



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

Chapter Eight
FAITHAND PRACTICE

The original message of all the older religions was overlordship of the One and only God, but the subsequent generations went astray from the right path owing, chiefly, to three causes. The first of these was personification and portrayal of God; the second, deification of divine attributes into separate deities; and the third, the failure of man, so often, to comprehend the multiformity of divine acts and manifestations. Muhammad ﷺ unraveled all these mysteries and expounded the doctrine of the Unity of God so forcefully that man would never commit these errors again. Let us first take the personification of God and His attributes.

Allāh and His attributes as well as the bond of love between Him and His creatures were delineated by earlier religions through imagery and exemplification. These always led to the personification of the Deity in images and figures. The similitudes employed to depict Allāh invariably took the shape of concrete representations in images and idols. The mercy and love of Allāh for His bondmen, at first illustrated through

similitudes and symbols, were impersonated in the end. The Aryans regarded women as an emblem of the most tender feelings of affection and this led to the relationship between God and man to be expressed in terms of kinship between a mother and her child. God was conceived by them as a loving mother of the human being. To certain other people in the ancient India, the affectionate love of mother for her child was not sufficiently expressive of the stronger emotions of love felt by them for God, and thus their concept of relationship between God and human beings took the shape of husband and wife. Even today one can find friars dressed in women's attires as a mark of their devotion to God. The Romans as well as the Greeks conceived the Supreme Deity in the shape of a female. The Semites, who considered it indecent to talk openly about their womenfolk, visualized God as a father. Archaeological remains unearthed from the ruins of the ancient cities of Babylon, Assyria, and Syria show that these peoples had personified God as a man. Similarly, the ancient Hebrews had formed the mental picture of God as the father of

continued on page 4

Editorial

HOLDING ONTO BURNING COAL

Day by day, year by year, as we hurtle closer to the Final Day - *Yawmul-Qiyamah*, the conditions in the world continue to deteriorate, as per the predictions of Sayyidina Rasulullah (Messenger of Allâh) (*sallallahu alayhi wasallam*). *Fitnahs* are increasing at a frightening rate, evil is proliferating swiftly and dark, ominous clouds are enveloping the horizons. In such times, holding onto one's *Imaan* will become a tough ordeal - the equivalent of holding onto a burning coal - as it is described in the *Hadith*. The analogy of the burning coal appropriately captures the agony of the people of *Imaan*. The coal cannot be dropped for that would mean the forsaking of *Imaan*, yet holding onto it is no easy task, for it requires the maximum in patience, sacrifice and perseverance, just to hold on. May Allah make it easy for all Believers.

THICK VEIL OF SUSPICION

Besides the general *fitnahs* of immorality and vice that prevail, a thick veil of suspicion has been cast around Islam as an evil, extreme and destructive ideology. The sincere followers and servants of Islam, committed and faithful Muslims, are portrayed as the scourge of humanity. All kinds of disparaging epithets and labels are hurled at them. In many parts of the world, it goes far beyond labeling and calling names. They are considered fair game. Every means is considered legitimate against them. The all-pervading media is used as a dangerous tool against them. Every provocative headline, every damaging media report, serves to stoke up and fuel the raging inferno of Islamophobia. And the global Muslim community inevitably is the universal victim of this craze.

THE MAKKAN PERIOD

What is to be done in these trying times? The early history of Muslims at Makkah is a source of great consolation and inspiration for persecuted Muslims. The early Muslim community, living in the Makkan crucible, was relentlessly persecuted. But this only hardened their resolve to cling more firmly to their newfound ideology - Islam - that was an unparalleled blessing after the miserable and dark days of *Jahiliyyah*. Nothing in the world was dearer to them than the blessing of this new faith, not even their own lives. The contemporary Muslim community has valuable lessons to learn from them in these difficult days. The guiding principle for the Makkan Muslims was *Sabr* at every step of the torment, for "Verily Allah is close to the patient ones." These are the times that call for patience and steadfastness. Allah *Ta'ala* shall bring relief in due course, as He had done for the Believers of Makkah, and other persecuted folk. As was the charter of the Makkan believers, Muslims must work towards developing their personalities and morals, thereby acting as true ambassadors of noble Islamic values. Beautiful Islamic conduct and character must be displayed towards all of mankind.

