



# THE ISLAMIC BULLETIN

**VOL. XIX, No. 24**

**SPECIAL RAMADAN ISSUE**

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## RAMADAN KAREEM!

Ramadan—the most blessed month in a Muslim’s life. In this special month, Muslims are reminded of our fellow Muslim brothers and sisters who are suffering with poverty, starvation, war, sickness, and oppression. There are so many people throughout the world who do not have even the minimal amount of food to eat, shelter to live. Let’s be reminded to thank Allah (SWT) for our countless blessings that He (SWT) has given us. We are especially thankful for another opportunity to be given life and health and experience another Ramadan. During this peaceful month, we should find time to engage in more prayer, Quran recitation, dhikr, and du’a; while simultaneously letting go of some of our bad habits. For example, if you are quick to get angry, perhaps now is the perfect time to learn ways to control this anger. With the shaytaan locked up, it just seems so much easier to do. Ramadan is a time to do everything we can to get closer to Allah. Let’s make a change today! After all, we do not know if we will live to see the next Ramadan, or for that matter the next day.

While driving on Interstate 580, we noticed a huge fire engulfing an area. To our shock and horror, we see an entire area on fire. The horizon is black, and it is broken by red puffs of clouds, almost like lit torches. With the sound of fire engines in the distance, my thoughts jump to the Day of Judgment and Hellfire. I just sit there thinking of Hellfire. What a HORRIBLE place to be— forever and ever. My kids say how ‘scary’ the fire looks. How scary indeed—especially for those who will not be shown Allah’s mercy. This is a great reminder for us. My dear friends and readers, let us be mindful of the fact that death can be very near. That special night, Lailatul Qadr is better than a thousand months. So let’s put our worldly affairs aside and really make the most of this month. Let’s seek Allah’s Forgiveness and His Mercy and Insh’Allah we will be far removed from the torment of the Hellfire.

This issue of the Islamic Bulletin is full of inspiring stories! Somehow, my favorites tend to be the stories of the sahaba—it’s nice to learn about their sufferings and hardships and then realize that we got it pretty easy compared to them! There is the love story between Zainab (RA) and her husband, Let’s Make a Change, Day of Judgment, A Muslim flight attendant’s story, and a wonderful article on how to avoid missing Fajr. Also in this issue is our usual section Why I Embraced Islam—this time the spotlight is on Hamza Perez, a Puerto Rican rapper who accepted Islam. There is also an article, Islamic Beliefs and Practices, by the late Awad Elgarguri. We ask our Readers to join us in making dua’ for Brother Awad and that Allah (SWT) grant him the highest level of Jannah. Ameen

Also in this issue you will find a pull-out, mini poster in the middle section. We sincerely hope that “Supplication After Obligatory Prayers” is beneficial to our readers. Concisely listed, this sheet tells you exactly what to say after your salat. There is the Arabic, the transliteration, and the meaning in English. If you need further help with the pronunciation of certain dua’as, please visit our website, [www.islamicbulletin.com](http://www.islamicbulletin.com), where you will be able to listen to the audio version of the supplications. You can also download a larger-sized print version.

The *Islamic Bulletin* invites you to visit our new and improved website. We took great pains to bring you a *free*, one-stop center for all your Islamic needs. The following list some of our features which we hope will benefit you – and others- as we hope our readers will print and share the resources.

Hajj Guide – Like no other manual before it, this “cheat sheet” puts Hajj at your fingertips. Its conciseness permits Hajjis to actually fit it in the palm of their hand—no more bulky books to carry around the Kabah. Not making Hajj? InshAllah, you can still get the blessings by giving this pocket-size guide to someone who is. Give to family, friends, and hand them out in your local masjid. It is currently available in 13 languages. You may download a copy in Word or PDF. You have a choice of Arabic, Chinese, Dutch, English, Farsi, French, German, Indonesian, Italian, Portuguese, Spanish, Turkish, and Urdu, as well as the various sizes. May Allah (SWT) accept our fasting, our prayers, and our supplications. May He (SWT) guide us to the right path and help us become better Muslims. And may He(SWT) grant us the highest level of Jannah . Ameen

The Islamic Bulletin Staff

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Northern California  
A Non-Profit Corporation  
P.O. Box 410186  
San Francisco, CA 94141-0186  
E-Mail:  
[info@islamicbulletin.org](mailto:info@islamicbulletin.org)  
Website: <http://www.islamicbulletin.org>

## LETTERS TO THE EDITOR

Dear Editor,

Assalamu Alaikum,

I just wanted to thank the writers of the Islamic Bulletin for publishing a beautiful and uplifting newsletter. I read the Ramadan issue and Alhamdulillah, as always, I learn something new every time. The articles provide plenty of interesting and informative topics that keep both young and old very satisfied. Although I enjoy every section of the Islamic Bulletin, my favorites are always "Why I Embraced Islam" and "Cook's Corner." I have read every single one of your issues since they first were produced in 1991. I read my first issue of the Islamic Bulletin at the Masjid in San Francisco. I was a young student at the time and SubanAllah, now 18 years later, I am a mother and have a wonderful family. The Islamic Bulletin continues to grow with me as I get older. Inshallah, I hope to see more issues of the Islamic Bulletin so I can share and pass them along with my children as they are growing up.

Asma El Ghasseyin, Santa Clara, California

Dear friend in Islam,

It is very kind of you to write to me and reply also with the resources mentioned. I will also carefully read these. My wife and I talked more about Islam this evening. Sometimes when I care for our cats, I think of the Prophet Muhammad (peace be upon him), for I've read he loved animals and had a cat of his own. Had I know him, I think I would have loved him as a friend and brother.

**See responses in italics by Imam Taher**

I was raised Christian and went to Christian High School in USA. Am now 44 years old, and worked previously as a Christian radio announcer. Also lived in Christian and Messianic-Jewish type communal groups, seeking to more closely follow what is recorded of the teachings of Isa/Jesus. I have been greatly troubled by some of the teachings of Isa, such as giving up everything to follow him and forsaking family and friends, even children, to obey him. I have friends in a communal group called the Twelve Tribes who believe this way, but I am not totally convinced about their life in seeking to be New Israel or what they feel Christianity should have been etc. It's a long story.

I find when I follow Christianity or a hybrid form of it, I have a tendency to pray and talk with Isa/Jesus, but I have always questioned this. Some people think he is God, I think this is false and agree with Islam that Allah is One and only One. Others think he is not God, yet still pray to him. Very very much confusion. Troubling. And for many Christians they feel much guilt to even question these matters. It also troubles me that after reading the Bible for years, I sense the Roman Christians may have edited heavily and censored. I cannot prove this, but something in me says yes, the whole story is not told, and Isa's childhood and teenage years is mostly missing.

For a time, I also prayed to a Heavenly Father and Mother, who are two but one. Have since stopped. So, Islam seems to want people to carefully question and examine to find Truth, and this seems good. I feel Islam can answer many of societies problems and abuses. It has something to say about government, and banking, and taking care of one's family. I stand firmly with what I understand in Islam against the sale of drugs and alcohol and it is completely Satanic that pornography is allowed to flow to homes through the Internet. I also greatly respect the modesty in clothing by sincere Muslim women. Is Islam firm about the

above matters?

**Islam is quite firm about such things, and has many teachings in each of these areas.**

On a personal spiritual prayer level, the daily prayer times seem very honorable to the Creator. No religion I have known does this, except some monastic groups. Very important, I feel idolatry is in most other religions. Very troubling. Islam takes special precautions it would seem to keep it out. But these concerns I also have. I realize you may be very busy. But if you wish to answer/comment, anything you say is very valuable to me:

-It seems a daunting task for me to learn the language of the Prophet Muhammad (peace be upon him). Does Allah accept prayers in English? Should I walk the Muslim path, I think I could very gradually learn with help, but it would be a challenge.

**Allah accepts prayers in ANY language. You will only be required to learn the (small) prayers done in ritual prayer (Salat), but you can take your time learning them.**

-I find it hard to know if the shedding of animal, or Isa's blood is required by Allah so that human sins can be forgiven. Very troubling.

**I am not sure I understand. The only thing REQUIRED for forgiveness for ones sins, is to ask God (in any language), and we believe He forgives.**

-I have no real Muslim friends, and I wonder if in general, are Muslim men kind and loving to their wives, and are the women happy and live lives of meaning in Islam.

**Muslim men and women are generally very happy people. Of course, like all others, there are some troubled cases, but it is not even close to what the media portrays. Islam places great emphasis on good treatment of ones spouses (wives and husbands), so you'd be surprised how happy Muslim families are.**

-Human slavery concerns me, and I've heard in some Muslim countries that people buy and sell other humans. It doesn't seem like the Prophet Muhammad (pbuh) or Allah would want this to go on.

**Human slavery still exists in America and the west in many forms. In the pre-Islamic days, slaves were bought/sold and had NO rights. Islam came and gave them rights. The right to eat, religion, fair treatment, fair wage, etc. - Islam also encouraged the freeing of slaves, hence you will read that the companions of the Prophet bought and freed hundreds, if not thousands of slaves. - Gradually, slavery was eradicated. - Allah and the Prophet do NOT encourage slavery. Just placed rules for fair treatment.**

-I also wonder if I became Muslim if I would be accepted in other countries by Muslim men since I am American and because of what happened with Iraq.

**There are so many (white) American/British Muslim men who live,**

**work and tour the Middle East. They love it there, and the locals there are thrilled to see a westener to visit their country and choose to work/visit there. If they happen to be Muslim, you'll be having dinner at a new home everyday!!**

-I cannot understand what day of the week is holy to Allah. Friday, Saturday, or Sunday. Very confusing. Or none at all?

**All days are holy. No one is better than the other. But Friday is the one He chose for the congregational prayer.**

Well these are things that come to mind, and I am grateful for you reaching out to me in this way. It is obvious that we share a world in which evil dwells and affects humanity in very bad ways. I have hoped for a long time to find the right way to follow the Creator that goodness might be more full in me and in the world. The way society/culture is headed is extremely wicked, and what is coming will be far worse. Most disturbing is the destruction of a child's natural innocence by the media and Internet. I have hoped that if Islam is the Truth, that I would know 100% and that Islam could truly change cultures to be more in line with Allah's will and be more pleasing to Him. I should get a Koran sometime. I appreciate your help and any insights you wish to share. I did think of another question and that is how do Muslims relate to Jewish people and how will the Israel/Palestine issues ever be resolved to what is pleasing to Allah.

**They have no problems with the Jewish faith. They don't have issues with Jews either. They only have issues with people who oppress, regardless of their faith.**

One final question, I feel bad for Hagar and Ishmael who were forced to leave their home with Abraham (pbuh). I feel sometimes that Jews and Christians have sometimes been against Ishmael and his mother. What actually happened in the home. Was it really justified for Abraham (pbuh) to ask them to leave? Did Ishmael really show great disrespect to Abraham's wife Sarah and her son?

**We don't believe they were forced, rather they left at the inspiration given to them by God. We dont believe that there was any disrespect.**

Thank you for your patience with me, I have no one to talk about these things. Most people I know have no interest in Islam. Why me? I do want to be a better person, to one day live with the Creator, and that the world would be a more holy place. I regret much of the life I've lived. I continue to be challenged in my heart concerning Islam. Perhaps you may say a pray for me that I would truly know the Truth and be set free by it.

Thank you for your kind help,

Eric Christopherson

Syracuse, New York

**Dear Editors of the Islamic Bulletin,**

First of all I would like to say Assalamu Alaikum and may this letter reach you in the best of health. Second, I would like to thank all of you for an excellent newsletter. I subscribe to many magazines, but never

has a newsletter such as yours made me feel so spiritually connected to Islam (my Deen) and Allah. When I read your newsletter, I feel so calm and at peace. I also love that you add stories about the Prophet(S) and his companions because I love learning more about our beloved Prophet(S).

Writing this letter, in this month of Ramadan, I am grateful that Allah (SWT) has allowed me to experience another Ramadan. I am grateful that I can experience all the beautiful joys of Ramadan, such as fasting and Taraweeh. Another thing for which I am extremely grateful for is that my grandmother, who is Italian and was formerly Catholic, has Alhamdulillah embraced Islam at the age of 68.

My grandmother used to be a very strict Catholic and had statues and pictures of Jesus and saints all over her house. In fact, she was as such a strict Catholic that not only would she go to church on Sundays, but she would go every day of the week. Once, I remember her getting extremely angry if I or my sisters ever started mentioning Islam to her. Even though we were maybe 10,11 years old at the time, we still tried to speak to her about Islam. But her religion was hers and mine was mine, Yet she was always respectful and loving. I knew that I could not ask for a more loving grandmother and I loved her very much (as I do today).

Alhamdulillah, my grandmother started slowly asking more questions about Islam and one day announced that she wanted to become a Muslim. This Ramadan is extra special since both my grandmother and I will be fasting together and praying Taraweeh. I have been encouraging my grandmother and she has just started writing a story about why she embraced Islam.

I was wondering when my grandmother has finished writing her story, if I could submit it to the Islamic Bulletin to be placed in a future issue? I would really like to share with your Readers my grandmother's spiritual path to Islam.

Salaams,

RB, San Francisco, California

Response:

Assalamu Alaikum,

Thank you so much for your touching letter. We are happy to know that your grandmother found Islam. We always encourage all our readers to participate in our Newsletter.

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### **IMPORTANT REMINDER**

The verses of the Holy Qur'an and the traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore, they should be disposed of in the proper Islamic manner.

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#### **ABBREVIATIONS USED**

**PBUH; SAW; AS** - Peace Be Upon Him,

**R.A.; R.A.A.** - Allah was pleased with him/her

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Bukhari, Muslim, Sahih, Abu Dawoud, Tirmidhi, Nasa'i, Ibn Majah are the names of the transmitters of the Prophet's (pbuh) Hadith and Sunnah (words and lifestyle.)

#### **Need to contact us?**

Web Address: [www.islamicbulletin.org](http://www.islamicbulletin.org)

E-Mail: [info@islamicbulletin.org](mailto:info@islamicbulletin.org)



Editor, Islamic Bulletin

P.O. Box 410186

San Francisco, CA 94141-0186, USA



## A CATHOLIC CHURCH BECOMES A MOSQUE ON FRIDAYS

A Catholic Church turns into a mosque every Friday, to enable the Muslim believers to offer their Jumha prayers. In the parish of Our Lady of Assumption of Ponzano Veneto near Venice, the romantic city of Italy, the main hall is converted for use for Jumha prayers. The pastor of the parish, Don Aldo Danieli, 71, affirms, "It's useless to speak of religious dialogue and then bang the door on their face. Pope John Paul II addressed them as, 'dear Muslim brothers'. How can we close our church doors to them?"



At Ponzano, there live some 11,500 people of whom 232 families are immigrants, making their number roughly 650. These are mainly immigrants from North African countries and Eastern Europe. Two years ago, Don Aldo decided to open the doors of the church to these Muslim immigrants and keep a portion of his own parochial house, including a kitchen at their disposal. On Fridays, an average of 200 Muslim believers gather in the church and offer prayers. But in the month of Ramadan, the number swells to 1000-1200. "They requested me and I said yes, moreover, the kitchen and hall were a home for spiders".

The decision of Don Aldo has disturbed the peace of mind of more than a few parishioners. The protests of even the local bishop and priests have reached his ears. "I haven't asked the express permission of the bishop, because it's an act of charity. No permission is needed to do charity. For the rest, I am older than the bishop and been his professor in the seminary too. Even if he had prohibited me, I wouldn't be obliged to obey him," Don Aldo is firm in his resolve. He does not hesitate to proclaim, "Better praying Muslims than non praying Christians. If you brand me a racist, you are wrong". In the last two years Don Aldo has received a number of emails and letters advising him to "remain with his own flock". Don Aldo has taken into confidence the Parish Pastoral Council and is unrelenting. "The pope has exhorted to open wide the doors to Christ: Christ lives in Muslims too."

Italy, of late, has been a favorite destination for immigrants, especially for North African and Eastern European Muslims. The public opinion with regard to immigrants is divided. "At last, a tangible gesture of openness and acceptance", comments one. "It's useless to preach openness and then hold on to one's own prejudices. This priest makes us trust in the future," writes another. "The saddest thing is that the church of Our Lady of Assumption has a larger congregation on Fridays than Sundays", comments another. "Hope one day the pastor does not convert himself to Islam", quips another. Yet the majority is supporting the gesture of the pastor, Don Aldo.



In the changed circumstances of globalization, Italy is slowly getting used to immigrants of religions and cultures other than Christian. Cases like Don Aldo's give rise to regional and national debates on integration and immigration, which are so important to a country in which the Heart of Christianity is situated.



## PUERTO RICAN-AMERICAN RAPPER HAMZA PÉREZ'S SPIRITUAL JOURNEY TO ISLAM.

Puerto Rican-American rapper Hamza Pérez moved from Massachusetts to Pittsburgh along with other Muslims to start a new religious community. Hamza Perez, born Jason, was a drug dealer on America's mean streets. The child of Puerto Rican parents, he had two recurring competing dreams at night: in one he was in prison by age 21, and in the other he was dead. New Muslim Cool is the story of how, as Hamza laughingly puts it, "both [dreams] came true," albeit in unpredictable ways. The death he experienced was "a death of all my past, the negative," he says. He gave up drugs and the street life and converted to Islam. He then went further, becoming active in forming a community of Latino and African-American Muslims, many of whom,



like Hamza, were former street hustlers and drug dealers. The community ultimately moved from Massachusetts to Pittsburgh, Pa. As part of their efforts to build a community that would reconcile their heritage with their new faith, Hamza and his brother, Suliman, formed the rap group Mujahideen Team (M-Team). M-Team strives to use knowledge gained in the streets to put Islam's religious message into a familiar context. Hamza and Suliman joke about the exotic hybridization their faith and community embody. "See, we don't speak full Arabic," says Hamza, "but we know Arabic Spanglish Ebonics." Ultimately, Hamza would bring that message to prisons, fulfilling his other dream in a way he had never imagined. What makes Hamza so memorable is his ability to come across as completely relatable, a rarity in media depictions of Muslims. Just as comfortable in his Kufi and Jalabiya as in his oversized T-shirt and sideways cap, Hamza, an American

Muslim rapper, relates himself to many different types of people through his music. In the film, Hamza dedicates his personal struggle for self-improvement for the sake of Allah and declared jihad on his old ways. Jihad, he explains, is just a struggle and does not include any kind of violence. He considers himself a Mujahed, someone who is engaged in struggle, because he believes it to be his obligation to help other drug dealers through self-empowerment and education.

Not only a hip-hopper, Hamza is also a spiritual counselor that gives Dawa for Islam. However, his main goal is to promote unity of humanity and human brotherhood. Bad habits such as drugs, anger, greed, jealousy, among many others cause people to become enemies. By studying and teaching the life of the Prophet (S), he believes we can all have more mercy towards one another and become better people. Though hip-hop is not the conventional way of Dawa, it seems to be the best way for him to reach his message to the people he is trying to help. Read his moving and touching conversion story in detail under "How I embraced Islam."

