Abu Huraira said: The Messenger of Allah said: "Madinah is the dome of Islam, the seat of faith, the land of emigration and the place of [the distinction between] the lawful and the unlawful." (Tabarani).

Narrated Anas: The Prophet said, "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it a heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people." (Bukhari).

Madinah is the second of the three holy places and a city that is within the hearts of all Muslims. Most people are familiar with the virtues of Madinah and know its historical significance in the life of the Prophet and the Rightly Guided Caliphs. In fact, Imam Bukhari dedicates a whole chapter to the virtues of Madinah. It is the land where our Prophet walked along with his noble companions. It is the city from which the light of Islam spread throughout the world. It is the land where many of the best human beings the world has ever seen are buried. Our noble martyrs honored this blessed land with their blood. It is a sacred sanctuary that gives us an indescribable burst of iman and love for the Prophet and His Companions and those who followed them in righteousness. The spiritual high is beyond description. As Muslims, we have an unexplainable love for this blessed land and city, and we feel a sense of longing to be in a place that is beloved to God and His Messenger (SAWS). No doubt, the prayer of the Prophet must have been answered: Aisha said: The Messenger of Allah (SAWS) said: "O Allah! Make us love Madinah as much as we love Mecca or even more." (Bukhari & Muslim). Also, we can sense a tremendous amount of barakah in Madinah and it is discernable by the Nur on the faces of the city's noble inhabitants. No doubt again, the Prophet's prayers must have been answered. Narrated Anas: The Prophet said, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca." (Bukhari)

Obviously, the best thing in

See “Madinah” on page 6
This publication contains the name of God, please respect it. Nasihah welcomes submissions and articles from everybody. Articles may be edited for content and length at the editors’ discretion. Submit all articles to alnasihah@yahoo.com. The opinions expressed in Nasihah are the opinions of the author and do not necessarily represent that of ISRU or the staff of Nasihah.

As-Salamaa Alsalamaa Wa Rehmanullsailah Wa Barakatuuhu,
Almunmullahilhum we have completed another edition of the ISRU newsletter. Masha-Allah we have many articles on various topics. We have the theme articles on pages six and seven pertaining to students’ experiences while performing Umrah and visiting the holiest cities of Islam, Mecca and Madinah. We will all learn a great deal from our brothers and sisters experiences and understand the blessing and state of peace one feels when entering this holy land. We can use it as encouragement to try to travel there ourselves one day Insallah-Allah. We should all use these articles as motivation to make the intention to visit the holy cities. St. Sr. Amina writes on the Spirituality Event last summer, and she paints an accurate picture of the profound messages conveyed by St. Amina Assilmi and Sheikh Mokhtar Moghraoui. We also have printed many poems and articles by Rutgers students and others who are willing to help out. There are always new entries up on this website and we encourage everyone to read through the submissions. If you want to make comments on the writings or even post your own entry, you are most welcome. hidayalonline.com. They give you a general idea of what you can find on hidayalonline.com, where you can find Islamic articles and poems by Rutgers students and others who are willing to help out. There are always new entries up on this website. The event began on Thursday, October 2003, the Islamic Society of Rutgers University hosted “Islam: The Spiritual Way”, an evening dedicated to examining the central place of spirituality and contemplation within our tradition, though an often underemphasized aspect in today’s world.

The event began with Sister Amina Assilmi, who spoke of the 99 names of Allah (swt) and the importance of studying them. Sister Amina relayed the power of deeply reflecting upon His attributes, pointing out that Islam is the only religion that “explains who our Creator is” in this way. Thus for example, Sister Amina explained that by recognizing Allah as al-‘Alam, or the “Heavens” (or that “His Home, not ours”), an individual begins to realize that another human’s acceptance and appreciation will not get in anywhere in the Hereafter.”

