



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

The Qur'ân also calls attention of man to responsibility.

“O man! What hath made thee careless concerning thy Lord, the Bountiful; Who created thee, then fashioned, then proportioned thee? Into whatever form He will, He casteth thee.” [Qur'ân, 82:6-8]

Muhammad ﷺ explained that religion was the demand of human nature or rather the two were identical. Vice was nothing but a sickness, not inherent in man's nature, but an extraneous growth.

“So set thy purpose for religion as a man by nature is upright— the nature (framed) of Allâh, in which He hath created man. There is no altering (the laws of) Allâh's creation. That is the right religion, but most men know not.” [Qur'ân, 30:30]

The message contained in this verse of the Qur'ân was admirably explained by the Prophet ﷺ when he said that “no infant is born who has not an uncorrupted soul, but it is his parents who make him a Jew or a Christian or a Magi. Every beast gives birth to a wholesome cub. Do you see them being born with deformed ears?”

It is not difficult to imagine what a news of goodness and cheer would have been the

message of Muhammad ﷺ. How it gave hope to the humanity condemned for the sins never committed by it and how it instilled the sense of responsibility and freedom into every man who was given power to work his way to everlasting salvation!

Before the advent of Islam, the world was divided into different tribes, clans and families, each one of them keeping aloof and being indifferent to one another. To the sages of ancient India the voice of God could be heard nowhere save their own sacred land. Their God was the god of their own country whose blessings were limited to a few selected castes and clans of the rulers and priests of the Aryaverta. Zoroaster listened to the message from on High, but only for the people of the blessed Iran. Bani Israel believed in the voice of prophecy, but the prophet of peace, whom they awaited, could not come from any people except from the lineage of David (عليه السلام). No country and no people were willing to share even God's grace and blessings with a people not their own. It was then that Muhammad ﷺ came with a message for all the lands and countries. He told the world that divine

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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?” 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.

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“The number of months in the sight of Allāh 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 Allāh 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 Allāh 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. Allāh, 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 Allāh. Enter houses through the proper doors and fear Allāh 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 Allāh 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 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 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, Allāh 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

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guidance admitted of no distinction of race and language, color or country; Palestine and Iran, India and Arabia were all equal in the sight of Allâh. The world was told, for the first time, that Allâh had sent His apostles to every country and nation for the guidance of man:

“And there is not a nation but a warner hath passed among them.” [Qur’ân, 35:24]

“And for every folk a guide.” [Qur’ân, 13:7]

“Verily We sent before thee (Muhammad) messengers to their own folk.” [Qur’ân, 30:47]

The Jew does not recognize a non-Israelite prophet. For the Christian it is not at all necessary to accept the apostleship of a Hebrew prophet or one born among another people; he is not bound by his faith to acknowledge any messenger of Allâh save Jesus Christ (ﷺ). To the Zoroastrian no country of the world except Iran was illuminated by light divine. But Muhammad (ﷺ) proclaimed that the entire human race living in any country of the world, was the creation of One God, and all the peoples and races were equally blessed by the Lord. Whether it was Iran or India, China or Greece, Arabia or Assyria, Allâh had sent the light of His guidance to every nook and corner of the world. His apostles came to show the path of virtue and goodness to all the races and nations. He placed so much emphasis on the universal character of divine guidance that no Muslim could claim to be a believer unless he acknowledged all the messengers of Allâh and all the scriptures or messages brought by them to the people of old. A Muslim has thus to affirm the apostleship of all the prophets of Allâh whether enumerated in the Qur’ân or not, for all of them came with the same message of truth to their own peoples.

According to the Qur’ân, only they are Muslims –

“Who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee.” [Qur’ân, 2:4]

Again, at another place, the Qur’ân says:

“But righteous is he who believeth in Allâh and the Last Day and the angels and the Scriptures and the Prophets.” [Qur’ân, 2:177]

The same *sûrah* of the Qur’ân amplifies the doctrine for the third time:

“Each one believeth in Allâh and His angels and His Scriptures and His messengers – We make no distinction between any of His messengers.” [Qur’ân, 2:285]

No Muslim is permitted to discriminate against any apostle of Allâh.