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## HOW I EMBRACED ISLAM

### PUERTO RICAN-AMERICAN RAPPER HAMZA PÉREZ'S JOURNEY TO ISLAM



I personally went to see "The New Muslim Cool" screening in San Francisco, CA. Although I did not meet Brother Hamza Perez at this screening, I was honored to have met him previously at Latino Day in a San Francisco masjid—Masjid Al-Sabeel on Golden Gate Avenue. So naturally, I was very much looking forward to this awesome

screening. I believe "The New Muslim Cool" is a first of its kind. Not only are we inspired by Brother Hamza's spiritual journey to Islam, but with his life, his mission, and his music to reach Muslims and non-Muslims alike. My personal favorite quote from the trailer of "The New Muslim Cool", "You are a single dad, now you're married, so you're a married man, you're Muslim, you're American, you're Puerto Rican, you're from the hood, you're an artist, you're a rapper...sounds like America's worst nightmare!" For many American Muslims around the country, he is the exact opposite—Brother Hamza is on a mission for our future.

**Q:** Could you tell us a little bit about yourself—where you were born and your background.

**A:** I was born in Brooklyn, NY. I grew up in a housing project across the street from a Masjid. My mother began to raise me there. After I got a little bit older, we moved to Puerto Rico, and thereafter we moved back and forth between Massachusetts and Puerto Rico.

**Q:** Can you tell us a little bit about your religious upbringing.

**A:** Yeah, my mom was Catholic. But, my grandmother in Puerto Rico was Baptist. During my 1<sup>st</sup> and 2<sup>nd</sup> grades, I was in Catholic school.

**Q:** Can you tell us about your conversion to Islam.

**A:** I had an Ecuadorian friend named Louie. We grew up together, and then we got involved in selling drugs together. I kept searching for happiness as a young person but I couldn't find it. I tried the life of the streets and drugs but that just made me more depressed. Even though we made money, it did not give us the taste or satisfaction of happiness. So, you know, we came real like down. One day, he walked by the masjid, and he was sitting on the steps and began rolling up a joint, and a Muslim brother approached him and asked him what he was doing there and started talking to him about Islam. And he ended up becoming a Muslim. We knew this mosque because we grew up down the street, but, like I said, the Muslims never came out to our community, so the only thing we knew about them is that they killed goats. So, in the community, they were known as that's the place where goats are killed. So we were familiar with the building but not really with what goes on inside. Louise ended up becoming Muslim and was missing for 40 days. He went with Tabligh Jama'a (the community of teachers of Islam). We were from the streets, you know. We were Latinos; we didn't know anything about Tabligh Jama'a. All we heard was that some Pakistanis and Arabs had kidnapped him. What the heck was he doing with them anyways? We are all Latinos.

Sometime later, I saw this Muslim brother I went to school with. He was African-American. I saw him in the store, and it was like, "Yo Yo man, you know my friend Louie?" He said, "No man, I don't know any Louie. I know a Luqman." I started laughing at him. I thought he was talking about some Jamaican stuff. So I told him to tell Luqman that I'm looking for him. So one day, I was smoking and I was with the people sell drugs with, and Luqman came dressed all in white with a sheikh named Iqbal. We were playing dices, drinking, smoking. He was with a Pakistani brother from Tabligh Jama'a. And I saw that both of them had nur (light). They had like this spiritual light. I could see the transformation in him. I knew that something seriously had happened in his life. So I left the other people who were drinking and smoking and walked towards them. So, right there, the sheikh asked me if I believed that there was only one God. I said, "Yes." And then he asked me if I believed in the Prophet Mohammad (Salla Lahu 'alaihi Wa-Salaam—Peace on him) was His Messenger. I had heard of the Prophet Mohammad (Salla Lahu 'alaihi Wa-Salaam), but I saw the light in the character and face of my friend Luqman, so I believed it. So I took Shahada (testament to faith/conversion to Islam) right there in the middle of the street. My brother then took the Shahada.

**Q:** How did your parents react to you accepting Islam?

**A:** My family was initially upset. But it has been tempered by gratitude that my brother and my new faith has gotten us off drugs

and away from other dangerous pursuits. They loved it—I mean, my family loved it. My mom loved it. She thought it was very positive. I immediately begin to take care of her. I would help her out in the house. I would go out and do stuff for her. I wasn't like that when I wasn't a Muslim. And then, after I became Muslim, my brother became Muslim. Then one of my friends became Muslim. Over 55 people that we knew became Muslim. We went back to the same places we used to sell drugs and put up a sign that says, "Heroin kills you and Allah saves you!" So, you know, a lot of them were impacted by Luqman's Shahada and the wave of Shahadas that took place.

Q: Did you ever encounter any problems with your acceptance of Islam?

A: At first, since I was a brand new Muslim, I thought I should listen to any Muslim and what they told me. I really had no direction. Some people taught me to look at other Muslims and to criticize other Muslims by the length of their beards and by the length of their pants. And then my criticizing of people became long, and my remembrance of God became short. I started to lose the sweetness that I had when I first became Muslim and a year of listening to certain Muslims examining the faults of other Muslims, and I had to go through, like, a big transformation. And it wasn't 'til I started sitting with traditional scholars that I began to spiritually heal myself from the disease of looking at people's faults.

Q: Do see any similarities between Islam and the other religions in your background?

A: Yeah, of course. It's all connected. The thing about my religion before is that it was really blind following. I knew who Jesus was, I saw images that were attributed to him, but I didn't really know about Jesus besides Christmas, and the verses that we read were directed to us by the priests and the pastors. I became a way better follower of Christ when I became Muslim.

Q: What impact has Islam had on your life?

A: Islam has opened up my eyes to my own faults. Before, I had this thing called nafs. I didn't know about nafs. Islam made me realize that, in the streets, you're always looking for enemies who are out to get you. And Islam taught me that, in order to find my enemy, all I had to do was look in the mirror. I also began to reach out to prisoners, using my faith and struggles to inspire them. My work also leads me into surprising alliances with ministries of other religions that, like my own, seek to build a road to redemption from the nation's jails.

Q: What was the most difficult thing to change and how long did it take you?

A: The most difficult thing to change... I think it would have been the whole woman issue. Yeah, because I went straight cold turkey—women, you know, marijuana, everything right overnight. Right after the Shahada, I went and took a shower, everything was cold turkey. I had a lot of girlfriends, and the next thing you know

my girlfriends saw me walking down the street in a white dress. I was a good guy to them before becoming Muslim, and they just could not understand why they couldn't touch me, why I could not talk to them anymore. I wish I could have been more educated back so that I could have maybe explained stuff better. But, Allah is The Best of Planners, you know. A lot of them respect it. The people I went to school with, I stay in contact with them on Facebook. I have like this daily class that I do with all of my non-Muslim acquaintances that I grew up with.

Q: Did any of your friends or family members become Muslim?

A: Over 55 people that we know became Muslim. My grandmother and my aunt took Shahada. My brother took Shahada. My cousin took Shahada. Then my aunt took Shahada on a Sunday and then she died on a Tuesday. My whole street crew that I rode with became Muslim, except for one person.

Q: How did your mother react to your acceptance of Islam?

A: My mother brought us up in Catholic schools. She

**worked two jobs to do that. ... It was kind of confusing for her, but she accepted it.** They would ask her, why is your son wearing that dress? She would say, I don't know, but just leave him alone. **My kids are all drug free now, they don't drink and they don't smoke!**" . They changed their life and they are doing good.

Q: How are your holidays with your non-Muslim family?

A: Of course, I don't celebrate them. Certain holidays I choose to stay away, like Christmas. I give my family their respect for their holidays, and they really respect my holidays. So, my mother does not get my kids gifts for Christmas, she gets them gifts for 'Eid. On holidays like Mother's Day and Thanksgiving, I know they are

not from the Sunna, but I look at it as ... for my family, so I go to their houses, but I don't get too caught up in the moment. I make sure I treat my mother good all year round. So, every day I see her, I treat her like it is Mother's Day. My brother and I have learned to make traditional Puerto Rican halal food like arroz con pollo (chicken with rice) with halal chicken. There is a store in Pittsburgh where we can get halal meat. I think we've figured out to make lots of traditional boricua dishes halal-style, even mofongo (fried green plantain mashed in a mortar and shaped into a ball. Traditionally it was seasoned with fresh garlic and pork cracklings. New versions are stuffed with seafood, chicken, or vegetables).

Q: Has she seen a change in your way of dealing with her and your life?

A: Yeah, big time. Before I did not have patience with her. I read a book about the rights mothers have over their children and I became really scared that Allah might Punish me if I don't treat my mother right. There is a story of a Sahaba that he was dying and he



*"You are a single dad, now you're married, so you're a married man, you're Muslim, you're American, you're Puerto Rican, you're from the hood, you're an artist, you're a rapper...sounds like America's worst nightmare!"*



could not take his Shahada and the Prophet Mohammad (Salla Lahu 'alaihi Wa-Salaam) asked him, you know, say it, say it. Then the Prophet Mohammad (Salla Lahu 'alaihi Wa-Salaam) said, is there a problem between you and your mother. So, the Prophet Mohammad (Salla Lahu 'alaihi Wa-Salaam) called for his mom, and they reconciled and then he was able to say the Shahada. So I fear that if I don't treat my mother good and my grandmother good, and the woman in my family good, that Allah might block my tongue from saying the Shahada.

Q: What do you think is the most important aspect Islam has to offer Americans and Latinos.

A: The most important aspect Islam has to offer is the true connection with Jesus Christ and the conquest of self. Once you begin to recognize spiritual diseases, there are ways Islam provides for you to fix yourself. You can become a better father, and become a better person. And that is really big in Latino culture...family.

Q: Exactly. Could you tell us a few things about your new movie and your plans for the future?

A: "The New Muslim Cool" is a documentary about my life, after I made hijra from Massachusetts to Pittsburg. I learned to have a lot more respect and understanding for people who choose to follow organized religion, whether it's Islam or Christianity or Judaism (or another path). And we all definitely changed by working so closely together for three years, learning to accept more and more that we can all be so different and yet have so much in common. All of us on the crew and production team – Muslim, Jewish, Christian, atheist, Latino, black, white, South Asian – gained new friendships and deep new levels of trust for each other. Maybe that can be on some microcosmic level what we could do as a society or even a world, if we could just be able to see each other as fully and completely human despite coming from different religions or cultures or economic classes.

It is about the work that I do in the community with the young members and the work that I do in the jails. Our mosque was raided by the FBI. They never really gave an excuse why they raided it. Since we had given lots of Dawa in our neighborhood and treated our non-Muslim neighbors, good we did not even have to speak. Our neighbors came outside and spoke to the media on our behalf. So, it was very positive. We feel like the raid from the FBI was really from Allah.

Q: And your visits here in California, I heard that you had a great success on your visit to the school in Pacifica, could you talk about that?

A: Oh, yeah, that was amazing. I have never experienced youth so open to change and so open to Islam. We just connected on a humanity level. That's something that Islam has broken me out of the chains of. Latinos—we give lots of labels...If someone's fat, we call them gordso, if someone is skinny, we call them flaco; if they're black, we call them negro. We always have these titles and labels for people. Islam has allowed me to look past people's skin and the physical and look at them as souls and opportunities to get

closer to God. So we just connected on a humanity tip, on a young people level...from one young person to another young person, and it was an excellent vibe.

Q: How about singing your music, how about your music career...could you tell us a little bit about it?

A: Yeah, we got two new albums about to come out and one just came out in February. It's available on iTunes. And, you know, we have nice non-Muslim fan base and a Muslim fan base. We try to do the music to address certain issues that we face as people, so our music has a positive message to it. I am trying to take my message of faith to other young people through hard-hitting hip-hop music.

In Islam there are diseases of the heart like conceit, jealousy, envy, arrogance, hate, our pride. So, I wanted to explain this to the people who I grew up with in the streets. I knew these people in the streets, so instead of me saying their names, I put it in a poem; I said the diseases of their hearts. So, this is a story about them without saying their names but saying their diseases. So, it goes:

*There was this kid named Jealousy  
Who had gun weaponry  
Whoever lived life better than him, He was his enemy  
He walked the street like a centipede.  
Frustrated with his destiny  
Living life like a dark legacy  
He had a brother named Envy  
Whose pockets were empty  
He had a forty caliber with a clip that hold twenty  
They made a plan to rob a drug slanger  
They ran into a drug dealer named Anger  
Known for his short temper by gangbangers  
And new cars and new clothes on the hangers  
They shot anger and left him dead in the street  
They left a witness Anger's girlfriend conceit  
Conceit picked up the phone and talked as she cried  
She called up a big drug dealer named Pride  
She told him that Anger had died  
And that she had seen Jealousy and Envy with her own 2 eyes  
Pride picked up the phone and called his main man Hate  
They looked for Jealousy and Envy 'Til the night got late  
They found Jealousy and Envy coming out the liquor store  
They shot 'em dead and left them bleeding on the floor  
These are the diseases of the spiritual poor  
And the Deen of Allah be the only true cure*



Q: Jaka-lahu Khair, Brother. Thank you for your time. May Allah Reward you. As—Salaamu 'Alaikum.

A: Wa 'alaikum Salaam.



## RAMADAN! LET'S MAKE A CHANGE



When it comes to the materialistic world, one should look to those who have less than them in order to be thankful to Allah for what he has given us.

If perfection is your goal, then you have the lowest standards! Why the lowest? Because perfection cannot be achieved by any human being. Perfection belongs to Allah alone! Thus, if this is your standard, you will never achieve it, and then you will just give up. Instead, focus on what you are doing right, and keep growing that plant. And when, not if, you do something wrong, something displeasing to Allah, bounce back immediately in Tawbah to Allah. Quickly come back and make things better. Those people whom come back to Allah the fastest are the most blessed children of Adam.

If one gets in their car and has no destination in mind, they will never arrive at the 'nothing' in their mind. You will never arrive if you don't know where you are going or take actions to get there. Paradise is something that must be hoped for day and night. Because they hoped and prayed for it so much, they lived their lives striving towards it. Envision yourself entering the highest level of Jannah! And now.....work for it!

It is said that a person will do more to avoid pain than achieve pleasure. Let's say you don't 'feel' like working for Jannah. Well then, let's introduce ourselves to Hellfire. There are only two destinations. Everything in life is a gift from Allah, it's not 'ours'. It's a test to see if we will truly be thankful to Allah, by doing what He commanded and staying away from what He forbids. All these commandments are meant to raise us to be humans in the greatest mold. Anything less is subhuman. Paradise or Hellfire? Your choice.

We tend to not disobey Allah 'until' we think that no one is watching us. If only we knew. The angels of Allah are watching

us all the time, writing everything that we do. Our very body parts that we use to obey or disobey are watching us and will testify on the day of Repayment. The earth that we walk on will bear witness to whatever we did. There is a book that records everything, small or large, that we do; if you read it you would be amazed! And above all, Allah is watching. You're not alone.

If anything on earth reaches a state of excellence, it is the promise of Allah that He will bring it back down to earth. Nothing on earth remains in the pinnacle state. And because of that, whenever we get something, when it's our day to 'boast', we should instead humble ourselves to Allah. Imagine what life would be like if we loved each other, thought everyone else was better than us in some way, and sincerely sought to treat people good because we truly hoped for Allah's pardon. Be humble. It feels so good.

If you lose hope, you've already lost. The test of life is too hard for us to enter it wishy-washy. Be confident, strong, and determined in seeking Allah's love, in seeking His paradise. This is what HE commands of us. It is not Allah that wishes to see us thrown in to Hellfire. Shaytaan is the one that wishes that end. Allah Ta'ala wants for us to be forgiven, wants for us to be protected from Hellfire, wants for us to enter His paradise. The question now is: what do we want? And what are we doing about it?

Do you have full conviction that Allah has the power to guide your heart to achieve your goal here? If you are feeling a little doubtful, then silence the doubt, raise your hands, and make dua to Allah to grant you the favor of achieving your heart's goal. Trust in Allah, following the footsteps of all the Messengers of Allah, and Allah will be all the strength you need.

The no.1 reason that people enter hellfire? Open your mouth and stick out your tongue! Our tongues are the no.1 reason. How could such a simple piece of flesh be so destructive? It's the backbiting, the slander, the lies, the mocking of nations, the name calling, and on and on, that we indulge our tongues in. Let's watch our tongue today, and every day, and cultivate it to be a beautiful flower, only sweetness coming from it. And if there is nothing sweet to be said, then ... silence.

"Just as I, had I been the one to make the mistake, would wish to be forgiven, I forgive you." This is one of the most powerful rockets to Jannah. Go to sleep every night without harboring any grudges or grievances against your Muslim brothers and sisters. I forgive you for the sake of Allah. And I pray that Allah will forgive me too. The snake bite doesn't kill, it's the venom that seeps through the blood that kills. Don't let that venom of

*"The no.1 reason that people enter hellfire? Open your mouth and stick out your tongue!"*



grievance seep through your blood. Forgive people, for your own happiness is on the line.

Do you ever get frustrated or stressed? Is it because, perhaps, you are focused on yourself at the moment? Probably. Focusing on oneself = stinginess = frustration = ingratitude to Allah. Instead of focusing on ourselves today, why don't we focus on others? How is their health? How long have 'they' been waiting in line? Maybe their perspective is something valid that I haven't considered before? Whatever it is, stress comes from focusing on ourselves. Happiness, on the other hand, comes from upright righteous character.

Whenever there is a feeling of abundance, it tends to bring out the best in people to share. When one feels like there isn't enough of something, it tends to bring out the miser within. Ask yourself today, hasn't Allah given me total abundance? What can I share today? When the issue of 'sharing' comes up, just like when we were in grade school, when we were told to share, the fear of there not being enough would cause us to hold tightly. Not so with Sadaqah. The more we give, the more we shall receive. That's Allah's promise!

Just as Allah is the most Merciful, He is also the most severe in punishment. This is not something that people like to focus on, but in order for a person to be saved, the hope in Allah's Mercy must go hand and hand with massive fear of Allah's punishment. How many nations before us were destroyed by that which their own hands reaped? How many arrogant tyrants had their thrones taken away from them because of their decision to turn their backs on Allah?

Almost everywhere one goes these days, there is some sort of attack on our soul's chastity. It might be a lewd magazine at the market, or not averting one's gaze in public or it might be an internet banner ad. One must be extra vigilant to protect their heart. Cupid is not a chubby angel that strikes the hearts of men. That is the Shaytaan. Our glances are direct connections to our heart. Avert the glance, and you've just supported a tree of Eman in your heart. Indulge the glance and you are speared by Iblees. Our choice.

The bigger the mission, the more one will have to prepare and train for it. So if the biggest mission of our lives is to worship Allah, then how do we train? How did Allah's Messenger, SAW, train when Angel Jibreel came to him? The answer: with prayers in the night, Qiyam ul-Layl. There are few things on earth more valuable than to get up during the night, make wudu while others are sleeping, raise your hands, and begin worshipping your Creator.

The purpose of Islam is to raise the human being to become the most noblest creation of Allah. Nobility comes from Taqwa and upright character. Allah's Messenger, SAW, lived the Qur'an every single day through his actions. How much of the character taught in the Quran do we know? And how much of that are we living on a daily and hourly basis? The beautiful thing is that there is so much happiness that awaits in taking this path.

When one thinks 'charity', what automatically comes to the mind is giving money. While money is a fundamental part of charity, it is not the end all. Charity is a much larger term that includes visiting the sick, speaking kind words to people, smiling to others, and so much more.

