



## ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

### THE MUSLIM MIND

To become a Muslim involves far more than observance of rituals. Although the rituals are indispensable, they cannot achieve their purpose unless the entire mental, moral and spiritual outlook of the convert is changed. The most important change which took place after I embraced Islam was the transformation of my mind from a *Kafir* mind into a Muslim mind. In order that the outsider may gain deeper understanding into the workings of the Muslim mind, I shall attempt to describe from personal experience how a Muslim looks at the world, how he regards life and the effect of his faith upon his behaviour, his tastes, and his aspirations. Much will surprise or even shock the outsider until he attains sufficient insight into the inner meaning and intrinsic merit of genuine Islamic values.

صوت الأمة الإسلامية

The most essential belief in Islam is the concept of man as the slave of God. The Arabic word for "slave of God" is "Abdullah" which is among the commonest names in every Muslim country. "Islam" itself means literally "submission to the will of Allah" and all who choose to do so are Muslims. Since God is the supreme and only sovereign of the universe, the Christian

concept of "division of Church and State" appears utterly illogical to the Muslim mind. The purpose of Islamic rule is to enforce the law of God in the Qurân and Sunnah. The Muslim ruler cannot become a law unto himself nor has he the right to create any new legislation on his own. The *Shariah* or sacred law can never be changed and only can be interpreted within strict limits. Everything belongs to God. Man owns nothing and is utterly dependent upon Him. All that a man possesses, even his own body, is merely loaned to him by God to put to the best possible use. If a man shirks this responsibility, he will be severely punished. To serve God as His slave, a man must be willing to sacrifice everything, if necessary—his personal happiness, his pleasures, his desires, conveniences, wealth, his possessions and even his life. The genuine Muslim will not hesitate to sacrifice all his transitory pleasures for the greater good. In so doing, he attains lasting happiness and serenity of mind. To be a "slave of God" means freedom from the tyranny of men. A true Muslim does not fear any man. He fears only God.

The Muslim divides the world into two opposing camps: "*Dar-ul-Islam*" or the

*continued on page 4*

المُقْسِط

Asma ul Husna : Allâh's beautiful names and attributes

AL MUQSITU

THE EQUITABLE

المُقْسِط

# Editorial

## THE SWORD OF ISLAM

The first few who embraced the “new” religion in Makkah in the Arabian Peninsula at the hands of the Prophet (ﷺ peace and blessings of Allâh be upon him), were his wife Khadîjah, his servant Zaid, and his eleven year old cousin ‘Ali. Among the ones who later joined this faith were the honest merchant, Abu Bakr; the iron man of Arabia, ‘Umar the Great; the shy businessman, Uthmân; the Prophet’s (ﷺ) brave uncle Hamzah; and a slave of a pagan, Bilâl (- may Allâh be pleased with them). They simply couldn’t resist the MAGIC SWORD of a humble and lonely Prophet!

The negligible minority of believers in this new Faith was soon exiled from Makkah and they arrived in the city called Yathrib which later became known as MADÎNAH. The Muslim emigrants to Madînah brought their SWORD with them. The SWORD continued to work and its magnetic force continued to “pull” people towards it until the whole of Arabia joined the Faith. Compared to the population of the rest of the world at that time, the Arabs constituted a tiny minority. A fraction of this minority decided to take the SWORD beyond the boundaries of the Arabian desert to the mighty Mediterranean, the coast of Malabar and the far away East Indies Islands. People after people continued surrendering to this SWORD and joining the Faith.

**So sharp was the edge of the SWORD!** It simply conquered the hearts; bodies yielded automatically. It is the SWORD OF TRUTH, whose mere shine eliminates falsehood just like light wipes away darkness.

**HAS THE SWORD GONE BLUNT?**

**NO, FAR FROM IT!**

It continues to pierce the hearts of countless men and women today - in spite of the relentless efforts by persons with vested interests who like darkness to prevail, so that they may rob people of their good things. Read below the impressions of some who were recently conquered by the same SWORD. They are from

different countries, speak different languages, and have different backgrounds.

1. **LEOPOLD WEISS** (now Mohammed Asad): Austrian statesman, journalist, former foreign correspondent for the *Frankfurter Zeitung*; author of *Islâm at Cross Roads* and *Road to Mecca* and translator of the Qur’ân. He embraced Islâm in 1926.

*“Islâm appears to me like a perfect work of Architecture. All its parts are harmoniously conceived to complement and support each other. Nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure.”*

2. **AHMED HOLT**: British Civil Contractor, traveler in search of the Divine truth, spent much of his time in research and comparative study of Judaism, Christianity and Islâm. He embraced Islâm in 1975.

*“The SWORD OF ISLÂM is not the sword of steel. I know this by experience, because the sword of Islâm struck deep into my own heart. It didn’t bring death, but it brought a new life; it brought an awareness and it brought an awakening as to who am I and what am I and for what am I here?”*

3. **BOGDAN KOPANSKI** (now Bogdan Atallah Kopanski): originally Polish, now American; Ph.D. in history and politics, had a very interesting journey to Islâm and faced severe hardships; was imprisoned twice by the Polish communist regime (1968, 1981-82). He embraced Islâm in 1974.

*“When I was 12 years old I rejected illogical and contradictory faith of the Church. Two years later in 1962 I was fascinated by the victorious struggle of the Algerian Muslim mujahideen against French colonialism. It was the first arrow of Islâm... The high school and earliest days of my education in the University, I was a typical example of the ‘rebel generation’ of Reds... My way to the Truth of Al-Qur’ân was slow and unpaved... In 1974, I visited Turkey, I wrote my M.A. dissertation about Sultan and Caliph Suleiman Kanuni’s policy towards the Polish Kingdom. There I was hit by the most beautiful voice of mankind, Adhan, the call*

*continued on page 3*

*continued from page 2*

to prayer. My hair stood up. An unknown, powerful force led me to an old masjid in Istanbul. There, old, smiling, Turkish bearded men taught me Wuzu, ablution. I confessed to tears, Shahada, and I prayed my first Salah Maghrib... I swept out the rubbish ideologies... The first time in my life, my mind was relaxed and I felt the pleasure of Allah's love in my heart. I was a Muslim..."

4. **VENGATACHALAM ADIYAR** (now Abdullah Adiyar): Indian, noted Tamil writer and journalist; worked as a news editor in Dr. M. Karunanidhi's daily *Murasoli* for 17 years; assisted 3 former Chief Ministers of Tamil Nadu. Received Kalaimamani Award (Big Gem of Arts) from Tamil Nadu Government in 1982. He embraced Islâm in 1987.

*"In Islâm I found suitable replies to nagging queries arising in my mind with regard to the theory of creation, status of woman, creation of universe, etc. The life history of the holy Prophet (ﷺ) attracted me very much and made easy for me to compare with other world leaders and their philosophies."*

5. **HERBERT HOBHOM** (now Aman Hobohm): German diplomat, missionary and social worker. An intellectual who has been serving the German diplomatic missions in various parts of the world. Cultural Attache in German Embassy in Riyadh. He embraced Islâm in 1941.