“O ye who believe! Believe in Allâh and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime.” [Qur’ân, 4:136]

Is there any other religion showing the same large heartedness, teaching equal reverence to all the prophets, all the men of Allâh and founders of religions? Was such a universal message taught to humanity by anyone before Muhammad (ﷺ)? Such was the tolerance, love, and mercy of the last Prophet (ﷺ) which encompassed every household and every son of Adam.

The religions of yore had set up intermediaries between man and God. *Kahins* and priests were mediators in the temples of ancient deities, Jews had entrusted the office to the sons of Levi who led the liturgical prayers and performed offerings, while Christians had accepted the claim of certain disciples of Jesus and the popes that whatever they would bind would be bound in heaven and whatever they would divest would be removed by God. The popes and pontiffs exercised the power to remit the sins of their followers. Brahmins, among the Hindus, believed that they had been created out of the right hand of God. They had thus the right to form the link between man and his deity and to perform the sacred rites on their behalf. But Islam abolished priesthood and with it the evils of priest craft, the abuse of priestly power, and the priestly distortion of religion. It recognized no priests, no

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rabbis, no popes and no prerogatives to bind and unbind, for Allâh alone had the power over His creatures. It allowed none to intrude between Allâh and his bondsmen. Any believer could lead the prayers, offer sacrifices, solemnize marriages and perform the religious ceremonies. It blazoned the message of Allâh to every human being: “Pray unto Me and I will bear your prayer” [Qur’ân, 40:60] and allowed every man to call and speak and send up his prayer to the Lord with a respectful familiarity. This was yet another freedom granted to the human race from the tyranny of priesthood.

The primitive and pure faith of man has always been led astray by undue adoration of the holy men of Allâh charged to show him the right path. Whenever man has wanted to show his admiration of these pious souls he has raised them to the pedestal of Allâh, or His like, or His incarnation. The *kahins* of ancient Babylon, Egypt, and Assyria had all the earmarks of the gods and goddesses worshipped by the Hindus. The Buddhas and the Mahaviras were accepted as gods by their followers almost in the same way as Christians had transformed Jesus into the “Son of God.” But, the ways of man are queer, indeed. Sometimes he showed such a lack of respect for his revered guides and teachers that, like Bani Israel, he gave the name of prophet to every soothsayer and diviner. Foretelling of events, irrespective of one’s moral character and spiritual attainments, was enough for the Israelites to call anyone a prophet. This is why we find shameful stories of illicit love and deceit related about Hebrew prophets in the Old Testament.

Islam correctly defined the status of the Prophets. It explained that the prophets were neither God (Allâh), nor His likeness, nor His son, nor yet His kinsmen, for they were mortals like all other men. So very astounding was this concept that the pagans of Makkah could hardly believe their ears. They used to ask the Prophet ﷺ in amazement: “What, a prophet and a man?”

And the Prophet’s ﷺ candid reply to these men was:

“Say (Muhammad). My Lord be glorified! Am I naught save a mortal messenger?” [Qur’ân, 17:93]

Islam denied that the prophets possessed supernatural powers or had any say in the affairs of Allâh. Even the miracles worked by them were brought about with the permission of Allâh. But, despite the fact that they were human beings, they were not like ordinary mortals since they enjoyed the privilege of conversing with Allâh, were recipients of divine revelations, and were free of all sins. As perfect guides of humanity they were a witness to these realities of the celestial realm which are beyond the ken of human perception. They are the assured ones, having wisdom and faith and guidance from the Lord of the world. Every man is thus duty-bound to obey and pay his regards to these truthful souls who are raised to preach the message of Allâh to their fellow beings.

This was the path of moderation— the path avoiding the excesses of undue veneration and denial of the respect due to the prophets and founders of religions— that Islam showed to the world as a necessary adjunct to its higher concept of the Unity of Allâh.

