

the revival

VOICE OF THE MUSLIM YOUTH

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19

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The Good, The Bad & The Ugly



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MOSQUES TODAY?



"SHAME"



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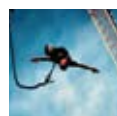


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What's He Chattin' About?

There are many words we read and hear but aren't too sure what they mean. The Revival attempts to define some Islamic terms used, or associated with articles, in this issue:

Da'wah: An invitation usually to Islam or towards any good.

Dhikr: Remembrance of Allah

Fitnah: In the Quran it is used to describe the trials and temptations that may face the believers. Now, it is used to describe the forces that cause mischief, chaos and scandal within the Muslim community, disturbing social peace and order

Hanafi: A person who follows the Hanafi school of thought, founded by Imam Abu Hanifa.

Iddat: A period of waiting by a woman, after the death of her husband (four months and ten days) or divorce (three months), during which she may not marry another man and hence must abstain from sexual intercourse

Khullah: A divorce by settlement or negotiation, when the husband does not give Talaq (divorce), but the wife wants it, so she asks for a divorce/separation, from a Qadi (Muslim judge).

Mashallah: A phrase used when praising, literally defined as 'Whatever Allah wills', in recognition that all good things come from Allah and are blessings from Him.

Qadi: A judge in Islamic Law

Sufi: A person who is seeking the awakening of the heart, love, and closeness to Allah. He/she may devote themselves to much Dhikr and worship, and aim to abstain from the wealth and pleasures of this world

editorial:

running for the voice of the muslim youth!

Let me ask you something. What's the biggest achievement in your life? May be passing your exams or doing a skydive or getting a six figure job? Then again it could be climbing Mount Everest or even giving blood or adopting or sponsoring an orphan. It could be setting up a group/company or doing charity work/voluntary work or giving up drugs/alcohol.

By Sajid Iqbal

So what's yours?

Now let me ask you something else. What in your opinion is the most important cause, charity or project today? It could be fighting cancer or fighting poverty or fighting sexual abuse. Then again it could be tackling drugs/alcohol abuse or tackling anti-social behaviour or defeating the EDL/BNP.

Again, what's important to you?

For me getting my Politics degree or presenting/producing a radio talk show for the last 10 years are things I'm proud of. But for me the biggest achievement if anything in my life was launching The Revival. What started as a 2 page newsletter in Oldham over 10 years ago is now by the grace of the Almighty a national Muslim youth magazine. It's more than a magazine. It's more than a website. It's a platform for young Muslims. It's a voice for the Muslim youth. It's a medium that aims to tackle each and every issue facing the youth today.

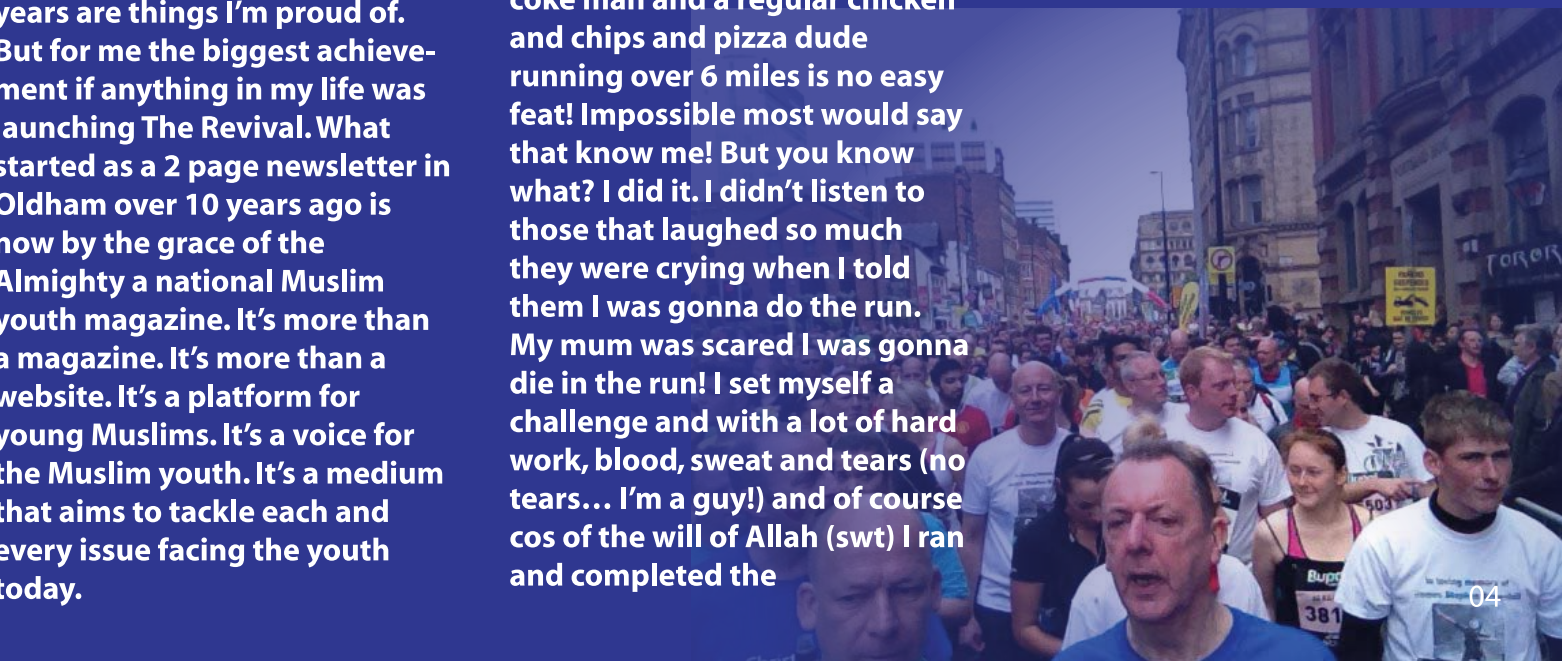
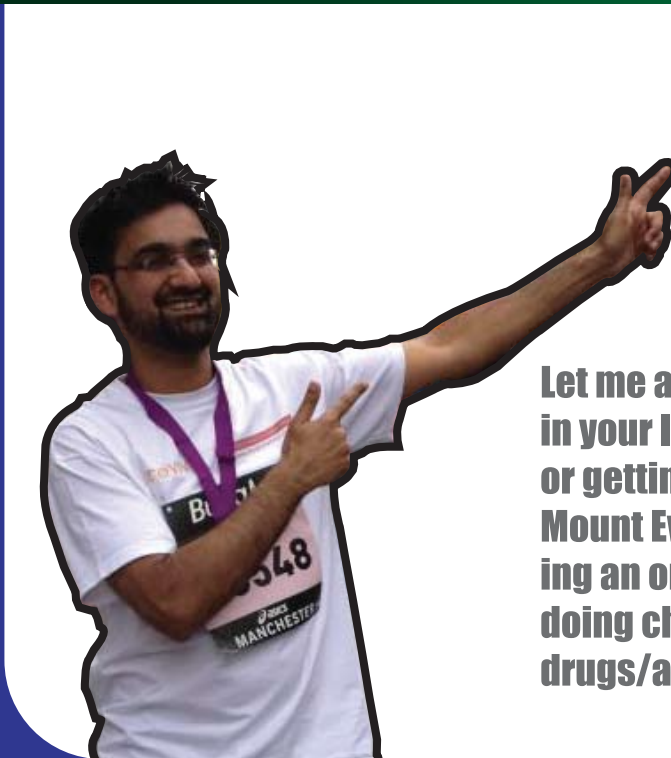
Is it more important than feeding the poor or adopting a child or fighting cancer? May be not. But educating the younger generation, giving them a platform, dealing with their issues, defending their identity, answering their questions and helping them to be walking, talking adverts for Islam is surely a very important cause.

Don't you agree?

It's because of this that I took part in the Great Manchester Run (10km) this May to raise money for The Revival. Now, a 35 year old Seekh kebab and coke man and a regular chicken and chips and pizza dude running over 6 miles is no easy feat! Impossible most would say that know me! But you know what? I did it. I didn't listen to those that laughed so much they were crying when I told them I was gonna do the run. My mum was scared I was gonna die in the run! I set myself a challenge and with a lot of hard work, blood, sweat and tears (no tears... I'm a guy!) and of course cos of the will of Allah (swt) I ran and completed the

run in 64 minutes- yeh 64 minutes orite- and as a result raised money for The Revival.

Now when you believe in something you will do whatever it takes to help and support that cause. It's all about doing your bit. Making a difference and doing the right thing. If running 10km means The Revival can reach out to more and more youngsters then it was worth it. If running 10km means a handful of people have become practising Muslims then it was worth it. If running 10km means



people's minds have opened and their mentality has changed for the better then it was worth it. If running 10km means we have been able to talk about and highlight issues which are normally taboo and hidden under the carpet then it was worth it. Now let me ask you again: what's your biggest achievement?

What's the most important cause or issue for you? What are you doing to help and support your community? The British Muslim youth are full of talented people. Now use your talent and passion to do something which you believe in and something that will help and benefit the younger generation.

Note: To support The Revival or to get involved get in touch on www.therevival.co.uk or send us an email to: editor@therevival.co.uk



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DIARY OF A BAD MAN

VOICE OF THE YOUTH OR INSULT TO ISLAM?

'Diary of a Bad Man' is an internet phenomenon which has over 2 million hits on YouTube and has divided the Muslim community. He's either in touch with the 'yoof' and talking about 'their' issues as a young, British Asian Muslim or he's accused of insulting Islam and Muslims and uses un-Islamic methods to portray his message.

The Revival has asked two of his followers to give their arguments regarding Diary of a Bad Man.

Diary of a very Bad Man By Samuel Iqbal

Promoting the 'gangsta' image, ladies not covered in accordance to the Sharia, loud, obnoxious and HARAAM music and showing Muslim parents in an ignorant and violent light. Is all this justified in pursuit of a pseudo-celebrity status?

These are just some of the negative points that jump out at you after watching an episode of the YouTube hit comedy 'diary of a bad man'. You may be sat there reading this thinking to yourself, "what's got this Mulla's beard in a bunch?" "It's all in the name of comedy." You may also be screaming at me to watch the whole episode, all the way to the end, so that I can see the positive message he leaves us with. What? That 20 second to two minutes at the end of a fifteen minute video, in which he mocks his culture and more so his religion? Those few minutes he puts in there, probably just so he can justify to himself how he's actually doing some good. Well if it helps him, and you sleep at night, fair game.

But, ask yourself one simple question. Is it the positive message that the extremely suggestible Muslim youth talk about at school, college and university campuses up and down the country when talking about the latest episode of diary of a bad man? Or rather, are they laughing and screaming at one another, whilst rapping "ami, ami, jam that hype!!"

I've always been one to give credit where it is due. So I congratulate the 'Bad Man' for making a 'rep' for himself. So much so that many response videos have been created, and many have taken his idea, put an original spin on it and created original videos themselves. Also, a few religious speakers have created videos speaking out against the menace that is 'diary of a bad man'. Not to mention the countless young Muslims who speak about the latest episode for a week or two after its release.

That being said, I feel much harm has been done by these videos, mainly due to the, probably unintentional, mocking of religion and religious symbolism. His mother who wears a niqaab (full veil) in the video, and

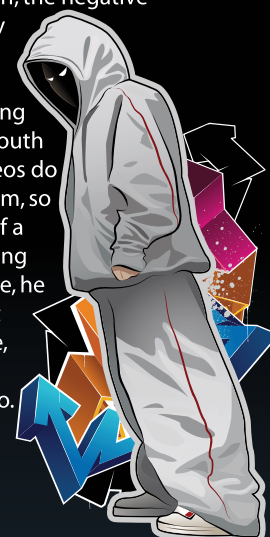
beats him up every chance she gets, puts a negative image in the head of all the suggestible young Muslims who don't have a relative or friend who wears a niqaab. So when they see a female wearing niqaab, what's the first thought to pop into their heads? I'll make it easier for you, they'll probably turn to their friend and say look, there's 'Bad Mans' mum.

