

The Case For Single-Sex Education

A number of theoretical advantages to both coeducational and single-sex schools have been advanced by their perspective advocates. This article, however, is for the efficacy of single-sex education as the best form of schooling system. It parades a host of Islamic and scientific evidence as well as personal experiences to shore up support for this view.

By Gohar Mushtaq (Ph.D., Biochemistry, Rutgers University, U.S.A.)



DEPARTMENTS

4 EDITOR'S NOTE

6 STRAIGHT TALK

8 LETTERS

10 HEART TALK

Hearts swinging between hope & fear.

12 PATHS TO PARADISE

In the continuous struggle against vain desires, nothing can avail one like sound knowledge and earnest beseeching for Allah's help.

14 CHARACTER

When you honor your commitments, you forge links of trust with others who assess what you say with what you do.

16 YOUTHFUL HORIZONS

I want to know and understand what a Muslim really is and how I could actually be one. How can I live and die as a Muslim to the truest sense of the word.

34 SCIENCE UPHOLDS FAITH

In the Qur'an, Allah calls upon mankind to ponder over their own miraculous creation.

46

Al-Ma'mun: The Abbasid Scholar-Caliph, the Patron of Sciences, and the Inquisitor of Imam Ahmad ibn Hanbal - Part 3



REBOUNDED

By Jamilah Kolocotronis

18

FATAWA

- Eating at Open Buffets: a Contractual Consideration.
- My Period Extended after Giving Birth.
- Congregational Salah: Obligatory?
- Putting off Salah During Long Air Trips.

20

DEPARTMENTS

38 IN FOCUS

Many African American Muslims were guided to Islam through their experiences with the Nation of Islam, however, many of them evolved from being a part of the Nation of Islam to becoming a mainstream Muslim.

42 SPECIAL ISSUE

Suffering scholastically, and most prevalent, crisis in the child's Islamic identity, are the main areas of concern that have prompted Muslim parents to pull their children from public schools to take on the job themselves.

48 MADARIJ-US-SALIKEEN

Translation series of Ibnul Qayyim's classic manual of Islamic Spirituality: Madarij-us-Salikeen (Steps of the Seekers).

50 QUR'AN AND LIFE

All the prophets endured false accusations. Yet in the case of prophet David, these allegations have been particularly malicious and persistent down to our own day. A look into the divine acquittal and vindication of the unimpeachable character of this great emissary of Allah.

FAMILY LIFE**54 PARENTING**

If you truly love your children, and want them to be good models with sincere and humble characters...teach them to clean up after themselves.

56 WOMEN'S ISSUES

The most effective and efficient way to keep the doors of communication open is to consider, even for a few moments, what to say and how to say it before saying it.

58 HEALTH MATTERS

A more comprehensive view about eating that includes pleasing our Lord as a main goal can provide you with the best motivation to stick to weight loss diet.

60 PLAY & LEARN

Matching list & Puzzle

Al Jumuah Magazine
Published by Al-Muntada Al-Islami

Publisher & Editor

Hassen A. Hassen Laidi hlaidi@aljumuah.com

Managing Director

Safwan M. Shoukfeh safwanS@aljumuah.com

Managing Editor

Ahmed Elmikashfi amikashfi@aljumuah.com

Contributing Editors

Michelle Al-Nasr malnasr@aljumuah.com

Dr. Aisha Hamdan aishah@aljumuah.com

Marketing & Advertising

Alper Bolat

Tel: (608) 277-1855 Ext. 21 abuyunus@aljumuah.com

Circulation Manager

Yahya Clute yclute@aljumuah.com

Art Director

Mohammad Ashfaq Rahim ashfaq@aljumuah.com

Advisory Board

Dr. Haitham Bogis

Dr. Abdulmohsen Al-Shaikh

Dr. Abdulrahman Al-Ibrahim

Dr. Mansour Al-Mansour

Dr. Alhussein Assiry

Dr. Yousef Alyousef

Fuad Al-Rasheed

US Office:

Al Jumuah P.O. Box 5387

Madison, WI 53705-5387 U.S.A.