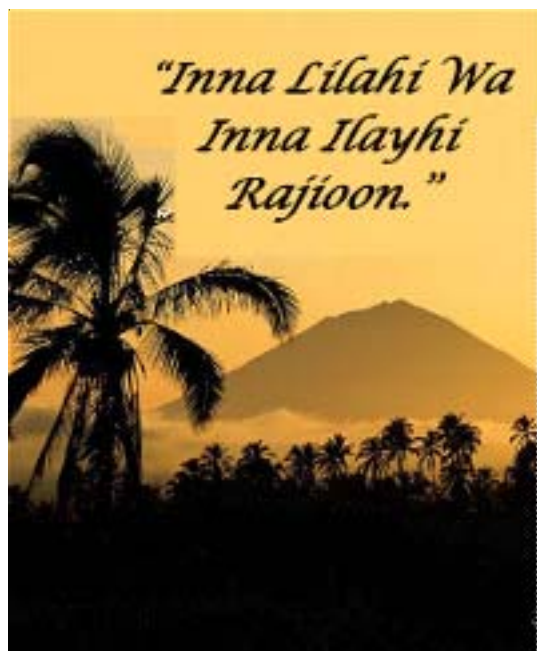
There are two weapons, if you use them, no one and nothing can harm your emotions. They are: thankfulness and patience. Patience, true patience, is that time, as soon as the calamity befalls, that someone holds back, and praises Allah. Immediately they are blessed with a calm that carries them through the calamity, a gift from Allah. Not only is that moment blessed, but that which comes after it becomes even more blessed because of the patience. Imagine life as a truly patient servant of Allah.

How do you take a good thing and make it better? Answer: by being thankful to Allah for it. Thankfulness is the secret ingredient to happiness on earth and in the hereafter. If you want to enjoy it all, be thankful. Thankfulness isn't only an action of the tongue. Thankfulness is done in action as well: by following the commandments of Allah, desiring nearness to Him, and keeping far away from that which Allah forbade. Kufr, in its root meaning, means ungratefulness. It's the root of disbelief.

When people attempt to listen to music or watch TV, they are actually searching for one thing: peace of heart. The music and watching TV produces emotions that they wish to achieve and cannot in the everyday trials of the world. True peace of heart is found in a beautiful book sitting on your shelf: the Qur'an. In it are the stories of perished nations and prophecy of what is to come in the future. In it is hope for paradise and warning from hellfire. In it is contemplation of the heavens and earth, and all in between. You are searching for peace, right? It's right here.

Just when you thought it was over, it's just begun. Worship of Allah does not end after 30 days. The Lord of Ramadan is the Lord of all months. Worship of Allah only ends at death. What awaits after that is the trial: is Allah pleased with me so that I may rejoice like no human has ever rejoiced? Or should I regret like no human has regretted, perhaps Allah is displeased with me? Perhaps my intentions weren't for Him alone? It is with constant fear and hope, that we'll find our way back to Allah! May Allah accept our noble work this month!

## A SAD PASSING



Brother Awad Mohamed Elgarguri, one of our very much appreciated Islamic Bulletin contributors passed away at the young age of 49. In this issue of The Islamic Bulletin, he has contributed Islamic Beliefs and Practices. He will be very much missed by his family, many friends, and the staff of at the Islamic bulletin. We would like to ask each of our readers to remember him in their Duas this Holy Month. May Allah grant him Paradise.

Sheikh Awad was headed home shortly after Salat-ul Isha with his 16 year-old son. Shaikh Awad was a man in every sense of the word. He was calm, collected, and composed. I never remember him losing control of himself no matter what the situation. When he spoke, he spoke wisdom. No word was uttered aimlessly or in vain. He took personal care of those he came into contact with and built relationships with them, advising them how to navigate the problems of their life. The amazing thing was, no matter how many people were seeking his help; he attended to each one with the same level of attention and care. His reserves of patience at times seemed like they had no end.

Sheikh Awad, who was a Microbiology Researcher, had finished his Graduate studies at the School of Microbiology at Oregon State University. As the Imam of his community in Corvallis, Oregon, he was the community. He received no salary from the mosque but genuinely cared for all people — family, friends and even strangers — whom he may have met once in a store or at the post office, for example.

People from different backgrounds, religions, ages and nationalities have all been united by benevolent feelings toward the man who lived amongst them and interacted with them as a genuine and sincere friend for nearly three decades. As the Imam and religious leader of the Muslim Community in Corvallis, Awad dedicated his whole life to setting an example of

true Islam to his community members both inside, and outside, of his Mosque.

To him, Corvallis was his beloved hometown, and he was so proud of it as a city and as an ideal community. Islam means submission and peace. God created us from different nations and tribes, but we are all brethren in humanity. Diversity enriches and nourishes the growth and development of the human race and promotes peaceful collaboration and a coherent coexistence. This is the message Awad sought to exemplify.

Brother Awad's passing reminds me of a hadith of Rasulullah (saw) in which it says that the passing of a scholar is greater with Allah than the passing of a village or entire tribe. He was a man of deep knowledge who practiced what he knew. I never once heard him mention degrees in deen or dunya, both of which he had. Yet, knowledge emanated from him in his words and demeanor. In fact, many of the youth of Corvallis were raised under his wings. Only they can fully describe their loss.

As the Prophet (saw) explained that actions are according to their ending, and so was the life of Shaykh Awad. As was normal there was an Islamic lecture every night in the masjid. This series was devoted to the journey that everyone must take from this world. For four nights he brought death to life as a reality for all to see. The 5th Islamic lecture was to be completed with the khutbah of Jumha. Brother Awad prayed his Isha prayers Thursday night, and then proceeded home to finishing his Jumha Khutba. On his way home, an oncoming vehicle's driver fell asleep and veered into the Shaykh's car. The Shaykh swerved his car so that the full impact was on the driver's side, saving his son from what was written for him.

The Muslims in Corvallis who heard the news dashed out of their houses in shock to attend Jumha. Thinking that the news was not true, they filled the masjid, but without their influential leader and friend. Many cried and especially when they had heard the Jumha khutba that Sheikh Awad had prepared for that day dealt with death. And instead of Sheikh Awad delivering the Khutba, it was being read by another imam. And that day they cried as they had never cried before. How greatly they missed him. Especially a part that was in the khutba that spoke of Hazrat Bilal (RA) when he gave his last azan in Medina with a famous quote, to his wife, "How wonderful! Tomorrow I am going to meet with the beloveds, Muhammad and his friends!" At Jumha prayer that day, mosque members mourned the loss of their Imam outside the Salman Al-Farisi Islamic Center on Kings Boulevard in Corvallis.

Awad Elgarguri was married and had seven children. Even after his death, his legacy manifested itself in his family. It was with full submission to Allah's will and with absolute belief and trust in His Divine wisdom. Their reaction to the man who killed their father was to forgive him and pray that Allah guide him to Islam. They showed patience and complete resignation to the predestination of Allah. In this way Allah took back what belonged to Him— *"Innalilahi wa inna ilayhi rajioon."* "To Allah We Belong and To Him We Will Return."





## ISLAM BELIEFS AND PRACTICES



### MEANING OF ISLAM

**Islam** means to submit freely to The Commandments and Will of The One and Only God (**Allah**). This submission should come from within, from sound belief in and conviction to Allah, with no doubt. It should also come from love, trust, and affection.

**Allah** is not a special god for Muslims, but Allah is The Creator of all creatures, including mankind.

**The Prophet Muhammad** (Peace on him) is the Messenger of Allah. The Prophet Muhammad (Peace on him) received The Word of Allah (revelation), through the archangel Gabriel (The Holy Spirit). This revelation comprises the Religion of Islam.

**The Qur'an** is the authentic collection of this revelation recorded in book form. It is the exact, unchanged Word of Allah to all mankind.

A **Muslim** is any male or female person who believes in Allah and the Prophet Muhammad (Peace on him) as His Messenger who then testifies to that belief to witnesses announcing his/her acceptance of Islam as his/her religion. "Muslim" should not be confused with "Arab"; A Muslim is a person who follows the religion of Islam and s/he can be of any race while Arab refers to a race of people. An Arab can choose to be of any religion or belief system be it Christianity, Islam, Buddhism, Hinduism, atheism, or any faith. Arabs make up less than 18% of the Muslim population of the world today, which is estimated to be over one-fifth of the world's population, or more than a billion people.

Islam is a simple and practical religion. It has established, clear, and easily understandable beliefs and laws that any follower or student of the religion can easily understand. Islam affirms belief in a decent, civilized society. Islam also does not demand impossible goodness of its followers, but it recognizes that all human beings make mistakes and sin. No one is exempt. *Islam* preaches peace, mercy, justice, tolerance, equality, love, truth, forgiveness, patience, morality, sincerity and righteousness. Islam is the religion that preaches the Oneness of God, the Oneness of mankind and the Oneness of the Message.

*Islam* is the religion that preaches the Oneness of God, the Oneness of

mankind and the Oneness of the Message.

### BASIC BELIEFS IN ISLAM

#### Oneness of God: "Tawheed"

Muslims believe that there is **ONLY One supreme God (Allah)**. In Islam to believe in Allah is not only to believe in Allah's existence but also to believe in all Allah's attributions, to worship Allah alone, and to obey all Allah's commands. Tawheed includes the oneness of the Lordship, oneness of Worship and oneness of Names and Attributes:

**A) Oneness of Lordship:** To believe that Allah is The **ONLY** Creator, Provider, and The Commander.

**B) Oneness of Worship:** To believe that Allah is the **ONLY** God who should be worshipped, and obeyed as Allah prescribed.

**C) Oneness of Allah's Names and Attributes:** To believe that Allah Is Perfect and His Names and Attributes are Perfect according to what Allah tells us about Himself in the Quran, believing that those Names and Attributes, in their perfection, belong only to Allah.

◆ Muslims believe that NO one shares Allah's divinity that is neither angel nor human. Allah says: "**And Allah makes none to share in His decision and His rule**" (Holy Quran 18:26).

◆ Muslims do not believe that Allah sleeps, gets tired, or dies. Those attributes are only for Allah's creatures. Allah has neither Weakness nor Weariness.

◆ Muslims do not believe that human beings are created in the image of Allah.

◆ Muslims believe that there is no intermediary who will take any one nearer to Allah or plead on anyone's behalf. They believe that any individual can directly supplicate to Allah and ask for anything he/she wants.

#### ONENESS OF MANKIND

◆ People are created equal in the sight of Allah. There is no superiority of one over another for any reason except piety and righteousness. Muslims are required to respect the dignity of mankind, regardless of religion, race, nationality, or place of birth, all of mankind are honored.

◆ People are not to be judged on factors that they had no choice over, such as gender, color, size, race, health, etc. Islam teaches that human diversity is a sign of the richness of Allah's mercy and the beauty of His creation. Prophet Muhammad said: "**Surely Allah does not look at your faces or your bodies, but looks at your hearts and your deeds**".

◆ In Islam there are no priests, priesthood or holy men, and no one has special access to sacraments, there are however, scholars who are knowledgeable of Islam, and their duty is to truthfully explain Islam to others. **THEY ARE JUST ADVISORS.**

◆ Islam teaches people to be moderate in their life. Muslims should not give up

totally this life for the hereafter, nor give up the work for the hereafter totally for this life only.

#### ONENESS OF THE MESSAGE

Muslims believe that Allah Sent Messengers to each nation throughout the history of humankind. Messengers came with the same message: to worship the One Supreme God and to obey His Commands.

#### Innocence of mankind at Birth.

Muslims believe that people are born free of any sin and bear no responsibility for other's faults and sins. It is only after they reach the age of puberty, and they knowingly commit sins that they will be held responsible for their actions in this life and the hereafter.

#### There is no original sin in Islam.

Muslims believe that both Adam and Eve were equally tempted, both sinned, and were both responsible for disobeying Allah. Both were remorseful and repented, and Allah forgave both of them.

**Muslims believe that no soul is responsible for the sins and faults of others**, even if they are their parents, children, wives or husbands.

**Muslims believe that forgiveness is always available through repentance.** Muslims pray for repentance directly to Allah, without any intermediary.

**Salvation in Islam is only through belief and practice.** both go together, side-by-side, to be granted salvation.

#### PILLARS OF ISLAM

There are five pillars of Islam:

1. Shahada (Testify)
2. Salah (Prayer)
3. Seyam (Fasting),
4. Zakat (Charity)
5. Hajj (Pilgrimage)

#### Shahada (Creed)

The verbal commitment and pledge that there is no deity but Allah, and Muhammad is the messenger of Allah.

#### Salah (Mandatory Worship

##### [Prayer])

It is the duty of every Muslim, male and female, after reaching the age of puberty, to perform five Salats (Prayers) at specific times during the day and night. These five specific times are: - Dawn, Noon, Afternoon, Sunset, and Night. A ritual called Wudu (Cleaning several parts of the body with water) is a prerequisite to Salah.



The above picture is one "rak'a", i.e., one set of standing, bowing, prostrating and sitting. Each Salah consists of several Rak'a. Muslims are strongly encouraged to pray in the masjid, but if that is beyond their ability, they can pray anywhere that is

clean; Muslims do not make Salah in a bathroom.

#### Siyam (Fasting)

Fasting during the month of Ramadan (the ninth month of the lunar calendar) is from sun up to sun down only and is an obligation on every adult healthy Muslim, male or female. Fasting is total abstinence from eating, drinking, smoking, gum chewing, intimate relations, and taking anything into the body. If a person is ill and needs to take medication, s/he cannot fast. Fasting is also a time to discipline one's self from bad behaviors, such as, arguing, arguing, and saying mean things. Those who are ill or unable to fast for health or reasons of age are exempt from fasting. However, they should feel the poor one meal for every day they miss of fasting. Women who are pregnant, menstruating, or nursing, or any who are traveling, are also exempt from fasting. However, when their situation changes, they make up the days of fasting or feed the poor one meal for each day of fasting they missed.

#### Zakah (Charity)

Zakat is an annual obligatory charity on every Muslim, male or female, who possesses over the last year money or property that exceeds their minimum needs. The requirement is 2.5% of one's excess wealth. It is also called a tax because it supports the government workers who are not free to make money elsewhere.

#### Hajj (Pilgrimage)

The performance of the pilgrimage to Makkah, Saudi Arabia is required once in a lifetime of every Muslim, if financially able, as well as physically able. Hajj begins every year during the month of Dul Hejja; Dul Hejja is the 12th month of the Islamic (lunar) calendar year. The Hajj is a spiritual journey where a Muslim forgets all worldly things and devotes his/her attention and time to Allah alone.

#### PILLARS OF FAITH

In Islam, there are six pillars of faith: Belief in Allah, His angels, His books to mankind, His Prophets and Messengers, the Day of Judgment, and Destiny.

##### 1. Belief in God (Allah)

Islam teaches that there is one Unique God (Allah) who should be worshipped and obeyed.

##### 2. Belief in Mala-eka (Angels)

Muslims believe that Allah created unseen creatures such as Angels. Muslims believe in their existence, their names, their tasks, and descriptions as explained in the Quran and in the Sunnah (Teachings of the Prophet).



### 3. Belief in the Books of Allah

Muslims believe that Allah from time to time revealed books to mankind through his Prophets. These books originated from the same divine source; they are all divine revelations. Muslims believe in the original text of these books when they were revealed. The five prominent divine books are: 1) Abraham's Scrolls; 2) Zabur (Psalms) revealed to Prophet David; 3) Tawrah (Torah) revealed to Prophet Moses; 4) Injil (Gospel) revealed to Prophet Jesus; 5) Quran revealed to Prophet Muhammad.

### 4. Belief in the Prophets of Allah

Muslims believe that Allah sent Prophets to all mankind as messengers for their guidance. Muslims believe in their existence, their names, and their messages, as Allah and His Prophet informed about them. Prophets are void of divinity because divinity is exclusive only to Allah (God) the Almighty. They are all righteous, truthful, and pious men chosen by Allah to be models to all mankind, both their words and deeds being in accordance with the divine commandments.

### 5. Belief in Yawm al-Qiyama (Day of Judgement)

Muslims believe that the life of this world and all that is in it will come to an end on one appointed day, when everything will be annihilated. This day will resurrect all the dead; Allah will judge with perfect justice each person individually according to his good or bad actions that he did during his life, and every victim will have his/her rights. Allah will reward those who lead a righteous life and did good deeds by sending them to Paradise (Jannah). Allah forgives whom He pleases of those who disobeyed His Command, or punish them in the Hellfire (Jahannam).

### 6. Qada wal-Qada (Destiny), Divine Decree)

Muslims believe that since the whole universe is entirely under the direction and control of Allah, then everything that is or that happens in this universe, from the smallest to the greatest event is governed by Allah. Muslims put their trust in Allah only they are required, however, to make a sincere effort to strive and do their best, and not simply sit back and let things take their course in blind resignation. Such belief gives a person a tremendous degree of inner certainty, confidence and peace of heart, especially in the face of afflictions. Moreover, he lives with the assurance that whatever is to come to any individual, including death, cannot fail to come at its appointed time.

### • The Islamic Shariah (Laws of Islam)

Shariah is the divine code of practice which guides a Muslim in all affairs of his/her life, it is divided into two categories: Ebadat (system of worship), and Muamalat (system of dealing).

The main source that governs all the laws of Islam is Allah through two channels; the first is the Quran, the book of Allah, and the second is the Sunnah, which is the authentic recording of the sayings, traditions of the Prophet and whatever his companion said or did to which he showed no objection.

### • The Lawful and the Unlawful in Islam

The basic rule governing the issue of the lawful and the unlawful is that things are lawful unless one of the sources of the Islamic laws specifies that they are unlawful. In Islam it is prohibited to drink alcohol, use drugs, use interest, and all immoral conducts. It is also prohibited to eat the meat of pork, predators (animals and birds) and all dead animals.

### • War

War is not an objective of Islam nor is it the normal course of Muslims; it is only the last resort and is used under the most extraordinary circumstances, when all other attempts at just and peaceful solutions to the dispute fail. In Islam, every being is entitled to enjoy a free and peaceful life, regardless of religious, geographical or racial considerations. If non-Muslims are living peacefully or even indifferently with the Muslims, there can be no grounds or justification to declare war on them or to begin hostilities, embark on any act of aggression, or violate their rights.

### • Jihad

In Islam Jihad does not mean "Holy war". And is not a declaration of war against other religions and certainly not against Christians and Jews, as some people want it to be perceived. Jihad literally means "striving, struggling or exerting more effort than usual for the betterment of one's self and the community at large." It has an internal, societal and combative dimension.

•The internal dimension of Jihad encompasses the struggle against the evil inclinations of the self; it involves every Muslim's earnest, moral efforts to resist all internal or external inclination towards sin of all kinds. This includes the struggle to overcome problems, difficulties, tasks, and temptations.

•The social dimension includes struggling against social injustice and creating a communal identity based on charity, respect and equality. Also it takes the form of calling people with the community to enjoy good and forbid evil.

•Finally, the combative aspect of jihad is in the form of a just war to be used against aggression or to fight forces of tyranny and evil oppression, and, even then, to observe the strict limits of conduct prescribed by Islam that preserves the life of innocents and the sanctity of the environment.

•Islam rejects all forms of terrorism, extremism, fanaticism and fundamentalism. The religion of Islam guarantees the sanctity of life (the life of a non-Muslim is considered as sacred as that of a Muslim), honor, property, and freedom to embrace and practice any religion they freely choose, and all other conducts as long as those conducts do not hurt others. To terrorize people or spread fear in any society or hurt others; all are considered major sins in Islam; Allah prescribed severe punishments for those who are involved in such actions.

