



TRANQUILITY

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In this Issue

Behavior Towards Non Muslim Parents

Islam Directs Man to Study Reality

Islam & Science: The Expansion of the Universe

Islam: The Religion of Peace, Security, Dignity and Honor

Photo and Question



What is this Place?

We wait your answers through the TSUMRA group mail.

InshaAllah we will give the answer in the next issue.

Behavior Towards Non Muslim Parents

Imam Muslim reported the story of Saad bin Abi Waqqas whose mother took an oath and vowed that she would not talk to him and that she would neither eat nor drink until he left Islam. She said, "Allah has enjoined you to obey the parents, I am your mother, so you must obey me." She eventually passed out until someone had to give her some water. Because of this, the following verse was revealed: "Now We have enjoined on man goodness towards his parents; yet (even so) should they endeavor to make you commit Shirk with Me of something which you have no knowledge of, obey them not." [29:8]

Allah also says, "Yet should they endeavor to associate with Me that of which you have no knowledge, obey them not; but even then bear them company in this world's life with kindness." [31:15]

These verses have made the matter of dealing with non-Muslim parents very clear. One should not imagine that obeying them in matters of Kufr and sinfulness is being good or see it as matter of doing Ihsan to them; the rights of Allah take precedence over everyone else's.

Furthermore, obedience does not mean getting into Haram or things that are excessive. For those of us who live in non-Muslim societies, the subject of obedience to non-Muslim parents must be carefully considered. For instance, one cannot celebrate Christmas, Mother's Day, Thanksgiving, Independence Day, etc., by exchanging gifts or extending greetings to them on these occasions. Also, if they expect you to take off your hijab when going out with them, or to have a chat with the male/female relatives during family reunions, or to hold hands and recite the Lord's prayer before dinner, you cannot obey them.

Do not cut them off: Some people get frustrated with their parents and cut off relationships with them because they do not understand your new religion, or because they say and do things that annoy you. If you are one of those people, carefully consider the previous verse [31:15].

It does not say "cut them off," but rather "obey them not," meaning in matters of Shirk. As far as being dutiful and kind towards them is concerned, then that is still required as the next part of the verse clarifies, "but (even then) bear them company in this world's life with kindness."

Unfortunately, many new Muslims do not understand this point. It is not proper

for them to cut off their parents and take them out of their lives completely. They should ponder over this verse and rethink their relationship. Our parents always have rights on us and we should always try our best to maintain a good relationship with them.

The incident reported by Bukhari and Muslim should clarify this matter completely: Asmaa, the daughter of Abu Bakr, had a non-Muslim mother who lived in Makkah, whereas she had migrated with her father and the rest of the Muslims to Madinah. After the Treaty of Hudaibiya, peace was established and they could visit each other. So her mother, came to Madinah to visit Asmaa. She wanted some gifts and donations from Asmaa.

Asmaa was not sure what to do because she knew that her mother hated Islam and was a polytheist. So she came to the Prophet (PBUH), informed him of the situation, and asked him if she should also join the ties of kinship and act kindly towards her mother.

The Prophet (PBUH), told her to do so, "Yes, do an act of kindness to her." (Bukhari, Muslim and Abu Dawud)

[The best thing to do for them:](#)

The children of non-Muslim parents should also supplicate for them. Allah says, ["It is not fitting for the Prophet \(PBUH\) and those who believe that they should pray for forgiveness for polytheists, even though they be of kin, after it is clear that they are companions of the Fire."](#) [9:113]

This is after they die upon disbelief as non-Muslims. It is, however, permissible to guide them to Islam in their lifetime.

In another hadeeth, it is narrated that while Abu Hurairah embraced Islam, his mother continued to be an infidel for quite a long time. He continuously tried to convince her in favor of Islam, but to no avail. Nevertheless, he continued respecting and obeying her. Once when he was trying to convince her she became insolent and uttered some insulting remarks about the Prophet (PBUH).

