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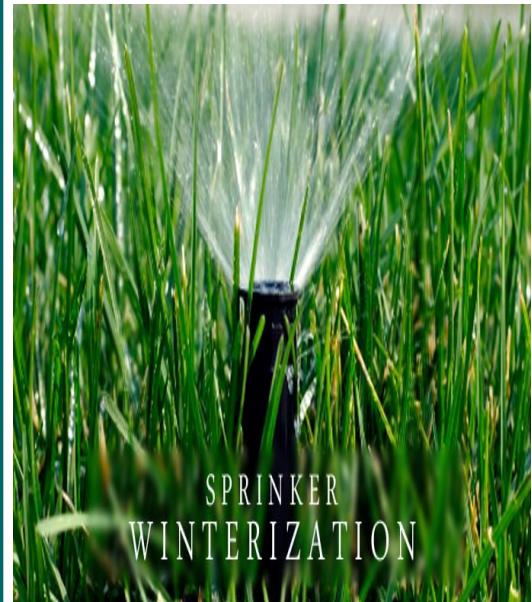
Muslim Community of the Western Suburbs of Detroit

Safar 1438 | November 2016

Volume 23 | Issue 9



**MCWS Sprinkler Winterization Team**



Go to [mcws.org](http://mcws.org) and select  
Sprinkler Winterization for online scheduling

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at 734-776-2867  
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What: High  
School Boys'  
Halaqa

Where: MCWS

When:  
Sep 25, Oct 9, Oct  
23, Nov 6, Nov  
20, Dec 4, Dec 18

Who: Shaykh  
Hasan Sheikh

## **SHAYKH HASAN'S HIGH SCHOOL BOYS' HALAQAH**

Join Shaykh Hasan as he leads a high school boys' halaqa every other Sunday from September 25<sup>th</sup>-December 18<sup>th</sup>. The halaqa is a great opportunity to discuss day to day issues in a safe environment with a scholarly perspective.

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Interested in taking a class at MCWS.  
Please join Shaykh Hasan as he leads  
Adults, College students  
and High School Boys.

Go to Page 3 for upcoming classes.

class is in  
session



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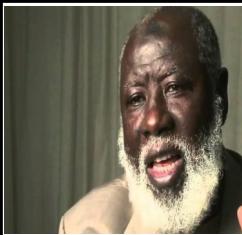
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**Please contact Jamil Ahmed for a quotation.**

*MCWS newsletter is published monthly by MCWS organization. The opinions expressed in this newsletter are solely those of the authors.*



**Sh. Ali Suleiman Ali**

**MFS Office: (313) 366-6800**

**(9a-5p Mon-Fri)**

**MCWS Office: (734) 467-7704**

**Monday-Wednesday 5pm-8pm**

**Thursdays 10am-3pm & between**

**Maghrib and Isha**

**Saturdays & Sundays 11am to 4pm**

Please make an appointment before coming.  
Check his full schedule on the web. For more info: go to:

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Sh. Hasan Upcoming Classes

Character Curriculum	University/College "Silencing the Critics"	High School Halaqah
Mon Oct 31 After Maghrib	Sat Nov 19 7pm- 8pm	Sun Nov 6 After Asr
Mon Nov 14 After Isha	Dec TBD due to college finals	Sun Nov 20 After Asr
Mon Nov 28 After Isha		Sun Dec 4 After Asr
Mon Dec 12 After Isha		Sun Dec 18 After Asr

**Character Curriculum**  
(After Maghrib in the Masjid):

An opportunity to better oneself by analyzing different character traits through different life examples in light of our Prophetic tradition

***Silencing the Critics (Saturdays 7pm-8m)***

In this session we will be covering a publication by Imam Zia "Silencing the Critics". The goal of these sessions are to equip students with resources and answers to help deal with the sophistication of day to day academic challenges.

***High School Halaqa***  
(Sundays after Asr in the Masjid)

These sessions are an opportunity for likeminded students to come together to voice their thoughts in a productive manner while covering basic 101 Fiqh re: Taharah and day to day living.