*"I have lived under different systems of life and have had the opportunity of studying various ideologies, but have come to the conclusion that none is as perfect as Islâm. None of the systems has got a complete code of a noble life. Only Islâm has it; and that is why good men embrace it. Islâm is not theoretical; it is practical. It means complete submission to the will of God."*

6. **CAT STEVENS** (now Yusuf Islâm): British; formerly a Christian and a world famous pop singer. He embraced Islâm in 1973.

*"It will be wrong to judge Islâm in the light of the behavior of some bad Muslims who are always shown on the media. It is like judging a car as a bad one if the driver of the car is drunk and he bangs it into the wall. Islâm*

*guides all human beings in daily life - in it's spiritual, mental and physical dimensions. But we must find the sources of these instructions, the Qur'an and the example of the Prophet (ﷺ), then we can see the ideal of Islâm."*

7. **MARGARET MARCUS** (now Maryam Jamilah): American; formerly a Jewess, essayist and author of many books. She embraced Islâm in 1962.

*"The authority of Islâmic Morals and Laws proceeds from Almighty God. Pleasure and happiness in Islâm are but the natural byproducts of emotional satisfaction in one's duties conscientiously performed for the pleasure of God to achieve salvation. In Islâm duties are always stressed above rights. Only in Islâm was my quest for absolute values satisfied. Only in Islâm did I at last find all that was true, good, beautiful and which gives meaning and direction to human life and death."*

8. **WILFRIED HOFMAN** (now Murad Hoffman): Ph.D. in law (Harvard); German social scientist and diplomat; German Ambassador in Algeria. He embraced Islâm  
*continued on page 4*

**IQRA** is Published Monthly by Connecticut Council of Masajid, Islamic Center of Hamden, Islamic Center of Connecticut, Islamic Center of New Haven, Faran Club, United Muslim Masjid, Islamic Society of Western Connecticut, and Islamic Center of New London.

**MAILING ADDRESS:**  
Connecticut Council of Masajid  
P. O. Box 4456, Hamden, CT 06514  
Tel. (203)-562-2757

**EDITORIAL COMMITTEE**

Sister Aisha Sayed **Alam** (Cheshire)  
Dr. Abdul **Hamid** (Hamden)  
Sister Bonnie Lynn **Hamid** (Hamden)  
Dr. Shujaat Ali **Khan** (New York)

Layout/Mailing -----Brother Nadeem Abdul Hamid

*continued from page 1*

Abode of Islam and *Dar-ul--Harb*, or the Abode of the Unbelievers.” The worst affliction of mankind is not poverty, disease or illiteracy but *Kufr*. Teen-age pregnant brides, unwed mothers, venereal disease, abortions, rapes, illegitimate children, drunken derelicts and chauvinistic nationalism-all reflect the consequences of *Kufr*. Whatever is in harmony with Islamic teachings constitutes the supreme good while *Kufr* is open rebellion against God, which can never be tolerated. A Muslim judges his fellow man solely on the basis of the correctness of his belief and its practical implementation in his daily life. A man’s race, nationality, wealth or social position have no relevance to his intrinsic merit as a human being. If a man does not make any attempt to practice what he professes to believe, he is no more than a hypocrite and really has no faith at all. The Muslim is convinced that a man’s deed is utterly dependent upon his creed because he cannot conceive of morality and ethics apart from their supernatural, theological foundations.

The true Muslim has no fear of death, because death is only the passageway to life eternal with God. If a Muslim contracts an illness, he will do all medically possible to promote his recovery but after doing all he can, should these medical means fail to restore his health and save his life or those of similarly afflicted loved-ones, he will accept death with serene resignation. The Muslim believes that God has set the span of each life in advance so that nobody can die before his allotted time nor can all the doctors and medicines in the world delay his demise one instant longer.

The true Muslim is not a fanatic. The Holy Qurân forbids spying and backbiting. He does not believe in heretic hunting. No Muslim, however wrong he may be, ever can be excommunicated by another Muslim unless he publicly renounces his faith. The Muslim does not persecute other religions nor try to convert people by force. Religious minorities in the Muslim state live in autonomous, self-contained communities of

their own where they are allowed to follow their religious laws, educate their children as they see fit and perpetuate their culture in addition to the complete safety of their lives and property. However, despite all these rights guaranteed to the protected minority by the *Shariah*, although all men are considered by Islamic teachings as deserving of equal justice and fair treatment as human beings, a non-Muslim can never be considered as equal to the Muslim. The non-Muslim under Muslim rule is exempt from military service because only those who believe in the cause of Islam can fight for it. For the same reason, the non-Muslim is not eligible to occupy strategic positions in the Government. A Muslim feels the closest bonds of kinship with all other Muslims regardless of racial or national origin. He can never feel at home among non-Muslims.

*This article is part of a book by Maryam Jameelah, formerly Margaret Marcus. She wrote these essays for the educated non-Muslim and Muslim who is interested in discovering what Islam really means to the true believer. Taj Co. 1983*

**To be continued** ﴿﴾



*continued from page 3*

in 1980.

*“For some time now, striving for more and more precision and brevity, I have tried to put on paper in a systematic way, all philosophical truths, which in my view, can be ascertained beyond reasonable doubt. In the course of this effort it dawned on me that the typical attitude of an agnostic is not an intelligent one; that man simply cannot escape a decision to believe; that the createdness of what exists around us is obvious; that Islâm undoubtedly finds itself in the greatest harmony with overall reality. Thus I realize, not without shock, that step by step, in spite of myself and almost unconsciously, in feeling and thinking I have grown into a Muslim. Only one last step remained to be taken: to formalize my conversion. As of today I am a Muslim. I have arrived.”*

*continued on page 5*

*continued from page 4*

9. **CASSIUS CLAY** (now Muhammad Ali): American; three times World Heavyweight Champion, formerly a Christian. He embraced Islâm in 1965.

*"I have had many nice moments in my life. But the feelings I had while standing on Mount Arafat on the day of Hajj (Muslims' pilgrimage), was the most unique. I felt exalted by the indescribable spiritual atmosphere there as over a million and a half pilgrims invoked God to forgive them of their sins and bestow on them His choicest blessings. It was an exhilarating experience to see people belonging to different colors, races and nationalities, kings, heads of states and ordinary men from very poor countries all clad in two simple white sheets praying to God without any sense of either pride or inferiority. It was a practical manifestation of the concept of equality in Islâm."*

(Speaking to the daily *Al-Madînah*, Jeddah, 15 July, 1989)

These were the impressions of a few persons who had themselves been struck by the **SWORD OF TRUTH**, that is, the **Message of Islâm**.

**AS FOR THE PROPAGANDA** that it was the sword of steel, that is, force, which was instrumental in the universal expansion of Islâm, we give below quotations from the writing of some of the prominent non-Muslim scholars and leaders refuting this baseless accusation.

1. **M. K. GANDHI**: "...I became more than ever convinced that it was not the sword that won a place for Islâm in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet (ﷺ), the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and his own mission. These, and not the sword carried everything before them and surmounted every trouble." *YOUNG INDIA*, 1924.