Because of this, Abu Hurairah was very much pained. He went to the Prophet and complained saying, "O Messenger of Allah! I have always been trying to make my mother accept Islam but she always refuses to accept it. But today when I asked her to believe in Almighty Allah, she became very much annoyed and

started insulting and rebuking you which I could not stand and tears came to my eyes. O Messenger of Allah! Pray to Allah that He may open the heart of my mother to Islam." The Prophet (PBUH) immediately raised his hands and prayed, "O Almighty Allah, guide the mother of Abu Hurairah." Abu Hurairah was overjoyed and went home.

When he reached home he found the door was bolted from the inside but he heard the sound of flowing water, which assured him that his mother was taking a bath. Hearing his footsteps, she hastily finished the bath. Then she opened the door. She said, "O my son Abu Hurairah, Allah has heard you. Be witness that I recite the Shahadah!" He started crying out of sheer joy and went back to the Prophet (PBUH) with the tidings that Almighty Allah had accepted his prayer and had given his mother the treasure of Islam. The Prophet (PBUH) was also pleased to hear that. He praised Allah and gave Abu Hurairah some advice. Then, on his request, he prayed, "O Allah, put the love of Abu Hurairah and his mother in the hearts of all true Muslims and put the love of all true Muslims in the hearts of both of them."

If it is not a matter of aqeedah and the foundation of Islam, the rule is to be good with them and do ihsan for them. Being kind to, and loving is not only our obligation but it could become the means through which they accept Islam. That is the best thing we can do for our non-Muslims parents.

Islam Directs Man to Study Reality

Islam is a system of life, which originated from the Creator (Allah in Arabic). Allah is the One who created man, life and the universe and subjected man to the physical laws that He imposed on the universe. The Qur'an, as revealed to Muhammad (saw), directs man to study the physical world in order to understand the reality and to appreciate more the greatness of the One who created man, life and universe.

Many verses in the Qur'an point to the physical world and explain natural phenomena to man, as a confirmation for mankind that this revelation is from the Creator, the Supreme. Some of these explanations could not be understood at the time of the revelation because man did not have the tools that we take for granted in modern times, such as microscope, X-rays etc. It is only in the last hundred years that some of these explanations became understood as a result of the advances in science.

The example in the Qur'an are many and range from the creation of the universe down to the fertilization of the egg by the sperm. It will suffice here just to quote a

few of the verses.

"Do not the disbelievers see that the heavens and the earth were of one piece, then We parted them? We made every living thing from water. Will they not then believe?"
[21:30]

"Do you not see that Allah has made subservient to you whatsoever is in the earth."
[22:65]

"Then We placed him as (a drop of) sperm in a place of rest, firmly fixed. Then We made the sperm into a thing which clings (to the womb), then of that thing We made a (foetus) lump, then We made out of that lump bones and clothed the bones with flesh, then We developed out of it another creature. So blessed be Allah, the perfect Creator." [13-14]

"Verily, in cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestines and blood a milk pure and pleasant for those who drink it." [16:66]

Although Islam points to the Physical world to make man think, it did not come to explain the detailed physical laws, nor did it come to stop man from discovering them, rather it came to organise man's relationship with man himself, man's relationship with the society and man's relationship with his Creator. Islamic law therefore deals with the proper use of scientific facts and not their discovery in the state and society. For example, Islam does not prevent man from designing a gun, but it lays down principles for its use.

Islam & Science: The Expansion OF THE UNIVERSE

INTRODUCTION

The expansion of the Universe is one of the most imposing discoveries of modern science. Today it is a firmly established concept and the only debate centers around the way this is taking place.

It was first suggested by the general theory of relativity and is backed up by physics in the examination of the galactic spectrum; the regular movement towards the red section of their spectrum may be explained by the distancing of one galaxy from another. Thus the size of the

Universe is probably constantly increasing and this increase will become bigger the further away the galaxies are from us. The speeds at which these celestial bodies are moving may, in the course of this perpetual expansion, go from fractions of the speed of light to speeds faster than this.

The following verse of the Qur'an (sura 51, verse 47) where God is speaking, may perhaps be compared with modern ideas:

"The heaven, We have built it with power. Verily. We are expanding it." 'Heaven' is the translation of the word sama' and this is exactly the extra-terrestrial world that is meant. 'We are expanding it' is the translation of the plural present participle musī'una of the verb ausa'a meaning 'to make wider, more spacious, to extend, to expand'.