THE WAY AHEAD

In the difficult days that prevail, the way ahead lies in turning to Allâh *Ta'ala* for help and succor, through obedience, submission and resignation to His will. Allâh never disappoints those who have hope in Him, never refuses those who ask of Him, never ignores those who quest for Him, never underpays those who work for Him, never deprives those who thank Him, never fails those who strive for Him, never allows those whose comfort is in His remembrance to be estranged from Him, never surrenders to others those

continued from page 1

human beings and angels. The Scriptures of the Jews even contemplate the relationship between God and Bani Israel as analogous to a husband and his wife. Accordingly, we find Jewish sacred writings describing Bani Israel and Jerusalem as the wives of God. Christians gave a literal interpretation to the description of God as a father. The Arabs also had, before the advent of Islam, concepts of a similar nature. They imagined God as the father of angels who were supposed to be females. Islam, however, discarded all these similitudes and resemblances and forbade even the use of similes and parallels to describe the nature and attributes of Allâh. For the similitudes invariably tended to the anthropomorphization of Allâh's attributes into a multiplicity of independent deities, Islam curtly pronounced its judgment: "*Naught is as His likeness.*" [Qur'ân, 42:11] This shook polytheism to its very foundations. In a small but pithy *sûrah*, the Qur'ân has cleared all the misconceptions about the Supreme Being:

"Say, He is Allâh, the One! Allâh, the eternally Besought of all! He begotteth not nor was begotten. And there is none comparable unto Him." [Qur'ân, 112:1-4]

In this small but pithy chapter of the Qur'ân, called *The Unity*, the very essence of the Oneness of Allâh has been enunciated in the clearest terms possible. It is like a beacon light pointing out the mistake of polytheistic concepts of Allâh. The message brought by Muhammad ﷺ did not rend asunder the bond of love between man and his Master. It strengthened the feeling of attachment to Allâh but, at the same time, tried to cast off all anthropomorphic representations picked up due to fervor of love to Allâh with which man has ever been smitten. Islam regards the human passions of heart as passing affections. The love between wife and husband or father and son is, after all, transitory and thus ill suited to express the sublime and ever-abiding adoration of Allâh by His devoted bondman.

Another reason for discarding similitudes is that they very often lead to paganish patterns of thought. Islam, therefore, strictly avoids parallelization as, for example, while commending recollection of Allâh, the Qur'ân says, "*Remember Allâh as ye remember your fathers or with a more lively remembrance.*" [Qur'ân, 2:200] This verse, it would be seen, does not compare Allâh to one's father, but approximates the love for one's father to that for Allâh. Thus, the Qur'ân avoids the human aspect of relationship between the father and the son but retains the emotion of attachment between the two. It goes on further to add "or with a more lively remembrance" in order to emphasize that even the love for one's father spoken of earlier is of a lower order, inferior and plebeian, in comparison to the sublimated yearning for nearness to Allâh. Take another example. Asking the believers to evolve themselves spiritually, the Qur'ân says, "*Those who believe are stauncher in their love for Allâh.*" [Qur'ân, 2:165] It never employs the analogy of father and son by calling Allâh the 'Father of the worlds'; on the contrary, it identifies Him as the 'Lord' or 'Sustainer of the worlds'. It views Allâh as a Being higher and more sublime than what can be expressed by the ephemeral relationship of the father and the son. The excellent names of Allâh are many including *Ar-Rabb*, the Sustainer, who nourishes everything from its cradle to grave; *Al-Wadûd*, the Loving; *Ar-Ra'ûf*, the Kind; *Al-Hannân*, the Affectionate; yet He is neither father nor mother nor bears any resemblance to the created beings.

The second major cause of misunderstanding in regard to Allâh has been the mistake so often committed by the earlier religions in comprehending the divine attributes. People have made a god of every divine attribute in the past. Hinduism impersonated every divine attribute and its conceivable similitude until the immense crowd of its deities reached the figure of three hundred and thirty millions. [Popular

continued on page 5

continued from page 4

Hinduism, pp. 6-7] Even a cursory glance at this pantheon will be enough to convince anybody that the several hands of a god signify his great power while the multiplicity of heads express his super-human wisdom.

