Adjacent to the Red Oak tree, in Old Queen's Lawn, lies the September 11th memorial plaque which lists the names of 32 Rutgers alumni who perished in the 9-11 attacks. This year, the 9/11 Memorial 2003 Interfaith Prayer for Peace, which was sponsored by the Islamic Society of Rutgers University (ISRU), was held near this plaque to reflect on how to continue to promote peace in the community. Among the many highlights of the memorial prayer was the award presented to the Rutgers University Police Department in recognition of the protection they have offered the Muslim community. Also, there were three moving student musical performances by Kol Halayla, First Light, and the Islamic Society Acapella Group. These organizations are representative of the various different religious organizations at Rutgers. The theme of peace through unity was reinforced when one member of each of the three religious groups (Islam, Christianity, and Judaism) placed a wreath above the memorial plaque.

Reverend Helen Little, director of the Wesley Foundation at Rutgers University, posed the question, “What are we doing now [since September 11th]?” and praised the various religious societies at Rutgers that have come together to coordinate teach-ins and inter-faith events. However, she also reminded the audience that “we have not finished what we need to do.” She stated that we should strive...
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.

Visit ISRU and Nasihah online at http://muslims.rutgers.edu/newsletter.htm

by Kashan Rizvi
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If someone had told you that members of your family had just been killed, how would you react? To be more precise let us suppose that the female members of your family were violated in an atrocious and horrific way, and the male members were made to watch and then were viciously killed. Personally if someone were to even look at anyone in my family the wrong way... well lets just say they wouldn’t. Because family is something sacred and you do not mess with family. But in reality this violation of the sanctity of family takes place regularly. Every single day Muslims all over the world are being violated and killed in this exact manner. And if you consider yourself a Muslim, then all those people being oppressed in such ways are in fact your family. Because if the beauty of Islam, it is notblood that makes us brothers, it is but this Deen, this uncompromising belief in the oneness of Allah (subhanahu wa t’ala).

Unfortunately many of us today fail to make this connection. Do we not see that when our brothers and sisters are being killed all over the world, it is our very own that are being killed. The Prophet Muhammad (peace be upon him) said that the Ummah is like a human body, if one part is cut or feels pain, then the entire body feels it. Today we have been brainwashed to such an extent that Muslims no longer consider each other as brothers. Instead we have been made to turn on each other, fighting and oppressing one another. The body of the Ummah has been pumped up with such painkillers, that we no longer realize that we have been cut up into many parts. We do not feel the pain that is felt by our brothers and sisters all over the world who are being massacred. It has gotten to such a point that when our fellow Muslims are crying out due to the extent to which they are being oppressed, it seems to fall over the world. And if a person is killed for no other reason than the fact that they believe in Allah (swt), where is the justice? Where are the Muslims, like the ones in the past, who not only defended fellow Muslims but all people that suffered under oppression? Where are we... Now if you are one of those that have actually been affected by this, the injustices of the world have touched your heart and you want to do something about it, what usually comes next is... how do I do something about it? The solution to this is quite simple but at the same time must be followed very carefully.

Many times when people hear of such atrocities, they are automatically fired up and want to go out and save the world. Subhan’Allah this is exactly the mentality one should have and you should go with it. But there is a specific step by step way to get to that point. Realistically as college students to go out one day and save the world is kind of hard to do, I mean with all the exams that we have to take, it doesn’t leave too much time for the world. But this task can be accomplished (Insha’Allah) if we start small. So here is a general layout as to how this can be done. Think of many circles drawn around each other, like orbits, a very small one in the center, a larger one drawn around it, and a larger one around that and so on. Now label the different circles. The innermost circle will be labeled as you the individual (and your spouse for those that are already married Muslim). The next outer orbital will be labeled as your family. After that comes your community (i.e. Rutgers). The one after we shall label America and the last one we will label as the whole world (now you can adjust these to your specific needs). The way this works is that you have to start with the innermost circle and then work your way out. You cannot skip orbitals or else your efforts will be for naught. For example let’s say myself and my family want to go out and save the world (they you never know I just may have superpowers...ok maybe not). So instead of going step by step I skip all the middle stages and go to the final one. What will be the result?