The Hip-hop or rap music he plays in his videos promotes the problematic genre of music to youth who may not listen to it in the first place. And rest assured, even those scholars who allow music to be listened to, will strongly suggest everyone stay away from Rap music if they knew what the content of it was like.

The many young ladies who star in the videos who are not covered in accordance to Islamic dress code, or acting in accordance to Islamic mannerisms- think about it yourself, someone in the video is either flirting with one of them, or she is some guys girlfriend. Firstly, they are being used for their looks, used as pieces of meat, but let's not get into the issue of objectifying females; I'll save that for another article. What type of message is that sending to our young Muslim sisters? It's no better than Bollywood, Hollywood or Rap music for that matter. The message is clear, that females should look and behave a certain way. Our sisters need better self esteem and confidence in their abilities, they need to prosper and make something of themselves, and the subconscious messages sent through the 'Bad Man' videos can be harmful to the self-confidence of the female viewers. And that's not even getting into the whole issue of Muslims having a boy/girlfriend.

The worst culprit, in my opinion, is the 'Bad Man's' promotion of the Gangsta image. It's as if we as a community don't suffer enough from brain-less idiots, parading around in gangs, each trying their level best to look like 10 men, all the while walking like they've pulled a calf muscle. The rest of the issues stem from this one main issue which we have suffered from for too long, and a young Muslim film-maker should know better than to continue to promote this image.

Although there is some good in 'Diary of a bad man', the negative portrayal of the Muslim youth, by far outweigh any positives. Sure he leaves us with a message to reflect over at the end of each video, something for us to think about, after a supposedly entertaining 15 minutes. But the subconscious messages the youth pick up on in the entertaining segment of the videos do much more psychological damage and lasting harm, so for this reason, I urge everyone to boycott 'Diary of a Bad Man'. I also urge Bad man himself to stop making the videos, and instead, put his talents to better use, he has a comedic and film-making gift, why not use it for good. For all the would-be bad-mans out there, thinking of making their own videos, please think long and hard about the consequences of doing so.



Wagwan Taliban, Wagwan! Why you cussing the Badman?

By Sid Zia

Badman. What is so bad about his videos? I'm sick of this Badman bashing from every Abdul and Aisha including some angry Shaykh and even his so-called mates. I mean seriously a lot of people are having a go at someone who GENUINELY thought he could/was/is making a difference but by being FUNNY. By making people laugh. By making people realise their worst ways. By doing things HIS way. The way that most teenagers and youngsters would relate to. Seriously man! These guys are cussing the one person who actually made an effort to help his community by dismissing his efforts by declaring them EVIL? Seriously!? I find that sad.

Let's start off by reviewing his trademark. DIARY of A Badman. His episodes were VERY personal. He portrayed his life, the way HE sees things in HIS community in his videos. It is literally a diary. This makes it very close to home. He doesn't say it's a diary of EVERY bad-man-wannabe but rather it's a diary of a badman i.e. HIM. Finally- the attitude- his attitude towards life is very common amongst young Muslim boys. They are "badmen". Do people see the clever thing behind his videos? Not only that they are very personal and very close to home- may be too close for some- and very stereotypical. But that's his style, the flamboyant exaggeration of his community. It's perfect entertainment!

These guys focus on the negatives WAY TOO MUCH. Let's spell out the positives for those who refuse to see them.

The first issue that he tries to deal with is being a young, Muslim, Pakistani, British Citizen and the fact that it's hard. He talks about the issues and challenges facing young Muslims today in a funny way that they can relate to.

Badman's mother- she's introduced as a typical Muslim Pakistani mother. Again he exaggerates but he started with his MOTHER. The one person he admires and respects the most regardless of how much she's portrayed to be a monster. She's a monster because he gives her grief. It's the story of a mother/child relationship and they were as bad as each other! In his head his mum is a ninja, she's cool and Hamza loves that about her. If you don't believe me then watch Diary of Badman 6, it'll bring a tear to your eye!

Badman's father is the stereotypical view of a typical Asian guy... the one who's the breadwinner and wins the affections of his children through materials like when Hamza asked him to buy Xbox for Eid. He gave Hamza a box with an "X" on it but he bought him something as cool as a Nintendo Wii. HE loves him really just resents that his way of showing affection isn't as heart-warming as he would like. I'm sure a lot of young Muslims can relate to that!

Hamza's friends are as stupid as Hamza and sometimes stupider. They are boys. Typical Asian boys who grew up in a tightly knit Asian community. I love the way he acts all naïve and boyish and young and stupid and macho? But guess what? He genuinely has a soft heart. He realises what's good and bad naturally. I love the parts when the penny drops and you see him not make any eye contact or less eye contact with the camera and he's less

excited, calmer and more understanding. He's great at acting but his acting is genuine.

He's a badman who shies away from good deeds. GOOD ISLAMIC DEEDS. He loses his coolness or he thinks he does because the society he grew up in. The negative portrayal of the boys with the beards and the girls attached to the handsome- I find them not very handsome- guys dressed in their cool jeans and their cool cars. Hamza wants to be a cool guy but not cruel which is why his videos end with the touch of Islam. He's a genius because then when you finish watching an episode the last thing that sticks in your brain is the last thing you watch, aint that a happy coincidence?

So let me get straight to the point yeah- if you don't like it then maybe you should pick on someone who has an ego or Islamic knowledge as mature as yours? Just leave him to whatever good -however little it maybe- that he's doing. You just go and do your own thing. If it works then it works for you and I'll congratulate you for that, condition being that you actually do something as successful and humorous as Hamza has done.

Remember Baba Ali? He mocked a lot of things in his videos but his style was mock and then use as much Islamic info as he knew how to explain his point of the video. He was cool. Badman is just the British version of Baba Ali.

Badman tackles important issues that scholars and religious people ignore. From being a gangster, identity, boy/girlfriends and dodgy cultures like forced marriages to being politically active and even campaigning for Babar Ahmed.

Yes, he's not perfect. Yes, he's made mistakes. Yes, sometimes some of his material is border-line but he is funny. Come on... you've got to give him credit for being funny! I'll finish by saying that I respect him as much as any religious guy/girl who'd go out there and talk about our issues, make us laugh and leave us with the right messages to implement as or when required.

Seriously blud, Just Jam that Hype!





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WHAT IS WRONG WITH MOSQUES TODAY?

By Serat E Ali

Are you fed up with your local mosque not being the centre point of the Muslim community? Is your mosque catering for the needs of the local community? Are our Imams and committees providing what is really needed for our local Muslim community? The answer in most places is NO! But why is this? Has Islam become an outdated religion? Has culture overtaken the Sunnah of Prophet Muhammad (Pbuh)? In the majority of densely populated areas in the UK our mosques, Imams and committees are failing to provide for the needs of everyone.

So what do mosques really need to do?

As a young person who has been going to mosques since I was a kid and someone who has been very active in my local mosques for many years this is what I think mosques need to do:

Need a real education system!

Mosques should have an education system. Children are tired of just reading the Quran over and over again. Our mosques should adapt a curriculum/syllabus where the basics of the fundamentals of Islamic belief should be taught- a school like education system should be adopted.

Speak my language!

Some youngsters hate having to sit down and listen to a lecture from some boring old person - especially in a language they don't understand. Our teachers should teach lessons in English and make lessons more fun and use interactive resources.

Is your Imam a role model?

A fundamental person in an Islamic environment is the Imam. The Imam should be the centre-point of the Muslim community. He should be a role model. The majority of Imams now just lead the prayer and forget the role of working with people on a day-to-day basis. The Imam is the head of the community. He is a youth worker, a counsellor and an educated scholar.

He needs to be in touch with the community especially the youth.

However this comes with costs - our Imams should be on healthy wages in order to fully dedicate their time serving the Muslim community. The Imam should not be untouchable- he is accountable to the mosque committee and the public.

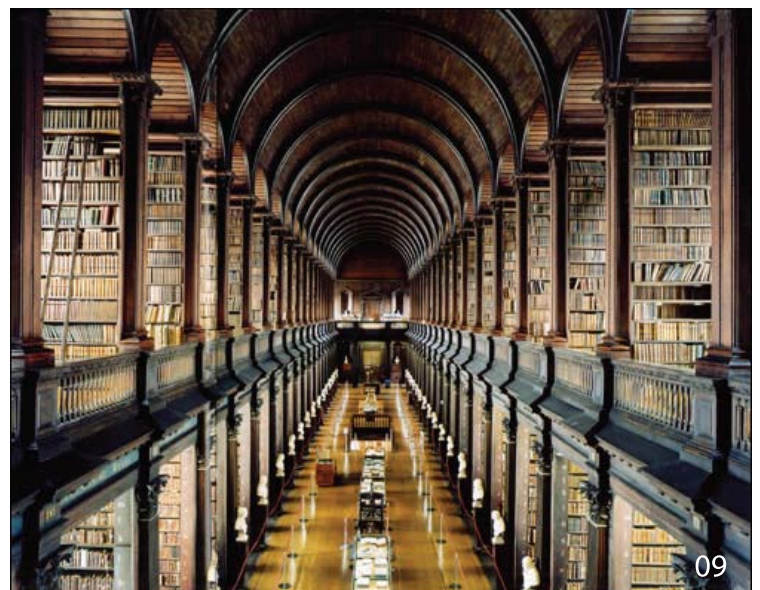
A place to deal with our problems!

Our mosques should not just be a building of worship. It should be the centre of the community where Muslims and non-Muslims can go when in need, to receive solutions to their problems.

Anything from the simplest of problems such as searching for a marriage partner to providing help for those who just need some Halal entertainment. It should be a charity and shelter for those who are in need.

Mosques should be youth centres!

Mosques need to start hiring a youth worker who works with youngsters when they are most vulnerable to drugs, peer pressure and boy/girlfriends. The mosque should have a youth club where kids can hang out, watch footy, play some pool, table tennis,



PlayStation etc. Youngsters should be able to go out on day trips and holidays through the mosque.

We need a library!

A public library with Islamic and non - Islamic books should be available. Most people need books, some can't afford them and others need help when choosing a book.

What about the women?

The majority of our mosques lack facilities for women. Does your mosque have a female Islamic scholar on site? Do they organise events for women from study circles, talks, seminars, workshops and Halal entertainment? If not, why not? We all need to demand this from our mosques.

All I want to say is the mosque should be the centre point of your Islam and the whole community, including both Muslims and non-Muslims alike. It should deal with many issues facing the Muslim community. If we look at the life of the Prophet PBUH, the mosque was a centre point of entire Arabia and still is.

Don't just moan- get involved!

Finally, if you are not involved with your mosque, then walk a few steps and get in there! Start attending the mosque regularly and voice your thoughts to those who are running the mosque. Ask how to get into the

committee or be in a position where you can play an advisory role.

Sometimes the committees are in need of help but feel it is only their responsibility. It's your mosque. It's your community. If the mosque is not catering for your community then don't just complain but do something to improve it.

Note: Tell us about your local mosque and what it offers for the community, especially the youth. If you need help with ideas on how to improve your mosque then contact us on: editor@therevival.co.uk



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The First Masjid in Britain was established at 8-12 Brougham Terrace in Liverpool in 1889 by Sheikh Abdullah Quilliam. Sheikh Quilliam was the first English Muslim to revert to Islam in Victorian times. Through his masjid, his writings and speeches, he helped 600 British people embrace Islam. You can find out more about the masjid and this great British Muslim on our website: www.abdullahquilliam.com

We are urgently seeking to raise £50,000 to ensure that the masjid can be ready for use during Ramadan or some time after. We need your help to do this. Your donation will help preserve this heritage and bring to the public the life and works of Britain's one and only legally appointed Shaykhul Islam.

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Take a look... What's going on at Khadijah Education Centre?



The Alim Course!

This is a very successful class in which many girls, women and males have taken interest in. They learn tajweed, the translation of the Quran and the summary, Hadith, all about our beloved Prophets, Arabic grammar, how to read, write and speak Arabic!

Class times:

- **Saturday : 8:30am-11:00am**
- **Sunday: 9:00am-11:00am**

Women's classes!

