



## Issue 8

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#### THE ISLAMIC BULLETIN

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### WHAT IS ISLAM?

Islam is a practical form of spiritual guidance which originated in the ancient, pristine, deserts of the Middle East. It is a timeless teaching which has much relevance today to the seekers of Truth everywhere, but particularly in the contemporary western world. Behind the veil of Middle-Eastern cultural trappings and Western biases, lies the Straight Path to inner peace, the spiritual goal of all truth seekers. It is a direct answer to the spiritual hunger which many in the West suffer from after having indulged themselves for hundreds of years in an orgy of materialism.

Western society is suffering a spiritual crisis. This is apparent from the social unrest and racial tensions which fill our daily newspapers and television broadcasts. The traditional sources of spiritual guidance, which people previously turned to for help have fallen out of touch with their spiritual needs. A growing number of people are seeking spiritual guidance from alternative religions or paths such as those associated with the New Age movement.

The decline of the influence of the Christian church is countered by a growing interest in diverse Eastern religions such as Hinduism, Zen, Tantricism, Sufism, Taoism, as well as self-proclaimed gurus and disparate forms of magic and divination such as astrology, tarot cards, numerology, crystal gazing, etc. Some have been so disenchanted with western society as to go so far from the mainstream as to engage in devil-worship.

This desperate state of mind and spirit is a result of the materialistic values of the west which encourages the ego to promote its self-interest over the common welfare. The ego is a necessary part of the mind which is supposed to help us deal with the every day demands of the outer world. However, when it is not given the proper and careful guidance it needs, it becomes the root cause of our discontent. It is that part of us which says, when we are asked to help someone in need, "What's in it for me?" The way to inner peace and spiritual enlightenment is the recognition of the ego's role in our daily lives and its sublimation. For the sincere Truth-seeker, Islam provides a simple, sure and direct way out of this morass.

The word "Islam" may be defined as "submission... [to the will of the Divine]." Pragmatically, this means the surrender of our mundane, materialistic egos, to the will of the Divine Spirit, the ultimate reality which is God. By doing so, one learns to detach oneself from the illusions of the material world so that one can enter the kingdom of peace which is awaiting all those who are prepared to take the Islamic journey within.



## LETTERS TO THE EDITOR



Dear Editor:

### The South Africa Jamaat in Central Asia

A South African Jamaat of four brothers left from Nizamudin, India to the USSR. The journey also took us to parts of Central Asia.

This is a report of that part of our inspirational journey. Although the political situation in the USSR, including Central Asia, has changed since our visit, the spiritual needs of the people have not.

After traveling through parts of the USSR, we went to Samarkand. It is a historical city which has been greatly influenced by Islam. It is the resting place of Kutham ibne Abbas (R.A.), the cousin of the Prophet (SAW) and brother of Abdullah Ibn Abbas (RA) who collected Ahadith from various Companions (RA).

The family of the famous King Taimur (Tamerlane) is buried around Shah-e-Zindah (RA). Here also is the resting place of Abul Laith Samarkandi (RA) whose story appears in the Fazail Al Ahmal. The famous Registan Square complex is in the heart of the city.

A Darul Uloom, the jaame masjid and a university was once housed in this complex. But today it is only a tourist attraction. Eid-ul-Adha Salat was performed here this year after many years.

Masjid Namaaz, 25 km away from Samarkand is the resting place of Hazrat Imam Bukhari (RA). Muslims from all over USSR come here. The Imam of the masjid opened the room where Hazrat Imam Bukhari used to perform Itikaaf. The Imam served us tea under 4 large and high trees that were grown about 500 years ago.

From Samarkand we went to Bukhara. We stayed in the Masjid Madressa complex of Imam Bukhari (R.A.). Salat in one section of the masjid had started only 2 months before. About 225 students from all over USSR are staying and studying here.

It is said during the glorious days of Islam, nearly 10,000 people from all over the world used to listen to the discourses of Hazrat Imam Bukhari (R.A.) in this Masjid.

This is the city from where emanated the most authentic Kitab (book), Sahih Bukhari. But alas, we cried when we saw tourists walking with their shoes inside the masjid and taking photos.

The Imam of the masjid still remembers the first jamaat from India. He asked one of the brothers to perform the Jumha Khutba. He gave us a guide who took us to the tomb of Hazrat Bahauddin Nakhshbandi (R.A.), founder of the Nakhshbandi Sillsila.

30 km from here is the resting place of the famous mathematician, philosopher, doctor and astrologist, Ibn Sina, who is known to the Western world as Avicenna.

In Samarkand and Bukhara the work of inviting was established in a few Masjids. Imams and local brothers told us that jamaats from India, Pakistan, Bangladesh, U.K., and Arab countries have been coming since many years and have found their effect to be tremendous.

When we returned to Tashkent, Sharif Bhai suggested very strongly we go to Mongolia. Unlike Russia, in Mongolia not the slightest trace of Islam was left. All Masjids and madressas were destroyed. Islam was totally wiped out. Only a few old people remember the broken words of Kalima Tayyiba.

There are about 180,000 Muslims out of a total population of 2.2 million. They are mainly in a province on the Chinese border. Ulan Bator is the capital. 10,000 Muslims are known to live here. We went for local invitation efforts for two days but did not meet any Muslims. We then went to Bayan-Ulgi where there are about 80,000 Muslims. There are no Masjids or madressas; people know nothing about deen (religion).

The only thing they know is that the South African Jamat was Muslim. Nobody knows when Ramadan starts or ends. No Islamic calendar. We went to a few houses and demonstrated how to pray Salat, perform wudu and Azaan. They have igloo type houses with wooden floors and coal stoves. They are very warm inside. About 50 people can perform salat in them when empty. We also visited some of the 15 Muslim villages around here. A jamaat from UK worked here.

We taught many children Surah Fatiha, Surah Ikhlas, Attahiyaat, etc. The only thing we could do was to make the people repeat Kalima Tayyiba. We cried when we left Mongolia, knowing the condition of our Muslim brothers and sisters. We hope another jamaat could go there as soon as possible.

The last town we went to was Ashkaba in the republic of Turkmenistan. We had a seven hour delay because we missed a flight when their taxi took them to the wrong airport. However, this gave us an opportunity to meet Muslims from many parts of the world at airport and to pray Zuhr and Asr with them.

We arrived at Ashkbad at 11.pm. We had no addresses of Muslims or Masjid, but Urazmurad, a brother we met on the flight took us in. He awoke his entire family at midnight, cooked food and slept with us in one room. The next day the Sheikh and other people of his town were invited for lunch. About 40 years ago an earthquake destroyed this town.

