Change Through Positive Action

By: Lawrence Ho

It is without a doubt that Muslims must overcome a barrier of misconceptions when trying to change the image of Islam. This was the main topic in a recent speech given at an ISRU meeting by the highly respected, Islamic speaker Siraj Wahhaj. He explained how there are highly organized forces within Western society that are associating fear and negativity with Islam and directing this image towards the American public. It is not hard to see and feel this through our daily lives as Muslims. One of our brothers recently experienced this discrimination first hand when recognizing the opportunity to create a positive change for Islam by helping out a fellow civilian. Through his experience one can see the strength of the negative imagery branded within Western society. At the same time, one can also see the impact that just one Muslim can make through positive action.

One typical day during rush hour traffic on Rt. 1, our brother noticed a man whose car had broken down. While all other drivers focused on getting to wherever they needed to be, passing by as if he was invisible, our brother noticed an opportunity to help and at the same time set a positive example for Islam. He quickly pulled over and offered the man his assistance. After helping him push his car off to the side of the road where it was safe he proceeded to ask where he was headed. The man replied that he was on his way to work. Our brother offered him a ride to work. The man showed a lot of appreciation for the help that had been offered and upon reaching his work offered his thanks. Before he left the car, our brother informed the gentleman that he was Muslim and handed him a pamphlet that explained a little about Islam kindly asking him to read it over. Immediately the mood changed. The once apprehensive man transformed into one of appreciation and the man's perception of Muslims after the event could conclude that no matter what we do, through our generosity and good will? He replied, "No, don't believe everything you hear on TV." The man left in the same appreciative state after hearing that our brother was a Muslim. Our brother was not entirely shocked by this response. Those who read this article that are familiar with the negative publicity toward Islam today may not be either.

The above situation, however, highlights the discrimination that we as Muslims must face due to a misrepresented image of Islam by the media. At the same time it also shows the potential of our positive actions in changing the negative imagery that has been instilled in Western society. After reading this story one could conclude that no matter what we as Muslims do, Islam will remain in the dark shadow cast by American media. However, a more positive view is thinking about how this event affected the man's perception of Muslims after he left the car. Only Allah (The Exalted) knows ultimately how this man will think and perceive our religion, but Allāh be pleased with his work. For the best

By: Farheen Khan

Subhan’Allah...
Allāh (The Exalted) has a plan for all of us...
Everything that happens, we may not understand...
but even that...the fact that we do not understand at that moment is...
Allāh hu ‘Alam... for our own well being...
Alhumdulillāhi...
We have transgressed in what one may excuse as the smallest of ways...
or batten as the worst...
but Allāh (The Exalted) made it for us, small or big... to return to Him (The Exalted)...
It is all but a plan...
And how are we to describe the occurrences of what has passed... without bias...
We are not who we used to be... but we cannot take credit...
the only thing that we can account for is our choice.. not in actual matters but in our hearts...
and beyond that... is Allāh (The Exalted) ....
We have trouble accepting...
but there is a plan that we were unaware of...
and being that, we have anger at the source, Yet...
We must be grateful for His choice (The Exalted) ....
Anything that is wrong, forgive me... for it comes from my own weakness and that which is good and right is from Allāh (The Exalted)...
Subhan’Allah
Wa’Alhumdulillāhi
Wa’Allāhi hu ‘A’kbar
Assalamaun ‘Alaikum Wa’Ra’mat Allāh hi Wa’Barakatuhu

Unity Can Only Come Through Dialogue

By Hanif Yazdi

A few months ago, the Rutgers Jewish community held a conference on homosexuality and Judaism. Scholars from four radically different Jewish perspectives sat on a panel and voiced their opinions on homosexuality to an audience of about one hundred. The event was followed by a question-answer session and a lively debate.

Differences between the Orthodox, Conservative, Reform and Reconstructionist branches of Judaism represented on the panel, are even more severe than the differences that exist within our ummah. Yet somehow, Rutgers Jews were able to use their differences as an excuse to come together. Instead of cursing one another, they chose to engage one another. Instead of denying their differences, they chose to explore their differences. The Rutgers Jewish community's ecumenical discussion of a controversial topic is an excellent example of unity within a faith community.

If we Muslims are serious about unity, then we too must actively work to get to know one another. Whether Shah, Sunni, Sufi, Salafi, Liberal, or Conservative, all must be prepared to live up to the challenge of unifying our ummah together. Unity without dialogue is impossible, and unity without diversity is meaningless.

When the doors of dialogue are closed, we invent lies about others and foster hatred within ourselves. In a recent trip to Egypt, I spoke to a taxi driver who thought that Shi'as worshiped 'Ali (may Allāh be pleased with him). Similarly, while getting my hair cut in Mecca, my barber told me that Jews worshipped statues and animals. In Tehran, I heard rumors that Salafis believed killing seven Shi'as would guarantee them Jannah. Misconceptions like these often lead to the kind of sectarian violence we see today in places such as Iraq and Pakistan. The combination of false ideas and an unwillingness to tolerate others can be truly dangerous.

The biggest obstacle to Muslim unity is the false idea that disagreement is bad and should be avoided. Our be-
We Welcome All Writers to write for Nasihatul Haqq
Please write to nasihatulhaq@yahoo.com

We Accept articles, poems, letters and commentaries.

This publication contains the name of God, please respect it.
Nasihatul Haqq welcomes submissions and articles from everybody. Articles may be edited for content and length at the editors’ discretion. Submit all articles to nasihatulhaq@yahoo.com.

The opinions expressed in Nasihatul Haqq are the opinions of the author and do not necessarily represent that of Nasihatul Haqq.

As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed. Al-Kahf 30
McHaram or McHalal?