This class has interested many women who have not learnt the Quran with tajweed before or have just never learnt the Holy Quran properly.

Here they have the chance to catch up and to read and study the Holy Quran with tajweed .

- **These classes are on the weekdays Monday-Friday from 9:00am to 11:00am**

Children's weekend classes!

Our children have the right to be educated about their religion. They need to know about their Prophet and their messages, about the holy Quran when and how it was revealed, how our Holy prophet lived, his teaching and sunnah, etc.

This is why the weekend classes have been taking place. Here the students can learn all of the above and more. With this they can Inshallah grow up to be strong Muslims and good citizens.

The weekend classes take places on:

- **Saturday: 11:00am-1:00pm**
- **Sunday: 11:00am-1:00pm**

Children's weekday classes!

All the students in the Khadijah Education Centre study the Quran with tajweed. It is important for all children to be able to learn the Quran properly and to read each chapter of the holy Quran beautifully. Which is why there are classes in the weekdays from Monday- Friday.

- **The first class is: 4:30-5:30pm**
- **The second class is: 5:30-6:30pm**

Karate!

- As well as teaching the Holy Quran, and Islamic studies classes, children also take part in the Karate club here at khadijah education

centre. Here they can get active and fit and can learn self defence. Children really enjoy these classes that take place every Wednesday from 7:00-8:30pm.

- Our students have Alhamdulillah, progressed very well and have been able to take part in various competition and with the mercy of Allah these children were able to win first place in one of their competitions. Alhamdulillah!





THE BIG DEBATE: FACEBOOK

IS IT A BAD INFLUENCE ON THE MUSLIM YOUTH AND SHOULD THEY BE ENCOURAGED TO AVOID IT?

We live in the Facebook generation where using social networking sites is an everyday thing. Some say it's a fantastic tool to communicate, interact and learn whilst others argue it's nothing but a dating platform where the youth can go astray and just waste their time. Shazad Rehman and Abid Iqbal argue NO there is nothing wrong with Facebook; it's how you use it. Adam Patel and Suhail Jamil argue YES and state why Facebook has more negatives than positives and therefore should be avoided altogether.

Don't blame it on Facebook!

By Shazad Rehman

I must admit I used to be a very frequent user of Facebook while I was going through my college and university days. I have been told I still am but back then it was a norm to spend at least 7-8 hours on it & I used to spend less time than that sleeping!!!

There were so many things that me and my mates used Facebook for. Play games, chat to friends, see what they are up to and of course sending friend requests to people from all over the world.

Now some people still use Facebook to do all these things but as I have grown through the years, my reasons behind using it have also evolved.

My work takes up a lot of my time and usually I am on the move from city to city. Facebook has now become a very important and a quick communication medium for me. Now my whole family is on it from my father to my youngest brother. It's easy for me to let all of them know exactly where I am and what I am doing at the same time. Some people would say you can use your phone but calling/texting my whole family at the same time is near enough impossible and it will take more time than I might have. But Facebook helps me in the sense that I know for a fact that my message will be read by every one of the family members. It's also quicker to arrange a night out with friends without taking too much of their or your own time. My mates also have started to use it in a different way. One of them is a writer and uses Facebook to post various articles which he himself writes ranging from sports to religion.

Yes there are people out there who use Facebook in a negative way and our young generation might see it as a dating platform because our parents can hardly catch us 'dating' someone on Facebook. Saying Facebook is the mother of all evils is a bit of a stretch and I completely disagree. Anything if used incorrectly can be harmful but it all depends on the person using it. Blaming Facebook for the behaviour of certain individuals is wrong. The problem lies with their up-bringing and not a multi-purpose online forum such as **FACEBOOK!**

Is FaceBook Evil?

By Abid Iqbal

Facebook is a tool, a vehicle, a means to an end. Like any other tool or vehicle it possesses massive potential and power but needs to be driven, directed or used to realise its full potential. More often than not, the driving force or 'user' is always a human being. Human beings have been gifted, by the Creator, with the power to differentiate between good and evil, right from wrong. Unlike our animal cousins, humans possess the free will to make a choice.

Let's continue this analogy and use the example of two very common

instruments: A car and a television (make and model of both items is not relevant).

A car is a transportation vehicle. On its own it can do little good or bad. The driver can put it to good use by commuting to work, ferrying kids to school, grocery shopping or driving around elderly parents. The driver could also choose, if they were so inclined, to drive to a nightclub, carry out illicit acts in the car, sell drugs in the car etc.. The car is no way to blame for any bad that is done through it. Nor can the car be praised for any good that it is used for. The driver is solely responsible for the praise or condemnation through his/her choices and actions.

Let's take the trusted telly. It is a vehicle for passing information and entertainment. We possess the power to watch educational documentaries, Islamic programmes, light entertainment OR we can choose to watch MTV or movies where the people are so poor they have lost all their clothes (you catch my drift?). Again the TV is not at fault for what it plays on the screen. The guy/gal with the remote chooses what to watch and must be held accountable for what is screened.

So, with that as a background, Facebook is a social networking tool designed to connect people, share photo's, stories and thoughts.

The intention and motives of FB are simple, as with everything, the human free will complicates matters.

We can choose the content of our FB page. However, we cannot control the content of other people's pages. But, we can choose our "Friends" and we can control our privacy settings. If a "friend" chooses to host unsuitable material which tests the strength of your character, then you can choose to block or unfriend this so called "friend".

FB is increasingly being put to good use by its vast Islamic content and promotion of good causes. As always, with good, there comes evil. There is also bad, sexual, racist, anti-Islamic content hosted on FB pages. We have a choice to be part of it or to stay away from it. The existence of this bad content is not different in written and electronic media and news channels. FB is not unique in delivering bad messages. FB does provide you the control on what you see on your page. If temptation is too great, then stay away.

My argument attempts to provide a premise, God has provided the intellect and the ability to choose. Is Facebook evil?... You decide. But choose wisely.



Facebook or Fitnah?

By Adam Patel

Almost everyone I know is hooked on Facebook. Why? I'll tell you why. You wanna chill and flirt with gals/guys you go on FB. You wanna 'secret' boy/girlfriend you meet on FB. It's a dating platform I tell you.

Anyone and everyone is happy to add you as a friend. I mean girls I don't really know are posting all kinds of personal photos which I shouldn't really see- but I'm not complaining if you know what I mean. Dates are organised on FB. The beauty is our parents ain't got a clue what FB is and what goes on. Most of my mates chat up girls ALL the time and end up meeting then the rest I'll leave to your imagination.

As Muslims are we supposed to be mixing freely with the opposite sex? What's happened to segregation? Surely this CAN lead to fitnah! I mean young Muslims give in to temptation easily...

The reality is there are a lot of messed up guys on line and they use FB to groom young naïve girls. And if you're a bored husband/wife then FB is perfect to tempt you to play away from home!

It's not just that. I stopped going on FB because it is really addictive and you waste so much time- it's unbelievable. I would spend hours going in to everyone's profiles, reading all random posts and checking out everyone's pictures. It's there if you wanna kill time but can be a massive obstacle from other more important things like academic studies to Islamic activities to even spending actual time with family and loved ones rather than being glued on on some social networking site that holds no benefits whatsoever. Yes FB can be used in a good way and to learn and spread Islam but come on... not many people are on it for those reasons!

WHY I THINK FACEBOOK IS A PROBLEM!

By Suhail Jamil

The social networking platform is one of the most common trends amongst the current generation. Although many such interfaces have popped up over the web in the past few years such as Bebo for instance, many have failed to withstand the test of time leaving only a few standing. However one site which was an instant hit and still has hundreds of new members signing up daily is Facebook. Although it is needless to say the multimillion dollar enterprise has its advantages one cannot help but think about the problems and possible dangers it also poses.

When looking at the possible flaws in this social networking system one could spend hours and hours pointing fingers but I don't really want to go into that much detail so I'll just point out the issues which seem most relevant to me.

WHY YOU GOTTA SHAME BROTHERS UP OVER FACEBOOK!!!

There seem to be many reasons why people choose either to deactivate or completely delete their accounts off the web however personally it was one incident which really made me think about this whole idea of social networking and its uses. The problem I see with the site founded by Mark Zuckerberg is that people have begun to use it as a platform to humiliate and shame the people around them publicly. Although I knew this was an issue it only hit me in the face when someone decided to post such a 'hate status' about me. It left me thinking like 'whaaaaaat?!?!' Do people sink so low as to publish your details over Facebook in an attempt to slander? Not only did this incident affect me and this so called person I once considered a friend but it also had a knock on effect on my other close circle of friends...leaving me in a state where I was having to answer unnecessary questions. So the point being I think that people have lost all sense of moral direction and have gotten to a point where they publish each and every single detail of their daily lives without the consent of those around them. This inevitably leads to the breakup of relationships such as married couples falling out and filing for divorce, and you may be thinking that this rarely happens but no its defiantly a growing issue in the online world.

WHY YOU WASTIN YOUR LIFE FOR BRO...???

Another problem which really gets on my nerves is the amount of time people seem to waste on Facebook and how addicted they become.

It's not as if people aren't aware of its drawbacks yet they just can't help but login every ten minutes and check their favourite timelines. Many hours pass and you fail to realise that you could have utilised your time doing more important things. You might be thinking why the hell am I banging on about this but it actually brings to mind a certain hadith. As narrated by Ibn Abbas the prophet SAW advised us to take 'benefit of five before five'. Applicably our free time before we become further preoccupied and sad to say we're all guilty of procrastinating and losing sight of the things which really matter. This doesn't apply solely to just Facebook as switching on the TV after work and sitting on the sofa for hours on end has exactly the same effect.

WHAT THE HECK WERE YOU DOING ALL THAT TIME....FACEBOOKIN?!?! REALLY!!

What actually makes me laugh is when assignment deadlines and exams approach people panic and actually start annoying me when they're posting questions over FB about this query and so and so exam structure. It gets to the point where I have to go through work with others when I could actually be revising myself. So why is it that when people have a hundred and one other things to do in their life that they still find time to publish their life story over the net.

THAT E-CHICK AIN'T EVER GNA LINK YOU CUZ

The danger of social networking sites has always been apparent and you can't hide from the fact that our own brothers and sisters are abusing it for a means of linking up their so called bfs and gfs. Now you might be thinking it's only over the web; what's the worst that can happen....yeah right!! It's easy to turn a blind eye but you can't hide from the fact that Facebook is the place where so called e-relationships begin and before you know it brothers feel the need to link up whoever they've met online and it comes down to this issue of zina and how it's become so easy to fall into. This topic in itself could probably be discussed in a separate article but the point is that firstly we as Muslims need to educate ourselves and secondly refrain from that which has been prohibited because at the end of the day the crime of zina is no small thing!!

DAD SAW THOSE PICTURES YOU POSTED!!! Oooo you're gonna get it now LOL

Now although this may not specifically apply to me (or even you), I still think it's a huge problem for the Muslim youth of today. It's the issue of shamelessness and how our young Muslim brothers and sisters have lost all apparent sense of shame and self-respect. How is it that a brother can post pictures of his Friday night endeavours getting drunk and having a 'good time' without thinking about the effect it may have on say his friends or family who may come across those pictures. Many a time it's happened that I've come across a picture of a brother and wish I really hadn't clicked that link or seen that status update.

Well you might be thinking so what it's nothing to do with you right? But coming across such pictures changes your opinions of someone you may have previously held in high regard. Now this is only amongst friends...you have to ask yourself what if someone's parents came across pictures of their children getting involved in such shameful acts. It would become the downfall of households and destroyer of families and indeed this is taking place each and every day. Information on this social networking platform has become so openly available that people rather than thinking twice about what they post up are now paying the price for their mistakes.

BUT IS IT ALL REALLY THAT BAD?

Giving my personal opinion, no I don't think Facebook is what some may phrase 'haraaam' and a 'place of fitnah!' Mashallah there's brothers and sisters out there working day in and day out using Facebook as a way of promoting daawah and issuing helpful reminders to the youth of today. Plus it's an excellent resource for means of communication as it's not always convenient to pick up the phone thus social networking has perhaps filled that gap in communication where it's not become easy to stay in contact with people all over the world.

