

## **Building Children's Self-Esteem Takes A Community:**

**Guidance from  
Dr. Fareeda Haamid,  
Pediatrician, Adolescent  
Medicine Specialist, Doctor  
of Osteopathic Medicine**



- ⇒ **Sample Islamic Marriage Contract: Insight Into What You Should Ask For**
- ⇒ **Polygamy : What About Our Daughters?**
- ⇒ **Contrasting Cultural Practices in Caring for The Elderly: A Ghanaian Perspective According to Islam**
- ⇒ **Health and Wellness Advice According to Al Qur'an, The Sunnah and Modern Day Practices**



## *Message from the Editor*

*Jumaanah is an Arabic word that means silver pearl. The silver pearl shares the distinguished qualities of the Muslim woman: cultured, valued, dignified, disciplined, organized, patient, progressive, calming, soothing, focused, insightful, cool, secure, and dependable.*

*By Allah's permission Jumaanah has become a publication worthy of its readership, and I am honored to be at the helm of this endeavor. Jumaanah E-Magazine serves as a platform for sharing our unique stories, celebrating our accomplishments, and strengthening the bonds of our sisterhood. May Allah reward those of you who, through your patronage and your submissions, contribute to the magazine's success. Please know your efforts are highly appreciated.*

*I'd love to hear from you. Please email your comments regarding the contents of Jumaanah E-Magazine to [info@jumaanahemagazine.com](mailto:info@jumaanahemagazine.com).*

*Sincerely,*

*Baaqia Jannah Uqdah, Founder/Editor*

*Jumaanah E-Magazine, LLC*

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**Note:** Photos of the interior and exterior of the Cave of Ashabe-Kahf (Holy Qur'an; Sura 18) and related text are posted in this issue with the express permission of [Islamiclandmarks.com](http://Islamiclandmarks.com) and are not to be copied or reprinted without their express permission.

*Glory to Allah for all that I know, and all that I am.*

*Baaqia*



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اقرأ

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Al-Kahf - 18:9

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Translation

Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign? 18:9 (Muhammad Asad)

Commentary

6 This interpolation establishes the elliptically implied connection between the long passage that follows and the preceding two verses. (Muhammad Asad)

Commentary Continued on the following page

## Commentary - 18:9

<sup>7</sup> Lit., "that the Men of the Cave ... were more wondrous.. .", etc. -the implication being that the allegory or parable based on this story is entirely in tune with the ethical doctrine propounded in the Qur'an as a whole, and therefore not "more wondrous" than any other of its statements. - As regards the story of the Men of the Cave as such. most of the commentators incline to the view that it relates to a phase in early Christian history - namely, the persecution of the Christians by Emperor Decius in the third century. Legend has it that some young Christians of Ephesus, accompanied by their dog, withdrew into a secluded cave in order to be able to live in accordance with their faith, and remained there, miraculously asleep. for a great length of time (according to some accounts, referred to in verse 25 of this surah. for about three centuries). When they finally awoke - unaware of the long time during which they had lain asleep - they sent one of their company to the town to purchase some food. In the meantime the situation had changed entirely: Christianity was no longer persecuted and had even become the official religion of the Roman Empire. The ancient coin (dating from the reign of Decius) with which the young man wanted to pay for his purchases immediately aroused curiosity; people began to question the stranger, and the story of the Men of the Cave and their miraculous sleep came to light. As already mentioned, the majority of the classical commentators rely on this Christian legend in their endeavour to interpret the Qur'anic reference (in verses 9-26) to the Men of the Cave. It seems, however, that the Christian formulation of this theme is a later development of a much older oral tradition -a tradition which, in fact, goes back to pre-Christian, Jewish sources. This is evident from several well-authenticated ahadith (mentioned by all the classical commentators), according to which it was the Jewish rabbis (ahbar) of Medina who induced the Meccan opponents of Muhammad to "test his veracity" by asking him to explain, among other problems, the story of the Men of the Cave. Referring to these ahadith, Ibn Kathir remarks in his commentary on verse 13 of this surah: "It has been said that they were followers of Jesus the son of Mary, but God knows it better: it is obvious that they lived much earlier than the Christian period-for, had they been Christians, why should the Jewish rabbis have been intent on preserving their story, seeing that the Jews had cut themselves off from all friendly communion with them [i.e., the Christians]?" We may, therefore, safely assume that the legend of the Men of the Cave - stripped of its Christian garb and the superimposed Christian background - is, substantially, of Jewish origin. If we discard the later syncretic additions and reduce the story to its fundamentals-voluntary withdrawal from the world, a long "sleep" in a secluded cave and a miraculous "awakening" after an indeterminate period of time-we have before us a striking allegory relating to a movement which played an important role in

(Commentary Continued on the following page)

## Commentary - 18:9 <sup>(7 cont'd)</sup>

Jewish religious history during the centuries immediately preceding and following the advent of Jesus: namely, the ascetic Essene Brotherhood (to which, as I have pointed out in note 42 on 3:52, Jesus himself may have belonged), and particularly that of its branches which lived in self-imposed solitude in the vicinity of the Dead Sea and has recently, after the discovery of the Dead Sea Scrolls, come to be known as the "Qumran community". The expression ar-ragim occurring in the above Qur'an -verse (and rendered by me as "scriptures") lends strong support to this theory. As recorded by Tabari, some of the earliest authorities-and particularly Ibn'Abbas-regarded this expression as synonymous with marqum ("something that is written") and hence with kitab ("a writ" or "a scripture"); and Razi adds that "all rhetoricians and Arabic philologists assert that ar-ragim signifies [the same as] al-kitab". Since it is historically established that the members of the Qumran community-the strictest group among the Essenes-devoted themselves entirely to the study, the copying and the preservation of the sacred scriptures, and since they lived in complete seclusion from the rest of the world and were highly admired for their piety and moral purity, it is more than probable that their mode of life made so strong an impression on the imagination of their more worldly co-religionists that it became gradually allegorized in the story of the Men of the Cave who "slept"-that is, were cut off from the outside world-for countless years, destined to be "awakened" after their spiritual task was done. But whatever the source of this legend, and irrespective of whether it is of Jewish or Christian origin, the fact remains that it is used in the Qur'an in a purely parabolic sense: namely, as an illustration of God's power to bring about death (or "sleep") and resurrection (or "awakening"); and, secondly, as an allegory of the piety that induces men to abandon a wicked or frivolous world in order to keep their faith unsullied, and of God's recognition of that faith by His bestowal of a spiritual awakening which transcends time and death.

(Muhammad Asad)



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Al-Kahf; 18:10

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Translation

Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" (A. Yusuf Ali)

Commentary:

<sup>2337</sup> The bare Christian story (without the spiritual lessons taught in the Qur'an) is told in Gibbon's Decline and Fall of the Roman Empire (end of chapter 33). In the reign of a Roman Emperor who persecuted the Christians, seven Christian youths of Ephesus left the town and hid themselves in a cave in a mountain near by. They fell asleep, and remained asleep for some generations or centuries. When the wall which sealed up the caves was being demolished, the youths awoke. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But when one of

(Commentary Continued on the following page)

## Commentary 18:10 (cont'd)

them went to the town to purchase provisions, he found that the whole world had changed. The Christian religion, instead of being persecuted was fashionable: in fact it was now the State religion. His dress and speech, and the money which he brought, seemed to belong to another world. This attracted attention. The great ones of the land visited the Cave, and verified the tale by questioning the man's Companions. When the story became very popular and circulated throughout the Roman Empire, we may well suppose that an Inscription was put up at the mouth of the Cave. See verse 9 and n. 2336. inscription was probably to be seen for many years afterwards, as Ephesus was a famous city on the west coast of Asia Minor, about forty to fifty miles south Smyrna. Later on, the Caliph al Wathiq (842-846 A.C.) sent an expedition to examine and identify the locality, as he did about Dhu al Qarnayn barrier in Central Asia (Appendix VI at the end of this Surah). A popular story circulating from mouth to mouth would necessarily be vague as to dates and vary very much in details. Somewhere about the 6th century A.C. a Syriac writer reduced it to writing. He suggested that the youths were seven in number; that they went to sleep in the reign of the Emperor Decius (who reigned from 249-251 A.C., and who was a violent persecutor of Christians); and that they awoke in the reign Theodosius II, who reigned from 408 to 450 A.C. In our literature Decius is known as Daqyanus (from the adjectival Latin from Dacianus), and the name stands as a symbol of injustice and oppression, and also of things old fashioned and out-of-date, as res decianae must have been two to three centuries after Decius. (A. Yusuf Ali)

<sup>2338</sup> The youths hid in the cave, but they trusted in Allah, and made over their whole case to Him in prayer. Then they apparently fell asleep and knew nothing of what was happening in the world outside. (A. Yusuf Ali)



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Al-Kahf; 18:11

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

Translation

And thereupon We veiled their ears in the cave for many a year, (Muhammad Asad)

Commentary:

<sup>9</sup> i.e., God caused them to remain cut off -physically or metaphorically -from the sounds and the bustle of the outside world. The classical commentators take the above phrase to mean that God "veiled their ears with sleep". (Muhammad Asad)

## Qur'anic Recitation



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### Al-Kahf; 18:12

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا

### Translation

**Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!** (Muhammad Asad)

### Commentary:

<sup>10</sup> Or: "sent them forth"-which may indicate a return to the active life of this world.

(Muhammad Asad)

<sup>11</sup> Lit., "so that We might take cognizance of": but since God embraces all past, present and future with His knowledge, His "taking cognizance" of an event denotes His causing it to come into being and, thus, allowing it to become known by His creatures: hence, "marking it out" to the world. (Muhammad Asad)

<sup>12</sup> Lit., "which of the two parties" - alluding, metonymically, to the two viewpoints mentioned in verse 19 below - "was better at computing the time-span . . .", etc.: it should, however, be borne in mind that the verb *ahsa* does not merely signify "he computed" or "reckoned", but also "he understood" or "comprehended" (Taj al-'Arus). Since a "computing" of the time which those seekers after truth had spent in the cave could have no particular bearing on the ethical implications of this parable, *ahsa* has here obviously the meaning of "better at comprehending" or "showing a better comprehension" - namely, of the spiritual meaning of the time-lapse between their "falling asleep" and their "awakening" (see note 25 below). (Muhammad Asad)



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Al-Kahf; 18:13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى

Translation

[And now] We shall truly relate to thee their story: Behold, they were young men who had attained to faith in their Sustainer: and [so] We deepened their consciousness of the right way

Commentary:

<sup>13</sup> I.e., without the many legendary embellishments which, in times past, have obscured the purport of this story or parable.

<sup>14</sup> Lit., "We increased [or "advanced"] them in guidance". (Muhammad Asad)



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Al-Kahf; 18:14

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا  
لَقَدْ قُلْنَا إِذَا شَطَطًا

Translation

and endowed their hearts with strength, so that they stood up and said [to one another]: 'Our Sustainer is the Sustainer of the heavens and the earth. Never shall we invoke any deity other than Him: [if we did,] we should indeed have uttered an enormity

Commentary:

<sup>15</sup> Lit., "when they stood up" -i.e., stood up to their misguided fellow-men, or to the rulers who persecuted the believers (see note 7). (Muhammad Asad)



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**Al-Kahf - 18:50**

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ  
أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

**Translation**

Behold! We said to the angels, "Bow down <sup>2392</sup> to Adam": They bowed down except Iblis. He was one of the Jinns, <sup>2393</sup> and he broke the Command of his Lord. Will you then take him and his progeny <sup>2394</sup> as protectors rather than Me? And they are enemies to you! Evil would be the exchange <sup>2395</sup> for the wrongdoers! (A. Yusuf Ali)

**Commentary**

<sup>2392</sup> Cf. 2:34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. Iblis is your enemy: you have been told his history; will you prefer to go to him rather than to the merciful Allah, your Creator and Cherisher? What a false exchange you would make!" (A. Yusuf Ali)

## Quranic Recitation



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### Commentary (cont'd)

2393 Cf. 6:100, n. 929. (A. Yusuf Ali)

2394 Satan's progeny, we need not take the epithet only in a literal sense. All his followers are also his progeny. (A. Yusuf Ali)

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (A. Yusuf Ali)

### Al-Kahf - 18:51

مَا أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

### Translation

I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; <sup>[56]</sup> and neither do I [have any need to] take as My helpers those [beings] that lead [men] astray. <sup>[57]</sup> - 18:51 (Asad)



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Commentary-18:51

<sup>56</sup> i.e., "since they are but created beings, and not co-existent with Me, how can you take them for your masters?"-an allusion to the beings, real or imaginary, to which men ascribe divine qualities, either consciously or (as in the case of one's submission to the "whisperings of Satan") by subconscious implication. (Muhammad Asad)

<sup>57</sup> Since God is almighty, all-knowing and self-sufficient, the belief that any being or power could have a "helping" share in His divinity, or could "mediate" between Him and man, causes the latter to go utterly astray. (Muhammad Asad)

## **REMINDER**

**Photos of the interior and exterior of the Cave of Ashabe-Kahf (Holy Qur'an; Sura 18) and related text (on the following pages) are posted in this issue with the express permission of**

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**Thank you,  
Baaqia J. Uqdah, Founder/Editor  
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## Al-Kahf (The Cave) 18:10

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

When those youths took refuge in the cave, they prayed: 'O our Sustainer! Bestow on us grace from Thyself, and endow us, whatever our [outward] condition, with consciousness of what is right!'