By: Hatim Mahmoud

About two or three years ago when I was an undergraduate at Rutgers University, New Brunswick, I was sitting with a friend of mine having lunch in the Student Center on College Ave. I believe we were eating Chinese food when we noticed a Muslim girl we knew walking by. This girl was wearing tight jeans, a short sleeve shirt, and no scarf. She came to say ‘hi’ to the friend I was sitting with. They talked a little about classes and other things. Then my friend asked her if she had eaten and she said that she doesn’t eat from here because she only eats ‘halal’ food.

If you didn’t notice the irony in the paragraph just go back and read it again. I’m sure that almost all Muslims at Rutgers are aware of this common debate. Is the food of the people of the book halal or haram?

Some scholars have said that their food is halal. They use ayah 5 in Surat Al-Mu‘a‘idah, “And the food of the People who have received the Book is halal for you and your food is halal for them.” This would mean that when you go to a restaurant in the United States you can eat steak, chicken, etc. Some scholars have said that their food is haram. They use ayah 121 in Surat Al-An’am, “And do not eat from that which Allah’s name has not been mentioned on it…” This would mean that when you go to a restaurant in the U.S., you cannot eat steak or chicken unless it is zabihah. This term is often interchanged with ‘halal’.

I am writing about this all too common debate, because I believe that we have completely lost sight of our priorities as Muslims. It is all too common for friends, students, as well as adults, to get attached to arguments and fights about this issue as well as other issues such as the amount of rukat to pray during taraweeh, summah, or wudu’. How long should my beard be? Is it one handful, two handfuls, or is it enough so that it looks like a beard?

There are a couple of points I would like to make about debates such as these. The first point is that it is not the place of most Muslims to debate them. These are all valid and very important debates in Islamic law, but it is the place of scholars to debate them. I mean, how many of us really understand the complexities associated with the debate about halal and haram food? Do we understand all of the different cases from the Seerah of the Prophet (may peace and blessings be upon him) when he did eat at the houses of People of the Book? Are we aware of all the different ahadith that have been narrated about this topic? These intricate debates belong in the arena of scholars and not for the majority of the Muslim population. I am in no way trying to say that we should not bother understanding the debate. It is our Muslim duty to understand why scholars say what they say, and to follow a certain decision or school of thought. However, let’s not pretend that we are experts and can put down every other contradicting view based on a few things we heard here and there. As a Muslim you should try to understand the basics of the debate, choose a side, and be able to explain why you choose that side.

The other point I believe we should have in mind is our priorities. Should we make priority in life be to find out whether I can eat that steak at Outback Steakhouse, and then be able to debate with everyone that disagrees with me? Should my life be dedicated to growing my beard?

Were these the issues that occupied the mind of the Prophet (may peace and blessings be upon him) and his companions? I don’t think that ‘Umar (may Allāh be pleased with him) used to measure his beard every morning to make sure it is the right length. I don’t think Abu Bakr (may Allāh be pleased with him) used to walk around town asking people what their opinion was about eating from Christians, and then sit down and debate the issue with them. I am in no way saying these are unimportant issues, because this is the Sunnah of the Prophet (may peace and blessings be upon him) and so of course it is important. What I am saying, is that the Prophet (may peace and blessings be upon him) and His Companions had other things on their minds. They were worried about the ‘bigger picture’. Every day, they were worried about how their day had been spent spending time (The Exalted) and His cause. Their whole life was spent living for Allāh (The Exalted) and His cause. This was their priority in life. What is our priority in life? If someone were to ask you today, what do you live for? What would your answer be? Would it be your career, education, money, parents, wife, son, daughter, husband? Or would it be to live for arguing about details of the religion, like beard length, haram and halal food, number of rukat of taraweeh? Allāh (The Exalted) says in Surat Al As-Saff: “O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allāh and His Messenger, and that ye strive (for the Truth) in the Cause of Allāh, with your property and your persons: That will be best for you, if ye but knew! He will forgive your sins, admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. And another (favour will He bestow) which ye do love, help from Allāh and a speedy victory. So give Glad Tidings to the Believers.” (Al As-Saff 61: 10-13).

Scientific Concepts Revealed in the Glorious Qur’ān

By Diya Abdeljabbar

Allah says, “Then, He [Allah] turned to the heavens when it was smoke” (Qur’an 41:11). Although this may not seem much at first, it refers to a point in time when the universe constituted of a highly dense, dark cloud of smoke. This statement of the universe has become a proven cosmological fact. In actuality, the sun, stars, moons and planets all emerged from this opaque cloud of smoke. Today, these clouds of hot gas and dust are known as nebula. Further along in the Qur’an, in Surah Al Anbiya Allah says, “…the heavens and the earth were one connected entity, then We separated them” (Qur’an 21:30). This passage from the holy book is another notion that has been proven by scientists today, which is the idea that the earth and heavens were separated from each other during the formation of the universe.

Moreover, from cosmology to biology, the Qur’an mentions human embryonic development in a subtle, yet, simple fashion. Revealed in Surah Al Mu‘mineen, Allah speaks about the phases of embryonic development.

(Continued on page 5 as Science and the Qur’an)

He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record (to those who can read).

Al-An'am 59
How Hard it is to Remember

By Fatima Elgammal

There are times in a person’s life, Muslim or non-Muslim, that seem as though things could not get any worse. These moments, eat away at his heart, make him forget everything good and wonderful that has happened and remember only the calamities that have befallen him. Alhamdulilah, I have experienced such moments. I have coined them “dying,” because it truly feels like a time in my life when there is no escape, no way past this end. I found it especially difficult to recuperate during these times because I knew how to make it go away, I knew how to get rid of it, but for some reason I did not embrace the way out. I knew that all I had to do was open the Mushaf to any page and begin reading; read and pay attention to the words I encountered. But there were times when the book would feel much too heavy in my trembling hands and nothing could instigate me into opening it. Subhanallah.