Tel: (608) 277-1855 | Fax: (608) 277-0323

UK Office:

7 Bridges Place, Parsons Green London SW6 4HW, U.K.

Tel: (0207) 471 8263 | Fax: (0207) 471 8264

SA Office:

P.O.Box 26970 Riyadh 11496 Saudi Arabia

Tel: (9661) 225 1288 | (9661) 454 6868

Fax: (9661) 269 0509

Al Jumuah (ISSN 10923772) is published monthly for \$30.00 per year by Al-Muntada Al-Islami, Inc. The publication date for this issue is February 19, 2007. Principal Office: 4718 Hammersley Rd., Madison WI 53711. Periodicals postage paid at Madison Wisconsin and additional offices. POSTMASTER: Send address changes to Al Jumuah P.O. Box 5387 Madison WI, 53705-5387 Copyright © 2007 Al-Muntada Al-Islami, Inc. All rights reserved. Reproduction in whole or in part without prior permission is prohibited. Al Jumuah Magazine is not responsible for the accuracy of information provided by the advertisers. Readers are encouraged to verify such information directly with the advertisers. Al Jumuah Magazine reserves the right to reject any advertisement.

This magazine contains some of Allah's names. Please do not throw in the trash. Either keep, circulate, donate or recycle.

Higher Self vs. Lower Self

BY ABU HAMID AL-GHAZALI (D. 505 AH)

In the struggle against *hawa* (vain whims), people end up in one of the following three situations:

➤ The *hawa* triumphs over, and takes full control of the person such that one succumbs completely to its dictations. And in this category, most of Allah's creation belongs. In the Qur'an, occupants of this category are portrayed as worshippers of their own *hawa*: "Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" [25:43] For obedience and submission constitute the core of servanthood.

➤ The situation when there is a tug of war between the person and his *hawa*—at times, he triumphs over it and at others, it over him. The person in this condition is a *mujahid*, someone who struggles against his Lower Self and *hawa*. And if one is to pass away while engaged in this intense spiritual warfare, one will die a martyr—for he has met death while busy fighting his *hawa*.

➤ The case when one overcomes his *hawa*. And attaining this rank uplifts one to the pinnacles of power and freedom. The Prophet, sallallahu alayhe wa sallam, said, "There is none amongst you with whom is not an attaché from amongst the jinn, a devil." The Companions said, "Allah's Messenger, is there a devil with you too." Thereupon he said, "Yes, but Allah helps me against him so I am safe from his mischief and he does not command me but for good." (Muslim) In another hadeeth the Prophet, sallallahu

alayhe wa sallam, said to Umar ibnul Khattab: "When Satan meets you, it swerves to a different path." (Muslim)



You might ask, though: given the immensely difficult, treacherous and doubt-ridden nature of the struggle against *hawa*, and man's vulnerability to Satan's mischievous machination, how could one distinguish between malevolent thoughts and benevolent ones?

Be advised that the daunting task of discriminating between the promptings of the Higher Self and those of the Lower Self is only possible through two things:

First, obtaining true knowledge, for it

is really an indispensable tool when it comes to sorting out thoughts. One should know, when faced with a confusing thought, that most of the time the Higher Self beckons us to aspire to higher things—even though these beckons may, at the time, appear cumbersome; and that the Lower Self always drives one toward convenient options. So when you find yourself pulled between two thoughts and you do not know which one is better for your deen, opt for the one yourself hates most, for most of the good things are linked to inconvenience. The Prophet, sallallahu alayhe wa sallam, said, "Paradise is ringed with inconveniences; and Hellfire is ringed with desirable things." (Muslim) And in the Qur'an, Allah alerts us, "But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not." [2:216] And, "Perhaps you dislike a thing and Allah makes therein much good." [4:19]

Second, practice *istikharah* (seeking divine directions on something through salah), and seek Allah's guidance when faced by whispers and suggestions even when you feel they are coming from your Higher Self, for only through divine light can darkness of doubts be dispelled. Allah says, "Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve—their allies are *taghut*. They take them out of the light into darkness..." [2:257] And, "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing." [7:200]

Change of conduct is possible

Some, who are not in their right minds, believe that man's conduct resembles his body organs in that it does not lend itself to change. They mistakenly assume that attempting to change conduct is tanta-