Sheikh Mokhtar Moghraoui and former ISRU President Kashan Rivi

...the key to experiencing true spirituality is gaining control over the appetites of the nafs: both physical (Ash-Shahawat) and intellectual (al-Havaa)... -Sheikh Mokhtar Moghraoui

recognizing Allah as the All-Loving (al-Wadood), one realizes that “Allah does not love you because you are worthy, rather because He is All-Loving”. In this way by knowing the attributes of Allah (swt), and further realizing Allah (swt) as the sole Perfection of these attributes (through reflection), Sister Amina explained how we can then begin to understand our purpose in this duniya, and so begin to humble ourselves towards our Creator. Sister Amina closed her speech by offering thoughtful insight into the state of discontent and unhappiness that exists today: “We are struggling to survive on a physical plane of existence, and that’s why there are so many holodevices...” thus emphasizing the importance of returning to the Source and re-membering our ultimate purpose.

EVENT: Sheikh Mokhtar Maghrabi and former ISRU President Kashan Rivi

continued with an enlightening lecture by Sheikh Mokhtar Maghrabi, currently an Imam from uptown New York. Sheikh Mokhtar’s speech focused on the importance of distinguishing between the nafs (soul) and the ghab (spiritual heart). Sheikh Maghrabi explained that the key to experiencing true spirituality, through nearness to Allah, is gaining control over the appetites of the nafs: both physical (Ash-Shahawat) and intellectual (al-Hawaa), so they do not control the individual. Sheikh Maghrabi explained that breaking away from these desires is the means of realizing Ikhlasa and Tawhida, the means by which one purifies the heart (ghab). The Sheikh acknowledged that consistency and perseverance are required in attaining such higher states of spirituality, but also stressed the importance of striving internally as well as externally. Addressing the frustration that students often feel while struggling with themselves, the Sheikh offered the key to success, Inshallaah: “Be truthful in your seeking of your Lord.”

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Overview, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”. Overall, the night offered deep insight and understanding of your Lord”.
"Muslim" Hypocracies

by Amr bin Muhammed Gharib

This is a sad state of affairs, as my chemistry professor would say. A state of affairs in which Muslims let themselves down so much that they even allow the Qur'an has to say and is following their desires; a state of affairs which “Muslims” go to great lengths to avoid realizing that even it is very difficult for them to come learn the din of Allah; a state of affairs in which “Muslims” are so quick to criticize each other rather than look at themselves, a state of affairs in which “Muslims” are operating on M.S.T. (“Muslim standard time”); a state of affairs in which Muslims of sinning for the sake of Allah (SWT) has been quite popular among “muslims”; and they dare to joke about it. This starkly contrasts the argument that people frequently offer for war movies. We know that every part of the woman’s body is to be concealed except for the face and the hands. We also know that a woman should not expose anything else in front of a non-mahram. Usually, a Muslim should not be in situations where they see any part of the woman except the face and the hands. However, Muslims in situations such as shopping in a supermarket and saw some of the Islamic sequentially questions that were there. When he returned, he said he couldn’t pray for another one of these sins, this Muslim scholar was deeply imaged by the sin that he was deeply imposed on. This leads us to a common phenomenon that is very deceptive. If a child sees their parent—whom they admire so much, whom they do not think deserves to be held in the worst condition they may have never read the Qur’an in his entire life, but they will have the ayatul hadithah of comprom. The people who are not aware of the unfortunate effect of throwing around excuses, even if they are unaware of their ignored sins, are becoming a religion where the parents aren’t doing everything they can to help bring about and support the beliefs of the next generation, our future! I frankly don’t know what to call this absurd behavior of the Muslims these days. We say we’re “Muslim”, yet we don’t pray; we say we’re “Muslim”; yet we don’t fast; we say we’re “Muslim” yet we are afraid to look like one, (i.e. wearing observing hijab, growing the beard, etc.) saying that only the belief in the heart is sufficient. In fact, this is not Muslim behavior; it is the behavior of hypocrisy.