Three new Masjids are being built. Many old people have Sunna beards. Ladies wear veils to observe the Muslim custom of modesty and Muslim schools have started. This concluded our visit to Central Asia. From here, we returned to Tashkent in the USSR to complete our work.

[To be continued]

## ITALY TURNS TO ISLAM



by C. Pedrick

Twenty one years ago, Rosario Pasquini (Danilo) was a heavy smoker, drank more whisky than was good for him and led what he now describes as a nightmare existence, tormented by the stress of having to succeed in his job as a lawyer in the busy northern city of Milan. Pasquini, born in Fiume in 1934, graduated from the University of Milan in 1957 and became a Muslim in 1974. Now in his 50s, Pasquini calls himself Abdurrahman. He leads the Friday Prayer at the Mosque of Il Misericordioso and is a teacher of Arabic and Islamic culture. He is also the author of L'Islam Credo, Pilastr, Vertice e Perfezione and Muhammad, L'Inviato di Dio.

Abdurrahman still lives in Milan, but he has traded his lawyer's briefcase for something that gives him more satisfaction. He is now editor of a newspaper called "Il Messaggero del Islam", (The Messenger of Islam) an eight page tabloid written for the growing numbers of Italians who, like the former lawyer himself, decided to convert to the Muslim faith.

In Italy the ranks of Christians who have converted to Islam are swelling daily. Just as in France and England whose most famous convert is the former pop singer Cat Stevens (Yusuf Islam), a growing number of Italians are turning to the Muslim faith for spiritual solace.

"Every day, people come in wanting to know more about Islam and the conversion process," said Abdurrahman, who edits his newspaper from an office at Milan's Islamic Center. "Yesterday it was one, today there were two. They come from all over, from different classes and backgrounds, and they all have different reasons for doing it."

Italian Christians who have decided to embrace Islam include engineers, artists, intellectuals, students and even a nun. Some have taken the step because they married a Muslim, while for others it is a purely intellectual or religious choice. But whatever the initial reason, converts say their final decision has almost always been accompanied by a feeling of frustration with too much consumerism and stress, and a yearning for a spiritual dimension that has become lost in most of Western society. Some of the people who decide to become Muslims do so because, like me, they are going through a very difficult period in their life," he says. "Others have family problems. There are even some who are high school students and have converted in secret because they are scared to tell their parents."

Abdurrahman himself received support and understanding from his own family. He says, "They took the view that I was old enough to make my mind up for myself, and let me get on with it. In fact, my mother, who is 85 years old and has remained a Catholic, recently said to me: "I Praise Allah, because if you had continued to live the way you did before you converted, you would be dead by now."

He continues, "At the time I was prey to a terrible mental stress, brought on by the competitiveness that is so prevalent in our type of society. After a long period of searching, I finally arrived at Islam which says that no one except God has the right to judge and dominate other men. This is what I was looking for. For me it represented a liberation from a society which believes itself to be free, but which instead forces its members to bow under the yoke of many, many different demands."

Like many converts, Abdurrahman embraced his new faith whole heartily. He learned Arabic so he could read the Quran and participate in mosque life without having to rely on translations. His command of the language has become so good that he now teaches it. The former lawyer's interpretation of the Muslim faith is strict and unyielding. As well as announcements of births, marriages and conversions, his Muslim newspaper carries advice on how Italian converts should behave. For example, he advises that a woman who intends to drive her car beyond the boundaries of her own neighborhood should make sure she is accompanied by a relative.

One of the factors that contributed to his conversion was a meeting that developed into a strong friendship with Jordanian born, Ali Abu Shwaima, then a medical student, now the director of the Milan Islamic Center. Shwaima's wife is also Italian. Like Pasquini, she decided to convert to Islam and changed her name from Paola Moretti to Khadija, after the Prophet Muhammad's first wife. Today, she recalls with some amusement the first time she ventured out into the streets wearing a veil. That was 15 years ago, when Italians were far less used to seeing Muslims than they are now. "I felt everyone's eyes on me. It was rather embarrassing," she said.

"I could hear the other women in the supermarket whispering things like, 'who is she, a nun?' Or 'Maybe she belongs to some sect.' But that kind of attitude no longer bothers me, she said. I'm sure of the choice I made. It certainly wasn't easy at the beginning, when I made my conversion. But wearing the veil is a duty for women. I couldn't accept one part of the Quran and not the other."

Guiuseppina, now known as Fatima, was a Roman Catholic nun, studying theology and living in a convent in Modena in central Italy. She began reading the Quran, and as her interest grew she started having doubts about her own religion and vocation. She took to visiting the Islamic Center in Milan, and finally after a great deal of soul searching, she renounced her vows and converted to Islam. Today, she is married to a fellow Muslim.

Daniela was born in Sicily and became a convert nine years ago, when she married an Egyptian. She willingly obeys all the rules of her new faith. "When I go out, I always wear a scarf over my head and I keep my legs and arms covered," she said. "A woman should keep all parts of feminine beauty covered, because only her husband has the right to see them. It seems perfectly right to me." In spite of her acceptance of what other Western Women might see as limitations, Daniela claims her relationship with her husband is one of absolute equality.

Franco Leccesi, who prefers to be known as Omar, claims the precise rules laid down by Islam help a person gain greater self discipline, which in turn leads to physical and spiritual improvement. Looking back to the old days before he converted seven years ago, he said: "I always used to try to impose my own self discipline, but it never lasted very long," added the 42 year Neapolitan artist, "but in the past six years I've noticed a dramatic improvement in myself. If you pray five times a day it also forces you to break off from the daily treadmill. It makes you stop and reflect and prevents you from becoming an automation, who lives his life mechanically.

"One thing that strikes me very deeply is the dramatic difference between old people in many Muslim countries, and those in the West." he added. There, the elderly are often far more lucid and energetic, right up until old age, they often have remarkable physical and mental powers in comparison with people of the same age over here. It's largely due to the lifestyle they learn from childhood, which enables them to eliminate stress and to do without the kind of things that poison our systems. We westerns have lost so much of the spiritual dimension of our lives. It's as though we've fallen into a deep sleep. We're living in a world that is so empty- it's very frightening to contemplate."

### NEED TO CONTACT US?

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Like most Italians, Leccesi was brought up a Roman Catholic, but for years he felt that something was missing from his life. He says, “When I read the Bible, I totally agreed with everything it said, but I saw that practice was very different from the theory. People didn’t behave in a way that did (the bible) justice”, he said. A series of visits to the Naples mosques, together with the Italian friend who had already converted to the Islamic faith, convinced Leccesi that becoming a Muslim would give him what he defines as “the something extra” that he was looking for.