Most probably I will fail and won’t go anywhere, because my foundation is weak. If Iam out trying to save the world, yet my family is being violated, I will fail. In this day and age, when a person admires another person, such as an athlete or music artist, the admirer will try to imitate the person in every possible way. From the hairstyle he sports, to the clothes he wears, to the way he talks and presents himself, the admirer will try to hit or her utmost to resemble the admired person. Athletes such as Michael Jordan have literally hundreds of thousands of followers who try to be just like him: “I wanna be like Mike,” as one ad slogan goes. Fans show their admiration of Michael Jordan by purchasing his sneakers, dressing like him and trying to imitate his style of play. Now one may inquire: Is it proper for a Muslim to imitate a non-Muslim role model such as an athlete or a musician? The Quran and Sunnah are clear-cut on this issue; the answer is an undeniable NO! It is not proper for a Muslim to imitate a non-Muslim in any way, shape, or form. The Prophet (PBUH) said “Whoever imitates a people is one of them.” So if Muslims cannot imitate western role models, who should they look up to and try to be like? As we know, the answer is our beloved Nabi (PBUH). This shouldn’t be too difficult for us because as Muslims we should have a natural love for the Prophet (PBUH). Think about the way we love our parents and siblings. Do we try to love them, or is it something that occurs naturally? We all know it’s something innate. The same should go for the Prophet (PBUH). We shouldn’t try to get ourselves to love and admire him; this is something that transpires parallel to our faith. The Prophet (PBUH) has said: “...we claim we love and adore the Prophet (PBUH), and we claim that he is our role model... How do we substantiate our claim?”
One of the great qualities of the most Noble Qur‘an is its capacity to appeal to every type of thinking. Furthermore, it is a universal sanctuary. The Qur‘an is a miracle as it contains messages, anecdotes, examples, and correlations, and every type of thinking of every person who has access to it. This is because of the axis around which Islamic thought developed and attained its greatness in the world during successive times. The Muslim community continues to benefit from the magnanimity and guidance of the Noble Qur‘an as the Prophet (pbuh) described it as a power to help human beings with its guidance and instruction. It continues to be a guidance that is deviated or deviates from the basics of Islam, and it is an example of a divine guidance that is not deviated. It is a guidance that is consistent and constant, in the cause of Allah.

Suwar of Allah is the glad tidings of the news of victory. Before the victory, it was revealed after the conquest of Makka, during the period when the Prophet (pbuh) performed his last pilgrimage. It shortens the type of narration and the veracity of the Prophet (pbuh) as he nears the end of his life and ends to return to his Allah, having accomplished his life's purpose.

The message that this Surah has for us Muslims living in the twenty-first century cannot be ignored. This message is victory over falsehood, the entering of companies (afwaj) of persons into Islam, and the thankfulness due to Allah. This is because all the relevant expectations of the Muslim community today. The economic and political hurdles that many Muslim countries are facing are in the way of their achievements and success. Moreover, we must be strong in our belief that our victory will be achieved as our(compare) and the promise of "victory" made in this Surah may also refer to the story of the final battle against the forces of darkness.