Somehow, the subject of depression was mentioned in my high school Qur’an class. Within the same context, my Qur’an teacher brought up the story of the time of the Rasala, or when the Rasul (SAW) was heard from him again. The weeks) before the Prophet Muhammad (SAW) descended, it was a while (one to two physically, but emotionally, drained him. So many things were whirring around in his mind that he did not feel. You might look down at me from where you are and say, “Oh no, but don’t learn from me. You’ll reminisce and know you’ve done wrong. No He won’t turn away from you. You remember Him in your misery. Stop – think – realize that He is your only friend. Your slightest good deed may grant you Heaven. When thy true self knows you’re a deceiver. So stop appearing as a believer.”

And the night when it covers with darkness
I swear by the early hours of the day (1)
And the time when it covers with darkness
Your Lord has not forsaken you, nor has He become displeased (3)

Allah (SWT) reassures the Rasul (SAW), saying:

And certainly what comes after is better for you than that which has gone before (4)
And soon will your Lord give you so that you shall be well pleased (5)

The ayat that succeed the first five are a few of a book-full of those ayat that sting your heart when read in Arabic:

Did He not find you an orphan and give you shelter? (6)
And find you lost (i.e. unrecognized by men) and guide (them to you)? (7)
And find you in want and make you to be free from want? (8)
Therefore, as for the orphan, do not oppress (him). (9)
And as for him who asks, do not chide (him) (10)
And as for the favor of your Lord, do announce it. (11)

The Qur’an should be seen as a panacea, but oh how hard it is to remember it when your mind has not been adapted to finding the answers sought in such an extraordinary household object that resides at least in every room of the house; how hard it is to remember when you have reached rock bottom and forgot the key to the way out.

So May Allah (SWT) strengthen our hearts, to Guide them to His Words. Ameen.

~Quality Organic Coffee
~All types of food available: Breakfast All day salads, sandwiches, soups, and more
~100% Real Fruit Smoothies
~Fresh Bakery Products
~Free Wireless Internet
~Great Place to Study
~Friendly, Cozy environment with the charm of Downtown New Brunswick
~Located off the EE bus stop at Rockoff

It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.

Al-Anam 60
Just as one would not poison the food one eats in order to survive, one should not poison the spiritual nourishment that keeps the heart in remembrance of its Creator (The Exalted). Bringing distractions that take away from worship into the home, such as movies and music with haram (unlawful) themes, is like trying to make your way around town on a stationary bicycle. The bicyclist can exhaust himself until the heart can't take it no longer, but will still find himself in the same place as he was before (or even worse, on the floor—dissgressing in his pitiful state).

Islam is not to be reserved for certain times in our day, it is all encompassing and every moment is deserving of our worship. Only when we realize and act upon this can we truly establish consistency in our deeds. Simply complaining about the environment in which we live is not going to help. If we can’t change the outside, we need to at least start with changing the inside, the soul. We need to take time out of our day and reflect on what we can actively do to minimize the distractions from remembrance of Allah (The Exalted) on a daily basis.

Just as we quickly switch out of classes during ‘drop/add’ when the professor seems to do things that are difficult for us, we should change our company and bad habits when they are displeasing to our Creator (The Exalted). How can we claim we believe and support modesty if we ourselves are engaged in witnessing immodest acts within our own living rooms (through television shows and movies) or listening to immodest lyrics on the way home from class? How can we expect these things not to affect the heart? Moreover, what kind of heart would allow one to put them through this pollution, knowing it contradicts everything we believe in?

If not for ourselves, then for the sake of the Umrah – it is time to wake up and see reality. We need to engage the mind and utilize our potential. Instead of sitting on a couch watching the news, which will be interrupted by commercials filled with immodest themes, exercise the mind and READ the news, instead of playing CD’s with haram themes, have pity on your heart—and let it enjoy the recitation of the Qur'an or a lecture. Volunteer your time at home with parents not just 'outside charity/community work.' We need to rid ourselves of distractions one by one, and put the remembrance of Allah (The Exalted) into everything that we do, whether it is studying for our exams, community service, housework, or simply walking to class. Dear readers, only when we fortify the spiritual shelter, can we be strong enough to be consistent in worship regardless of our surrounding.

Muslims must seek out every possible opportunity to help others and associate Islam with each action. There are strong forces at work that we are up against and the mission will not be one without challenges. However, the mission of the Prophet (may peace and blessings be upon him) was not easy by any means and he fought for 23 years to bring us the truth from Allah (The Exalted) - Islam. With this, we can model our actions after Prophet Muhammad (may peace and blessings be upon him). We can fight the ignorance and misguidance of the forces that be. We can change Islam for the better through positive actions, helping others, and other just means. Allah (The Exalted) says, in the Holy Qur'an, "Nor can Goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intim- mate!" (Fussilat 41:34) Ameen.

(creation continued from page 1)
Discover Your Values

By Magdy Mahmoud
Founder and Chairman
The Muslim Leadership Institute

Values are the drivers for our wishes. Have you said to yourself “someday I will be doing such and such”? How many of these wishes keep coming back to you? Furthermore, what are the top three wishes that are pressing, or in other words, give you a great sense of accomplishment when completed? These wishes are indeed true reflections of your hidden values.

What is the definition of a value? A value is what one considers important. For example, personal values are what are important to a person whereas corporate values are what are important to the line of business of that corporation. To illustrate, here is a quick example. Please imagine this hypothetical situation:

You are suddenly given $100,000 from your father (may peace and blessings be upon him) to spend in any manner you choose. What would you do with it? Would you pay for the tuition in order to obtain a specific degree that you have always wanted? Or would you pay for your mother’s Hajj trip that currently she cannot afford? Would you use it to get married? Would you donate it to the Islamic school that recently suffered due to a lack of resources? Or would you sponsor an orphan in a poor Islamic country? Or would you split it between different items. Your answer would indeed show what is important to you in your life.