### • Women in Islam

Islam looks at the woman as an equal, mature and capable partner of a man, without whom a family cannot exist and teaches that men and women are all the creation of Allah, existing on a level of equal worth and value.

In some societies women are treated according to ancestral customs and tribal tradition, but in Islam they are treated with full respect and honor. Islam preserves women's honor and dignity, and requires that she must be treated with respect and honor. Her femininity should not be exploited in any way, rather she is to be regarded and treated as human individual whose sexuality does not enter into her relationship with any person other than her husband.

In Islam marriage cannot take place unless the female freely agrees to it and a dowry is given to her. Islam puts priorities for the husbands and wives. The responsibility for providing for the family is on the husband, while the responsibility to care for the house and raising the children is on the wife. These are the main priorities, but cooperation between the husband and the wife is required and highly recommended.

### • Dress

For both males and females, Islam requires that they wear proper, decent, modest, and clean clothes. Muslim women also are instructed by Allah in the Quran to wear as a

minimum Hijab (head covering). At home, with her immediate family like her husband children, brothers, uncles,



grandfathers and other males (family members who are forbidden to them to marry her), and with other women, a Muslim woman may take her outer garments off, and be free to beautify herself as she wants. Unlawful clothing and adornment:

-Tight clothing, transparent clothing, clothes that expose those parts of the body which are sexually attractive, extravagant clothes, swim suits, makeup or perfume in public, wigs and hairpieces, gold and silk prohibited to Men only, but lawful for Women. Generally in Islam, women's beauty and sexual attributes are not for public display.

### •Traditions interfering with Islam

The adherence to Islam (as with other religions) varies with the strength of the beliefs of the people. Sometimes culture and traditions interfere with religion, or even overshadow the religion. Some people claim that something in their culture or tradition is part of the religion, when it is not. Or do things that have no justification in Islam and are prohibited; yet that gets portrayed by others as the tenets of the religion of Islam.

Also the beliefs and practices of Muslims should not be judged according to the beliefs and the laws of other religions since some lawful practices of one religion can be portrayed by other religion as unlawful or even wrong.

Sometimes a conduct of certain people can be offensive to others and vice versa in spite of the fact that this conduct is not meant to offend others. For example Islam commands Muslims to lower their eyes when they are talking to people out of respect and honor for the others. This can be offending to other cultures where eye contact is very important when communication.

To live in peace and harmony in this world, one should realize that people were created differently and vary in the colors of their skin, their languages, and in their religions, cultures, and traditions. Some people may be different, but it does not mean that they are bad or evil.

### For More Information Contact:

The Islamic Bulletin

[www.islamicbulletin.org](http://www.islamicbulletin.org)

P.O.BOX 410186

San Francisco, CA 94141-0186

[info@islamicbulletin.com](mailto:info@islamicbulletin.com)

## **Some Common Mistakes in Ramadaan Lets Strive Not to Repeat the Same.**

By Asma bint Shameem

### **1 : Taking Ramadaan as a ritual**



For many of us Ramadaan has lost its spirituality and has become more of a ritual than a form of Ibaadah. We fast from morning to night like a zombie just because everyone around us is fasting too. We forget that it's a time to purify our hearts and our souls from all evil....we forget to make dua, forget to beseech Allah to forgive us and ask Him to save us from the Fire. Sure we stay away from food and drink, but that's about all.

### **2 : Too much stress on food and drink**

For some people, the entire month of Ramadaan revolves around food. They spend the ENTIRE day planning, cooking, shopping and thinking about food, instead of concentrating on Salah, Quran and other acts of worship. All they can think of is FOOD. So much so that they turn the month of fasting into the month of feasting. Come Iftaar time, their table is a sight to see, with the multitudes and varieties of food, sweets and drinks. They are missing the very purpose of fasting, and thus, increase in their greed and desires instead of learning to control them. It is also a kind of waste & extravagance. **".....and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)"** [al-Araaf :31]

### **3 : Spending all day cooking**

Some of the sisters (either by their own choice or forced by their husbands) are cooking ALL day and ALL night, so that by the end of the day, they are too tired to even pray Isha, let alone pray Taraweeh or Tahajjud or even read Quran. This is the month of mercy and forgiveness. So turn off that stove and turn on your Imaan!

### **4 : Eating too much**

Some people stuff themselves at Suhoor until they are ready to burst, because they think this is the way to not feel hungry during the day and others eat at Iftaar like there is no tomorrow, trying to make up for the food missed. However, this is completely against the Sunnah. Moderation is the key to everything. The Prophet (Sal Allaahu Alaihi wa Sallam) said: "The son of Adam does not fill any vessel worse than his stomach; for the son of Adam a few mouthfuls are sufficient to keep his back straight. If you must fill it, then one-third for food, one-third for drink and one-third for air." (Tirmidhi) Too much food distracts a person from many deeds of obedience and worship, makes him lazy and also makes the heart heedless. It was said to Imam Ahmad: Does a man find any softness and humility in his heart when he is full? He said, I do not think so.

### **5 : Sleeping all day**

Some people spend their entire day (or a major part of it) sleeping away their fast. Is this what is really required of us during this noble month? These people also are missing the purpose of fasting and are slaves to their desires of comfort and ease. They cannot bear to be awake and face a little hunger or exert a little self-control. For a fasting person to spend most of the day asleep is nothing but, negligence on his part.

### **6 : Wasting time**

The month of Ramadan is a precious, precious time, so much so that Allah calls this month "Ayyamum Madoodaat" (A fixed number of days). Before we know it, this month of mercy and forgiveness will be over. We should try and spend every moment possible in the worship of Allah so that we can make the most of this blessing. However, there are some of us who waste away their day playing video games, or worse still, watching TV, movies or even listening to music. Subhaan Allaah! Trying to obey Allah by DISOBEYING Him!

### **7 : Fasting but not giving up evil**

Some of us fast but do not give up lying, cursing, fighting, backbiting, etc. and some of us fast but do not give up cheating, stealing, dealing in haraam, buying lotto tickets, selling alcohol, fornication, etc. and all kinds of impermissible things without realizing that the purpose of fasting is to not stay away from food and drink; rather the aim behind it is to fear Allah. **"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)"** • [Baqarh 2:183] The Prophet (SAW) said: "Whoever does not give up false speech and acting upon it, and ignorance, Allah has no need of him giving up his food and drink." (Bukhari)

### **8 : Skipping Suhoor**

The Prophet (SAW) said: "Eat suhoor for in suhoor there is blessing." (Bukhari, Muslim). And he (SAW) said: "The thing that differentiates between our fasting and the fasting of the People of the Book is eating suhoor." (Muslim)

### **9 : Stopping Suhoor at Imsak**

Some people stop eating Suhoor 10-15 minutes earlier than the time of Fajr to observe Imsak. Shaykh Ibn Uthaymeen said: This is a kind of bidah (innovation) which has no basis in the Sunnah. Rather the Sunnah is to do the opposite. Allah allows us to eat until dawn: **"and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)"** [al-Baqarah 2:187]

### **10 : Not fasting if they missed Suhoor**

Some people are too scared to fast if they miss Suhoor. However, this is a kind of cowardice and love of ease. What is the big deal if you missed a few morsels of food? It's not like you will die. Remember, obedience to Allah overcomes everything.

### **11 : Saying the intention to fast out loud**

The intention is an action of the heart. We should resolve in our heart that we are going to fast tomorrow. That is all we need. It is not prescribed by the Shari'ah for us to say out loud, "I intend to fast", "I will fast tomorrow" or other phrases that have been innovated by some people.

### **12: Missing the golden chance of having your Dua accepted**

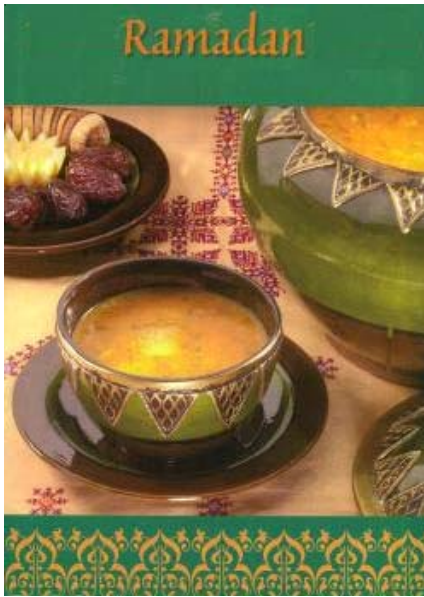
The prayer of the fasting person is guaranteed to be accepted at the time of breaking fast. The Prophet (Sal Allaahu Alaihi wa Sallam) said: "Three prayers are not rejected: the prayer of a father, the prayer of a fasting person, and the prayer of a traveler." (Al-Bayhaqi). Instead of sitting down and making Dua at this precious time, some people forego this beautiful chance, and are too busy frying samosas, talking, setting the food, filling their plates and glasses, etc. Think about it....Is food more important than the chance to have your sins forgiven or the fulfillment of your Duas.

### **13: Fasting but not praying**

The fasting of one who does not pray WILL NOT BE ACCEPTED. This is because not praying constitutes kufr as the Prophet (SAW) said: "Between a man and shirk and kufr there stands his giving up prayer." (Muslim)



#### 14 : Not fasting because of exams or work



Exams or work is NOT one of the excuses allowed by the Shariah to not fast. You can do your studying and revision at night if it is too hard to do that during the day. Also remember that pleasing and obeying Allah is much more important than good grades. Besides, if you will fulfil your obligation to fast, even if you have to study, Allah will make it easy for you and help you in everything you do.

***“Whosoever fears Allah, He will appoint for him a way out and provide for him from where he does not***

***expect, Allah is Sufficient for whosoever puts his trust in Him.”*** (Surah at-Talaaq 2-3)

#### 15 : Mixing fasting and dieting

DO NOT make the mistake of fasting with the intention to diet. That is one of the biggest mistakes some of us make (especially sisters). Fasting is an act of worship and can only be for the sake of Allah alone. Otherwise, mixing it with the intention of dieting may become a form of (minor) Shirk.

#### 16 : Fighting over the number of Rakaah of Taraweeh

There is no specific number of rakahs for Taraweeh prayer, rather it is permissible to do a little or a lot. Both 8 and 20 are okay. Shaykh Ibn Uthaymeen said: “No one should be denounced for praying eleven or twenty-three (rakaah), because the matter is broader in scope than that, praise be to Allah.”

#### 17 : Praying ONLY on the night of the 27th

Some people pray ONLY on the 27th to seek Lailat ul-Qadr, neglecting all other odd nights, although the Prophet (Sal Allaahu Alaihi wa Sallam) said: “Seek Lailat ul-Qadr among the odd numbered nights of the last ten nights of Ramadan.” (Bukhari, Muslim)

#### 18 : Wasting the last part of Ramadan preparing for Eid

Some people waste the entire last 10 days of Ramadan preparing for Eid, shopping and frequenting malls, etc. neglecting Ibadah and Lailatul Qadr. Although, the Prophet (SAW) used to strive the hardest during the last ten days of Ramadan in worship (Ahmad, Muslim) and not in shopping. Buy whatever you need for Eid *before* Ramadan so that you can utilize the time in Ramadan to the max. Aishah (RA) said: “When the (last) ten nights began, the Messenger of Allah (SAW) would tighten his waist-wrapper (i.e., strive hard in worship or refrain from intimacy with his wives), stay awake at night and wake his family.”• (Buhaari and Muslim)

#### 19 : Iftaar parties

Although inviting each other for breaking fast is something good and encouraged, some people go to extremes with lavish iftaar parties with all sorts of disobedience to Allah, from flirting, mixing of the sexes, to show-off and extravagance, to heedlessness to Salah and Taraweeh.

### WHO IS YOUR BEST FRIEND?

I am reminded of an inspirational story of a young man who had three friends. A judge ordered this young man to appear in court with a witness to testify on his behalf that he had good character. This seemed like a daunting task for the young man when all human decency seemed to have broken down. However he met his first friend whom he asked to testify that he had good character. The first friend said “You are good,” but grumbled that he could not go to the court with him.

The second friend was uncertain about helping the young man. He said “I will vouch for your good character, and I will go to the court with you; but I will stop at the doors of the court for I cannot enter.”

The third friend said “Don’t worry I will go with you. I will enter the court and will testify that you have good moral character, I will stay with you until the problem is solved. I will be with you.” Who do you think is the best friend?

This is what will happen when all of us die. The first friend is like our wealth. Our wealth basically stays behind when we die. The second friend is much our family and loved ones. Our family and loved ones no matter how much they care about us, when the time comes they will arrange for our funeral but our loved ones will not enter our graves with or for us. The third friend is your deeds. Everything else will remain behind, your wealth and your family and loved ones but your deeds will go with you. Our deeds are both good and bad. Our deeds are all that will remain with us, so we must be sure that they, inshallah are good deeds. What really strikes me is that each one of us has an opportunity to increase our good deeds every day. The essential flow that we all have is old habits that die hard. But hopefully, we can take small steps during this blessed month, to rid ourselves of these bad habits so Inshallah we all can enter Paradise.



### HOW TO CONCENTRATE IN YOUR PRAYERS

1. Repeat what the mu’adhin (person who calls prayers) says
2. Make dua between adhan and Iqamah
3. Make fresh wudu for Salah
4. Use siwak before Salah
5. Dress in fine clothes for Salah
6. Move through Salah with tranquility
7. Pray as if you will die after this Salah
8. Think about the verses and dhikr you are reciting in Salah
9. Repeat verses for added contemplation
10. Memorize and use new passages of Quran
11. Pause at the end of each ayah
12. Recite in a beautiful voice
13. Maintain eyesight on your prostration location
14. Recite dhikr after prayer, patiently (use sample on page 16)
15. Don’t look around in prayer
16. Suppress your yawning during prayer
17. Don’t stick to the same prayer place in the Masjid
18. Arrive early for Salah
19. Pray as soon as the time enters





## Istikhara (Supplication for Seeking Guidance)

### Feeling Confused? ... Undecided?

Follow this proven recipe for success...it works every time!

It is natural that in our day-to-day affairs Muslims are confronted with important issues requiring decision making. This is sometimes accompanied by much thinking, anxiety and worry before one is able to decide one way or another, if at all! It is in regard to these types of situations that the Prophet Mohammed (pbuh) recommended a voluntary prayer for a person to employ which will enable him/her to seek from Allah (SWT) guidance in reaching the proper decision over a particular matter.

This is a prayer known in Arabic as Salat-ul-Istikhara and its importance is such that Prophet Mohammad (SAW) used to teach his companions about it the same way he used to teach them the verses of the Holy Qur'an. The companion Jabir (RA) said that the Prophet (SAW) used to strongly encourage them to practice Istikhara for all their affairs. The manner of performing this prayer is that the person comes up with a voluntary prayer of two rakaats (units) at anytime during the day or night. Upon completing this prayer, the person then recites a private supplication in which he/she seeks the guidance of Allah (SWT). This prayer goes as follows:



اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ  
مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ تَقْدِيرُ وَلَا أَقْدِيرُ. وَتَعْلَمُ وَلَا أَعْلَمُ  
وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ  
خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي. فَاقْدُرْهُ لِي وَ  
يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ  
شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي. فَاصْرِفْهُ عَنِّي وَ  
اصْرِفْنِي عَنْهُ. وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ.



“ALLAHUMMA INNI ASTAKHYIRUKA BI'ILMIKA WA ASTAQDIRUKA BI QUDRATIKA WA AS-ALUKA MIN FADHLKA-AL-AZIM, FA INNAKA TAQDIRU WALAA AQDIRU WATA'LAMU WALAA A'LAMU, WA ANTA 'ALLAMUL-QUYUB. ALLAHUUMA IN KUNTA TA'LAMU ANNA HADHAL-AMRA... (Here the person makes mention of the matter for which guidance is sought, i.e., “should I move, take that job, marry this person, etc.”)...KHEIRUN LEE FII DINII WAMA'AASHIII WA'AAQIBATA AMRII FAQDURHU LII, WA YASSIR-HU LII THUMMA BAARIK LII FIIHI, WAIN KUNTA TA' LAMU ANNA HADHAL-AMRA...(also at this point the person makes mention of the matter for which guidance is sought)...SHARRUN LEE FII DINII WA MA'AASHIII WA'AAQIBATA AMRII, FASRIFHU 'ANNII WASRIFNII 'ANHU WAQDUR LEE AL-KEYRA HEYTHU KANA THUMMA ARDHINI BIHII.”

Which means:

“O Lord, I seek Your guidance, through Your knowledge and power; and I ask You of Your great bounties; for You decree and I do not decree; and You know and I know not; You are the Knower of invisible things. O Lord, if You know that this matter (here the person makes mention of the matter for which guidance is sought, i.e., “should I move, take that job, marry this person, etc.”), is of benefit to me in my religion, in my livelihood and in its outcome, decide it for me and make it easy for me and then bless it for me. And if You know that this matter (here again the person makes mention of the matter for which guidance is sought) is bad for me in my religion, in my livelihood, and in its outcome, turn it from me and divert me from it and decree good for me wherever it may be and make me pleased with it.” **“And indeed, never would he regret who asks the Creator to choose for him, and consults with the creation, and ascertains his actions.”**

After seeking Allah's guidance as above, the person then resumes his/her routine affairs and waits for the due response from Allah. This can appear to the person by way of the feeling you have in your heart about the matter of either confidence or further indecision. Thus, when you feel in your heart a sense of vigor, optimism or confidence about the intended undertaking, you may construe this as a positive response from Allah (swt) and may accordingly proceed forward with the intended undertaking. If, on the other hand, the opposite is true and your sense of doubt or worries have not cleared, then you may want to avoid the proposed undertaking as it could mean a bad outcome.

**Allah (swt) says: “...It is possible that ye dislike a thing which is good for you, and that ye may love a thing which is bad for you. But Allah knoweth and ye know not.” (Qur'an 2:216).** Indeed the essence of this prayer is to test someone's trust in Allah, hence, the need to abide by the guidance of Allah whether it means pursuing or abandoning the intended undertaking. Allah also says: **“...and if anyone puts his trust in Allah, sufficient is Allah for him. For verily Allah surely accomplishes His purpose: Verily, for all things has Allah appointed a due proportion.” (Qur'an 65:3)**



## الأذكار بعد الصلاة

### Supplications After Obligatory Prayers

أَسْتَغْفِرُ اللَّهَ

Astaghfirullah

I ask Allah for forgiveness

أَسْتَغْفِرُ اللَّهَ

Astaghfirullah.

I ask Allah for forgiveness

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Allahumma AntasSalam, Wa MinkasSalam, Tabarakta Yaa Dhal Jalali Wal ikraam.

(O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honor)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu

Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ.

La hawwla wala quwwata illa billah, La ilaha illallah, wala na`budu

illa 'iyahu LahunNi'matu WaLahulFadhlu WaLahuthThanaa'ul Hasan.

(no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him.

For Him is all favour, grace, and glorious praise..)

لَا إِلَهَ إِلَّا اللَّهُ مَخْلُصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

La ilaha illallah Mukhlisina LahudDin Walaw Kariha Alkafrun.

(None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it)

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ يَا أَرْحَمَ الرَّاحِمِينَ.

Allahumma laa mani`a lima a`tayta wa laa mu'tiya limaa mana'ta wa laa

yanfa`u dhal jaddi minkal al-jadd.

(O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.)

اللَّهُمَّ اجْعَلْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنَ عِبَادَتِكَ.

Alahumma a'innee ala thikrika wa shukrika Wa Husni E'baadatik.