## Cave of Ashabe-Kahf (exterior)

This is regarded as the cave in which a group of pious youths (equated with the Christian legend of the 'Sleepers of Ephesus') sought refuge from a tyrannical pagan king and in which Allah (ﷻ) caused them to sleep for 300 years. Their story is mentioned in the Holy Quran in Surah Kahf. The cave is located in the suburb of Abu Alanda in Amman.



In around 250 CE there ruled a Roman king called Daqyanoos (Decius) who would annually hold a gathering dedicated to the worshipping of idols. Many people would attend, dressed in their best clothing. However, one youth believed in the oneness of Allah (ﷻ), the teachings of Isa (عليه السلام) and shunned pagan worship. He rebelled against the practices that were happening in the society. He attracted another youth and then another to form a small group.



Sign for the Cave of the Ashabe-Kahf – Photo: Z.Patel

When the king heard of their rebellion he became very angry and issued a command for them to be killed. In order to save their iman (faith) they fled and went into hiding. On their escape route they met a young farmer who owned a dog; they gave him da'wah, he accepted and decided to also join them. Eventually they came to a cave in which they made dua to Allah (ﷻ) for ease. They decided to take rest there for a while, leaving the dog (named Qitmir) near the entrance as a guard. Allah (ﷻ) caused them and the dog to sleep for 300 years.



Close up of the entrance to the Ashabe-Kahf cave – Photo: F.Pandor

Allah (ﷻ) describes their sleeping in the Holy Quran in Surah Kahf: “You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would turn and run away, filled with fear of them.” [18:18]

The Quran further states that the period of time these sleepers spent in the cave was 300 years during which the calendar of their people was changed from solar to lunar and, as a result, the period of their sleep was 309 years. When they woke up, had no idea they slept for centuries and thought they had only slept a few hours. When they sent one of them to buy food, the shopkeeper was amazed to see such old coins and the reality of the time they had spent in the cave gradually came to light. The present Ruling king, whom some scholars have identified as Tandoosees, was a believer who came on foot to see them and seek their blessings. When these young men died they were buried in the cave along with their dog. The bones of these youth and the dog are visible to see inside.



View from the top of the Cave of the Ashabe-Kahf – Photo: Z.Patel

To the left of the entrance is an ancient olive tree. At one time a small church was built on top of the cave; this was converted to a mosque with the mihrab still being visible above the entrance.

Apart from Amman in Jordan, the location of the cave is also claimed to be in Turkey (see below). And Allah (ﷻ) knows best.



The Cave of the Seven Sleepers in Turkey – Photo: VoyageTurkey.Net

# Cave of Ashabe-Kahf (interior)

 Abu Huzaifa

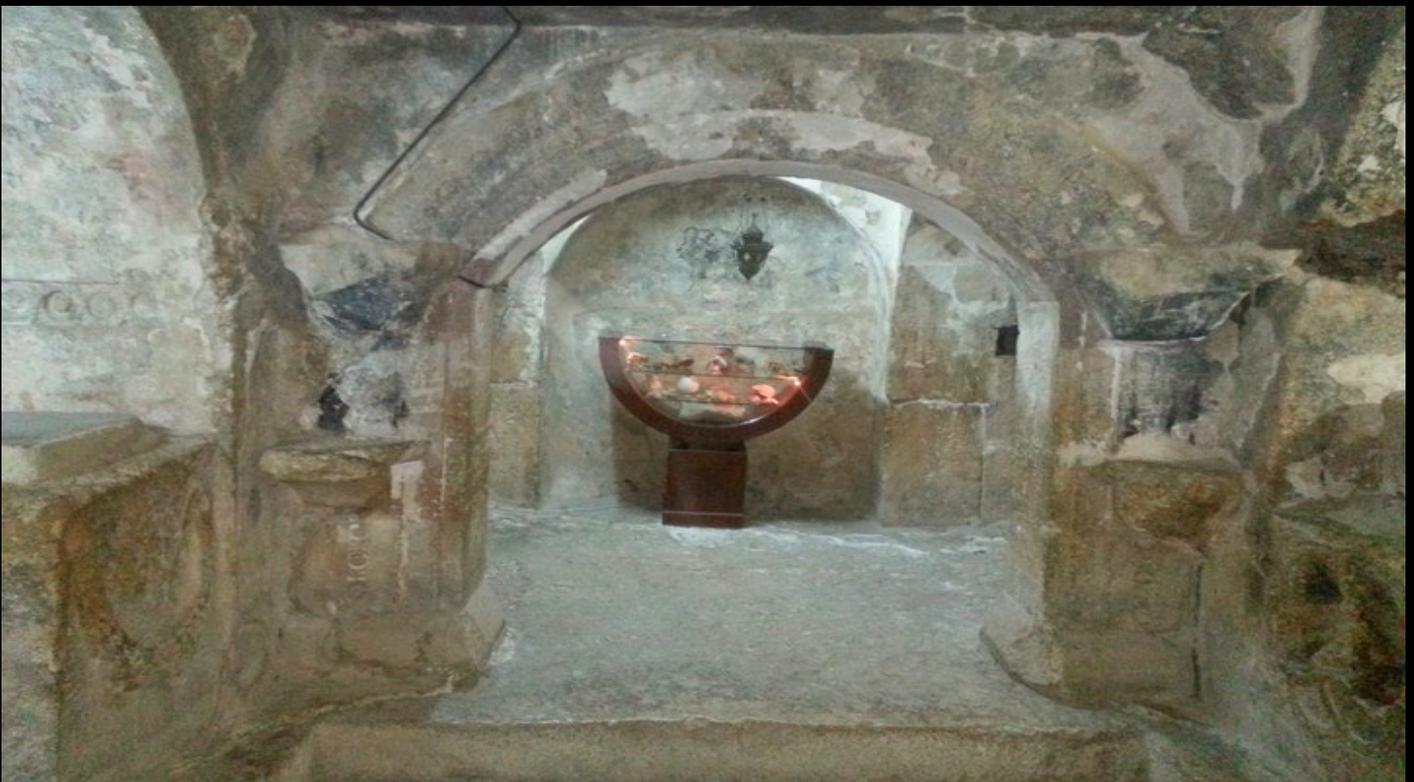


The view above shows a section of the interior of the Ashabe-Kahf cave. The crafted stone blocks are tombs; one of them (left) has a viewing hole through which bones can be seen. The bones of the dog have also been displayed.

The Prophet (ﷺ) was challenged by the Quraysh of Makkah who did not believe in his message to answer three questions passed onto them by the Jews. One of the questions was, “Who were the youth who disappeared, and how many were they?”

The Jews knew that the Prophet (ﷺ) would only be able to tell the story if he was indeed a prophet. The Prophet (ﷺ) had no clue and said that he would answer them tomorrow, hoping for the answer to be revealed to him through Jibraeel (عليه السلام) but forgetting to say 'Inshallah' (if Allah wills). No revelation came to the Prophet (ﷺ) for 15 days, leading the Quraysh to greatly abuse and revile him.

The answer, however, was eventually revealed to the Prophet (ﷺ) in a Surah named after the cave (Al-Kahf) of the sleepers. The Quran revealed the exact story that the Jews knew of, and it answered the questions similarly to the information they had. The Quran confirmed that they slept for 309 years, which the Jews knew of. The Quran however did not give an exact answer as to how many they were. Allah (ﷻ) revealed: “[Some] say, ‘The sleepers were three, and their dog made four,’ others say, ‘They were five, and the dog made six’- guessing in the dark – and some say, ‘They were seven, and their dog made eight.’ Say [Prophet], ‘My Lord knows best how many they were.’ Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them.” [18:22]



Rear wall in the Cave of the Ashabe-Kahf – Photo: Z.Patel

The Jews themselves did not know exactly how many there were (whether 3,5 or 7) and were astonished when the Quran gave all the possible numbers they had suspected for the number of sleepers.

**Another view of the inside of the Cave of the Ashabe-Kahf**



Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."



Hadith  
الحديث

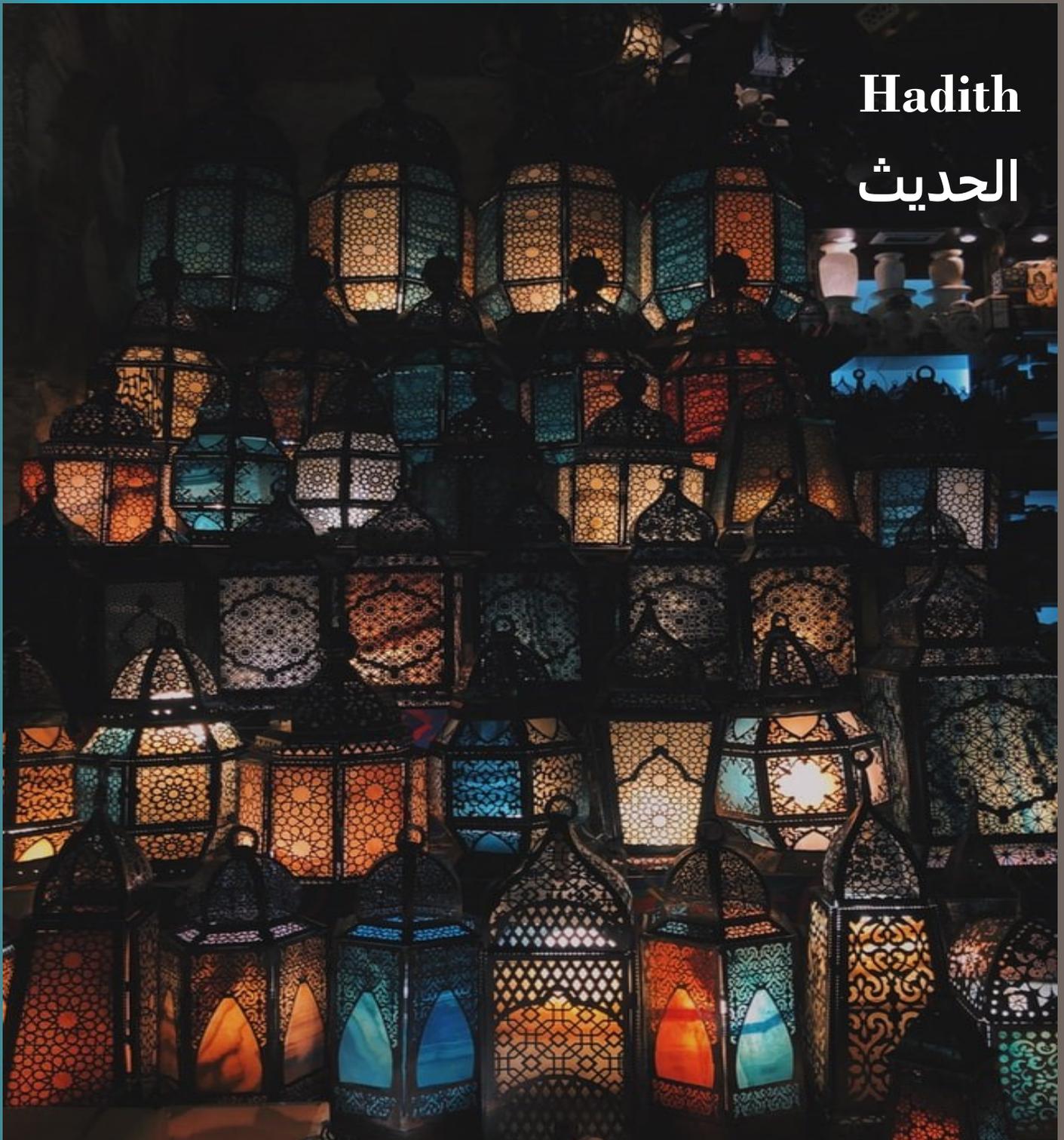
Volume 7, Book 62, Number 4:

Narrated 'Abdullah:

We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

Hadith

الحديث



**Volume 7, Book 62, Number 8:**

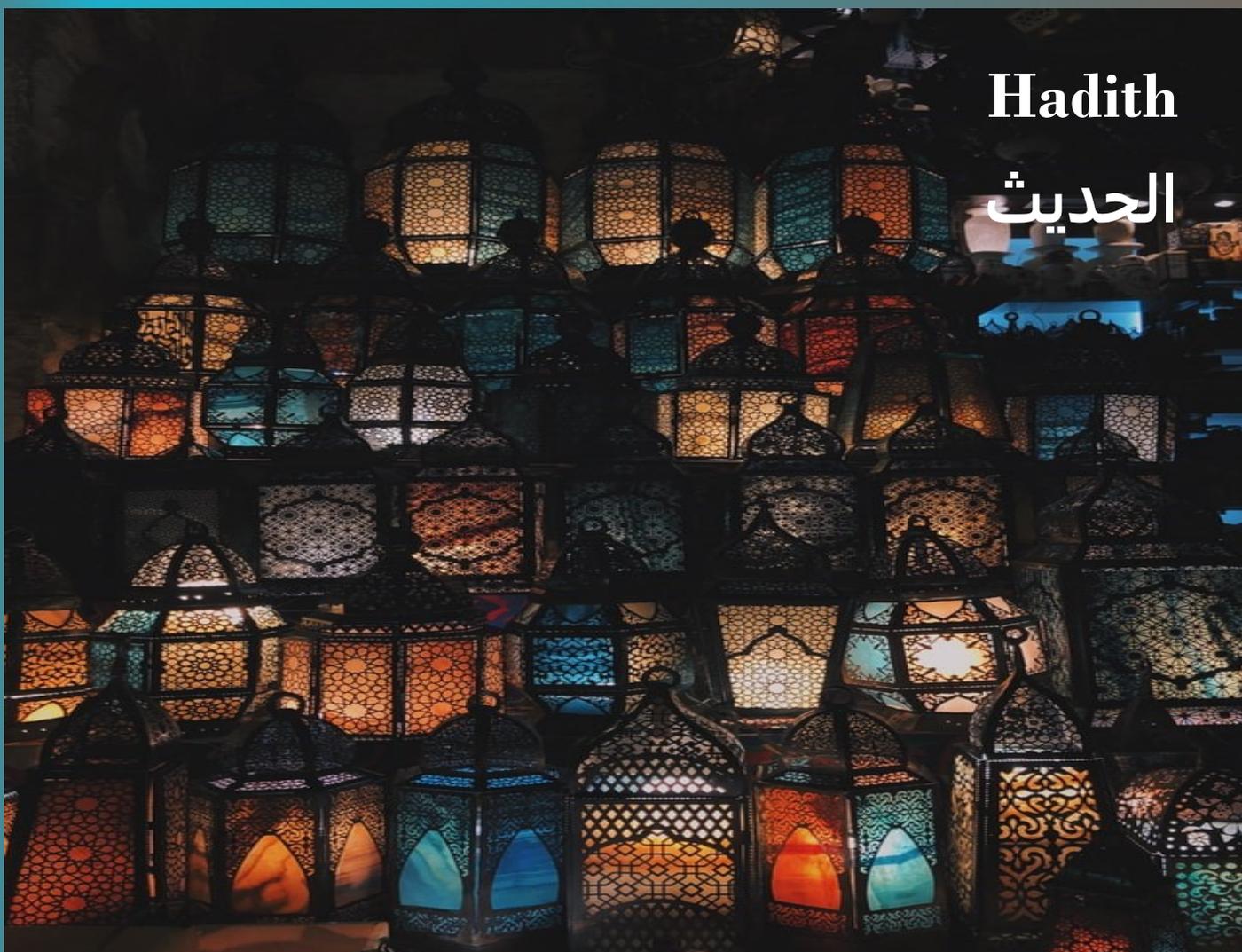
**Narrated 'Umar bin Al-Khattab:**

**The Prophet said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for." (1)**

**Volume 7, Book 62, Number 27:**

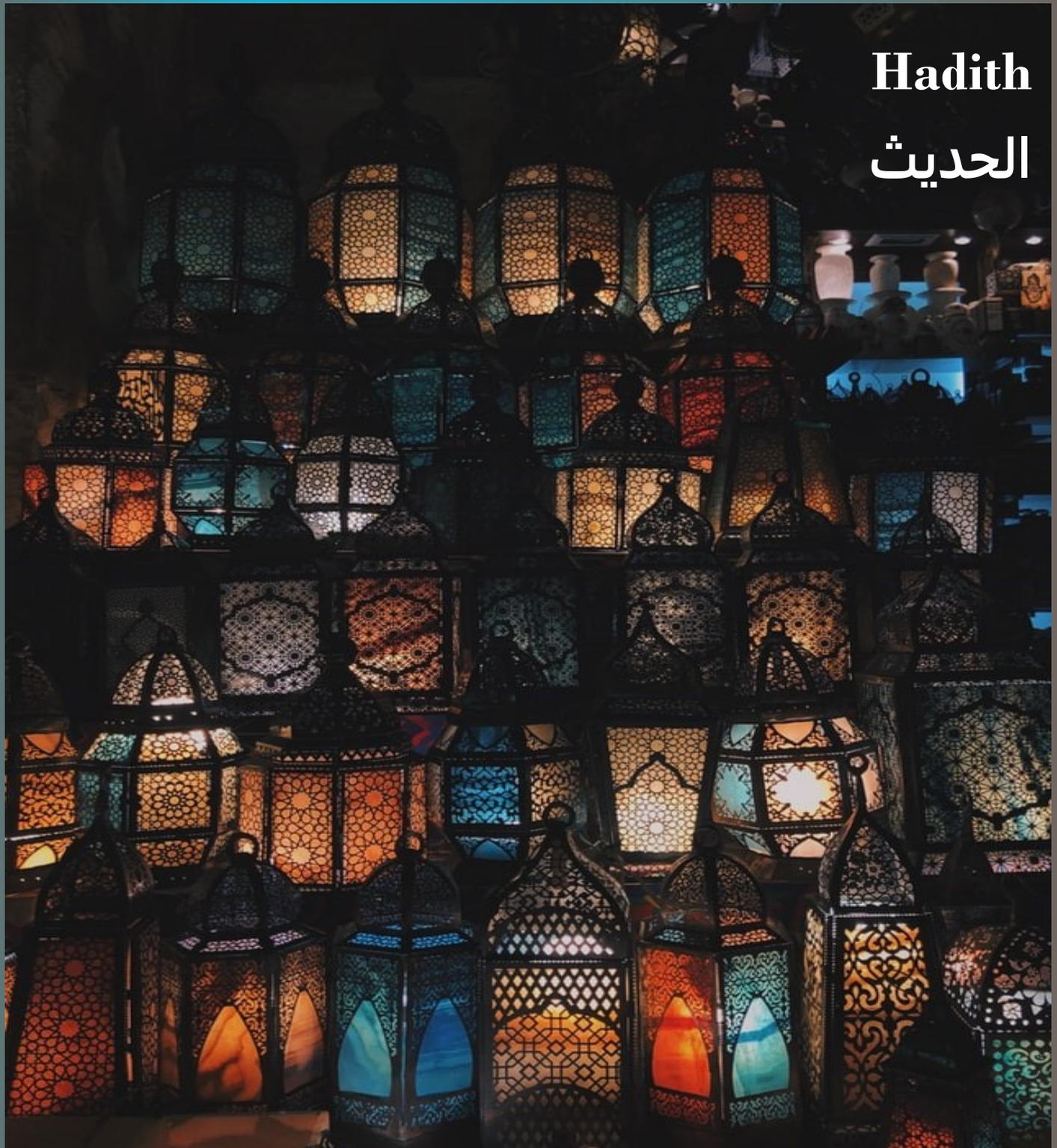
**Narrated Abu Huraira:**

**The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers."**



Sahih Bukhari Volume 9, Book 87, Number 127:

Narrated Abu Huraira: The Prophet said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Apostle left (this world) and now you people are carrying those treasures from place to place.



Hadith  
الحديث

## Arabic Phrases for Meeting and Greeting

Arabic	English
<u>hal tataHaddath al'ingiliiziyya?</u>	Do you speak English?
<u>hal yuwjad aHad hunaa yata-Haddath al'ingiliiziyya?</u>	Does anyone here speak English?
<u>anaa ataHaddath faqaT qaliil min aläarabiyya.</u>	I only speak a little Arabic.
<u>maa ismuk?</u>	What is your name?
<u>ismii Hasan.</u>	My name is Hasan.
<u>kayfa haluk?</u>	How are you?
<u>anaa bikhayr shukran.</u>	I'm fine, thank you.
<u>anaa saäiid jiddan bimuqaabalatak.</u>	I am very glad to meet you.
<u>anaa laa afham.</u>	I don't understand.
<u>madhaa taquul?</u>	What did you say?
<u>hal yumkinuk attaHadduth bibuT'.</u>	Can you speak more slowly?
<u>anaa afham tamaaman.</u>	I understand perfectly.



## **Jonette Smart is organizing this fundraiser.**

Jonette Smart would like you to support [Roof Replacement -Taqwa Trenton Center](#) by making a donation and spreading the word.

The Taqwa Community Learning Center 1001 E State St, Trenton, NJ 08609 has been in Trenton, NJ for over 50 years. Throughout those years it has been a partnership with the community on the East side of Trenton. Community feedings, street clothing and entertainment. Prior to the pandemic Jummah prayer was performed every Friday. Weekly taleem services and various activities for children and adults. The center follows the teaching of Al-Islam under the guidance of Quran, Sunnah of Profit Mohammed (PBUH) and the tafseer of Imam W.D. Muhammad. Before returning to the center, a new roof is needed. The roof is a flat roof that is difficult to repair so it requires a new roofing system. Insha'Allah we can raise enough monies to pay for the roofing. Shakrun.

Taqwa Community Learning, Inc.  
Trenton, NJ 08609

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## **Building Children's Self-Esteem Takes a Community:**

**Guidance from Dr. Fareeda Haamid, Pediatrician,  
Adolescent Medicine Specialist, Doctor of  
Osteopathic Medicine**



Low self-esteem in our youth is of great concern. In my areas of expertise, I work with patients from 11 to 22 years of age. My professional experience has taught me that a lack of self-esteem is the root cause for many of the troubling medical and psychological patterns that I see in teenagers. When paring down on issues of concern to them, self-esteem almost always lies at the foundation. When their self-esteem is low, it negatively impacts the other aspects of their lives. They're likely to have challenges in their relationships with their parents, their schoolmates, and at work. Because self-esteem is foundational, failure to nurture it in the early years can lead to a host of issues later in life.

When speaking with medical professionals, young people need the ability to advocate for themselves in medical spaces. Often, due to low levels of self-esteem, they struggle through the daunting task of expressing why they've come to see the doctor. I think that also speaks to their level of confidence. When our youth are in these medical spaces, they don't always feel powerful. For example, a few weeks ago I was on a

A call with a young woman regarding her menstrual cycle. I helped her understand that when she visits her gynecologist, a part of the space in that examination room is her space and she gets to decide what happens in that visit. As adults we have the responsibility of helping our youth reclaim their space in the examination room, as well as in other aspects of their lives.

Developing healthy levels of self-esteem is not the responsibility of any child, it is the responsibility of the adults in their lives, and it begins from the time the child is born. If women of childbearing age have confidence issues and self-esteem issues, they may be at risk for raising children who'll have confidence issues and self-esteem issues. As children with low self-esteem become teenagers they may struggle emotionally. That's what I mean when I say a lack of self-esteem is at the root of many of the troubling medical and psychological patterns we see in children. Those

## **Building Children's Self-Esteem Takes a Community: *Cont'd***

patterns include how they respond to medical professionals. The psychological patterns I'm seeing are more related to how young people interact with their world and what it means to be a teenager. So, whatever they're struggling with, be it anxiety, an eating disorder, or the transition to adolescence – they are struggling through it with little confidence.

Additionally, when the self-esteem is not there that makes them easily exploitable. The way to ensure this does not happen is working together to boost children's self-esteem. Parents have to envision their child as an infant, a toddler, a preschooler, a grade schooler, and into adolescence. When looking into the future, do they envision a confident child or an insecure child? It is important to pay attention to the children and not dismiss them. I think children really understand when people aren't paying attention to them. Toni Morrison once said, "When a child walks in the room, your child or anybody else's child, do your eyes light up? That's what they're looking for." Children want to see your eyes light up when they walk into the room. Whatever you're doing when they walk into the

room, what if you stopped and gasped with excitement and verbally or non-verbally expressed excitement that they've come? Of course, parents are going to have to be a disciplinarian at times, but even when disciplining it is important to let your children know you are happy that they are there.