His friends were skeptical at first. “It was quite hard at the beginning. People were upset because it seemed such a strange thing to do. To them, it was a step into the unknown. Some of my more intelligent friends looked at me with a sort of admiration, even though they still thought I was a bit crazy,” said Leccesi. His wife found the decision hard to accept at first. For a start, she had to get used to calling the man she married as Franco by his new name of Omar. “Now, she sometimes calls me Franco and sometimes Omar, though I really don’t mind which,” said Leccesi. “You can’t force people to believe the things you do, and I’ve never tried with her, but even she is showing more interest than she once did. You could now describe her as a sympathizer.”

Muslim population as a whole is nearly 30,000. For years Rome’s community has been forced to pray in an annex of the cramped Islamic Center in the residential Parioli neighborhood of the city. Now more than two decades after the idea was first proposed by the late King Faisal of Saudi Arabia. Rome’s Muslims are finally getting ready to take possession of their own mosque- a magnificent, 17 domed structure, whose prayer hall alone will accommodate 2000 people at a time.

Abdurrahman feels totally integrated with the people whose religion he has chosen to adopt, and he predicts, in the years to come, that many more Europeans will follow suit.

“Islam rises above cultural divisions,” he said. “I am a Muslim, just as a Filipino or an Indonesian may be. There is absolutely no difference. The rhythm of my lifestyle is similar to theirs, and different from that of the society to which I once belonged. I pray five times a day, and in between those prayers I find I’m not angry or violent. I’m not competitive and I don’t prevaricate. I think in the future there are going to be a great many more people who will make the same choice as I have.”

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# *The Hajj*

The Hajj--the Pilgrimage to Mecca--is essentially a series of rites performed in and near Mecca, the holiest of the three holy cities of Islam--Mecca, Medina and Jerusalem. As it is one of the five pillars of Islam, all believers, if they are financially and physically able, must make this Pilgrimage at least once in their life.

The Hajj must be made between the eighth and the 13th days of the 12th month (called Dhu al-Hijjah) of the Muslim lunar year.

## **Donning the Ihram**

In a general sense, the Pilgrimage begins with the donning of the Ihram, a white seamless garment. The Ihram is symbol of the pilgrims’ search for purity and their renunciation of mundane pleasures. For men this garment consists of two lengths of white material, one covering the body from waist to ankle, the other thrown over the shoulder. For women it is customarily--but not necessarily--a simple white gown and a head covering without a veil.

At the moment of donning the Ihram the pilgrims enter a state of grace and purity in which they may not engage in any disputes, commit any violent acts or indulge in sexual relations.

## **Uttering the Talbiyah**

In donning the Ihram the pilgrims also make a formal Declaration of Pilgrimage and pronounce a devotional utterance called the Talbiyah: “Doubly at Thy service, O God,” a phrase which they will repeat frequently during the Pilgrimage as an indication that they have responded to God’s call to make the Pilgrimage.

## **Entering the Haram**

After donning the Ihram- and only after- the pilgrims may enter the Haram. In a sense, the Haram is merely a geographical area which surrounds Mecca. But because its frontiers were established by Abraham and confirmed by Muhammad, the Haram is considered a sacred precinct within which man, undomesticated plants, birds and beasts need fear no molestation and all violence, even the plucking of a wild flower, is forbidden.

For the duration of the Hajj, Mecca and the Sanctuary that surrounds it have a special status. To cross the frontiers of the Haram--which lie outside Mecca between three and 18 miles from the Ka’bah--pilgrims from outside Saudi Arabia must now have a special Hajj visa in their passports. The visa must be stamped by immigration officials stationed at various check points on roads leading into the Haram and it entitles pilgrims to travel only within the Haram and to certain other places that pilgrims must, or customarily do, visit. Non-Muslims are strictly forbidden to enter the Haram under any circumstances.

## **Going to Mina**

On the eighth day of Dhu al-Hijjah the assembled pilgrims begin the Hajj by going--some on foot, most by bus, truck and car--to Mina, a small uninhabited village five miles east of Mecca, and there spend the night--as the Prophet (pbuh) himself did on his Farewell Pilgrimage--meditating and praying in preparation for “the Standing” (Wuquf), which will occur the next day and which is the central rite of the Hajj.

## **Standing at ‘Arafat**

On the morning of the ninth, the pilgrims move in masse from Mina to the Plain of ‘Arafat for “the Standing,” the culmination--but not the end--of the pilgrimage. In what is a basically simple ceremony the pilgrims gather on the plain and, facing Mecca, meditate and

pray. Some pilgrims literally stand the entire time--from shortly before noon to just before sunset--but, despite the name of the ceremony, are not required to do so. Pilgrims may, and most do, sit, talk, eat, and, although not required to do so, climb to the summit of a 200-foot hill called the Mount of Mercy (Jabal al-Rahmah) at the bottom of which Prophet Muhammad (pbuh) delivered his Farewell Sermon during his Pilgrimage.

## **Going to Muzdalifah**

Just after sunset, which is signaled by cannon fire, the pilgrims gathered at ‘Arafat immediately proceed in masse to a place called Muzdalifah a few miles back toward Mina. Traditionally, there, the pilgrims sleep under the stars after gathering a number of pebbles for use during the rites on the following days. Some gather 49 pebbles, other 70, and still others wait until they get to Mina.

## **Stoning the Pillars**

Before daybreak on the 10th, again roused by cannon, the pilgrims continue their return to Mina. There they throw seven of the stones which they collected at Muzdalifah at one of three whitewashed, rectangular masonry pillars. The particular pillar which they stone on this occasion is generally thought to represent “the Great Devil”--that is, Satan, who three times tried to persuade Abraham to disobey God’s command to sacrifice his son--and the throwing of the pebbles symbolizes the pilgrim’s repudiation of evil.

## **Performing the Sacrifice**

Now begins the greatest feast of Islam: the ‘Id al-Adha--the Feast of Sacrifice. After the throwing of the seven stones the pilgrims who can afford it buy a sheep, a goat or a share of some other sacrificial animal, sacrifice it and give away a portion of the meat to the poor.

The Sacrifice has several meanings: it commemorates Abraham’s willingness to sacrifice his son; it symbolizes the believer’s preparedness to give up what is dearest him; it marks the Muslim renunciation of idolatrous sacrifice; it offers thanksgiving to God; and it reminds the pilgrim to share his blessings with those less fortunate.

But as Muslims everywhere are the same day performing an identical sacrifice--and thus vicariously sharing in the elation of the pilgrims in Mecca--the Sacrifice is also an integral part of a worldwide Muslim celebration that unites those on the Hajj with those elsewhere.