(O Allah, assist me in remembering You, and in being grateful to You, and performing Your worship in an excellent manner.)

Repeat Each 33 Times: (start reciting from the right)

اللَّهُ أَكْبَرُ

Allahu Akbar.  
(Allah is the Greatest)

الْحَمْدُ لِلَّهِ

Alhamdulillah  
(Praise is to Allah)

(2)

سُبْحَانَ اللَّهِ

SubhanAllah (1)  
(Glory be to Allah)

كرر لكل واحد 33 مرة:

And Then Say Once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Lahul Hamdu, Wa Lahul Hamdu

Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).

Recite Ayatul Kursy ( Sura Al Baqara 2:255) (سورة البقرة آية الكرسي)

➤ Sura Al-Ikhlāṣ (once)

➤ Sura Al-Falaq (once)

➤ Sura An-Nās (once)

➤ سورة الإخلاص

➤ سورة الفلق

➤ سورة الناس

Recite the above three Suras 3 times after Fajr & Maghrib (3 مرّات) **ثَقْرًا سُورَةَ الْإِخْلَاصِ وَالْمَعُونَتَيْنِ بَعْدَ صَلَاةِ الْفَجْرِ وَالْمَغْرِبِ (10 مرّات) وصلاة الفجر وصلاة المغرب**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Lahul Hamdu, Wa Lahul Hamdu

Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).

Repeat 10 times after Fajr & Maghrib (10 مرّات) **يقال بعد صلاة الفجر وصلاة المغرب**



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# DAY OF JUDGMENT

By Amr Khaled

Start thinking about Judgment Day! But I don't want to be just telling stories, I want you to start imagining, with all your senses that you are there now. I'll try as hard as I can to draw a picture just as if you were really standing there. But please, forget that I am giving a lecture now, I'm not. We are just sitting together, imagining together what will happen on Resurrection Day (Judgment Day). My aim today is not to scare you. My aim is to tell you the facts about that day.



How will it begin?

"The Trumpet will just be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then a second one will be sounded, when, behold, you will be standing and looking on!"

"The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Lord!"

Today we will only speak about one topic—the standing on resurrection day waiting for judgment. After the trumpet is blown, your body parts start to join together, and your bones start to merge once more. Your brain starts thinking, your eyes open and you start to have life back again.

Imagine what this great blow will do? It will bring back all the sand of earth that you were made from thousands of years ago. Imagine the greatness and power of this blow? The trumpet width is like the width of earth and skies together. Your grave cracks and opens from the mightiness of the blow. Are you visualizing this great day with me? So now you are back to life, coming out from your grave, naked and covered in sand, with no water available to wash yourself. Your situation is very hard.

What will you say? All the people on that day will cry out saying the same word: "myself, myself". "I don't care today about anyone except myself." Imagine the sound of billions of people around you all saying the same word "myself, myself". Who came out with you from the same grave? Now regarding your father and your mother—do you remember that day when your father died how much you cried? Do you remember how much you hugged and kissed him and said, "If I could only see him again for one second?" And now, on the resurrection day, after thousands of years, imagine how much you really missed him. Of course you will hug him and kiss him... or at least that is what you imagine. But no, this will not happen. Allah says:

"That Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children."

Imagine yourself running away from your own father! From your own Mother, from your spouse, from your children! It has been a thousand years since the last time you saw them and you are running! Can you imagine yourself running from your mother, your children and your spouse? Everyone is running, but where to? No one knows where to. We are just running and saying the same word "myself, myself" again and again. "Myself—Myself". Imagine yourself running without an aim. You don't know where you are going, you are so afraid, and you're just running and running. You don't want to be tied down by anyone and you don't want anyone to stop you from running.

Maybe this picture scared you, but I told you that resurrection day it not all fearful. Now imagine the bright and beautiful side: A family coming out from their graves holding hands. Imagine with me—the

father, the mother, and the children—all holding hands together. Why is that? Examine the verse which says: "Friends on that day will be foes, one to another, - except the Righteous." So if a family was righteous in their life will they run away from each other? Of course not. So the verse: "That Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children." Who does it apply to? It applies to the disbeliever of God and the people who forgot about God in their lives. For example, if two friends loved each other, and helped each other in obeying God in their life...on the resurrection day they are standing hand in hand. If two friends travel long distances every day in order to listen to Islamic lectures, then the same thing is true for them.

It's up to you. Which picture do you prefer? We are now all gathered on the same land. Imagine nowadays how life is becoming crowded with so many people. That is nothing compared to all the millions and billions standing together on Judgment Day. There are no trees for shade, no water to drink, and no rock to hide behind. "They will all be marshaled before Allah together".

This verse doesn't mean they are marshaled physically...no, it means that everything in their soul and heart is apparent...everything is obvious. Your cruel side appears, anything sinful you did in your life appears, if you had betrayed your spouse, your friends, your employer... it will all be clear. Yet, look at the good side. Not only will bad things appear, good things will too. If you prayed, if you fasted, if you did anything good in your life, it will also appear. Take a moment now to think about it! What would you like to show on that day? Really, it's not all fearful, it isn't all horror. If you can imagine that day clearly, you will give up a lot of bad habits that will make you regret later. So, as you can see, it all depends on what you choose to do in your life.


Now, let's go back to Judgment Day. How long do you think you will keep standing? Guess again! The answer is 50,000 years of standing! Your throat gets dry from thirst, but you still don't die. Your stomach will nearly burst from hunger, but you still don't die. Your legs can barely carry you, 50,000 years! Imagine! Who can take all that? Are you scared? Well, don't be. As a hadith tells us, time passes quickly for a believer, as long as it takes to pray two quick Rak'as. Which one are you? Imagine yourself standing there full of regret and saying, "If only I obeyed Allah". How long will you stand, 60 years? 60 years is the average life of a human. 20 years? 600 years? 20,000 years? 50,000 years? Or just a small prayer's length of time because you obeyed Allah's commandments. And as for the times that you disobeyed Allah, you quickly repented and asked Allah for forgiveness?

And not only are you standing; you are without clothes, crowded in a small and confined space. Imagine all the congestion and all the people—squished together. Imagine the pain and fatigue, the heat and the thirst. Who can take all that?

Now, let's start looking at the people around you—one is blind, though he wasn't in life, another one has vision although he was blind in life. You are confused, which one of them are you? Look at the verses: "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." He will say: "O my Lord! Why hast Thou raised me up blind, while I had sight (before)?" (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

Let's look at another example—the criminals. These are the people who used to spread bad things all over the earth—your so-called Muslim friends who taught you how to use drugs, whispered to you that it was o.k. to date and disobey your parents, made you forget prayer times by partying. Look at the Quranic verses: "And thou wilt see the sinners that day bound together in fetters; their garments of liquid pitch, and their faces covered with Fire". These criminals will be cuffed with chains, and with liquid pitch in their face, and then fire nears to their face, which will make them start burning and burning.

Now, let's look at a nice example—he is a person with light emitting from all over his body. He is like the moon in a dark land—when he

  
*"That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children."*



moves his hand right the light moves right and when he moves it left, the light moves left. Allah says: "One Day shalt thou see the believing men and the believing women— how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers to dwell therein for aye! This is indeed the highest Achievement!"

See the different cases of the people? Some will be standing for 50,000 years; some will be standing for a small prayer, some with their faces burning, some in complete darkness, some with light leading their paths. Which of these people are we?

Wait, another thing starts to happen. The sun starts to get closer and closer until it becomes one mile away from the heads of the people. Today, the sun is millions of light years away from us and we can barely stand it in the summer. Imagine when it is one mile away? Imagine how hot it will be. We all start to sweat. Imagine sweat combined with sand on your lips. You can't even open your mouth or the sand will enter. In fact, you can't even say ouch! Imagine 50,000 years, one sinks (drowns) in his sweat and doesn't die. But don't be afraid for Allah's shade will shade those who did not disobey Him. Imagine that—it is not any ordinary shade, but the shade of Allah's throne. Unlike the shade of a tree, this shade will cover so that no sun can shine through and you will sweat no more.

There are seven types of people who will be shaded on the day when there will be no shade but Allah's shade. Imagine Allah is calling for them now and you are waiting to be called: 1) A just leader 2) A young man, or woman, raised to obey Allah. Are you one of them? Come on, you must be one of them before it's too late. Don't wait and regret it until later in life. These people kept saying I will go to Allah when I am older. But how can you be so sure that you will even live until you are older? So, none of the last two are you? Let's



go on to the third. 3) A man whose heart is joined with the mosques. What does that mean? It means that he loves the mosque so much that he prays all of the five prayers in the mosque. Remember when you said, "I'll not pray in the mosque. It is enough to pray at home." Now, keep standing then. Imagine now people are getting shaded under the Throne of Allah and you're still not? Let's go on to the fourth type of person. Now, maybe that's you! 4) Two people who loved each other for the sake of Allah. Do you have someone you love for the sake of Allah? No? Now on to the fifth: 5) A man who was tempted by a beautiful woman and he refused this temptation and sin and said, "I'm afraid of God". This situation might happen to you some day; you have to resist and say no, to guarantee the shade of Allah's throne. 6) A man or woman who mentioned God alone and tears burst out from his/her eyes. Alone doesn't necessarily mean alone. You could be with a hundred people, but only God is on your mind. You cry from the love of God, not caring about people seeing you or not. Are you still standing? Is your heart that cold? Didn't you ever tear from the fear of God? One last chance is the seventh one. If you miss it, you will stay standing in the sun. This next one is very easy and we can all do it! 7) A person who paid charity such that his left hand doesn't know what his right hand spent. Go out now to a poor man, make sure no one is watching you, give him charity, and then go away quickly. This guarantees you that you will be shaded, Insha'Allah, under the throne of Allah.

Now, the standing people who are shaded by Allah and who stand for a small prayer are finished. The others are still left, just standing there. And the humanity starts to cry out, "Where is God to judge us, where are the Angels to judge us". They are just left there standing, nobody caring about them. So they start calling out again, "Who will help us? Who will get God to forgive us? Who will ask God for the start of judgment?" So they go to Adam (AS) and beg, "Please Adam, you are the first human, you are the one who the Angels prostrated to, please ask God to start judgment". Adam (AS) replies, "Myself, myself. Today my God is angry like never before, go and ask Ibrahim".

So they go to Ibrahim (AS) and beg, "Ibrahim, you are the friend of God, please ask God to start judgment". Ibrahim (AS) replies, "myself, myself. My God today is angry like never before, go to Musa". Then they go to Musa (AS). Imagine all of humanity moving at the same time as a huge bulk and you are inside it? So they beg Musa (AS) saying,

"Musa, please ask God to start judgment". Musa (AS) replies, "Myself, myself. My God today is angry like never before, go to Jesus".

So they go to Jesus (AS) and say, "Jesus you are God's servant, please ask God to start judgment". Jesus (AS) replies, "Myself, myself. My God today is angry like never before, go to Muhammad the final of the prophets". So they finally go to Muhammad(S) saying "Muhammad, you are the last of the prophets. Please ask God to start judgment". So he replies, "I'll go, I'll go". So Muhammad(S) prostrates under Allah's throne. Imagine that's the first time you see him and in this situation. Allah says to him: "Muhammad, raise your head, ask and you'll be given what you want". Just imagine how precious Muhammad(S) must be to God?

So Mohammed(S) says, "I ask that the Judgment starts". So the judgment starts as requested. But two things must happen first before judgment starts. The first thing is very nice— we start getting clothed. So the first ones who get clothed are the Prophets (peace be upon them all). After that all humanity starts to get clothed according to their faith. Imagine seeing your family members clothed and you're still naked. Imagine the woman who delayed the decision of Hijab for 20 years, how much will the decision of her getting clothed be delayed?

Another thing must happen before Judgment starts. Hell must be brought. Allah says: "And Hell, that Day, is brought (face to face), - on that Day will man remember, but how will that remembrance profit him?"

Angels bring hell with 70,000 ropes. Each rope is held by 70,000 angels. This means that it takes 4,900,000,000 angels to bring hell. So how will hell be placed? Humanity will stand in a circle and it will be placed in the middle of all humanity. "So, by thy Lord, without doubt, we shall gather them together, and (also) the Evil Ones (with them); then shall we bring them forth on their knees round about Hell".

Upon seeing hell, people start to fall on their knees from horror. Where are the prophets? All the prophets are saying one phrase, "Please God, make it easy. Please God, make it easy". That is, except Muhammad(S), who pleads, "Please God, my nation. Please God, my nation". Imagine how much he loves us? The love of our Prophet(S) is so great that he begs Allah for Mercy for his Ummah.

So, where are you now? Have you obeyed Allah's Commandments? Have you prayed today? It's Ramadan now! Are you fasting? Are you praying the taraweeh prayers? Are you refraining from backbiting, gossiping, foul language? Are you kind to your parents, neighbors, fellow Muslims? Then don't be afraid! Look at the beautiful verses: "Those for whom the good (record) from Us has gone before, will be removed far therefrom. Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell. The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day, - (the Day) that ye were promised." The Day that We roll up the heavens like a scroll rolled up for books (completed)."

That means you will not see it, you will not even hear it, you will be standing far from hell with the Angels. So which one do you prefer? It's all in your hands; you can choose your situation by what you do now.

So the judgment starts, but the judgment has six rules:

1) No injustice today. Allah says: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."

2) No one is going to be judged for other people's sins. "Nor can a bearer of burdens bear another's burdens". No son is going to be judged for his father's sins nor vice versa. But this rule has one exception— if anyone misguides someone, he will also carry this person's sins. For example: A guy who teaches his friends how to smoke cigarettes and other stuff, he will carry all their sins.

3) The judgment is written and not by mouth. Allah says: "And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein" They will say, "Ah! woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did placed before them: And not one will thy Lord treat with injustice." Picture that! What is in your book? Try to remember!

4) A good deed can be counted as ten times or more, while the bad deed is counted as only one bad deed. Imagine the mercy of God! Not just ten times, it sometimes reaches 700 times. And only Allah knows the reward for fasting.

5) The sins convert to good deeds for those who asked Allah for forgiveness and started obeying him again. If you disobeyed Allah for 20 years and then started obeying him and didn't return back to the sins you were doing...the whole 20 years sins will convert to good deeds.

6) This next rule is quite difficult: the witnesses. The 1st witnesses are the angels. They wrote everything you did. They leave out nothing. Even if you made fun of someone with a smile. The 2nd witness is Mohammed (S). Imagine the prophet is testifying against you. He told you about the fajr prayer, he told you to lower your gaze, he told you to treat your parents with kindness. Didn't he teach you all of this? So imagine your situation...how you might feel when the prophet testifies against you. The 3rd witness is the land (the earth). If you traveled to make umrah, all of these miles, every sand particle, every tree, every rock, every blow of the wind will testify about you. The companions always prayed in lots of places so every piece of land will testify for them in front of Allah. Please make the lands that will testify on your side be more than those which will testify against you. Don't ever travel to commit sins. Do you know what that means...it means that all of these thousands of miles will testify against you on judgment day.

The last witness is so unusual you would never think of it ... some disbelievers think that there is no way they won't go to hell so they will tell Allah, "I'm not satisfied with these witnesses. No one testifies against me except myself." So Allah agrees and says, "Yes, we accept your testimony". So his mouth gets shut. Look at the verses: "That Day shall we set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did." "On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks. At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds. They will say to their skins: "Why bear ye witness against us?" They will say: "(Allah) hath given us speech, - (He) who giveth speech to everything: He created you for the first time, and unto Him were ye to return."

And his body starts to testify against him and the man becomes confused...Why did you do this my hand? Why did you do this my hand? I did what I did just for your pleasure. So it says: "Allah has given me speech, who giveth speech to everything". Can you imagine you are fighting with your own body? Your organs are fighting with each other! Can you imagine how humiliating?!

The judgment starts right now. The verse says: "And thy Lord cometh, and His angels, rank upon rank".

Then, one by one will be presented in front of Allah all by himself. YOU, come to the Almighty! The angels come and take YOU!

Can you imagine this? You and Allah and your book in your hands?

So some people will run going to Allah as soon as he was called— he wants to stand and talk to Allah. Others will shiver from fright. So the angels will drag them and they will beg the angels to take them to hell without standing before Allah.

You are now standing before Allah and He starts asking you, "Did you take my meeting for granted? Was I so unimportant? Did you dare to do what you did in front of me and were ashamed from people? Why did you do this sin? Didn't I get you married? Didn't I give you strength? Didn't I give you money?"

"What made you think I'll forgive you for all your sins? Did you forget you're going to meet Me? Why did you seem so polite in front of people and you come to me with all the ugly things you do? Why did you hide from people and not be ashamed in front of me although you know I can see you? Why did you shiver if anyone saw you committing the sin and don't shiver when I look at you? Wasn't I watching your eyes and your legs when you were going to disobey me?"

If you were a disobedient slave and you are reading your book, the skin of your face falls and you burst in blood. Allah is so angry from you and tells you, "I'll never forgive you for your sins. Angels, take him to hell— I'm angry with him".

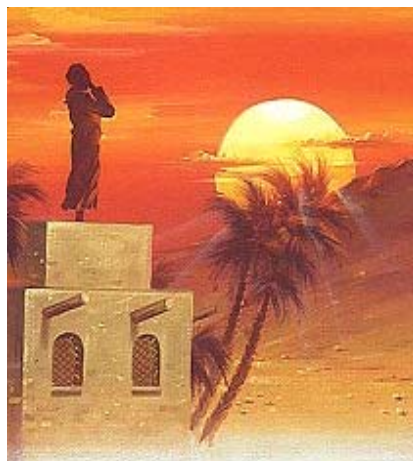
But if you were an obedient slave to Allah, Allah would tell you "come closer". So you approach Allah and you find yourself overwhelmed with His light. Then He covers you with a sheet so no one can hear you. So He tells you, "Can you remember that sin and that sin and that sin". At this moment you think you are a goner. But Allah tells you, "I concealed them to you in life and I am concealing them to you now. I forgive you and I'm pleased with you...go to My heaven".

I hope you have imagined it well. Today you have a chance to save yourself. I hope you don't wait until it is too late.

Editor's note: This speech by Amr Khaled has been translated from Arabic and has been edited for length and clarity.

## HOW NOT TO MISS FAJR

*Sheikh Muhammed Salih Al-Munajjid*



The solution to this problem, like others, has two aspects: theoretical and practical.

The theoretical aspect may be further broken down into two points:

The Muslim should know the great status of salaah al-fajr in the sight of Allah, may He be glorified.

The Prophet (SAW) said: «Whoever prays the dawn prayer in congregation, it is as if he had prayed the whole night long.» (Muslim)

The Prophet (SAW) also said: «The most burdensome prayers for the hypocrites are salaah al-isha and salaah al-fajr, but if they only knew what they contain, they would come even if they had to crawl.» (Ahmad).

«Whoever prays fajr is under the protection of Allah. Do not put yourselves in a situation where Allah has to call you to account for your negligence.» (Tabaraani)

«Angels come to you in shifts by night and by day. They meet at salaah al-fajr and salaah al-asr, then those who had stayed with you at night ascend, and are asked by the One Who knows better than they: How did you find My servants? They say, We left them when they were praying, and we came to them when they were praying.» (Bukhaari).

«Whoever prays al-Bardayn will enter Paradise.» (Bukhari). Al-Bardayn are fajr and asr.