If one were to reflect over the different sects of the Hindus, one would find that personification of the different attributes of God has been the chief cause of differences between them. The three great qualities of God viz., creativeness, power to give sustenance, and the power of destruction were portrayed as separate deities in the form of *Brahma*, the Creator, *Vishnû*, the Sustainer and *Shiva*, the Destroyer, but gradually the worshippers joined their faith exclusively to one of them. Similarly the *Lingâyats* took to the phallic emblem as a token of the creativeness of the Supreme Deity.

The Christians, too, have made three out of One God by accepting the three attributes of God, viz. Life, Knowledge, and Will as separate entities. Life was recognized as the Father, Knowledge as the Holy Ghost, and Will as the only begotten Son of the Father. We find similar concepts of Trinity prevalent among the Roman and Greek philosophers and the Egyptian neo-Platonists. The Prophet Muhammad ﷺ, however, pricked the bubble of these false beliefs for he showed that only the stupid and ignorant are deceived by the multiformity of divine attributes. The Qur'ân says:

"Praise be to Allâh, Lord of the Worlds; to Him belongeth every quality, and Allâh is the Light of the Heavens and the Earth."

The Christians of Arabia emphasized only the compassion of Allâh by calling Him *Rahmân*, or the Most Compassionate, while the pagans knew Him by the name of Allâh. The Qur'ân corrected both when it said:

"Say: Cry unto Allâh, or cry unto the Rahmân, unto whichever ye cry (it is the same). His are the most beautiful names." [Qur'ân, 17:110]

It told them further:

"But, Allâh, He (alone) is the Protecting Friend. He quickeneth the dead, and He is

Able to do all things." [Qur'ân 42:9]

"Lo! Allâh is Forgiving, Merciful." [Qur'ân 2:173]

"And it is He who is God in the heaven, and God on earth. He is full of Wisdom and Knowledge." [Qur'ân, 43:84]

Whether one believes it or not, there is no God save Him. He gives life and takes it away, He is the Lord of all those who are alive as also of their forefathers: He is the *Brahma*, the *Shiva* and the *Vishnû*, all in One, whose attributes are countless.

"Praise be to Allâh, Lord of the heavens, Lord of the earth, the Lord of the Worlds. And unto Him (alone) belongeth majesty in the heavens and the earth, and He is the Mighty, the Wise." [Qur'ân 45:36-37]

"He is Allâh, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful."

"He is Allâh, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allâh from all that they ascribe as partner (unto Him)."

"He is Allâh, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise." [Qur'ân, 59: 22-24]

This article is part of a compilation of lectures given by the author in 1925 at Madras, India. English translation by Mohiuddin Ahmad. Reprinted with permission of Academy of Islamic Research and Publications, Lucknow, India.

To be continued ﴿تَتَابَعُ﴾

Nasiha Fahmi, M.D.

Board Certified Physician in Internal
Medicine

*Welcomes new & existing patients
Walk-Ins Welcome*

Family Practice & Internal Medicine
of Orange, LLC

339 Boston Post Road, Suite 311

Orange, CT 06477 **203-795-3617**

Saum (Fasting): A Pillar of Islâm

Syed Abul Hasan Ali Nadwi

Virtues (Continued from last issue)

Allâh has also blessed the Muslim *Millat* with the prudence and anxiety to preserve the tradition of *Tarâweeh*. The celebration of the prayer-service of *Tarâweeh* dates back from the time of the Holy Prophet ﷺ but he had abandoned it (in congregation) after offering it up for three days lest it was made compulsory for Muslims and became a burden to them. It is related by Ibn-i-Shahab that he had heard it from ‘Urwah who, in his turn, had heard it from Hazrat Ayesha رضي الله عنها, that “once the Prophet ﷺ went out in the night (after the ‘*Ishâ* prayers) and offered *salâh* in the mosque and some other persons also joined him in it. When the morning came people began to talk about it and a crowd collected. On the next day when he offered the prayer they all offered it up with him and it was again talked about on the following morning. On the third night the number of the devotees was even greater. The Prophet ﷺ came out and offered up the prayer with them. When the fourth night came the rush was so great that the whole of the mosque was filled until the Prophet ﷺ came for the Fajr prayers. After he had completed it he turned towards the people and said, ‘I was not unaware of your presence (in the mosque last night) but I feared that the service (Tarâweeh) might be made obligatory and then you got tired of it.’ Then the death occurred of the Prophet ﷺ and the position remained the same.” [Bukhâri]