The following is a list of the scholars who answered this month's questions:

Dr. Ahmad Shleibak
Assistant Dean, College of Shari'ah
University of Sharjah, Sharjah, UAE

Eating at Open Buffets: a Contractual Consideration

I eat at a restaurant that serves meals on the basis of an all-you-can-eat buffet, where I usually eat from the different foods available. A friend of mine opined that this type of deal (between the restaurant and the customers) has an element of gharar (Uncertainty) in it, and hence may be prohibited. I have to tell you that this may really be seen as such by the restaurant owners because one day they asked a diner to leave the restaurant because he was eating meat only and he was eating, apparently, a lot of it. Please explain your opinion.

Answer by Dr. Ahmed Shleibak

Gharar, in the situation described in the question, may be defined as the sale of probable items whose existence or characteristics are not certain. The Shari'ah prohibits this type of sale because of the risky nature that makes the trade similar to gambling. In a hadeeth reported by Muslim, the Prophet, sallallahu alayhe wa sallam "Prohibited the pebble sale (a method in which one through a pebble at a group of merchandise as a way of choosing what to buy) and the *gharar* sale," which means that he forbade any form of transaction that involves chance. Also, there are a number of ahadeeth which forbid business dealings involving *gharar*, often giving specific—commonly quoted—examples of clear *gharar* transactions (e.g., selling

the birds in the sky or the fish in the water, the catch of the diver, an unborn calf in its mother's womb, the sperm and unfertilized eggs of camels, etc.) to clarify the concept.

Scholar-jurists detailed the *hukm* or ruling on *gharar* as follows:

❧ If the *gharar* involved or constituted a major (*kathir*) component of the contract/transaction, i.e., if it is excessive and considerable, then it is unanimously forbidden,

❧ If, on the other hand, it constituted only a minor (*yaseer*) part of the transaction, then it does not invalidate the sale contract, i.e., it is permissible to have.

Based on this, it is permissible for you to eat at the restaurant you specified. Since

the owner (who has the right, on his property, to impose whatever conditions he chooses) charges his customers a certain specified amount of money, and in return, permits them to eat whatever (from all kinds of food or just one or a few types of it) they desire and as much as they want from the food available for them, it is permissible for you do just that. Moreover, the amount of *gharar* that this type of deal involves may not be excessive, hence, not forbidden. **A**

Allah Knows Best



Outside, In: From Public School to Home-school

BY SAKINA BINT ERIK MARX

As parents, we worry about many things for our children. Their health, social skills, and provision are of great concern to us. However, the greatest concern which plays into many of our decisions regarding our children is their education. As our children grow, we fantasize about what profession they will work at when they are adults. We make great sacrifices and even relocate to different places around the world to facilitate what we believe is the best way for our children to learn. The concern in the Muslim ummah for education resulted in a world conference in 1977, in Makkah, Saudi Arabia.

"The aims and objectives of Islamic education have been defined in the Recommendation of the Committee of

the First World Conference on Muslim Education (Makkah, 1977) as:

"Education should aim at the balanced growth of the total personality of man through training of the human spirit, intellect, rational self, feelings and senses. The training imparted to a Muslim must be such that faith is infused into the whole of his/her personality and creates in him/her an emotional attachment to Islam and enables him to follow the Qur'an and Sunnah and be governed by Islamic system of values willingly and joyfully so that he or she may proceed to the realization of his/her status as Khalifatullah to whom God has promised the authority of the universe." (Dr. Ibrahim B. Syed, *Education of Muslim Children: Challenges and Opportunities*)

For most Muslim parents around the world, schooling starts with the memorisation of the Qur'an. Then we teach our children what we know until we think it is time they learn from someone else. However, there are a greater and greater number of Muslims worldwide that have taken charge of their children's education. After having had their children in the public schools system, they have become disillusioned and untrusting of the school system's ability to deliver the best education for their children. After having had experiences of varying types and degrees they have pulled their children from public schools to take on the job themselves. There are two main areas of trouble that have prompted Muslim parents to make the decision: suffering scholastically, and most prevalent, crisis in the child's