The practical aspect of dealing with this problem includes a number of steps which the Muslim can take in order to get used to performing salaah al-fajr regularly in congregation.

These steps include:

\*Sleeping early. According to a saheeh hadeeth, the Prophet (SAW) used to dislike sleeping before isha and talking afterwards. The Muslim should not sleep before salaah al-isha because it is obvious that most of those who sleep before it will spend the rest of the night feeling so tired and heavy that it will be as if they are ill.

\* It is a fact that people differ with regard to their need for sleep, so it is not possible to dictate a set number of hours that people should sleep, but each person should stick to the



time that will give him enough sleep to wake up refreshed for salaah al-fajr.

- \* Making sure that one is clean (taahir) and reciting adhkaar (prayers) before sleeping. This helps a person to get up for fajr.
- \* Having a sincere intention and being determined, when going to sleep, that one will get up for fajr. But a person who goes to sleep hoping that the alarm will not go off, and that no one will come and wake him up, will not be able to get up to pray fajr whilst he still has this bad intention.
- \* Remembering Allah as soon as one wakes up. Some people may initially wake up, then they go back to sleep again. But if a person remembers Allah straight after waking up, this will loosen one of the knots of Shaytaan, and will motivate him to get up. When he performs wudoo, his determination becomes stronger, and Shaytaan is driven further away, and when he prays, his shaytaan is defeated, his balance (of good deeds) becomes heavier, and he will feel happy and energetic.
- \* Seeking help from ones family and friends to pray fajr, and encouraging one another in this regard. This is essential, and is undoubtedly included in the words of Allah (interpretation of the meanings):

«**Help you one another in al-birr and al-taqwa (virtue, righteousness and piety)**» [al-Maaidah 5:2]  
«**By al-asr (time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.**» [al-Asr 103:1-3]

- \* The Muslim should encourage his wife, for example by waking her up to pray fajr, and she should encourage him, no matter how tired and exhausted he may be. Children should also seek their father's help to wake up, so he can wake them when it is time for the prayer. No father should say «They have exams, they are tired, let them sleep, poor kids.» It is a mistake to think that be doing this one is being a kind and merciful parent; true parental mercy means that the father wakes them up to worship Allah. «**And enjoin al-salaah (the prayer) on your family, and be patient in offering them (the prayers)**»



[Ta-Ha 20:132]" interpretation of the meaning].

- \* Just as family members should help and encourage one another to pray fajr, so brothers in Islam can also help one another. For example, university students living in the same residence or neighbours in the same neighbourhood can help one another by knocking on a

neighbours door to wake him for prayer and helping him to worship Allah.

- \* Praying to Allah to help him to wake up to pray fajr in congregation. Duaa is one of the greatest sources of strength and success in all things.
- \* Using various means of being woken up, such as alarm clocks. These should be put in the most appropriate place. Some people put the alarm clock next to their head, and when it rings, they turn it off at once and go straight back to sleep. Such a person should put the clock a little further away, so that he can feel that it is really waking him up. One can also arrange to receive alarm calls from the telephone company, and no Muslim should think that it is too much to pay

for this service if he needs it, because this is spending in the way of Allah, and waking up to obey the command of Allah cannot be measured in terms of worldly wealth.

- \* Throwing water in the face of the person who is sleeping. The Prophet (peace and blessings of Allah be upon him) praised the man who gets up at night to pray, and wakes his wife, and when she refuses to get up, he throws water in her face; and he praised the woman who gets up at night to pray, and wakes her husband, and when he refuses to get up, she throws water in his face. (Ahmad).

Throwing water in a persons face is one of the means of waking a person for prayer that is prescribed by shareeah. In fact it is quite refreshing and energizing. Some people may become enraged when woken in this manner, and they may shout and swear and issue threats, so the person who is seeking to wake another should employ wisdom and patience, and remember that the pens are lifted from the record of one who is sleeping (i.e., his deeds are not being recorded while he is asleep) so he should put up with any bad treatment, and not let this put him off trying to wake people up for prayer.

- \* Not sleeping alone. The Prophet (peace and blessings of Allah be upon him) forbade any man to sleep alone. (Ahmad). Perhaps the wisdom behind this prohibition is that a person could sleep too long if there is no-one to wake him up for prayer.
- \* Not sleeping in remote places where it would not occur to anyone that someone could be sleeping there, such as a person sleeping on the roof of a house without telling his family where he is, or sleeping in a remote part of the house or student residence, so that no-one will know to wake him for prayer, but everyone will think that he is in the mosque when in fact he is fast asleep. Anyone who needs to sleep in a remote place should tell the people around him where he will be so that they can come and wake him.
- \* Being lively and active upon waking. One should get up straightaway, and not wake up in stages, as some people do. A person could be woken up several times, and each time he gets up, but when his friend leaves, he goes back to bed. Waking up in stages usually ends in failure, and the only way to prevent falling asleep again is to get up straight away.
- \* Not setting the alarm too early. If a person knows that there is still a long time to go until the time of the prayer, he may think, «I still have time, let me sleep a little more» Everyone should know how to handle himself and avoid this situation.
- \* Lighting a lamp when waking up " or, in our modern times, switching on the light. This has the effect of dispelling sleepiness.
- \* Not staying up late, even to pray qiyaam al-layl. Some people may stay up late to pray qiyaam al-layl, then fall asleep a few minutes before fajr and be unable to wake up for the prayer. This happens a lot in Ramadaan people stay up late and sleep a little while before fajr, so they miss the prayer. No doubt this is a grave error, because fard (obligatory) prayer should take precedence over naafil (supererogatory) prayer. So what about those who stay up late not to pray but to commit sin, or at best to do permissible things? The Shaytaan may make the idea of staying up late to discuss important matters attractive to some daaiyahs (Islamic workers), then they sleep late and miss the prayer, thus losing much more than they gained.
- \* Not eating too much before going to sleep. Eating too much makes one sleep deeply. The one who eats a lot gets very tired, and sleeps a lot, thus losing a lot. So one should try to eat lightly in the evening.
- \* Warning about the misinterpretation of the sunnah to lie down after praying the sunnah of fajr. Some people may have heard the hadeeth in which the Prophet (SAW) said: «When any one of you has prayed, let him lie down on his right side.» (Tirmidhi). It was also reported that when the Prophet (peace and blessings of Allah be upon him) had prayed the sunnah of fajr,



he would lie down, then Bilaal would call him to prayer, and he would stand up to pray.

People may have heard these ahaadeeth, and be keen to follow this proven sunnah, but they do not understand how to do it properly. So a person may pray the sunnah of fajr, then lie down on his right side, and fall fast asleep until the sun rises. This is because of a lack of proper understanding. The lying down is not for the purpose of sleeping, and Bilal used to come and tell the Prophet (peace and blessings of Allah be upon him) when it was time to pray. Moreover, as was reported by Imaam Ahmad



and Ibn Hibbaan in a saheeh hadeeth, if the Prophet (SAW) wanted to rest before fajr, he would put his head on his right palm, propped up on his elbow. (Ahmad). This kind of resting prevents one from falling fast asleep, because in this case ones head is propped up on ones palm and elbow, and will drop if one dozes off, thus waking one up again. In addition to this, Bilal was entrusted with the responsibility

of waking the Prophet (peace and blessings of Allah be upon him) for the Fajr prayer.

\* Praying qiyaam al-layl late in the night, just before fajr, so that when one finishes witr, the call for fajr prayer is given, making the worship continuous. The night prayer should be offered during the last third of the night which is the preferred time and immediately followed by the fajr prayer, whilst one is feeling awake and energetic.

\* Following the example of the Prophet (SAW) in lying down to sleep. So a person should lie on his right side, placing his right cheek on his right hand. This position makes it easy to wake up. The best guidance is the guidance of Muhammad (SAW), and this is better than sleeping in any other position which may make it difficult to wake up.

\* Helping oneself by taking a nap during the day, because this will help a person by making him need less sleep at night.

\* Not sleeping after asr or maghrib, because this will make a person sleep late, and whoever sleeps late will find it difficult to wake up.

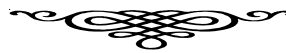
\* Finally, sincere devotion to Allah is the best thing to motivate a person to get up for prayer, because Allah is the One Who is controlling all means of help. If a person has that true sincerity and his heart is burning with devotion to Allah, then Allah will help him to get up to pray fajr in congregation, even if he goes to sleep only a few moments before Fajr.

This sincerity and devotion may cause some very enthusiastic people to find unusual ways to help themselves to wake up to pray, which is a sign of their eagerness and keenness. One of them may set a number of alarm clocks to wake him up, setting each one a few minutes later than the other, so that if he turns the first one off, the next one will wake him a few moments later, and so on. Another may tie a string to his wrist, with the other end dangling from his window, so that when one of his friends passes by on his way to the mosque, he can pull on the string and wake him for fajr prayer.

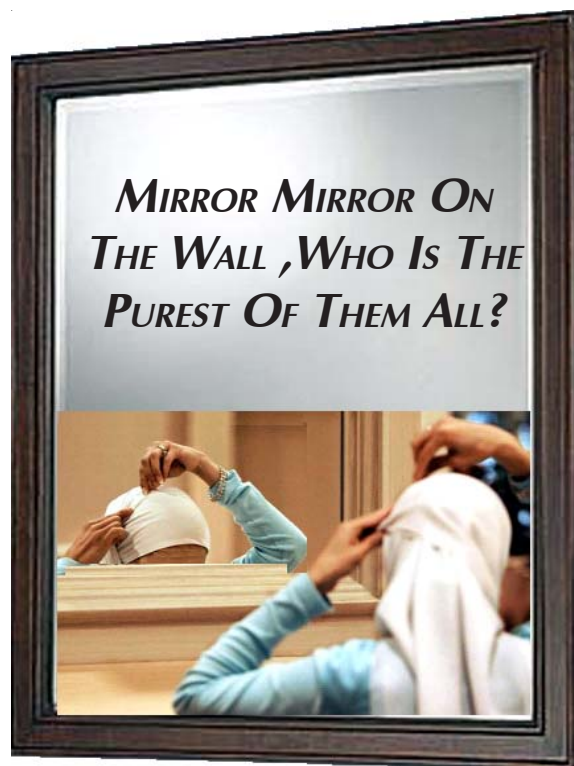
See what can be achieved with sincerity and determination, may Allah guide you! But the bitter truth is that weakness of faith and lack of sincerity are widespread among people nowadays, as we can see from the small numbers of people to be found praying in the mosques at Fajr, despite the fact that

there are so many people living around the mosques in many neighbourhoods.

But no doubt there are people who sleep so heavily that it is almost like an illness, and they may be excused, because the matter is beyond their control. People in this situation should turn to Allah for help, and do everything that they possibly can, and visit the doctor, to try to find a cure.



## BEAUTY TIPS FOR SISTERS



- 1- To beautify your eyes, lower your gaze towards strange men; this will make your eyes pure and shiny.
- 2- To beautify your face and make it shiny, keep doing wudu minimum five times a day.
- 3- To have attractive lips, always mention Allah and remember to speak the truth.
- 4- As for blush and rouge, "Modesty" (Haya) is one of the best brands and it can be found in any of the Islamic centers.
- 5- To remove impurities from your face and body, use a soap called "Istghfar" (seeking forgiveness of Allah) this soap will remove many bad deeds.
- 6- Now about your hair, if any of you has a problem of split ends, then I suggest "Islamic Hijab" which will protect your hair from damage.
- 7- As for jewelry, beautify your hands with humbleness and let your hands be generous and give charity to the poor.
- 8- To avoid heart disease, forgive people who hurt your feelings.
- 9- Your necklace should be a sign to pardon your fellow brothers and sisters.





***You Can Do It!!***



**RASAULLAH(SAW) SAID: "THE BEST AMONGST YOU IS THE ONE WHO LEARNS THE QURAN AND TEACHES IT." [BUKHARI]**



Don't forget each letter you say when reading the Quran is a reward for you, and each reward is written for you as ten by Allah's generosity. So in Bismillah arRahman arRaheem-- 19 letters, which means 190 rewards! Just by saying the Bismillah without even starting you gained 190 rewards. masha'Allah. So how about reciting ayas and committing them to memory? It is truly an offer from Allah we cannot refuse. Mabye the scales on the day of Judgment may only need one reward for it to be heavier and open up the way by Allah's mercy to Jannah! We ask Allah the sincerity, the truthfulness, the acceptance, and the good abode in the hereafter. You can also have, if you need, your own private tutor, go to [www.islamicbulletin.com](http://www.islamicbulletin.com), click on enter here, Quran recitation, and you have a choice of reciters to choose from.

***THIS SCHEDULE CALCULATES HOW LONG IT TAKES YOU TO MEMORIZE THE QURAN ACCORDING TO YOUR MEMORIZATION ABILITY***

- "If you memorize 20 ayas each day, you will be able to memorize the Quran in 10 months and 16 days.*
- "If you memorize 19 ayas each day, you will be able to memorize the Quran in 11 months and 1 day.*
- "If you memorize 18 ayas each day, you will be able to memorize the Quran in 11 months and 19 days.*
- "If you memorize 17 ayas each day, you will be able to memorize the Quran in 1 year and 10 months and 0 days.*
- "If you memorize 16 ayas each day, you will be able to memorize the Quran in 1 year and 1 month and 6 days.*
- "If you memorize 15 ayas each day, you will be able to memorize the Quran in 1 year and 2 months and 1 day .*
- "If you memorize 14 ayas each day, you will be able to memorize the Quran in 1 year and 3 months and 0 days.*
- "If you memorize 13 ayas each day, you will be able to memorize the Quran in 1 year and 4 months and 6 days.*
- "If you memorize 12 ayas each day, you will be able to memorize the Quran in 1 year and 5 months and 15 days.*
- "If you memorize 11 ayas each day, you will be able to memorize the Quran in 1 year and 7 months and 6 days.*
- "If you memorize 10 ayas each day, you will be able to memorize the Quran in 1 year and 9 months and 3 days.*
- "If you memorize 9 ayas each day, you will be able to memorize the Quran in 1 year and 11 months and 12 days.*
- "If you memorize 8 ayas each day, you will be able to memorize the Quran in 2 years and 2 months and 12 days.*
- "If you memorize 7 ayas each day, you will be able to memorize the Quran in 2 years and 6 months and 3 days.*
- "If you memorize 6 ayas each day, you will be able to memorize the Quran in 2 years and 11 months and 4 days.*
- "If you memorize 5 ayas each day, you will be able to memorize the Quran in 3 years and 6 months and 7 days.*
- "If you memorize 4 ayas each day, you will be able to memorize the Quran in 4 years and 4 months and 24 days.*
- "If you memorize 3 ayas each day, you will be able to memorize the Quran in 5 years and 10 months and 13 days.*
- "If you memorize 2 ayas each day, you will be able to memorize the Quran in 8 years and 9 months and 18 days.*
- "If you memorize 1 ayas each day, you will be able to memorize the Quran in 17 years and 7 months and 9 days. "*



### A LOVE STORY

This is the love story between Zainab bint Muhammad and Abu El'Ass ibn Rabee'; Zainab was the daughter of the Prophet (PBUH) and her cousin Abu El'Ass, was Khadeeja's (RA) nephew. He was one of the nobles of the Quraish, and the Prophet (SAW) loved him very much.



One day Abu El'Ass went to the Prophet (SAW) before he had received his mission of Prophethood and said: "I want to marry your eldest daughter". So the Prophet replied: "I must ask her first". He (SAW) went to Zainab and asked her: "Your cousin came to me and he wishes to marry you, do you accept him as your husband?" Her face turned red with bashfulness and she smiled.

So Zainab married Abu El'Ass, the beginning of a great love story. They had two children; Ali and Omama.

Then Muhammad became a Prophet while Abu El'Ass was away from Makkah. Abu El'Ass returned to find his wife a Muslim. When he first came back, his wife said "I have great news for you". He stood up and left her. Zainab was surprised and followed him as she said, "My father became a Prophet and I have become a Muslim". He replied, "Why didn't you tell me first?" Hence a big problem began between the two; a problem of religion and belief.

She told him, "I wasn't going to disbelieve in my father and his message, he is not a liar, and he is "The Honest and Trustworthy". I'm not the only believer; my mother and my sisters became Muslims, my cousin Ali ibn Abi Taleb became a Muslim, your cousin Othman ibn Affan became a Muslim, and your friend, Abu Bakr, became a Muslim".

He replied, "Well, as for me, I don't want people to say, 'he let down his people and his forefathers to please his wife'. And I am not accusing your father of anything". Then he said, "So will you excuse me and understand?" She replied, "Who will excuse and understand you if I don't? I will stay beside you and help you until you reach the truth." And she kept her word for 20 years.

Abu El'Ass remained an unbeliever, and then came the migration. Zainab went to her father and asked him for the permission to stay with her husband. The Prophet (SAW) replied, "Stay with your husband and children".

So Zainab stayed in Makkah, until the battle of Badr occurred. Abu El'Ass was to fight in the army of Quraish against the Muslims. For Zainab, it meant that her husband will be fighting her father, a time Zainab had always feared. She kept crying out: "O Allah, I fear one day the sun may rise and my children become orphans or I lose my father".

So the battle started, and ended in victory for the Muslims. Abu El'Ass was captured by the Muslims, and news of this reached Makkah. Zainab asked, "What did my father do?" They told her, "The Muslims won". So she prayed to Allah, thanking Him. Then she asked: "What did my husband do?" They said: "He was captured". She said, "I'll send a payment to release him". She didn't own anything of much value, so she took off her mother's necklace, and sent it with Abu El'Ass's brother to the Prophet.

While the Prophet (SAW) was sitting, taking payments and releasing captives, he saw Khadeeja's necklace. He held it up and asked: "Whose payment is this?" They said: "Abu El'Ass ibn Rabee". He cried and said "This is Khadeeja's necklace". As soon as the Messenger of Allah (PBUH) saw that necklace, he had a feeling of extreme compassion and his heart palpitated for the great memory. The Companions who were present there gazed in amazement having being captivated by the magnificence of the situation.

After a long silence, the Messenger of Allah (SAW) stood up and said "People, this man is my in-law, should I release him? And do you accept the return of this necklace to my daughter?" They answered in unison "Yes, Messenger of Allah".

The Prophet (SAW) gave the necklace to Abu El'Ass and said to him: "Tell Zainab not to give away Khadeeja's necklace". Then he (SAW) said, "Abu El'Ass, Can we speak privately?" He took him aside and said, "Allah has ordered me to separate between a Muslim and a disbeliever, so could you return my daughter to me?" Abu El'Ass reluctantly agreed.

Zainab stood on the gates of Makkah waiting for the arrival of Abu El'Ass. When he finally came he said, "I am going away". She asked, "Where to?" He replied, "It is not me who is going, it is you. You are going to your father. We must separate because you are a Muslim". She implored him, "Will you become a Muslim and come with me?" But he refused.

So Zainab took her son and daughter and traveled to Madinah, and for 6 years she refused to remarry, hoping that one day Abu El'Ass would come.

After 6 years, Abu El'Ass was traveling in a caravan from Makkah to Syria. During the journey, he was intercepted by some of the Prophet's companions. He escaped and asked for Zainab's home. He knocked on her door shortly before the dawn prayer. She opened the door and asked him "Did you become a



Muslim?" He whispered "No, I come as a fugitive". She implored him once more "Can you become a Muslim?" Again his answer was a negative. "Do not worry." She said, "Welcome my cousin, welcome, the father of Ali and Omama".