2. **EDWARD GIBBON**: "*The greatest success of Mohammed's (ﷺ) life was effected by sheer moral force without the stroke of a sword.*" *HISTORY OF THE SARACEN EMPIRE*, London, 1870.

3. **A. S. TRITTON**: "*The picture of the Muslim soldier advancing with a sword in one hand and the Qur'ân in the other is quite false.*" *ISLAM*, London, 1951, p. 21.

4. **DE LACY O'LEARY**: "*History makes it clear however, that the legend of fanatical Muslims, sweeping through the world and forcing Islâm at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.*" *ISLAM AT CROSSROADS*, London, 1923, p. 8.

5. **K. S. RAMAKRISHNARAO**: "*My problem to write this monograph is easier because we are not generally fed now on that (distorted) kind of history and much time need not be spent on pointing out our misrepresentations of Islâm. The theory of Islâm and sword, for instance, is not heard now in any quarter worth the name. The principle of Islâm, there is no compulsion in religion, is well known.*" *MOHAMMED THE PROPHET OF ISLAM*, Riyadh, 1989, p. 4.

6. **JAMES A. MICHENER**: "*No other religion in history spread so rapidly as Islâm... The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Qur'ân is explicit in support of the freedom of conscience.*" *ISLÂM - THE MISUNDERSTOOD RELIGION, READERS' DIGEST* (American Edition) May 1955.

7. **LAWRENCE E. BROWNE**: "*Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islâm at the point of the sword.*" *THE PROSPECTS OF ISLAM*, London, 1944.

**If anyone possess a soft tender heart and an open mind, the road to Islam is open for all.**



## The Salâh of a Believer in the Qur'ân and Sunnah

Shaykh Abu Yusuf Riyadh ul Haq

Reprinted with permission of Shaykh Riyadh ul Haq. To obtain the complete book, contact: Islâmîc Shariah Institute, PO Box 6008, Birmingham B10 0UW, UK. [sales@shariah-institute.org].

Continued from last issue

### Chapter 6: Raising the Hands (Continued)

- There are reports that Sayyiduna Abdullah bin Umar رضي الله عنه, himself did not raise his hands as has been quoted with a *saheeh isnad* earlier.<sup>58</sup>
- This *hadeeth* was not acted upon by many of the people of Madînah (the city of Abdullah bin Umar رضي الله عنه) during the time of Imam Malik and for this reason Imam Malik (who based most if not all of his decisions on the teachings, practice, and narrations of Sayyiduna Abdullah bin Umar رضي الله عنه, and the people of Madînah) did not adopt it.
- The same one *hadeeth* of Sayyiduna Abdullah bin Umar رضي الله عنه, has been related in at least six different forms by its narrators. The raising of the hands in this *hadeeth* has been reported in the following variant ways:
  1. In only one place of *salâh*, at the time of the first *takbeer* as reported from Imam Malik in al Mudawwanah al Kubra.<sup>59</sup>
  2. In two places only: the beginning of *salâh* and when bowing down into *rukû'*.<sup>60</sup>
  3. In two places only: the beginning of *salâh* and when rising from *rukû'*.<sup>61</sup>
  4. In three places: the beginning of *salâh*, before *rukû'* and after *rukû'*.<sup>62</sup>
  5. In four places: the above three and also at the beginning of the fourth *rak'ah*.<sup>63</sup>
  6. In every rise and descent of *salâh*, including every *rukû'*, *sujûd*, standing and sitting, and also between the two *sujûd*.<sup>64</sup>

The narrators have also differed in their *raf* and *waqf* of this *hadeeth* of Sayyiduna Abdullah bin Umar رضي الله عنه. Layth bin Sa'd, Ibn Jurayj, and Malik all narrate it from Nafi' who ascribes it only to Sayyiduna Abdullah bin

Umar رضي الله عنه, in a *mawqûf* form. Abdul A'laa narrates it from Ubaidullah from Nafi' in a *marfu'* form, however Ubaidullah's two other students Abdul Wahhab al Thaqafi and Mu'tamir both narrate it from him from Nafi' in a *mawqûf* form, ascribing it to Sayyiduna Abdullah bin Umar رضي الله عنه, and not the Prophet ﷺ. Salim and Nafi' who both directly relate the *hadeeth* from Sayyiduna Abdullah bin Umar رضي الله عنه, also differ in narrating it as a *marfu'* or *mawqûf hadeeth*.

As explained earlier, the difference in the ascription of this *hadeeth* to either the practice of Sayyiduna Abdullah bin Umar رضي الله عنه, or directly to the Prophet ﷺ, and the difference in its wording has led many, including the Hanafi and Maliki *ulama* to not act on it at all, just as Imam Ahmad bin Hanbal did not adopt the practice of raising the hands in the beginning of the third *rak'ah* and in between the two prostrations.

Ibn Raslan says,

'Imam Ahmad was asked, "Should one raise the hands after standing up in the third *rak'ah* and between the two *sajdahs*?" He replied, "I do not follow the *hadeeth* of Salim from his father (Ibn Umar رضي الله عنه), nor the *hadeeth* of Wail bin Hujr رضي الله عنه, because its wording differs."<sup>65</sup>

The Position of the *Ulama*

The practice of raising the hands in prayer has been quoted from a number of *Sahabah* رضي الله عنهم. However, it is significant to note that the opposite practice of not raising the hands has also been reported from every one of these companions with the exception of Abdullah bin Mas'ud رضي الله عنه, from whom there is only one quoted view and practice: that of not raising the hands except in the beginning.

During the time of the *Sahabah*, Tabi'un, and *Tab' Tabi'een* both practices were adopted by the people of all cities with the exception of Kufah, where virtually all the inhabitants did not raise their hands. It appears that even in Madînah, the common custom was not to raise the hands because Imam Malik based his view on their practice.

*continued on page 7*

*continued from page 6*  
Imam Malik

Imam Malik is of the view that it is desirable to raise the hands only in the beginning of *salâh*. This is Ibn al Qasim's narration from Imam Malik and is the chosen practice of the Maliki scholars. Imam Malik says, 'I do not know of raising the hands in any *takbeer* of *salâh*, neither whilst rising or bowing except in the beginning when he should raise his hands slightly.'<sup>66</sup> Imam Nawawi writes in the commentary of Saheeh Muslim, 'Imam Abu Hanifah, his companions, and a group of the people of Kufah say that it is not desirable to raise the hands in *salâh* other than the time of the first *takbeer*. This is also the most famous narration of Imam Malik.' Ibn al Qasim also says, 'Raising the hands was weak in the view of Malik except in the beginning of *salâh*.'<sup>67</sup>

Hafidh Ibn Hajar al Asqalani has categorically stated that the basis of rulings and *fatawaa* according to the Maliki *ulama* is not what Imam Malik has mentioned in his al Muwatta but what Ibn al Qasim narrates from Imam Malik, regardless of whether this agrees with that contained in al Muwatta or not. Hafidh also says that a certain scholar from the Maghrib has compiled a book listing those *masaail* in which the Malikis have acted contrary to what has been narrated in al Muwatta, such as raising the hands when bowing into *rukû'* and rising therefrom.<sup>68</sup>

Not raising the hands except in the beginning of *salâh* was the known practice of Sayyiduna Abu Bakr رضي الله عنه, Sayyiduna Umar رضي الله عنه, Sayyiduna Ali رضي الله عنه, and Sayyiduna Abdullah bin Mas'ud رضي الله عنه, as well as many others from amongst the learned *Sahabah* رضي الله عنهم, as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar رضي الله عنه, and others. From amongst the *Tabi'un* it was the known practice of the companions of Sayyiduna Ali رضي الله عنه, and Sayyiduna Ibn Mas'ud رضي الله عنه; Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhai, Khaithamah, Qais bin Abi Hazim, Aamir al Sha'bi,<sup>69</sup> Abu Ishaq

al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the *fuqahaa* and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee', Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, and their followers.