Some translators who were unable to grasp the meaning of the latter provide translations that appear to me to be mistaken, e.g. "we give generously" (R. Blachere). Others sense the meaning, but are afraid to commit themselves: Ramidullah in his translation of the Qur'an talks of the widening of the heavens and space, but he includes a question mark. Finally, there are those who arm themselves with authorized scientific opinion in their commentaries and give the meaning stated here. This is true in the case of the Muntakab, a book of commentaries edited by the Supreme Council for Islamic Affairs, Cairo. It refers to the expansion of the Universe in totally unambiguous terms.

THE CONQUEST OF SPACE

From this point of view, three verses of the Qur'an should command our full attention. One expresses, without any trace of ambiguity, what man should and will achieve in this field. In the other two, God refers for the sake of the unbelievers in Makka to the surprise they would have if they were able to raise themselves up to the Heavens; He alludes to a hypothesis which will not be realized for the latter. 1) The first of these verses is sura 55, verse 33: **"O assembly of Jinns and Men, if you can penetrate regions of the heavens and the earth, then penetrate them! You will not penetrate them save with a Power."**

The translation given here needs some explanatory comment:

a) The word 'if' expresses in English a condition that is dependent upon a possibility and either an achievable or an unachievable hypothesis. Arabic is a language which is able to introduce a nuance into the condition which is much more explicit. There is one word to express the possibility (ida), another for the achievable hypothesis (in)

and a third for the unachievable hypothesis expressed by the word (lau). The verse in question has it as an achievable hypothesis expressed by the word (in). The Qur'an therefore suggests the material possibility of a concrete realization. This subtle linguistic distinction formally rules out the purely mystic interpretation that some people have (quite wrongly) put on this verse.

b) God is addressing the spirits (jinn) and human beings (ins), and not essentially allegorical figures.

c) 'To penetrate' is the translation of the verb nafada followed by the preposition min. According to Kazimirski's dictionary, the phrase means 'to pass right through and come out on the other side of a body' (e.g. an arrow that comes out on the other side). It therefore suggests a deep penetration and emergence at the other end into the regions in question.

d) The Power (sultan) these men will have to achieve this enterprise would seem to come from the All- Mighty.' There can be no doubt that this verse indicates the possibility men will one day achieve what we today call (perhaps rather improperly) 'the conquest of space'. One must note that the text of the Qur'an predicts not only penetration through the regions of the Heavens, but also the Earth, i.e. the exploration of its depths. 2) The other two verses are taken from sura 15, (verses 14 and 15). God is speaking of the unbelievers in Makka, as the context of this passage in the sura shows:

"Even if We opened unto them a gate to Heaven and they were to continue ascending therein, they would say: our sight is confused as in drunkenness. Nay, we are people bewitched."

The above expresses astonishment at a remarkable spectacle, different from anything man could imagine. The conditional sentence is introduced here by the word lau which expresses a hypothesis that could never be realized as far as it concerned the people mentioned in these verses.

When talking of the conquest of space therefore, we have two passages in the text of the Qur'an: one of them refers to what will one day become a reality thanks to the powers of intelligence and ingenuity God will give to man, and the other describes an event that the unbelievers in Makkah will never witness, hence its character of a condition never to be realized. The event will however be seen by others, as intimated in the first verse quoted above. It describes the human reactions to the unexpected spectacle that travelers in space

will see: their confused sight, as in drunkenness, the feeling of being bewitched...

This is exactly how astronauts have experienced this remarkable adventure since the first human space flight around the world in 1961. It is known in actual fact how once one is above the Earth's atmosphere, the Heavens no longer have the azure appearance we see from Earth, which results from phenomena of absorption of the Sun's light into the layers of the atmosphere. The human observer in space above the Earth's atmosphere sees a black sky and the Earth seems to be surrounded by a halo of bluish color due to the same phenomena of absorption of light by the Earth's atmosphere. The Moon has no atmosphere, however, and therefore appears in its true colors against the black background of the sky. It is a completely new spectacle therefore that presents itself to men in space, and the photographs of this spectacle are well known to present-day man.