As our great scholar, Ibn Abi Zaid Al-Qayrawanee (RA) said, “Iman is a belief in the heart, a statement of one’s purpose, and actions of one that support them.” Therefore, an action and a statement cannot be complete without a sincere intention (e.g. for the sake of Allah); any action or statement without this sincere intention would be hypocrisy and thus shirk. For shirk is a great sin that many people fall into, causing many to try as hard as they can to get rid of it. We do not find exactly the same shirk in the hadiths that they sin on; the sin of hypocrisy is one of the sins that the hadiths that they sin on; the sin of hypocrisy is one of the sins that they commit quite frequently, for a lot of them are signs of a disease or a hypocritical heart. Take for example the M.S.T. (Muslim Standard Time) that has been quite popular among “muslims” of sinning for the sake of Allah (SWT). O Turner of the hearts, make our hearts firm in Your Din and make our Din straight Islam!” O Muslims! For then, if we were to tell a Muslim man that they should not be going to a movie (which, contrary to popular belief, is not a necessity in which women are imposed). I seek forgiveness from all the things the sin that is so not a sin.

But, when it comes to the direct relation with Allah (SWT), then this can be brushed aside, even though what stands between a person and disobedience is prayer (Yahud Muslim, Book 1, Number 144). There’s a good chance that the parent will not take their child’s leaving the Muslim religion seriously because the parent doesn’t even pray. This leads to us a common phenomenon that is very deceptive. If a child sees their parent—whom they admire so much. Whatever they do to their children or who their children are, their role model, the person who raised them and helped them at their worst—sinning, then they can only conclude that that sin is somehow not a sin. So we hear people very frequently say, when they are warned against a sin, that their “good” or “pious” parents—who they admired so much—that they can do no wrong. They can do no wrong. They can do no more than their parents. This leads to us a common phenomenon that is very deceptive. If a child sees their parent—whom they admire so much, whom they do think deserves to be held in the worst condition they may have never read the Qur’an in his entire life, but they will have the ayatul hadithah of compromise, the people who are not aware of the unfortunate effect of throwing around excuses, even if they are unaware of their ignored sins, are becoming a religion where the parents aren’t doing everything they can to help bring about and support the beliefs of the next generation, our future! I frankly don’t know what to call this absurd behavior of the Muslims these days. We say we’re “Muslim”, yet we don’t pray; we say we’re “Muslim”; yet we don’t fast; we say we’re “Muslim” yet we are afraid to look like one, (i.e. wearing observing hijab, growing the beard, etc.) saying that only the belief in the heart is sufficient. In fact, this is not Muslim behavior; it is the behavior of hypocrisy.

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Hidaya Online Community: The Ultimate Resource for Muslims

“Hidaya” means “guidance” in Arabic. It is the name of a website, a series of books, and a community that is dedicated to providing guidance and support for Muslims. The website offers a wide range of resources, including articles, videos, and interactive forums, all aimed at helping Muslims to deepen their understanding of their faith and to live it in a way that is consistent with Islamic teachings.

The Hidaya Online Community is a virtual space where Muslims from all over the world can come together to learn, support each other, and share their experiences. It is a place where Muslims of all backgrounds and levels of knowledge can find guidance and inspiration, and where they can ask questions and receive answers from other members of the community.

Some of the key features of the Hidaya Online Community include:

- A comprehensive library of articles, videos, and audio recordings on a wide range of topics related to Islam and Muslim life.
- Interactive forums where members can ask questions and engage in discussions on a variety of topics.
- A directory of local mosques and Islamic centers, as well as a calendar of events and activities.

The Hidaya Online Community is a valuable resource for Muslims who are seeking guidance and support as they navigate the complexities of life in modern society. It is a place where Muslims can come together to learn, grow, and support each other in their journey towards Islam.
Madinah is the Mosque of our Prophet (SAWS) for it is a noble sanctuary in which good deeds are multiplied greatly. Abu Huraira said: The Messenger of Allah (SAW) said: "A ritual prayer in this mosque of mine is better than a thousand ritual prayers elsewhere, except for the Sacred Sanctuary (Bukhari, Muslim)."

The images of the blessed mosque are etched into our mind’s eye from our earliest childhood memories. Parents had told us about returning to it and being in it. The sight of the green dome, especially, is a sight that is so powerful that it can be described. We can recall the minutest details in design and architecture of the Masjid and the feelings that we had when we were there. We also asked Allah for and exactly where we were when making Du’a. We can still feel our feet walking on the marble floor in front of us. And then I raised my head and the might of Allah’s for these precious few hours of the prayer in this area and for being in such close proximity to His Messenger. Also, all praise is due to The One who allowed us to be with other Muslims whose hearts were filled with the love of Allah and His Messenger. The feeling of mutual brotherhood in Islam is never higher than in being in Madinah. You meet people who can’t understand a word you tell them, but they will be feeling the same things you are feeling and they will cry with you for the same reasons.