Faith-based leaders and educators also have a responsibility in boosting children's self-esteem by forging constructive relationships with the youth in their communities. Our youth need that support. I recall a vice principal of the Essex County School of Technology. When those children went to school, I believe it was the 1<sup>st</sup> day of school, there were people greeting them on the way into school, and among the greeters were adult Black males who were high fiving the children. Their vice principal would be out there high fiving them as well. Whatever events were hosted at that school, the vice principal was there. He'd even attend health fairs. School administrators, our imams and our ministers need to be out there like that, high fiving our youth. If faith-based leaders attend community events where our children are, the children would be like, "Okay that guy has on a cassock,

## **Building Children's Self-Esteem Takes a Community: *Cont'd***

that one is wearing a clergy collar, or that one is wearing a kufi. Okay!"

Faith-based leaders have to be in the community and not just in the mosque or in the ivory tower. Our youth need to see their faith-based leaders out there, in the settings where the kids are. I know our faith-based leaders can't do it all but it's important to be where the youth are and also have resources available for them when they need it.

I currently work at a clinic where we're board certified in adolescent medicine, and we're fortunate to have psychologists embedded in the clinic. Together we do our best to support the youth through high school and college or other post high school endeavors. A lot of bonding happens as we work with the youth. I've worked with some of them for at least ten years. I have thirteen-year-olds who I age out at twenty-two and it's amazing to witness their positive transformations. Some of them I've coached through abusive relationships by helping them realize it is not okay to stay in a relationship wherein they experience physical or other violence and normalize the abuse. Power differentials help me to know he or she lacks the self-esteem that would motivate them to say, "No! You don't get to talk to me that way!"

Or to say, "No! You don't get to treat me that way!" When they're in these dating situations they notice the abuse early on but stay in the relationship and ultimately normalize the bad behavior. Again, I think foundationally the esteem piece plays a key role in accepting and normalizing being treated badly by others. I coach them by saying something like, "So how are we going to work on ending this relationship?" Some people may ask why a pediatrician would be addressing this. I address it because I know they're in a major transition period and during this period there's going to be angst and there's going to be unease. Changes are occurring within their peer groups. School work becomes harder, and family roles change. Maybe there's more responsibility on the eldest child. And, in the midst of it all they're trying to figure out where they fit and wondering if people deem them worthy of hearing their opinions. So, as their coach I'm there for them.

When I walk into an examination room, I greet my patients by saying something like, "Hey pretty lady!" My mom used to do that to my sister and me. She'd call us pretty girl. So, I find something on my patients that is worth applauding. Some of the young people I coach have no idea what it's like to be complimented, so I make a point of complimenting them. I'll say

*Like vases? Then you'll  
love these "Vase Savvy"  
décor ideas...*



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## Building Children's Self-Esteem Takes a Community: *Cont'd*

something like, "I like your shoe game (meaning I like your shoes)", or they'll have a shirt on and I'll say, "Whoa! Who's on your shirt?" If it's a classic person and they don't know who it is I'll say, "Oh my gosh, you children. You don't know who that is? That's so and so." Then I'll start a conversation about that person and later, when I'm back in my office, I write a note to myself just so I remember something I can use to connect with them during their next visit. Making those connections matter. Oftentimes when I compliment my patients their response is, "Oh!" I make a point of complimenting them because I want them to expect to be complimented. I also let them know I'm excited to see them. I recall hearing a mom say, "I'm just so glad this is my kid. Like, I'm just so glad that this kid is my kid because she's a cool kid." That's a great thing to say. Acknowledging her child in that way lets the child know her mother sees her as a gift. When parents make comments like, "So, she has organization issues". Or "We think he needs ADHD medicine". I ask, "Soo, can you tell me what he or she does well?" I don't ask the parents or the child to tell me what's wrong. I ask them to tell me what's right. That way we can go in a different direction, a positive direction. Praising them for what they've done well goes a long way. That's a part of self-esteem building.

Parents also have to have the courage to let their children experience failure because rich opportunities happen in that failure. We shouldn't sugar coat things for our youth. I didn't grow up with that style of parenting, the sugar coating, so I have no tolerance for it. One of the doctors who trained me would give his young patients consequences. We worked on a medical floor that had a huge behavioral component. In one encounter the mom had gone for coffee while we were talking with her child. The supervising physician basically told the child, "You lost this particular privilege." The next day the mom came to see us and said, "You know, I would appreciate it if I'd been there when you gave him bad news." My supervising physician responded, "It wasn't bad news. It was a consequence." The mom wanted to engage in an on-going discussion. The physician said, "Let me ask you a question. Do we think he's an egg in an egg carton? Is he going to break? Because, if he's not going to break then we're going to give him a consequence and later you're going to see that that's going to help him."

Another part of self-esteem development is letting them fail and telling them how things really are. Then they have a reality linked to their self-esteem. They don't get a true reality when we teach them the world is rosy. They get it when we tell

## **Building Children's Self-Esteem Takes a Community: *Cont'd***

them, “You’re this awesome person in a world where things sometimes get a little crazy.” At least that’s the way I see it. Just last week I said to a mom, “Is this kid an egg in an egg carton? Is he going to break? I think we just have to tell him his behavior stinks, and that’s it.” In addition to giving them a true reality it is important to pay attention to them; listen to them. If they keep mentioning something it means it’s important to them. Equally so if they’re not mentioning something it’s another clue about how they’re feeling. As the adults in their lives, we have to be in-tune with them.

Now, add the challenges of the current COVID-19 pandemic to the equation. As pediatricians we realize the children are not succumbing to this illness in huge numbers. Medically, the majority of children recover, but mentally they are suffering immensely. The mental health impact of the pandemic on children is devastating. They’re isolated, they’re afraid, and they’re anxious. All of which is the wrong combination for anybody, particularly a child whose time it is right now. This is the point in their lives when they’re supposed to transition to a more adult way of thinking. Yet, many of them are beyond sad. I’ve witnessed a decline in adolescent mental health. Anxiety in adolescents is on the rise. I see an

increase in the number of parents who are requesting mental health services for their children. Parents and their children are more receptive to receiving services during the pandemic. The children are not sleeping, and the amount of time they sit in front of a screen is wreaking havoc on their brains. The worst thing for them is being isolated and afraid, not getting enough rest, and having a developing brain. We’re seeing our children come undone and it’s disastrous. I just think they’re suffering because they don’t have social connections with their peers. They’re socially wired. We all are. But they are incredibly socially wired, and their struggles are unbelievable. They’re missing the nuances of student-educator interactions, as well as those amazing social experiences that occur in the school hallway in between classes and in the cafeteria.

Some children are introverts and they’re loving remote learning. One of them told me. “I may never go back in the school.” And then I have some children who are saying, “I hate it! It’s awful! I have no clue of what expression my teacher is making!” One of my patients is in college and majoring in theatrics. She literally was like, “I’m just gonna take a year off. I have no clue what’s happening.

## **Building Children's Self-Esteem Takes a Community: *Cont'd***

I'm not connecting with people. I'm supposed to connect with an audience, touch them, but I'm not connecting with anybody. I can't do this. I don't want a degree where I don't learn."

We keep encouraging children to look forward to whatever the next thing is that's supposed to be normal for them, for example their senior prom. But there aren't any proms happening. During one of my visits my patient asked, "Doctor Haamid can I just show you my dress? It's so pretty and I'm not gonna get to wear it". She showed me the pictures in her phone. Prior to lifting mask mandates some kids were meeting up at parties and not masked up because they were over it. They were completely over it.

Lastly, as adults we have to model confidence for our youth. We have to demonstrate how to handle different situations by exhibiting correct behavior while standing up for ourselves. We need to support them when they stand up for themselves. I recall a time when one of my teachers slighted me and I was furious. My mother asked me what I was going to do about it, and suggested I write him a letter. So, I wrote him a letter but it was a wishy-washy letter. When my mother read the letter she said, "No! That's not what you came in here and said! This letter does not reflect how irritated you were. Go back and write what you really want to say!"

So, I did. I had to give my letter to that teacher and I was terrified. And nothing bad happened. My mother would always say, "I have your back as long as you aren't disrespectful." That's what we have to do for our youth. As situations arise, we have to model how it should be handled in a respectful manner. And we have to support them when they stand up for themselves.

I truly enjoy the work that I do and I'm very passionate about it. I have many different experiences with my patients, and I would say the most challenging part of my work is embarking on a new relationship with a patient when that self-esteem is not there. And the most rewarding part of my work is walking into a room to see a patient who has overcome those challenges and I can say to them, "Well alright! You've gotten it together! You've got this! □"



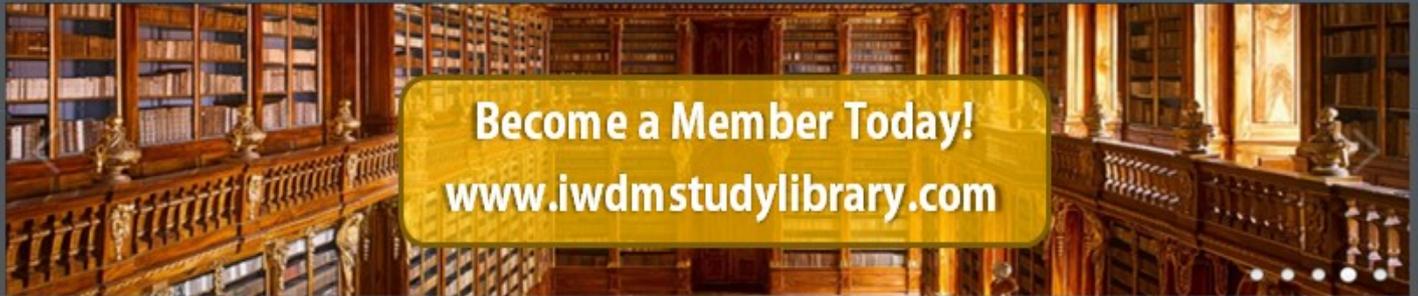
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With Allah's Name, the Merciful Benefactor, the Merciful Redeemer

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## JANUARY 2021 PROGRESS

### GENERAL COMMENTS

- Spent two days piecing together a full lecture from multiple partial lectures. Whew! Took some real concentration, listening over and over trying to find where lecture start and stop. It was a success.
- Picked up last two cases from the Imam Abdul-Malik Ali collection
- Uploaded 1 Video Transcript
- Uploaded 4 Audio Transcripts
- Uploaded 1 Audio Lecture

### TRANSCRIPTS IN PROGRESS OR WAITING FOR QUALITY REVIEW!

- 2004-10-02 New Medina MS Pt 1-2
- 2005-00-00 Interview Milwaukee WI
- 2005-01-00 Radio Broadcast Bible Pt 1-4
- 2005-01-01 1st Sunday Homewood IL Pt 1-2
- 2005-01-02 Wake up to Human Life Pt 1-4
- 2005-02-05 1st Sunday Homewood IL Pt 1-2
- 2005-02-06 The Extremes of Life Pt 1-4

### TRANSCRIPTS SENT FOR QUALITY REVIEW

- 1980-02-24 Survival Day Pts 1-5.mp3
- 1989-01-29 Human Salvation A Muslim View Jacksonville FL Pt 1.-3
- 1990-01-21 Establish Muslim Life in America Phoenix AZ Pt 3.m4a
- 2004-01-11 Public address Newark NJ Pt 1-3
- 2004-02-13 Duke University Pt 1-2



### A New Madh'hab



We Only Need A Few People



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## How Islam Regards Common Sense NJ

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... Again, G-d says common sense, that's our talk today, how Islam regards common sense? In then this way, we explain the science for people who have sense and knowledge for knowledgeable people. Now, when we are talking about common sense we are not talking about education, we're not talking about what we learn from the formal schools - we're talking about that we have learned by nature. We're born with it, common sense, and it develops just like the academic ability develops when we attend the school, colleges, et cetera.

The academic ability develops because of exposure to learning, but even without any exposure to such formal settings or teachers, the common sense is also growing all the time. If there's a healthy situation for it, it will continue to grow. Our prophet Muhammed Sallallahu Alaihi Wasallam (the prayers and the peace be on him) was a man of common sense not a man of formal education. He's called the Umiyee prophet, meaning the untaught, unlearned, unlettered, unschooled, however you want to explain prophet.

The people that he preached to in Arabia, were in the time of darkness, Jahilia time. Those people are characterized in the Quran as "The Ummiyeen," or "The Ummiyun." Meaning also that they were just like the Prophet, they also were uneducated people; they were unschooled. The word "Ummi." You can see the connection "Ummiyee." You can see the connection with "Um." Mother. "Um." is mother "Ummiyee." means I have only common sense. I have only what I got from my mother. The Ummiyun, Ummiyeen, the plural of that for the many.

Now, we believe that the Prophet Muhammed was also the most educated man ever to walk this earth, but he was not educated by the people we regard as being educated. He was educated by G-d Himself; Allah taught him. Allah created him and Allah taught him. The difference between most of us and the Prophet is that Allah created us but has not taught us yet.