Q & A

By Shaykh Salim Ghisa

1. How should we overcome hardships? How are we supposed to deal with loss appropriately, including the loss of a loved one, or the loss of a job? Our common reaction follows the lines of: "Why ME, Allah?"

Allah (swt) has created us and given us life. In this lifetime we will be gifted with good things and also tested with difficulty. A good Muslim will turn to Allah in both situations, in good times to thank Him and in difficult times to seek His help.

When you are going through good times you must not forget that it is Allah who has given you this. The Prophet of Allah (pbuh) said "Be mindful of Allah in prosperity, and He will remember you in adversity." [Sunan al-Tirmidhi]. We must therefore ensure that we constantly remember Allah in our good times.

However, when a person is going through difficult times then there are two key qualities Allah is looking for from His creation, patience and forbearance. Allah, The Exalted says in the Quran;

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" [2:155] "Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.' [2:156] "Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." [2:157]

By putting Allah at blame and becoming sorrowful to yourself, it will not ease the pain or difficulty but in fact you are destroying the reward Allah has saved for you for being patient. By turning to Allah, He will either resolve the problem straight away or will reserve the reward for you in the hereafter.

When a person is going through difficult times they should remember that there is probably someone who is a lot worse than them who is patiently bearing the situation.

When Allah tested His servant Ayyub (Peace be Upon Him), Prophet Ayyub was asked by his wife, 'why don't you complain to Allah', he responded 'For eighty years Allah has given me good health, should I not wait at least another eighty years of poor health before I can ask Allah? 'Likewise, you should pray to Allah after all your 5 daily prayers, reciting the verse of the throne (Ayatul Qursi) as this will relieve your pain and resolve your problems.

May Allah guide and give us the ability to turn to Him at all times.



2. Many of my friends of all different ages are obsessed with sex and think about nothing but sex most of the time. They are too young and in no position to get married...so what can they do?

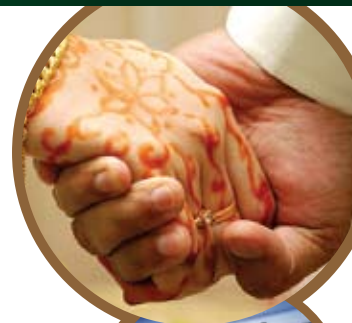
Sadly this is an emotion within humans that can cause a lot of pleasure as well as a lot of harm. In today's society, it is very easy to involve oneself in sexual activity as the concept is easily available. However, one must remember that we are humans and are Allah's best creation. We are not animals and therefore without any responsibility.

One should therefore try to ensure that they stay away from situations that would lead them toward impermissible sexual activity. There are many ways that this can be achieved.



7 WAYS TO CONTROL YOUR DESIRES:

1. Stay away from places that involve the intermingling of the sexes.
i.e. nightclubs, work do's, Shisha Bars, colleges/University free areas etc.
2. Pray 5 times a day as this will make a person more God fearing.
3. Avoid any internet or media activity that would create contact or arousal such as intimate chat on social websites and watching porn.
4. Lower ones gaze in the presence of the opposite sex.
5. The Prophet (pbuh) has also said that if a person cannot marry and may feel that they may turn toward sin, then they should fast to dissolve the urge. Therefore, a person should try and fast as much as possible to ensure that their sexual emotions are weakened.
6. Be patient until the time is right for you to marry and then find a suitable partner with whom it would be legal and rewarding (thawab) to have intercourse.
7. Finally, fear Allah as we will all have to answer to Him one day.



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"SHAME"

By Naheem Zaffar

There was a time when you didn't think there was anything worse than being somehow symbolically linked to people blowing up buildings and indiscriminately murdering random people. You never accepted the guilt by association but yet you still had to apologise for it.

You never once thought there could be anything worse, anything more shameful for the community to go through. But now you know you were wrong.

Look at the news and there is a chance that you will either look at the murder trial of the parents of Shafiea Ahmed who was brutally butchered allegedly by her own parents and in front of her own siblings who were not even teenagers yet. They apparently witnessed their own mother and father suffocate her to death in her kitchen.

And that is not the end of it. Turn on the TV and you read about groups of men who have been caught or convicted of running rings of sex slavery or prostitution.

You see them, they have been in many places, from the takeaway owner who forced girls into prostitution to the groups of men in Rochdale, Derby and elsewhere who have been raping young girls and forcing them into prostitution.

And you have to ask where does it all come from? How does a 59 year old married man with kids get involved with grooming and raping 13/15 year olds? With the help of people in their 20's? What makes them think they can get away with it? What makes them allow it themselves?

A big issue is one of respect - the lack of respect for the women as creation of God - they may have and be from different cultures or different ideals but that does not make them meat on the market that is there to be abused.

How do parents murder their own 17 year old daughter? Do they not know that they will be held accountable by God for their crimes? Do they not know that there is no honour or justifications in their actions?

These are issues that cannot be hidden under the carpet and make no mistake about it. They not only happen; but now that the victims may have the courage to go to the police, there will be more revelations on such things and it is not a bad thing. These monsters need to be brought to justice.

The community needs to face up to its collective failings and not hide the shame of it all, nor brush it under the carpet like so many ills. Murder, grooming, rape, prostitution and all other failings of the community need to be addressed and discussed publicly.

Young people need to be educated to not get involved with such monsters and a message needs to be delivered to these people that they will be caught, exposed and brought to justice. There must be a zero tolerance approach to these people, but at the same time, there needs to be open discussion on why it has happened, what the underlying factors are and what the issues that have allowed these people to commit such heinous crimes are.

A reason for these crimes is where the people consider themselves to be beyond the law, beyond getting caught, beyond justice. Another is a lack of imaan - a believer will always know he or she is accountable to God even if they can get away or hide from people.

Another is the secrecy and denial of facts. Because the mind-set that allowed terrorism was denied by the community as a whole after the twin tower attacks in September 2001, such a mind-set was allowed to grow many more ugly heads with major consequences. In the same way denying that other serious problems exist will allow them to fester and bite the whole community.

The mind-sets that allow such things to happen need to be challenged, to be torn apart. Our community needs to confront such issues head on, discuss these topics and show that there is no toleration for such crimes.



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inventions and DISCOVERIES FROM THE muslim MW world

Medicine/Surgical Instruments/Cheques

Have you ever noticed that all the books on science and technology somehow only seem to be filled with discoveries and inventions from the likes of Aristotle, Archimedes, Da Vinci and Thomas Edison... but what about the Muslims? Where are all our discoveries?

A period of a thousand years exists between these thinkers and when great Muslim men and women expressed their religiosity through contributions made to society and the sciences. So what were these contributions? And how many of these things are used today?

By Adnaan Idrees & Sawsan Therese

MEDICINE:

Masters of Ophthalmology: All the modern terms that your optician uses like conjunctiva, cornea, uvea and retina come from Muslim eye surgeons of the 10th to the 13th Century. They were conducting operations on diseases of the lids like trachoma, glaucoma or as they called it 'the headache of the pupil' back then but the greatest contribution they made to ophthalmology was developing a treatment for cataracts. Also known as al-ma' nazul'ayn Ma', which meant "the descending water onto the eye" (the water accumulating in the lens making it cloudy).

Al-Mawsili in the 10th Century Iraq designed a hollow needle and inserted it through the limbus to remove the cataract by suction. This very same procedure is carried out this very day. From his study and practice he wrote a book called The Book of Choices in the Treatment of Eye Diseases. Not a very good name for a book but hey the man was a genius when it came to diseases of the eye as the book discusses 48 different diseases! The manuscript of this book can still be found to this very day, in the Escorial Library in Madrid, Spain.



Surgical Instruments:

The Muslim Surgeon named Abu Al Qasim Al-Zahrawi (10th century) known as Abulcasis in the West is truly the father of surgery. He devised over 200 instruments; his scalpels, bone saws, forceps and fine scissors amongst others are still used in their original form today! He is the author of Kitab Al-Tasrif (method of medicine)- a 30 volume encyclopaedia on medical practices and his greatest contribution to medicine; this book includes symptoms and treatments of 100's of diseases, descriptions of particular aspects of pharmacology and diet; and the last, most famous and influential volume about surgical practices.

EVERYDAY INVENTIONS and DISCOVERIES

Cheques:

comes from the Arabic "saqq". It is a written vow to honour payment for merchandise when its destination is reached. The cheque was created due to the possible dangers of transporting coins as legal tender. In promoting the concept of the saqq or cheque, Muslims made the financing of commerce and intercontinental trade possible. In the 9th century it was possible to cash a cheque in China and then withdraw it in Baghdad. Can you say Kerching!

Fountain Pen:

Before pens ever came into existence as we know them today, there were other writing instruments like Qalams or reed pens, which were used by the Arabs in the art of calligraphy. But the problem was the same, the ink always existed outside of the pen and it constantly had to make use of an ink-holder. An Arab called Qadi abu Hanifah al-Nu'man ibn Muhammed, who was a close companion to the Egyptian Sultan al-Mu'izz, in 953 CE, wrote a book called 'The Book of Audiences and Concurrence' in which he recollects how the Al-Mu'izz ordered the commissioning of the fountain pen: "We wish to construct a pen which can be used for writing without having recourse to an ink-holder and whose ink will be contained inside it. A person can fill it with ink and write whatever he likes and the writer can put it in his sleeve and it will not stain nor leak. The ink will flow only when there is an intention to write." The companion asked: "Is this possible?" And the sultan replied: "It is possible if God so wills." Sure enough a few days later the craftsman brought a pen which wrote when it was filled with ink, never leaked when turned upside down and did not require the use of an ink pot as it held its own. Unlike today's fountain pens that leak all over the place, this writer sincerely agrees with the Sultans sentiments.



Coffee:

Yep, you read that right, Muslims "invented" coffee. The first evidence found of coffee-drinking appears in Sufi shrines in Yemen where they would drink this beverage to be able to stay awake late into the night performing dhikr (something we can all relate to). Coffee spread quickly, in one century it had reached Africa and the whole of the Middle East; arrived in Europe through Italy and spread to the rest of Europe. In the 1600's, sultan Murad IV decided to ban coffee! Some say it was because once, while patrolling his city in disguise, the sultan heard the coffee drinkers having deep and thoughtful conversations about the (sad) state of the empire while the alcohol drinkers were happily partying. Other stories say that coffeehouses had become meeting places for leisure and discussions instead of masjids hence why all coffeehouses were closed down and coffee banned. Whatever the reasons, somehow this bitter yet addictive drink is now found in every household.



Universities

Muslim schools were in fact mosques which served as both a place of prayer and learning

Weaponry

Military might was something that the earlier Muslims understood really well

Windmills

Ever see one of those environmentally friendly windmills?



SOCIETY:

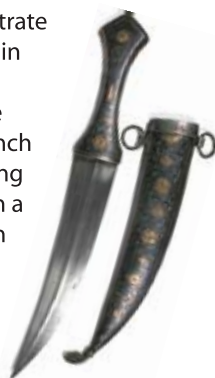
Universities:

In Islam, we are encouraged to seek knowledge from the cradle to the grave. Some of the very first Muslim schools were in fact mosques which served as both a place of prayer and learning. They taught all manner of subjects including sciences alongside religious studies which was a completely novel idea in comparison to the rest of the world.

The oldest university in the world is the Al-Qaraouine University in Fez, Morocco which was established in 841 CE. It may interest all those parents who think girls shouldn't go to university that the Al-Qaraouine University was established by a pious young Muslim woman called Fatima al-Fahra. She was the daughter of a successful businessman who spent her entire inheritance on building the university and as a result she spared no expense. Upon commencing the project she fasted regularly until the building was complete. On opening its doors the university was flooded with applications from not only the local people but from international students all the way from Iraq. And unlike today's universities students did not have to pay fees. In fact financial support was part of the package, which was made possible by endowments from the royal families (at least they were once good for something). Its education included all subjects, but in particular the natural sciences. To quote Einstein "science without religion is lame, religion without science is blind".

