

# The Window

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## Bringing an End to the World of Extremism

Fatima Nasreen Hasan

(Continued from the previous issue)

### Causes of Extremism :

**Occupation with Side Issues:** Lack of religious sight and intellectual shallowness result in an intense interest in marginal issues instead of major ones, as for example, unnecessary talk about growing of beard, wearing cloths below the ankle, acquisition of photographs and so on.

**Excessive Extension of Prohibitions:** For example, an extremist due to lack of Islamic knowledge may be seen to force others to drink while sitting. Since the *Hadith*, which permit drinking water while standing, are more authentic as sighted by *Bukhari* but no *Hadith* was cited there which forbade it.

**Misconceptions:** Misconception is a cause of extremism because people are unable to realize the difference between absolute *Iman* and limited *Iman* or major facts leading to non-Islam and *Kufr* of disobedience between major *shirk* and minor *shirk*.

**Emphasis on Allegorical Texts:** Ignoring the *Quranic* verses which are straightforward and clear; and giving more stress on the allegorical ones is one of the major causes of extremism.<sup>[Al-Quran 3:7]</sup>

**Lack of Insight into History & Reality:** The essence of *Shariah* causes some people to demand the impossible and unavailable. Thinking or demanding like this is not related any way to *Sunan of Allah*.

**Islam: A Stranger in its Homeland:** Perhaps the most alarming & unbearable factor for any ardent, committed Muslim, especially the young, is a lack of adherence to the teachings of Islam in Muslim countries where perversion, corruption are rampant. As such, we see in the media, in addition to the clubs and theatres spreading obscenities and misconduct. In the opinion of devoted young Muslims, all the rulers of the Arab and Muslim countries are mere "pieces on a chessboards" and puppets in the hands of the secret powers which rule the world. The youth strongly believe that this rulers only appear to be true national leaders concern for their people and their religion, while in reality they are no more than paid agents serving the enemies of *al 'Ummah*.

**The Impediments Imposed on Daw'ah and Du'at:** Another cause to which we have to draw attention pertains to the freedom – indeed duty – to call people to Islam. It is a common knowledge that Islam not only teaches a person to be pious and righteous but should endeavor to reform others. This is the purpose of the obligation to call people to righteousness, to command the common good and forbid that which is evil and undesirable; to join together in mutual teaching of truth and of patience.

Is it possible for any Muslim – who accepts Allah as his Lord, Islam as his *Deen*, and Muhammad as his Prophet – to deny these? What could Muslims who aspire to live in accordance with the teachings of Islam do while *kufir* is prescribed and *Iman* is rejected; while *haram* is made lawful and *halal* unlawful? Are not these unnatural situations the root cause of excessiveness and extremism?

In 1954 and 1965 in Egypt, devout Muslims were subjected to nightmarish, hair-raising, unbelievable torture and punishment at the military prison: they were lashed, exposed to flames, their flesh burned with cigarettes; men, and sometimes even women, were hung upside down like slaughtered animals, while the executioners took tern scorching them until their bodies swelled up in heaps of blood and pus.

Extremism and the tendency for *takfir* were born in this notorious prison. The prisoners began by asking simple questions: Why are we subjected to this torture? What crime have we committed? And they were certain that those who were punishing them (i.e., the leaders, soldiers) were all *kafir*. In this way the tendency to label individuals and groups with *kufir* was born and nurtured.

[Source: Islamic Awakening Between Rejection & Extremism; Dr. Yusuf al-Qaradawi, IIIT].  
(To be continued)

## Quranic Verses

O ye who believe! Seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though ye perceive (it) not. Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere,- who say, when afflicted with calamity: "To Allah we belong, and to Him is our return". [Surat Al-Baqarah: 153-156]

## Hadith

None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.

[Sahih Al-Bukhari; Volume: 1; Chapter: 6; No.: 12]

## Quotable Quotes

Politics of Islam is politics of Da'wah, of winning the hearts and minds of people more than getting votes. It is based on fundamental truths, not ephemeral interests. That's how Islam has been winning people all through history.