Here again, it is difficult not to be impressed, when comparing the text of the Qur'an to the data of modern science, by statements that simply cannot be ascribed to the thought of a man who lived more than fourteen centuries ago.

EVOLUTION OF THE HEAVENS

Having called modern concepts on the formation of the Universe to mind, reference was made to the evolution that took place, starting with primary nebula through to the formation of galaxies, stars and (for the solar system) the appearance of planets beginning with the Sun at a certain stage of its evolution. Modern data lead us to believe that in the solar system, and more generally in the Universe itself, this evolution is still continuing.

How can anybody who is aware of these ideas fail to make a comparison with certain statements found in the Qur'an in which the manifestations of divine Omnipotence are referred to. The Qur'an reminds us several times that: **"(God) subjected the sun and the moon: each one runs its course to an appointed term."**

This sentence is to be found in sura 13, verse 2; sura 31, verse 29; sura 35, verse 13 and sura 39, verse 5. In addition to this, the idea of a settled place is associate with the concept of a destination place in sura 36, verse 38: **"The Sun runs its course to a settled place. This is the decree of the All Mighty, the Full of Knowledge."**

'Settled place' is the translation of the word *mustaqarr* and there can be no doubt that the idea of an exact place is attached to it.

How do these statements fare when compared with data established by modern science?

The Qur'an gives an end to the Sun for its evolution and a destination place. It also provides the Moon with a settled place. To understand the possible meanings of these statements, we must remember what modern knowledge has to say about the evolution of the stars in general and the Sun in particular, and (by extension) the celestial bodies that automatically followed its movement through space, among them the Moon.

The Sun is a star that is roughly 4.5 billion years old, according to experts in astrophysics. It is possible to distinguish a stage in its evolution, as one can for all the stars. At present, the Sun is at an early stage, characterized by the transformation of hydrogen atoms into helium atoms. Theoretically, this present stage should last another 5.5 billion years according to calculations that allow a total of 10 billion years for the duration of the primary stage in a star of this kind. It has already been shown, in the case of these other stars, that this stage gives way to a second period characterized by the completion of the transformation of hydrogen into helium, with the resulting expansion of its external layers and the cooling of the Sun. In the final stage, its light is greatly diminished and density considerably increased; this is to be observed in the type of star known as a 'white dwarf'.

The above dates are only of interest in as far as they give a rough estimate of the time factor involved, what is worth remembering and is really the main point of the above, is the notion of an evolution. Modern data allow us to predict that, in a few billion years, the conditions prevailing in the solar system will not be the same as they are today. Like other stars whose transformations have been recorded until they reached their final stage, it is possible to predict an end to the Sun. The second verse quoted above (sura 36, verse 38) referred to the Sun running its course towards a place of its own.

Modern astronomy has been able to locate it exactly and has even given it a name, the Solar Apex: the solar system is indeed evolving in space towards a point situated in the Constellation of Hercules (alpha lyrae) whose exact location is firmly established; it is moving at a speed already ascertained at something in the region of 12 miles per second.

All these astronomical data deserve to be mentioned in relation to the two verses from the Qur'an. Since it is possible to state that they appear to agree perfectly with modern scientific data.

Islam: The Religion of Peace, Security, Dignity and Honor

The Muslims living in non-Islamic countries are proud to be carriers of the Holy Qur'an and followers of the Religion of Allah (swt) Islam. It is the religion of submission to Allah (swt), peace, security, dignity, and honor. We are ambassadors of peace in this country. Our primary responsibility is to practice this beautiful religion

of Allah (swt) and present us to others as true examples of truthful servants of Allah (swt) with excellent moral character. We are to open communication channels with others living with us side by side in order to inform them about this beautiful Religion of Human Dignity and Honor.

It is our duty to tell them that Islam provides a perfect way of life with unique characteristics of both social and spiritual behavior. This is the only religion with no force or compulsion for whoever wants to seek and follow the ultimate and divine truth. We are in need to tell everyone Islam is clear, transparent and logical religion. The religion practiced by Abraham, Moses, Jesus, David and all other true apostles of Allah (swt) (Peace be upon them).