## **Donning the Ihram**

As the pilgrims have now completed a major part of the Hajj, men shave their heads or clip their hair and women cut off a symbolic lock to mark partial deconsecration. At this point the pilgrims may remove the Ihram, bathe and put on clean clothes, but although the period of consecration is now at an end, the prohibitions against intercourse still obtain, for the Pilgrimage is not yet over.

## **Making the Tawaf**

The pilgrims now proceed directly to Mecca and the Sacred Mosque, which encloses the Ka’bah, and, on a huge marble-floored oval, perform “the Circling” (Tawaf). The Tawaf consists essentially of circling the Ka’bah on foot seven times, reciting a prayer during each circuit. It signifies the unity of God and man and reminds believers that the Patriarch Abraham, his son Ishmael and Muhammad (peace be upon them), emphasized the importance of the Ka’bah.

## **Kissing the Hajar al-Aswad (Black Stone)**

While circling the Ka’bah the pilgrims should, if they can, kiss or touch the Black Stone (Hajar Al-aswad), which is embedded in the southeastern corner of the Ka’bah and which is the precise starting

point of the seven circuits. Failing this, they salute it.

Kissing the Stone is a ritual that is performed only because the Holy Prophet (pbuh) did it and not because any powers or symbolism attach to the Stone per se.

After completing the last circuit of the Ka’bah, the pilgrims go to the “Place of Abraham,” also within the courtyard, and worship the spot where Abraham himself offered up his devotions to God. That site is now marked by an octagonal metal and crystal structure recently built.

The Tawaf after Mina is called the Tawaf of the Return and is the last essential ritual. The pilgrims are now fully deconsecrated and are hajjis--that is they have completed the Hajj.

## **Making the Sa’y**

Although the key rituals of the Hajj have been completed, most pilgrims also include “the Running” (Sa’y), a reenactment of the search for water by Hagar, wife of Abraham. Hagar was led into the desert with her infant son Ishmael and left near the present site of Mecca. Frantic for water for the child, she ran desperately back and forth seven times between two rocky hillocks, one called al-Safa the other al-Marwa, until the Angel Gabriel appeared and, stamping the ground with his heel, brought forth water for her and her child.

This is the origin of the Well of Zamzam, now enclosed in a marble chamber beneath the courtyard of the Sacred Mosque. Pilgrims drink from the well before starting the Sa’y.

In performing the Sa’y, the pilgrims enter a spacious enclosed gallery or corridor appended to the Sacred Mosque and called the “the Place of Running” (al-Mas’a) and approach al-Safa, one of the hillocks, now little more than a knoll at the end of the gallery. Facing toward the Ka’bah, the pilgrims declare their intention of performing the Sa’y, descend to the Mas’a and walk briskly between the hills seven times.

## **Returning to Mina**

It is also customary for the pilgrims to return to Mina between the 11th and 13th--for the third time--where they cast their remaining pebbles at each of the three pillars, seven stones at each pillar on each of the days they are there, for a total of either 49 or 70 pebbles. They also visit with other pilgrims.

## **Departure**

Before leaving Mecca it is also customary to make a final Tawaf around the Ka’bah as a means of bidding the Holy City farewell and most pilgrims, if they have time, also take this opportunity to pay a visit to the Mosque of the Prophet in Medina, 277 miles to the north. This is not a part of the Pilgrimage, but it is considered meritorious to pray in the mosque which the Prophet (pbuh) himself founded.

## **The Umrah**

Upon first entering Mecca, before beginning the Hajj, pilgrims also perform a Tawaf and a Sa’y. But done then, these two rites --coupled with the donning of the Ihram at the border of the Sanctuary--constitute the ‘Umrah, or “the Lesser Pilgrimage.”

The ‘Umrah is essentially a mark of respect paid to the city of Mecca upon first entering it--and although it is a requirement for pilgrims arriving from outside Mecca--a necessary prelude to the Pilgrimage--and involves two of the same rites, it is not part of the Hajj. It is also required for Muslims who visit Mecca at other times of the year because that was the practice of the Holy Prophet (pbuh) himself.

But there is only one Hajj--the ceremony which on those special days of Dhu al-Hijjah gathers and unites more than a million of the faithful from every corner of the earth.



How to Avoid Pork

by Jamila Rufaro

**He hath only forbidden you dead meat, and blood and the flesh of swine, and that on which any other name hath been invoked besides that of God... (Qur’an 2:173)**

The Holy Qur’an prohibits us from eating pork in ayats 2:173, 5:4, 6:145 and 16:115. Avoiding pork in this country is difficult because pork and pork by-products use a variety of names when they are included in many of the foods and cosmetics we buy.

Did you know that glycerine is often made from pork and is commonly used to make toothpaste and soap? This article will focus on pork products that are commonly overlooked by people who are trying to avoid pork.

Pork products are sometimes used to make snack foods such as puddings, jello, chips, crackers, cookies, donuts and marshmallows including marshmallow bits in cereal and hot cocoa. Pork products are also found in some brands of cake frosting, cheese spreads, yogurt, margarine, and ice cream.

Look for words like lard, animal fats, animal glyceride, hydrolyzed animal protein, enzymes, emulsifiers, monostearates, mono and di-glyceride and gelatin on the label when you buy these products. Dairy products such as whipped cream, sour cream and cheese may also contain gelatin or rennet. Rennet is an enzyme which turns milk solids into cheese. Animal rennet is most often used.

Look for mono and di-glyceride (forms of glycerine), or enzymes on the label. They may not all be made with pork but the only way to know for sure is to contact the company or look for the Kasher marking (K or U) on the label. Pork in the form of glycerine, keratin, collagen and tallow are used in cosmetics and toiletries.

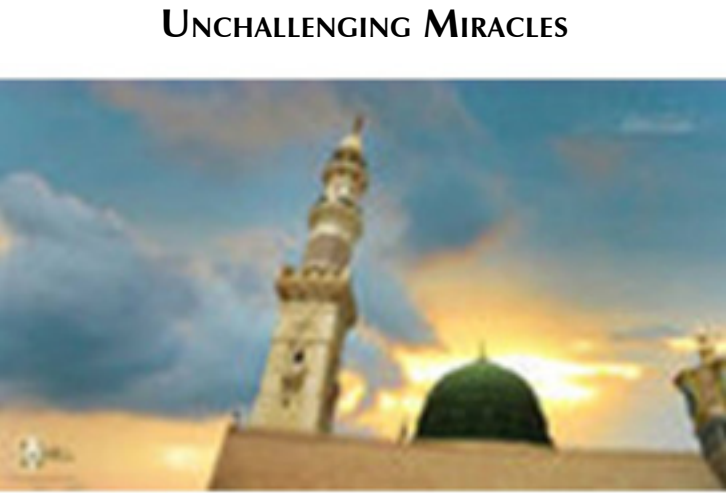
Some common ones that contain pork or pork by-products are lipstick, shaving cream, toothpaste, had lotion, bath soap and shampoos. Pork is also hidden in detergents, cleansers, dish liquids, and soaps.

