (Forest Institute of Professional Psychology, Springfield retrieved March 1, 2010 from <http://www.divorcestatistics.org/>), indicated that:

The divorce rate in America for 1st marriage is between 45% and 50%
The divorce rate in America for 2nd marriage is between 61% and 67%
The divorce rate in America for 3rd marriage is between 70% and 73%.

It is clear from these numbers that the probability for a marriage to end up in divorce is much higher than that of a marriage not ending in divorce. These are indeed alarming statistics and will cause any single man or woman to think deeply, reflect, and ask himself or herself "Will I be among these statistics?"

Fortunately, for us Muslims, we have a wealth of guidance and recommendations from the Qura'an and the Sunnah, that IF APPLIED PROPERLY AND WITH PURE INTENTION, will Inshaa Allah help any marriage to not only last but also be happy and successful.

Marriage in Islam is Tranquility, Love and Mercy

Allah (*subhanahu wata'ala*) in Surat Ar-Rum [Ch.30, V.21] said "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.)

It is clear from this noble verse, that in Islam, marriage is not only encouraged but is also a way to generate tranquility, love and affection for mankind. The Prophet (peace be upon Him) said, in summarized form, "...Marriage is my sunnah (Practice), and whoever does not follow my Sunnah, then he or she is not considered from my Ummah." (Muslim 1401)

How do you select your partner?

The Prophet (peace be upon him) said in the authentic Hadith reported by Muslim:

"A woman may be married for four (4) reasons: 1) for her wealth, 2) for her social class, 3) for her beauty, or 4) for her religion. Choose the one who is religious, let your hands be rubbed with dust!" (Muslim 1466)

This hadith mentions four reasons why a man would marry a woman, and then presents a golden advice: Marry the religious one, the one who fears Allah, the one who will help you worship Allah, the one who will honor you when you are absent, the one

who will raise your children reading the Qura'an and practicing the Sunnah. The prophet (peace be upon him) said "The best of women is the one who, when you look at her she pleases you, and when you order her she obeys you, and when you are absent she protects herself and protects your money."

The prophet (peace be upon him) warned against marrying a woman solely for her beauty, or solely for her wealth, or solely for her social status. If, however, the condition of being religious is satisfied, then it is okay to marry a religious beautiful woman, or a religious wealthy woman, or a religious woman from a good family, or even a religious, wealthy, beautiful, and from a good family, as the prophet (peace be upon him) did marry Khadija (may Allah be pleased with her).

In selecting a Husband, the Muslim woman must also look for a Muslim man with good religious belief and with good character and behavior. A Muslim man fears Allah and obeys Allah's command to treat his wife well even if he disliked her as Allah (*subhanahu wata'ala*) said "... and live with them with kindness and equity. If you dislike them it may be that you dislike one thing, and Allah brings through it a great deal of good." (Qura'an 4:19). A Muslim man should always remember and apply the order that the Prophet (peace be upon him) gave in his farewell sermon on the mountain of Arafat when he said "... Treat women kindly..."

It is therefore apparent that for both men and women the most important criterion for selecting their spouse is "righteousness". Allah (*subhanahu wata'ala*) said "...Your (wives) are garments for you, and you are garments for them." [Qura'an 2:187]. Some scholars said that a good garment will serve at least three functions: a) Protects your body {from Heat and/or cold [Just like a husband and a wife who mutually protect each other from the harm of committing sins by not engaging in unlawful relationship]}; b) Beautifies you and enhances your appearance [Just like a husband and a wife who mutually honor and support each other]; and c) Will be available for you anytime you need it [Just like a husband and a wife who mutually help and have mercy on each other].

Do not rush the decision, Consult and ask for opinions, and when you decide make Istikhaara.

As stated above, deciding on whom to marry is probably the most important decision a Muslim (man or woman) will make in his or her life. It is therefore important to gather all possible information and to make an informed decision. The future husband and/or wife should ask about their potential mate. Seek advice from your parents, your righteous friends, and other Muslims who understand the meaning of advice (Naseehah).