**(Footnotes)**

<sup>58</sup> *Hadeeth* no. 13 of this chapter.

<sup>59</sup> *al Mudawwanah al Kubra* 1/166.

<sup>60</sup> Tahawi in *Sharh Mushkil al Aathaar* 5832.

<sup>61</sup> Malik 165 & 169.

<sup>62</sup> Bukhari 702.

<sup>63</sup> Bukhari 706.

<sup>64</sup> Tahawi in *Sharh Mushkil al Aathaar* 5831.

<sup>65</sup> *Awjaz al Masalik* 2/55.

<sup>66</sup> *al Mudawwanah al Kubra* 1/165.

<sup>67</sup> *al Mudawwanah al Kubra* 1/165.

<sup>68</sup> Hafidh Ibn Hajar in his Introduction to *Ta'jeel al Manfaah*, p4.

<sup>69</sup> For the narrations describing the practice of the above *Tabi'un* see *al Musannaf* of Ibn Abi Shaibah 2444-2454.

To be continued يستمر!



**DARS-E-QUR'AN**

Al-Qur'an is the speech of our Lord and Creator. The only Lord and Creator that there is. In it there is guidance for all of humanity and for all times to come. This is a book about which there is no doubt. The original Arabic in which it was revealed is the Qur'an. The translations are not the Qur'an. Many Muslim scholars believe it to be most improper to print a 'translation' of the Qur'an without the original Arabic text. We follow this *nasihat* (advice). It is partly for this reason that we have chosen the present subject-oriented method of relating what is in the Qur'an, rather than reproducing the entire text in sequence. The Qur'an is not a story-book. The sequence of revelation and the arrangement of verses, as the contents themselves, is to produce *taqwa* (awareness) of **Allah** in the heart of those who read it with understanding. The same subject is often de-

*continued on page 15*

## JULY-AUG PRAYER TIMES, NEW HAVEN

DAY	FAJR	SHURUQ	ZUHR	ASR		MAGRIB	ISHA	LUNAR DATES
	DWN	SUNRISE		Shafi'i	Hanafi	SNSSET	NGHT	
<b>July</b>								
15	3:29	5:31	12:58	4:57	6:09	8:23	10:25	08 JAMADI II
16	3:30	5:32	12:58	4:57	6:08	8:23	10:24	09
17	3:32	5:33	12:58	4:57	6:08	8:22	10:23	10
18	3:33	5:34	12:58	4:57	6:08	8:21	10:22	11
19	3:34	5:35	12:58	4:57	6:07	8:21	10:20	12
20	3:36	5:35	12:58	4:57	6:07	8:20	10:19	13
21	3:37	5:36	12:58	4:56	6:06	8:19	10:18	14
22	3:39	5:37	12:58	4:56	6:06	8:18	10:16	15
23	3:40	5:38	12:58	4:56	6:06	8:18	10:15	16
24	3:42	5:39	12:58	4:56	6:05	8:17	10:13	17
25	3:43	5:40	12:58	4:56	6:05	8:16	10:12	18
26	3:45	5:41	12:58	4:55	6:04	8:15	10:10	19
27	3:46	5:42	12:58	4:55	6:04	8:14	10:09	20
28	3:48	5:43	12:58	4:55	6:03	8:13	10:07	21
29	3:49	5:44	12:58	4:54	6:02	8:12	10:06	22
30	3:51	5:45	12:58	4:54	6:02	8:11	10:04	23
31	3:52	5:46	12:58	4:54	6:01	8:10	10:02	24
<b>August</b>								
1	3:54	5:47	12:58	4:53	6:00	8:09	10:01	25
2	3:56	5:48	12:58	4:53	6:00	8:08	9:59	26
3	3:57	5:49	12:58	4:53	5:59	8:06	9:57	27
4	3:59	5:50	12:58	4:52	5:58	8:05	9:56	28
5	4:00	5:51	12:58	4:52	5:58	8:04	9:54	29
6	4:02	5:52	12:57	4:51	5:57	8:03	9:52	30
7	4:03	5:53	12:57	4:51	5:56	8:02	9:50	01 RAJAB
8	4:05	5:54	12:57	4:50	5:55	8:00	9:48	02
9	4:06	5:55	12:57	4:50	5:54	7:59	9:47	03
10	4:08	5:56	12:57	4:49	5:53	7:58	9:45	04
11	4:09	5:57	12:57	4:49	5:53	7:56	9:43	05
12	4:11	5:58	12:57	4:48	5:52	7:55	9:41	06
13	4:13	5:59	12:56	4:47	5:51	7:54	9:39	07
14	4:14	6:00	12:56	4:47	5:50	7:52	9:37	08
15	4:16	6:01	12:56	4:46	5:49	7:51	9:35	09
16	4:17	6:02	12:56	4:45	5:48	7:49	9:33	10
17	4:19	6:03	12:56	4:45	5:47	7:48	9:32	11
18	4:20	6:04	12:55	4:44	5:46	7:47	9:30	12
19	4:22	6:05	12:55	4:43	5:45	7:45	9:28	13
20	4:23	6:06	12:55	4:43	5:44	7:44	9:26	14
21	4:24	6:07	12:55	4:42	5:43	7:42	9:24	15
22	4:26	6:08	12:54	4:41	5:42	7:41	9:22	16
23	4:27	6:09	12:54	4:40	5:41	7:39	9:20	17
24	4:29	6:10	12:54	4:39	5:39	7:37	9:18	18
25	4:30	6:11	12:54	4:39	5:38	7:36	9:16	19
26	4:32	6:12	12:53	4:38	5:37	7:34	9:14	20
27	4:33	6:13	12:53	4:37	5:36	7:33	9:12	21
28	4:34	6:14	12:53	4:36	5:35	7:31	9:10	22
29	4:36	6:15	12:53	4:35	5:34	7:30	9:08	23
30	4:37	6:16	12:52	4:34	5:32	7:28	9:06	24
31	4:38	6:17	12:52	4:33	5:31	7:26	9:04	25

If you need prayer timings for your town, please send us a *self-addressed stamped #10 envelope.*

*Your (real) friend can be only Allâh; and His messenger and those who believe-- who establish prayer and pay the poor due and bow down (in worship). And whoso turns (for friendship) to Allâh and His messenger and those who believe: lo! the party of Allâh, they are the victorious. (5:55-56)*



Prayer times are for the New Haven area and are based on 18° for Fajr and Isha. Check local newspapers for your local time difference.