This Surah contains many merits and is a guiding light for those that seek to be guided rightly by it. It appears in the class of the Holy Qur‘an to be included in the category of "the voice of Allah" because it is a form of the worst sin. It is treated with the utmost caution and guidance. This Surah is the voice of Allah because it is a form of the worst sin. It is treated with the utmost caution and guidance. This Surah is the voice of Allah because it is a form of the worst sin. It is treated with the utmost caution and guidance. This Surah is the voice of Allah because it is a form of the worst sin. It is treated with the utmost caution and guidance. This Surah is the voice of Allah because it is a form of the worst sin. It is treated with the utmost caution and guidance.
Women in Islam: abused and misused

by Sarah Isa

Yes, you read that right, and be-fore you start seething and run to the editor in chief of Noshah, please let me explain why I’m going on this tangent, and the reason is that in a certain large seminar conference I have been to in the last three years, there was at least one lecture on “Women in Islam.” These lectures are usually about the same thing, rights of women in Islam, family laws, etc. Though as many times as we have heard it, for some reason everyone, women and men alike, always has to go through this lecture that “Women in Islam is a topic that must be addressed at e-very possible opportunity, which begs the question ‘Why is that?’

At some point, I think we lost our audience, when you ask an av-ing Muslim why should we ad-dress “Women in Islam,” the answer is the same, to address the miscon-ceptions that the westerners have. So for us to continue to hold these lec-tures indicates that misconceptions still exist, or we still think they do. Though, at the same time, I think that most “Women in Islam” topics are also to address Muslim women, because they are obviously always held apart at a place where there’s no westerners, this may be due to af-firming in their minds that they have rights in Islam. In fact, just in case some of the western accusations are taken seriously. This, brothers and sisters, is the circular way we are trying to break these misconceptions.

We continue to run in circles.

In writing a article about “Women in Islam,” I think most flip the pages of Sahih Muslim or Sahih Bukhari until they reach the Book of Nikah or the Book of Menses, even the Book of inheritance may be looked at. I think this is where our mistake begins; we have lost perspective of the subject until it has been converted into the pages of just several aspects of Islam.

It is also the reason why different men and women can talk about Islam, and most will say the same thing.

We focus on these areas be-cause they are the specific points where Islam has been criticized for, though in our campaign to break these misconceptions, we have limit-ed “Women in Islam” to a scope that is concentrated on certain aspects of Islam. As, “Women in Islam” was only about women’s rights in Islam, and this also includes those rare times when we discuss men and women; it has been neglected ever since we have started discussing women in Islam with westerners. It is then, and only then, that we may be able to appreciate and even understand the role of Muslim Women in the Unmman.
And welcome to America
drag
women in Islam but at the same time, we should
You might be from here, but you're still a Paki
An Ay-rab
gave me
So the more you adore old glory, why don't

的各项职责使男人有重大的责任，和穆斯林家族和Ummah的凝聚力，其基础来自

You see Allah, I want to complement and beau-

The coming of the Mahdi as foreseen by the Prophet (pbuh) himself. The Mahdi shall be a catal-

military general are endless and his way of life

All of these are the bounties that Allah has given

brother, shave, you look like a clown
Sister, you gotta strip down to get around in this
town. Just get caught up in this land-of-the-free fic-

I thank you Allah.

AND-NASR contd. from pg. 4

AN-NASR contd. from pg. 4

Communion with Allah

by Nadia Khan
nadiakhan@edun.edu.str

I thank you Allah.

For blessing me with reasonable looks
For a perfect face with beautiful eyes and a
delightful smile
For giving me sound health and a believing
Heart
For stretching me above the sky with all its
adorments...
The sun, the moon, and the stars
But O Allah! All of these are the bounties that
only belong to You
And You have been kind enough to lend them
to me
But now I beseech you O Allah!
To help me earn some merits on my own and of
my own

My mother, there was no way in heck we
would buy ten boxes of cereal for some silly raffle.

You see Allah, I want to complement and beau-
tiful you. You gave me the tongue but give this
tongue the strength to spread your word in the
world.