Once you make a decision, rely on Allah (*subhanahu wata'ala*), and make du'a by performing Istikhaara. Ask Allah to guide you and to make the planned Marriage possible ONLY if it will benefit you and will benefit your Deen (religion).

A final word of caution especially for Muslims in the west: If you marry a non-Muslim or a non-practicing Muslim you need to talk to her about Islam from the very beginning.

Although, we as Muslims, believe that the doors of repentance are always open we have many stories of people who completely changed from living a life very far from the Islamic teaching to living a life following strictly the teaching of the Qura'an and the Sunnah of the Prophet (peace be upon him) (Wa Alhamdu Lillah). Despite this, several men after years of marriage and when their children are of school age, wake up and want to come back to Islam, which is fine, but most answers they get from their wives are "...that was not in our agreement, I am not going to change now, ...when I married you were not practicing yourself, etc..." This scenario is indeed a major problem that is faced and continues to face many Muslim marriages.

In conclusion marriage in Islam is a union between a man and a woman in the deepest and most special relationship so that they may enjoy tranquillity and peace in a marital home filled with MUTUAL love, compassion and mercy. A marriage with these attributes and characteristics will not (Inshaa Allah) be part of the disturbing and alarming statistics mentioned at the beginning of this article.

Diseases of the Heart

by Dr. Fadi Y. Kablawi

Heedlessness

Allah subhanahu wata`ala says, roughly translated: (The reckoning of mankind draws near, while they turn away in heedlessness) (Qura`an 21:1)

Whoever lives this kind of life, the life of heedlessness, resembles a donkey during the day and a carcass during the night; a donkey will keep working as long as you keep giving it more food, and this like an unaware or oblivious person who does not even know what he is doing but keeps doing it. At night, he would be so tired that he would just drop asleep without salaah or dhikr, just like the carcass.

Allah subhanahu wata`ala says: (And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones) (Qura`an 7:179)

Allah had given them the hearts to reflect with, but they did not. He gave them the eyes to see the signs of Allah with them, but they did not look and got busy looking at what he forbade them to look at, and he gave them ears to use, to hear the truth, but they insisted on using them in what keeps them away from their lord.

What is Heedlessness?

When someone is heedless he does not care and is neglectful of that which he is supposed to pay attention to. For example, when someone is heedless of his kids or in his job, people would blame him for that; but today when one of us is heedless of their faith, they might hardly find someone to rebuke them, or at least to remind them.

Some of the signs of heedlessness:

1- Talking about one's sins in public and making them known to everyone. So you would find a person speaking how he spent last night in the disobedience of Allah, and another person speaking about how he travels far to do such and such haram, and a third talks to his friend about how he earns haram. All of them are unaware that maybe Allah gives them what they want, but once he wants to destroy them, they will find no escape.

2- Admiring one's good deeds: So if he makes one rak`a or give one dollar in charity, he would think greatly of himself and that he deserves paradise, being heedless of the fact that though many people would come on the day of judgment with mountains of good deeds Allah will turn

into dust. He does not realize that Allah only accept that which is done with full sincerity.

3- Underestimating the importance of the sunnah of the messenger peace be upon him: it has been said: no perfection of obligations (wajib) unless practicing the recommendations (sunnahs).

4- Not looking into and reflecting upon the universe and the signs of Allah in his creations

5- Loving the material world and competing for it. Al-Hasan Al-Basri said: Whoever competes with you for the hereafter, then compete with him, and whoever competes with you for this life, then throw it in his face.

6- Befriending the wrongdoers: those are the ones who don't remind him of Allah either they try him to pay attention.

The Levels of Heedlessness:

1- Subtle Heedlessness: Ibn Al-Qayyim says: every person has some heedlessness toward a desire or thought so make your sleeping short.

2- Heedlessness of the doers for the major sins:

A man positioned himself between the legs of a woman to commit fornication with. She said: do not you say anyone. He said: only the stars. She said: what is about its creator?!

A man entered a place to steal, so the wind moved the door so he got scared, so he told himself: you are scared of a door moving and not scared of the all-Mighty all-Aware?