**REGULAR MASJID ACTIVITIES  
AND JUM'A PRAYER TIMES**

**BERLIN MASJID**

1781 Berlin Hwy., Berlin, CT 06037, (860) 829-6411  
**Juma' prayer time** 1:15 PM  
**Contact:** Dr. Ali Antar 860-582-1002

**MASJID AN-NOOR**

1300 Fairfield Ave., Bridgeport, CT. 579-2211  
**Juma' prayer time** 1:30 PM  
**Contact:** Br. Syed Ahmed Pasha 203-371-1979

**UNIVERSITY OF BRIDGEPORT**

Christan Hall, Park Ave. Bridgeport, CT.  
**Juma' prayer time** 1:00 PM

**MASJID DAAR-UL-EHSAAN**

739 Terryville Av., Bristol, CT 06010. (860) 585-9742  
**Juma' prayer time** 1:30 PM  
**Contact:** Br. Muhammed Akhtar Ali (860)589-4512.

**ISLAMIC SOCIETY OF WESTERN  
CONNECTICUT, DANBURY**

388 Main St, Danbury, CT 06810. 203-744-1328  
**Juma' prayer time** 1:00 PM  
**Contact:** Br. Asif Akhtar (203)746-7530

**QADARIYA COMMUNITY SER. CTR.**

**(JAMIA MASJID MUSTAFA ﷺ) E. HTFD.**  
20 Church St, East Hartford, CT 06108 860-282-0786  
**Juma' prayer time** 1:30 PM  
**Contact:** Br. Sajid Bhura (860)830-4453

**ISLAMIC CENTER OF HAMDEN**

60 Connolly Parkway, Wilbur Cross Commons, Unit 17-212, Hamden, CT 06514 (203-562-2757)  
**Juma' prayer time** 1:00 PM  
**Friday Dars** 8:00 - 11:00 PM  
**Madrasah: Every Sunday 9:55AM - 1:30 PM**  
**Daily Afternoons, 5:00 - 7:00 PM**  
**Community Dinner 1st Sunday of each month.**  
**Contact:** Dr. Abdul Hamid 203-562-2757

**ICFC MASJID (JAMIA KARAM)**

57 Pepper St, Monroe. CT06468 (203-261-6222)  
**Juma' prayer time** 1:15 PM  
**Contact:** Br. Ahmed Reza 203-746-0683

**She said: "How shall I have a son seeing that no man has touched me and I am not unchaste?"**  
**Maryam, Surah 19:20**

**MASJID AL-ISLAM**

624 George St. New Haven, CT 06511  
**Juma' prayer time** 1:15 PM  
**Contact:** Br. Dawood Yaseen 203-777-4008

**ISLAMIC CENTER OF NEW LONDON**

16 Fort St, Groton, CT 06340, (860) 405-8006  
**Juma' prayer time** 1:00 PM  
**Contact:** Br. Imran Ahmed 860-691-8015

**AL-MADANY ISLAMIC CENTER OF  
NORWALK**

4 Elton Court, Norwalk, CT 06851 (203-852-0847)  
**Juma' prayer time** 1:00 PM  
**Contact:** Syed Hussain Qadri. 203-852-0847).

**STAMFORD ISLAMIC CENTER**

10 Outlook St. Stamford, CT 06902 (203-975-2642)  
**Juma' prayer time** 1:00 pm  
**Contact:** Hafiz Haqqani Mian Qadri 203-975-2642

**ISLAMIC SOCIETY OF STAMFORD**

82 Harbor Dr, Stamford, CT 06902  
**Juma' prayer time** 1:00 pm  
**Contact:** Hafiz AbdulSalam Sumra 203-255-4327

**UNITED MUSLIM MASJID  
(MASJID RAHMAN)**

132 Prospect Ct. Waterbury, CT. 06704 (756-6365).  
**Juma' prayer time** 1:00 PM  
**Contact:** Br. Majeed Sharif. 203-879-7230.

**WEST HAVEN MASJID**

2 Pruden St., West Haven, CT 06516, (203) 933-5799  
**Juma' prayer time** 1:00 PM  
**Contact:** Br. Mohammad Taroua 203-287-7561.

**MADINA MASJID**

1 Madina Drive, Windsor, CT 06095, (860) 249-0112  
**Juma' prayer time** 1:30 PM  
**Contact:** Muhamed M. Haidara 860-655-9042

Madina Academy: Full time School (860)524-9700

**ISLAMIC SOCIETY OF WESTERN  
MASSACHUSETTS**

337 Amostown Rd. W. Springfield, MA01105  
(413)788-7546  
**Juma' prayer time** 1:15 PM  
**Contact:** Dr. Mohammad Ali Hazratji(860-749-8859).



**Visit Connecticut Council of Masajid website:  
ccminc.faithweb.com**

## THE CHILDREN'S CORNER

### REACHING OUT

At the time of the Prophet ﷺ, Syria was a part of the Byzantine, or Holy Roman, Empire, which was under the rule of Caesar. The Arab tribes near the border of Syria were mostly Christian and could therefore depend on the support of Caesar in times of danger. Shortly after the Prophet's ﷺ return from Umra, there had been several attacks on Muslim travelers and messengers by members of the tribe of Ghassan, along the Syrian border. These attacks would embolden other tribes to cause trouble for the Muslims if they were left unpunished. The Prophet ﷺ therefore formed an army of three thousand men and sent it out to do battle with the Ghassanids. Zaid ؓ was placed in charge of the army and was given the standard to carry. Ja'far ؓ was named as second in command and Abdullah ؓ was third in command. Should anything happen to all three of those men, it was understood that the soldiers would follow someone of their own choosing.

The army marched out of Medina towards the Syrian border. There they found awaiting them not only the tribes and allies of the Ghassanids, but also a huge imperial army sent out by the Caesar. Scouts reported a gathering of one hundred thousand men, lined up in battle array, ready to do battle with the Muslim army of three thousand. The Muslims had been outnumbered before, but never by such huge numbers and never by such a well-equipped army. Even the pomp of the Quraishi army was nothing compared with the troops now facing the Muslims. The Muslims hurriedly held a council of war, to decide whether to attempt to meet this vast army or to send word to the Prophet ﷺ, informing him of the situation, and then await reinforcements or instructions to return home. Those in favor of facing the army prevailed and the Muslims sought a favorable site from which to launch their attack. They chose a spot at Mu'tah, which was less than one

hundred miles south of Jerusalem, and drew up their forces to meet the enemy.