Values are neither the mission, nor the vision. They are not the beliefs or the perspectives. They are all related but distinct. In future articles, we will explain the difference and the relationship.

The Examples of the Best

During the Makkan era, Islam started to grow, which posed a threat to the leadership of the pagans of Quraish. The leaders of Makkaah decided to send the Prophet’s uncle to him with a specific message. Abdul-Mutalib kindly approached Muhammad (may peace and blessings be upon him) and offered the Prophet great wealth, marriage to the most beautiful and richest women in Quraish, and top leadership position in Makkaah. The Prophet was the best example when it came to listening. At the end of the conversation, he inquired whether his uncle had finished. Then, the Messenger of Allah (may peace and blessings be upon him) replied that even though they brought the message to his right hand and the moon to his left hand in return for giving up the Dawaah of Islam, he would not do it. Therefore, the value of hearing the word of Allah (The Exalted) has more value to him than wealth, women, leadership, and even virtually the sun and the moon.

Values are typically hidden. Our values are deeply hidden in our minds and hearts. The vast majority of people do not know their values. Why? That is either because they do not know that they exist, or because they do not spend the time and effort to dig deep within themselves to discover them. Discovering our values is not a trivial task.

Values are very personal. Our values are also very personal. It is almost impossible to have two people with the same exact set of values. Genes, culture, education, experience, sex, age are only some factors that shape up our values. However, there are many others.

What happens when we do not know our values? When we do not know our values, we continue to be in the discomfort zone. We will have divergence between what we want and what we do. Everyone has an internal boundary that points to the areas of the world that we want to be, or what we want to achieve. As the divergence increases, our discomfort increases. The choice of most people’s path is not decided by themselves. Instead, parents, society, false assumptions, emotional state, and time are some influencing factors that affect our choice.

What happens when we do know our values? Only when you know your values, do your lives become harmonious. It does not really matter whether you have accomplished what you want as long as you know them. Knowing your values will allow you to overcome obstacles in the way. Knowing your values will provide a great deal of clarity concerning the meanings of your life.

Learning values is generally a gradual process. For example, in 1994, I came to know about the existence of personal values. In 1998, I was able to identify my values. I went through several phases of changing until they became permanent. My personal growth, Mawāsh Allāh, has multiplied since then.

What do we do with our values? We have to write down our values, because if we do not we will forget them. It is the tendency of human being to get sidetracked and distracted. The word human being, itself, in Arabic is “Ensān,” which is derived from the root word “Nsaym” or forgetting. If we write them down and look at them every morning we become committed to them. Make sure your actions are aligned with your values. There is nothing wrong with changing or enhancing our values.

How do we discover our values? That is the topic of the next article.

Goals: And Ways to Achieve Them

By Salah Issa

In the last article, I discussed how to set goals. Now it is time to discuss how to achieve them. Here are thirteen points to help you achieve them:

1. Make a commitment to reach the goal.
2. Keep a daily detailed accountability planner, record your activities and plans for tomorrow.
3. Start your projects now; don’t wait until tomorrow every night. Once a week look at all your goals and decide on which ones you want to focus on.
4. Start with a solid foundation, honesty, character, integrity, trust and love.
5. Change your vocabulary. For example, instead of stating “you pay for good health,” change it with “you enjoy the benefits of good health.”
6. Start your projects now; don’t wait until changes outside happen. If you do, your projects may never start.
7. Try to shape up physically, mentally and spiritually. Remember you have a lot of potential.
8. Learn how to respond to disappointments.
9. Learn to discipline yourself. In your planner, record your activities and plans for tomorrow.
10. When obstacles arise change your goal. For example, if you take an “Orzo” exam and get a “C–,” but you wanted an “A.” Do not change your aim to a “C–.” Instead, change the way you study.

From the Outside, Looking in:
The Eman Shelter

By: Rushna Arshad

If you happened to be at the masjid and the Imam was to mention that he wanted to stop by your home, your room more specifically – what would your reaction be? What would you hide? What would you stash under the bed? What might you take off of the walls and bookshelf? What might you take out of the CD player?

Dear readers, Allāh (The Exalted), is watching what we do every moment of our day and we are being held accountable for all of it. The opinions of this Imam will stay in this dunya (this temporary world), but our Creator (The Exalted) knows what is in the hearts. How can we not worry more about what He (The Exalted) thinks? These things that we would run to hide, should not just be hidden under beds, they should be hidden from our hearts.

How many times have we lowered our heads in shame and shyness in front of our Creator (The Exalted) because of a realization as to the gravity our actions? Fitnah is everywhere, and the best we can do as Muslims is pray for protection from it and actively work to isolate ourselves from it as much as possible. The best place to start is to build one’s iman (faith) at home by creating a ‘fitnah (trial and tribulation) shelter environment.’ This shelter should be void of the fitnahs (trials and tribulations) one experiences on a daily basis simply during the average school- and work- day. Distractions from our duty to the Creator (The Exalted), our purpose in life, and inner peace – should all be

(Continued on page 3 as Eman Shelter)
Count the Days

By Farhan Malik

Can you count the days that pass us by,
Without an utterance of thankfulness
Without a moment to spare for the remembrance
Of our Lord that gave us all-

A young child of only four
Forced to watch her parents in pain.
Brutality to the greatest degree,
Shown to such an innocent child.
Can you imagine watching such?
Left alone in this world,
No one left to silence her cries,
Tears flowing without an end.
Closing her eyes to forget the pain
Only to awaken to the nightmare
That has now become her life.

The Golden Moth

By: Saba Rathore

I smashed
The golden
Moth.
And gold
Glitter
Poured
Onto my
Canvas,
And painted
Itself into
Black, bronze,
And gold.
Splashed around,
In no design,
I cannot find
The origin.

But black,
Bronze, and
Golden powder
Dust the surface
And combine,
To blind the eye
From imperfection.