Some medications may also contain pork products; the most common is the gelatin coated tablet of the gelatin capsule (gelcaps). The Physicians Desk Reference is a reliable source that we can refer to for the names, ingredients, indications, reactions and brands of every prescription and non-prescription drug or medication on the market.

Adapted from: ‘How Not to Eat Pork’ (or ‘Life Without the Pig’) by Sharazad Ali, Civilized Publications, Philadelphia, 1985.

**Beware of Pork in these Popular Brands:**

Ivory soap, Colgate toothpaste, Nabisco cookies, Dryers ice cream, Lucky Charms Cereal, Jergens Lotion, Carnation Coffee Mate & Jello Pudding.



The miracle of the birth of Jesus was not one to challenge the mistaken beliefs of a particular people. Rather, its purpose was to stand as a testimony to God’s infinite might.

Another miracle, the purpose of which was not to challenge but to show The Almighty incomparable power and control over the lows of nature, was His parting of the Red Sea for Moses. The followers of Moses had been trapped between the soldiers of Pharaoh and the sea and were facing certain destruction.

But at this moment, when all natural indications pointed to their inevitable doom, Moses still maintained his faith in The Almighty’s power to intervene. Praying for divine intervention, he then faced his followers and urged them not to despair or lose faith in God’s providence saying:

**“Nay, verily! For lo! My Lord is with me. He will guide me.” (Qur’an al-Shu’ara 26:62)**

With this appeal, Moses actually surrendered the whole affair to The Almighty’s supreme will. This was at a moment when human efforts to avoid annihilation was useless. Answering his appeal, God inspired him to strike the water with his staff:

**“Smite the sea with your staff. And it parted...” (Qur’an al-Shu’ara 26:63)**

The miracle defies all the known laws of physics which govern liquids. The sea’s parting by Moses’ smiting of its surface cannot be explained in terms of physics.

The only possible explanation for this miracle is in terms of the absolute power of the Almighty, Who can simply “say unto a thing ‘Be’, and it is”.

In contemplating these miraculous events which are, indeed, acts of The Almighty, one often finds that the natural pattern that had been interrupted to allow the miracle, returns to normality.

Thus the fire that was commanded to be as coolness and as peace to Abraham regained its heat following the miracle’s accomplishment. Likewise did the parted sea return to normal after Moses and his followers had safely crossed it.

The miracle of the Qur’an, being God’s speech, draws its everlasting validity and vitality from the eternal attributes of God Himself.

A second remarkable feature of God’s miracles with which He supported His messengers, or used as portents of His supremacy over creation, is that His agents were always from among the weakest and most humble of His creatures on earth.

Having selected them, He then provided them with the power to perform miracles which baffled and bewildered the minds of those who witnessed them.

Because these tangible miracles were performed only once, their impact was greatest on eye-witnesses. For those who had not seen them, they were matters of hearsay which had they not been affirmed in the Qur’an would have possibly been dismissed.

It is sometimes said that scientific advancements might allow man to duplicate such supernatural phenomena as miracles. This assumption is indicative of man’s conceit and skeptical nature.



Divine miracles will continue to challenge mankind until the Day of Resurrection. No other mortal being could ever smite the sea with a rod and cause it to part, as Moses did.

While arrogant people may contend that modern medicine is capable of curing leprosy and restoring sight to the blind, nevertheless none could achieve these cures by simply touching the one inflicted as Jesus did. Still others may argue that nowadays one can fly to Makkah and back more than once in a day.

But Muhammad (PBUH) on his Night Journey was not transported to Jerusalem in a plane, and no one apart from him has been able to levitate unaided by mechanical means. Despite man’s tremendous advancements in space exploration no one has yet been able to depict the first heaven, let alone that found beyond.

This power was exhibited in the miracle performed by the small birds during the attack on the Ka’bah by Abraha’s army with its elephant. The enormity of this miracle was so confusing and perplexing to the intellect that it engendered some doubt in the minds of some later believers who read about it in the Qur’an.

Some scientists found it too difficult to understand and tried to account for the destruction of the elephant and Abraha’s army by hypothesizing that the birds might have been carriers of infectious diseased that caused the death of the marauding army.

All this is but mere conjecture, because as we have said earlier, there were eye-witnesses on the day of the incursion, and they would certainly have ridiculed Muhammad (SAW) if the revelation he imparted to them had been false.

God bestowed the same divine power upon Moses, enabling him to part the sea.

It was likewise bestowed upon Jesus enabling him to cure the leper and the blind and revive the dead. He gave Abraham the power to revivify when He commanded him to cut a bird in pieces, put each piece on a separate hill top, the call the bird back. When it heard his call it came to him.

We must, however, understand that all that Abraham did was to call the bird and that it was God Who permitted the miracle to happen.

What does all this imply? The analogy is true as far as all human interaction is concerned. We should not wonder when we witness an oppressor being overcome by a weak or helpless person, or when the defiant are broken down by natural causes.

It is a reminder to all of us that God never slumbers and that His divine justice, thought it may come late, never fails to be implemented.



**CHEMISTRY**

The very name alchemy as well as its derivative chemistry comes from the Arabic al-kimiya. The Muslims mastered Alexandrian and even certain elements of Chinese alchemy and very early in their history, produced their greatest alchemist, Jabir ibn Hayyan (the Latin Geber) who lived in the 8th century.

Putting the cosmological and symbolic aspects of alchemy aside, one can assert that this art led to much experimentation with various materials and in the hands of Muhammad ibn Zakariyya al-Razi was converted into the science of chemistry.

To this day certain chemical instruments such as the alembic (al-anbiq) still bears their original names and the mercury-sulphur theory of Islamic alchemy remains as the foundation of the acid-base theory of chemistry.

Al-Razi’s division of materials into animal, vegetable and mineral is still prevalent and a vast body of knowledge of materials accumulated by Islamic alchemists and chemists has survived over centuries in both East and West. He used alcohol as an antiseptic in the 10th century.

For example the use of dyes in objects of Islamic art ranging from carpets to miniatures or the making of glass have much to do with this branch of learning which the West learned completely from Islamic sources since alchemy was not studied and practiced in the West before the translation of Arabic texts into Latin in the 11th century.