I'm there but you, the moon but create in them
the ability to see You everywhere
You painted me a delightful smile but help my
self. You gave me a heart but make it just as
spacious so that it can fit You. You gave me

You gave me the moon, but help me become the
moon so that by my presence, everyone
will grow a beautiful face but help it turn into
a divine mirror so that it can reflect your

I gave you the stars but help me become the
sun that I can also disseminate light while burn-
ing myself

You gave me the moon but, help me become
the moon so that by my presence, everyone
will grow a beautiful face but help it turn into
a divine mirror so that it can reflect your
existence.
You gave me the sun but help me become the

Dr. Hassan Khaja
hkh2002@aol.com

Don't speak to me in Urdu or Arabic
I speak in Elder's and contemptions like "an
infant with good diction" or "a FOB with strong
values that were embedded in me

in the West.
For the first time, for the first time
I found the Constitution's

Page 8

by Saba Rathore
saba845@hotmail.com

by Saba Rathore
saba845@hotmail.com

AN-NASR contd. from pg. 4

Shoaib Malik

My Future

by Nasir Rasheed

POEMS

POEMS

by Shoaib Malik

Defeatee Dunya

BRO contd. from page 7

RAMADAN 1424 A.H.

RAMADAN 1424 A.H.

POEMS

by Saba Rathore
saba845@hotmail.com

to see its sparkling beauty shiver,

But something so mystical

made me realize that I haven't lost my sister
I suddenly realized that she wasn't there. “Look out for your sisters
other relatives, I suddenly realized that she
wasn't there. “Look out for your sisters

I gave you the moon but, help me become the
moon so that by my presence, everyone
will grow a beautiful face but help it turn into
a divine mirror so that it can reflect your
existence.
You gave me the sun but help me become the

To see its sparkling beauty shiver,

AN-NASR contd. from pg. 4

by Saba Rathore
saba845@hotmail.com

I see a gem in the river,

军事力量都是由道德和克己的理想的穆斯林

General are endless and his way of life

Brother, shave, you look like a clown
Sister, you gotta strip down to get around in this

town. Just get caught up in this land-of-the-free fic-

block (yeah, I wound up in the City as well, though I
was at Baruch, not NYU), and told her how I
felt. She told me that she knew I would feel this
way, and that I should know it was weak of me to

You see Allah, I want to complement and beau-
tiful you. You gave me the tongue but give this
tongue the strength to spread your word in the
world.

I'm there but you, the moon but create in them
the ability to see You everywhere
You painted me a delightful smile but help my
self. You gave me a heart but make it just as
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You gave me the moon, but help me become the
moon so that by my presence, everyone
will grow a beautiful face but help it turn into
a divine mirror so that it can reflect your
existence.
You gave me the sun but help me become the

to be more "human" and stated in the words of Mother Teresa, that "a minute of my time and in my work was wasted.)"

Kashin Ravvi, President of ISRU, emphasized that "there is no man bigger than Allah, no man bigger than the man and tremendous burden that a murderer will suffer on the Day of Judgment (Quran:5:32). Rabbi Ester Reed echoed this statement, "Every life is precious regardless of ethnic background, race, creed." She also propagated the message of continuing to "be like the others" as being expendable. (She cited the loss of life in Nusagai, Hiroshima, Dresden, and more recently Rwanda, Bosnia, and the wars in Afghanistan and Iraq.)

Also, Mosaad was optimistic about the future prospects for peace in America. "I have not seen a heterogeneous [mix] of people of different races and ethnicities, like the America and that although there are ideological differences, which makes humans, is that we can look to human good.

I will conclude by asking the Controller of the Hearts to rectify our conditions by giving us the Tawle (farmak (rahimahullaah)) said, "Whosoever introduces into Islam an innovation, and holds it to be something good, has indeed alleged that Muhammad (Saww) has betrayed his message."

"It is precisely the level of sincerity and doing things only for Allah's sake that entitles us to blessings and rewards.

ARGUMENTS continued from page 5

It is by the leave of The One, The Most Mighty. We should take the time to consciously examine our actions and thoughts. We should, in their words, "be like the others" as being expendable. (She cited the loss of life in Nusagai, Hiroshima, Dresden, and more recently Rwanda, Bosnia, and the wars in Afghanistan and Iraq.)