The Scar

By: Saba Rathore

You have all scarred me,
Repeatedly, the pages
Burn deep
Scarring,
Tarring,
The ink
Stains
In blue
Clouds
The veins
Flowing through
Backwash
Of gelatinous globs
That stick to
Wavy folds
Of cold butter.
You make
Me stutter
Too many times,
Make me feel
My crimes
To the fullest.

You have all scarred me,
Painfully, the words
Scar deep
Stinging,
Cringing
At every comment,
Prisoners of the
Present moment,
The bubbles
Are signs of
Ferment, leading
To a boiling
Event of compulsion,
Revulsion, and destruction.
You have all marred me,
Hopelessly, I cannot
Forgive you.
You books.

Line

By: Saba Rathore

The snow falls down
On an empty line,
The sunlight climbs
On an open wall.

Raindrops fall
In a beautiful cry,
Branches shake off
All their pride.

Red bricks shine
And refuse to dry,
Slip and slip
Spills on the side.

A frozen Heart
Feels the free-fall of the snow,
Falling down
On an empty line.
The Muslim Man

By Doctor Yousaf

Confident in front of his enemies
But in front of his Lord, pure humility
Strong physically, stronger in will
Determined to keep his duties fulfilled
Kissing his mothers feet
Graceful in victory and never accepting defeat
Has the dunya in his hand but not in his heart
Not a show-off or a bull-hog, he knows his part
Does not know the meaning of fear
Does not blindly believe all that he hears
Listens a lot and talks a little
Never a 'follower,' a slave of Allah does not play second fiddle
Never allows truth to remain suppressed
Does not raise his voice in the presence of those he respects
Treats a sister like a queen
Lowering his gaze in the presence of the obscene
The Quran is his play book and life his playing field
The Sunnah is his strategy and the truth is his shield
Has the cure for every character flaw and illness
Knows that life is just a test
Has the all stars amongst fans
This is the Muslim man

Unity Word Search

Unity
Sisterhood
Sahb (Patience)
Muslim
Goal
Salaah
Sawm
Fajr
Maghrib

Ummah
Islam
Shukr (Gratefulness)
Dhikr (Remembrance)
Jannah
Zakat
Family
Asr
Isha

Brotherhood
Tawheed
Tagwa
Reflection
Shahada
Hajj
Hereafter
Dhuhr
Marriage

Supreme Kabab & Curry Restaurant

Fine Pakistani and Indian Halal Cuisine

3076 Route 27
Kendall Park, NJ 08824
(732) 940 – 2300

Catering Available for All Occasions

Lunch Buffet Available Daily
Things haven’t really changed

By Mustafa Gatollari

I happened to be watching TV and up on the screen came one of the most blatantly anti-Islamic movies ever, Executive Decision. In the film, a group of Muslims hijack an airplane. They are portrayed as being evil, vengeful against America, and that they utilize their religion as a justification for their crimes. At first, I thought to myself, “Wow, good thing they don’t make movies like that anymore... how obviously biased.” But when I thought about it, they really do still make movies like that, it’s just, they’re not as blatant.

Take the film, Munich for example. There was a lot of talk about the Israelis possibly disbanding Irgun and the Jewish National Fund. Shouldn’t the Jews support the Jewish National Fund? But the film because it depicts them in the wrong light, but that wasn’t the case at all. The phone-bombings related more to the character’s personal reluctance to do it. He did seem a victim of a government that demands excess of its operative, but this is a prevalent motif in films with regards to any government. (Jason Bourne aborts a mission because he won’t kill someone, etc.) Why Munich essentially brings about the same feelings towards Muslims as in Executive Decision is that in both movies, they are hardly sympathized with at all. In Munich, again, there was a personal jab at humanity when one “terrorist’s” bomb-rigged phone is picked up by his daughter. However, it is generally accepted that the Palestinians were in the wrong, that their regime is wrong, and that their society is, essentially, wrong. Communities of Muslims haven’t been expressed very well in films as of late, although wrong. Communities of Muslims haven’t been expressed very well in films as of late, although their society is, essentially, wrong. Communities of Muslims haven’t been expressed very well in films as of late, although their society is, essentially, wrong. Communities of Muslims haven’t been expressed very well in films as of late, although their society is, essentially, wrong. Communities of Muslims haven’t been expressed very well in films as of late, although their society is, essentially, wrong.

Shakespeare’s audience knew or heard anything of the Jewish religion from someone that was Jewish. A good deal of them never even met a Jew, but they based all of their prejudices and racism against the Jews from “sources” pertaining to Jews. This hatred of Jews could be likened to many Americans current views towards Arabs and many people from predominantly Muslim and Arab countries. Just as Jews are avaricious money grabbers, Arabs who practice Islam whole-heartedly are fundamentalist terrorists. However, this is based on a bias based solely on information that could very well be of a questionable, or even itself, biased nature.

We even see parallels in the treatment of the Jews in Venice because of their “pernicious” origin and innate evil, in U.S. trade practices today. Shylock (the main character in The Merchant of Venice who is Jewish) along with the rest of his Jewish community, wasn’t allowed to own property or live outside the Jewish ghettoes. The recent controversy in America in regards to whether or not the United Arab Emirates, a predominantly Muslim and Arab inhabited country, should be allowed to purchase major docking space in U.S. harbors reverbereates with this same attitude. We may be told that the U.A.E. housed terrorists and praises terrorist activities, but how many of us have met terrorists from the U.A.E.? How many from Afghanistan? How many from any country? And how many Christians in Shakespeare’s day ever met Jews? It’s hardly unlikely, yet both societies respect and accept their “sources” as truths.

When we’re able to learn about the true facts as to why Jews were treated the way they were during Shakespeare’s time, our minds are boggled by how savvy the minds were of people by such specious and unreasonable evidence. But look around you and see that the name of the game isn’t religion anymore, (there’s a separation of church and state!) but that the in vogue word now is democracy. Things haven’t really changed.