A businessman on his death bed they tell him to say La Ilaha Illa Allah and Muhammad is the messenger of Allah, and all he can say: so and so owes me such amount and so and so has a check for me, until he dies without saying the shahadah.

Channels of music, movies, video clips, sports and games, dram shows, internet and chatting, days and nights, and of course no salaah, no dhikr, no tasbeeh, and sometimes even no work.

The heedless person has to know that Allah might give him a break here and there, but once Allah decides to punish him, he will find no escape, and the hellfire is awaiting him if he does not repent.

What can you do?

Go to the graves and look inside of it; walk with funerals and reflect upon it. Visit the hospitals and appreciate what you got. Let your heart feel the feelings and the agony of these dead and sick people, then you may wake up from your long sleep.

Al-Hasan Al-Basri

He was one of the most renowned tabi`een and prominent figures of his time. He was a jurist and a scholar. He was a pious and devout person. He was famous for his eloquence, inspiring speeches, wisdom, asceticism, and deep knowledge. He was the scholar of the people of Basrah.

He was born in Al-Madeenah in 21 A.H., 642 A.C. Both his parents were slaves. His father embraced Islam and lived in Al-Madeenah where he married a bond woman called Khayyirah who was the maid-slave of Umm Salamah, the wife of the Prophet (peace be upon Him). Umm Salamah freed Khayyirah after she gave birth to her son Al-Hasan.

Before he was fourteen years old, he managed to memorize the Glorious Quran. He heard many sayings of the Companions of the Prophet (peace be upon Him). When he was fifteen years old, Al-Hasan moved to Basrah, Iraq. He began learning jurisprudence, hadith, and the Arabic language at the hands of a large number of the companions of the Prophet who were living in Basrah at that time.

Delivering sermons and recounting religious tales appealed to Al-Hasan, and he took a place in the mosque of Al-Basrah to teach people. He used to talk about the life after death, reminding people of death, drawing their attention to the religious and moral defects they may have, and how they could overcome them according to Allah's law. He had a large class in the mosque of Al-Basrah in which he taught people the Prophetic hadith, jurisprudence, the Glorious Quran, the Arabic language, and rhetoric.

He was one of the most knowledgeable people on jurisprudence and the lawful and unlawful acts; he adhered to the straight path in all his affairs. He used to frequently advise the rulers and governors, and he never feared anybody except Allah. He was especially well-known in the last years of the reign of the Umayyad caliph, Mu`aawiyah Ibn Abi Sufyaan. Al-Hasan lived in Iraq when Al-Hajjaaj Ibn Yoosuf Ath-Thaqafi was the ruler, and Al-Hasan used to severely criticize Al-Hajjaaj's harsh policies.

Al-Hasan Al-Basri was a close friend of the Rightly-Guided Umayyad Caliph, `Umar Ibn `Abdul`Azeez who loved him and

used to consult him in some affairs related to administering the Muslim State. Al-Hasan became the judge of Al-Basrah and performed this role on a voluntary basis.

When he recited the Glorious Quran, he would weep until his tears flowed down his cheeks reflecting the extent to which he was deeply influenced by the Holy Book. He was also a courageous fighter who loved to perform Jihaad.

Abu Burdah said: "I have never seen a man who did not accompany the companions of the Prophet (peace be upon Him) yet resembled them, like this man." Abu Qataadah Al-`Adawi said: "Follow this scholar, for I have never seen a man who had similar opinions to `Umar Ibn Al-Khattaab except him." Abu Qataadah also said: "Al-Hasan Al-Basri was one of the most knowledgeable people on the lawful and unlawful." They also said: "We have seen many jurists, but none was more knowledgeable than Al-Hasan Al-Basri."

Al-Hasan Al-Basri was a wise, eloquent man whose words were just like pearls. For example, he said: "Son of Adam, you are no more than a few days. Whenever a day passes, a part of you has gone." He also said: "Son of Adam, never please anybody if this entails the Wrath of Allah. Never obey anybody if this entails disobedience to Allah. Never thank anybody for something which Allah granted you. Never blame anybody for something Allah tested you with. Allah created people and they steer the course pre-determined for them. Whoever thinks that extra care and interest will increase his provisions, let him try such extra care and interest in increasing his life span, changing his color, or increasing the size of his limbs and build!"