## How Islam Regards Common Sense NJ (Cont'd)

We left our creation a long-time ago. Prophet Muhammed kept his creation. Yes, he kept his creation; he was obedient to the creation Allah made for him. For that reason, Allah chose him to be the last prophet because he was obedient to the nature, to the pristine nature, the original nature that Allah gave him.

Common sense, this religion, in my opinion, pays more respect to the essence, true essence, of the human being, all people, all races, all nationalities, than any other religion or any other ideology I've come across. That's one of the things that makes me feel so good to be a Muslim. It is knowing how G-d has exonerated me, has freed me, liberated me, saved me, let me out of jail, from being in prison by false charges against my own nature, against my own creation. I didn't like it at all when I read man is born in sin. I didn't like it at all, something in me said this is terrible, to say to a human being man is born in sin... □

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## A Smooth(ie) Start of The Day

- ¼ cup of blueberries to boost your immunity.
- ¼ cup of strawberries for a healthy heart
- ¼ cup of blackberries for fiber and calcium
- ¼ cup of raspberries for good bones and skin
- 1 banana for potassium
- 1 cup of milk (Choose skim milk, almond milk, soy milk, coconut milk, or 1 cup of plain yogurt if you prefer)

### Directions:

Combine ingredients in a blender and mix to desired consistency.



Photo by [Sara Julie](#) on [Unsplash](#)

# Now That' Good Cookin'



## A New Way to Prepare Kale

I enjoy different side dishes with pan seared salmon. This time I decided to have kale - which I usually cook on top of the stove or enjoy uncooked, topped with fresh squeezed lemon juice and sea salt. My taste buds were calling for something different. So, I chopped three cups of uncooked fresh kale, chopped and diced 1/8 of a small red onion, and measured two tablespoons of olive oil. I combined all the ingredients in a medium skillet and sauteed it over medium heat and until it was slightly tender. When it was done I sprinkled it with a combination of sea salt, white pepper, and granulated garlic. It was absolutely *Ladha!*

(Ladha is Swahili for delicious.)

*From Baaqia Uqdah*





# *Polygamy: What About Our Daughters?*

*By Makéda Abdullāh*

*"If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them) then only one." (Al-Nisa', 4:3)*

*"You are never able to be fair and just between women even if that were your ardent desire." (Al-Nisa', 4:129)*

In recent months a YouTube channel, Honest Tea Talk, tackled the issue of “polygamy done wrong.” The three host sisters attempted to articulate the damage done when polygamy is not practiced according to the Quran and the life example of Prophet Muhammad (PBUH). They implored brothers to be concerned with the mental detriment of mistreating sisters and then attacking their faith upon the pushback. In this article I want to discuss polygamy as it relates to the African American Muslimaat. Challenges that face African American Muslim women are tied to a unique and specific history. And while the dictates of the Quran apply to all Muslims, some issues land differently with different cultural histories and therefore require a different level of



understanding and compassion.

From the early 1600s, for 247 years, the chattel enslavement of African American females was nothing short of horrific. Women and girls were captured in the interior of Africa and marched to dungeons on various coasts. Their tribesmen may have fought for them, tried to protect them when the captors arrived at the village. But once captured, the “protection” of those women would be forever a losing proposition. They were packed into slave dungeons along the coasts. Elmina Castle in Ghana and Goreé Island in Senegal house two such dungeons. The females could remain in the dungeons for two to three months while slavers waited for enough “cargo” to pack the big ships that would engage in the Transatlantic

## *Polygamy: What About Our Daughters? (cont'd)*

waiting the African women and girls were in filthy, inhumane conditions. At their captors' whim they would be hosed down in preparation for rape. There were specific dungeons for those sisters who did not "comply." They would be placed in such dungeons until they complied or starved to death. By the time the women and girls were shipped to the "New World" it was clear that their chastity, their femininity, their motherhood would be of no regard. Attributes extolled in Islam would become impossible for enslaved females. This is the backdrop of the modern day African American Muslimah.

*"Men are the protectors and maintainers of women..." (4:34)*

By the time sisters arrived on the various colonial plantations, the dye of no protection was cast. Neither her physical or mental health was a concern. She could expect to pick a quota of cotton and other crops farmed on a given plantation. She could expect to be forced to nurse white babies. She could expect that children by a black male she actually loved would be sold away. By the time the thirteen colonies became America, the African American female could expect to be raped by white males for pleasure and black males for breeding. The Quranic rights due to woman was

non-existent on the American slave plantation. How a Black woman regards herself, as well as Black men, was socially engineered on those plantations and have endured to this day. That "peculiar institution" existed less than 160 years ago.

**"...and live with them in kindness...." (4:19)**

From 160 years ago until today compassion, kindness, maintenance and protection has eluded the African American woman. She continues to be tasked with "holding down" her man, the family, the community, with little regard for herself. The sub-community of the African American Muslim woman would love to say they are faring better but all too often they cannot. Muslim women are dealing with the same incarceration rates, the same reluctance to marry, the same absent father households as women in the larger community. She's dealing with the same reversal of gender roles. Many African American sisters embraced Islam as the best way to combat the imbalance created by centuries of pathology. They see the dictates of Quran and the sunnah of Prophet Muhammad as the right way, the balanced way to address centuries of mistreatment. There should be no wonder when the African American Muslim woman



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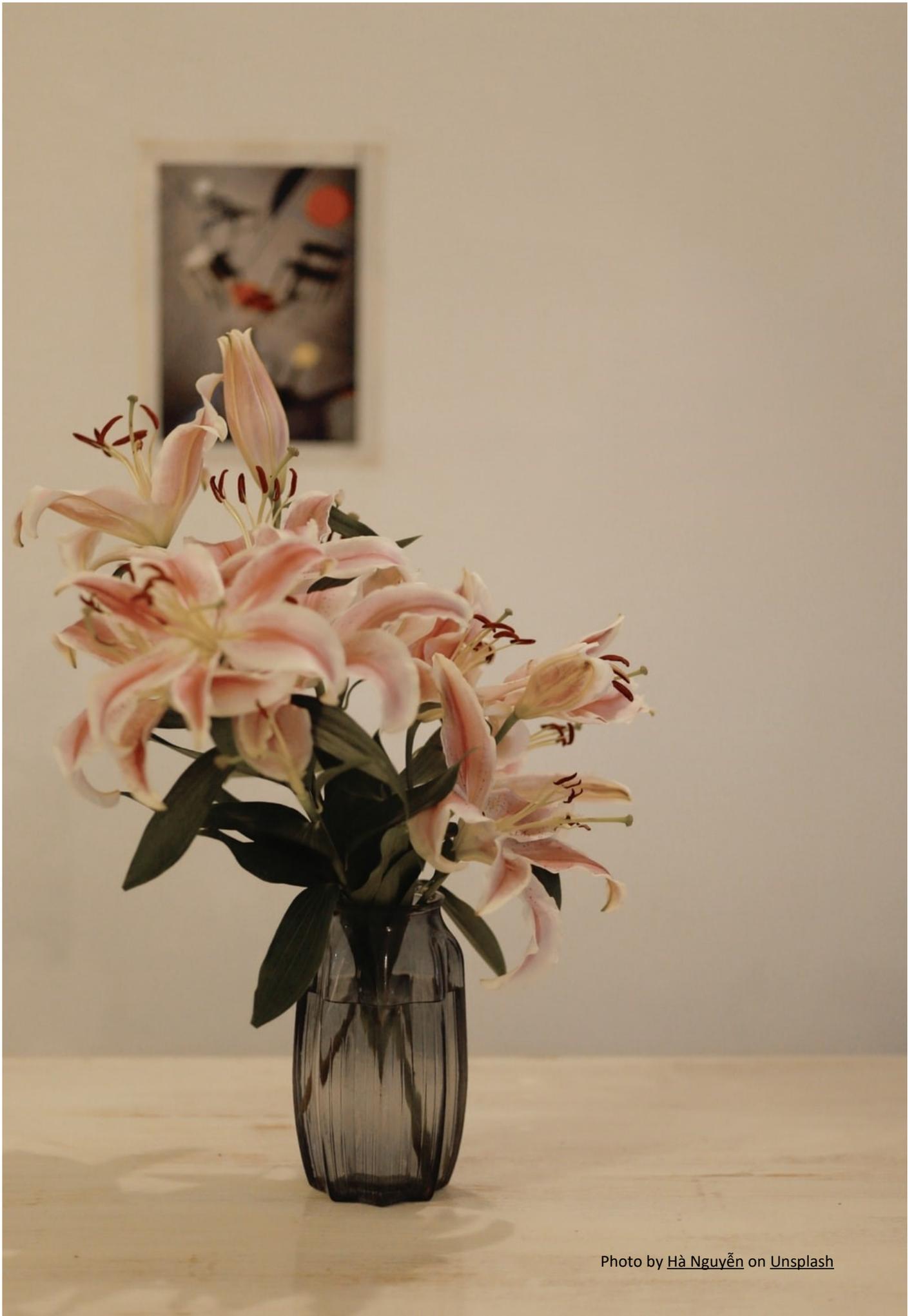


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## *Polygamy: What About Our Daughters? (cont'd)*

rejects mistreatment and corruption in the foundational institution of marriage. When Muslim men are more concerned with what is “allowed” rather than what is recommended as best, emotional breakdown ensues. This is the reality African American women are faced with when confronted with the proposal of polygamy. Too many African American Muslim women are already not in the position the Quran dictates for woman. Many are indeed “holding down” their men, rather than the reverse. You can imagine an African American man approaching a wife who has built with him, helped him achieve what he (they) has, turns around and asks her to support his desire for a second wife. Is this kind? Is it honorable? Is it justice? Does the Quran say the first wife is to maintain the second wife?

***"You are never able to be fair and just between women even if that were your ardent desire." (Al-Nisa', 4:129)***

Few African American Muslim sisters are approached by brothers fully qualified to fulfil the role of husband. More often than not, if a Muslim brother is “doing well” he’s doing it with the help of his wife. In other words, “they” are doing well. Is it really okay for such a brother to decide that “he” can afford a second wife? Nowhere in the Quran does it say the first wife is to maintain the second wife.

The maintenance of both women rests with him. The protection of both rest with him. And if we understand “protection” beyond a physical attack, we begin to understand why Quran says, “...surely one is best...” In these times when mental health is finally getting the attention it warrants, its important to consider the mental and emotional health of a Black woman in America being asked to accept polygamy in the form that most “brothers” present it.

The title question remains, “What about our daughters?” When African American Muslim fathers decide to approach the prospect of polygamy are they considering their daughters? Would they be okay with their daughters facing the same dilemma they are presenting to her mother? The African American Muslim community is already losing too many of our young people. How does it help when a girl child sees her mother support her father then see her father pursue another woman? How does it help a Muslim daughter to see her father create another family to her neglect? How does it help her to even understand polygamy in its righteous form when her mom is emotionally wrecked upon “finding out” she’s a co-wife? How does she compute what she should accept from a father and thus, a husband?

## *Polygamy: What About Our Daughters? (cont'd)*

An African American Muslim girl is weighted with the history of her foremothers and the present of her mothers. For a young lady to accept Islam today, to engage in the struggle to please Allah, is no small jihad. When considering marriage to an African American Muslim brother, she should place value on someone who is also aware of the history and understand the special care he needs to take with the awesome responsibility of marriage to her. The Quran gives clear guidance. Husband is to live in kindness with his wife. There can be no consideration of marriage, let alone polygamy, without respect for the guidance of Quran. □



Photo by [Zane Persaud](#) on [Unsplash](#)



# Contrasting Cultural Practices in Caring for The Elderly: A Ghanaian Perspective According to Islam

By Abdul-Razak Lukman & Sakinah Webster

Traditionally, religious teachings emphasize children's responsibility to care for their parents as their parents have cared for them during infancy. In Africa, old age is a social category that engages the younger generation, while in European and Western cultures aging relatives are likely to be sent to nursing homes, thereby creating a significant relational gap between the youth and their aging parents and grandparents.

Traditionally in Ghana, families are the primary care providers for the elder generation thereby promoting societal solidarity among its generations. The Ghanaian concept of care for the aging is anchored on the principles of respect, socialization, mediation, and them being the torchbearers of history. Thus, elderly care, is tailored to meet the ethnic and cultural needs as a society. This, to a greater extent, coupled with the Islamic prophetic principles of care for the elderly, has made it mandatory for children and the community to always remain close to the elderly until a time that Allah decrees otherwise.

It has been realized that many people who move into a nursing home experience a great degree of stress. The stress is caused by changes in social status, the impact on autonomy, the feeling of having no place to call home, the change in social contacts, and the reduction of habitual death.

These changes are significant and impact their emotional health. The nursing homes hold no memories for them and therefore exude a feeling that it is a “Home of No Return” and impending death.