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## O Believers, Cast Your Ballot!

by Shaykh Dr. Mateen Khan (Trenton, New Jersey)

Muslims living in 'non-Muslim' lands is a relatively new occurrence. True, Muslim travelers and traders roamed the known (and unknown) world since the beginning of Islam. However, to take up residence and begin families and communities is a recent phenomenon. Today, we find ourselves governed by those whose interests sometimes go directly against ours. These people institute policies—policies which hugely impact Muslim lives both here and abroad.

This is not to say Muslims are entirely powerless. They can make impact on the local and national level by voting. This occurs in two ways. First, large Muslim blocs in states such as Michigan, Florida, and Pennsylvania can sway already close votes in their favor. Second, and more important, a vocal minority often finds its influence over a silent majority. Make no mistake, pollsters and politicians are well aware of which groups vote and which do not. Their livelihood depends on these facts. American politicians are less about standing up for what is right and more about keeping their jobs. They know, O Muslim, come election time you are likely to stay home. So why spend their time, resources, and influence in your favor? When Muslims start showing up en masse, pollsters and politicians will be the first to notice. Their rhetoric and votes will reflect it as well.

Muslims don't leave their Islamic values for specific places or times. 'Ubudiyah is a mindset, and mindsets are not left at home or set aside for the weekends. Islam demands the highest values of respect for faith, person, lineage, intelligence, and property. To a Muslim, voting isn't about choosing who we like most, find most attractive, or most eloquent. It is about voting for those issues that fulfill two objectives:

Encourage good and promote public interests (masalih).

Discourage wrong and remove harms.

The Qur'an repeatedly calls Muslims toward the objectives of enjoining good and forbidding wrong.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهَدُونَ (١٠٢) وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمُعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٤) -آل عمران

Thus, Allah makes clear to you His verses so you may be guided. And there should be from you a nation inviting to [all that is] good, encouraging what is right and forbidding what is wrong, and those will be the successful.

As the living embodiment of the Qur'an and the most perfect example, the Prophet ﷺ echoed this in his own words and actions. He reminded us that divine mercy and attention is linked to our own actions.

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمُعْرُوفِ وَلَتَنْهَايُونَ عَنِ الْمُنْكَرِ أَوْ لَيُوْشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ (الترمذى)

By the One in Whose Hand is my soul! Either you encourage good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you.

To a Muslim, this is divine guidance, and to anyone with common sense, this is sage advice. What trips up some Muslims is the conundrum of having to decide between two people—both of whom espouse harmful policies particularly towards Muslims. The fact is, it is extraordinarily unlikely both people are equally harmful to us. One will undoubtedly pose a greater threat to Muslim safety and rights. With the entire divine law before them, Muslim scholars have derived the principle of preventing a harm takes precedence over acquiring a benefit. درء المفاسد أولى من (جلب المصالح) Thus, we are permitted to vote for the candidate of lesser harm to prevent greater harm.

What is, in fact, un-Islamic is to not do our part in stopping harm. Sayyiduna Abu Bakr Siddiq, the foremost Companion of the Prophet ﷺ, explained in a hadith:

يا أيها الناس إنكم لترءون هذه الآية: {يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم} (المائدة : 105) وإنني سمعت رسول الله، صلى الله عليه وسلم، يقول: "إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أو شكل أن يعمهم الله بعثاب منه" (رياض الصالحين)

"O people! You recite this Verse: 'O Believers! Take care of yourselves. If you follow the (right) guidance [and encourage what is right and forbid what is wrong], no hurt can come to you from those who are in error.' (5:105) I have heard Messenger of Allah ﷺ saying: "When people see an oppressor but do not prevent him [from doing evil], it is likely that Allah will punish them all."

As Muslims, it is our divinely directed duty to stand in the way of oppression and injustice. As Americans, we took an oath to uphold the law, and within that law, we have the right to raise our voices for what is right. In the American political system, there is no greater way to encourage good than to vote in accordance with Islamic objectives.

It is incorrect to think our vote holds little weight or won't change anything. Abstaining your vote is not the same as doing nothing. Rather, remaining quiet and motionless in the face of injustice is to support injustice.

In the face of evil, the prophetic command is to act. Silence is a last resort and a sign of weakness in faith.