He died on the first of Rajab, which was a Thursday night, 110 A.H., 728 A.C. Before his death, he stated that the following should be written down in his will: "This is what Al-Hasan Ibn Abi Al-Hasan believes: He testifies that none is worthy of being worshiped but Allah and that Muhammad is the Messenger of Allah. Whoever sincerely believes in this upon his death will enter Paradise."

History? What is That?!

by Mohamad Sidki

Before we embark in our journey to study Islamic history in the upcoming issues of this magazine, I thought it would be appropriate to explain some basic terminology namely: history, historian, historical methodology, and Islamic bibliography.

History is the writing, transmission, research, and investigation of past and contemporary events involving humans, their societies, and environments. Islamic history uses Qura`an, tafsir, hadith, fiqh, sirah, and sharia, among other disciplines. An ideal historian must be gifted with essential traits such as honesty, fairness, courage, patience, and determination to overcome all obstacles when sources become scarce and events get very complex.

A historian must be objective, not biased nor naïve. Every historian should first understand the sequence of events in their chronological order in order to be able to weave them or link them when their relationships reveal themselves to him / her.

In order to understand how historians accomplish their mission, we must discuss historical methodology. Historical methodology, "manhaj" in Arabic, consist of the steps that historians must take to get to what they perceive as true historical events and then present them to the readers.

This process in general begins by the selection of the subject matter, the gathering of bibliographies from great libraries and documents from archives, paying visits to museums, interviewing witnesses and survivors, consulting with colleagues and experts, and visiting site locations. The process also include the critical analysis of proving or disproving authenticity, constructing historical arguments and narration in orderly fashion.

The Islamic historical methodology of Al Muhaddithin (in relation to Hadith) was notorious for looking at the persona of the narrator of Hadith before looking at the text.

In this case history serves Hadith in regards to narrator's background investigation, which makes this methodology so strong, cohesive, and effective. No wonder why Hadith was so carefully well collected and preserved. Most of us have heard of the labor and toils that Hadith collectors such as Al-Bukhari and Muslim went through.

The Islamic historical methodology of others like Ibn-khaldun and Al-Masoudi see the need to acquire prerequisite knowledge about established societal norms and customs and the reasons for their change or lack of, in order to draw conclusions and lessons or pass judgment. This school mixes Fiqh with wisdom.

You will also encounter those so called historians who are in it just for storytelling. There are irrelevant and therefore there is no need to discuss them here.

What is the ruling regarding those who celebrate the birthday of the Prophet (peace be upon Him)?

Allaah The Almighty Says (what means): {Say, [O Muhammad], "If you should love Allaah, then follow me, [so] Allaah will love you and forgive you your sins.} [Quran 3:31] In a Hadeeth (narration) on the authority of 'Aa'ishah the Prophet said that whoever introduces something new to Islam which does not belong to it, it will be rejected and Allaah The Almighty will not accept it from him. [AL-Bukhaari and Muslim]

In a Hadeeth on the authority of Jaabir ibn Abd Allaah the Prophet used to mention in his sermons that the best of sayings is the Book of Allaah The Almighty, and the best of guidance is that of Muhammad and the worst of matters is innovations in religion and that every religious innovation is misguidance. [Muslim]

It was not authentically narrated from the Prophet or the rightly-guided Caliphs that they celebrated the birthday of the Prophet or did anything to that effect. If the celebration of his birthday was a good thing, they would have done that before anyone else. In the spirit of observing the noble Sunnah (tradition) and abiding by the Quran, Muslims should not introduce any matter that does not belong to the Book of Allaah, the Quran, or the Sunnah of the Prophet.

If they were to do so, they would fail to apply his Sunnah and convey his message, while occupying themselves with trivial matters. It is not permissible for any Muslim, irrespective of his status, to propagate religious innovations or practice them, for this was the norm of the righteous predecessors of this Ummah, and affirmed by the diligent and prominent Imaams all.