Establish your contact and open communication channels with the people and tell them this religion guarantees human dignity and honor, and grants the right of existence with peace, safety, and security.

Islam forbids the killing of any human being regardless of race and color. It is the religion where killing one human soul is equal to killing the whole mankind, and saving one human soul is equal to saving the whole mankind. The Religion of Allah (swt) is totally against killing of innocent babies and children for whatsoever reasons including fear of poverty thereby increasing conviction of the believers to recognize Allah (swt) as the only Giver of sustenance.

Being a religion of peace and security for all, it is against all forms and types of aggression, oppression, acts of transgression and mischief in order to spread corruption in the land of Allah (swt). Islam recognizes the believers as the best of community ever produced for mankind and

asks them to put their faith into practice with sincerity of intention and discharge responsibility of enjoining whatever is identified and recognized as right and good and forbidding whatever is wrong and evil with devotion and confidence.

Islam establishes a healthy Islamic community and help produce individuals who love to practice their faith with true love and sincere devotion to Allah (swt) and discharge their personal obligations (due to Allah as well as people) with honesty, truthfulness and sense of being accountable to Him on the Day of Judgment for their sayings and actions. True recognition of Allah (swt) and worshipping none but Him with love, fear, hope, and sincerity helps a true believer to establish and maintain contact with Allah (swt) and improves his spiritual and social behavior.

In order to demonstrate a perfect social behavior with divine characteristics, Allah (swt) wants the believer to be aware of his personal obligations in regards to recognizing the due status of parents granted by Allah (swt); thereby giving them nice and kind treatment at all times, the rights of relatives, both far and near, the rights of orphans, the needy and the poor, the way farer, the rights of neighbors, and the legitimate and lawful rights of all of those given under his direct care.

Islam encourages Muslims to lead a humble life and generates a permanent habit of pleasing Allah (swt) by doing everything that is good; thereby making the believer

a doer of Good, a quality loved by Allah (swt). It asks the believers to do everything possible in order to protect and upheld the dignity and honor of fellow Muslim brother or sister. Islam does not allow disrespect or insult to individual human dignity in any way whatsoever. It forbids both men and women to mock at others or being sarcastic to them on the basis of race, religion, color, ethnicity, or language.

In order to establish a true Islamic society based on mutual love and respect, the religion of Allah (swt) demands the believers to completely distance themselves from all bad habits and comprehensively eliminate and route out the social evils from the Islamic society. It calls the believers not to get involved or even go closer to doing indecent and shameful deeds. It declares that adultery, gambling, drinking, illicit relationship, nudity in any form, and all acts of indecency in action, speech, and dress are forbidden and un-lawful.

Islam grants dignified and respectful status to woman in the society with full protection of her rights regarding marriage, divorce, and other legal, financial, and moral rights based on respect, equality and in accordance with the divine concept of justice. We need to tell the people Islam gave true recognition to woman to play her vital role in the society as respectful and responsible mother, loving and caring sister, wife and daughter. It introduced the concept

of peaceful and responsible family life based on love, understanding, dignity and honor.

Islam gave the concept of Islamic brotherhood and equality. It helps the believer to recognize his personal responsibility to strengthen mutual love, respect and brotherly treatment for every one, and to side with justice and fairness for all against aggression and oppression. Islam introduced a universal concept of justice. Allah (swt) loves justice, commands justice and rewards and gives punishment with justice. It guarantees that all human being are to be given his or her lawful rights with fairness and equality. It is totally against denial of justice to anyone due to race, religion, color, and ethnicity or discrimination in any form. It is the religion of honesty and fairness in all trade and business transactions. It calls for giving full measure and weight with justice and not to reduce things that are due to other people.