After the passing away of the Prophet ﷺ the holy Companions conducted themselves similarly and so enthusiastically did the Muslims everywhere keep up the tradition of *Tarâweeh* that it came to be regarded as a sign and symbol of *Ahl-i-Sunnah* [followers of the traditional as well as the written law of Islâm] and a mark of devoutness. In addition, the institution of *Tarâweeh* has proved extremely helpful in the learning of the whole of the Qur’ân by heart. More and more people were drawn to it, and the Qur’ân came to be

preserved in many a breast. [In this respect there is a special favor of the Lord on some countries though they are far removed from the cradle of Islâm. In India and Pakistan, for instance, there is witnessed a unique enthusiasm for *Tarâweeh* and the completion of one recitation of the Qur’ân, from the beginning to the end, in Ramadhân. Here the arrangement for *Tarâweeh* is made even in smaller mosques of various localities where at least one recitation of the whole of the Qur’ân is completed, while in the bigger ones two or three (or even more) recitations are done. The preservation of this tradition has definitely led to a marked increase in the number of *Huffâz* (plural of *Hâfiz*, meaning one who has the whole of the Qur’ân by heart) – with many people it has become a regular practice to keep up the recitation of the Qur’ân from memory throughout the year so that they can lead the *Tarâweeh* prayer-service correctly in Ramadhân and *huffâz* of such a high standard have been produced that they are the marvel of the world.]

Another priceless advantage is that a large section of the community is thus enabled to devote itself to nightly worship in the blessed month of Ramadhân. Ramadhân is a festival of worship, a season of *Tilâwat* [recitation of the Qur’ân] and a springtime for the devout. The religious fervor of the Muslim *Millat*, its genuine, solid, and unshakeable attachment to faith and enthusiasm for worship acquires a new warmth and sublimity in it. During this hallowed month the urge for excelling others in prayerfulness, piety, warm-heartedness, charity, good doing, and repentance is at the peak among the Muslims.

Shortcomings of Muslims

With all this, the Muslims have often failed to do justice to the true aims and objects of fasting. Hence, its assured or expected benefits have not fully come their way. Overindulgence in food and drink at *Iftâr* [breaking the fast], for example, was carried to such a length that the very purpose of fasting and its purificatory influence were impaired. Imam Ghazali, while lamenting over

continued from page 6

it, writes: [*Ihyâ-ul-Uloom*, p. 211]

“At the time of *Iftâr* even lawful food should be partaken of with moderation and over-eating strictly avoided because among the things that are to be filled nothing is more repugnant to Allâh than an over-filled stomach. If a fasting person were to try to make amends for the day-long starvation at *Iftâr* and to eat at one meal time what he would have eaten throughout the day how can the fast be efficacious in overcoming the enemy of Allâh and subduing the desires that lead to evil? If the stomach is denied all food and drink from sunrise to sunset, and, after putting hunger and other cravings of the flesh to the severest of trials, a sumptuous meal is taken in the evening, the sensual appetites will become sharper instead of losing their intensity. What is more, the evil propensities that were hitherto dormant might become active. The fundamental purpose of fasting is to subdue the desires and passions that are played upon by the Devil and used by him as his tools, and this can be achieved only by cutting down on food, *i.e.* by eating only as much in the evening as is done on normal days. If a person ate at one mealtime what he used to eat throughout the day he will gain nothing from fasting.

“Furthermore, not to sleep in excess during the day is also a part of the discipline of fasting so that one may experience the pangs of hunger and thirst and feel the effects of physical debility and enervation and the purification of the heart, thus, took place.

“It is, in the same way, desirable to eat lightly at night so that one can get up easily for *Tahajjud* and other supererogatory prayers and the Devil is kept at an arm’s length, and through purification of the heart one is enabled to obtain a glimpse of the Celestial World.”

Protection Against Extremism

The institution of fasting could easily be carried to the extreme. A popular misconception about it was that its real purpose was to annihilate the desires of the flesh altogether and provide an opportunity

for self-mortification in the last degree. It was supposed that the more one practiced abstinence, abjured the comforts of the world and did hunger and thirst, and gave the proof of fortitude and endurance, the more would one become the favorite of the Lord and join the ranks of the pious and the persevering.

