

Muhammad : The Ideal Prophet
A Historical, Practical, Perfect Model for Humanity
Sayyid Sulaiman Nadwi

Security of life and property of the individuals is the basic need of every civilized society. Next comes ‘honor’ which more often than not means acting in accordance with the prevalent customs, rites, and etiquettes of the society. To abolish any customs, even stale and useless, is to incur disgrace in the eyes of one’s compatriots. For an undying shame is attached to the discontinuance of time-honored customs even the greatest reformers have often found it difficult to mark a total break with the social usages and conventions.

But, what is the record of Muhammad ﷺ in this regard? Slaves were accorded the lowest place in pre-Islâmic Arab society. The Arabs were so conscious of nobility of blood and race that they deemed it a dishonor to fight an enemy unequal to them in social standing—it was shameful to stain one’s sword with the blood of a low-born man. This was the mood and temper of Arab society when the Prophet ﷺ declared:

“Lo! You are all sons of Adam and Adam was created of clay. The blacks have no precedence over the whites nor the whites over blacks; Arabs enjoy no superiority over non-Arabs nor the non-Arabs over Arabs. The best amongst you is one who is more pious, God-fearing.”

This declaration brought all, the high and the low, the master and the slave on an equal plane, but it had to be accompanied by a striking example to catch the imagination of the people. Allâh’s Messenger ﷺ, therefore, declared his slave to be his adopted son. Going a step further, he married his own cousin’s sister, belonging to the noblest and blue-blooded tribe of Quraish, to his freed serf Zayd رضي الله عنه, who had since been adopted as his son. It was then that the writ of Allâh was revealed abolishing all artificial relationships, as the custom of adoption was, in order to restore the hereditary rights of blood-relations. Zayd b. Muhammad again became Zayd b. *continued on page 4*

Editorial

ALLÂH'S CLOCKS AND OUR ATTITUDE

Allâh, the Creator of this universe, when he created it, ordained for it a course and a destiny.

“Allâh it is who raised up the heavens without visible pillars, then mounted the Throne, and compelled the sun and the moon to be of service, all run for a term appointed; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.” Ar-Ra’d, 13:2

No one has defied this decree for as long as the creation has been in existence. All creations have followed it without choice and without any protest. Even human beings follow it, sometimes grudgingly and often trying to stretch the limits. Allâh has given human beings tremendous latitude of flexibility in all affairs but the limits as decreed by Him are what they are. The sun and the moon follow a decreed course and we are born and die as Allâh has decreed.

“It is He Who gives life and death and to Him (is due) the alternation of Night and Day: will ye not then understand?” Al-Muminun, 23:80

“Say: “It is Allâh Who gives you life then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt: but most men do not understand.” Al-Jathiya, 45:26

“Seest thou not that Allâh merges Night into Day and He merges Day into Night; that He has subjected the sun and the moon (to His Law) each running its course for a term appointed: and that Allâh is well acquainted with all that ye do?” Surah Luqman 31:29

The Creator has created us for one and one reason alone, to worship Him and no one else. This is a test for us, and those who pass this test shall own the Hereafter.

“I created the jinn and humankind only that they might worship Me.” Az-Zariyat, 51:56

“He it is Who created Death and Life that

He may test which of you is best in conduct: and He is the Exalted in Might Oft-Forgiving” Al-Mulk, 67:2

The Creator also provided all that is essential for us to be judged in a fair manner. He assured us of all our provisions.

“Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness.” Ta-ha, 20:132

These provisions include all that we need, not just health and wealth, food and water but a number of other provisions that are impossible for us to count and mention and in many instances to even know them.

One of these provisions is the alternation of day and night, varying in their duration from day to day and varying climatologically and meteorologically.

“And He hath made subject to you the sun and the moon both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you.” Ibrahim, 14:33

“It is He Who created the Night and the Day and the sun and the moon: all (the celestial bodies) swim along each in its own orbit.” Al-Anbiyaa 21:33

“Seest thou not that Allâh merges Night into Day and He merges Day into Night; that He has subjected the sun and the moon (to His Law) each running its course for a term appointed: and that Allâh is well acquainted with all that ye do?” Luqman, 31:29

“He merges Night into Day and He merges Day into Night and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allâh your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.” Fatir, 35:13

“He created the heavens and the earth in true (proportions): He makes the Night overlap the Day and the Day overlap the Night: He has subjected the sun and the moon (to His law) each one follows a course for a time appointed. Is not He the Exalted in Power, He Who forgives again and again?”

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Az-Zumar, 39:5

Certainly among these provisions is the criterion for determination of time and distance. So important is this provision for our eventual success that He decreed the number of months in a year and the length of each month and each day Himself. He provided us with a daily, monthly and yearly clock in addition to the celestial clock whose knowledge we may never be able to obtain.