## The Principle of Respect

**“Your Lord has commanded that you worship none but Him, and that you be kind to your parents. If one or both of them reach old age with you, do not say to them a word of disrespect, or scold them, but say a generous word to them. And act humbly to them in mercy, and say, ‘My Lord, have mercy on them, since they cared for me when I was small” [Surat Al-Israa 23-24].**

The Ghanaian concept of caring for the elderly aligns with the Islamic teachings of honoring one’s elderly parents till the time our Lord deems it fit to call them back. To the Ghanaian person, sending an elderly parent to a nursing home is unthinkable to say the least – this is not part of the social architect of our upbringing. To do so is to betray the social bond between parents and children. As the Ghanaian adage goes, “He who watches your teeth grow, you must as well watch the same to see his/her teeth removed.” That is to say that we need to respect them and keep them company as much as

## Contrasting Cultures in Caring for The Elderly: (cont'd)

we can until they respond to the natural call from their Maker. To send them to a nursing home is tantamount to caging a parent who once did everything humanly possible to see you in the form in which you are. To send them to a nursing home is to create an 'artificial barrier-of-loneliness'. It fosters a form of marginalization between the youth and the elderly. This kind of inward feeling even makes the elderly family member feel lifeless before his/her death.

**The Holy Prophet (pbuh) states, "Venerating Allah (swt) includes venerating the old from among the Muslims." [Al-Kafi:V2, Page 165].** Do not get annoyed by the actions of your old parents and do not shout at them and leave them traumatized while leaving the house. Such actions are the foundation of creating or exacerbating a situation for your parents. Islam places so much respect and care necessary for our elderly, and as the Qur'an states, more specifically for our parents.

### **The Principle of Socialization**

Within the Ghanaian society, the aged mother and father are people whom the family and the society give so much recognition to in terms of socialization. In a world where children are glued to their tablets after school, the Ghanaian model of home nursing

makes it imperative for children to be playmates to the aged. In fact, the aged parents are 'tablets' to children after school. Their first point of greeting after school or farm is grandma and grandpa before proceeding to greet any other person. In most cases, the children's food is left within the custody of grandma. This form of socialization makes the elderly more involved and active in social life. It gives them the feeling of inclusiveness and recognition.

It's common, in an extended or nuclear family for the spouses to always make sure that the elderly are cared for at every point in time. The wife will always make sure of that about her in-law. This is because the children learn more from their grandparents than they do from their dad and mom. The grandparents rarely get annoyed with the children and they go the extra-mile to pamper their grandchildren, more so than their mom and dad do.

Another form of socialization is from extended family, community, and friends. It is almost impossible for someone to visit your home and leave without greeting the grandparents. You will surely go in to greet them and if you are lucky enough, they will pray for you. The Islamic prophetic teaching has it that Allah answers the prayer of the elderly a lot. And this teaching is a belief harbored by the African society.



Photo by [Evan Wise](#) on [Unsplash](#)



Photo by [Gabriella Clare Marino](#) on [Unsplash](#)

## Contrasting Cultures in Caring for The Elderly: (cont'd)

### Mediators and Torchbearers of History

The mediation aspect of the elder is very critical to the survival of the African society which was built on the prism of adoring the elderly as the holders of wisdom and the torchbearers of history. That is, the elderly are always blamed whenever there are disagreements among members in a family. The first question that normally arises whenever there is a disagreement is: Is there an old person in the family? If affirmed to be so, then the blame is not entirely from the active members but the old leader who is expected to model the family to tow in a respectable and morally acceptable direction. Even when the elderly are so old and weak that getting up from his/her bed is impossible, family members still do their best to live within the tenets of their elderly father and mother because the mere presence of him/her is cause for family members to comport themselves. The African society believes that intra-fights between members in the presence of the elderly patriarch/matriarch, when they are incapable of getting them in line, indicates that they won't find peace in their resting bed. Therefore, every member of the family and the community do their best to attract the blessings of the elderly.

On the issue of the elderly being the torchbearers of history, this portion is mostly credited to the old mother or grandmother. It is always believed that the elderly women have a pot of recoverable memory of events that unfolded

in the past. She is held in high esteem and is an authority on settling disputes among members by using historical antecedents. Whenever there are disagreements in the ages of two or more people in the family or society, the authority of the old woman is sought after to settle the matter as to who was born first, second and at what period and events. The elder woman uses history to settle scores and bridge peace among the active youth. So, all of this makes it imperative to live with the elderly and care for them as you were cared for during infancy.

We need to always be guided by the teachings of the Holy Qur'an and adhere to cultural practices that go in line with Islam. A person's duty towards his parents comes second after his duty to Allah. Allah says: **“Your Lord has decreed that you worship none but Him, and that you shall render utmost kindness to your parents.”** [ Sura Al-Israa' 17:23]. By this verse, it is incumbent for both the son and daughter to be dutiful to their parents and take good care of them. In this case, both the son and daughter could strike a non-stressful balance between them because the son has more responsibility in this matter than the daughter. This is so in a sense that if the daughter is married, she would be helping with the husband's family. The important factor here is for the wife of the son to remember that they will be old one day and they may also need their children to provide them the best of care.



Photo by [Kelly Sikkema](#) on [Unsplash](#)

## Contrasting Cultures in Caring for The Elderly: (cont'd)

There are others who are always surprised when they see an elderly man or woman who can't deliver a speech anymore but is brought to an event or occasion. Their presence adds a lot to the life of the event and how dignified attendees need to comport themselves. Speeches are delivered on their behalf while they are seated and observing whatever is going on. In the West, ageist attitudes exist as a special form of stereotyping, prejudice, and discrimination against people on the basis of their age, whereas the African communities live and dine with them every day. Africa has a strong culture of looking after its elderly and being actively involved in their daily challenges within the same compound.

### **Challenges with elderly dementia**

Recent research has shown loneliness is tied to an increased risk of developing dementia in older adults. This occurs to a higher degree in western societies. Children who have no respect for them and no patience with them may set the foundation. This is not to say that such developments are not found in Africa, they are. However, they occur to a lesser degree than in European and the Western Cultures.

### **Patience and respect**

It's easy losing patience with the elderly but they never lost patience with you during your infancy. No, they never lost patience with you. When you soiled your pants and destroyed their valuable things they bore it with a smile. Why can't we reciprocate the same for them at their

*It is not a special disease affecting them but a dis-ease you have helped create for them.*

old age? Respect them not only with the use of kind words, but through actions. And always try to offer them a walk at least weekly and dine with them. In the Western society, sons and daughters of the elderly are often, by their own design, overwhelmed with their jobs and planning vacations for the wife and children. I say to you that your elderly mother and father also deserve a vacation outside your country just like your wife and children. When you start to have patience and respect them when they hit such periods of their life, the challenges and stress of caring for and living with old parents would be a joy to you.

### **The television or phone should not be their main form of company.**

The worst form in human life is to associate technology as one's major form of company. It is only a complement to the virtual world but not a major one. Human relations are very important to the elder parents. When children are glued to their tablets at home, leaving grandparents to communicate with the television, this creates boredom to the old parents and

## Contrasting Cultures in Caring for The Elderly: (cont'd)

they begin to say things which may seem unreasonable. It is not a special disease affecting them but a dis-ease you have helped create for them. Train the children to associate with the elders when you are absent and assess the feelings of your parents whenever you return from outside duties.

*That bond enlightens the soul  
of the aging parents regard-  
less of the declining body.*

As a son or daughter living with parents, try to be a primary caregiver for your parents. The management of emotional health development starts at a point before the challenges of ageing set in. Try to always greet them before leaving for work and upon returning. It means a lot to your mom and dad when you drive them to their appointments, or a weekend tour of the city, or to visit one of their favorite places they used to go. Try creating that feeling of their past favorites for them to reminisce about. That bond enlightens the soul of the aging parents regardless of the declining body.

### **Share stories of your day and seek their wisdom.**

Probably a day or two every week, try sharing stories of your day either at work or just from your busy life to engage them in your life. In doing so, they would advise you on how to deal with your challenges through experience and wisdom.

At this stage with regards to taking care of your elder parents, know that things have changed, your old roles may not work. Old methodologies and emotions may not be applicable. Please, take it slow with ease and patience. Don't rush it. Please, while caring for your dad or mom. Don't expect appreciation. If it comes, fine! If it does not, that is fine as well. Acknowledge that things have changed. Expect their anger and give them autonomy. Offer them options instead of orders. And above all, pray to Allah for His care for all of you as He is All-knowing and All-hearing. □

# Poetry!



## *A Regretful Mistake*

Author: [Khadija Mansoor](#)

*Aren't I doing a mistake intentionally,  
By living my life as if I were to live  
eternally,  
When death would take place even-  
tually?*

*Indeed, I am doing a mistake inten-  
tionally,  
By deceiving myself mentally and  
spiritually,  
When death is a part of reality.*

*How foolish can I be,  
For not accepting death as a part of  
actuality?*

*So, when I reach my grave unprepar-  
edly,  
Then who would be there to shelter  
me?*

*Now tell me, what can be a more re-  
gretful mistake than this,  
This life is the only chance we've got  
and no sensible person would want  
to miss this.*

*It'd be better if we would ask Allaah  
for forgiveness repeatedly,  
And Allaah is Merciful and Forgiving,  
exceedingly.*

[A Regretful Mistake « BackToJannah](#)

## *Back to Jannah – Islamic Poem*

Author: Zin Eddine Dadach

*Feeling of spring,  
Soul free from the body,  
Cloudiness behind me  
Flying to my destiny;*

*Whisper of Love  
Bringing back memories,  
Deep silence leaving me  
Soft voices my company;*

*Perfumes of Roses  
Smiles from Eternity,  
Happiness reaching me  
Beauty and Serenity.*

[Back to Jannah - Islamic Poem « BackToJannah](#)

## *“Every Day is filled with Blessings“*

*Everyday is filled with blessings.  
Don't you see them? Just look around.  
Everyday is filled with blessings.  
Look for those blessings you've not yet  
found.*

*If you have sight, that sight is a blessing.  
If you can hear, what a blessing you  
have.  
If you have kissed the hand of a scholar  
of Islam.  
You have a blessing, which others have  
not had.  
So thank your lord for all of your bless-  
ings.  
Don't forget to thank Him night and day.  
You thank your lord for the blessings  
that He gives.  
When you use these from your lord to  
obey.*

[English Poems - Islam My Religion \(alsunna.org\)](#)



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BIRDS OF PARADISE HEALING GARDEN

By Nabihah Sharrieff, CNT, RT, REIKI MST

## Health and Wellness Advice According to Al Qur'an,

### The Sunnah and Modern Day Practices By Nabihah Sharrieff,

CNT, RT, REIKI MST



*O Ye people!*

*Eat of what is on earth*

*lawful and good*

*and do not follow*

*The footsteps of the Evil one,*

*For he is to you*

*An avowed enemy.*

*Sura 2:141*

Prophet Muhammad stated in the Hadith that; " Diet Is the Main Medicine when we use the Proper Food to Rebuild and Balance the Digestive System".

We must ask ourselves what must I do to Rebuild and Balance my digestive system?

First, you need to acknowledge that you are responsible for your health. Do not allow anyone to turn your mind against yourself. It is only in your mind that self-esteem can be built or destroyed. Feeding your mind, body, and spirit with the proper nourishment is crucial to living a longer, healthier, and more rewarding life.

For example, do you know that depletion of healthy energy or body resistance provides the basis for all illnesses to invade your body? Do you know how optimum health could be maintained or regained by stopping the intoxication process, detoxifying, and rebuilding the entire person?

You must stop doing those things which are causing the loss of healthy energy. Excessive use of cooked and processed food, dairy, and animal products, sugar and white flour products cause excess mucous build-up and drain the body of energy. These types of foods require apt energy to break down and are harder to digest.

You must gain control of your life; read all labels (No MSG, NO TAP WATER). It is important to know what goes into your system.

*Prophet Muhammad (SAW) said, " The Stomach is the House for Diseases so eat little and refrain more".*



BIRDS OF PARADISE HEALING GARDEN  
By Nabihah Sharrieff, CNT, RT, REIKI MST

## "Health and Wellness Advice According to Al Qur'an...

Prophet Muhammad (SAW) said; "The Stomach is the House for Disease, so eat little & refrain more."

A Sunnah practice of eating with the 3 fingers, start the digestive process by giving a spark of energy to the food. Your body is your food processor. It will break down whatever you deposit in it through three stages.

- 1). Intake of the food,
- 2). Digestion Process, and
- 3). Elimination.