This fallacious belief had given rise to such an exaggerated notion of worship, especially fasting, among the religiously and ascetically inclined sections of the ancient faiths that they prolonged the period of abstention from food and drink by delaying inordinately the time of *Iftâr* and eating the *Sehri* [the light meal which Muslims make a little before dawn] very early, or not at all. They regarded things like *Iftâri* [the meal taken for fast breaking at sunset] and *Sehri* as weaknesses to succumb to which was disgraceful for those who aspired for greater heights in religion and spirituality. Sometimes these people fasted continuously for days and did not eat or drink anything in the night as well. Many over-enthusiastic Muslims and those among them that were given to making innovations in faith also took guidance from their example. But such extremism is patently un-Islâmic. It amounts to distortion of religion, to making alterations in it out of one’s own impulse or choice, and pursuing the path of penance and flagellation. It paves the way for mischief and constitutes an open challenge to the Divine proclamation which says:

Allâh desireth ease for you; He desireth not hardship for you. [2: 185]

And He hath not laid upon you any hardship. [12: 78]

The Holy Prophet ﷺ has said: “This faith is easy and whosoever shows arrogance in it (*i.e.* takes it to extremes to show off his strength and power of endurance) will, ultimately, have to accept defeat. So, follow the path of rectitude and moderation.” [Bukhâri]

The Islâmic Sharî’ah comes down heavily on extremism in fasting. It advocates positively the practice of *Sehri* before the

continued on page 15

OCT-NOV PRAYER TIMES, NEW HAVEN

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

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.

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**

BERLIN MASJID

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

MASJID AN-NOOR

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

UNIVERSITY OF BRIDGEPORT

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

MASJID DAAR-UL-EHSAAN

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

**ISLAMIC SOCIETY OF WESTERN
CONNECTICUT, DANBURY**

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

**QADARIYA COMMUNITY 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 1:00 PM
Thursday Halaqa 8:00 - 9:00 PM
Friday Dars 8:00 - 11:00 PM
Madrasah: Every Sunday 9:55AM - 1:30 PM
Daily Afternoons, 5:00 - 7:00 PM

Community Dinner 1st Sunday of each month.
Contact: Dr. Abdul Hamid 203-562-2757

**During Ramadan all regular activities
suspended**

ICFC MASJID (JAMIA KARAM)

57 Pepper St, Monroe, CT 06468 (203-261-6222)
Juma' prayer time 1:15 PM
Contact: Br. Ahmed Reza 203-746-0683

Say: O People of the Scripture. Come to an agreement between us and you: that we shall worship none but Allâh, and that we shall ascribe no partners unto Him, and that none of us shall take others for lords beside Allâh. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). Al-i'Imran, 3:64

MASJID AL-ISLAM

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

ISLAMIC CENTER OF NEW LONDON

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

**AL-MADANY ISLAMIC CENTER OF
NORWALK**

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

**STAMFORD AREA INFORMATION
CENTER**

77 Judy Ln. Stamford, CT 06906, (203) 327-5878
Contact: Br. Akhtar Usman 203-327-5878

STAMFORD ISLAMIC CENTER

10 Outlook St. Stamford, CT 06902 (203-975-2642)
Juma' prayer time 1:00 pm
Contact: Br. Akhtar Usman 203-327-5878

ISLAMIC SOCIETY OF STAMFORD

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

**UNITED MUSLIM MASJID
(MASJID RAHMAN)**

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

WEST HAVEN MASJID

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

MADINA MASJID

1 Madina Drive, Windsor, CT 06095, (860) 249-0112
Juma' prayer time 1:30 PM
Contact: Br. Anis S. Shaikh 860-533-1808

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

**ISLAMIC SOCIETY OF WESTERN
MASSACHUSETTS**

337 Amostown Rd. W. Springfield, MA 01105
(413)788-7546
Juma' prayer time 1:15 PM
Contact: Dr. Mohammad Ali Hazratji (860-749-8859).