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To be continued ﴿تَمَّتْ﴾



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Saum (Fasting): A Pillar of Islâm

Syed Abul Hasan Ali Nadwi

Virtues

Life is another name for the struggle between the urges of the self and the dictates of the mind. But in this struggle it is not the carnal desires that always triumph as some people imagine. Such a notion does little credit to those who expound it for it betrays a melancholic mistrust of human nature and a cynical denial of truth.

What lends dynamism to life and keeps the world humming with activity is the incentive of profit. It is this inducement which awakens the farmer in the biting cold of a wintry morning and sends him off to the field before the day has dawned, or persuades the businessman to give up the comforts of home for the sake of trade, or inspires the soldier to lay down his life for the glory of the motherland. The whole mechanism of life and active effort revolves around it. The assurance of gain, or the expectation of it in the future, is the rallying point in the struggle for existence.

There is, however, another assurance or expectation the impelling force of which is much greater. It is of the virtues and benefits the glad tidings of which were brought by the Divine Apostles and are contained in the sacred Scriptures. We can describe it as the incentive of Divine good pleasure and requital of one's deeds in both the worlds.

Everyone knows that fasting is beneficial for health and from the medical point of view it is advisable that we fast occasionally. But if a survey was undertaken of those who fasted solely for reasons of physical well-being, even during the cold weather when it is easier to abstain from food, wholly or partly, their number would not be much although such a fast is far less difficult than what is prescribed in Islâm.

On the contrary, if a count is made of the people who observe fasting as a religious obligation and in fulfillment of the covenant of the Lord it will run into millions in spite of the ascendancy of materialism and the decline

of moral and religious values in the modern world. These are the people who brave the intense heat of the summer and the sharp pangs of hunger and thirst and observe fasting and also devote their nights to prayer simply in response to the spiritual urge and in the hope of the reward of the Hereafter. This is so because in the sight of men of faith spiritual benefits and advantages (the knowledge of which has come down to us through the sacred Apostles) are far more valuable than the medical or economic gains the physicians or economists advocate.

It is related that the Prophet ﷺ once said, "There is a fixed principle for rewarding all the good deeds of men, and every good deed will be rewarded according to it. But the fast is an exception. The standing command of the Lord is that since a man forgoes food and drink and subdues his passions solely for His sake, He will recompense him directly for it." [*Sihah-i-Sittah*]

One more tradition of the Prophet ﷺ reads: "There are two moments of special joy for a person who fasts: one is when he breaks the fast, and this he experiences in his earthly existence, and the other will come in the Hereafter when he will be presented before the Lord." [*Ibid*]

To take two other traditions: "The bad odor emanating from the mouth of a person who is fasting (which is generally produced due to an empty stomach) is more pleasant in the judgment of Allâh than the sweet smell of musk." [*Shaikhain: Bukhâri and Muslim*] And: "There is a gate of Paradise which is known as *Rayyân*. Only those who fast will be permitted to enter through it. One who will enter through it shall never be thirsty." [*Shaikhain*]

Safeguarding the Spirit of Fasting

Owing to the institutional nature of fasting and its widespread popularity it was quite possible that it would degenerate into a lifeless ritual with people taking to fasting out of habit or for fear of social censure. It was not inconceivable that the Muslims lost sight of its intrinsic significance and began

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to fast only because of material benefits or medical advantages. The Holy Prophet ﷺ had foreseen this possibility and to safeguard against it he had made it known, at the very first step, that only that fast was acceptable to Allâh which was observed in the spirit of faith and trust in Divine Recompense. Thus, a Tradition of his says, “He who fasted with *Îmân* (faith) and *Ihtisâb* (trust in Divine Recompense) all his previous sins will be forgiven.” [Ibid]

For those who are not cognizant of the weaknesses of human nature it may be hard to appreciate the relevance of this stipulation. They may argue that since it was only the Muslims who observed fasting and they did it wholly for propitiating Allâh and earning His reward, the requirement of faith and trust was unnecessary. But if one cared to enquire into the peculiar makeup of human personality and the working of social and moral incentives one is bound to submit to the wisdom of the far reaching provision and to bow down before the depth and profundity of knowledge which has its roots not in human perception but Divine revelation. *Nor doth he speak of his own desire. It is naught save an inspiration that is inspired.* [53:3-4]