Nasihatul Haqq welcomes articles, letters and commentaries from all readers.

To submit an article please send your submissions to nasihah@yahoo.com. All submissions are subject to editing and submission does not guarantee publication.
Listen Up

By Fatima Elgammal

Don’t make me antagonize you
Although you know you want me to
Make you seem like the victim here
Make you cry an incessant flow of tears
See I’m not going to oppress you
By rectifying the facts you misconstrue
You’re not worth my time, or worth my day
Pick up a pen if you’ve got something to say
Say it nicely, without the attitude
I’d listen better without you being so crude
It doesn’t need to have euphemized expressions
Or even depicted with convoluted confessions
Just tell me what you think and maybe we’ll discuss
(If you’re not so busy making a loud fuss)
Why you and I are different
Because I believe in something you didn’t

So you tell me I hurt your people
And that I’m the cause for all this grief
Why did I have to be a Muslim?
Why do I have such beliefs?
In a way of life that’s so “oppressive”
That locks women in social prisons
Keeping them from their due rights
Veiling not only bodies but their sights

Well, you know, I say, their due rights started with he
(SAW)
Started with the Islam that you now see
Don’t go telling me about how I’m locked up
Can’t you see how I won’t SHUT UP?

I’m telling you because you need to here this
And so does everyone else who’s oblivious
I’m not angry nor am I lashing out
Though there are a lot of things you know little
But it’s okay; it’s not your fault
You were limited in the things you were taught
Like how evil doesn’t know a faith
Doesn’t know an ethnicity, country or race
Evil knows the heart that is unclean
That refuses to be guided by the Unseen (SWT)

Is respect too much to ask for?
In a time when the minds of many
Are riddled with mis-belief?
We ask not for submission
Just for you to see
That our "madrasas" are schools,
Our women need not you liberation
And living our life by our religion
Should not be seen as too extreme

With out Qur’an in our hands
And Allah SWT in our hearts
There’s nothing you can do
That can break us apart
Your enmity for me
Only makes me see
That the truth is
Within my Deen
And there’s nothing you can do
To strip it from me

The messenger of Allah (may peace and blessings be upon him) said: “If somebody comes to you and you are pleased with his character and religion then marry him. If you do not, there will be discord on earth and widespread corruption.” (Ibn Majah)

-Hijab is the collection of Islamic rulings, a way of conduct, which regulates the relationships between men and women.
-Romantic love lasts on average 3 years, after that love depends on the Imaan (faith) and the compatibility of the spouses.

As one can see, love is not a haram (forbidden) or shameful act; rather when practiced accordingly with what Allah (the Exalted) prescribed, it is part of a Muslim’s faith.

The messenger of Allah (may peace and blessings be upon him) said: “If somebody comes to you and you are pleased with his character and religion then marry him. If you do not, there will be discord on earth and widespread corruption.” (Ibn Majah)
...what had happened. Discovering that the woman was down with the flu (or something of the kind), he paid her a friendly visit.

I can hardly think of anything more insulting than a person egging my Prophet (may peace and blessings be upon him) and talking him down; but this particular story gives me a good model for how to respond. So if you are even thinking about insulting my Prophet (may peace and blessings be upon him), think about drinking lots of orange juice, because I have a ‘Get Well’ card sitting right here with your name on it.

...loved Qur’an states that, “Those who listen to the Word and follow the best (meaning) in it: those are the ones whom Allāh has guided and those are the ones endued with understanding” (az-Zumar 39:18). It is common sense that we must understand the Qur’an and think about the different teachings of the sunnah of the Prophet (may peace and blessings be upon him) before we can decide which is best. Wa’Allāhu hu ‘Alam (And Allāh The Exalted) knows best. If all we do is indoctrinate ourselves with our own sectarian views, then we will never be able to follow the Qur’an.

I want to walk into the Rutgers Student Center one day and see Muslims engaged in passionate debates, only to stand side by side for fitnah prayer when they see the sky darkening outside. I want to hear the different Islamic perspectives on democracy, dating, and the best way to Jannah. We Muslims must learn to use both our common beliefs and divergent ones to maximum advantage. This is not too much to ask of an ummah that prides itself on seeking knowledge.

...standing here is a fitnah that is trying me to my limits. Then it dawns on me.

I just thought that a girl drinking alcohol was gorgeously tempting. I just let these strobing lights make ugliness look beautiful. I looked again at the thronging crowd, and understood what they were. Losers. I smiled as it came to me why I didn’t need any of this. I understood what I wouldn’t deserve. I knew then what I would lose.

And the beat went badonkadonkadonk...

I awoke suddenly but quietly, rubbing my eyes open in the dark, wondering what brought that long ago night back into my mind. There was still an hour before Fajr, so I decided to get a few more minutes of rest. I turned onto my side and smiled. Hanaan rested calmly, lost in a world of peace and tranquility. “Alhamdulillahi”, I thought to myself, remembering what I realized back then, before she came into my life. What could be worth not being deserving of such a woman? What could possibly be worth losing her?