“Men ask you of the Hour. Say: The knowledge of it is with Allâh only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.” Al-Ahzab, 33:63

This daily, monthly and yearly clock is so perfect and unavoidable that in spite of all our technological advancement we cannot escape. We are subject to it and must use it as a reference for all our time-related affairs. Allâh informed us of this importance thus.

“The number of months in the sight of Allâh is twelve (in a year) so ordained by Him the day He created the heavens and the earth; four of them are sacred: that is the right religion. So wrong not yourselves therein and fight the idolaters all together as they fight you all together. But know that Allâh is with those who restrain themselves.” At-Tauba, 9:36.

“It is He Who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allâh create this but in truth and righteousness. (Thus) doth He explain his Signs in detail for those who understand.” Surah Yunus, 10:5.

These twelve months are not based on the solar cycle, although, as we know quite well, that solar cycle can be used for this purpose. Allâh, the most knowing, guided us towards the criterion for determining these months most emphatically.

“They ask thee concerning the hilals (sightable crescents). Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue

if ye fear Allâh . Enter houses through the proper doors and fear Allâh that ye may prosper.” Al-Baqara, 2:189.

This criterion has been the basis for the determination of the commencement of months since the beginning of time. We have recorded accounts that show that it was in use at the time of Ibrahim ؑ. All the progeny of Ishaq ؑ and Ismael ؑ used it. This is the criterion the Jews used from the very beginning of their history; they (at least some of them) still use it. This was the criterion that Quresh of Makkah used before the prophethood of Muhammad ﷺ. This is a criterion that was used by people of other faiths all over the world. Many people, not just Muslims, still refer to it as “their year” and “their month” based on the lunar cycle, in contrast to the solar-based cycle.

It is beyond comprehension that Allâh Most Knowing would create the yearly solar cycle in jest. But it was so obvious that every human being, in effect every living being, was aware of it and utilized it in a useful manner, consciously or unconsciously. Look around and we shall see plants and how they

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<p>Layout/Mailing -----Brother Nadeem Abdul Hamid</p>

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Hârith رضي الله عنه.

For the time-honored customs die hard, social reforms seldom succeed unless pressed to their logical end. But, the task was difficult as well as dangerous, because marriage with the widowed or divorced wife of the adopted son was looked down upon by the Arabs as ignominious and incestuous. The commandment of Allâh had, nevertheless, to prevail, if only to curb the evils emanating from that custom, although it meant sealing one's infamy. The holy Prophet ﷺ had again to set an example by marrying the divorced wife of Zayd رضي الله عنه. He broke the age-old custom of the pagan past and put an end to the system of adoption and its evils forever.

There are many more examples to be cited but the limited time available would not permit me to do so. Still, the instances just given are enough to set you thinking whether there is any other teacher and guide of humanity right from Adam to Jesus Christ عليه السلام who was able to present such illustrious models of practical morality in every field of life?

A few words more and I would finish the day's discourse. You would have seen several eloquent preachers talking about the spiritual coupling of the Heavenly Father and His only begotten son. But, if a tree is known by its fruits, you have to see whether divine love was also discernible in the life of its gosseller! Read the biography of the adorer of Allâh born in Arabia and you would find that when the whole world fell asleep, this lover of God used to bow down in worship, his hands raised in prayers, his tongue singing the praises of Allâh, his heart troubled and uneasy, and his eyes shedding tears in holy breathing. Does

this present the picture of love or the life of Jesus ﷺ?

According to the Christian Gospels, when Jesus ﷺ was crucified he cried with a loud voice saying, "Eli, Eli lama sabach thani?—My God, my God, why hast thou forsaken me" [Mt. 27:46. Muslims do not believe that Jesus ﷺ was crucified]. But when the Prophet ﷺ breathed his last he was reciting "Allâh-ur-Rafîq al-A'lâ—my Lord, my dearest friend." Whose was the spirit of piety that flowed into his life and conduct and mode of expression?

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germinate, grow flowers and fruit, foliate and defoliate, utilizing this solar cycle. Look around and we shall see animals mating and nativity, development of external insulation, hibernation and estivation and many other bodily functions regulated in harmony using the solar cycle. We use it in agricultural and navigational activities and there are many other, more subtle ways that we depend on it.

Surprisingly, no other living being is functionally aware of the lunar cycle to the extent that they are of the solar cycle. Even those animals that have menstrual or estrous cycles seem oblivious to the lunar cycle. To life regulated by the daily tidal cycles of the oceans, which respond to the daily lunar and solar positions, the monthly lunar cycle is still an oblivious phenomenon.