We are in need to inform everyone that the religion of Allah (swt) gave a comprehensive and perfect code of moral and ethical behavior. Teachings of Quran and Sunnah (practice) of the Prophet (pbuh) encourage us to be the perfect examples of excellent moral character and show due courtesy to Muslims and non-Muslims alike. It declared piety and righteousness as the only acceptable criteria of superiority in the sight of Allah (swt). Practice the Religion of Peace and Tolerance with patience and confidence and put your trust in The Almighty Creator. You will

be able to remove lots of misunderstandings and misinterpretations and bring more people closer to this beautiful religion.

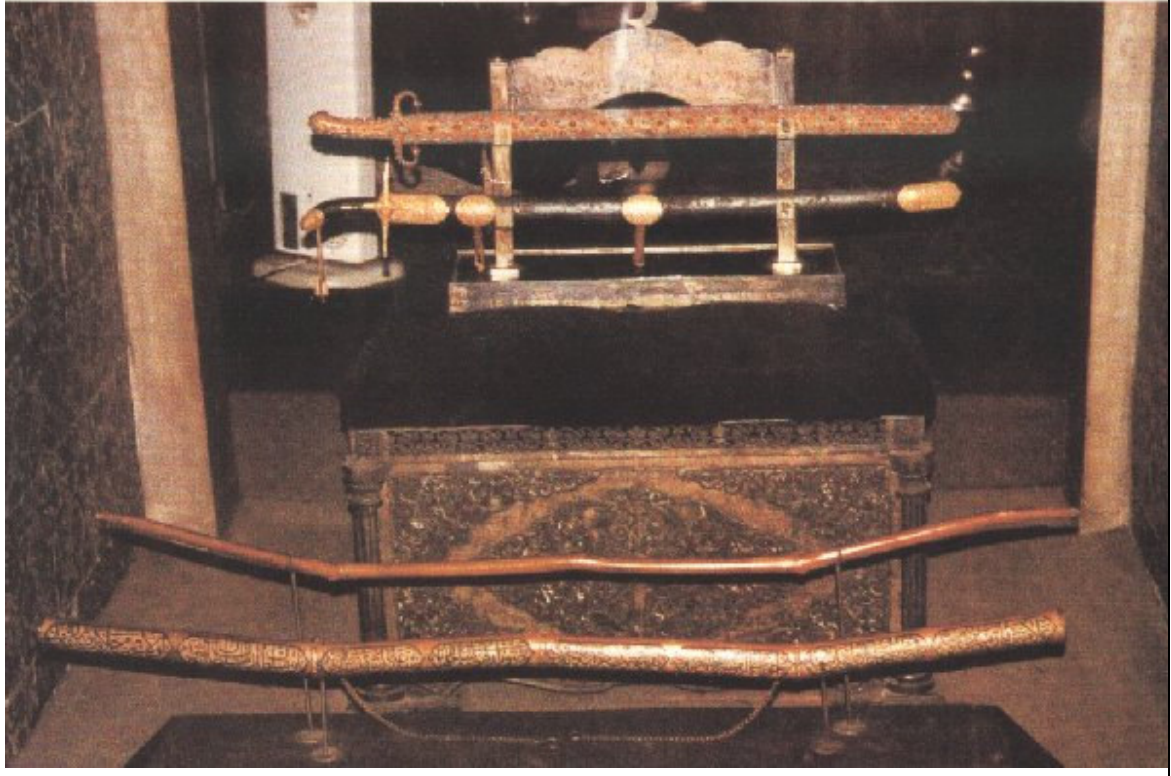
Feel proud to be ambassadors of peace and spread the divine

message of peace and security where ever you go. Defeat hatred with love and peace, Enmity with friendship and respectful treatment. Establish yourself as true representative of the Religion of Allah (swt); the religion of peace, human dignity and honor.

Photo of this Issue...

(مِنَ الْآثَارِ النَّبَوِيَّةِ الشَّرِيفَةِ فِي مَتَجَفِّ تَوْبُ - كَابِي تَرْكِيَا)

صَلَاةُ اللَّهِ عَلَيْهِ وَسَلَّمَ وَقَوْسُهُ
صُورَةُ سَيْفِ النَّبِيِّ



The Sword of our Prophet Muhammad "May Peace Be Upon Him"
in Topkapi Museum, Istanbul, Turkey

Wassalamualaikum