I would like to end by urging everyone to make an intention to go to Madinah to pray in Masjid An-Nabawi and to strive to cultivate a love for the Messenger and the things he loved, uncles and uncles. I would like to close by making the same Du’a (made by Umar al-Khattaab: Narrated Zaid bin Aslam from the Prophet): “Who?! What do I say that?!?” were the thoughts running through my head.

“Mecca” contd. on page 10

by Talal Sarwani

My heart began thumping in my chest six hours and fifteen minutes ago. Now there was a feeling of emptiness in my heart. I said I’d be at the King Fahad gate in front of me. It is here, with my feet on the ground that I started settling in. I don’t deserve to be standing here in this gurd of purity, after the gate to the Greatest Place on Earth. I heard tales of such a visit from people on many occasions, and not once did my heart not soften and the tears flow. Now it was my turn. I went to the bathroom to wash my face and stepped into the even cooler marble indoors, all I could think was just how much I have lacked in my Deen, and my ears were filled with whispers telling me that I will not cry at my first sight of the Ka’bah, because I’m here only to accompany my mother, I’m just here as a technician. My head was bowed down as we walked further and further through the cool hall. We walked down stairs, and more stairs, and the lights took on an amber hue, and I could feel something coming. My heart was beginning to thump, that’s the only way I can describe it. The moment was one of the first I will always hold dear to my heart. I then entered the Ka’bah, I was the first time you lay eyes on the magnificence of the Ka’bah is a moment meant for you to hold in to memory. It is a moment that affects each person differently; for some they will let all the tears of their life..."
Everybody but Ourselves by Hamayun Khan

Look at that sister, she hasn’t covered her head. Lower your gaze, follow what the Prophet said. He shaves! That brother doesn’t have a beard. Leave it to Allah, only he’s to be feared.

Too many sins. He’s so perverted. He doesn’t know, he recently converted.

He’s a wannabe Kafir, his hair so poofy. Leave him alone, he just took off his koofi.

Too many mistakes: she doesn’t know how to read. Then go there and teach her proper Tajwid.

He has no sincerity, he does things for show. You’re not the Almighty, how do you know?

What is he doing? He looks so goofy. His doing dhikr, he’s a Sull.

Bida’! Bida! He doesn’t follow the Sunnah. Look at yourself; you don’t even attend Jummah!

We’re so quick to pick out the faults in others without looking at ourselves first. By becoming critics we do more harm than good. We become part of the problem rather than the solution of it. And besides we cannot always judge our brothers and sisters by the way things appear externally. There may be some reason as to why a brother or sister is doing something that may not appear Islamic. Our ignorance exagerates these types of situations. And in cases where doubts arise, the benefit of the doubt should be given to our fellow brother and sister.

For example, when a brother is seen not to have a beard, we shouldn’t readily come to the conclusion that he shaves and is a sinner. We should make excuses for our brother by saying that maybe he cannot grow facial hair. So the next time we are tempted to criticize others, let us take a deep look at ourselves first, and try to overlook our brothers’ faults. If anything, we should help our fellow brothers and sisters out without embarrassing them. There is no denying that we are all guilty of this. I will be the first to admit that I am probably the guiltiest of all. But I ask Allah to forgive me and be guided to the Straight Mustagham. I ask Allah to do the same for the rest of the Ummah.

—from www.hidayaonline.com

The Battle will be Done by Rami Elsawah

Awake, O fallen warriors
The battle has begun.
For human rights,
The right to fight,
Is ours to be won.

For Yugoslavia, a hundred bombings
And still they had fought on.
Your shouts are violent
Your screams are silent
And your will can never fail.

Fight and die, Fight and die
You’re a soldier that can never fail.
And if your mind and body
Is in the hands of the Almighty.

Never be afraid
Never run away
Because you will never fail.