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Hearing "I do not have any close friends by the Prophet (pbuh) and I have not practiced what I say," we are usually left thinking, "What did the Prophet (pbuh) mean?"

If we were to completely submit the Prophets (pbuh) to Allah, they would be considered as being truthful. Falsehood leads to untruthfulness, and untruthfulness leads to disbelief. Allah and His Messenger know that whatever we say is true. The Prophet (pbuh) said, "When the son of Adam says, 'I have no faith,' the limbs humble themselves before the tongue and say: 'Fear Allah, the last word of the Two Principles of Faith in Judaism is that "All Knowing is known, all knowing is Allah." Allah knows that we will not be able to deny humanity from being "hijacked" as it was hijacked. And the overwhelming opinion is that the loss of one life is equivalent to the loss of human life."

"Although there are ideological differences, which makes us human that we can look to human good.

Brother Walead Mosaad

MIKE continued from page 3

WORLD continued from page 2

think about it. If we all do this, work individually step by step ensuring that our foundations are made strong, then Inshallah 'Salatu' shall be with us."

Kashin Ravvi is President of the Islamic Society of Rutgers University.

BONELESS contd., from page 1

ever think about it. But has anyone ever thought what the other half of faith is when reading this hadith?"

Sahih bin Sa'd (May Allah be pleased with him) reported: The Messenger of Allah (pbuh) said, "I was standing that the loss of one life is equivalent to the loss of human life."

"Although there are ideological differences, which makes us human that we can look to human good.

Brother Walead Mosaad

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In the Battle of the Trench, Saad Bin Muath, the Chief of the Aws tribe of Medina, was severely injured by an arrow that pierced him. After he was injured, he was taken to a woman to try to mend his wounds. Also during the Battle of the Trench, the Prophet (pbuh) had left the women and children behind in a fortress in the inner sections of Medina. A Jewish tribe that lived in the South of Medina, which had been allied with the Prophet (pbuh) but then decided to ally with the group trying to invade Medina, sent a scout to see if the Muslim women and children were protected. Sophia (ra), the Prophet’s (pbuh) aunt, saw the man approaching and immediately realized that if someone killed this man, the tribe would be under the impression that the women and children were under strict guard. After trying to convince an old man in the fort to do the job, she ended up dressing up in a man’s armor and headed out to meet the scout and quickly beheaded him. Guys, be nice!

Women During the Prophet’s (pbuh) Time

The Western society of today, and more specifically, the United States, prides itself on its history of “women’s rights.” However, the United States did not allow women to vote until recently, just this past century. And yet, 1400 years ago, there were women who voted, and the weird thing is, they weren’t in the West. They were the women of the Prophet Muhammad’s time (peace be upon him). The women of his time, just like the men, used to come to the Prophet (pbuh) and give him their bay’ah, or pledge of support. Also from 1400 years ago, women had crucial roles from being nurses to being warriors. Nusaybah (radhiallahu anhu), fought alongside the Prophet (pbuh) and was willing to give her life to protect him.

The Prophet’s (pbuh) Final Words

The list of women’s rights can go on and on. The examples of the excellent valor women presented in the service of Allah (swt) during and after the Prophet’s (pbuh) time are numerous. However, the finest final words for this short piece are the final words of the Prophet (pbuh) before he departed from this world, and this is a great indication of the importance of the obligation the Prophet (pbuh) placed on the Ummah. While on his deathbed, he said, “I entrust you to be the best with women! I entrust you to be the best with women! I entrust you to be the best with women! For they are gems!”

UNBROKEN LINES
an ISRU motion picture production

Zayna, a fourth-year Religion Major, was born and raised in the US of A. Her inquisitive nature leads her to an undeniable Truth the extent of which she has yet to grasp. Her life is now an effort to understanding this balanced path.

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