Weaponry:

Military might was something that the earlier Muslims understood really well. One of the most influential books on military technology was 'The Book of Horsemanship and Ingenious War Devices' by the Syrian scholar Hasan al-Rammah, written sometime in the 12th Century. It includes the schematics of the first rocket (a model of which is exhibited at the National Air and Space Museum in Washington DC, USA today), cannons and grenades. Although the Chinese knew about Gunpowder, they only used it in fireworks as they could not get the proportions right for use in war nor were able to purify the potassium nitrate. Hasan al-Rammah's book was the first to explain the purification process of potassium nitrate and the recipe for gunpowder. The Muslim Armies in 1249 used gunpowder in war resulting in decisive victories against the invading crusaders. In fact the invaders were so terrified of the devices that a French Crusader Army was disbanded and retreated leaving their king to be taken prisoner. An example of such a cannon made from Hasam al-Rammah's book is on display at Fort Nelson Museum in London which was a gift given to Queen Victoria by Sultan Abdul Aziz.



Windmills:

Ever see one of those environmentally friendly windmills? All across an entire field generating energy from the winds themselves; ever wondered where such a contraption came from? In order to fuel any great society a constant supply of renewable energy is required; over a thousand years ago this energy was harnessed. In the towns, water-driven mills processed wheat but in the drier parts of Arabia, where water was scarce, they had to come up with an alternative.

And the one thing that is plentiful in the desert is the wind! Blowing in the same direction all year round. So in 634 a Persian Caliph named Umar was approached by a Persian engineer claiming to be able to make a mill operated solely by the wind. Intrigued, the Caliph immediately ordered him to construct one. The first few windmills were constructed in the Persian province of Sistan and al-Masudi which was later described by one geographer as the 'country of wind and sand'. Early mills had 6 to 12 sails covered with fabric. From this invention many new trades were born and it wasn't long before these caught the eye of the crusaders who then introduced them to Europe in the 12th Century.

Ibn Al-Haytham and the Pinhole Camera:

I know this doesn't sound like the most exciting invention ever but bear with me a little. This man, Ibn (Son of) Al-Haytham is known as the father of modern optics, and not for bad reasons either! Back in the fifth century, it was believed that our eyes EMITTED light rays (superman style) and this theory was upheld all through famous Greek and Roman thinkers until the 11th century where our man, Ibn Al-Haytham, proved scientifically that we are not emitting rays but rather visible light enters our eyes and hence we can see. His greatest and irrefutable proof was the pinhole camera, the principle is simple, light rays enters a small hole and an inverted image is formed on a film at the back. The pinhole camera is still used today, the images produced are softer and they have a nearly infinite depth of field, check them out, they're quite amazing!

So you see, our amazing modern world isn't all about Aristotle and Plato, no, our world was largely shaped by people who were not scared to tackle deep-rooted ideas or taken-for-granted theories, who, with their faith in Allah and Quran by their side, were able to make major breakthroughs and inventions in all aspects of Human life. Our brothers and sisters opened the path for us so what are we waiting for? Don't be scared to challenge everything and anything, don't be scared to let your imagination run wild, draw, create, invent, test, prove!

Our beloved religion encourages us to do all this: Our Lord's very first word to the Prophet (pbuh) was "IQRA" which means Read! Thus showing the importance of knowledge.

Also, the prophet (pbuh) said: "He who treads a path in search of knowledge, Allah will direct him to tread a path from the paths of Paradise. The Angels lower their wings for the student of knowledge in approval of what he does. All in the heavens and Earth and (even) the fish in the depth of the water seek forgiveness for the scholar, and the superiority of the scholar over the worshipper is like the superiority of the full moon at night over the rest of the stars. Verily, the scholars are the heirs to the Prophets; verily the Prophets did not leave dinars or dirhams. All they left behind was knowledge, so whoever takes it has indeed acquired a huge fortune." [Al-Musnad]



How Islamic inventors changed the world

<http://www.independent.co.uk/news/science/how-islamic-inventors-changed-the-world-469452.html>

Inventions from Medieval Islam

http://en.wikipedia.org/wiki/Inventions_in_the_Muslim_world

1001 Inventions: Muslim Heritage in Our World Second Edition by Salim TS Al-Hassani, 2007



VOICE OF THE MUSLIM YOUTH

DO WE BOTHER TO INTEGRATE?

Do young Muslims today like to mix and integrate with non-Muslims at college/uni, work and especially in their everyday life? Do young Muslims actually have close friends who are non-Muslims? Or do they prefer segregation? Do Muslims believe that non-Muslims don't want to mix with them? Or do they have the view that most non-Muslims are racist/Islamophobic?

The Revival spoke to young Muslims across the UK to hear their views:

Name: Mohib Ali
Age: 25
Location: High Wycombe

Do Muslims integrate with non-Muslims? Probably not as much as they should- apart from the ones who like to go for a good drink once in a while and can't really do that with Muslims!

In my personal experience, I feel the reason for this not happening as much as it should is a combination of the "Us vs Them" mentality that is drummed into the majority of us from an early stage and the lack of it happening among the elders who we look to as role models.

It's good to mix right? We have so much to teach and learn from one another as was evident from that Make Bradford British documentary. So if it's good and we need to and we want to - why don't we do it as much as we should?

Again from my personal experience, I feel we have serious lack of strength in our faith. We are not strong enough. We feel that we will be influenced more, and be able to influence less. And for fear of being led off a path that we're not really on anyway, we take the easier option and refrain from mixing.

I mean, it's our job to "spread the word" right? How can we, if we only stay amongst people who already know "the word"?

SEGREGATION is a lot easier. All they ever want to do at work social events is drink, drink and drink more until they're totally rat arsed and can't remember anything. So despite all I've said above, I don't really want to be at such events. Although I'm glad I did go to the Xmas do 2010, some of the conversations that followed in the office the following week were really interesting.. Like when Mike was disgusted that Louise (a married 31 year old) was letting Muzzy (who is also a married man. FYI - NOT MARRIED TO LOUISE) touch her all over and her defence was that she was totally "out of it" and can't really remember it happening. It made me think, "hold on a minute, Mike is 'one of THEM' but feels the same way I do". I recall seeing that happening on the dancefloor too and thinking and feeling the same way Mike did. Are we really that different? Mike, who's not a big drinker, thinks like me. Is it because of his age? Maybe not, cos Steve, who's a lot older than all of us, was defending Louise saying "it's Christmas, and it's not like Louise's husband would find out anyway".

So that's the kind of thing we face when we go out there to "integrate". Are we not better off keeping our distance so that we don't get influenced?

Name: Sawsan Therese
Age: 18
Location: East London

There aren't a lot of non-Muslims in my college but I do get along with the few, we're on smiling and saying hello terms. My close friends are all Muslims. I find it much easier to have Muslim friends because there's more understanding and we're there for each other when tackling issues that face Muslims today.

It's not that I prefer segregation, there just aren't enough non-Muslims to be friends with and that's a problem in itself. We've ghetto-fied ourselves - all the Muslims live there, all the non-Muslims live here. It's hard to mix when it's like that. But even if we didn't live like that, I think it would be really difficult to be close friends with non-Muslims. We just have a totally different lifestyle and way of thinking. The Islamic lifestyle and the "western" lifestyle clash because in a lot of aspects they're actually polar opposite - party/ no party, dating/no dating, drink/drugs vs not allowed - even the way we dress is different! But that's not too bad, there's plenty of room to meet halfway and plus it's just clothes so it shouldn't really matter.

When I see non-Muslims I don't straight away think "oh racist/Islamophobic"! They'll have to do something for me to think that way, for example be rude or blank me or something. I'm ready to become friends with anyone and I really hope I'm not racist.

I'm pretty sure Muslims and non-Muslims can be friends. We've got lots in common, interests/hobbies/studies/living here. We could even become close friends if we're willing to explain, understand and keep an open mind.

Name: Amir Farooq
Age: 28
Location: Birmingham

Integration between youngsters is very common these days. 10+ years ago it was less so. A lot of Muslims are friends with non-Muslims and vice versa whereas before there was hardly any integration and most ethnicities stuck with each other.

It is difficult though for young Muslims to fully integrate due to their culture, beliefs and depending on the outlook their parents/family might have.

I think most British born young Muslims do try and integrate and do believe in integration but most will only go up to a certain level of integration and then will fall back to similarities and familiarities of their own ethnicity.

It also depends on the social situation. If a young Muslim attends a college which is mainly filled with Muslims then there is no need for that person to try and integrate; whereas if that young Muslim attends a college in which he/she is within the minority then, out of necessity he/she would have to try and integrate to have a normal academic life instead of being a "loner".

Name: Aminah Begum
Age: 19
Location: Bradford

I think Muslims don't have a problem mixing and integrating with non-Muslims, because at the end of the day we're living in Britain. Personally, I don't mind being in the company of non-Muslims and I actually find it easier to interact with them more. But I wouldn't be too keen on having a really close mate who is a non-Muslim because I could easily get influenced by what I see and their way of life really.

Obviously, there's always a minority of non-Muslims who do not want to mix and who are racist/Islamophobic, because of prejudice views and what they hear on the media. Staying segregated is not the solution either! So by mixing, you're more or less getting along and realising that everyone's just the same.

I suppose I've never thought of it this way. Being with non-Muslims is just normal to me. It doesn't mean I don't interact with Muslims too, but depending on where you are and what you do, there isn't a problem in mixing and integrating [because you will have to at some point in your life] and it actually has more benefits to it too.

What do you think?



Name: Mohsin Akhbar
Age: 25
Location: Oldham

Myself, growing up in a segregated society, as is the norm in Britain today, found it hard earlier on to relate to my non-Muslim, non-Asian co-workers and colleagues. It was something I had to proactively teach myself. My fate, as with many young Muslims like me in Britain, was to be raised in a cultural surrounding, rather than one dictated by religion. My culture is generally not very understanding or open to new experiences. My friends throughout high-school and college not only followed the same religion as me, but were from the same or a very similar culture. It wasn't until I reached university that I figured out I may well be a little racist. So through much self-analysis, and many an evening spent in deep contemplation, I decided it was time to work through this barrier that my Asian culture had 'gifted' me.

I found it easier to relate to and befriend Muslims from different cultures; be they African or Arab etc., than I did befriending people of different religions.

It wasn't until I started to study my religion much deeper that I realised Islam encouraged integrating, and becoming a benefit to society. It wasn't until I became intrigued with the cultures and religions of other people that I started to actively make an effort of integrating, and making friends with people of various races and religions.

Through my personal experience and journey of self-realisation, which is not complete by any means, I have come to realise that young Muslims find it extremely hard to mix and integrate, and it may not be due to lack of trying. Some may well even feel that they need to do the same activities as their non-Muslim friends, to be able to fit in.

I think the problem lies in peoples understanding of the word 'integration', which some may often be confused with 'assimilation'. When you integrate, you come together on a common ground, whilst keeping your own beliefs and values intact. Assimilation on the other hand is when you leave behind your own beliefs and values, and take up beliefs and values of another culture or people.

Young Muslims may feel that to be accepted they must assimilate with non-Muslims, or the peer pressure may well make them assimilate. The reason for this is Muslims lack in knowledge of their religion and the confidence required to express and explain it. Many times when I have spoken to a non-Muslim for the first time, the conversation has always gone to beliefs and values, either they have opened up the issue, or I deliberately have steered it that way.

For what reason you may ask, and it's simple, non-Muslims are curious of what they see as a restrictive religion, and want to ask questions. Some may not have the confidence, so I always open the door for them. The barrage of questions will always include, are you allowed to go clubbing? Can you drink alcohol? Can you have a boy/girlfriend? And then comes the hard question, why? I can always confidently answer most question non-Muslims will have about Islam, and during this conversation we will often find a common interest, which may well form the basis for us to forge a friendship.

I feel the reason most Muslims don't have non-Muslim friends is for the same reasons as myself in my younger days, lack of understanding, lack of motivation and simply not being bothered, or even being slightly racist. And if someone doesn't bother to come out of their comfort zone, they are part of the reason for the segregation we see in our societies today.