## WHY I EMBRACED ISLAM



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I became a Muslim when it seemed I had already accepted Islam in my bones, as if beyond choice, and I only had to make a leap to embrace it formally. Outwardly I was content: inwardly I was coasting. My three-years-old theater company was disbanded after a hilariously chaotic production for a Tim Leary Benefit at the Family Dog in San Francisco, circa '68 - naturally the orange juice everyone had passed around was spiked, so that chorus members were doing the final scene in the first ten minutes - and for six months I had been methodically typing out poetry manuscripts in my attic in Berkeley preparatory to a big publishing push.

I considered myself a Zen Buddhist. But I was other things as well. My normal routine was to get up, sit zazen, smoke a joint, do half an hour of yoga, then read the Mathnawi of Rumi, the long mystical poem of that great Persian Sufi of the thirteenth century.

Then I met the man who was to be my guide to our teacher in Morocco, Shaykh Muhammad ibn al-Habib, may Allah be pleased with him. At first the meeting was simply remarkable, and my guide was simply a remarkable man. But soon our en-

counter was to become extraordinary, leading to a revolution in my life from which I have never recovered and never hope to.

The man looked like an eccentric Englishman. He too had only recently come out of the English version of the Hippie Wave. He was older, refined in his manners spectacularly witty and intellectual, but of that kind prevalent then who had hobnobbed with the Beatles and knew the Tantric Art collection of Brian Jones firsthand. He had been on all the classic drug quests-peyote in the Yucatan, mescaline with Luara Huxley-but with the kif quest in Morocco he had stumbled on Islam, and then the Sufis, and the game was up. A profound change had taken place in his life that went far beyond the psychedelic experience.

For the three days following our meeting, two other Americans and I listened in awe as this magnificent story teller unfolded the picture of Islam, of the perfection of the Prophet Muhammad, peace be upon him, of the Sufis of Morocco, and of the 100-year-old plus Shaykh, sitting under a great fig tree in a garden with his disciples singing praises of Allah. It was everything I'd always dreamed of, it was poetry come alive. It was the visionary experience made part of daily life, with the Prophet a perfectly balanced master of wisdom and simplicity, and historically accessible Buddha, with a mixture of the earthiness of Moses, the other worldliness of Jesus, and a light all his own.

The prophetic knowledge our guide talked about was a kind of spiritual existentialism. It was a matter of how you enter a room, which foot you entered with, that you sipped water but gulped milk, that you said, "Bismillah" (In the name of Allah) before eating or drinking, and "Al-hamdulillah" (Praise be to Allah) afterwards, and so on. But rather than seeing this as a burden of hundreds of "how-to's," it was more like what the LSD experience taught us, that there is a "right" way to do things that has, if you will, a cosmic resonance. It is a constant awareness of courtesy to the Creator and His creation that in itself ensures and almost visionary intensity.

It is hard to put forward any kind of explanation of Islam, to try and suggest the beauty of its totality, through the medium of words. The light of Islam, since it is transformational and alchemical in nature, almost always comes via a human messenger who is a transmitter of the picture by his very being.

Face to face with our guide, what struck us most was his impeccable, noble behavior. He seemed to be living what he was saying. Finally the moment came, as a surprise, when he confronted me with my life. "Well," he said one morning after three full days of rapturous agreement that what he was bringing us was the best thing we'd ever heard. "What do you think? Do you want to become a Muslim?"

I hedged, "It's the most beautiful thing I've heard about so far. After all my Zen Buddhism, all my yoga, Tibetan Buddhism and Hindu gurus, this is certainly it! But I think I would like to travel a little, see the world, go to Afghanistan (then unoccupied), maybe meet my Shaykh in a mountain village far off somewhere."

"That's not good enough. You have to decide now, yes or no. If it's yes, then we start on a great adventure. If it's no, then blame no one, I've done my duty, I'll just say goodbye and go on my way. But you have to decide now. I'll go downstairs and read a magazine and wait. Take your time."

When he had left the room I saw there was no choice. My whole being had already acquiesced. All my years up to that moment simply rolled away. I was face-to-face with worship of Allah, wholly and purely, with the Path before me well-trodden, heavily signposted, with a guide to a Master plunk in front of me. Or I could reject all this for a totally self-invented and uncertain future.

It was the day of my birthday, just to make it that much more dramatic. **I chose Islam.**



## THE PROPHET'S DAUGHTER - ZAINAB (R.A.)

Zainab (R.A.) was the eldest daughter of the Prophet (PBUH) and was born in the fifth year of his marriage to Khadijah (R.A.), when he was thirty years of age.

She embraced Islam and was married to her cousin Abdul-As-bin Rabi. Her husband fought in 'Badr' for the Qureysh and fell a captive to the Muslims. Her husband also embraced Islam later and joined her in Madinah.

She had a son named Ali and a daughter named Amamah. Ali died during the lifetime of the Prophet (S.A.W.). This was the same Ali who sat behind the Prophet's camel at the time of his triumphal entry into Mecca. Amamah frequently hanged on the Prophet's back as he prostrated in Salaat (prayer).

When the Qureysh were paying ransom to secure release of their prisoners, Zainab (R.A.) gave over as ransom for her husband the necklace she had received in dowry from her mother Khadijah (R.A.).

When the Prophet (S.A.W.) saw the necklace, the memories of Khadijah came to his mind and tears were in his eyes. After consultation with Sahabah, he returned the necklace to Zainab (R.A.) and released her husband without ransom on the condition that he would send Zainab to Madinah on his return to Mecca.

Two men were sent to stay outside Mecca and bring Zainab (R.A.) safely to Madinah when she was made over to them. Her husband asked his brother Kananah to take Zainab outside Mecca and make her over to Muslim escort.

As Zainab and Kananah were riding out of the town on camel's back, the Qureysh sent a party to intercept them. Her own cousin Habar-bin-Aswad flung a spear at her which wounded her and made her fall from the camel.

As a result of this fall, Zainab, who was pregnant, miscarried. Kananah started sending arrow towards the interceptors, when Abu Sufyan said to him: "We cannot tolerate the daughter of Muhammad leaving Mecca so openly. Let her go back and you can send her secretly after a few days." Kananah agreed.

Zainab (R.A.) was dispatched after a few days. She suffered long from that wound, and at last died of it in the beginning the 8th year after the emigration of the Prophet (S.A.W.). The Prophet (S.A.W.) said at the time of her death: "She was my best daughter, for she has suffered much on my account."

The Prophet (S.A.W.) buried her with his own hands. As he went into the grave to lay her down, he looked very sorrowful but, when he came out of the grave, he was quite composed.

On the query by the Sahabah, he said: "In view of the feebleness of Zainab, I prayed to The Almighty to remove from her the tortures of the grave, and this prayer has been answered."