[Chief Minister of Trengganu, Ustad Abdul-Hadi Awang, is tipped to be the future PAS (Malaysian Islamic Party) leader, perhaps, even the future prime minister of Malaysia.]

## Trust or Mistrust

Are we going to trust everyone? Certainly not! We have to be very careful, since people do act and pretend. Ali ibn Abi Talib (RA) says: 'I am not a cheat, but the cheat can not deceive me.' We have to listen to others but verify and check, specially, at times of decision and action; we need to crosscheck the information.

[Source: Training Guide for Islamic Workers, IIIT]

## Question & Answer

**Q. Explain the *Hadith* of the Prophet (SAWS) in which he says that 'a woman is like a bent rib'.**

[Fazle Rabbi, Dhaka]

**Ans.:** This tradition has been recorded in different ways in different collections of *Hadith*: in some it appears that the Prophet said women are created 'from a rib' and in others he appears to have said, "a woman is like a rib". It is clear from explanations that the former is a wrong translation and the later meaning is right. What the Prophet meant was that just as a rib is by nature curved and so will break if attempts are made to strengthen it, so also women have a particular nature or an inclination and if a man, perhaps the husband tries to change this nature by force, then like a rib, she will break-some jurists have interpreted this to mean that there will be a divorce. Thus, the Prophet was not insulting women, but merely appealing to be tolerant to their female companions: wives, daughters, sisters. The proof that this is correct interpretation of this saying is the fact that in another *Hadith*, the Prophet is reported as having said, "Be kind to women because they are like a rib". [Source: Islamic Teaching Course, Vol.-1, Dr. Jamal Badawi]

## Have a Glance

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## Biography

**Dr. Hisham Yaha Altalib** was born in Mosul, Iraq in 1940. After finishing his secondary education in Iraq, he obtained a BS in Electrical Engineering at Liverpool University (1962) and continued his work in that field at Prude University in Indiana, where he obtained his MS and Ph. D. (1974).

He has been an active participant in Islamic activities in North America, being the first full time director of the Muslim Students Association (MSA) of the United States and Canada from 1975 to 1977. During this time he conducted many training camps and seminars in America and abroad. He also served in several positions in Islamic organizations, such as being the Secretary General of the International Islamic Federation of Student Organizations (IIFSO). He was a founding member of the International Institute of Islamic Thought (IIIT) in 1981.

[Source: Training Guide for Islamic Workers; IIIT]

## What Do We Mean By Islamic Movement?

**Dr. Yousuf al-Qaradawi**

By "Islamic Movement", I mean that organized, collective work, undertaken by the people, to restore Islam to the leadership of society, and that to the helm of life, all walks of life.

Before being anything else, the Islamic Movement is work: persistent, industrious work, not just words to be said, speeches and lectures to be delivered, or books and articles are indeed required; they are merely parts of a movement, not the movement itself. (Allah the Almighty says, "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the believers.") [Surat Al-Tawba: 105].

The Islamic Movement is a popular work based mainly on self-motivation and personal conviction. It's a work performed out of faith and for nothing other than the sake of Allah, in the hope of being rewarded by Him, not by humans.

The core of this self-motivation is that unrest which a Muslim feels when the awakening visits him and he feels a turmoil deep inside him, as a result of the contradiction between his faith in one hand and the actual state of affairs of his nation on the other. It is then that he launches himself into action, driven by his love for his religion, his devotion to Allah, His Messenger, the Quran and the Muslim Nation, and his feeling of his, and his people's, neglect of their duty. In so doing, he is also stimulated by his keenness to discharge his duty, eliminate deficiencies, contribute to the revival of the neglected *faridas* [enjoin duties] of enforcing the *shariah* [Islamic law] sent down by Allah; liberating Muslim territories from all aggression or non-Muslim control; reinstating the Islamic *Khilafath* system to the leadership anew as required by *shariah*, and renewing the obligation to spread the call of Islam, enjoin what is right and forbid what is wrong and strive in Allah's cause by deed, by words or by heart – the latter being the weakest of beliefs – so that the word of Allah may be exalted to the heights.