After the Prophet (SAW) prayed the dawn prayer in congregation with the people, they heard a voice from the back of the mosque, "I have freed Abu El'Ass ibn Rabee". Zainab had granted Abu El'Ass' freedom. The Prophet (SAW) asked, "Have you heard what I heard?" They all said, "Yes, Messenger of Allah". Zainab said, "He is my cousin and the father of my children and I have freed him". The Prophet (SAW) stood up and said, "O people, I declare that this man was a very good son-in-law, he never broke his promise, and neither did he tell lies. So if you accept, I will return his money back and let him go. If you refuse it's your decision and I will not blame you for it." The companions agreed, "We will give him his money". So the Prophet (SAW) said to Zainab, "We have freed the one you have freed, O Zainab." Then he (SAW) went to her and told her "be generous to him, he is your cousin and the father of your children, but don't let him get near you, he is prohibited for you." She replied, "Sure, father, I'll do as you say".

She went in and told her husband, "O Abu El'Ass, didn't you miss us at all? Won't you become a Muslim and stay with us?" But he refused. Abu El'Ass then took the money and returned to Makkah. Once he returned he stood up and announced, "O people, here is your money. Is there anything left?" They replied, "No, Abu El'Ass, there is nothing left, thanks a lot." So Abu El'Ass said, "I testify that there is no god but Allah, and Muhammed is His Messenger." Then he went back to Madinah and ran to the Prophet (SAW) as he said, "Dear Prophet, you freed me yesterday, and today I say that I testify there is no god but Allah and you are His Messenger." He asked the Prophet, "Will you give me the permission to go back to Zainab?" The Prophet (SAW) smiled and said, "Come with me"; he took him to Zainab's house and knocked on her door. The Prophet (SAW) said, "O Zainab, your cousin came to me and asked if he can return to you". Just like 20 years before, her face turned red with bashfulness and she smiled.

The sad thing was, a year after this incident, Zainab died. Abu El'Ass shed hot tears because of her death and drove those who were around him to tears. The Messenger of Allah (SAW) came with eyes full of tears and a heart full of sorrow. Zainab's death reminded him of the death of his wife, Khadeejah. He told the women, who gathered around Zainab's corpse, "Wash her three times and use camphor in the third wash." He performed funeral prayers on her and followed her final resting place. Abu El'Ass returned to his children, Ali and Omama. Kissing them and wetting them with his tears, he remembered the face of his departed darling. May Allah be pleased with Zainab, the Prophet's daughter! May He reward her with Paradise for her patience, endurance and struggle!

*The Islamic Bulletin*

Abu El'Ass would cry so profusely that the people saw the Prophet himself weeping and calming him down. Abu El'Ass would say, "By Allah, I can't stand life anymore without Zainab". He died one year after Zainab's death.

## COOK'S CORNER

### MAAMOUL OR KA'AK



Maamoul are delicious treats served in the Middle East during special holidays. After fasting the whole day, and praying the Taraweeh prayers, these are sure to put a smile on your face and are perfect for spoiling your guests throughout the year.

#### For the dough (shell)

1 1/2 cup all-purpose flour  
1/4 cup sugar  
1 teaspoon baking soda  
1 stick butter, melted  
2/3 cup hot milk  
2/3 cup farina (regular cream of wheat works fine)

#### For the stuffing

5 tablespoons butter  
1/4 teaspoon cinnamon  
1 1/2 cups dates (pitted, chopped fine)

#### For the topping

Powdered sugar for dusting

#### Variation

Use walnuts or pistachios as an alternative filling

#### To make dough:

Mix farina, sugar, and baking soda. Add butter and milk and mix well. Cover with plastic wrap and let it rest for 2 hours.

Meanwhile, while the dough is resting, the filling can be prepared. Add the dates, butter, and cinnamon to a saucepan over medium heat for 10 to 15 minutes. Keep mashing the dates with a wooden spoon until it is pureed. Cool completely.

Preheat oven to 350 F. Grease a cookie sheet with butter. Divide the dough into 15 pieces. Flatten each piece into a circle and add 1 Tbsp of filling. Use a maamoul mold or bring up the sides together and lightly press the tops with a fork.

Place the cookies in the oven for 20 minutes or until the tops are lightly browned. Remove and dip the bottoms immediately in powdered sugar and sprinkle very generously. Cool on racks.

Yield: 15 servings

***BIL-HANA WAL-SHIFA!***

## WOMEN IN ISLAM

**INTERVIEW WITH ROSE HAMID:  
FLIGHT ATTENDANT, HIJAB WEARER**  
By Andrea Cooper



Muslim women who wear the hijab have probably gotten accustomed to the occasional uneasy glance from fellow

passengers when they fly on U.S. airlines. But what if that woman with the head covering who's walking down the aisle of your plane was not a passenger, but a flight attendant? Rose Hamid, 49, is an American raised in Cleveland, born to a Colombian mother and a Palestinian father. She has worn the hijab on flights since 2005. Over the course of several phone and email interviews, I asked Hamid, a mother of three, how she navigates the tensions that arise between her profession and her faith in a post-9/11 world.

***You worked for US Airways before you decided to wear the hijab, and made the decision to cover in 1995, following a long sick leave. How did the airline react?***

**Rose Hamid:** I couldn't wait to get back to work as a flight attendant. But when I returned, my supervisors told me the head covering was contrary to the company's uniform policy. They told me I had to find a job with the airline that didn't require a uniform. There was a job in the company store that paid minimum wage, and a secretary position in the maintenance department that paid just above minimum wage. Eventually, the company offered me a job in the flight attendant training department. I learned that I love teaching. I really liked being in front of a classroom and giving people information that was useful to them. I'd never done that before, other than pointing out the exit. It was something that I never would have thought to consider. In July 2005, I was informed that the company policy had changed. I would be allowed to return to work as a flight attendant while wearing a hijab. US Airways recently revamped its employees' uniforms and asked me for help in deciding upon a look for Muslim women. They came up with a "modesty jumper" which can be worn over pants and a long-sleeved shirt, and have included the hijab in their list of approved attire. We've come a long way, baby.

***Did any of your colleagues ever challenge you about the hijab?***

During a flight delay, a flight attendant I hadn't met before asked me, "What's that thing on your head?" When I explained, she said she was Catholic but didn't wear her crucifix, and that when her Italian grandfather came to this country, he loved it enough to want to assimilate. She talked about how significant 9/11 was to her. This flight attendant had been based in Boston on 9/11, where some of the hijackers had boarded a plane. Afterward, she resented women who wore the hijab. She felt we were really rubbing our faith in her face. I tried to put myself in her place, and pointed out that what makes this country great is we can be who we

are. I also talked about how much 9/11 had changed me. I had trained people on what to do in emergencies and had never trained for a terrorism scenario like that one. She listened, and I thought the conversation ended positively.

***Did 9/11 affect you in any other way?***

The day after 9/11, I had to go to a store and was very scared about how people would treat me. There was a guy working there collecting the shopping carts. As I walked by him, he looked at me and said, "Hey, how are you doing?" just like he did to every other person. That changed my world. That simple thing, him saying hello.

So did the offers of help. There were people from the local Jewish and Christian communities who wrote to the Muslim community and said that if we needed someone to come to Friday prayers to stand as guards, or if Muslim women felt scared about going out in public with their headscarves, that they would run errands for them or accompany them. That concept of standing with someone, and knowing someone is standing with you, is extremely empowering. I try to stand with others, too. I find myself constantly defending the Jewish faith to Palestinians who view Jews only as the oppressors. One change since 9/11 is flying as a Muslim is trickier than it used to be. There was a story in the news earlier this year about a Muslim family ordered off a flight because they were chatting about the safest place to sit on the airplane. But they weren't terrorists and the FBI cleared them.

There are [Muslims] who get very, very nervous when they travel. At varying times, different members of my family have been pulled over before a flight and received extra scrutiny. It happens even though I'm an employee.

I do think most people have to deal with prejudice one way or another. It's easy to make negative assumptions about others—you have to really be cognizant of your own thoughts. Maybe a passenger is curt with me because of my head covering, or with a colleague because of her nationality or gender. But maybe he's upset because the flight is running late or he feels he hasn't received good service.

Assumptions can lead to funny situations, too. Part of my job is handing out immigration forms for foreigners to enter the United States. On a flight from Mexico, I assumed the mostly red-headed Irish dance troupe on the flight was returning from a visit to Mexico, so I didn't give them the forms. It turns out they were Mexicans of Irish descent going to Charlotte for a dance competition, and they barely spoke a word of English.

***Have any memorable stories about passengers' reactions to you?***

There was a man with a "Bama" hat on [for the University of Alabama football team] who had a problem with his meal. I helped him out. He asked if I was a Muslim and I said yes. "Why, you're nice," he replied in kind of a surprised tone. He had a friend who had told him all Muslims want to kill Westerners.

He went on to say, "I didn't think he was right. You see this Bama hat? About 99 percent of Bama fans are nice folks, but that one percent is just crazy. I figure that's how Muslims are." I laughed and told him he's exactly right.

***You strike me as someone who is pretty open toward other people. Given your job, that's probably a good trait.***

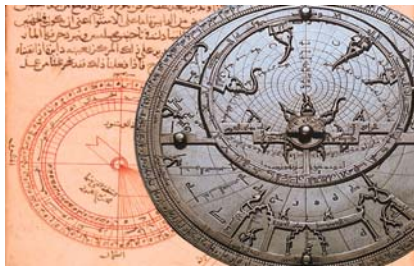
There's a saying of the Prophet that the person who gives salutations first is the most blessed. If every person was competing to be the first one to say hello, if that was the way we lived our lives, that would really change the world.

*Editors' Note: The interview has been edited for length and clarity.*



**What is Taught:** The first mention of man in flight was by Roger Bacon, who drew a flying apparatus. Leonardo da Vinci also conceived of airborne transport and drew several prototypes.

**What Should be Taught:** Ibn Firnas of Islamic Spain invented, constructed and tested a flying machine in the 800's A.D. Roger Bacon learned of flying machines from Arabic references to Ibn Firnas' machine. The latter's invention antedates Bacon by 500 years and Da Vinci by some 700 years.



**What is Taught:** Glass mirrors were first produced

in 1291 in Venice.

**What Should be Taught:** Glass mirrors were in use in Islamic Spain as early as the 11th century. The Venetians learned of the art of fine glass production from Syrian artisans during the 9th and 10th centuries.

**What is Taught:** Until the 14th century, the only type of clock available was the water clock. In 1335, a large mechanical clock was erected in Milan, Italy. This was possibly the first weight-driven clock.

**What Should be Taught:** A variety of mechanical clocks were produced by Spanish Muslim engineers, both large and small, and this knowledge was transmitted to Europe through Latin translations of Islamic books on mechanics. These clocks were weight-driven. Designs and illustrations of epi-cyclic and segmental gears were provided. One such clock included a mercury escapement. The latter type was directly copied by Europeans during the 15th century. In addition, during the 9th century, Ibn Firnas of Islamic Spain, according to Will Durant, invented a watch-like device which kept accurate time. The Muslims also constructed a variety of highly accurate astronomical clocks for use in their observatories.

**What is Taught:** In the 17th century, the pendulum was developed by Galileo during his teenage years. He noticed a chandelier swaying as it was being blown by the wind. As a result, he went home and invented the pendulum.

**What Should be Taught:** The pendulum was discovered by Ibn Yunus al-Masri during the 10th century, who was the first to study and document its oscillatory motion. Its value for use in clocks was introduced by Muslim physicists during the 15th century.

**What is Taught:** Movable type and the printing press was invented in the West by Johannes Gutenberg of Germany during the 15th century.

**What Should be Taught :** In 1454, Gutenberg developed the most sophisticated printing press of the Middle Ages. However, movable brass type was in use in Islamic Spain 100 years prior, and that is where the West's first printing devices were made.

**What is Taught:** Isaac Newton's 17th century study of lenses, light and prisms forms the foundation of the modern science of optics .

**What Should be Taught:** In the 11th century al-Haytham determined virtually everything that Newton advanced regarding optics centuries prior and is regarded by numerous authorities as the 'founder of optics.' There is little doubt that Newton was influenced by him. Al-Haytham was the most quoted physicist of the Middle Ages. His works were utilized and quoted by a greater number of European scholars during the 16th and 17th centuries than those of Newton and Galileo combined.

**What is Taught:** Isaac Newton, during the 17th century, discovered that white light consists of various rays of colored light.

**What Should be Taught:** This discovery was made in its entirety by al-Haytham (11th century) and Kamal ad-Din (14th century). Newton did make original discoveries, but this was not one of them.

## CROSSWORD PUZZLE

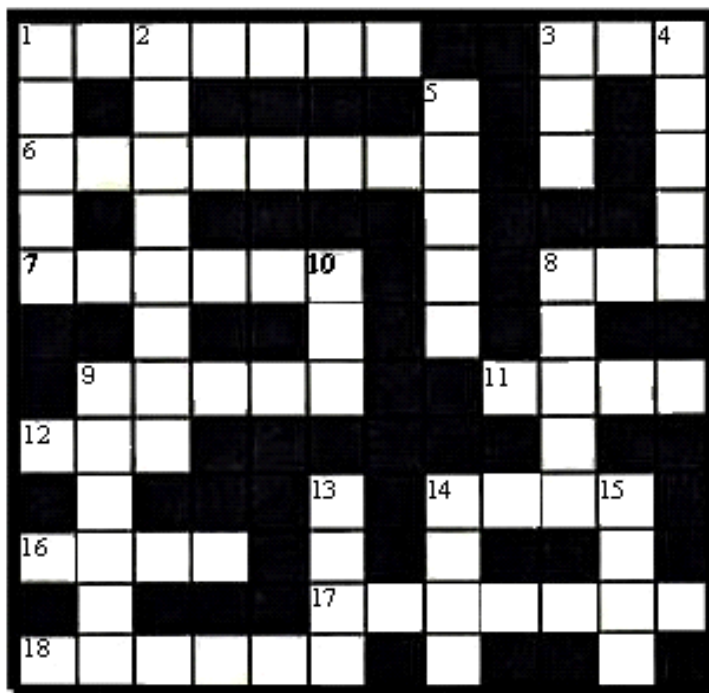
Across



1. First person to accept Islam
3. The Prophet's (Pbuh) son-in-law
6. The first Khalifa (RA)
7. The language spoken in Sudan
8. Total (3)
9. Noor in English
11. Ask Allah
12. Taxi
14. Verse of the Quran
16. The name of the city where The Taj Mahal is located
17. The script used by blind people
18. Difficult

Down

1. Baithullah
2. The uncle who looked after the Prophet (8)
3. Al-Naml in English
4. Haj Pilgrim's attire
5. 30th chapter of the Quran
8. Damascus is the capital of \_\_\_\_\_
9. Bigger
10. Chop
13. Red as a \_\_\_\_\_
14. First Prophet of Allah
15. \_\_\_\_\_ and hearty



**Remember...**To say *Bismallah* before you eat.

### Editors Note:

Anyone interested in assisting the staff at the Islamic Bulletin Website projects, broken links? Please contact us as soon as possible, this could be a great way to use your technical expertise to spread the word of Allah.

Jazak Allah Khairan.



## أتمنى من كل أب وأم الاهتمام بهذه الأمور

### I request from every father and mother to read and follow the following advices:

|  |   |
|--|---|
| Praise your child in front of others.  | امدح طفلك أمام الغير.   |
| Don't make him/her criticize himself/herself                                     | لا تجعله ينتقد نفسه.  |
| Tell him/her (Please) & (Thank you).   | قل له (لو سمحت) و(شكرا).  |
| Treat him/her as a child, and let him live his/her childhood                     | عامله كطفل واجعله يعيش طفولته.  |
| Assist him/her to make decisions   | ساعده في اتخاذ القرار بنفسه.  |
| Encourage him/her to read the Holy Quran Daily                                   | شجعه على قراءة القرآن كل يوم  |
| Consider him/her a guest of honour in one of the occasions                       | اجعله ضيف الشرف في إحدى المناسبات.  |
| Ask him/her for his opinion and take his/her advice on some matter               | اسأله عن رأيه, وخذ رأيه في أمر من الأمور                                      |
| Dedicate a corner for their work and write his name on the achievements          | اجعل له ركناً في المنزل لأعماله واكتب اسمه على إنجازاته                       |
| Assist him/her to choose good friends.   | ساعده في كسب الصداقات, فان الأطفال هذه الأيام لا يعرفون كيف يختارون أصدقاءهم. |
| Make them feel important and that ALLAH has given them capabilities              | اجعله يشعر بأهميته ومكانته وأن له قدرات وهبها الله له                         |
| Teach them to pray and instill in the principles of <i>Iman</i> (faith in ALLAH) | علمه أن يصلي معك واغرس فيه مبادئ الإيمان بالله                                |
| Teach them the skills of expressing opinions and presenting them to others       | علمه مهارات إبداء الرأي وتقديم ما عنده للآخرين                                |
| Teach him/her how to read instructions and follow them                           | علمه كيف يقرأ التعليمات ويتبعها   |
| Teach them how to set principles & duties for themselves and follow them         | علمه كيف يضع لنفسه مبادئ وواجبات ويتبعها وينفذها                              |
| Teach him/her First Aid skills   | علمه مهارة الإسعافات الأولية  |
| Answer all his/her questions   | أجب عن جميع أسئلته  |
| Keep your promise(s) to him/her  | أوف بوعدك له  |
| Teach them simple cooking skills (e.g. boiling eggs, warming bread etc).         | علمه مهارة الطبخ البسيط كسلق البيض وقلي البطاطا وتسخين الخبز وغيرها           |
| Teach him/her the Importance and the Power of <i>Baraka</i> and supplication     | عرّفه بقوة البركة وأهمية الدعاء   |
| Teach him/her how to work within a team  | علمه كيف يعمل ضمن فريقه   |
| Encourage him/her to ask questions   | شجعه على توجيه الأسئلة  |
| Make him/her feel he/she is important among their friends                        | أجعله يشعر أن له مكانة بين أصدقائه  |
| Explain to him/her the reason for any decision you take                          | أفصح عن أسباب أي قرار تتخذه   |
| Be with him/her on the first day of school                                       | كن في أول يوم من أيام المدرسة معه   |
| Tell him/her stories from your childhood   | ارو له قصصاً من أيام طفولتك   |
| Make your child play the role of the teacher and you the role of the student     | اجعل طفلك يلعب دور المدرس وأنت تلعب دور التلميذ                               |
| Educate your child how he/she can be found if he gets lost                       | علم طفلك كيف يمكن العثور عليه عندما يضيع                                      |
| Teach him/her how to say (No) to wrong doings/things                             | علمه كيف يرفض ويقول (لا) للخطأ  |
| Teach him/her to grant and give to others  | علمه كيف يمنح ويعطي   |
| Give him/her enough money to take/make proper action when/if needed              | أعطه مالا يكفي ليتصرف به عند الحاجة   |
| Encourage him/her to memorize and recall   | شجعه على الحفظ والاستنكار   |
| Teach him/her to defend himself  | علمه كيف يدافع عن نفسه وجسده  |
| Answer his/her queries and doubts (about himself)                                | اشرح له ما يسأل عنه من شبهات وشكوك في نفسه                                    |
| Do not threaten him/her at all   | لا تهدده على الإطلاق  |
| Teach him/her how to face failure  | علمه كيف يواجه الفشل  |
| Teach him/her how to invest his money  | علمه كيف يستثمر ماله  |
| Try something new for him/her and you with the results known in advance          | جرب شيئاً جديداً له ولك في آن معا مع معرفة النتائج مسبقاً                     |
| Teach him/her how to mend his things and keep them tidy                          | علمه كيف يصلح أغراضه ويرتبها  |
| Share his/her dreams and aspirations and encourage him/her to have them          | شاطره في أحلامه وطموحاته وشجعه على ان يتمنى                                   |
| Teach the differences between male and female in the light of the Quran          | . علمه عن اختلاف الجنسين بين الذكر والأنثى من وحي آيات القرآن الكريم          |
| Teach him/her the good values and principles                                     | علمه القيم والمبادئ السليمة والكرامة  |
| Teach him/her to be responsible for his/her actions                              | علمه كيف يتحمل مسؤولية تصرفاته  |
| Praise his/her works and achievements and teach them to write them down          | امدح أعماله وإنجازاته وعلمه كتابتها   |
| Teach him/her how to deal with pets  | علمه كيف يتعامل مع الحيوان الأليف   |
| Apologize to him/her for your real mistakes                                      | اعتذر له عن أي خطأ واضح يصدر منك  |
| Make one day of the week a day of surprises to him/her                           | اجعل له يوماً فيه مفاجآت  |

# PARENT'S CORNER

## To Go Or Not To Go

Two teenagers asked their father if they could go to the theater to watch a movie that all their friends had seen. After reading some reviews about the movie on the Internet, he denied their request.