Indeed giving human beings this unique knowledge was to show us in yet another way that we are different in more ways than we realize from animals and plants, even though they may appear to share "life" with us. After all we humans have, in the eyes of

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our Lord, a status of our own, “We have indeed created man in the best of molds” At-Tin, 95:4

Not leaving anything to chance, Allâh has also provided us with a daily clock. This clock is based on the sun. All living creatures quite easily appreciate its usefulness. The diurnal and nocturnal activities of animals and plants are well known to us who follow this daily solar cycle. See how, for example, the sunflower rotates in recognition of this daily solar cycle. See how the vertical migration of fish in the oceans and the movements of the subterranean living forms are regulated by this cycle. Truly for those who are not blind the wonders that Allâh has created for us as signs of His ultimate authority are plentiful to see.

Thus Allâh has provided all creations with clocks. A bird incubating her eggs has a clock, an impregnated doe has a clock, an impregnated elephant-cow has a clock and the seventeen-year cicada has a clock. In effect, to chronicle and describe the clocks that Allâh has created is an impossible task. “And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allâh could not be exhausted. Allâh is Mighty, Wise.” Luqman, 31:27

And Allâh has provided us, the best of creations, with a most sophisticated clock and He provided us the knowledge to use it to fulfill His commands in the fullest. Some components of this clock we have no choice except to follow unconditionally, as do all other creations. Thus we have no control on the time that we are born or die, or the aging process that we must go through. So also, by and large, we have no control on the clock according to which the food that we have swallowed will move through our digestive system or our blood will flow in our arteries and veins or the number of times our lungs will inflate and deflate or the progression of impulses in our nervous system.

With other parts of the clock we have tremendous choice. He furnished us detailed

guidance how to determine and use this part of the clock in all matters of life, but especially for the most important acts that we can perform to succeed in this world and in the Hereafter, i.e. the ordained acts of *ibadaat* (worship), *salaat* (daily prayers), *zakaat* (yearly charity), *saum* (month of fasting) and *hajj* (pilgrimage).

He emphatically ordered us to establish *salaat* five times a day using the sun as the clock.

“Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful.” Hud, 11:114

“Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur’an at dawn. Lo! (the recital of) the Qur’an at dawn is ever witnessed. And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory!” Al-Israa, 17:78-79

“So (give) glory to Allâh when ye reach eventide and when ye rise in the morning; Yea to Him be praise in the heavens and on earth; and in the late afternoon and when the day begins to decline.” Ar-Rum, 30:17-18

“Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting. And during part of the night (also) celebrate His praises and (so likewise) after the postures of adoration.” Qaf, 50:39-40.

Muslims throughout the ages have studiously followed the daily solar clock to regulate the time of the five daily *salaat*. We know where the sun should be when we offer *Fajar*, *Zuhr*, *Asr*, *Magrib* and *Isha*. We, the Muslims, also invented the timepiece to make it easy for us to know when the five times of prayer are without ever going out to look at the sun. There is, *alhumdulillah*, no dispute that we can use watches to determine the time of daily prayer. Every community uses watches to determine when the daily prayers are as ordained by Allâh for their locality. No one has ever tried to persuade people living even in

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adjacent towns to harmonize their *salaat* times for the sake of “unity”. If anyone tried to institute such a unity, there would be a tremendous rebellion against such authority, for that authority would contravene the order of Allâh. So *Alhumdullillah*, we pray our *salaat* as it becomes due, those in the east praying before those in the west but all following the command of Allâh and observing the times ordained by Allâh and not worrying when others in adjacent localities prayed, for we know that their times are different than ours. This is *birr* (righteousness). Just as following the orders of Allâh is *birr*, not, in itself, observing the East or the West direction of *Qibla*.

“It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allâh and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the Allâh - fearing.” Al-Baqara, 2:177

Just as Allâh has prescribed the daily clock for our worship Allâh has also ordained how we determine the beginning of a month (see IQRA editorials, Dec. 2003, Jan. 2004). Each locality has its time. The mechanism of the clock that Allâh has created in this case is different than the solar clock. The *hilal* (new crescent) does not become observable at the same place every month. Neither Jerusalem nor Makkah is special in this regard. Even when it does become observable, not all the localities in that latitude are shown the *hilal* by Allâh. The time of beginning is different for localities not only east and west but even north and south. (see fig. 1&2) Muslims, *alhumdullillah*, have mastered this “timepiece” as well. A watch that is remarkably accurate in informing us where the *hilal* cannot

be sighted is now available to us. It still does not with absolute accuracy tell us where the *hilal* will be sighted. This deficiency makes it incumbent upon us to go out and look for the *hilal* on the 29th and the 30th of each month. There is also benefit in it for us for we are observing the *sunnah* of our beloved prophet ﷺ. If you wish to see the various aspects of this monthly clock you can easily go to a website that reports moon sighting for Muslims and observe it.