If you just avoid those things that damage the Immune system such as drugs, alcohol, smoking, and infections which may reduce Immune competency e.g., stressful life-style, poor nutrition, lack of exercise, and tap water. Avoid situations that make you angry; anger injures the liver. Beside cleansing the body of toxins, a healthy liver will improve your memory and thinking. You must detoxify the entire body. Today, with the declining quality of food, water and air, and the effect of pollution in our environment, toxins threaten our health and cause congestion in our arteries and joints, and also cause constipation and fatigue.

For thousands of years those who are practicing and studying Natural Healing have recognized that cleansing is a natural means of bringing the body back to its Homeostasis (99.5) balance. Cleaning the body seasonally is said to be the foundation of a Holistic life-style. You must treat and rebuild the entire person. Remember the highest form of Medicine is; What you **Think, Drink, Eat** and as a result what you **Manifest**.

Prophet Muhammad (SAW) said in a Hadith that; "Good Health is Better than Wealth". Self-esteem plays a large part in how we cope with stress, anxiety, and depression, as well as the choices we make concerning our daily physical care. Without a sense of purpose in life, you lack meaning of fulfillment and become less motivated to care for yourself. As our beloved Prophet Muhammad said, "Diet is the main Medicine". Therefore, it should always be the primary therapy and everything else should be complementary therapy with the diet of quality (pure foods, water and herbs) that can correct most illnesses. When we implement this



BIRDS OF PARADISE HEALING GARDEN  
By Nabihah Sharrieff, CNT, RT, REIKI MST

## "Health and Wellness Advice According to Al Qur'an... (Cont'd)

knowledge, it will not only affect this generation, it will also affect generations to come.

*Prophet Muhammad (SAW) said, "Good Health is Better than Wealth".*

A leading cause of death in our children under eighteen is cancer. We must rid our diets of denatured, processed foods, because if these diets will destroy our bodies and they will also harm our offspring. Heavy metal is the primary offender behind what has caused a lot of the so-called Chronic Inflammatory diseases, such as Arthritis, allergies and muscular degenerative diseases like Multiple Sclerosis. If you consume canned fish then you are getting a double dosage of heavy metal. We must replace such food with Organic Fresh and Frozen food with live enzymes, and vitamin and mineral supplements to rebuild and strengthen the 14 body systems. Live plants of many kinds in your home will be purifying and a protection for your family from many diseases. They provide oxygen which is medicine for the body & soul.

\*\* A Dua'a to recite to promote good health:

O Allah! Grant me well being in my body;

O Allah Grant me well being in my hearing;

O Allah Grant Me well bring in my sight; there is no God but you.

(Recite: 1 or 3 times)

Honor the Great spirit that Allah has created in all of us. Umar the Calipha gave this reminder to the believer. He said to honor 5 things. I will only mention two that is relevant this subject.

"Honor your health before your sickness,"

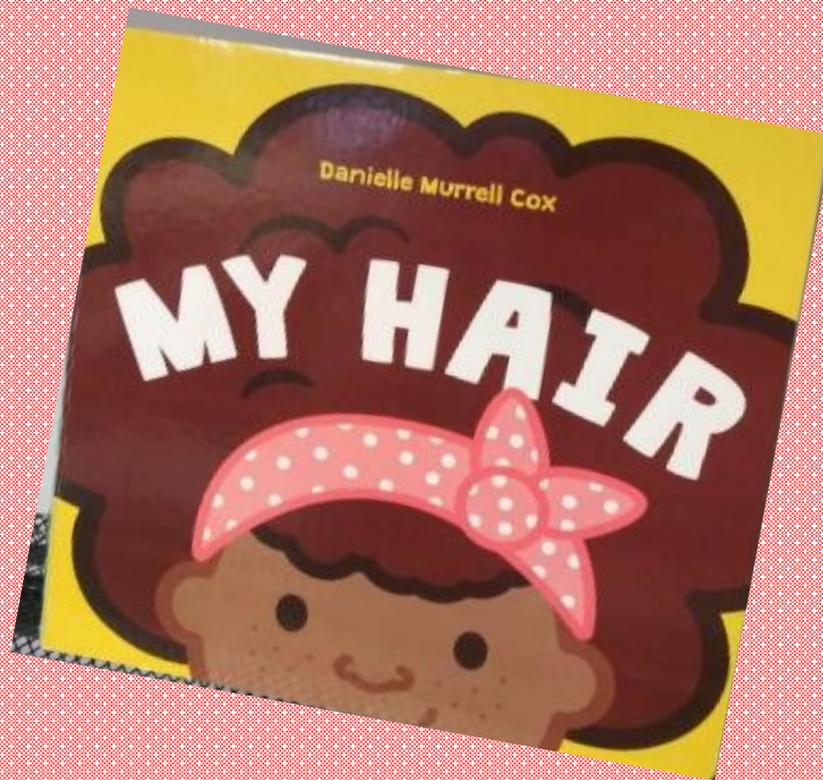
"Honor your Life before your death".

□



BIRDS OF PARADISE HEALING GARDEN  
By Nabihah Sharrieff, CNT, RT, REIKI MST

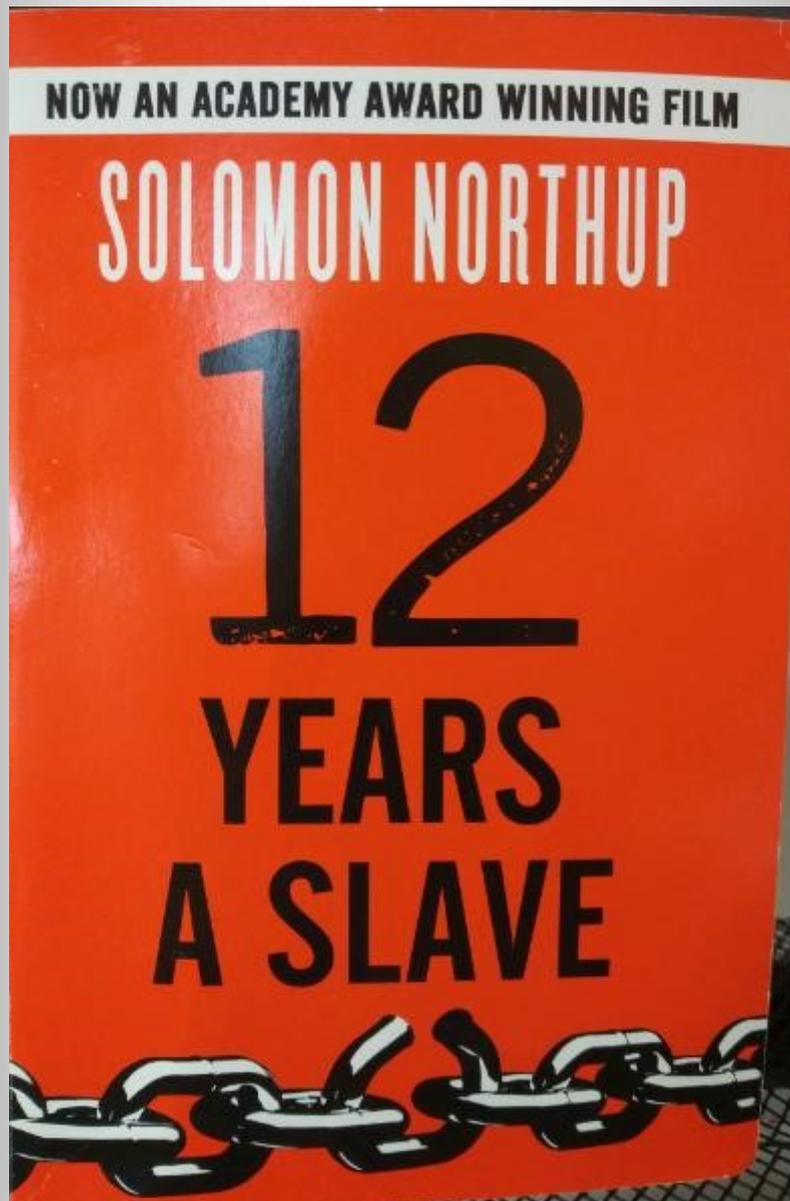
**IQRA (READ/PROCLAIM)**



I purchased this book in the supermarket where I shop. If you are looking for a stylish natural “do” to wear underneath your headwrap, Author/Illustrator Danielle Murrell Cox may have just what you are looking for in her book, entitled: My Hair.

I recommend adding this book to your collection not only for stylish ideas, but also as a useful tool for teaching our youth to love and appreciate what Allah has given us atop of our heads.

*Baaqia*



“... I saw the film Twelve Years A Slave and wondered if Solomon Northup was a real person”. In a small museum in Alexandria, Virginia I came face to face with Solomon’s truth. He is a real person, and his story is a true story. Twelve Years A Slave really happened.

*Read my entire narrative on the following three pages.*

*Baaqia*

## Twelve Years A Slave: It Really Happened by Baaqia Uqdah

Madder red is a deep shade of red with a brown undertone, originally derived from one of the Madder Plants. In 2019, prior to the onset of the COVID-19 pandemic, and amid the protests of my children (all adults now) I embarked upon a week-long excursion for the purpose of museum hopping. I journeyed solo. My children's protest against my journeying solo ultimately ceased because they knew how much this trip meant to me. I planned to visit three museums; one in Maryland, one in D.C., and one in Virginia—and a separate historic in Virginia. Within five days I'd visited all four and even spent one night with my sisters in Virginia.

At the onset of my excursion I braved the highways and byways of the Garden State Parkway, the New Jersey Turnpike, and then onto I-95, southward bound. One of my destinations in Virginia was Freedom House Museum at 1315 Duke Street in Alexandria. Prior to my visit I'd viewed Freedom House online. The photos on their website showed a couple of artifacts and a basket of cotton. I thought to myself, "Well I probably won't find much there, but I'll go anyway". What I found exceeded my expectations.

If you're in a hurry, and not aware of its existence and purpose, you could almost pass it by. But if you're in search of Freedom House Museum as I was, you'll notice it right away. It nestles on a sidewalk of red brick, a white



building with an entranceway of **madder red** double doors.

Today 1315 Duke Street is Freedom House Museum. But from the year 1820 to the year 1860 the facility was the Franklin and Armfield slave pen, a place where victims of the African Slave Trade were held, waiting to be sold. It was at this location that more slaves were sold than any other slave pen in the United States.

	1820	1840	1860
<b>SLAVE EXPORTING STATES</b>			
Delaware	4,509	2,605	1,798
Maryland	107,397	89,737	87,189
Virginia	425,148	448,987	490,865
<b>SLAVE IMPORTING STATES</b>			
Alabama	41,879	253,532	435,080
Louisiana	69,064	168,452	331,726
Mississippi	32,814	195,211	436,631

(NUMBER OF SLAVES HELD IN EACH STATE, FROM US CENSUS RECORDS)

US Census figures during the height of domestic slave trading show the extent of the trade. Slave importing states including Alabama, Louisiana, and Mississippi recorded a large slave population increase. Slave exporting state Virginia shows slave populations increased less than the natural birth rate, and Maryland and Delaware show a decrease in population as slaves were sold south.

## Twelve Years A Slave Really Happened (cont'd)



While there I learned about the First Colored Senator, Hiram Revels (far left in photo below), and the Colored Representatives.



I also learned more about Solomon Northup, author of Twelve Years A Slave. I'd seen the movie and wondered if it was based on a true story, but had not made the time to do the

research. However, my visit to the Freedom House Museum revealed that the story of Solomon Northup is in fact true. He was born in 1808; his father was an emancipated slave. At around age six Solomon was separated from his mother in the State of Virginia, and sold to a slave owner in Texas. He was freed at the age of 21. After the Emancipation Proclamation he walked from Texas to Virginia to reconnect with his mother and found her in a little house there in Virginia. Below is a photo of the actual shoes worn by Solomon Northup during his walk of more than 1,600 miles in search of his mother.



Solomon lived Upstate New York with his wife and three children until 1841. It was then that he was beaten and kidnapped by James Birch and an accomplice, and sold into slavery where remained for twelve years. Twelve Years A Slave are the memoirs of Solomon Northup.