In a Prophet’s ﷺ tradition the state of *Îmân* and *Ihtisâb* has been defined as one in which a person performs good and virtuous deeds in the hope of Divine Recompense and with faith in the promise of Divine good pleasure and forgiveness. It is related by ‘Abdullâh bin ‘Amr bin-al-‘Aas ؓ, that the Prophet ﷺ once said, “There are forty deeds among which the best is the gift of a goat. If any of these is performed in the hope of Divine Recompense and with faith in the reward promised on it, Allâh will allow such a person to enter Paradise.” [Bukhâri]

The Islâmic Sharî’ah does not rest content at prescribing the outward form and ceremony of fasting but also lays stress on its inner content and significance. It prohibits not only food and drink and sexual

gratification during a fast but everything that is detrimental to its basic purpose and objective. It has encompassed fasting, on all sides, with piety, reverence and cleanliness. The Prophet ﷺ has said, “When any of you keeps a fast he should not utter a filthy or indecent word, or engage in a noisy scene; and were anyone to quarrel with him and call him names he should simply say, I am keeping fast.” [Ibid] On another occasion he said, “Allâh has no need for him to go without food and drink who cannot shun evil and falsehood even during a fast.” [Ibid]

A fast which is devoid of the spirit of piety and purity is like a body without a soul. The Prophet ﷺ, again, is reported to have said, “Many are there among you who fast and yet gain nothing from it except hunger and thirst, and many are there who pray (throughout the night) and yet gain nothing from it except wakefulness.” [Ibid]

It is related by Hazrat Abu Huraira ؓ, that the Holy Prophet ﷺ once said, “Fasting is a shield until it is ripped.” [In *Nisâ’i* it is added the Prophet ﷺ was thereupon asked, “Until it is ripped with what?” “With falsehood and backbiting,” he replied.]

Fasting in Islâm does not merely denote certain negative acts like the shunning of food and drink and abstaining from falsehood and backbiting and from wrangling and uttering a foul or profane word but it also includes a number of positive deeds, such as prayer, *dhikr*, compassion, and charity. The Prophet ﷺ has said, “If in it (*i.e.* the month of Ramadhân) a person will seek the propitiation of Allâh by doing anything it will be treated as equal (in recompense) to the fulfillment of an obligatory duty in the other days of the year and if he will fulfill an obligatory duty in it, it will be treated as equal (in recompense) to the fulfillment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance and the reward on patient perseverance is Paradise, and it is the month of Compassion.” [Baihaqi]

It is related by Zaid bin Khalid Aljohni ؓ, that the Prophet ﷺ once remarked, “He

AUG-SEPT PRAYER TIMES, NEW HAVEN

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

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.

 نہ ہوتا ہے پرواز اگر آسماں تک توواں تک اڑو ہو رسائی جہاں تک ماں

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Contact: Dr. Ali Antar 860-582-1002

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Juma' prayer time 1:30 PM
Contact: Br. Syed Ahmed Pasha 203-371-1979

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Madrasah: Every Sunday 9:55AM - 1:30 PM
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Juma' prayer time 1:15 PM
Contact: Br. Ahmed Reza 203-746-0683

Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. Al-Israa, 17:23

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

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Juma' prayer time 1:00 PM
Contact: Br. Imran Ahmed 860-691-8015

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4 Elton Court, Norwalk, CT 06851 (203-852-0847
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STAMFORD ISLAMIC CENTER

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Juma' prayer time 1:00 pm
Contact: Br. Akhtar Usman 203-327-5878

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Contact: Br. Anis S. Shaikh 860-533-1808

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THE CHILDREN'S CORNER

THE BANINADIR

There were several Jewish tribes near Madina with which the Muslims had signed treaties. One of these was the tribe of Nadir. On one occasion the Prophet ﷺ had some business to discuss with the leaders of that tribe, so he and some of his companions paid them a visit in their settlement, which lay just a little bit south of Madina. The Muslims were received with civility and invited to stay for dinner. Some of the Jewish men withdrew, presumably to give instructions about the entertainment of their guests. While the Muslims waited, the angel Jibril, unseen by all but the Prophet ﷺ, approached him and warned him that the Jews were actually plotting to kill him and that he should leave immediately. He rose, quietly left the room, and returned to Madina. His companions, mystified by his prolonged absence, also left, after bidding farewell to their hosts, and returned to the Prophet's ﷺ house.