—from www.hidayaonline.com

My Eman by Hassan Khaja

i miss my eman
whenever I kill my heart;
She beats me back to life
with the qur’an
And drags me to the masjid;
‘cause no one else
wanted to call the adhaan.
I always tell her that I miss her
but she complains that I only express my love
with superficial “proud to be muslim” bumper stickers.
I complain that I can’t consistently feed her
with that blood is thick, but my love for her is
even thicker
but she asks why I run away from her quicker
than people who try to trick her creator.
I insist that I don’t hate her
but when I see the walter come by,
I “gotta get up, make up salat later.”
she complains that I only see her five times
a day during prayer
but I insist that I never disobey her
she asks who I want to be with,
say her but it’s some woman, I tell her “maybe we need some time”
that’s when it starts
I hate the part when I blacken my heart
and she says “my lord’s gonna be pissed.”
soon, he’s gonna send an angel to take away
all of this
dishonesty death and destruction are the only women
you’ll ever kiss.
i’m a custom-madeimport sent by al-azeez to
make amends now while you can before my
brother gets tired
of you. Hey! I’m not saying you’re a slave
but you’re not a master either.

—from www.hidayaonline.com

Yet no one seems to care…
by Nadia Khan

The howling sounds of sirens pierce the earth and the sky.
People lost in their reveries nod their heads in disbelief.
And move on with their smooth, polished lives.
“Three there goes another one”, they seem to imply.
The cold body in the ambulance cringes in pain.
The pain of idealizing this world and its constant whims.
The pain of forgetting to stone for his past sins.
The pain of failing to make amends with his Reheman.
The air in the ambulance smells of remorse, regret and shame.
While the air outside is embroiled in ignorance so same.
The ambulance makes its way through the crowds…

Crying out loud:
“Tomorrow I could be carrying you, I do not like the smell of regrets.”
And neither would you…

So come out of your ignorance.
For my siren warns you.
Make amends now while you can before your red signal starts flashing.
For you…..

—from www.hidayaonline.com

EVERYBODY contd. from previous page

Shabbir H. Shiliwala, R.P.
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STAR PHARMACY Wellness Center
- from www.hidayaonline.com
little Iman. There’s a war out there against a Muslim country, in the heart of the Middle East, and the Muslims are losing. If that’s not a wake up call ... well then you might as well stay asleep, and enjoy it, seeing as that’s the only enjoyment you’ll get, here and in the Hereafter.

To the avid Hidaya readers, how many have made an effort to better themselves? How many have done something, ANYTHING, to make a difference? How many have signed up for Mostafa Khalifa’s ‘Prepare for Battle’ campaign? (Rhetorical questions – pl. don’t answer them in the comments;)

And please don’t be fooled – the Quran talks about how the Muna’fiqeen find themselves on a roller coaster often enough. Sporadic instances of Ibadah is a trait of Muna’fiqeen, and is not what Allah wants. It’s easy to get emotionally swayed by a word here and a lecture there. It’s harder to stay on a path consistently. And consistency is the way. Remember, Muna’fiqeen will find themselves in a worst state than the disbelievers. So make dua for yourselves. For others. Be consistent. Even if it is to increase the length of your duas, or sajouds. Or to increase the amount you give in charity, or to maybe even start giving charity. Don’t just idly continue to read articles, write articles, gain knowledge, and let it go to waste. You’ll be held accountable for every moment of your life, every decision you’ve made, every chance you passed up to serve Allah. Make the best of it.

The most powerful tool we have is dua. And it’s our birthright. Let’s use it. What do you think?

~from www.hidayaonline.com

“You’ll be held accountable for every moment of your life, every decision you’ve made, every chance you passed up to serve Allah.”

A Sneak Peek at UNBROKEN LINES
an ISRU motion picture production

Ali and Gibran. You already know these two from a little short story, Sister Sister, Can’t Resist Her, which was featured in the pages of this very publication not so long ago. Join them now on this tale that takes place a year before that incident. Join them, and listen in on their conversations that revolve around nothing but the Big Three: engagement, marriage, and women. Yes, that is all they talk about. And no, there’s no love triangle in this one.