Unfortunately, a large number of us have not learned about this timepiece as well as we have about the watch on our wrist or on the *masjid* wall. But this clock is just as reliable in telling us where the *hilal* is, to help us determine the beginning of a new month, as the wrist watch is in telling us where the sun is to determine the beginning of the time of a *salaat*. Once we have learned about this, we would be amazed at how we contravene the orders of Allâh in the name of fake unity. We start our month when Allâh has not ordained it to begin. We celebrate our Eid when Allâh has not ordained it to be. The amazing thing is that we accuse some Middle East governments of doing the same thing that we do ourselves, for the sake of “American Unity”. Allâh surely does not honor our nations or continental boundaries, just as He does not honor the color of our skin or tribal or national affiliations.

“O mankind! We created you from a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the noblest of you, in the sight of Allâh, is the best in conduct. Lo! Allâh is Knower, Aware.” Al-Hujurat, 49:13

We have the same justification to follow a *hilal* sighted in Houston, Texas, while we know for sure that *hilal* is not ordered by Allâh to be seen in Connecticut as we have the justification to keep eating *suhur* until it is time in Houston to call the *fajar azaan*, while we know for sure that the sun in Connecticut has passed the prescribed limits a long while ago. If we cannot and do not disregard the solar

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clock that Allâh has prescribed for us, should we defy the lunar clock that our Creator has even more emphatically ordered us to follow?

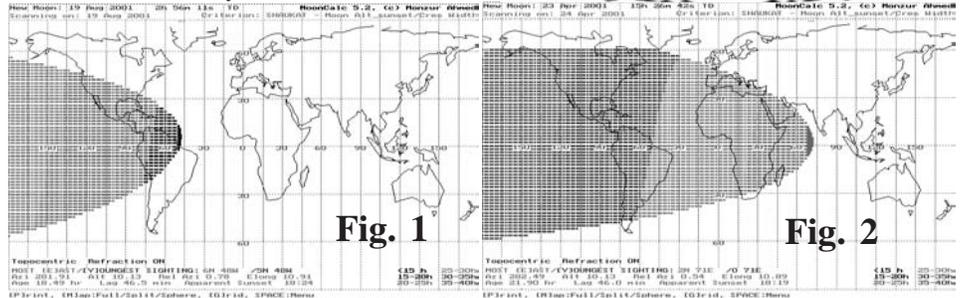
The beginning of the lunar month cannot be on the same solar day all over the world. No one disputes this. If anyone does all he has to do is look at the extensive record that is available. Before the advent of modern devices of speedy communication for more than thirteen centuries everyone followed the clock that Allâh has created without any dispute whatsoever. Undoubtedly people in Damascus began their months often one day before Madina. Undoubtedly people in Makkah began their months often one day before Madina. So did hundreds and thousands of other localities all over the world. Never were they afraid of the criticism of the criticizer as long as they sincerely followed the orders of Allâh and His Messenger. They loved Allâh and Allâh's love was their destiny.

“Oye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allâh will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allâh and fearing not the criticism of the criticizer. Such is the grace of Allâh, which He giveth unto whom He will. Allâh is All Embracing, All Knowing.” Al-Maida, 5:54

So what stops us in North America from doing just that, following the clock that Allâh has created for us and ordered us to follow?

If we change our ways surely Allâh will help change our present despondent situation. If we do not change Allâh, will also not change our condition. This is the promise of Allâh.

“Verily never will Allâh change the condition of a people until they change it themselves.” Ar-Ra'd, 13:11



NOTE: In the colored areas of the graph month starts one day earlier than the white areas.



Allâh has given me so many gifts, I cannot count them all.
 He's given me 2 ears to hear the *azaan* call for prayer.
 He's given me a voice to say my *dua* and talk softly to others.
 He's given me a head to bow in prayers.
 He's given me 2 feet to follow in His way.
 He's given me a heart that's pure.
 He's given me 2 eyes to see the wonders of His creation.
 He's given me 2 hands to help others and build a masjid.
 He's given me a mouth to eat the food He has provided.
 Thank you Allâh for giving me so many gifts.

Yesterday has come and gone and it will never come back. But I still have today to live and worship my Lord, Allâh. Today belongs to me and I must live each precious moment the best that I can be according to al-Qur'an, the absolute guidance from Allâh.
 Time does not stop running, a moment wasted will never come back. So I must worship my Lord, Allâh the most Gracious, who has created me, you and the entire world around us.

Mrs. S. Kurashi,
 Danbury, CT



MAY-JUNE PRAYER TIMES, NEW HAVEN

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

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.