The Prophet ﷺ filled his companions in on what had happened and immediately sent a messenger to the Bani Nadir. As he had been instructed, the messenger recounted exactly to the Nadir the details of their plot and declared that by planning to murder the Prophet ﷺ they had nullified their agreement with the Muslims. The Prophet ﷺ gave them ten days to pack all their belongings and leave. Anyone who remained behind after that time would be beheaded on sight.

Most of the Jews started packing immediately, but Ibn Ubai, the master hypocrite of Madina, urged them to stay and promised his support. The leaders, especially a particularly hostile chief named Huyai, thought that they could probably depend on the support of their Bedouin allies and that of the Jewish tribe of Quraizah, which also lived near Madina. They therefore sent out urgent appeals for help to their allies and sent a message to the Prophet ﷺ that they intended to stay put, do what he may to eject them.

The Prophet ﷺ accepted the Jews' message as a declaration of war, and immediately called up an army to meet the challenge. By afternoon of the same day the Muslim army had marched out to the fortresses of the Bani Nadir and had taken up positions outside the walls of the fortresses. All afternoon arrows and stones were hurled between the army in the field and that behind the walls.

Meanwhile, a continuous stream of Muslim soldiers poured out of Madina to join the ranks of their companions. By nightfall there were enough Muslim soldiers to completely surround the fortifications of the Nadir, effectively besieging the settlement. The Jews were astounded by the speed at which the Muslims had mustered their forces, but they figured that by the next day help would be coming from Ibn Ubai and the Bani Quraizah, and in two or three days the Bedouin allies would have arrived.

However, days passed and help had still not come. Ibn Ubai, as usual, had promised more than he could deliver. He no longer had the support of his people. The Bani Quraizah had decided to honor the agreement which they had with the Muslims. And the Bedouins, for some mysterious reason, never bothered to show up. Things were beginning to look rather grim for the Bani Nadir, and they began to quarrel among themselves as well, trying to lay the blame on somebody for the predicament in which they found themselves. Morale was not improved any when the Prophet ﷺ ordered a few date palms outside the walls of the fortress to be cut down. If he continued to cut down their livelihood, there would be no use in staying even if they were able to successfully withstand the siege.

Finally, barely two weeks after the siege had begun, the Jews sent word that they would leave their land. The Prophet ﷺ no longer agreed to give them ten days to pack all their belongings. They had to leave immediately with only what they could carry on the backs of their camels. The camels were laden with as much of their wealth as could be carried, which was considerable, and a great caravan of exiles set out on the road to Syria. Many of the Nadir settled on land which they owned near Khaybar, while others continued further north. In their hearts, however, they did not expect to be exiled for very long. When the Quraish had finally succeeded in wiping out the Muslims, the Bani Nadir planned to return to their rich fields south of Madina.

The Prophet ﷺ, as he had been instructed by Allah, took possession of all the property which the Bani Nadir had left behind. He distributed it to the needy *muhajireen* of Madina, who had abandoned most of their worldly possessions when they had left their homelands to join the Prophet

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ﷺ in Madina. They thus became able to support themselves. This lifted a heavy burden from the *ansareen*, who had been providing for their less fortunate brothers ever since the emigration to Madina had begun.

Huyai and the Bani Nadir, however, are not completely out of the picture. We shall encounter them again in a future story.