Finally, we implore Allaah The Almighty to guide us to follow in their footsteps and hold fast to the straight path without addition or deletion. Allaah The Almighty is the guide to success.

Electronic games

What is the ruling on playing or allowing one's children to play the many electronic games that are widely available, such as those produced by companies like Sony and Nintendo, etc.?

Islam does not forbid leisure or having fun in permissible ways. The basic rule concerning these games is that they are permissible so long as they do not get in the way of obligatory duties such as establishing prayer [i.e., praying properly and on time] and honouring one's parents, and so long as they do not include anything that is haraam. There are, however, many haraam elements in these games, such as the following:

Games which depict wars between the people of this world ("good guys") and people from the sky ("bad guys"), with all its implications of accusations against Allaah, may He be glorified, or the noble angels.

Games which involve sanctifying the cross or passing over or by it to gain strength, to bring one back to life or to give the player extra "lives" and so on. Also, games which are used for designing birthday cards as in Christian culture are also forbidden.

Games which approve of witchcraft/magic, and which glorify witches/magicians/sorcerers, etc.

Games which are based on hatred of Islam and Muslims, like the game in which a player gets 100 points if he hits Makkah, 50 points if he hits Baghdaad, and so on.

Games that glorify the kuffaar and show pride in belonging to them, like games in which if a player chooses an army belonging to a kaafir state he becomes strong, and if he chooses an army belonging to an Arab state he becomes weak. Also, games which teach a child to admire kaafir sports clubs and the names of kaafir players.

Games that include depictions of nudity, and some games that allow

the winner to see a pornographic picture; games that corrupt morals, such as games where the idea is to run away with a girlfriend from the bad guys or a dragon.

Games based on ideas of gambling.

Music and other things that are known to be forbidden in Islam. Physical harm, such as damage to the eyes and nervous system; harmful effects of game sounds on the ears. Modern studies have shown that these games may be addictive and harmful to the nervous system, as well as causing stress and nervous tension in children. Making children get used to violence and criminality, and teaching them to take killing and murder lightly, as in the famous "Doom" game.

Corrupting children's sense of reality by teaching them about a world of illusions and impossible things, such as coming back from the dead, supernatural powers that do not really exist, images of space aliens, and so on.

We have gone into details about some of the ideological dangers and things that are prohibited by Islam because many fathers and mothers do not pay attention to these things, and they bring these games for their children and let them play with them.

We should also point out that it is not permissible to compete for prizes in playing these electronic games, even if the game itself is permissible, because they are not a means of jihaad, and they do not help you develop strength for jihaad.

(al-Musaabaqaat wa Ahkaamuhaa fi'l-Sharee'ah al-Islaamiyyah by Dr, Sa'd al-Shathri).

Her husband is asking her to take off her hijab.

What should a wife do if her husband asks her to take off her hijab, knowing that she has tried hard to convince him that it is obligatory, and that there is no obedience to any created being if it involves disobedience towards the Creator.?

If what is meant is that he is ordering her to uncover her hair and neck, etc, this is a command to disobey Allaah, and there is no obedience to any created being if it involves disobedience towards the Creator. There is no difference of opinion among the Muslim scholars that it is obligatory for a woman to cover her hair, neck and arms, and it is not permissible for her to take off her hijab in obedience to her husband or father, rather she should stand firm and seek help in that from righteous people in his family and hers, and those who have some influence on her husband. Allaah says (interpretation of the meaning):

"It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error" [al-Ahzaab 33:36] "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [al-Nisa' 4:65]

This husband has to submit to the command of Allaah, and accept His decree and not object to His commands. He should help his wife to follow the path of guidance and righteousness, and not prevent her from following the path of Allaah or call her to disobey Him.

But if what is meant by taking off hijab as mentioned in the question is that he is telling her to uncover her face and hands only, and to cover everything else, and she is afraid that the matter may lead to divorce, and she will be harmed by divorce, then we hope that there will be no sin on her if she uncovers her face and hands, if she is forced to do so.

And Allaah knows best.