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

THE CHILDREN'S CORNER

ISRA AND MIRAJ

One night, when the prophet Muhammed ﷺ was sleeping, he was awakened by the angel Jibril . He followed Jibril outside and there waiting for them was *Buraq*, an animal which was larger than a donkey and smaller than a mule. In one step it could move as far as an eye could see. Muhammed ﷺ mounted *Buraq* and with Jibril at his side sped off to Jerusalem. He prayed two *rakah* at the temple in Jerusalem. When he had finished, Jibril offered him a serving of wine and a serving of milk. Muhammed ﷺ chose the milk and Jibril said he had chosen the natural thing.

From a large rock in the temple at Jerusalem he was taken on *Buraq* up to the seven Heavens. At the gate of each heaven, Jibril ﷺ would be asked by the gatekeeper who he was and who was with him. Then the keeper would ask if Muhammed ﷺ had been sent for and Jibril would reply that he had. Then the gate of each heaven would be opened. During his ascent through the heavens, he passed many of the prophets. He greeted each of the prophets and they prayed for him. In the first heaven he saw Adam , in the second Isa ﷺ and Yahya ﷺ. Yusuf ﷺ was in the third heaven and Idris ﷺ was in the fourth. Harun ﷺ greeted him in the fifth heaven, Musa ﷺ in the sixth and Ibrahim ﷺ in the seventh.

His final destination was the Lote Tree of the Uttermost End (*Sidrat-ul-Muntaha*). It had leaves like elephant ears and fruits the size of large clay pots. When it was covered by the command of **Allah** it was indescribably beautiful. At the Lote Tree the Prophet ﷺ received for his people a revelation outlining what was expected of them (al-Quran 2:285) and the command to perform fifty prayers a day. He and Jibril then started their descent through the heavens. But when they passed Musa ﷺ, Musa ﷺ asked how many prayers had been decreed for them. When the

Prophet ﷺ told him, Musa advised him to return and ask that the burden be lightened, for his people were weak. Muhammed ﷺ returned and asked **Allah** to reduce the number of prayers. His request was granted. But as he descended past Musa once again, Musa ﷺ sent him back to ask for a further reduction. This was repeated until the number of prayers required for each day had been reduced to five. Again Musa ﷺ urged him to return to **Allah** for a lesser number of prayers, but Muhammed ﷺ was embarrassed to ask for anything less. Thus the number of prayers required of Muslims is five per day, but if they are performed sincerely and in good faith, they carry with them the reward for fifty prayers.

On the return journey from Jerusalem to the Kaaba, the Prophet and Jibril passed many caravans headed towards Mecca. Muhammed ﷺ was eager to tell people of his journey to Jerusalem, so he hurried to the Kaba with his story as soon as it was light. This provided plenty of ammunition for his enemies, since everyone knew that the round trip to Jerusalem took at least two months. They scoffed at him and jeered him. They went to Abu Bakr and told him what his friend was saying. At first Abu Bakr ﷺ thought that they were making up stories, but when it was confirmed that Muhammed ﷺ had actually said that he went to Jerusalem in one night, Abu Bakr replied to Muhammed's detractors that if Muhammed ﷺ says it is so, then it is the truth. For this reason, Abu Bakr was given the name *al-Siddiq*, the great confirmer of the truth. Later, when the caravans which Muhammed ﷺ claimed to have overtaken on his way home began to arrive in Mecca, they fit his description and arrived when he had predicted they would arrive. This gave other people cause to think that what the Prophet said had been the truth.

continued from page 10

The Prophet's Night Journey to Jerusalem is called *Isra* and his ascent to heaven is called *Miraj*. They took place on the night of 27th Rajab. You can read about *Isra* and *Miraj* in Sahih Al-Bukhari Vol. 5:227 and in Sahih Muslim Vol.1:309.

Bonnie L. Hamid



continued from page 3

on the way back one should recite the *Takbir*: **Allah hu Akbar, Allah hu Akbar, La ilaha illallah, wal lah hu akbar, Allah hu Akbar, wa lil lah hil hamd.**

(**Allah** is the greatest, **Allah** is the greatest, there is no god but **Allah**, **Allah** is the greatest, **Allah** is the greatest and all praise belongs to **Him**.)