"مَنْ رَأَىٰ مِنْكُمْ مُنْكِرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَقِلْبِهِ، وَذَلِكَ أَضْعَافُ الْإِيمَانِ" (مسلم)

Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.

Islamophobia, discrimination, and attacks on our vulnerable individuals and masjids are increasing. Inaction and silence in the face of your brother's and sister's humiliation is to cement our own humiliation in front of Allah and all of creation.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَهُ قَالَ: مَنْ أَذْلَّ عِنْدَهُ مُؤْمِنٌ فَلَمْ يَنْتَصِرْهُ، وَهُوَ يَقْرَرُ عَلَى أَنْ يَنْتَصِرَهُ أَذْلَّ اللَّهُ عَزَّ وَجَلَّ عَلَى رُؤُسِ الْخَلَّاقِ يَوْمَ الْقِيَامَةِ

(مسند احمد)

The Prophet ﷺ said: If a believer is humiliated in front of anyone and he doesn't help him while being able to do so, Allah will humiliate him on the Day of Judgement in front of all creation.

Islamically, we can approach an election as a shahadah (giving testimony). By casting your vote for an individual, you testify this person is capable of this position. In times of need, such as when Muslims may be harmed or benefited, to withhold your vote is analogous to withholding testimony.

وَلَا تَكْتُمُوا الشُّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أَثِمٌ قَلْبُهُ (البقرة 283)

And do not conceal testimony, for whoever conceals it – his heart is indeed sinful.

Or even more apt for our situation this election cycle are the words of the Prophet:

مَنْ كَتَمَ شَهَادَةً إِذَا دُعِيَ إِلَيْهَا كَانَ كَمْ شَهَدَ بِالرُّوْبِ (المعجم الأوسط)

Whoever conceals testimony when he is called to testify is like the one who gave a false testimony.

Giving a false testimony is among the most detestable of actions as it harms society at large. When the ummah, which has been sent to benefit mankind, does not influence policy making towards good, then this leaves only those of ill-intent to influence toward wrong. When unjust rulers and wicked men invariably rain down their evil upon their own people and those outside of their borders, those among us who remained silent or chose inaction will answer for it on the Day of Judgment.

In this election cycle, vote for the greatest good (or against the greater harm). Allah has called on us to be His Supporters. In other words, support Him in the cause of what is right and against what is wrong. What benefit does an omnipotent, omniscient Being gain from our support? Nothing. Rather, it is for our own benefit.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَحَصَّرُوا اللَّهُ يَتَحَصَّرُ مِنْكُمْ وَيَتَبَتَّ أَفْدَامُكُمْ ۝ (٧) (محمد)

O Believers, if you support Allah, He will support you and plant your feet firmly.

By CAIR-MI Safe Spaces Coordinator, Attorney Lena Kamal

The Michigan chapter of the Council on American-Islamic Relations held an Anti-Bullying workshop at MCWS on September 24, 2016. CAIR-MI and the community recognize that school bullying is a phenomenon that affects students from diverse backgrounds and experiences, and American Muslim students are not exempt from being subjected to harassment at school whether it be in private Islamic schools or public schools.

As a result, the workshop focused on achieving a better understanding of bullying, how it impacts our Muslim students, and techniques and tools that parents and student need to combat bullying in this increasing Islamophobic climate. The panel of speakers included CAIR-MI's Safe Spaces Coordinator and Attorney Lena Kamal, Dr. Sarah Mohiddun, a children's psychiatrist affiliated with University of Michigan Hospitals and Health Centers, and Shakir Bukari, a Social Studies teacher at City of River Rouge School District.

The Safe Spaces program at CAIR-MI is trying to address bullying in schools by working with our local communities to encourage education, dialogue, and cooperation. CAIR-MI has been working proactively with schools to educate students, staff, and administration through various cultural competency trainings that promote diversity, tolerance, and understanding towards their Muslim students. We also work with schools and students to help resolve issues that may arise and implement "Muslim Friendly" policies to better integrate their Muslim students.