Zaid ؓ gave the order to attack and led his men into battle. The battle raged fiercely and Zaid ؓ was soon killed, followed in quick succession by Ja'far ؓ and Abdullah ؓ. A man named Thabit ؓ recovered the standard and handed it over to Khalid ؓ, wishing Khalid ؓ to take command. Khalid ؓ, perceiving the futility of the situation, managed to rally his men enough to prevent a further onslaught by the enemy, and then organized the Muslim army into an orderly retreat. Despite the ferocity of the fighting, only eight Muslims met martyrdom in that battle. Upon their return to Medina, the army was jeered for running away, but the Prophet ﷺ silenced the jeers by declaring that they were not runaways, but rather returners again to the fight, if **Allah** willed.

A short time later, the Prophet ﷺ sent another army of five hundred men to another part of the Syrian border, in order to gain back Muslim influence and gain new allies. He placed Amr ؓ in command of the troops because his mother was from one of the tribes in that region. Amr ؓ and his army marched at night and camped in secluded places and thus arrived at the Syrian border without the knowledge of the enemy. When his army crossed the border, it met with very little resistance. The hostile forces seemed to have abandoned their camps and slipped away. Without them around, people friendly towards the Muslims made themselves known to Amr ؓ and he was able to reestablish the influence of the Muslims along the borders of Syria.

The influence of Islam soon was spreading to more and more of the tribes of the Arabian peninsula. Some tribes accepted the leadership of the Prophet ﷺ because politically they recognized the advantages of being linked to someone whose power seemed to be ever increasing and who treated his allies fairly. Others were swayed by the active *dawah*

*continued from page 10*

efforts of the Muslims to teach others about Islam. But there was another factor also, and that came from within the Muslims themselves. Martin Ling, in his book, *Muhammad ﷺ his life based on the earliest sources*, explains it very concisely: “This was the remarkable serenity which characterised those who practised the new religion. The Koran, the Book of God’s Oneness, was also the Book of Mercy and the Book of Paradise. The recitation of its verses, combined with the teaching of the Messenger ﷺ, imbued the believers with the certainty that they had within easy reach, that is through the fulfillment of certain conditions well within their capacity, the eternal satisfaction of every possible desire. The resulting happiness was a criterion of faith.” May Allah grant to all of us the serenity and happiness of unquestioning faith, and the opportunity to serve as an example to those around us, not only by what we teach but by the reflection of our faith.

**Bonnie L. Hamid**



### THE ABC OF ISLAM

Prophets  
Allāh sent prophets to mankind,  
They were the best and their light shined,  
Rasools were given books but Nabi’s were not,  
Nabi’s preached what the earlier prophet taught,  
But their Lord was always in their mind.  
Qur’an  
Qur’an is the best book,  
You might want to take a look,  
If you want to know, this is how,  
And you’re sure to find answers in this book.  
Ramadan  
In the month of Ramadan,  
Allāh sent the Qur’an,  
At night taraweeh we pray,  
And we fast in the day,  
And we do as many good deeds as we can.



**Obaid Ahmed**  
10 years  
Hamden, CT

## AN EXAMINATION OF THE ISSUE OF FEMALE PRAYER LEADERSHIP

### Summary and Rulings

#### Part 3 The Legislative Import of Hadith

The principal basis for Reda’s argument for unrestricted prayer leadership is the *hadith* of Umm Waraqa. However, when the evidence advanced by *hadith* refutes her contentions, she discards the prophetic tradition. For example, she implies that the word *Saff* (rows) mentioned in the *hadith* narrated by Abu Hurayra has no connection to the prayers, rather it refers to “battle rows.”<sup>51</sup> She arrives at this conclusion based on her position that this latter meaning of *Saff* is the only one that comes in the Qur’an. An objective survey of the relevant *hadith* reveals there is absolutely no way to support the conclusion that *Saff* has nothing to do with prayer. Examples of the use of the word *Saff*(row) in connection to the prayer are too numerous to mention. For example, the Prophet, peace and blessings of Allāh upon him, is related to have said just before the congregational prayer, *Sawwu Sufufakum fa inna Taswiya as-Saff min Tamam as-Salat* “Straighten yours lines (Sufuf, plural of Saff), for straightening the line (Saff) is from the completion of the prayer.” Imam Muslim alone, in his rigorously authenticated collection of *hadith*, relates six versions of this narration from four different Companions.<sup>52</sup> This *hadith* is also related by al-Bukhari,<sup>53</sup> Abu Dawud,<sup>54</sup> at-Tirmidhi,<sup>55</sup> an-Nasa’i,<sup>56</sup> and Ibn Majah.<sup>57</sup> She also mentions that there was no gender segregation in the Prophet’s lifetime, rather it was introduced later<sup>58</sup> This claim is also refuted by *hadith*. In addition to the *hadith* narrated by Abu Hurayrah,<sup>59</sup> which Reda dismisses, there is overwhelming evidence to support gender segregation during worship services. As for gender segregation in the prayer, again, proof for that during the prophetic epoch is irrefutable. I will relate a few instructive examples. Imam al-Bukhari relates in his rigorously authenticated collection of *hadith*, from Anas b. Malik, “I prayed along with an orphan boy behind the

*continued on page 12*

*continued from page 11*

Prophet, peace and blessings of Allâh upon him, in my house. My mother, Umm Sulaym, [prayed] behind us.”<sup>60</sup> There are numerous sound narrations of this *hadith*.

Another tradition relates that there was an extremely beautiful woman who used to pray in the congregation behind the Prophet, peace and blessings of Allâh upon him. Some of the men would hasten to the front row of men in order not to be distracted by her. Others would procrastinate in order to be in the last row of men to look behind themselves at her when they bowed during the prayer.<sup>61</sup> This arrangement of the men in front of the women in the congregational prayer led by the Prophet, peace and blessings of Allâh upon him, is affirmed by the Qur’an, as this incident was the occasion for the revelation of the verse, *We know those of you who hasten forward [to the front prayer rows], and we know those who lag behind.*<sup>62</sup>

Imams al-Bukhari<sup>63</sup> and Muslim<sup>64</sup> relate a tradition relating that the Prophet peace and blessings of Allâh upon him, used to address the women separately on the day of *‘Eid*. One of Imam al-Bukhari’s versions is particularly instructive as it mentions, “...then he [the Prophet] advanced, splitting them [the rows of men] until he came to the women.”<sup>65</sup> He would then address them and exhort them to give charity. The point here is that if the men and women were not segregated, as is the custom in our congregational prayers until today, why would the Prophet, peace and blessings of Allâh upon him have to wade through the men to reach the women? He would have had to first gather the women. Hence, any claim that there was no gender segregation during the prophetic epoch is baseless. We could bring many more examples to prove this point, but what we have mentioned should suffice.

Similarly, Reda avoids the implications of *hadith* when she states, “Moreover, of the numerous occurrences in the Qur’an of *fitnah* or its derivatives, none apply to women.”<sup>66</sup> Based on this, and the authority of G.H.A. Juynboll, she concludes “...a

*hadith* in which the Prophet supposedly referred to women as constituting man’s greatest *fitnah* in life.”<sup>67</sup> is “unreliable.”