Bonnie L. Hamid



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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 *haji* (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, *alhumdullillah*, 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 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

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

Shaykh Abu Yusuf Riyadh ul Haq

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Part Three: Miscellaneous Issues of Salâh

Muhaddith Dhafar Ahmad Uthmani writes: 'Ahmad says as reported by Abu Talib, "Shu'bah is more authentic and established in *masaail* than Aa'mash. He is also more knowledgeable of the *ahadeeth* of *masaail* and if it was not for Shu'bah the *ahadeeth* of *masaail* would have disappeared. Shu'bah was better in *hadeeth* than Sufyan al Thawri. There was no one in Shu'bah's time like him or better than him in *hadeeth*. This was his lot." Muhammad bin al Abbas al Nasai says, "I asked Abu Abdullah (Ahmad bin Hanbal), 'Who is more stronger (and established in *hadeeth*), Shu'bah or Sufyan?' He replied, "Sufyan was a *hafidh* and a pious man, and Shu'bah was stronger than him (in *hadeeth*) and more fearing of Allâh." Hammad bin Zaid says, "I do not care who opposes me as long as Shu'bah agrees with me, and if Shu'bah opposes me in something then I leave it."²⁸

He also says,

'For these reasons, the narration of Shu'bah is to be preferred, and in our view the meaning of Sufyan's *hadeeth* is that he stretched his voice whilst saying *Ameen* silently, not that he raised his voice, especially since his own view was to say *Ameen* silently. Narrations that clearly contain the words "he raised his voice" are not without their defects and lack authenticity. Even if we were to assume their authenticity, they will be understood to refer to "*ta'leem*" (i.e., this was only done at particular times for the purpose of educating the congregation) similar to what Sayyiduna 'Umar رضي الله عنه would do with *thana* and Sayyiduna Abu Hurairah رضي الله عنه with *ta'awwudh*. There is also a further

explanation for the differences in the narrations of Shu'bah and Sufyan, which is that they are referring to different occasions. Sayyiduna Wail رضي الله عنه, narrated both according to different instances. It is more obvious, however, that the prevalent practice was to say it silently and this is supported by the following words of Wail رضي الله عنه, in the narration of Dulabi: "He said *Ameen*, stretching his voice. I do not think he did this except to teach us."²⁹

It should also be noted that Sufyan al Thawri's own practice was to say *Ameen* silently.

Bukhari's assertion that Alqamah did not hear *hadeeth* from his father is also incorrect, because this has been established beyond doubt as declared by later *muhaddithun*. Alqamah's reporting directly from his father and having heard his *hadeeth* is proven by many reports.

2. Hasan reports that Samurah bin Jundub رضي الله عنه and Imran bin Hussain رضي الله عنه reminisced and Samurah bin Jundub mentioned that he remembered two '*saktah*'s (brief moments of silence) of the Prophet ﷺ: a *saktah* when he pronounced the first *takbeer*, and a *saktah* when he completed the recitation of '*Ghairil Maghdhoobi Alaihim...*' Samurah remembered this but Imran bin Hussain found this strange. They wrote to Ubayy bin Ka'b رضي الله عنه about this. In his reply to them it was stated that Samurah had remembered (correctly).³⁰

Imam Nimawi explains in his *al Ta'leeq al Hasan*:

It is most probable that the first *saktah* was for quietly reciting the *thana*, and the second *saktah* was for saying *Ameen* silently. If we do not provide this explanation but say that the second *saktah* was so that he could regain his breath as some have claimed then this would mean that the congregation would say *Ameen* before the Prophet ﷺ. This is because the previous *ahadeeth* show that the followers of the Imam are to say *Ameen* immediately after his

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recitation of ‘*Ghairil Maghdhoobi Alaihim...*’, thus their *Ameen* would be said during the Imam’s *saktah* and his *Ameen* would follow theirs, whereas the Prophet ﷺ has forbidden the congregation to outdo the Imam in any way.’³¹

3. Sayyiduna Abu Hurairah رضى الله عنه, relates that **the Prophet ﷺ would teach us saying, ‘Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites ‘Waladhaaleen’ then say Ameen; when he performs the rukû’ you do it also; and when he says ‘Sami Allahu li man hamidah’ say ‘Allahumma Rabbana lakal hamd’.**³²

As is indicated, the *Ameen* should be said silently as ‘*Allahumma rabbana lakal hamd*’ is said silently.