**Syeda Saleha Farooqui, MD**

Diplomate, American Board of Internal Medicine

Internal Medicine

Accepting medically insured and non insured

**Convenient Hours:**

**Mon-Fri**

6pm-9pm

**Sat & Sun**

9am-6pm

**Prayer Schedule**

<table>
<thead>
<tr>
<th>Day</th>
<th>March</th>
<th>Hijri</th>
<th>Fajr</th>
<th>Sunrise</th>
<th>Dhuhr</th>
<th>Asr</th>
<th>Maghrib</th>
<th>Isha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thu</td>
<td>1</td>
<td>11/2</td>
<td>5:17</td>
<td>6:31</td>
<td>12:11</td>
<td>3:19</td>
<td>5:49</td>
<td>7:04</td>
</tr>
<tr>
<td>Fri</td>
<td>2</td>
<td>12/2</td>
<td>5:15</td>
<td>6:30</td>
<td>12:10</td>
<td>3:20</td>
<td>5:50</td>
<td>7:06</td>
</tr>
<tr>
<td>Sat</td>
<td>3</td>
<td>13/2</td>
<td>5:14</td>
<td>6:28</td>
<td>12:10</td>
<td>3:21</td>
<td>5:52</td>
<td>7:07</td>
</tr>
<tr>
<td>Sun</td>
<td>4</td>
<td>14/2</td>
<td>5:14</td>
<td>6:28</td>
<td>12:10</td>
<td>3:21</td>
<td>5:52</td>
<td>7:07</td>
</tr>
<tr>
<td>Mon</td>
<td>5</td>
<td>15/2</td>
<td>5:12</td>
<td>6:27</td>
<td>12:10</td>
<td>3:22</td>
<td>5:53</td>
<td>7:08</td>
</tr>
<tr>
<td>Tue</td>
<td>6</td>
<td>16/2</td>
<td>5:09</td>
<td>6:24</td>
<td>12:10</td>
<td>3:23</td>
<td>5:55</td>
<td>7:10</td>
</tr>
<tr>
<td>Wed</td>
<td>7</td>
<td>17/2</td>
<td>5:07</td>
<td>6:22</td>
<td>12:09</td>
<td>3:24</td>
<td>5:56</td>
<td>7:11</td>
</tr>
<tr>
<td>Thu</td>
<td>8</td>
<td>18/2</td>
<td>5:06</td>
<td>6:21</td>
<td>12:09</td>
<td>3:24</td>
<td>5:57</td>
<td>7:12</td>
</tr>
<tr>
<td>Fri</td>
<td>9</td>
<td>19/2</td>
<td>5:04</td>
<td>6:19</td>
<td>12:09</td>
<td>3:25</td>
<td>5:58</td>
<td>7:13</td>
</tr>
<tr>
<td>Sat</td>
<td>10</td>
<td>20/2</td>
<td>5:03</td>
<td>6:17</td>
<td>12:09</td>
<td>3:26</td>
<td>5:59</td>
<td>7:14</td>
</tr>
<tr>
<td>Sun</td>
<td>11</td>
<td>21/2</td>
<td>5:03</td>
<td>6:17</td>
<td>12:09</td>
<td>3:26</td>
<td>5:59</td>
<td>7:14</td>
</tr>
<tr>
<td>Mon</td>
<td>12</td>
<td>22/2</td>
<td>5:01</td>
<td>6:16</td>
<td>12:08</td>
<td>3:26</td>
<td>6:00</td>
<td>7:16</td>
</tr>
<tr>
<td>Thu</td>
<td>15</td>
<td>25/2</td>
<td>4:54</td>
<td>6:09</td>
<td>12:07</td>
<td>3:29</td>
<td>6:05</td>
<td>7:20</td>
</tr>
<tr>
<td>Fri</td>
<td>16</td>
<td>26/2</td>
<td>4:53</td>
<td>6:08</td>
<td>12:07</td>
<td>3:29</td>
<td>6:06</td>
<td>7:21</td>
</tr>
<tr>
<td>Sat</td>
<td>17</td>
<td>27/2</td>
<td>4:51</td>
<td>6:06</td>
<td>12:07</td>
<td>3:30</td>
<td>6:07</td>
<td>7:22</td>
</tr>
<tr>
<td>Sun</td>
<td>18</td>
<td>28/2</td>
<td>4:49</td>
<td>6:04</td>
<td>12:06</td>
<td>3:30</td>
<td>6:08</td>
<td>7:23</td>
</tr>
<tr>
<td>Mon</td>
<td>19</td>
<td>29/2</td>
<td>4:49</td>
<td>6:04</td>
<td>12:06</td>
<td>3:30</td>
<td>6:08</td>
<td>7:23</td>
</tr>
<tr>
<td>Tue</td>
<td>20</td>
<td>1/3</td>
<td>4:46</td>
<td>6:01</td>
<td>12:06</td>
<td>3:31</td>
<td>6:10</td>
<td>7:26</td>
</tr>
<tr>
<td>Wed</td>
<td>21</td>
<td>2/3</td>
<td>4:44</td>
<td>6:00</td>
<td>12:05</td>
<td>3:32</td>
<td>6:11</td>
<td>7:27</td>
</tr>
<tr>
<td>Fri</td>
<td>23</td>
<td>4/3</td>
<td>4:41</td>
<td>5:56</td>
<td>12:05</td>
<td>3:33</td>
<td>6:13</td>
<td>7:29</td>
</tr>
<tr>
<td>Sat</td>
<td>24</td>
<td>5/3</td>
<td>4:39</td>
<td>5:55</td>
<td>12:05</td>
<td>3:33</td>
<td>6:14</td>
<td>7:30</td>
</tr>
<tr>
<td>Mon</td>
<td>26</td>
<td>7/3</td>
<td>4:37</td>
<td>5:53</td>
<td>12:04</td>
<td>3:34</td>
<td>6:15</td>
<td>7:31</td>
</tr>
<tr>
<td>Tue</td>
<td>27</td>
<td>8/3</td>
<td>4:35</td>
<td>5:51</td>
<td>12:04</td>
<td>3:34</td>
<td>6:16</td>
<td>7:33</td>
</tr>
<tr>
<td>Thu</td>
<td>29</td>
<td>10/3</td>
<td>4:30</td>
<td>5:46</td>
<td>12:03</td>
<td>3:36</td>
<td>6:19</td>
<td>7:36</td>
</tr>
<tr>
<td>Fri</td>
<td>30</td>
<td>11/3</td>
<td>4:28</td>
<td>5:45</td>
<td>12:03</td>
<td>3:36</td>
<td>6:20</td>
<td>7:37</td>
</tr>
<tr>
<td>Sat</td>
<td>31</td>
<td>12/3</td>
<td>4:26</td>
<td>5:43</td>
<td>12:02</td>
<td>3:36</td>
<td>6:22</td>
<td>7:39</td>
</tr>
</tbody>
</table>
Protests, Cartoons not such a Big a Deal

By: Hanif Yazdi

I was not offended by the Danish cartoon that slandered my faith and stereotyped my community. The cartoons were tacky and not particularly clever. They did remind me of the sort of caricatures the Nazis would draw about Jews in the run-up to the Holocaust. Nazi propagandists used caricatures of Jews to dehumanize them, making it easier for the general public to tolerate their mass execution.