Name: Raihaan Khan
Age: 15
Location: Leicester

I'm still at school, in my last year and my school is mostly non-Muslim; they are either mostly Christians or atheists. There are a number of Muslims in my year so it's not like I'm the only one.

My closest friends are non-Muslim. I've got friends that are Muslim but my closest friends; the people I share things with and go watch films with etc. are all non-Muslim. Some say that it's so hard to have close non-Muslim friends because of the barriers. I've found that there doesn't need to be any barriers. Barriers only exist if you put them up and block yourselves out.

Mashallah my friends are great and very understanding but only because I took the time to explain things to them. So now when they organise parties where there is alcohol I don't go and they respect that and think nothing of it. Or they don't get out the drink until I leave. Most are in relationships and as much as I don't agree with dating/drinking etc. I try not to pass judgement and in return I have no peer pressure to join in.

I think that it's really important that people stop thinking about non-Muslims like they can never be friends because of culture differences. By doing that you are isolating / segregating yourselves and there isn't a need for it. I found my Asian Muslim friends to be quite judgemental in comparison and by that I mean they always seem to be in competition with me and each other about grades and achievements and stuff like that.

Last summer I was lucky enough to gain a place on Salter's Chemistry Camp (I know super geeky) and it was a 3 day two night chemistry course at University of Sussex. It was excellent! I got to make loads of friends and meet lots of people I knew would not have done normally. The reason for me telling you this is that it was during the middle of Ramadan and I am very proud to say that I was a) the only Muslim and b) I kept my fasts throughout those three days. There was a Turkish guy there who said he would catch them up at the end of the month but that felt like cheating so I took some of my own food and used the Uni kitchen to make myself food for the dawn meal.

So it shows that you can have close non-Muslim friends and not give up your beliefs or compromise on your religion. People need to stop making excuses and try and explain our beliefs and our customs to people, so that ignorance can be abolished, and we don't have idiots being racist and stuff.

The only way we are going to be integrated is by understanding each other - instead of saying 'Oh, I don't have non-Muslims friends as they don't understand me'. Make them understand you by explaining things to them - you'll be surprised how uneducated people are and how much they actually want to learn.

Name: Muneeb Ayub
Age: 28
Location: Manchester

I think it depends on where you go and how practicing some people are. My area is pretty multi-cultural and does allow mixing. I think if we try to be warm and friendly to everyone then we can break down that barrier. Maybe we could do that by "making the first move" and if someone is seemingly blanking us, we could make a joke to show that we have a sense of humour. After all, being Muslim is just part of our identity; showing that we do other things is a step in the right direction.

I think the partying and drinking v no partying and drinking is a barrier, but it can also be used to show our mellowness and show that we're down to earth. I always say to people that I'd rather get to know them over a cup of coffee or tea rather than get drunk with them in a club and forget whatever they tell me.

I feel that our differences could also be a way to talk and do some (good) dawa, and let others know that there is an alternative to clubbing. I've also tried to use the way that we're positively different (as Muslims) to become better friends. For example we have to be anti-exploitation, pro-manners, pro-social justice and as selfless as possible, which is something that some non-Muslims will have, and most won't object to that.

I feel the problem/solution partly lies with us Muslims, for not working hard enough to break the stereotypes and while we should bear in mind the fact that we could be negatively influenced, we should realise that there will be other (Muslim) friends who will point this out to us and help us if that happens.





AN OUTSIDER'S VIEW OF THE MUSLIM COMMUNITY

By Kieran McGuirey

When I first got asked to give my opinion of the Muslim community I approached the idea with both some enthusiasm and hesitation. I have lived in Oldham all my life which at 25 isn't really old to be fair but I have been to school, college and worked with at least some aspect of the Muslim Asian community in most of that time. I am enthusiastic from both reading some issues of The Revival and speaking to the Editor and believe the magazine is a positive initiative which promotes the right messages of Islam and how best to demonstrate the values of moderation and debate.

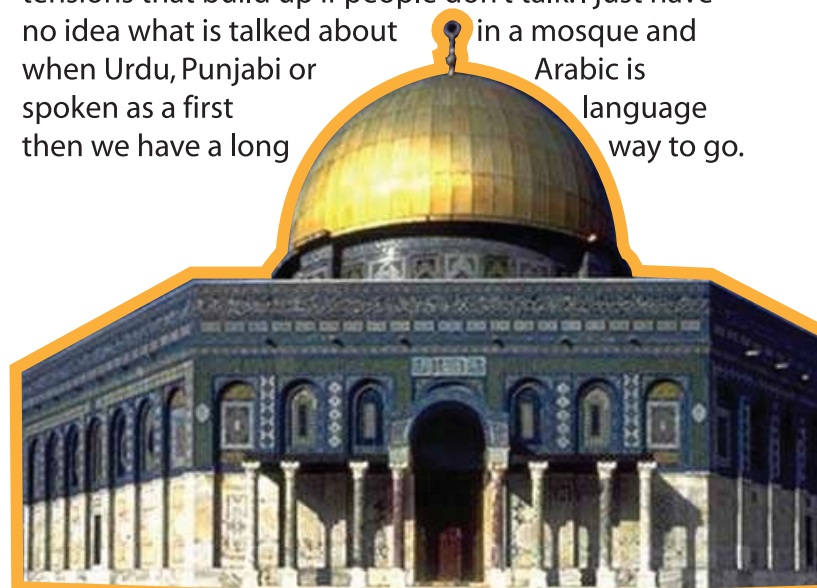
My hesitation I suppose stems from being an outsider and I wonder if the comments I make will generalise people and practices of which I still don't know much about, even though I have lived side by side with Muslims for a long time now. I am going to start on this theme and one of my concerns which is the politicization of Islam and the rise of extremism. I feel that at times it has been blown out of proportion by the media, but also equally ignored by the Government.

When people read about Imams who teach hatred towards 'infidels', their concerns are justified in the climate of suicide bombings and a more general feel that integration will only be achieved when we can discuss religion in a sensible way; and we begin to really live side by side. At the moment we just have two separate communities: the white community and then the Muslim/Asian community.

Integration, this is where the Government and to some extent the Muslim community have not done enough to willingly integrate, this is because of the dreaded R word. Some people reading this now might think this guy is racist or Islamophobic but if we can't talk about our concerns in a reasonable way then extremists from both sides benefit.

There is a lot that we as the majority can learn from Muslim people. A real sense of community which means elderly people can expect to be with their families when a lot of the majority neglect their parents or elderly relatives. Also, young people where I live cause havoc, sometimes drinking and fighting, going round in groups of 15 – 20 whereas that doesn't happen so much with Asian Muslim teens; again, I believe that is down to good parenting.

I am also pretty sure if you look at the teen pregnancy rate of Muslim girls it would be much lower than the national average- unfortunately the UK is currently the highest in Europe. This article is in no way an attack on other races or faiths, just an honest account of the tensions that build up if people don't talk. I just have no idea what is talked about in a mosque and when Urdu, Punjabi or Arabic is spoken as a first language then we have a long way to go.



I was also asked in a conversation with the Editor, what it means to be British? I think it means different things to people but one overriding theme is the ability to laugh at yourself. We mock our accents, the weather, our parents' old ways and beliefs. There is not a lot we don't mock. A lot of this is from adversity during the war and it is the famous British character which we can all take pride in. But there is a need to get over the idea that taking terrorist beliefs and ridiculing them is a bad thing.

For people who want to see all of us living under the rule of Islam we have to say NO as a British community. Any steps to condone terrorism such as 'look at what the British are doing in Iraq or Afghanistan' or 'killing our Muslim brothers and sisters around the world' is wrong and people are sometimes too quick to try and defend terrorism, therefore our separate communities allow this way of thinking to flourish. As I walk around my local town centre, I see a lot of Asian Muslim youth flashing their Stone Island and Armani clothing.



I wonder whether my generation are becoming less religious and becoming more westernised. But as someone who went out to watch Man United at the weekend, I saw White, Pakistani, Indian and Black supporters all wanting the same thing, and that was for a United win which didn't happen but for 2 hours or so, we all forgot about our separate little groups and came together. With cricket and Amir Khan in boxing, at least sport can start the ball rolling.

There is a balance to be struck between maintaining your beliefs and values and relaxing others to allow you to integrate. I hope we have the forum for conversation soon because concerns about community cohesion and Islamic extremism are easily shrugged off as right wing or anti-immigration but it is easier to label someone as racist or Islamophobic than to address valid points which we as a British community need to.



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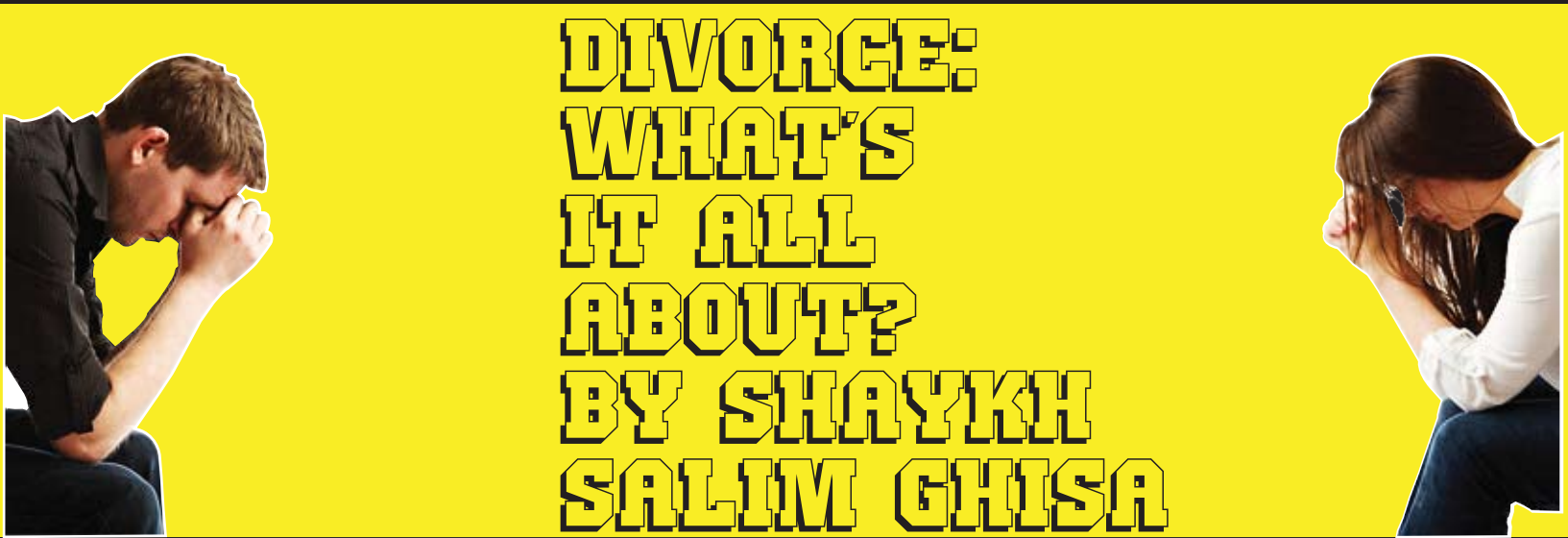
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1. Is divorce a sin? Can a person be considered sinful for going through divorce even if it is done in the right way?

This depends on the reason for divorce. If it is given as a form of punishment when the partner is not at fault or is given because of cultural reasons that are non-Islamic then it would be deemed a sin. Marriage is a great responsibility and would need to be worked on. It is evident from the Hadith that Divorce is severely disliked; the Prophet of Allah (pbuh) said: "amongst lawful things, divorce is the most hated by Allah". (Abu Dawud) The reason for this is that Allah (swt) has not only made divorce lawful, so that it can be used, but under other circumstances, it can be a reward i.e. the marriage is detrimental to each other and both would be happier if divorce is sought. They have tried to work things out but to no avail. Also if infidelity is found to be in a marriage then there is a right for divorce.