4. Ibrahim al Nakhai says, **‘There are five things which the Imam says silently: “Subhanakallahumma wa bi hamdika...”, Ta’awwudh, Basmalah, Ameen, and “Allahumma rabbana lakal hamd”.**³³

5. Abu Wail reports that Ali رضى الله عنه and Abdullah bin Mas’ud رضى الله عنه, **would not say Bismillah..., Ta’awwudh or Ameen loudly.**³⁴

6. Abu Wail says that Umar رضى الله عنه and Ali رضى الله عنه, **would not say the Basmalah, Ta’awwudh, or Ameen loudly.**³⁵

It should also be remembered that *Ameen* is a *du’â* and so best made silently. Allâh says, ‘Call out to Your Lord, humbly and silently.’ Imam Bukhari has quoted Ataa in his *Saheeh* as saying *Ameen* is a *du’â*. The saying of *Ameen* should be no different to the other *du’â*’s of *salâh* such as *Tahmeed*, *Tashahhud*, *Ta’awwudh*, *Basmalah*, etc., especially since it is not part of the Qur’ân and only the Qur’ân is normally recited loudly.

Ibn Jareer al Tabari says as quoted by Ibn al Turkumani in *al Jawhar al Naqiyy*,

‘This has been reported from Ibn Mas’ud, Nakhai, Sha’bi, and Ibrahim al Taimi رضى الله عنهم they would say *Ameen* silently. The truth is that both narrations (of saying *Ameen* loudly and silently) are correct and a group of *ulama* has acted on each of them, but if you are to

choose then say *Ameen* silently because this was the practice of most of the companions and *Tabi’un*.³⁶

Ibn al Qayyim says in *Zad al Ma’ad*:

‘If the Imam says it (*qunoot*) loudly to teach the congregation there is no harm, for indeed Umar رضى الله عنه recited *thana* loudly to teach the congregation and Ibn Abbas رضى الله عنه read *Sûrah al Fâtihah* loudly in the *janazah salâh* to show that it was *sunnah*. Similar to this is the Imam’s saying *Ameen* loudly. All this is related to that kind of permissible difference for which no one should be criticized, neither those who do it nor those who leave it.’³⁷

Ahadeeth of raising the voice with Ameen.

Following is a discussion about those *ahadeeth* that are often quoted as evidence for saying *Ameen* loudly. The *ahadeeth* are quoted along with the relevant explanations and commentary given by the *ulama*.

1. Sayyiduna Wail bin Hujr رضى الله عنه, reports that **when the Prophet ﷺ would recite ‘Waladhaaleen’ he would say Ameen, raising his voice.**³⁸

There are many explanations provided by the *ulama* for this *hadeeth*. Some of which, as explained by Imam Nimawi in his *Aathaar al Sunan*, are as follows:

1. The raising of the voice not too loud, i.e., in such manner that some members of the first row can hear, is not contrary to the desired silence of the quiet prayers. It has been related in Bukhari and Muslim that the Prophet ﷺ would recite in *Dhuhr salâh* in such a manner that they would at times hear a verse. Tabarani has also narrated on the authority of Sayyiduna Abu Malik al Ash’ari رضى الله عنه, that the Prophet ﷺ led them in *Dhuhr salâh* and recited *Sûrah al Fâtihah* allowing those who were close to hear him.

While discussing the question of saying *Bismillah* loudly, Ibn Abd al Hadi writes in *al Tanqeeh* that if a member of the congregation is close to the Imam or right next to him and he hears what the Imam is to say silently, then this is not considered raising one’s voice (*jahr*), for it has been narrated that the Prophet ﷺ would lead them

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in *Dhuhr salâh* and at times allow them to hear one or two verses after *Sûrah al Fâtihah*. The author of *al Durr al Mukhtar* has a statement to the same effect.