CAIR-MI encourages anyone bullied for being Muslim in school to contact our office by calling 248.559.2247 or sending an email

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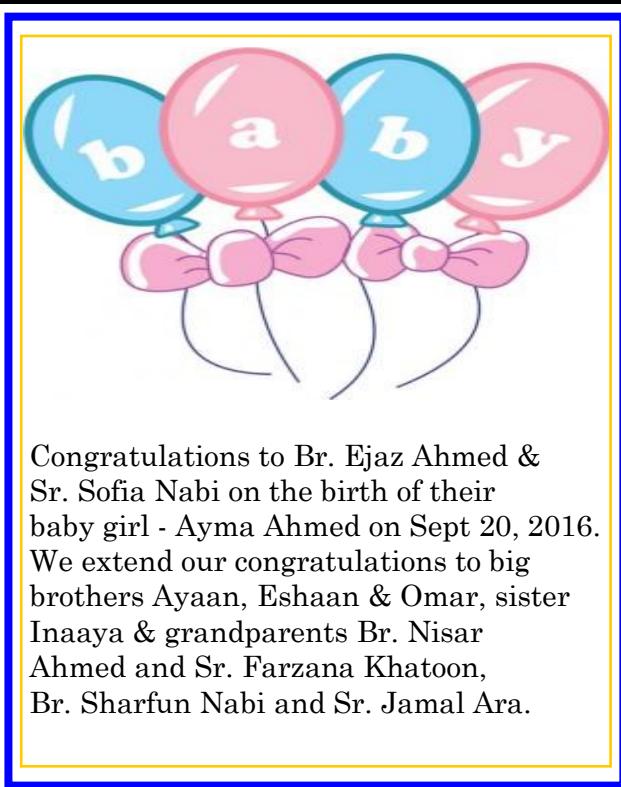
(No Registration Needed)

Daily Hadith	Sheikh Ali Suleiman Ali	Monday-Friday, after Fajr
Weekly Khatira	A Community Member (Contact Br. Ajaz Hizkil for more info)	Mondays — after Maghrib in Summer and after Isha in Winter
Weekend Tafseer-ul-Qur'an	Sheikh Ali Suleiman Ali	Saturdays & Sundays, after Fajr & Sundays after Dhuhur

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(Check [mcws.org](http://mcws.org) for latest info)

First Week	Sh. Ali Suleiman Ali	Br. Abdul Rahman/Br. Abdullah Waheed/ Sh. Abdul Karim Yahya
Second Week	Br. Harun Malik	Sh. Hasan Ahmad Sheikh
Third Week	Br. Osama Odeh	Sh. Ali Suleiman Ali
Fourth Week	Guest Speaker	Sh. Hasan Ahmad Sheikh
*Fifth Week	Br. Saleem Khalid	Dr. Hikmat Kabbani



Congratulations to Br. Ejaz Ahmed & Sr. Sofia Nabi on the birth of their baby girl - Ayma Ahmed on Sept 20, 2016. We extend our congratulations to big brothers Ayaan, Eshaan & Omar, sister Inaaya & grandparents Br. Nisar Ahmed and Sr. Farzana Khatoon, Br. Sharfun Nabi and Sr. Jamal Ara.