It is the Prophet's ﷺ tradition to go to the prayer by one way and return by another. The following acts are *sunnah* on the day of Eid-ul-fitr: to clean teeth with **سِبْرَانِكَ اللَّهُمَّ وَيُحْمِلُكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ** self and dress in the best clothes that are available that are permitted by *Shariah*; to use perfume; to rise early and go to the prayer grounds early; to walk to the prayer grounds if possible and recite the *takbir*.

Procedure of the Eid Prayer.

Eid-ul-Fitr prayer consists of two *rak'ah* in congregation. After the *niyah* **(تَوْبَتُ أَنْ أَصَلِّيَ سَرَّعَتِي الْوَأَجِبَ صَلَاةَ عَيْنِ الْفِطْرِ مَعَ تَكْبِيرَاتٍ وَاجِبَةٍ)** (Navaito-an osalliya rakaatil wajibe salatal Eid il Fitri maa takbiratil-wajibah) the Imam and the followers say **Allahu Akbar** and fold hands just like in any other prayer and recite quietly

Then the congregation says **Allah hu Akbar** three times every time raising hand to the ears and dropping them except the last time hands are folded and then the Imam recites sura-e-*Fatihah* and another sura. Then the congregation performs

ruku and *sajuud* as in other prayers. This completes the first rak'ah. During the second rak'ah the Imam recites sura-e-*Fatihah* and another sura and then says **Allahu-Akbar** four times. The first three times hands are raised to the ears and dropped. The fourth time the congregation goes to *ruku* without raising the hands to the ears.

According to Imam Shafi there are 12 extra *takbirat*; seven in the first and five in the second. This is also based on sound *hadith*. The *muqtadee* should follow whatever the imam does. The imam should inform the congregation which method he is going to adopt.

After the Eid prayer is completed, there is a *khutba*, or sermon, during which the Imam speaks of the *sadaqa-tul-fitr*, thanks **Allah** on the completion of the Ramadhan fasting, and preaches about other essential matters. The *khutba* is given in two parts as during *Juma*. The rules of *Juma khutba* also apply to the Eid *khutba*. The *khutba* is *sunnah* and should be listened to quietly before leaving the prayer ground.

Whoever missed the Eid prayer should pray two rak'at; and similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims this is our Eid." (Sahih Al-Bukhari, Vol. 2, Book XV, Ch. 25).

Eid Celebrations. It is customary to prepare special dishes and to visit friends and relatives. Family members, relatives and friends often receive a new set of clothes. Children often receive gifts or money from family and friends. All permissible festivities are encourage, especially for children.



He is Allah, than whom there is no other God

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

Shaykh Abu Yusuf Riyadh ul Haq

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

Continued from previous issue

Part Three: Miscellaneous Issues of Salâh

2. Sayyiduna Abu Hurairah رضي الله عنه, reports that **when the Prophet ﷺ would complete the recitation of the mother of the Qur'ân, he would raise his voice and say *Ameen*.**⁴¹

Imam Nimawi says:

'Daruqutni has declared this *hadeeth hasan*, and Hakim has said it is *saheeh* according to the conditions of Bukhari and Muslim. Ibn al Qayyim has also been mistaken by the *tasheeh* of Hakim for he says in *I'laa al Muwaqqiteen*, "Hakim has narrated it with a *saheeh isnad*."

Imam Nimawi adds:

'The *sanad* of this *hadeeth* contains Ishaq bin Ibrahim bin al Alaa al Zubaidi al Zibreeq. None of the six famous authors of *hadeeth* have recorded any of his narrations in their books. In fact Nasai and Abu Dawood have declared him to be *dhaeef*, and Muhammad bin Auf al Tai has branded him a liar. Dhahabi writes in *al Mizaan*: "Abu Hatim said, "There is no harm in him. I have heard Ibn Maeen praise him." Nasai said, "He is not *thiqah*." Abu Dawood said, "He is nothing" and the Muhaddith of Hims Muhammad bin Auf al Tai has branded him a liar. Hafidh writes in *Tahdheeb al Tahdheeb*, "Ajuri has reported from Abu Dawood that Muhammad bin Auf al Tai said, 'I do not doubt that Ishaq bin Zibreeq lies.'" Hafidh also says in *Taqreeb*, "He is *sadooq*, who errs excessively. Muhammad bin Auf has openly declared that he lies."