Therefore, the *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه, is to be understood in the same light, i.e., when saying *Ameen* the Prophet ﷺ raised his voice slightly, loud enough for those who were close to him to be able to hear him, but not like his raising of the voice whilst saying *takbeer*, etc. This explanation is supported by some narrations in which the companion رضي الله عنه, says, ‘He (the Prophet ﷺ) said *Ameen*. I heard him and I was behind him’, and also by the *hadeeth* of Abu Dawood in which Sayyiduna Abu Hurairah رضي الله عنه, says, ‘He (the Prophet ﷺ) said *Ameen* so that those who were close to him in the first row heard him.’

2. Raising the voice whilst saying *Ameen* was done at times to teach the congregation, just as Sayyiduna Umar bin al Khattab رضي الله عنه would raise his voice whilst reciting the *thana* in the beginning of *salâh*, and Sayyiduna Abu Hurairah رضي الله عنه would read the *ta’awwudh* loudly. This is supported by a weak³⁹ narration recorded by Hafidh Abu Bishr al Dulabi in *Kitab al Asmaa wa al Kuna* on the authority of Sayyiduna Wail bin Hujr رضي الله عنه, who says, ‘When the Prophet ﷺ completed his *salâh* I saw him turn to both this side (right) and this side (left) until I saw his cheek. He also recited “...” and said *Ameen*, stretching his voice. I think he did this only to teach us.’⁴⁰

(Footnotes)

²⁸ *I’laa al Sunan* 2/253.

²⁹ *I’laa al Sunan* 2/254.

³⁰ Ahmad 19753 and Abu Dawood 779. Imam Nimawi (382) quotes Ibn Hajar as saying that its *isnad* is *saheeh*.

³¹ *al Ta’leeq al Hasan* 382.

³² Muslim 415.

³³ Imam Muhammad in his *Kitab al Aathaar* 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shaibah 8849. Imam Nimawi says that its *isnad* is *saheeh* (386). Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (724).

³⁴ Tabarani in *al Mu’jam al Kabeer* as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the *sanad* contains Abu Sa’d al Baqqal who is authentic and a *mudallis*. Muhaddith Dhafar Ahmad Uthmani classifies it as *saheeh* 2/250.

³⁵ Ibn Jareer al Tabari in *Tahdheeb al Aathaar* as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of the six books of *hadeeth* except for Abu Sa’d al Baqqal who is authentic and a *mudallis*.

³⁶ *al Jawhar al Naqiyy* 1/32.

³⁷ *Zad al Ma’ad* 1/275.

³⁸ Darimi 1247 and Abu Dawood 932.

³⁹ Imam Nimawi says that its *isnad* contains Yahya bin Salamah who has been declared authentic by Hakim but weak by others.

⁴⁰ *al Ta’leeq al Hasan* 1/186.

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who will invite a person who is fasting to break the fast with him will get the same reward as the one who was fasting and there will be no reduction in the reward of the latter either.” [Tirmidhi]

Taken from “The Four Pillars of Islâm” by Syed Abul Hasan Ali Nadwi, translated into English by Muhammad Asif Kidwai [Da’wah Academy, International Islâmîc University, Islamabad, Pakistan].

To be continued بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ - (ابن ماجه)

Anas, رضي الله عنه, said that the Messenger of Allah, said: Seeking of knowledge is obligatory upon every male and female Muslim.”

(Ibn Majah)

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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. 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 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.

“O ye 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



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La ilaaha illa Allâh, Allâh is the only
one,
There is no partner with Him, nor
son
Allâh is the answer to all that we
need,
Watch your heart and tongue, He
knows every deed
U is for Ummah
The Muslim community which
Muhammad(S) found,
The brotherhood of Islam made it
sound
Allâh's laws in the Qur'an and
Sunnah,
Are to help everyone in the Ummah
V is for Victory
It is the help from Allâh to you,
His guidance in everything you do
Work and prayer a Muslim does
need,
To celebrate Allâh's victory,
indeed!

**رَبِّ زِدْنِي عِلْمًا My Lord! Increase
me in knowledge. (20:114)**

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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).



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