

PARADISE

A Monthly Publication of Huntsville Islamic Center

September 2001

EDITORIAL

The unfair treatment of western media towards Islam and Muslims is not new to many people. The biased reporting, stereotype stories and hidden hate towards Muslims are facts of many of western journalism. At the same time that they claim to be the champions of the freedom of expression and claim that their reporting standards are very high, they in fact, have dual standards of reporting. They intentionally dramatize a situation in order to market their programs and increase their market share at any cost. They are not honest when a news item or a story involves a practicing Muslim or religion of Islam.

This kind of media shares a major part of the blame for fanning the flames of hatred and racism against Muslims across the United States who have become the targets of violence and harassment spurred by patriotic anger and rage over the September 11 terrorist attacks. "If you talk to the majority of Arab Americans, they'll tell you that the media appears to be conducting a crusade against the Arab and the Muslim community," said Mohrez El-Hussini, the publisher and editor in chief of *Al-Manassah Al-Arabeyah* (Arabic Forum), a biweekly newspaper in the New York-New Jersey area. At the moment, El-Hussini said, a dangerous campaign against Muslims worldwide, not terrorists, is being fashioned by newspapers such as the *New York Times*, the *New York Post*, and the *Daily News*. "If this continues," El-Hussini said, "American politicians will have no other choice but to act irrationally. This war mongering could threaten the stability of any worldwide coalition against terrorism, which must include the support of the Arab masses" [The quotes are from *sfbg.com News*]

ISLAM THE RELIGION OF RULES AND DISCIPLINE

From the mercy of Allah (*Subhanahu wa Tala*) is that He did not leave man without a system to regulate his conduct and behavior. So, He (*Subhanahu wa Tala*) sent legislation to make man's life the best on this earth so that he will be happy in this life and in the Hereafter. Allah (*Subhanahu wa Tala*) says about *Qur'an* in *surat At-Takwir*, (27:28), which is translated as:

"Verily, this (the Qur'an) is no less than a reminder to (all) the Alamin (mankind and jinn), to whomsoever among you who wills to walk straight."

Allah (*Subhanahu wa Tala*) ordered His Prophet (*Salla Allah-u Alaihi wa Sallam*) and the believers to be disciplined based on Islam and not to transgress: Allah (*Subhanahu wa Tala*) says in *surat Huod*, (112), which is translated as:

"So stand (O Muhammad) firm and straight (on Islam) as you are commanded and those who with you (your companions) and do not transgress..."

Also, in *surat Ash-Shuora*, (15), which is translated as:

"So unto this (Islam) alone then invite (people) (O Muhammad) and stand firm and straight (on Islam) as you are commanded..."

Imam Muslim reported that a man said O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it. He (*Salla Allah-u Alaihi wa Sallam*) said: "Say, I believe in Allah and then be steadfast". Imam An-nawawi said: "This *hadith* is one of the great ones that Islam is based on."

To be steadfast is to abide by Islam and it is a high degree that shows complete belief and high strength. Omar (*Radi Allah-u Anhu*) said: "Steadfast is enjoining what is good and forbidding what is evil and not the deceit like the deceit of the fox." meaning discipline according to Islamic system.

Islam teaches us how to regulate our behavior and conduct in all aspects of life: in our belief (*Aqeedah*), in the worship (*Ibadat*), in human relations (*Muamalat*), and in the rules of what's allowed and what's not allowed (*Halal* and *Haram*).

Islam teaches us to discipline ourselves and to regulate our actions, sayings, conduct and behavior so that we become disciplined individuals, families, and societies within the system of Islam.

ACTIVITIES & PROGRAMS

Friday Study Circle: 7:30-9:00 p.m.

Two separate study circles for brothers and sisters.

Sunday School and Study Circle: 9:30-1:00

Sunday School for children and Study Circle for adults (men and women).

Short Reminder:

Every Monday and Wednesday after *Isha* Prayer.

Prayer Times at the Masjid

Fajr:	5:45 a.m.
Duhur:	1:00 p.m.
Asr:	4:30 p.m.
Maghrib:	Sunset
Isha:	8:00 p.m.
Jumu'a (Friday):	12:30 p.m.





The Seven Jewels of Islam

**THE LIGHT OF THE SEVEN
JEWELS OF OUR FAITH IN
ISLAM ARE:**

- ❶ HUMILITY.
- ❷ AVOIDANCE OF VANITY.
- ❸ CHARITY.
- ❹ SEX PURITY.
- ❺ FIDELITY TO TRUSTS.
- ❻ COVENANTS.
- ❼ EARNEST DESIRE TO GET CLOSER TO ALLAH.

Compile By: Syed Iqbal Ahmad

“Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A'udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta.”

O Allah! You are my Lord, there is no deity worthy of worthy of worship except You. You have created me and I am Your slave, and I am firm on Your covenant, and (awaiting) Your Promise, as much as I can. I seek refuge with You from the evil of what I have done. I hereby affirm Your Bounty on me, and I carry the burden of my sin, so forgive me, for there is none other than You Who forgives the sins.