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by Dr. Fadi Y. Kablawi

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In the Qura`an, Allah informs us about the honey of honey bees, that their honey varies in color and that it is a healing for mankind. He the Most High said: "There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think. [16:69]

Allah also mentions honey in the Qura`an as one of the foods of paradise: "The description of Paradise which the Muttaqûn (pious) have been promised is that In it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure)..." [47:15]

Honey has also been mentioned in the authentic Sunnah. It is reported that the Prophet (peace be upon him) said: "Cure is in three (things): a drink of honey, a slash of the knife used in Hijaamah and branding (cauterizing) by fire. And I prohibit my nation from cauterizing." [Bukhari]

In another hadith, it states: "Upon you is the two cures: the honey and the Qura`an" [Ibn Maajah 3452, Shaykh al-Albani graded this hadith weak and said that it is authentic saying of Abdullah Ibn Mas'ood]

Abu Sa'eed al-Khudree narrated, "A man came to the Messenger (peace be upon him) and said, 'My brother has pain in his stomach', so the Messenger (peace be upon him) said, 'give him honey to drink.' The man came back and said, 'O Messenger of Allah! It only increased his illness!' So the Messenger (peace be upon him) said, 'Give him honey to drink.' The man came back and said, 'O Messenger of Allah! It only increased his illness!' The Messenger of Allah (peace be upon him) said 'Allah spoke the truth and your brother's belly has lied. Go and give him honey to drink.' He went and gave him honey and was cured." [Bukhari and Muslim]. Ibn Al-Qayyim commented -in Zaad Al-Ma`ad- that the prescribed medicine should be in sufficient doses otherwise the ailment will not be fully cured.

Constituents

Honey is composed of 95% sugars; fructose, glucose, sucrose and maltose. It contains the minerals potassium, sulphur, calcium, chlorine, magnesium, iron, phosphorus, sodium, manganese and silicon. It also contains the vitamins; Riboflavine (B2), pyridoxine (B6), ascorbic acid (C), thiamine (B1), niacin (B complex), pantothenic acid (B complex).

Honey contains natural acidity, small amounts of proteins and carbohydrates. So out of the five main nutritional elements that the body needs honey contains, vitamins, minerals, proteins and carbohydrates, (the fifth element which it doesn't contain is fat). So it is no surprise that honey is considered a food.

Medical uses

It is a natural antiseptic which prevents infection and is an anti-bacterial and anti-fungal agent. Ibn Al-Qayyim mentioned that honey is a food, a drink, a sweet, a remedy a type of refreshment and an ointment and that there is no substance that is more beneficial.

Some of the maladies it is most commonly used for:

- Colitis - help reduce the damage done to the colon in colitis.
- Burns, cuts and wounds - the antiseptic and antibacterial; it prevents the growth of bacteria, soothing to the skin, speeds up the healing process and minimises scars.
- Enuresis (Bed-wetting) - It is able to absorb large amounts of water and retain it for long periods of time.
- Skin care - It can be mixed with other ingredients to treat acne, abscesses, and other skin conditions. It is known to delay the appearance of wrinkles when utilised daily in one of the above mentioned forms.
- Diarrhea and stomach ulcers
- Gastroenteritis.
- Gastric Ulcers.
- Diabetes - It can be used as a sweetener in type 2 diabetes.
- Oral Health - due to its antibacterial properties honey can aid in treating mouth ulcers, gum disease and other areas of oral health.

Application

- General health - Take one teaspoons 2-3 times a day.
- Burns, cuts, wounds, bruises- apply topically on the place affected)
- Brighten the face - mix equal parts of olive oil, honey and almond oil (this can be stored in a jar), apply the mixture to the face and leave for 15 to 20 minutes before washing off.
- Bed Wetting - The child (or patient) should empty their bladder and then take one teaspoon of honey before going to sleep.
- Rejuvenate hair - mix ½ cup of honey and ¼ of a cup of olive oil, massage into the scalp. This will get the nutrients into the roots of the hair. Leave for 30 minutes to an hour and then wash off.

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (Qura`an 41:53)

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

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