In general, Allah has made divorce lawful but marriage is to be taken seriously, if not then it can be a way to earn the anger of Allah.

2. As punishment some men do not grant divorce to their now ex-wives, in a way to show power over them. What is the Islamic ruling on this?

It is not permissible and hence Haram for a man to use the withholding of divorce as a tool of punishment. If he intends to withhold divorce for

the purpose of reconciliation then this is permissible, but if he chooses to abuse his right to give divorce then this is not permissible and a sin. A woman should seek guidance from Islamic Marriage councils as to how to obtain divorce in these situations.

3. How come a man has to simply utter the words 'talaq' (divorce) 3 times and his wife is divorced- no questions asked?

Marriage is a verbal contract and therefore the responsibility is as great. When this contract is broken by uttering the words of divorce it will be taken as official. Allah has given a major responsibility to men and therefore marriage should be made based on religion rather than beauty, wealth or lineage. A man who understands his responsibilities under the Shariah will ensure that he does not abuse his position.

4. Are the 3 'talaqs' meant to be used on one occasion or over three separate periods? There are three ways divorce can be given.

1. Hasan (Talaq Us Sunnah)

This is where the words divorce (x 1) are pronounced once every month over three months, i.e. three in total. This is where a man has time to think over the three months and then can choose to reconcile before he gives the third divorce. Once the third divorce is pronounced it will become irrevocable.

2. Ahsan (More preferable)

One divorce is pronounced and then a period of three months (or three menstrual cycles) pass. This would then free the woman to remarry elsewhere. However if a man chooses to remarry the same woman after the three months then he can perform Nikah again and remarry. (He will then have two pronunciations of divorce left). This way there is room for reconciliation and it is revocable.





3. Talaq-e-Bidah.

This is disliked and should be avoided. It is when a man pronounces 3 Talaqs in one go. This then becomes binding and is irrevocable.

5. If talaq is given 3 times in 1 go in anger can it be taken back?

Once talaq is given 3 times in 1 go or on 3 occasions in anger or irrationally (other than insanity or unconsciousness) then it cannot be taken back and becomes irrevocable.

6. Can a woman ask for a divorce?

A woman has a right to ask for divorce but she cannot give divorce. If the husband refuses her request then she may apply to a Qadi (Islamic judge) and present her case. He would then look at the circumstances and may choose to annul the marriage.

7. Where do you find an Islamic judge (Qadi) in the UK? Different Qadi's all give different views...so how do you know who to go to?

There are many institutions that provide advice on this. The best way to determine whether it is the right answer is to go to the Madhab (school of thought) you follow; i.e. if you are Hanafi then ensure the panel is Hanafi.



8 Regarding the first case of getting divorced, when the husband says talaq once, during that month, are they allowed to live together and are they still a couple or do they live apart? If they decide to get back together, do they have to do nikaah again?



When a person says talaq once then if there is any intimacy or they choose to get back together within the iddat (waiting) period then they do not need to do Nikah again and they will be regarded as husband and wife. If a man has pronounced one or two divorces and they do not get back together again within the iddat period then she is free to marry somebody else. If they want to get back together again then they would have to perform Nikah again, however as long as 3 talaqs have not been uttered.

9. After a woman has been given a divorce (khullah) then why does she have an iddat-waiting period- before she can marry again? What is the waiting period as some say 1 month and others say 3?

The iddat period is for 3 menstrual cycles. This ruling ensures that if the woman is pregnant, she will be certain of who the father of the child is. If however, a woman gave birth to a child before the 3 months are over then her iddat period would finish.

The Family Of PROPHET Muhammad Peace be upon him

By Imaani Aslam

What do we actually know about the Prophet Muhammad (pbuh) when it comes to his family? Who were the Prophets' grandparents, parents, children and wives? How can we follow or even relate to someone if we don't know much about their life? Now let's talk about the family of the Prophet (pbuh)...

Parents

The parents of the Holy Prophet (pbuh) were noble and pious people. They were free from all the evils of their society and never worshipped idols.

Abdullah, the Prophet's (pbuh) father, belonged to a very famous tribe in Makkah called Quraysh. Shortly before the Prophet's (pbuh) birth while Abdullah was on a trade journey he fell ill and passed away.

Aminah, the Prophet's (pbuh) mother, came from the Banu-Zuhra tribe in Yathrib (Madinah). Whilst on a journey to take her young son to visit his father's grave Aminah fell ill and passed away also. The Prophet (pbuh) faced both deaths at just six years old.

Grandparents

Abdul Muttalib the grandfather of the Prophet (pbuh) took care of him after the death of his mother Aminah. He surrounded the young child with love and affection and looked after him as if he was his own son. When the Prophet (pbuh) reached eight years of age his grandfather whom he loved dearly passed away.

Fatimah bint Amr was the Prophet's grandmother. She was married to Abdul Muttalib ibn Hashim. Her full name was Fatimah daughter of 'Amri bn 'A'idh ibn 'Imran ibn Makhzum. Her mother's name was Sahre and Sahre's mother was Tahmur. Tahmur was the daughter of Ubeyd, the son of Qusai.

Uncles

In total the Prophet (pbuh) had nine uncles. They were **Abu Talib, Hamza, Abbas, Abu Lahab, Haaris, Zubair, Gaidaq, Almaqoon** and **Zarrar**. However not all of them accepted Islam. Out of the nine only two accepted Islam - Hamza and Abbas (may Allah be pleased with them).

Abu Talib took over the care of the Prophet (pbuh) after the death of his grandfather Abdul Muttalib. Even though Abu Talib wasn't a Muslim he was a loving guardian to the Prophet (pbuh) and treated him as his very own son, raising the young Muhammad (pbuh) with overwhelming love. Whilst he was alive he provided his nephew with full protection from the Quraysh and declared war on anyone who tried to hurt him.

Hamza (ra) and Muhammad (pbuh) were raised together as they were almost the same age. Even before Hamza (ra) became a Muslim he still loved and protected the Prophet (pbuh) from the enemies of Islam. The day he became a Muslim was considered a great victory for Islam as he was a very brave and strong man. Due to his great physical strength he was given the name Asadullah (The Lion of Allah).

Abu Lahab was a bitter enemy of Islam and the Prophet (pbuh). Even though the Prophet (pbuh) was his nephew it didn't stop him from hurting and scolding him. Along with his wife Umm Jameel they subjected the Prophet (pbuh) to severe cruelty and abuse.

Abbas (ra) was a paternal uncle and companion of the Prophet (pbuh), just a few years older than his nephew. Abbas was one of the youngest brothers of the Prophet's father. He was a wealthy merchant, during the early years of Islam and he protected Muhammad while he was in Mecca, but only became a convert after the Battle of Badr.

Aunties

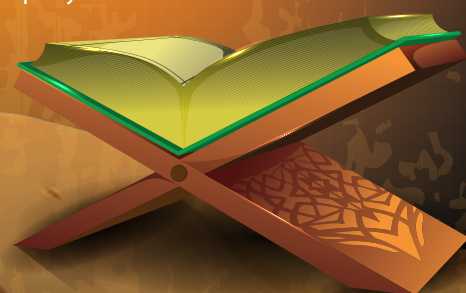
In total the Prophet's (pbuh) paternal aunties were **Affiyah, Umm-ul Hakim, Barrah, Atikah, Saffiyah, Arwa** and **Umamah**. Among the blessed Prophet's paternal aunts, only Afiyya embraced Islam although some say that Arwa and Atika also converted.

Afiyya daughter of 'Abdul-Muttalib.

She was the wife of 'Awwam ibn al-Khuwailid, brother of Khadija, Mother of the Believers. Az-Zubair ibn al-'Awwam is son of the above-mentioned Afiyya, a disciple of the Messenger of Allah (pbuh). She also gave birth to al-Sa'ib who was martyred at Yamama.

Wives- UmmahatulMumineen (Mothers of the Faithful)

The wives of the Prophet (pbuh) were given the title 'Ummahat-ul Mumineen' by Allah (swt) through the Prophet (pbuh). Each of them were exceptional women in their own way, making them exemplary role models for all Muslimahs to learn about and follow.



Khadijah bint Khuwaylid (ra)

was a wealthy businesswoman and it was her prosperous trading business that the Prophet (pbuh) worked for. After the death of her husband she refused offers of marriage from many noble Qurayshi men and instead sent a proposal of marriage to the Prophet (pbuh) which he accepted. The year in which Khadijah (ra) died is known in Islamic history as 'The Year of Sorrow'. During this year not only did the Prophet (pbuh) lose his first, beloved wife but also his uncle Abu Talib.

Sawdah bint Zam'a Sawdah (ra)

was the first woman to emigrate to Abyssinia in the way of Allah (swt). She married the Prophet (pbuh) after the death of her first husband. After the marriage she immediately took over the care of the Prophet (pbuh), his household and became a mother figure to his young daughters.

Aisha bint Abu Bakr (ra)

was the daughter of the Prophet's (pbuh) closest companion Abu Bakr (ra). Aisha (ra) was a beautiful, generous and an extremely intelligent young woman who was quick to learn and had a very accurate memory. Aisha (ra) is one of four people who have transmitted more than 2,000 Hadith. It was in Aisha's (ra) arms that the Prophet (pbuh) passed away.

Hafsa bint 'Umar (ra)

was the daughter of Umar (ra) – a close companion of the Prophet (pbuh) and the second Caliph. Her first husband died leaving her a widow while she was still very young. Her marriage to the Prophet (pbuh) strengthened the ties between two of the Prophet's (pbuh) closest companions, who would later become the first two rightly guided Caliphs of Islam, as he was married to both their daughters.

Zaynab bint Khuzayma (ra)

offered her hand in marriage to the Prophet (pbuh) after her husband was martyred in the battle of Badr. She was only with the Prophet (pbuh) for a few months after marriage as she passed away. Due to her generosity to orphans she was known as Umm-ul Maskeen (Mother of the Poor).

Umm Salma bint Abi Umayya (ra)

and her husband were among the first people to embrace Islam. Her first husband passed away and seeing her struggle to support her beloved children, the Prophet (pbuh) proposed to her. By marrying Umm Salma (ra) the Prophet (pbuh) could be a father to her children and help them without it seeming like he was giving them charity.

Zaynab bint Jahsh (ra)

was the Prophet's (pbuh) cousin sister – the daughter of his paternal aunt. Zaynab (ra) married the Prophet (pbuh) after the divorce of her first marriage which had been to the adopted son of the Holy Prophet (pbuh). This marriage confirmed that it is permissible for cousins to marry and also that in Islam an adopted son is not regarded the same as a natural son – as a father is not allowed to marry a woman who was previously married to his natural son, but this marriage to his adopted sons ex-wife was permissible and ordered by Allah (swt).

Juwayriya bint al-Harith (ra)

was a very beautiful young lady. Her father and first husband were enemies of Islam. The marriage between the Prophet (pbuh) and Juwayriya (ra) united the two sides and helped break down enmity to Islam and extinguish the intense hatred towards Muslims, as the tradition was to honour your in-laws.

Umm Habiba bint Abi Sufyan (ra) was the daughter of Abu Sufyan who later accepted Islam but who for part of his life was one of the most resolute enemies of the Prophet (pbuh) leading many armies in the battles against Muslims. Her marriage to the Prophet (pbuh) clearly demonstrated to Muslims that the sins of a parent should not be taken out on their children.

Safiyya bint Huyayy's (ra) father, like Umm Habiba's (ra), planned to assassinate the Prophet (pbuh) yet the Prophet (pbuh) still invited her to join Islam which she did. The Prophet (pbuh) then proposed to her and she accepted. Safiyya (ra) was a wise, loyal and caring woman who maintained close ties with her Jewish relatives.

Maymuna bint al-Harith (ra)

was a relative of the Prophet (pbuh) and also the half-sister of Zaynab bint Khuzayma (ra). Maymuna (ra) sent forward an offer of marriage to the Prophet (pbuh) which he accepted. Maymuna (ra) was good-natured and got on well with everyone including all the other wives of the Prophet (pbuh).