[Source: Priorities of the Islamic Movement in the Coming Phase; Dr. Yousuf al-Qaradawi]

## Bibliography by Maliha Mahboob

Dr. Najib Kilani, an eminent Egyptian litterateur, has made important contribution to Arab Islamic literature. His novel *Rihlatoon ila'Allah* has drawn the attention to Arab people immediately after its publication for the writer has successfully portrayed the oppression of the Egyptian rulers over the workers of *Ikhwanul Muslemun*, the vanguard of Islamic movement in Egypt. The writer by skillful use of pen has touched the heart of the readers and they feel as if the rulers upon them have inflicted the pain and agony.

It is very important to introduce the culture of the Muslim of different parts of the world to each other for developing the spirit and brotherly feeling among them. From this point of view, Muhammad Abdul Mabood, a teacher of Department of Arabic, University of Dhaka, has done a praiseworthy job translating this monumental work into Bangla as *Allar Pather Shainik*.

Once the reader starts reading the book, he would not like to stop before finishing. The cover of the book is attractive and the price (Tk.65) is reasonable. The book has been published by *Bangla Shahitta Parishad* (171, Boro Moghbazar, Dhaka-1217) and can be obtained from Co-operative Book Society, Newmarket, Dhaka.

## Why Islamic Slaughter is Better???

### Scientific Reason

Shaddad bin Aous has quoted this tradition of the Holy Prophet (SAWS): "Allah calls for mercy in everything, so be merciful when you kill, and when you slaughter an animal sharpen your blade to relieve its pain."

Many allegations have been made that Islamic slaughter is not humane to animals. However, Professor Schultz and his colleague Dr. Hazim of the Hanover University, Germany, have proved through an experiment, using the electrocardiogram (ECG) that Islamic slaughter is the humane method of slaughter, whereas the captive bolt pistol (CBP) stunning, practiced by the modern Western method, causes pain to the animal. The result surprised many.

### Experiment details:

1. Several electrodes were surgically implanted at various points of the skull of all animals, touching the brain surface.
2. The animals were allowed to recover for several weeks.
3. Some animals were slaughtered by a swift, deep incision with a sharp knife on the neck, cutting the jugular veins and carotid arteries of both sides, as also the trachea and esophagus. This is the Islamic *Halal* method.
4. Some animals were stunned using a captive bolt pistol. This is the humane slaughter by the Western method.
5. In the experiment, EEG and ECG were recorded on all animals to record the condition of the brain and the heart during the course of slaughter and shooting.

### Results and discussions:

#### \* *Halal* method:

1. The first 3 seconds from Islamic slaughter as recorded in the ECG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any pain during or immediately after the incision.
2. For the following 3 seconds, the ECG recorded a condition of deep sleep-unconsciousness. This is due to a large quantity of blood gushing out from body.
3. After above-mentioned six seconds, the ECG recorded zero level, showing no feeling of pain at all.
4. As the brain message (EEG) dropped to zero level, the heart was still pounding and the body convulsing vigorously (a reflex action of the spinal cord) driving maximum blood from the body, resulting in hygienic meat for the consumer.

#### \* Western method of CBP stunning:

1. The animals were apparently unconscious soon after stunning.
2. EEG showed severe pain immediately after stunning.
3. The hearts of the animal stunned by CBP stopped beating earlier as compared to those of the animals slaughtered to the *Halal* method, resulting in the retention of more blood in the meat, which is unhygienic for the consumer.

### Editorial

With intense pleasure and deep gratitude to Allah (SWT) we are inviting you to a new dimension of 'The Window'. From the current issue, apart from other items, a new section on 'Question & Answers' is being added. The new presentation will help you *Insha -Allah*. We are keenly interested to receive your writings, comments and ideas. So never hesitate to communicate. Your inspiration is our strength. Thanks heaven for each one of you, we would hate to be in this all alone.

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Mostafa Khaled

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