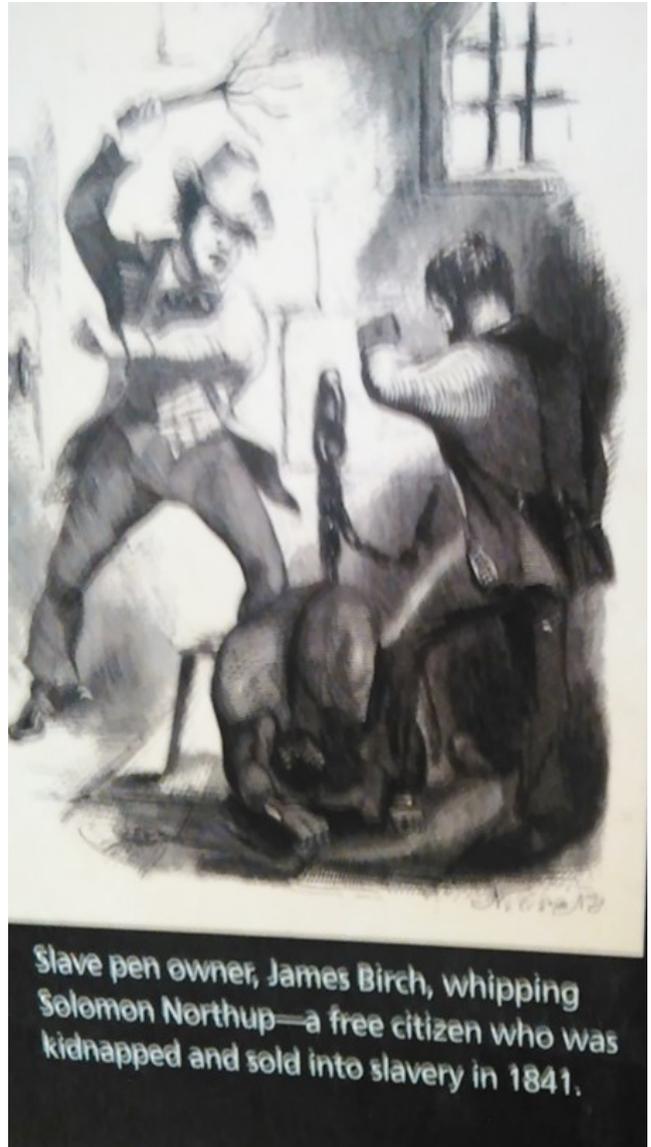
## Twelve Years A Slave Really Happened (cont'd)



In 1959 James Birch became the chair of the Franklin and Armfield slave pen, which by then was renamed the Price, Birch and Company slave pen.

When my visit to Freedom House came to its end, I exited through the rear door where I'd parked my car in the small yard. I was informed by the tour guide that the space where my car was parked was once the exact location where African slaves were once held until they were sold.

I thoroughly enjoyed my visit to Freedom House Museum and plan to return when the current pandemic officially ends. I am always interested in learning more about my history as a descendant of the African slaves. Visiting historic sites and landmarks satisfies my quest to learn more about and understand my ancestors. It is also honoring my commitment to myself to never forget who I am and where I come from. □



Slave pen owner, James Birch, whipping Solomon Northup—a free citizen who was kidnapped and sold into slavery in 1841.



Photo by [Linh Le](#) on [Unsplash](#)



Photo by [Content Pixie](#) on [Unsplash](#)

# Sample Islamic Marriage Contract

## Insight into What You Should Ask For

Hadith

Sahih Bukhari, Book 62, # 81

Narrated 'Uqba: The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."



The following five pages contain information from a sample marriage contract shared by a trusted friend. Inshaa Allah the contents of this contract will give you insight into what you should ask for in marriage.

**ISLAMIC MARRIAGE CONTRACT**

*Allah (swt) says: “And of His signs is that He created for you mates from your own selves that you take comfort in them, and He ordained affection and mercy between you.” The Holy Quran 30: 21*

*Prophet Muhammad (pbuh&hp) said: “He who marries attains half of his religion, and he should fear Allah in the second half [of his religion].”*

By the Book of Allah (swt) the Almighty and the tradition of His prophet, Muhammad (peace be upon him and his holy household), this marriage contract was established on the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_ CE corresponding to the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_ AH in the city of \_\_\_\_\_, the state of \_\_\_\_\_ and the county of \_\_\_\_\_, between the groom and bride outlined below, and under the conditions that have been agreed upon within this document, in accordance with Islamic law based on the school of thought of Ahl al-Bayt (peace be upon them).

<b>Groom’s information and signature</b>	<b>Bride’s information and signature</b>
First Name:	First Name:
Surname:	Surname:
Date of Birth:	Date of Birth:
Place of Birth:	Place of Birth:

<b>Dowry</b>
Advanced Portion: _____
Deferred Portion: _____
Due: <input type="checkbox"/> at the nearest of the two terms (divorce or death)

## Agreed-upon Conditions

As a result of the numerous experiences and studies in this field from experts who are engaged in such services, the attendees of the tenth annual conference of the Council of Shia Muslim Scholars in North America, who participated in the final resolution, endorsed these terms and conditions in hopes that following them will be an important factor in achieving marital happiness and steering the marriage away from harm with the will of the Almighty. The terms and conditions are not limited to those mentioned herein; they are suggestions given by the experts and they not binding unless agreed upon by both parties. The only terms considered binding are those agreed upon by both parties that are within this document or have been added hereto.

It is highly recommended for both parties, seeking marriage within this contract, to learn and to have a full picture of the rights, obligations, and manners of marriage in Islam. It is also requested that both parties review the civil law of their state so that they may understand their rights and obligations from a legal standpoint. Based upon this:

- ❖ The husband grants the wife, within this marriage contract, transferrable irrevocable agency in divorcing herself Islamic divorce with supervision and endorsement by a qualified religious scholar in the matter of Islamic laws.
- ❖ The agency given in this agreement is limited to the implementation of any conditions mentioned below.

	List of Conditions	Bride's	Groom's
1	If the husband refuses to provide the basic necessities of life for the wife for a period of _____ months, regardless of the reasons. This could be if he cannot be forced to pay or if he is not willing to commit to doing it voluntarily.	_____	_____
2	If the husband refuses his wife her conjugal rights for a period of _____ months without a religiously acceptable excuse.	_____	_____
3	Due to direct or indirect abuse by the husband to a point the wife cannot continue in the marriage.	_____	_____
4	If the husband is afflicted with an illness which may cause risk to the wife.	_____	_____
5	If the husband loses his mental capacity (becomes insane) in cases where there is no automatic right of annulment.	_____	_____
6	If the husband becomes sterile or it is obvious during the marriage that he is, which would render it impossible to produce children. This rule will apply only if there are no children already born to the couple.	_____	_____
7	If the husband is imprisoned for a period that is considered unbearable for the wife.	_____	_____

## ISLAMIC MARRIAGE CONTRACT

(continuation of Page 2)

8	The husband's addiction to anything harmful which renders the marriage hard to continue and unbearable for the wife.	_____	_____
9	If the husband's whereabouts remain unknown for a period of one year and upon verification and notification.	_____	_____
10	If the husband takes another wife without the consent of the present wife.	_____	_____
11	If the husband prevents/hinders the wife from practicing her religious duties.	_____	_____
12	In the case that the husband willingly divorces his wife according to civil law but abstains from divorcing her according to Islamic Law.	_____	_____

## ISLAMIC MARRIAGE CONTRACT (Cont'd)

	Additional Conditions	Bride's signature	Groom's signature
13	_____	_____	_____
14	_____	_____	_____
15	_____	_____	_____

**Notice(s):**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Signatures			
	Full Name	Signature	Date
Husband	_____	_____	_____
Wife	_____	_____	_____
Wife's Guardian	_____	_____	_____
Witness	_____	_____	_____
Witness	_____	_____	_____



*Considering Marriage? Why not begin with a  
little conversation over  
“A Virtual Cup of Coffee”*



*Post your profile in Jumaanah E-Magazine.*

*For more information email*

*info@jumaanahemagazine.com.*

*Type “A Virtual Cup of Coffee”*

*in the subject.*

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Our Readers Share Which Sides Are Best with Chili

Deen Over Dunya: Ibrahim Waziri Reflects on Ramadan 2020

Ginger and Dates: Two of Nature's Healing Medicines



**"We Are Our Solution"**

Board Certified Physician, Rashida McCain-Hall Shares Insight on Racial and Medical Disparities in Relation to COVID-19

February 2021 Volume 4, Issue 4

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Guidance from Dr. Fareeda Haamid, Pediatrician, Adolescent Medicine Specialist, Doctor of Osteopathic Medicine



- = Sample Islamic Marriage Contract: Insight Into What You Should Ask For
- = Polygamy : What About Our Daughters?
- = Contrasting Cultural Practices in Caring for The Elderly: A Ghanaian Perspective According to Islam
- = Health and Wellness Advice According to Al Qur'an, The Sunnah and Modern Day Practices



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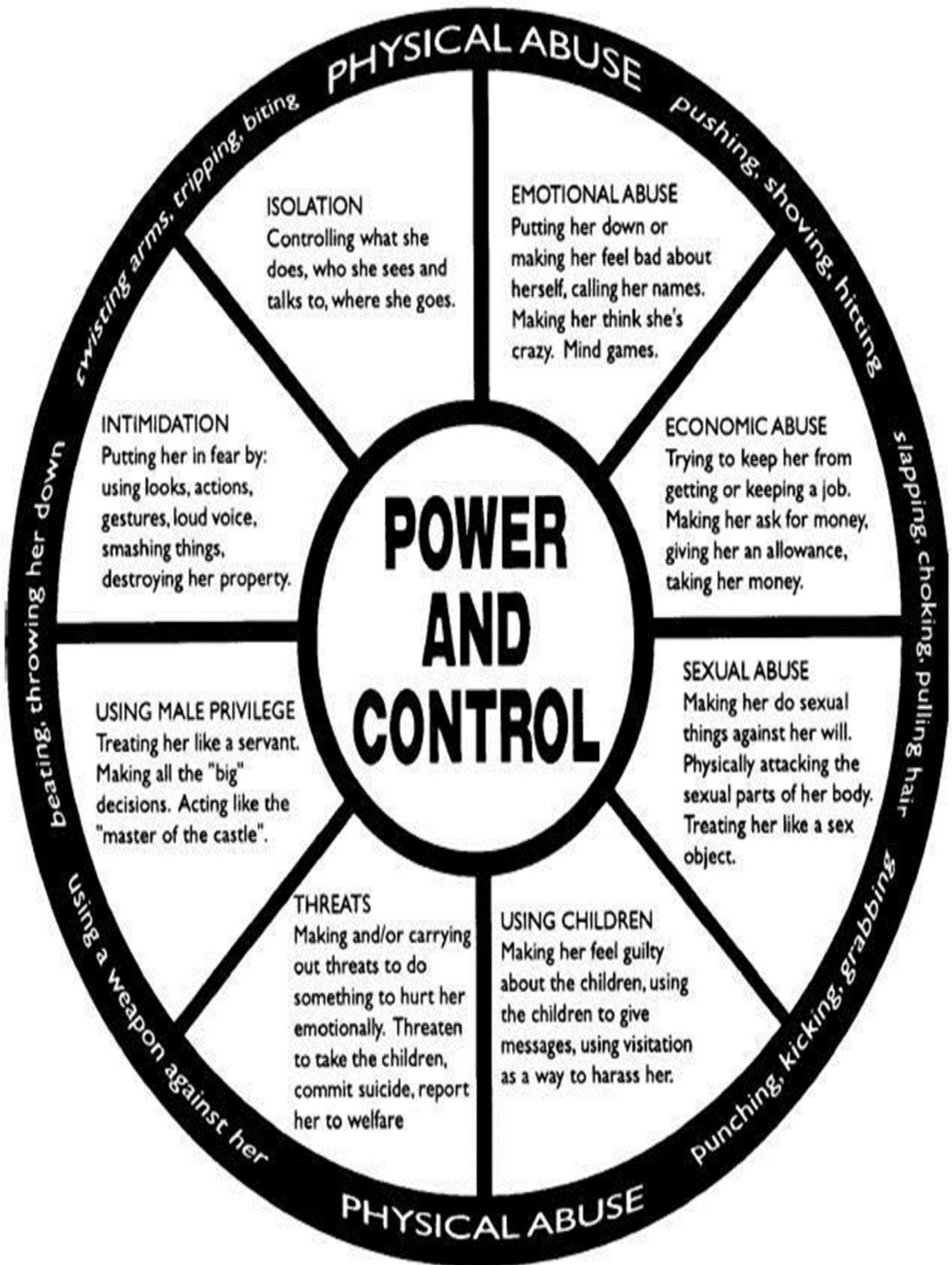
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# October is Domestic Violence Awareness Month



## Know The symbols of domestic violence

*The Purple Ribbon symbolizes the hope for a non-violent, safe tomorrow for survivors of domestic violence.*



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*The Purple Rose symbolizes the hope for those who are still victims of domestic violence, and those yet to become victims.*



photo from [purple rose header](#) – Interface Children & Family Services ([icfs.org](#))

*The rose and the ribbon are purple because purple is the color of bruises.*

If you or someone you know is a victim of domestic violence contact the

**National Domestic Violence**

**Hotline at 1 (800) 799-SAFE (7233)**

**TTY 1 (800) 787-3224**

Visit their website at

[Domestic Violence Support | The National Domestic Violence Hotline \(thehotline.org\)](https://www.thehotline.org)

You have the right to be and feel safe in your marriage relationship.

*Love isn't supposed to hurt.*