As for the *hadith* in question, it reads, “I have not left a *fitnah* (tribulation) more harmful to men than women.” Al-Bukhari,<sup>68</sup> Muslim,<sup>69</sup> and at-Tirmidhi,<sup>70</sup> have all related this *hadith*. Although we could discuss the meaning of this *hadith*, the report itself is rigorously authenticated. As for the authority of Juynboll, Harald Motzki has demonstrated the unreliable nature of Juynboll’s *hadith* scholarship. In discussing Juynboll’s effort to discredit all of the narrations from Nafi’ on the authority of Ibn ‘Umar, Motzki shows that his premises, conclusions, and methodology are all flawed. He notes: The point of departure for our investigation has been the hypothesis that the main conclusions of Juynboll’s study on Nafi’ are not tenable. One of his hypotheses claimed that all of the Prophetical *ahadith* with the *isnad* Nafi’ –ibn ‘Umar found in the “canonical” collections –which are highly esteemed amongst Muslims –do not go back to Nafi’ but rather to Malik b. Anas.<sup>71</sup> We were able to show, using the same examples as Juynboll, namely the *hadith* on the alms of the breaking of the fast, that his hypothesis is wrong. There is no doubt that this *hadith* goes back to Ibn ‘Umar and was not invented by Malik.<sup>72</sup>

Motzki further states: Juynboll’s conclusions in his article on Nafi’ are generalizations. They are not limited to the analyzed example, the *zakat al-fitr hadith*, but are judgments on all the Nafi’ –Ibn ‘Umar –*ahadith*. Since we were able to prove Juynboll’s conclusions wrong in at least one case, his general statements can be refuted.<sup>73</sup> Reda presents the thinking of the orthodoxy on the issue of *‘Ijma’* as a state of confusion. This disguises the fact that after the initial centuries of debate, most of the Sunni scholars were able to settle on a consistent definition of “*Ijma’*”. Wahba az-Zuhayli captures this meaning with the following definition, “The agreement of the qualified

*continued on page 13*

*continued from page 12*

scholars from the Community of Muhammad, peace and blessings of Allâh upon him, on a legislative ruling, after his death, during any subsequent era.”<sup>74</sup> As this definition hinges on the agreement of qualified scholars in a particular era, the consensus claimed by Ibn Hazm concerning unrestricted female prayer-leadership, would not be impossible. The Kharijites, due to their literalism, are not known to have produced high-level scholars. Hence, in the era ‘*Ijma*’ may have occurred on the issue of unrestricted female prayer leadership, there could well have been no qualified scholars among the Kharijites to dissent. As for groups such as the Ja’fari Shiites and the Zaydis, who generally do not recognize the legislative import of ‘*Ijma*’, their ruling on the issue being discussed, agrees with the position of the Sunnis. Hence, there would likely be no dissension from their camp. As for the opinions of al-Muzani, Abu Thawr, Dawud adh-Dhahiri, and at-Tabari, we have mentioned some considerations earlier in this article, which would lead us to reject any statement attributed to them on this issue as being definitive. Surely, Allâh knows best.

NOTES:

- 51 Reda, 7.
- 52 An-Nawawi, *al-Minhaj*, 4:376-388, #974-979.
- 53 Ibn Hajar al-‘Asqalani, *Fath al-Bari*, 2:272, #723.
- 54 Imam Abu Dawud as-Sajistani, *Sunan Abu Dawud* (Riyad: Dar as-Salaam, 1999/1420), 107, #668.
- 55 Imam Abu ‘Isa at-Tirmidhi, *Jami’ at-Tirmidhi* (Riyad: Dar as-Salaam, 1999/1420), 72, #227.
- 56 Imam Ahmad b. Shu’ayb an-Nasa’i, *Sunan an-Nasa’i* (Riyad: Dar as-Salaam, 1999/1420), 112, #812-814.
- 57 Ibn Majah, 140, #993-994.
- 58 Reda, 7.
- 59 Ibid.
- 60 Ibn Hajar al-‘Asqalani, *Fath al-Bari*, 275, #727.
- 61 This narration is produced by Imam al-Bayhaqi in his collection. Al-Bayhaqi, 3:139, #5169, 5170.
- 62 Al-Qur’an 15:24. For an explanation of the circumstance surrounding the revelation of

this verse see

- Imam Jalal ad-Din as-Suyuti, *Lubab an-Nuqul fi Asbab an-Nuzul* (Beirut: Dar al-Ma’rifa, 1997/1418), p.
172. This tradition is also related by Imams at-Tirmidhi, an-Nasa’i, al-Hakim, and others.
  - 63 Ibn Hajar al-‘Asqalani, *Fath al-Bari*, 2:601, #978-979.
  - 64 An-Nawawi, *al-Minhaj*, 3:420-421, #2054.
  - 65 Ibn Hajar al-‘Asqalani, *Fath al-Bari*, 2:601, #978-979.
  - 66 Reda, 8.
  - 67 Ibid.
  - 68 Ibn Hajar al-‘Asqalani, *Fath al-Bari*, 9:172, #5096.
  - 69 An-Nawawi, *al-Minhaj*, 9:57, #6880.
  - 70 At-Tirmidhi, 627-628, #2780.
  - 71 Juynboll alleges that Imam Malik fabricated all of the *ahadith* he relates from Nafi’.
  - 72 Harald Motzki, “Whither hadith-studies? A Critical examination of G.H.A. Juynboll’s ‘Nafi’ the mawla of Ibn ‘Umar, and his position in Muslim *Hadith* –Literature Part 2” trans. Frank Griffel. *Der Islam* 73 (1996): 1.
  - 73 Ibid., 18.
  - 74 Wahba az-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 1998/1418) 1:490.

**Zaid Shakir**

To be continued ﴿﴾



### REMEMBER ALLÂH

When fears and worries test my faith  
And anxious thoughts assail my mind,  
I take the time to remember Allâh.  
And comfort and love that He shows.  
He is the one Who makes my days seem strong  
With that bond of faith and love that we share  
It builds me up and binds us together,  
And when I am sad and lonely  
It’s His love that brightens my darkest days,  
How my heart beats high with joy  
Whenever I read His lovely word.

**Chris Caldwell,  
Baiford, FL 5/18/05**



**ABU BAKR SIRAJ AD-DIN  
(MARTIN LINGS)  
(To Allâh we belong to Allâh we return.)**

January 24 1909; died May 12 2005

Gai Eaton, Friday May 27, 2005, The Guardian

Martin Lings (Abu Bakr Siraj Ad-Din), who has died aged 96, was a public-school educated Englishman who converted to Islam, spent many years as keeper of oriental manuscripts and printed books at the British Museum, and is best known as the author of a life of Muhammad. Only 10 days before his death, he addressed an audience of 3,000 at the Wembley conference centre on the occasion of the prophet's birthday; earlier this year, he travelled to Egypt, Dubai, Pakistan and Malaysia.

Lings was born in Burnage, Lancashire, but spent his early childhood in the United States, where his father's work had taken him. On his return to England, he went to Clifton College, Bristol, where he became head boy, and read English at Magdalen College, Oxford, where he became a close friend of CS Lewis. In 1935, he went to Lithuania to lecture on Anglo-Saxon and Middle English.