Just imagine, even the daughter of the Prophet (S.A.W.) who sacrificed her life for Islam needed a prayer from the Prophet in the grave.

What about us people who are so much steeped in sins? It is but necessary that we should always seek protection from the difficulties in the grave. The Prophet (S.A.W.) would often seek refuge in God from the horrors of the grave.

## THE PROPHET ISHAQ (ISAAC)



### Birth of Prophet Ishaq (pbuh)

The Prophet Ibrahim had two sons - Prophet Ismail and Prophet Ishaq (peace be upon them). The Prophet Ishaq (pbuh) was his second son born of Sarah, his wife. When the Prophet Ibrahim (pbuh) passed through an ordeal of sacrificing his affectionate son, Prophet Ismail, the glad tidings of the birth of another son, Prophet Ishaq, was conveyed to him. The Holy Qur'an says:

**"And We gave him the good news of Isaac-a prophet,- one of the righteous." (Qur'an 37:112)**

The Prophet Ibrahim (pbuh) had attained the age of one hundred years and Sarah was ninety. They had practically lost all hope of having an issue at this advanced age. When the angel came to Prophet Ibrahim (pbuh) with the happy news of the birth of a wise son, his wife laughed and did not believe it. She remarked that she had passed the age and now it was simply a folly to expect a child. The Qur'an tells us how this news was imparted to Prophet Ibrahim and his wife:

**"And his wife was standing (there), and she laughed: But when We gave her glad tidings of Ishaq (Isaac), and after him Yaquub (Jacob). She said: 'Alas for me! Shall I bear a child seeing I am an old woman and this my husband here is an old man? That would indeed be a wonderful thing!' They said: 'Dost thou wonder at God's decree? The grace of God and His blessings on you, O ye people of the house! For He is indeed worthy of all praise, full of all glory.' (Qur'an 11:71-73)**

The Prophet Ishaq (pbuh) was born as God willed. He was the chosen servant of God and his descendants were men of high spiritual rank and character. He was inspired to do noble deeds and establish right worship. He was generous at heart.

### Marriage and Death

The Prophet Ishaq (pbuh) was married to Rebecca when he was forty years old. His wife gave birth to Esau and Ya'qub. When the Prophet Ishaq (pbuh) grew old he lost his eye-sight. He passed away at Hebron at the age of 180 years. He was buried beside his father and mother.





ABDULLAH IBN UMM MAKTUM

Abdullah ibn Umm Maktum was a cousin of Khadijah bint Khuwaylid, Mother of the Believers, may God be pleased with her. His father was Qays ibn Za’id and his mother was Aatikah bint Abdullah. She was called Umm Maktum (Mother of the Concealed One) because she gave birth to a blind child.

Abdullah witnessed the rise of Islam in Mecca. He was amongst the first to accept Islam. He lived through the persecution of the Muslims and suffered what the other companions of the Prophet (pbuh) experienced. His attitude, like theirs, was one of firmness, staunch resistance and sacrifice. Neither his dedication nor his faith weakened against the violence of the Quraysh onslaught. In fact, all this only increased his determination to hold on to the religion of God and his devotion to His messenger. Abdullah was devoted to the Holy Prophet (pbuh) and he was so eager to memorize the Qur’an that he would not miss any opportunity to achieve his heart’s desire. Indeed, his sense or urgency and his insistence could sometimes have been irritating as he, unintentional, sought to monopolize the attention of the Prophet (pbuh).

In this period, the Prophet (pbuh), was concentrating on the Quraysh notables and was eager that they should become Muslims. On one particular day, he met Utbah ibn Rabi’ah and his brother Shaybah, Amr ibn Hisham better known as Abu Jahl, Umayyah ibn Khalaf and Walid ibn Mughirah, the father of Khalid ibn Walid who was later to be known as Sayf Allah or ‘the sword of God’. He had begun talking and negotiating with them and telling them about Islam. He so much wished that they would respond positively to him and accept Islam or at least call off their persecution of his companions.

While he was thus engaged, Abdullah ibn Umm Maktum came up and asked him to read a verse from the Qur’an. “O messenger of God,” he said, “teach me from what God has taught you.” The Prophet (pbuh) frowned and turned away from him. He turned his attention instead to the prestigious group of Quraysh, hoping that they would become Muslims and that by their acceptance of Islam they would bring greatness to the religion of God and strengthen his mission. As soon as he had finished speaking to them and had left their company, he suddenly felt partially blinded and his head began to throb violently. At this point the following revelation came to him:

**“He frowned and turned away when the blind man approached him! Yet for all you knew, (O Muhammad), he might perhaps have grown in purity or have been reminded of the Truth, and helped by this reminder. Now as for him who believes himself to be self-sufficient to him you gave your whole attention, although you are not accountable for his failure to attain to purity. But as for him who came unto you full of eagerness and in awe of God, him did you disregard. Nay, verily, this is but a reminder and so, whoever is willing may remember Him in the light of His revelations blest with dignity, lofty and pure, borne by the hands of messengers, noble and most virtuous.”** (Qur’an Surah Abasa 80:1-16)

These are the sixteen verses which were revealed to the Holy Prophet (pbuh) about Abdullah ibn Umm Maktum--sixteen verses that have continued to be recited from that time till today and shall continue to be recited. From that day the Prophet (pbuh) did not cease to be generous to Abdullah ibn Umm Maktum, to ask him about his affairs, to fulfill his needs and take him into his council whenever he

approached. This is not strange. Was he not censured by God in a most severe manner on Abdullah’s account? In fact, in later years, he often greeted Ibn Umm Maktum with these words of humility: “Welcome unto him on whose account my Sustainer has rebuked me.”

When the Quraysh intensified their persecution of the Prophet (pbuh) and those who believed with him, God gave them permission to emigrate. Abdullah’s response was prompt. He and Mus’ab ibn Umayr were the first of the Companions to reach Madinah. As soon as they reached Yathrib, he and Mus’ab began discussing with the people, reading the Qur’an to them and teaching them the religion of God. When the Prophet (pbuh) arrived in Madinah, he appointed Abdullah and Bilal ibn Rabah to be muadh-dhins for the Muslims, proclaiming the Oneness of God five times a day, calling man to the best of actions and summoning them to success.

Bilal would call the adhan and Abdullah would pronounce the iqamah for the Prayer. Sometimes they would reverse the process. During Ramadan, they adopted a special routine. One of them would call the adhan to wake people up to eat before the fast began. The other would call the adhan to announce the beginning of dawn and the fast. It was Bilal who would awaken the people and Abdullah ibn Umm Maktun who would announce the beginning of dawn.