Maria al-Qibtiyya (ra)

father was a Copt (Egyptian Christian) and her mother was a Christian Greek. Maria (ra) gave birth to a son who the Prophet (pbuh) named Ibrahim after the great Prophet (as). However the child while still very young became seriously ill and died. This relationship, along with the marriage to Safiyya (ra), taught all Muslims to be respectful of other religions and helped wipe out bigotry from the Muslim community.

Children

The Prophet (pbuh) and Khadijah (ra) had six children – four daughters and two sons. The Prophet (pbuh) also had a son with Maria (ra). Sadly all the sons of the Prophet (pbuh), Abdullah, Qasim and Ibrahim died in infancy.

Zainab (ra)

was the eldest of the Prophet's (pbuh) four daughters. She married her first cousin Abul 'Aas (ra) who was the son of her maternal aunt Hala (ra). He hadn't accepted Islam at the time of the marriage but was always a loving and devoted husband to Zainab (ra) and good son-in-law to the Prophet (pbuh). Zainab (ra) experienced many hardships in her life, including being severely wounded for her love and support of Islam.

Ruqaiyyah (ra)

was the second eldest daughter of the Prophet (pbuh). Her first marriage to Utba ended in divorce after his father, the Prophet's (pbuh) uncle Abu Lahab, forced him to divorce her. Her second marriage was to Uthman (ra) who himself experienced cruel torture from the non-believers. Ruqaiyyah (ra) was a very virtuous lady who endured many hardships courageously. She was only in her early twenties when she passed away.

Umm-e Kulthum (ra)

was the second youngest daughter of the Holy Prophet (pbuh). Like Ruqaiyyah (ra) she too was first married to Abu Lahab's son, the youngest Utaiba, but like his brother he divorced his young wife at the order of his parents. After the death of Ruqaiyyah (ra), the Prophet (pbuh) gave Umm-e Kulthum's (ra) hand in marriage to Uthman (ra). They both shared an exemplary marriage but were only together for a few years when Umm-e Kulthum (ra) became ill and passed away.

Fatima (ra)

was the Prophet's (pbuh) youngest daughter and shared a very close relationship with her father. She was a very hard-working and noble woman and despite being very poor herself she was very generous to others. The Prophet (pbuh) gave her hand in marriage to his cousin Ali (ra), the son of his uncle Abu Talib. Fatima (ra) was the Prophet's (pbuh) only living child at the time of his death, but she passed away shortly after in the month of Ramadan. The Prophet (pbuh) stated Fatima (ra) was one of the four most perfect, spiritual and exalted ladies in the world.

Grandchildren

Zainab (ra) had two sons and a daughter. One of her sons died in infancy but her other son Ali shared a close relationship with his grandfather, the Holy Prophet (pbuh). Her daughter Umama (ra) was also close to her grandfather who often spoilt her with gifts. Ruqaiyyah (ra) with her husband Uthman (ra) had a son Abdullah but he died at a young age.

Fatima (ra) and **Ali (ra)**, who later became the fourth Caliph of Islam, had six children: Hassan, Hussain, Mohsin, Ruqaiyyah, Umm-e Kulthum and Zainab. Sadly Mohsin and Ruqaiyyah died in childhood. Hassan and Hussain were particularly close to the Prophet (pbuh) who dearly loved them. Through both his appearance and character Hassan (ra) often reminded others of the Prophet (pbuh).



The Revival Ramadan Checklist

To get the best out of this Ramadan, The Revival has put together a list of actions that you can perform in order to gain much reward and achieve the purpose of fasting which is to obtain Taqwa (fear of Allah). So, don't let this Ramadan come and go without changing into a practising and spiritually strong person and finally turning your back away from your dodgy deeds and living as a part time Muslim.

Our dearest Prophet Muhammad (pbuh) said: "Whoever draws near to Allah during it (Ramadhan) with a single characteristic from the characteristics of (voluntary) goodness, he is like whoever performs an obligatory act in other times. And whoever performs an obligatory act during it, he is like whoever performed seventy obligatory acts in other times." (Sahih Ibn Khuzaymah, no. 1887)

Du'aa (Supplication)

- ☐ Repented 100 times
- ☐ Read the Kalimah 100 times
- ☐ Memorised one Du'aa
- ☐ Made Du'aa for parents and the Ummah
- ☐ Send Durood and Salaam (salutations) on the prophet Muhammad (pbuh)

Quran

- ☐ Listened to recitation of the Quran
- ☐ Read and reflected upon at least 1 page of the Quran with meaning
- ☐ Read Surah Mulk before going to sleep*
- ☐ Recited Surah Kahf on Friday**

Manners

- ☐ Did not argue, backbite, or think badly of anyone
- ☐ Did not swear or use foul language
- ☐ Lowered my gaze
- ☐ Tried to be helpful, kind and gentle
- ☐ Was forgiving and patient when someone upset me
- ☐ Controlled my anger
- ☐ Gave some food for Iftar to my neighbours

Salah

- ☐ Woke up for Tahajjud prayer***
- ☐ Prayed all prayers on time or at the earliest time
- ☐ Read Salaah in the Masjid with Jamaah (congregation)
- ☐ Read two rakah after doing wudu****
- ☐ Prayed Salah with khushoo (complete devotion and focus)
- ☐ Prayed my Taraweeh and Witr prayers

Others

- ☐ Woke up for Sehri
- ☐ Gave money to charity (Zakat/Sadaqah)
- ☐ Attempted to increase in knowledge (Read/Listened)
- ☐ Attempted to practice one Sunnah of the Prophet (pbuh)
- ☐ Didn't try to 'kill time'
- ☐ Didn't watch useless TV programs or listen to music
- ☐ Did not overeat
- ☐ Did not smoke (cigarette/weed)
- ☐ Did not eat/drink anything Haraam
- ☐ Did not flirt or chat anyone up
- ☐ Pondered about my Death and the Day of Judgement
- ☐ Reflected on my connection with Allah
- ☐ Went to sleep in the state of Wudu

Notes:

*It is related in the Sunans of Imam al-Tirmidhi and Abu Dawud on the authority of Abu Huraira (RA) I heard the Messenger of Allah (pbuh) saying, "There is a Surah in the Qur'an which contains thirty Ayaat which will keep interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk, Chapter 67)."

**Hadith related by Hakim and Bayhaqi, from Abu Sa'id (RA), Whoever recites Surat al-Kahf on Friday, light shall shine forth for him between the two Fridays. (Surat Al Kahf - The Cave- Chapter 18)

***Abu Hurayrah (RA), related that the Prophet (pbuh) said: When the last one-third of the night remains, our Lord, the Glorious One, descends towards the heaven of the Earth and proclaims: Who is that who supplicates for Me, and I grant his supplication? Who is that who begs Me for anything and I grant it to him? And who is that who seeks My forgiveness, and I forgive him? (Bukhari, Muslim).

**** Abu Hurayrah (RA) reported the Prophet (pbuh) saying to Bilal (RA): "Tell me about the best of your deeds (i.e. one which you deem the most rewarding) since you embraced Islam, because I heard your footsteps in front of me in Paradise." Bilal (RA) replied: "I do not consider any act of mine more rewarding than that whenever I make Wudhu (ablution) at any time of night or day, I perform Prayer for as much as was destined for me to do." (Bukhari, Muslim)"



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Naveed Dean, owner of Ivy
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Allah (swt) reward him and grant
him success in this world and
in the hereafter.

Revival Feast

By Saadia Iqbal

'When's Iftari time man??? I'm starving!' There's nothing better than a delicious meal to break your fast now is there? So The Revival has put together some mouth-watering dishes for you to try out this Ramadan.



Chicken Manchurian (Dry)

Prep Time: 20 Mins

Cook Time: 30 - 35 Mins

Serves 2

- Chicken breast 200 gm (boneless)
- Salt n black pepper to taste
- Ginger garlic paste 1 tsp
- Soya sauce ¼ cup
- Sesame oil ¼ tsp
- Tomato ketchup ½ cup
- Tomato puree ½ cup
- Red chili powder ½ tsp
- Red chili flakes ¼ tsp
- Brown sugar ½ tsp
- White vinegar 1 tsp
- Oil 2 tbsp
- Onion 1
- Capsicum 1
- Carrot 1
- Green or red chili 1
- Spring onion ½ cup (sliced)

Cooking Directions

1. Slice chicken breast into thin pieces.
2. Marinate in ginger garlic paste, salt and black pepper, soya sauce and sesame oil for half an hour.
3. Slice onion, capsicum and carrot into cubes and finely slice a green or red chili.
4. Blanch tomatoes, peel the skin and puree.
5. In a wok, heat 1 tbsp of oil on high flame.
6. Add marinated chicken and stir fry till chicken is slightly whiter.
7. Then add tomato ketchup, tomato puree, red chili powder, red chili flakes, brown sugar and white vinegar, mix briefly.
8. Continue to cook while stirring until mixture thickens.
9. Now add vegetables, stir fry for a couple of minutes and take off the flame.
10. Serve in a deep platter with fried rice and Chinese sauce.



Strawberry Crumble Crunch

For the crumble:

- 50g golden caster sugar
- 65g ground almonds
- 50g plain flour
- Pinch of salt
- 50g Unsalted Butter

For the strawberry and rose compote:

- 400g strawberries, washed and hulled (200g chopped, 200g quartered)
- 120g fruit sugar
- Juice of 1 lemon
- 1 tsp rosewater
- 20ml water (optional if becomes too thick)
- For the marbled cream:
- 160ml whipping cream
- 400g Plain Yogurt

To serve:

- 60g broken meringue pieces
- Sprinkling freeze-dried strawberries

Method

1. Preheat the oven to 160°C, gas mark 3.
2. To make the crumble, place the sugar, almonds, flour and salt in a food processor and pulse a couple of times to mix through. Add the butter and pulse until lumps of dough are formed. If you don't have a food processor, rub the ingredients together by hand. Spread the crumble on a tray lined with baking paper and place the tray in the preheated oven for 20–30 minutes or until golden brown. When cooked, remove the crumble from the oven and allow to cool.
3. While the crumble is cooking, make the strawberry and rose compote. Put the chopped strawberries into a pan with the fruit sugar and allow to stand for 15 minutes to macerate. Add lemon juice. Place the pan over a medium heat, bring to the boil and allow to cook for approximately 6 minutes or until the strawberries have broken down and a thick syrup has formed. Remove the compote from the pan and place in a bowl over iced water to cool. Once completely cold, add the rest of the strawberries, rosewater and water. Stir to combine.

4. For the marbled cream, whip the cream to medium peaks and fold the yogurt into the whipped cream.



Kunafa

Cooking Time: 20 mins

Preparation Time: 25 mins

Ingredients

Serves 6 persons

- 5 cups kataifi shredded pastry
- 4 tbsp BBQ ghee (melted)
- 8 table spoons of soft cheese
- 3 tbsp plain yoghurt
- 2 tbsp rose water
- 1 tbsp pine nuts (roasted and chopped)

Ingredients for sugar syrup

- 1 ½ cup sugar
- 2 cup water
- 1 tbsp orange flavoured water (optional)

Preparation

1. Grease a shallow oven dish.
2. Separately place the shredded pastry in a large bowl and add the BBQ ghee and mix thoroughly.
3. Then take half of this mixture and arrange in the greased dish.
4. Next mix the soft cheese, sugar, rose water and yoghurt until you get a smooth mixture. Then pipe a layer of the soft cheese mixture, sprinkle the chopped pine nuts and finish with the remaining shredded pastry mixture.
5. Bake it in the oven for 15 to 20 minutes at 180°C or until it is golden.
6. In the meantime prepare the sugar syrup by boiling the sugar, water and orange flavoured water together for about ten minutes.
7. Pour the sugar syrup on top and the dish is ready to serve.

Add 2 tbsp strawberry and rose compote and fold through to create a ripple effect.

5. To assemble, place the remaining compote into a large glass serving bowl and top with a layer of the marbled cream. Sprinkle with meringue pieces and crumble and finish with freeze-dried strawberries.

Do not assemble the puds until the last minute or the meringue and crumble will go soft.



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