He travelled to Egypt in 1940, originally to visit a friend who was lecturing at Cairo University. During the visit, his friend died in a riding accident and Lings was offered the post. It was at about this time that he converted to Islam, and was soon imbued with the Sufi dimension of the religion. He found the critique of modern civilisation by the French Muslim writer, René Guénon, particularly convincing and shared his "universalism", within the context of Islam.

In 1944, Lings married Lesley Smalley, and their home in a village at the foot of the pyramids provided a refuge for both Egyptian and foreign visitors. The highlight of the year was Lings's annual production of a Shakespeare play. His passion inspired the student cast, one of whom became an Egyptian film star. His understanding of Shakespeare's spiritual significance led, 40 years later, to his book, *The Secret Of*

*Shakespeare: His Greatest Plays Seen In The Light Of Sacred Art.*

Lings might have been content to remain in Egypt for the rest of his life, but political events intervened. Abdul Nasser's nationalist revolution was preceded by savage anti-British riots, in which three of Lings's colleagues were killed, and the British university staff were dismissed without recompense.

Back in London in 1952, and without a job, Lings decided to study, while Lesley, a physiotherapist, went back to work. After taking a BA in Arabic studies, he received his doctorate from the School of Oriental and African Studies (Soas) for a thesis on the great Algerian Sufi, Ahmad al-Alawi. This was the basis for one of his most influential books, *A Sufi Saint Of The Twentieth Century*, recognised as a unique view of Islamic spirituality seen from within.

In 1955, he joined the staff of the British Museum as assistant keeper of oriental printed books and manuscripts; he was keeper from 1970 to 1973, when he was seconded to the British Library. This work focused his interest in Qur'anic calligraphy and he published a classic work on the subject, *The Qur'anic Art Of Calligraphy And Illumination*, to coincide with the 1976 World of Islam Festival, with which he was closely involved.

From then on, he wrote constantly. For Muslims, his masterpiece was *Muhammad: His Life Based On The Earliest Sources* (1983), for which he was decorated by Zia al-Haq, then president of Pakistan.

Among his 12 books was *The Eleventh Hour* (1987), a profound study of the spiritual crisis of the modern world, for which he had prepared the ground with *Ancient Beliefs And Modern Superstitions* (1965), and *What Is Sufism?* (1975), a corrective to many misunderstandings about this aspect of Islam. *Symbol And Archetype: A Study Of The Meaning Of Existence* (1991) demonstrated his grasp of traditional symbolism.

His interest in the symbolism of colours found expression in his talent for gardening.

From his home in Kent, he would search far and wide for a particular specimen, seeking, for example, a shade of blue that perfectly reflected the perfection of heaven.

Lings remained serene, tolerant and patient to the end. His wife survives him.

Guardian Unlimited © Guardian  
Newspapers Limited 2005

**\*He who kneels  
before Allâh  
can stand before  
anyone\***

*continued from page 7*

scribed in different chapters. What follows is a compilation of these 'translated' verses according to the subject matter that is being dealt with. And not all verses on the subject are being reported. We will continue to do so in future issues of Iqra. We seek **Allah's** forgiveness if unknowingly we are guilty of any transgression.

#### **UNITY AMONG BELIEVERS**

**-Baqara:** 213. Mankind was one single nation, and **Allah** sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. **Allah**, by His Grace, guided the believers to the truth concerning that wherein they differed. For **Allah** guides whom He will to a path that is straight.

**A'li-Imran:** 19. The Religion before **Allah** is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge

had come to them. But if any deny the Signs of **Allah**, **Allah** is swift in calling to account.

**A'li-Imran:** 103. And hold fast, all together, by the Rope which **Allah** (stretches out for you), and be not divided among yourselves; and remember with gratitude **Allah's** favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth **Allah** make his signs clear to you: that ye may be guided.

**Al-Ana'm:** 153. Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous.

**Al-Ana'm:** 159. As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with **Allah**: He will in the end tell them the truth of all that they did. 160. He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them.

**Tauba:** 107. And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against **Allah** and His apostle aforetime. They will indeed swear that their intention is nothing but good; but **Allah** doth declare that they are certainly liars.

**Yunus:** 19. Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them.

**Shuraa:** 13. The same religion has He established for you as that which He enjoined on Noah-that which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses and Jesus: Namely that ye should remain steadfast.

*continued on page 16*

**Sorry: Last month's hadith about shaving the heads should have the following chapter heading.**

**Having the hair shaved or cut short on completing Iqra**

**IF YOU MOVE PLEASE SEND US YOUR NEW ADDRESS**

*continued from page 15*

fast in Religion and make no divisions therein: to those who worship other things than **Allah** hard is the (way) to which thou callest them. **Allah** chooses to Himself those whom He pleases and guides to Himself those who turn (to Him).

**Hujuraat:** 9. If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of **Allah**; but if it complies then make peace between them with justice and be fair: for **Allah** loves those who are fair (and just). 10. The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear **Allah** that ye may receive Mercy.

**Baiy-yina:** 4. Nor did the people of the Book make schisms until after there came to them Clear Evidence. 5. And they have been commanded no more than this: to worship **Allah** offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight.

NONPROFIT ORGANIZATION  
US POSTAGE PAID  
NEW HAVEN, CT  
PERMIT NO. 999

Please pass **IQĀ** onto others after you have finished reading it.

Dr. Abdul Hamid, Editor, **IQĀ**,  
Connecticut Council of Masjid  
P. O. Box 4456,  
Hamden, CT 06514

**RETURN SERVICE REQUESTED**



**HOLY QURĀN - DA'WAH!**  
**Help distribute English and Spanish translations of Holy QurĀn.**

Send \$15.00 donation to receive 10 copies of English translation or \$25.00 to receive 10 copies of Spanish translation to Imam Muhammed Zakiuddin Sharfi, Islamic Education Services, P. O. Box 1653 Burlington, NJ 08016. Phone 609-261-5640, E-Mail [Darul\\_kitab@yahoo.com](mailto:Darul_kitab@yahoo.com)

**Important Islamic days**

**ASHURAH** (Fast on 9<sup>th</sup> and 10<sup>th</sup>, or 10<sup>th</sup> and 11th of Muharram.)  
**MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).  
**ISRA and MIRAJ** (The anniversary of the Night Journey of the Prophet Muhammad ﷺ to Jerusalem & his Ascension then to Heaven)(27 Rajab).  
**NESFU SHABAAN** (Shub-e-Barat)(middle of the month of Shabaan)(night between 14 &15).  
**BEGINNING OF THE MONTH OF Ramadan.**  
**LAILA TUL QADER** (NIGHT OF VALUE) A night during the last 10 days of Ramadan.  
**EID UL-FITR** (1st. Shawwal)  
**WAQFATU-ARAFAT** (Pilgrims assemble on Arafat Plain, Makkah)(9 Zul-Hijj).  
**EID UL-ADHA** (Feast of sacrifice)(10 Zul-Hijj).

**IQĀ** is issued on the 3<sup>rd</sup> Friday of each month. **ISSN # 1062-2756**