One of the responsibilities that the Prophet (pbuh) placed on Abdullah ibn Umm Maktum was to put him in charge of Madinah in his absence. This was done more than ten times, one of them being when he left for the liberation of Mecca. Soon after the battle of Badr, the Prophet (pbuh) received a revelation from God raising the status of the mujahideen and preferring them over the qa’ideen (those who remain inactive at home). This was in order to encourage the mujahid even further and to spur the qa’id to give up his inactivity. This revelation affected Abdullah deeply. It pained him to be thus barred from the higher status and he said: “O messenger of God. If I could go on jihad, I would certainly do.” He then earnestly asked God to send down a revelation about his particular case and those like him who were prevented because of their disabilities from going on military campaigns. His prayer was answered. An additional phrase was revealed to the Prophet (pbuh) exempting those with disabilities from the import of the original verse. The full ayah became:

**“Not equal are those who remain seated among the believers--except those who possess disabilities--and those who strive and fight in the way of God with their wealth and their persons...”** (Qur’an Surah an-Nisaa, 4:95)

In spite of thus being excused from jihad, the soul of Abdullah ibn Umm Maktum refused to be content with staying among those who remained at home when an expedition was in progress.

Great souls are not content with remaining detached from affairs of great moment. He determined that no campaign should by-pass him. He fixed a role for himself on the battle field. He would say: “Place me between two rows and give me the standard. I will carry it for you and protect it, for I am blind and cannot run away.”

In the fourteenth year after the hijrah, Umar resolved to mount a major assault against the Persians to bring down their State and open the way for the Muslim forces. So he wrote to his governors: “Send anyone with a weapon or a horse or who can offer any form of help to me. And make haste.”

Crowds of Muslims came from every direction responded to Umar’s call and converged on Madinah. Among all these was the blind mujahid, Abdullah ibn Umm Maktum. Umar appointed Sa’d ibn Abi Waqqas commander over the army, gave him instructions and bade him farewell. When the army reached Qadisiyyah, Abdullah ibn Umm Maktum was prominent, wearing a coat of armor and fully prepared. He had vowed to carry and protect the standard of the Muslims or be killed in the process. The forced met and engaged in battle for three days. The fighting was among the most fierce and bitter in the history of the Muslim conquests. On the third day, the Muslims achieved a mighty victory as one of the greatest empires in the world collapsed and one of the most secure thrones fell. The standard of Tawhid was raised in an idolatrous land. The price of this clear victory was hundreds of martyrs. Among them was Abdullah ibn Umm Maktum. He was found dead on the battlefield clutching the flag of the Muslims.

SAYINGS OF THE PROPHET (PBUH)

- TRUST - Trust in God - but tie your camel first.
- THE WORLD - Treat this world as I do, like a wayfarer, like a horse-man who stops in the shade of a tree for a time, and then moves on.
- OBJECTS - It is your attachment to objects which make you blind and deaf.
- SLEEP - Sleep is the brother of death.
- REFLECTION - The faithful are mirrors, one to the other.
- WOMEN - Women are the twin-halves of men.
- PRIVACY - Whoever invades people’s privacy corrupts them.
- WIVES - A virtuous wife is the best treasure any man can have.
- OPPRESSION - When oppression exists, even the bird dies in its nest.
- LOVE - Do you think you love your Creator? Love your fellow-creature first.
- DISTRIBUTION - God it is who gives: I am only a distributor.
- HELPING OTHERS - I order you to assist any oppressed person, whether he is a Muslim or not.
- MONKISHNESS - No Monks in Islam.
- THE PIOUS - My back has been broken by ‘pious’ men.
- CURSING - You ask me to curse unbelievers. But I was not sent to curse.
- TEACHING - One hour’s teaching is better than a whole night of prayer.
- DAY AND NIGHT - The night is long: do not shorten it by sleep. The day is fair: do not darken it with wrongdoing.
- HUMILITY - Humility and courtesy are themselves a part of piety.
- ENVY - Envy devours good deeds, as a fire devours fuel.
- THE LEARNED - Whoever honors the learned, honors me.
- POVERTY - My poverty is my pride.
- DEATH - Die before your death.
- THE TONGUE - A man slips with his tongue more than with his feet.
- DESIRE - Desire not the world, and God will love you. Desire not what others have, and they will love you.
- PRIDE AND GENEROSITY - Pride in ancestry is really a property -interest. Generosity is a variety of piety.
- PRACTICE - Who are the learned? Those who put into practice what they know.
- KINDNESS - Whoever has no kindness has no faith.
- PRINCES AND SCHOLARS - The best of princes is one who visits

- the wise. The worst of scholars is one who visits princes.
- ANGER - You ask for a piece of advice. I tell you: “Do not get angry.” He is strong who can withhold anger.
- THE JUDGE - A man appointed to be a judge has been killed without a knife.
- STRUGGLE - The holy warrior is him who struggles with himself.
- INK AND BLOOD - The ink of the learned is holier than the blood of the martyr.
- CONTEMPLATION - An hour’s contemplation is better than a year’s worship.
- UNDERSTANDING - Speak to everyone in accordance with his degree of understanding.
- FOOD - Nobody has eaten better food than that won by his own labor.
- WORK - I am a worker.
- ACCUSATIONS - Anyone reviling a brother for a sin will not himself die before committing it.
- PARADISE - I will stand surety for Paradise if you save yourselves from six things: telling untruths, violating promises, dishonoring trust, being unchaste in thought and act, striking the first blow, taking what is bad and unlawful.
- TASKS - Whoever makes all his tasks one task (i.e. the Hereafter), God will help him in his other concerns.
- POETRY - In some poetry there is wisdom.
- LIES, PROMISES, TRUST - He is not of mine who lies, breaks a promise or fails in his trust.
- THOUGHTS - Good thoughts are a part of worship.
- VISION OF THE FAITHFUL - The Faithful see with the light of God.
- SOME BEHAVIOR - I am like a man who has lighted a fire, and all the creeping things have rushed to burn themselves in it.
- THE QUR’AN - The Qur’an has been revealed in seven forms. Each verse has inner and outer meaning.
- OBLIGATION TO LEARN - The pursuit of knowledge is obligatory on every Muslim.
- THE YOUNG IN PARADISE - Old women will not enter Paradise: they will be young and beautiful first.
- A JOURNEY - On a journey, the lord of a people is their servant.
- RECOGNITION - Souls which recognize one another congregate together; those which do not, argue with one another.
- TRUTH - Speaking the truth to the unjust is the best of holy wars.
- KNOWLEDGE - Journey even as far as China seeking knowledge.
- THE TIME WILL COME - The time will come when you are divided into 72 sects. A group among you will be my people, the people of Salvation.
- THE BEQUEST - I have nothing to leave you except my family.