Portrait of a Traveler

Al Fudayl ibn Iyaadh – Rahimahu Allah – once sat with a senior and asked him, “How old are you?” The man replied, “60 years old.” “Did you know,” said Al Fudayl, “that for 60 years you have been traveling towards your Lord, and that you have almost arrived.” The man was reduced to silence. He whispered, “Inna lillaahi wa Inna Ilayhi Raaji’oon (To Allah we belong and to Him we return).” Al Fudayl asked, “Do you know the meaning of that statement. You are saying that you are Allah’s slave and that to Him you are returning. Whoever knows that he is the slave of Allah, and that to Him he shall return, should know that he shall be stopped on the day of judgment. And whoever knows that he will be stopped, let him also know that he will be responsible for what he did in life. And whoever knows that he will be responsible for what he did, let him know that he will be questioned. And whoever knows that he will be questioned, let him prepare an answer now!” “What then shall I do,” asked the man. “It is simple,” said Al Fudayl. “Do good in what is left of your life, forgiven shall be your past. If not, you shall be taken to account for the past and what is to come.”

For your participation in PARADISE with articles and ideas, please contact us at
paradise@huntsvilleislamiccenter.org

Muslimah

HIC Sisters' Page
Editor: Sr. Zakiyyah Shakoor



THE QUESTION OF HIJAB: SUPPRESSION OR LIBERATION?

"Why do Muslim women have to cover their heads?" This question is one which is asked by Muslim and non-Muslim alike. For many women it is the truest test of being a Muslim.

The answer to the question is very simple - Muslim women observe HIJAB (covering the head and the body) because Allah has told them to do so.

"O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed..." (Qur'an 33:59)

Other secondary reasons include the requirement for modesty in both men and women. Both will then be evaluated for intelligence and skills instead of looks and sexuality. An Iranian school girl is quoted as saying, "We want to stop men from treating us like sex objects, as they have always done. We want them to ignore our appearance and to be attentive to our personalities and mind. We want them to take us seriously and treat us as equals and not just chase us around for our bodies and physical looks." A Muslim woman who covers her head is making a statement about her identity. Anyone who sees her will know that she is a Muslim and has a good moral character. Many Muslim women who cover are filled with dignity and self esteem; they are pleased to be identified as a Muslim woman. As a chaste, modest, pure woman, she does not want her sexuality to enter into interactions with men in the smallest degree. A woman who covers herself is concealing her sexuality but allowing her femininity to be brought out.

The question of hijab for Muslim women has been a controversy for centuries and will probably continue for many more. Some learned people do not consider the subject open to discussion and consider that covering the face is required, while a majority are of the opinion that it is not required. A middle line position is taken by some who claim that the instructions are vague and open to individual discretion depending on the situation. The wives of the Prophet (S) were required to cover their faces so that men would not think of them in sexual terms since they were the "Mothers of the Believers," but this requirement was not extended to other women.

The word "**hijab**" comes from the Arabic word "**hajaba**" meaning to hide from view or conceal. In the present time, the context of hijab is the modest covering of a Muslim woman. The question now is *what is the extent of the covering?* The Qur'an says:

"Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..." (24:30-31)

These verses from the Qur'an contain two main injunctions: (1) A woman should not show her beauty or adornments except what appears by uncontrolled factors such as the wind blowing her clothes, and (2) the head covers should be drawn so as to cover the hair, the neck and the bosom.

Islam has no fixed standard as to the style of dress or type of clothing that Muslims must wear. However, some requirements must be met. The first of these requirements is the parts of the body which must be covered. Islam has two sources for guidance and rulings: first, the Qur'an, the revealed word of Allah and secondly, the Hadith or the traditions of the Prophet Muhammad (S) who was chosen by Allah to be the role model for mankind. The following is a Tradition of the Prophet:

"Ayesha (R) reported that Asmaa the daughter of Abu Bakr (R) came to the Messenger of Allah (S) while wearing thin clothing. He approached her and said: 'O Asmaa! When a girl reaches the menstrual age, it is not proper that anything should remain exposed except this and this. He pointed to the face and hands.'" (Abu Dawood)

The second requirement is looseness. The clothing must be loose enough so as not to describe the shape of the woman's body. One desirable way to hide the shape of the body is to wear a cloak over other clothes. However, if the clothing is loose enough, an outer garment is not necessary. Thickness is the third requirement. The clothing must be thick enough so as not to show the color of the skin it covers or the shape of the body. The Prophet Muhammad (S) stated that in later generations of his ummah there would be "women who would be dressed but naked and on top of their heads (what looks like) camel humps. Curse them for they are truly cursed." (Muslim) Another requirement is an over-all dignified appearance. The clothing should not attract men's attention to the woman. It should not be shiny and flashy so that everyone notices the dress and the woman. In addition there are other requirements:

1. Women must not dress so as to appear as men.

"Ibn Abbas narrated: 'The Prophet (S) cursed the men who appear like women and the women who appear like men.'" (Bukhari)

2. Women should not dress in a way similar to the unbelievers.

3. The clothing should be modest, not excessively fancy and also not excessively ragged to gain others admiration or sympathy.

Mary C. Ali
III&E Brochure Series



Huntsville Islamic Center
General Assembly Meeting
Saturday
October 06, 2001
at 6:00 p.m.

The meeting will be preceded by a pot-luck dinner.

Your presence in this meeting is very important and your comments, ideas and suggestions are very essential to the success of our Muslim Community

HIC is totally supported and financed by Muslims like you!!

Thank you for your generosity and may Allah reward you for your continuous support!!

Let's keep our hands joined together for the sake of our Religion and our Children.

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