I was not ashamed by the response of most Muslims to the bigotry of the European press. The Muslim response was overwhelmingly peaceful, rational and constructive. Most Muslims stayed home, choosing to ignore the racist hatred of all things Muslim that is growing each day in a Europe, struggling with its identity. Other Muslims decided to stop buying Danish cheese. Still others voiced their opinions on Internet forums, in local papers, and on the radio.

Of the world’s 1.5 billion Muslims, a few thousand decided to demonstrate. Of those demonstrators, a few hundred burned flags and effigies and held up provocative signs. A few dozen hoodlums decided to take the opportunity to commit random acts of violence against foreign embassies, police officers, and a church in Lebanon. Moreover, some of the violent protests in Afghanistan and Somalia had little to do with the cartoons at all, and instead had more to do with poverty, social injustice, or American foreign policy. Of course, corrupt politicians in Muslim countries tried to get some mileage out of the hullabaloo, but most people know better than to buy into their rhetoric.

The Western media tried to portray Muslims as anti-freedom zealots who were unwilling or unable to stand up to extremism. Not true. Muslims, the world over, are condemning extremism and violence. Problem is, a million Muslim condemnations don’t make the kind of headlines that one Muslim terrorist does.

There is no “Clash of Civilizations”, because there is nothing even remotely resembling a unified Islamic civilization, or even a Western one, for that matter. Islamic scholars from Turkey’s Fethullah Gulen to the Iranian Ayatollah Sistani condemned the caricatures and made sure to condemn the terrorists and violent protesters who are really the ones giving Islam a bad name. The US State Department issued a similar statement, issuing its disapproval of both the desecration of religion and the disproportionate response by certain individuals.

As a Muslim, I grew up with the story of a woman who cursed the Prophet (may peace and blessings be upon him) and pelted him with garbage each day as he walked down a particular street. One day when he failed to encounter the usual curses and garbage, he asked the locals.

(Continued on page 11 as protest)

AlMaghrib Institute: Fiqh of Love Seminar

By Ali I. Ali

Some questions that seem to be on the mind of many people are: what is the limit for Muslims when it comes to love? And how can we achieve this love with our future spouses and family? These questions and many others were answered during the AlMaghrib seminar, Fiqh of Love that took place over a 2-weekend period in mid-February. AlMaghrib Institute, for those who are unfamiliar with it, is an Islamic Institute that has double weekend seminars dealing with practical Islamic issues and concepts that are relevant to Muslims on a daily basis. These seminars take place all over the USA and Canada in different cities and states, which are referred to as qabeelahs (tribes). For instance, the New Jersey qabeelah is called “Durbah”.

So exactly what kind of love is allowed in Islam? It would take the space of the entire newsletter to skim the top of the topic. But, in shā Allāh I will give some of the points that are covered in this main topic:

- Love is not based on physical beauty rather on similarities and likeness.
- The Dove is the symbol of love and the title of one of the greatest Islamic book of love is The Ring of the Dove written by Ibn Hazn.
- “...a baffling ailment, and its remedy is in strict accord with the degree to which it is treated; it is a delightful malady, a most desirable sickness...” Imam Ibn Hazn, on Love.
- Love is like a gas tank, the marriage is the vehicle, how far can you go?
- Forget Romeo and Juliet, the true love story was of Prophet Muhammad (may peace and blessings be upon him) and Aisha (may Allāh be pleased with her).
- Learn, Appreciate, Respect, Rights, Obligations
- Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” Allah's Apostle came to them and said, “Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion is not from me (not one of my followers).” (al-Bukhārī)

(Continued on page 10 as Love)

A Response to Fawzi Khan

By: Sidrah Abbasi

Are you representing ME? My people? My religion? My sex?

Yea I’ve read your work and sister please let me stress That I understand the situation in Pakistan with the Mullahs and the press Denying women their rights in such a patriarchal mess I’m sure you look at me in the audience thinking I’m oppressed I see that smile on your face and for a moment We connect. We connect not because your words touch me or that I am impressed Rather, I am in awe that one possesses ignorance in such excess. But let me TELL you Let me speak with as much fervor as you possessed As you stood there and tore up the thing that is best Our Religion.

NO I don’t believe women are utterly inferior to men NO I don’t believe women should be raped again and again In our so-called "Islamic Countries"- I cannot comprehend How people can act in such violence thinking that they will ascend To higher spiritual ranks because in their minds they "defend!"

Believe me, It’s not Islam that they practice, Rather the Divine rules they bend To meet their own needs. It is evil that they intend. It’s time we get down to the basics and only then From these constant lies can we hope to transcend. Perhaps you are in need of a history lesson.

It was through ISLAM that women were able to rise ISLAM stopped men from burying their daughters alive As they heard their little cries stop when they reached their demise Is it any surprise that Islam brought us self-respect and status in our lives? The veils we wear are so that we cannot compromise Our beliefs and our dignity from such lustful eyes. Yes, sister I sit here and I smile too because I know how you disguise Cultural issues in the garment of Islam- The way of life that grants us the ultimate prize...

Jannah

Insha Allah