تا خلافت کی بنا دنیا میں پھر ہو استوار لاکھیں سے ڈھونڈ کر اسلاف کا قلب و جگر اقبال
Establish foundations of world Khilafah anew? First search the courage and heart of your ancestors

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

REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

BERLINMASJID

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 SERVICE CENTER, EAST HARTFORD

20 Church St, East Hartford, CT 06108 860-282-0786
Juma' prayer time 12:30 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 12:30 PM
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THE CHILDREN'S CORNER

AN UNSATISFACTORY CONCLUSION

In last month's issue, we left the Battle of Uhud as the enemy horsemen attacked the Muslim army from the rear, cutting down many Muslims and sending others fleeing towards the safety of the mountain. The Prophet ﷺ tried to call them back, but they were deaf to his calls, so intent were they on fleeing. Many Muslims were still battling down on the plain, but the superior numbers of the Makkans now forced them back towards the base of the mountain. The Prophet ﷺ and the band of companions who accompanied him shot arrows into the midst of the enemy, and they were joined by others who were concerned about the safety of the Prophet ﷺ.

Things were looking grim. The Makkans had gained back most of the ground they had lost, the supply of arrows amongst the Prophet's ﷺ little band was nearly depleted, and the Muslims were outnumbered nearly four to one. Soon they would be forced to engage in hand-to-hand, sword-to-sword combat, in a final desperate fight to the finish. Suddenly into their midst rode a single Quraishi horseman, Ibn Qami'ah, who made straight for the Prophet ﷺ with his sword raised. He brought it down in what surely would have been a fatal blow, had not Talhah ﷺ, one of the companions, managed to deflect the blow enough that it only stunned Muhammad ﷺ, knocking him to the ground and causing some injury to his face and shoulder.

Ibn Qami'ah immediately rode away, not waiting to ascertain whether he had actually succeeded in slaying Muhammad ﷺ. Nevertheless, a cry soon went up amongst the Quraish that their archenemy had indeed been slain. Most of the Makkans now felt that the battle was over. They had avenged themselves for the losses that they had suffered at

Badr, and the leader of the Muslims had apparently been killed. That, they believed, would be the end of Islam. The disheartened Muslims began to withdraw to higher ground, as the Makkans started to return to their camp. As for the Prophet ﷺ, he picked himself up as soon as the enemy had started to withdraw, and led his companions to a point of safety from which they could watch the movements of the Quraish. The Prophet ﷺ would have preferred to remain "dead" for the moment, but one of the faithful who saw him delightedly shouted out that the Prophet ﷺ lived. Another Quraishi horseman, named Ubayy, heard the cry and rode up to finish off Muhammad ﷺ. The companions gathered around their leader, but he pushed them aside, and faced his adversary with a spear in hand. Before Ubayy could strike a blow, he received a thrust from the spear in his neck. He turned and galloped away toward the Makkani camp, screaming that he had received a mortal wound from Muhammad ﷺ. Since the wound did not appear very serious, and since the man seemed rather hysterical, the Quraish tended to discount his claim that the Prophet ﷺ still lived. Incidentally, the wound did eventually prove to be fatal.

In modern warfare, battles frequently take days, or weeks, or months, or even years to conclude. Armies face each other from great distances and lob explosives at each other. Individual soldiers never know whom they wound or kill, nor who has wounded or killed them. In the days of the Prophet Muhammad ﷺ, soldiers fought face to face, with swords, spears, javelins, and arrows. The Battle of Uhud was concluded almost in less time than it takes to tell about it. The fighting began after *Fajr*. By the time the Muslims had withdrawn back to the mountain, it was just time

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for *Zuhr*. They rested, tended to their wounds, counted and buried their dead, and returned to Madina before it was time to pray *Maghrib*.

However there did remain a few loose ends to tie up. While the Muslims were still on the mountain, after the Quraish had packed up and departed, it was necessary to ascertain if the enemy were heading home to Makka, or planning to attack Madina while most of Madina's defenders were outside the walls. The Prophet ﷺ gave his horse to one of his men to ride after the departing army, until he could get close enough to see if they were riding their horses or their camels. If they were riding their camels and leading their horses, then they would be heading for Makka. If they were riding their horses and leading their camels, they would be intent on attacking Madina. The scout soon returned with the good news that the Quraishi warriors were riding their camels.

Even after the return of the Muslims to Madina, there was still the possibility that the Quraish might turn back to attack the city.

The following day the Prophet ﷺ called for volunteers to pursue the enemy with him, but he would only allow those to go who had fought in the battle the day before. The single exception was a young man who had wished to go out to battle the day before but had been ordered by his father to stay home with his seven young sisters while the father went out to the battle. The father had been martyred in the battle.