إِنَّمَا يَعْمَلُ مَسَاجِدُ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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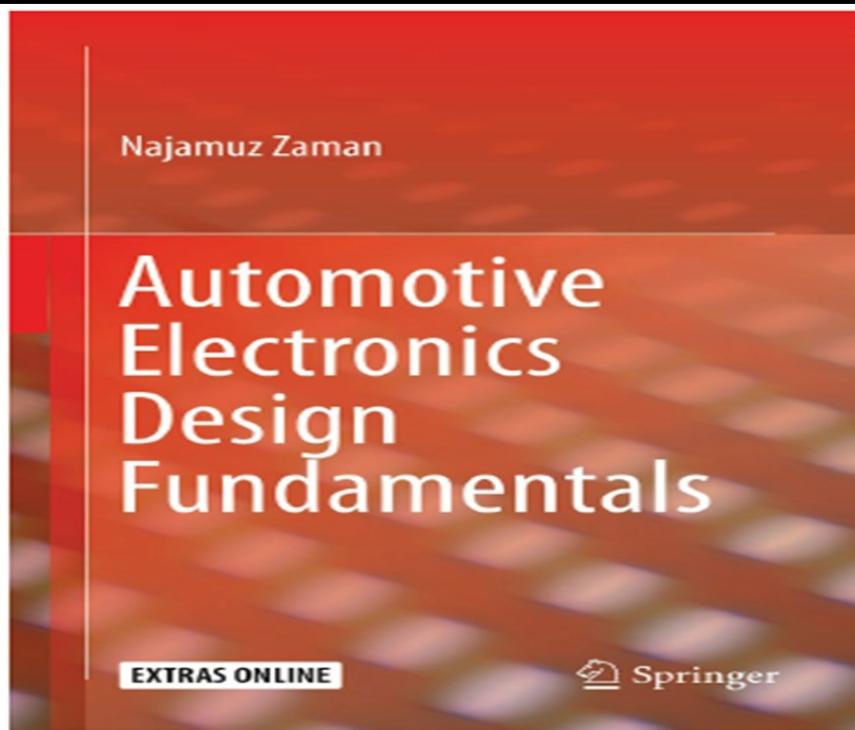
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**1st ed. 2015, XI, 262 p. 234 illus., 229 illus.  
in color.**

This book explains the topology behind automotive electronics architectures and examines how they can be profoundly augmented with embedded controllers. These controllers serve as the core building blocks of today's vehicle electronics. Rather than simply teaching electrical basics, this unique resource focuses on the fundamental concepts of vehicle electronics architecture, and details the wide variety of Electronic Control Modules (ECMs) that enable the increasingly sophisticated "bells & whistles" of modern designs. A must-have for automotive electronics design engineers, software developers, system engineers, program managers, project leaders, and students in automotive electronics design course, this guide bridges the gap between academic instruction and industry practice with clear, concise advice on how to design and optimize automotive electronics with embedded controllers.

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**NOVEMBER 2016**  
**Adhan Schedule at MCWS, Canton**

<b>Date</b>	<b>Fajr</b>	<b>Sunrise</b>	<b>Dhuhr</b>	<b>Asr</b>	<b>Maghrib</b>	<b>Isha</b>
1	6:50	8:07	1:20	4:45	6:28	7:46
5	5:54	7:12	12:20	3:41	5:23	6:42
10	5:59	7:17	12:20	3:36	5:19	6:38
15	6:05	7:24	12:21	3:31	5:13	6:33
20	6:10	7:30	12:22	3:27	5:09	6:30
25	6:14	7:35	12:23	3:24	5:06	6:28
30	6:20	7:42	12:25	3:22	5:03	6:26

November						
Safar/Rabi I						
S	M	T	W	T	F	S
		1	2	3	4	5
		1	2	3	4	5
6	7	8	9	10	11	12
6	7	8	9	10	11	12
13	14	15	16	17	18	19
13	14	15	16	17	18	19
20	21	22	23	24	25	26
20	21	22	23	24	25	26
27	28	29	30			
27	28	29	1			

**Iqama Schedule at MCWS, Canton**  
**Jumma' Prayer: 1st at 12:30 pm & 2nd at 1:45 pm**

<b>Date</b>	<b>Fajr</b>	<b>Dhuhr</b>	<b>Asr</b>	<b>Maghrib</b>	<b>Isha</b>
1 - 5	7:05	2:00	5:00		8:00
6 - 10	6:15	1:00	3:45		8:00
11 - 15	6:20	1:00	3:45		8:00
16 - 20	6:20	1:00	3:45		8:00
21 - 25	6:25	1:00	3:45		8:00
26 - 30	6:35	1:00	3:30		8:00

December						
Rabi I/Rabi II						
S	M	T	W	T	F	S
				1	2	3
				2	3	4
4	5	6	7	8	9	10
5	6	7	8	9	12	13
11	12	13	14	15	16	17
12	13	14	15	16	17	18
18	19	20	21	22	23	24
19	20	21	22	23	24	25
25	26	27	28	29	30	31
26	27	28	29	30	1	2

**Dhuhr Iqama on Saturday and Sunday is at 2:00 PM**