"Ah dad, why not?" they complained. "It's rated PG-13, and we're both older than thirteen!"

Dad replied: "Because that movie contains nudity and portrays immorality as being normal and acceptable behavior."

"But dad, those are just very small parts of the movie! That's what our friends who've seen it have told us. The movie

is two hours long and those scenes are just a few minutes of the total film! It's based on a true story and good triumphs over evil, and there are other redeeming themes like courage and self-sacrifice. Even the movie review websites say that!"

"My answer is 'no,' and that is my final answer. You will not go and watch that film. End of discussion."

The two teenagers walked dejectedly into the family room and slumped down on the couch. As they sulked, they were surprised to hear the sounds of their father preparing something in the kitchen.

They soon recognized the wonderful aroma of brownies baking in the oven, and one of the teenagers said to the other, "Dad must be feeling guilty, and now he's going to try to make it up to us with some fresh brownies. Maybe we can soften him with lots of praise when he brings them out to us and persuade him to let us go to that movie after all."

The teens were not disappointed. Soon their father appeared with a plate of warm brownies, which he offered to his kids. They each took one.

Then their father said, "Before you eat, I want to tell you something: I love you both so much."

The teenagers smiled at each other with knowing glances. Dad was softening.

"That is why I've made these brownies with the very best ingredients. I've made them from scratch. Most of the ingredients are even organic; the best organic flour, the best free-range eggs, the best organic sugar, premium vanilla and chocolate." The brownies looked mouth-watering, and the teens began to become a little impatient with their dad's long speech.

"But I want to be perfectly honest with you. There is one ingredient I added that is not usually found in brownies. I got

that ingredient from our own back yard. But you needn't worry, because I only added the tiniest bit of that ingredient to your brownies. The amount of the portion is practically insignificant. So go ahead, take a bite and let me know what you think?

"Dad, would you mind telling us what that mystery ingredient is before we eat?"

"Why? The portion I added was so small, just a teaspoonful. You won't even taste it."

"Come on, dad; just tell us what that ingredient is?"

"Don't worry! It is organic, just like the other ingredients."

"Dad!"

"Well, OK, if you insist. That secret ingredient is organic ... dog poop."

Both teens instantly dropped their brownies back on the plate and began inspecting their fingers with horror.

"Dad! Why did you do that? You've tortured us by making us smell those brownies cooking for the last half hour, and now you tell us that you added dog poop! We can't eat these brownies!"

"Why not? The amount of dog poop is very small compared to the rest of the ingredients. It won't hurt you. It's been cooked right along with the other ingredients. You won't even taste it. It has the same consistency as the brownies. Go ahead and eat!"

"No, Dad ... Never!"

"And that is the same reason I won't allow you to go watch that movie. You won't tolerate a little dog poop in your brownies, so why should you tolerate a little immorality in your movies? We pray that Allah (SWT) will not lead us unto temptation, so how can we in good conscience entertain ourselves with something that will imprint a sinful image in our minds that will lead us into temptation long after we first see it?"

Remember, we become de-sensitized a little bit at a time; it is the small and minimal sins that we forget the most.



Let's be good to our parents before it's too late and pray to Allah that our own children will treat us even better than the way we treated our parents.

Allah(SWT) says: **"Your lord has decreed that you worship none but Him and show kindness to parents. If one or both reach old age with you then do not say uff! To them nor repulse them, but speak graciously to them"** {Surah Al-Isra: Ayah 23}

**"O our Lord, forgive me and my parents and believers on the day when the reckoning shall come to pass."** {Surah Ibrahim: Ayah 41}

**"O my Lord, have mercy on them (parents) just as they nourished me when I was small."** {Surah Bani Israel: Ayah 24}



**What Should be Taught:** The principles of this discovery were elaborated centuries before by Islamic Persia's great scholar, al-Biruni (d. 1050). Lavoisier was a disciple of the Muslim chemists and physicists and referred to their books frequently.

**What is Taught:** The Greeks were the developers of trigonometry .  
**What Should be Taught:** Trigonometry remained largely a theoretical science among the Greeks. It was developed to a level of modern perfection by Muslim scholars, although the weight of the credit must be given to al-Battani. The words describing the basic functions of this science, sine, cosine and tangent, are all derived from Arabic terms. Thus, original contributions by the Greeks in trigonometry were minimal.

**What is Taught:** The use of decimal fractions in mathematics was first developed by a Dutchman, Simon Stevin, in 1589. He helped advance the mathematical sciences by replacing the cumbersome fractions, for instance,  $1/2$ , with decimal fractions, for example, 0.5.

**What Should be Taught:** Muslim mathematicians were the first to utilize decimals instead of fractions on a large scale. Al-Kashi's book, Key to Arithmetic, was written at the beginning of the 15th century and was the stimulus for the systematic application of decimals to whole numbers and fractions thereof. It is highly probably that Stevin imported the idea to Europe from al-Kashi's work.

**What is Taught:** The first man to utilize algebraic symbols was the French mathematician, Francois Vieta. In 1591, he wrote an algebra book describing equations with letters such as the now familiar x and y's. Asimov says that this discovery had an impact similar to the progression from Roman numerals to Arabic numbers.

**What Should be Taught:** Muslim mathematicians, the inventors of algebra, introduced the concept of using letters for unknown variables in equations as early as the 9th century A.D. Through this system, they solved a variety of complex equations, including quadratic and cubic equations. They used symbols to develop and perfect the binomial theorem.

**What is Taught:** The difficult cubic equations (x to the third power) remained unsolved until the 16th century when Niccolo Tartaglia, an Italian mathematician, solved them.

**What Should be Taught:** Cubic equations as well as numerous equations of even higher degrees were solved with ease by Muslim mathematicians as early as the 10th century.

**What is Taught:** The concept that numbers could be less than zero, that is negative numbers, was unknown until 1545 when Geronimo Cardano introduced the idea.

**What Should he Taught:** Muslim mathematicians introduced negative numbers for use in a variety of arithmetic functions at least 400 years prior to Cardano.

**What is Taught:** In 1614, John Napier invented logarithms and logarithmic tables.

**What Should be Taught:** Muslim mathematicians invented logarithms and produced logarithmic tables several centuries prior. Such tables were common in the Islamic world as early as the 13th century.

**What is Taught:** During the 17th century Rene Descartes made the discovery that algebra could be used to solve geometrical problems. By this, he greatly advanced the science of geometry.

**What Should be Taught:** Mathematicians of the Islamic Empire accomplished precisely this as early as the 9th century A.D. Thabit bin Qurrah was the first to do so, and he was followed by Abu'l Wafa, whose 10th century book utilized algebra to advance geometry into an exact and simplified science.

**What is Taught:** Isaac Newton, during the 17th century, developed the binomial theorem, which is a crucial component for the study of algebra.

**What Should be Taught:** Hundreds of Muslim mathematicians utilized and perfected the binomial theorem. They initiated its use for the systematic solution of algebraic problems during the 10th century (or prior).

**What is Taught:** No improvement had been made in the astronomy of the ancients during the Middle Ages regarding the motion of planets until the 13th century. Then Alphonso the Wise of Castile (Middle

Spain) invented the Alphonsine Tables, which were more accurate than Ptolemy's.

**What Should be Taught:** Muslim astronomers made numerous improvements upon Ptolemy's findings as early as the 9th century. They were the first astronomers to dispute his archaic ideas. In their critic of the Greeks, they synthesized proof that the sun is the center of the solar system and that the orbits of the earth and other planets might be elliptical. They produced hundreds of highly accurate astronomical tables and star charts. Many of their calculations are so precise that they are regarded as contemporary. The Alphonsine Tables are little more than copies of works on astronomy transmitted to Europe via Islamic Spain, i.e. the Toledo Tables.

**What is Taught:** The English scholar Roger Bacon (d. 1292) first mentioned glass lenses for improving vision. At nearly the same time, eyeglasses could be found in use both in China and Europe.

**What Should be Taught:** Ibn Firas of Islamic Spain invented eyeglasses during the 9th century, and they were manufactured and sold throughout Spain for over two centuries. Any mention of eyeglasses by Roger Bacon was simply a regurgitation of the work of al-Haytham (d. 1039), whose research Bacon frequently referred to.

**What is Taught:** Gunpowder was developed in the Western world as a result of Roger Bacon's work in 1242. The first usage of gunpowder in weapons was when the Chinese fired it from bamboo shoots in attempt to frighten Mongol conquerors. They produced it by adding sulfur and charcoal to saltpeter.

**What Should be Taught:** The Chinese developed saltpeter for use in fireworks and knew of no tactical military use for gunpowder, nor did they invent its formula. Research by Reinoud and Fave have clearly shown that gunpowder was formulated initially by Muslim chemists. Further, these historians claim that the Muslims developed the first firearms. Notably, Muslim armies used grenades and other weapons in their defence of Algericus against the Franks during the 14th century. Jean Mathes indicates that the Muslim rulers had stock-piles of grenades, rifles, crude cannons, incendiary devices, sulfur bombs and pistols decades before such devices were used in Europe. The first mention of a cannon was in an Arabic text around 1300 A.D. Roger Bacon learned of the formula for gunpowder from Latin translations of Arabic books. He brought forth nothing original in this regard.

**What is Taught:** The compass was invented by the Chinese who may have been the first to use it for navigational purposes sometime between 1000 and 1100 A.D . The earliest reference to its use in navigation was by the Englishman, Alexander Neckam (1157-1217).

**What Should be Taught:** Muslim geographers and navigators learned of the magnetic needle, possibly from the Chinese, and were the first to use magnetic needles in navigation. They invented the compass and passed the knowledge of its use in navigation to the West. European navigators relied on Muslim pilots and their instruments when exploring unknown territories. Gustav Le Bon claims that the magnetic needle and compass were entirely invented by the Muslims and that the Chinese had little to do with it. Neckam, as well as the Chinese, probably learned of it from Muslim traders. It is noteworthy that the Chinese improved their navigational expertise after they began interacting with the Muslims during the 8th century.

**What is Taught:** The first man to classify the races was the German Johann F. Blumenbach, who divided mankind into white, yellow, brown, black and red peoples.

**What Should be Taught:** Muslim scholars of the 9th through 14th centuries invented the science of ethnography. A number of Muslim geographers classified the races, writing detailed explanations of their unique cultural habits and physical appearances. They wrote thousands of pages on this subject. Blumenbach's works were insignificant in comparison.

**What is Taught:** The science of geography was revived during the 15th, 16th and 17th centuries when the ancient works of Ptolemy were discovered. The Crusades and the Portuguese/Spanish expeditions also contributed to this reawakening. The first scientifically- based treatise on geography were produced during this period by Europe's scholars.

**What Should be Taught:** Muslim geographers produced untold volumes of books on the geography of Africa, Asia, India, China and the Indies during the 8th through 15th centuries. These writings included the world's first geographical encyclopedias, almanacs and road maps. Ibn Battutah's 14 th century masterpieces provide a detailed view of the geography of the ancient world. The Muslim geographers of the 10th through 15th centuries far exceeded the

output by Europeans regarding the geography of these regions well into the 18th century. The Crusades led to the destruction of educational institutions, their scholars and books. They brought nothing substantive regarding geography to the Western world.

**What is Taught:** Robert Boyle, in the 17th century, originated the science of chemistry.

**What Should be Taught:** A variety of Muslim chemists, including ar-Razi, al-Jabr, al-Biruni and al-Kindi, performed scientific experiments in chemistry some 700 years prior to Boyle. Durant writes that the Muslims introduced the experimental method to this science. Humboldt regards the Muslims as the founders of chemistry.

**What is Taught:** Leonardo da Vinci (16th century) fathered the science of geology when he noted that fossils found on mountains indicated a watery origin of the earth.

**What Should be Taught:** Al-Biruni (11th century) made precisely this observation and added much to it, including a huge book on geology, hundreds of years before Da Vinci was born. Ibn Sina noted this as well. It is probable that Da Vinci first learned of this concept from Latin translations of Islamic books. He added nothing original to their findings.

**What is Taught:** The first mention of the geological formation of valleys was in 1756, when Nicolas Desmarest proposed that they were formed over a long period of time by streams.

**What Should be Taught:** Ibn Sina and al-Biruni made precisely this discovery during the 11th century (see pages 102 and 103), fully 700 years prior to Desmarest.

**What is Taught:** Galileo (17th century) was the world's first great experimenter.

**What Should be Taught:** Al-Biruni (d. 1050) was the world's first great experimenter. He wrote over 200 books, many of which discuss his precise experiments. His literary output in the sciences amounts to some 13,000 pages, far exceeding that written by Galileo or, for that matter, Galileo and Newton combined.

**What is Taught:** The Italian Giovanni Morgagni is regarded as the father of pathology because he was the first to correctly describe the nature of disease.

**What Should be Taught:** Islam's surgeons were the first pathologists. They fully realized the nature of disease and described a variety of diseases to modern detail. Ibn Zuhr correctly described the nature of pleurisy, tuberculosis and pericarditis. Az-Zahrawi accurately documented the pathology of hydrocephalus (water on the brain) and other congenital diseases. Ibn al-Quff and Ibn an-Nafs gave perfect descriptions of the diseases of circulation. Other Muslim surgeons gave the first accurate descriptions of certain malignancies, including cancer of the stomach, bowel and esophagus. These surgeons were the originators of pathology, not Giovanni Morgagni.

**What is Taught:** Paul Ehrlich (19th century) is the originator of drug chemotherapy, that is the use of specific drugs to kill microbes.

**What Should be Taught:** Muslim physicians used a variety of specific substances to destroy microbes. They applied sulfur topically specifically to kill the scabies mite. Ar-Razi (10th century) used mercurial compounds as topical antiseptics.

**What is Taught:** Purified alcohol, made through distillation, was first produced by Arnau de Villanova, a Spanish alchemist, in 1300 A.D.

**What Should be Taught:** Numerous Muslim chemists produced medicinal-grade alcohol through distillation as early as the 10th century and manufactured on a large scale the first distillation devices for use in chemistry. They used alcohol as a solvent and antiseptic.

**What is Taught:** The first surgery performed under inhalation anesthesia was conducted by C.W. Long, an American, in 1845.

**What Should be Taught:** Six hundred years prior to Long, Islamic Spain's Az-Zahrawi and Ibn Zuhr, among other Muslim surgeons, performed hundreds of surgeries under inhalation anesthesia with the use of narcotic-soaked sponges which were placed over the face.

**What is Taught:** During the 16th century Paracelsus invented the use of opium extracts for anesthesia.

**What Should be Taught:** Muslim physicians introduced the anesthetic value of opium derivatives during the Middle Ages. Opium was originally used as an anesthetic agent by the Greeks. Paracelsus was a student of Ibn Sina's works from which it is almost assured that he derived this idea.

**What is Taught:** Modern anesthesia was invented in the 19th century by Humphrey Davy and Horace Wells.

**What Should be Taught:** Modern anesthesia was discovered, mastered and perfected by Muslim anesthetists 900 years before the advent of Davy and Wells. They utilized oral as well as inhalant anesthetics.

**What is Taught:** The concept of quarantine was first developed in 1403. In Venice, a law was passed preventing strangers from entering the city until a certain waiting period had passed. If, by then, no sign of illness could be found, they were allowed in.

**What Should be Taught:** The concept of quarantine was first introduced in the 7th century A.D. by the prophet Muhammad, who wisely warned against entering or leaving a region suffering from plague. As early as the 10th century, Muslim physicians innovated the use of isolation wards for individuals suffering with communicable diseases.

**What is Taught:** The scientific use of antiseptics in surgery was discovered by the British surgeon Joseph Lister in 1865.

**What Should be Taught:** As early as the 10th century, Muslim physicians and surgeons were applying purified alcohol to wounds as an antiseptic agent. Surgeons in Islamic Spain utilized special methods for maintaining antisepsis prior to and during surgery. They also originated specific protocols for maintaining hygiene during the post-operative period. Their success rate was so high that dignitaries throughout Europe came to Cordova, Spain, to be treated at what was comparably the 'Mayo Clinic' of the Middle Ages.

**What is Taught:** The discovery of the scientific use of drugs in the treatment of specific diseases was made by Paracelsus, the Swiss-born physician, during the 16th century. He is also credited with being the first to use practical experience as a determining factor in the treatment of patients rather than relying exclusively on the works of the ancients.

**What Should be Taught:** Ar-Razi, Ibn Sina, al-Kindi, Ibn Rushd, az-Zahrawi, Ibn Zuhr, Ibn Baytar, Ibn al-Jazzar, Ibn Juljul, Ibn al-Quff, Ibn an-Nafs, al-Biruni, Ibn Sahl and hundreds of other Muslim physicians

mastered the science of drug therapy for the treatment of specific symptoms and diseases. In fact, this concept was entirely their invention. The word 'drug' is derived from Arabic. Their use of practical experience and careful observation was extensive. Muslim physicians were the first to criticize ancient medical theories and practices. Ar-Razi devoted an entire book as a critique of Galen's anatomy. The works of Paracelsus are insignificant compared to the vast volumes of medical writings and original findings accomplished by the medical giants of Islam.

**What is Taught:** Medical treatment for the insane was modernized by Philippe Pinel when in 1793 he operated France's first insane asylum.

**What Should be Taught:** As early as the 11th century, Islamic hospitals maintained special wards for the insane. They treated them kindly and presumed their disease was real at a time when the insane were routinely burned alive in Europe as witches and sorcerers. A curative approach was taken for mental illness and, for the first time in history, the mentally ill were treated with supportive care, drugs and psychotherapy. Every major Islamic city maintained an insane asylum where patients were treated at no charge. In fact, the Islamic system for the treatment of the insane excels in comparison to the current model, as it was more humane and was highly effective as well.

**What is Taught:** Kerosine was first produced by the Englishman, Abraham Gesner, in 1853. He distilled it from asphalt.

**What Should be Taught:** Muslim chemists produced kerosine as a distillate from petroleum products over 1,000 years prior to Gesner (see Encyclopaedia Britannica under the heading, Petroleum).





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