About five hundred men, with their wounds bandaged and patched as well as they could, set out with the Prophet ﷺ. When they had reached a site not too distant from the camp of the Quraish, they themselves made camp. Muhammad ﷺ ordered them to spread out over a wide area. Each man was instructed to gather up as much wood as he possibly could into a large heap. At nightfall the 500 piles of firewood were lit, giving the impression that

a huge army was encamped there. This impression was strengthened by the report of an idolater who was sympathetic to the Muslims, and who purposely misled the leader of the Quraish into believing that every able-bodied man of Madina, even those who had stayed behind the day before, and all their allies, had come out in pursuit. Had there been any lingering desire on the part of the Quraish to turn around and march towards Madina, the man's report soon quelled it. The Quraish hastened home. The Muslims remained encamped for three days, getting much-needed rest during the day and lighting their beacon fires every night. When they were sure that the Quraish were no longer an immediate threat, they returned to Madina.

Madina had been saved, but at the cost of the loss of over 60 Muslim men in the battle. The Quraish had not succeeded in crushing the Islamic movement but they had suffered few losses and would certainly try again to destroy the Muslims.

Bonnie L. Hamid

وَقُلْ رَبِّ زِدْنِي عِلْمًا

SILENCE IS GOLDEN

Silence is Golden
That is being stolen
By shaytan,
Who is never going to be gone.
When he walks in hell,
His followers will say
"This is no place to stay!"
There is no food!
Just violence!
Don't you wish you had kept your
silence?

Ibrahim Nazar

Age 8

Burtonsville, MD

SEERAH OF OUR BELOVED *Rasulullah* ﷺ

HOW WELL DO YOU KNOW THE SEERAH OF OUR BELOVED *Rasulullah* ﷺ?

	BIRTH	DEMISE
PLACE	Makkah Mukarramah	Home of Aaishah رضى الله عنها In Madinah Munawwarrah
TIME	<i>Subuh Saadiq</i> (Dawn)	Between <i>Chast</i> and <i>Zawaal</i>
DAY	Monday	Monday
DATE	8th or 12 th	12 th
MONTH	Rabi-ul-Awwal	Rabi-ul-Awwal
YEAR	570 C.E.	11 A.H.

AGE AT NABUWWAT 40

AGE AT DEMISE 63

DATE OF NABUWWAT 17 Ramadaan

COMPANION DURING

HIJRAT (MIGRATION) ABU BAKR رضى الله عنه

THE 7 CHILDREN OF RASULULLAH ﷺ?

Rasulullah ﷺ had: THREE SONS AND FOUR DAUGHTERS

1. QAASIM رضى الله عنه

2. ABDULLAH رضى الله عنه

3. IBRAHIM رضى الله عنه

1. ZAINUB رضى الله عنها

2. RUQAIYAH رضى الله عنها

3. UMME KULTHOOM رضى الله عنها

4. FAATIMAH رضى الله عنها

THE 11 WIVES OF OUR NABI ﷺ

UMMUHAATUL MUMINEEN (THE MOTHERS OF THE BELIEVERS)

1. KHADIJAH رضى الله عنها

2. SAUDAH رضى الله عنها

3. AAISHAH رضى الله عنها

4. HAFSAH رضى الله عنها

5. ZAINUB BINT KHUZAMA رضى الله عنها

6. UMME SALMAH رضى الله عنها

7. JUWAIRIYA رضى الله عنها

8. ZAINUB BINT JAHSH رضى الله عنها

9. UMME HABIBA رضى الله عنها

10. SAFIYAH رضى الله عنها

11. MAYMOONAH رضى الله عنها

6 MIRACLES OF NABI ﷺ

1. The greatest miracle given to Nabi ﷺ was the *Quran-e-Kareem*. It was a challenge to the Arabs of that time who prided themselves excessively in their grammatical eloquence. It will, remain until the Day of *Qiyaamat*. None would be able to construct words of such excellence equal to even one aayat of

the Holy *Quran*.

2. On the occasion of the treaty of Hudaibiya, the *Sahaba* رضى الله عنهم were in the desert area and there was only one bowl of water available which was put in front of *Nabi* ﷺ from which he had made wudhu. Thus only little water remained. The *Sahaba* رضى الله عنهم informed *Nabi* ﷺ regarding the shortage of water for both drinking and *wudhu*. *Rasulullah* ﷺ put his *mubaarak* hands into the bowl of water and from the fingers of *Nabi* ﷺ water began to gush out like a spring. From that water 1,500 *Sahaba* رضى الله عنهم drank and made *wudhu*.

3. Once a villager remarked “How can we have *yaqeen* and conviction in your *nubuwwat* (Prophethood)?” *Rasulullah* ﷺ replied, “From this date tree I would call forth this branch and it would come forth giving the *shahaadat*, testifying my Prophethood.” Thus it happened that the branch came and *Nabi* ﷺ told it to return.

4. The moon was split in two by *Nabi* ﷺ with the sign of his finger.

5. In a very short time of the night *Nabi* ﷺ took the journey from Makkah to *Baitul Makdis*, and from there to all the skies, and then returned.

6. The *Mubaarak* perspiration of *Nabi* ﷺ was full of fragrance.

The *ulema* have recorded up to 3000 miracles performed by *Nabi-e-Kareem* ﷺ.

Jamiatul Ulama (KZN)

Council of Muslim Theologians

<http://www.jamiat.org.za/RabiUAWwal/home>



ETHICS OF DISAGREEMENT

Very often, people philosophize and agonize about the state of the *Ummah*. It is true that what happens in other parts of the world affect us directly: we are concerned, we voice our feelings and assist according to our means. However, what we sometimes forget, is that whilst we are thinking globally, we fail to act...locally!

We, too have pressing issues at home. Disagreement and dissension is capable of breaking up any society - and THIS is an issue that we need to face squarely!

Unity above everything

Prophet Musa ﷺ once became extremely upset with his brother Harun ﷺ, who was also a Prophet. He grabbed him by his hair and pulled his beard. Musa ﷺ held Harun ﷺ responsible for allowing the Bani-Isra'il to follow the 'Samiri' and go back to worshipping the idols, during his absence. Harun ﷺ sadly replied: "O son of my mother, do not seize me by my beard or my head. Truly, I feared but you should say that I caused a division among the Bani-Isra'il and did not respect my word" (20:94)

This verse shows that Harun ﷺ was more concerned with the unity of the Bani-Isra'il, than he was with their worshipping the golden calf. He was waiting for his brother to come back and calmly resolve this problem, thereby avoiding dissension.

Disagreements and differences between people are natural. All of us are different in one way or another. We come from different backgrounds and upbringings, we speak different languages, we belong to different ethnic backgrounds, and have variegated levels of education. We may therefore have different perceptions, opinions, and

approaches. Allâh , *subhanahu wa ta'ala* says: "If Allâh had so willed, He would have made you a single community, but (His plan is) to test you in what He has given you; so strive as in a race in all virtues. The return of you all is to Allâh ; it is He that will show you the truth of the matters in which you dispute." (5:48)

From this *ayah* we see that being different is by Allâh 's design. Differences among people cannot be and will not be eliminated. Therefore, we have to make our differences and disagreements work to the advantage of the *Ummah*? Can we prevent dissension and enmity by learning how to disagree? To differ and disagree is only natural, but the WAY we differ, is a matter of attitude and discipline.

Types of disagreement

There are three types of disagreements: the first is normal disagreement, **IKHTILAF**: It is used to describe a situation in which people genuinely cannot agree on issues. The second disagreement is dialectical in nature, **JADAL**: The aim of this kind of disagreement is ultimately to win an argument. At best, it is fruitless and serves no higher purpose. The third type and worst type of disagreement is dissension, **SHIQAQ**: This is when parties hold beliefs that are mutually exclusive. Each party has no room for the other's opinion. It is when pride and arrogance subverts the rational mind to the lowest of the low. It may even lead to violence.

We have seen evidence of dissension in our society: family and business squabbles that dissipate the energy and resources of people; institutions of learning that bicker on irrelevant issues; road rage incidents that lead to death

continued on page 14

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amongst neighbours; pamphleteering amongst organisations; malicious slandering etc.. These are some of the symptoms of unacceptable disagreements that we see around us. They lead to disunity. They can be caused by selfishness, pride, arrogance and ignorance; or by blind loyalty to groups, parties or leaders. Allâh warns us about these kinds of disagreements and gave us the examples of nations before us who destroyed themselves through dissension. Allâh says: “And do not dispute with one another, lest you lose heart and your moral strength desert you” (8;46)

Imagine the situation of a group of people who are trapped at the bottom of a deep pit. Either they can argue forever about who can jump high enough to reach the top until they get exhausted and die, or they can stand on each other’s shoulders and by mutual co-operation reach the top. The *sahabah* ﷺ differed among themselves on a number of issues, starting with choosing the successor to the Prophet ﷺ. They differed on strategy in political matters, on interpretations in fiqhi issues. BUT they continued to have respect, love and reverence for each other. The founders of the different *fiqh* schools, although disagreeing on many issues, even so had great respect for each other.

Can we be the same? Can we disagree and remain united? I believe we can. The first and foremost guarantee of our unity, is setting our objective wholly and sincerely to please Allâh . We need to train our hearts to reject pride and jealousy. To remain ONE community, we need to subordinate our desires to Allâh ’s desire.

Some of the pitfalls we need to avoid:

Generalizing and stereotyping: “This person or that organization is like this,” or “they are all the same.” **Doubt:** Be careful

about your assumptions. “Who is behind this?” “Where do they get their money from?” and so on, plant the seed of doubt and mistrust. **Jumping to conclusions:** “He is the culprit.” Hear the whole story, get information, hear all sides before judging any individual or group. **Speaking about what you do not know:** Speak only after thorough investigation. Allâh says: “Do not pursue that which you have no knowledge of.”

Some aspects we need to emphasize:

1. Make your loyalty to Allâh alone, and look for justice and truth.
2. If a discussion gets heated, stop it immediately.
3. Always keep in mind that your brother or sister has the right to his/her opinion, just like you do.
4. It is always better to debate an issue without settling it, than to settle it without debating it.
5. Do not leave an argument carrying a grudge.
6. Conclude with a handshake, smile or a hug.
7. Assure the other side that your disagreement does not change your love and respect for him.

Above all, let us not be from those who have broken the unity of their faith and become sects, each group delighting in what they follow “Turn ye back in repentance to Him and fear Him: establish regular prayers and be not ye among those who join gods with Allah, Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself! Ar-Rum, 30:31-32

(30:31-32).

Mawlana Khalid Dhorat



HERE IS AN INTERESTING STORY ABOUT FOUR WIVES

There was a rich merchant who had four wives. He loved the fourth wife the most and adorned her with rich robes and treated her to delicacies. He took great care of her and gave her nothing but the best.

He also loved the third wife very much. He was very proud of her and always wanted to show off her to his friends. However, the merchant is always in great fear that she might run away with some other men.

He too, loved his secondwife. She was a very considerate person, always patient and in fact was the merchant's confidante. Whenever the merchant faced some problems, he always turned to his second wife and she would always help him out and tide him through difficult times.

Now, the merchant's first wife was a very loyal partner and had made great contributions in maintaining his wealth and business as well as taking care of the household. However, the merchant did not love the first wife and although she loved him deeply, he hardly took notice of her.

One day, the merchant fell ill. Before long, he knew that he was going to die soon. He thought of his luxurious life and told himself, "Now I have four wives with me. But when I die, I'll be alone. How lonely I'll be!" Thus, he asked the fourth wife, "I loved you most, endowed you with the finest clothing and showered great care over you. Now that I'm dying, will you follow me and keep me company?" "No way!" replied the fourth wife and she walked away without another word. The answer cut like a sharp knife right into the merchant's heart.

The sad merchant then asked the third wife, "I have loved you so much for all my life. Now that I'm dying, will you follow me and keep me company?" "No!" replied the third wife. "Life is so good over here! I'm going to remarry when you die!" The merchant's heart sank and turned cold.

He then asked the second wife, "I always turned to you for help and you've always

helped me out. Now I need your help again. When I die, will you follow me and keep me company?" "I'm sorry, I can't help you out this time!" replied the second wife. "At the very most, I can only send you to your grave." The answer came like a bolt of thunder and the merchant was devastated.

Then a voice called out : "I'll leave with you. I'll follow you no matter where you go." The merchant looked up and there was his first wife. She was so skinny, almost like she suffered from malnutrition. Greatly grieved, the merchant said, "I should have taken much better care of you while I could have!"

Actually, we all have four wives in our lives.

The fourth wife is our body. No matter how much time and effort we lavish in making it look good, it'll never leave with us when we die.

Our third wife is our possessions, status and wealth. When we die, they all go to others.

The second wife is our family and friends. No matter how close they had been there for us when we're alive, the furthest they can stay by us is up to the grave.

The first wife is in fact our soul, often neglected in our pursuit of material wealth and sensual pleasure. Guess what? It is actually the only thing that follows us wherever we go.

Perhaps it's a good idea to cultivate and strengthen it now rather than to wait until we're on our deathbed to lament.

**and if ye fear that
ye cannot do
justice (to so
many) then one
(only)
An-Nisaa, 4:3**

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H is for Heaven
God's garden of joy, peace, and love,
The home for Muslim's souls above
The path to this heavenly place
Is faith in Allah's guidance and
grace

I is for Islam
A way of life for all of us who,
Give to Allah the praise that is due
We worship and pray five times a
day,
Because we know it is the best way

J is for Jesus
Peace be upon him, 'Isa, the son of
Maryam,
To his people Allah's word did he
carry
By Allah's help he made the sick
well,
So people would believe what he had
to tell



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P. O. Box 4456,
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Important Islamic days

- ASHURAH** (Fast on 9th and 10th, or 10th 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).

لِقَاء is issued on the 3rd Friday of each month.

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