Imam Nimawi continues,

'Thus, it is proven that the *hadeeth* is not without weakness. Furthermore, its wording is not preserved and Daruqutni has admitted this in his *al Ilal* where he says, "There are differences from Zubaidi in both the text and chain. Abdullah bin Salim relates from

Zubaidi from Zuhri from Saeed and Abu Salamah from Abu Hurairah رضي الله عنه, that when the Prophet ﷺ would complete the recitation of the opening chapter of the book, he would raise his voice with *Ameen*, whereas all the rest have narrated from Zubaidi from Zuhri from Abu Salamah alone from Abu Hurairah رضي الله عنه, that the Prophet ﷺ said, 'When the Imam says *Ameen*, then you say *Ameen*.'" Daruqutni then adds, "The correctly preserved narration from Zubaidi is 'When the Imam says *Ameen*, you say *Ameen*.'" Imam Nimawi then concludes,

'Therefore, Hakim's claim that this *hadeeth* is *saheeh* according to the conditions of Bukhari and Muslim is null and void.⁴²

3. Sayyiduna Abu Hurairah رضي الله عنه, said, '**People have left saying *Ameen*. When the Prophet ﷺ would say "... he would say *Ameen* until the people of the first row would hear it and the *masjid* would shake because of it.**'⁴³

Imam Nimawi says:

'Its *isnad* is *dhaeef* because of Bishr bin Rafi. As mentioned in *al Mizaan* Bukhari says, "He is not followed up in his narrations." Ahmad says "*dhaeef*"; Ibn Maeen says, "He has related *munkar ahadeeth*." Nasai says that he is not strong. Ibn Hibban says that he relates fabricated things in which he is the central narrator. Hafidh says in *Tahdheeb al Tahdheeb* that Ibn Abd al Barr has written in *al Kuna*, "He is *dhaeef* and *munkar* of *hadeeth* according to them (the *Muhaddithun*). He also writes in his *Kitab al Insaaf* that they are unanimous in declaring his *hadeeth* to be *munkar*, in their discarding his narrations, and in their not accepting him as an authority. The *ulama* of *hadeeth* do not differ about this." Hafidh also writes in his *Taqreeb*, "Bishr bin Rafi' is *dhaeef* in *hadeeth*."

Imam Nimawi adds that this *hadeeth* has also been reported by Abu Dawood from Bishr bin Rafi', (also by Abu Ya'laa, Daruqutni, and Ibn Hibban, but all) without the words "thus, the *masjid* would shake with it." The wording of that particular *hadeeth* (reported by Abu Dawood) is as follows: 'When the

continued on page 13

continued from page 12

Prophet ﷺ would recite “*Ghairil Maghdhoobi...*” he would say *Ameen* until those who were close to him in the first row could hear him.’ Abu Ya’laa has also narrated the same *hadeeth* from Bishr bin Rafi’ with the following wording: ‘People have left saying *Ameen*. When the Prophet ﷺ would recite ‘*Ghairil Maghdhoobi...*’ he would say *Ameen* until the first row would hear.’ It is thus apparent that the additional wording of “thus, the *masjid* would shake with it” reported by Ibn Majah has not been followed up by others. Moreover, this addition contradicts the former part of the *hadeeth* where the narrator says “until the people of the first row would hear him.”⁴⁴

4. Sayyidatuna Umm al Husayn رضي الله عنها relates that **she prayed behind the Prophet ﷺ. When he recited ‘*Wa ladhaalleen*’ he said *Ameen*. She heard him, and she was in the row of the women.**⁴⁵

Imam Nimawi has declared this *hadeeth* to be *dhaeef*, most probably because of Ismaeel bin Muslim al Makki. Ahmad calls him *munkar al hadeeth*; Nasai and others say of him, *matrook* (abandoned); Ibn al Madini says, ‘I heard Yahya say when he was asked about Ismaeel bin Muslim al Makki, “He was always confused. He would narrate one *hadeeth* to us in three different ways.”’ Ibn al Madini says, ‘His *hadeeth* should not be recorded.’ Ibn Maeen says, ‘He is nothing.’

5. Sayyiduna Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, ‘**When the Imam says *Ameen*, say *Ameen*. For one whose *Ameen* coincides with that of the angels, he will have all his past sins forgiven.**’⁴⁶

Some take the meaning of the above *hadeeth* to be that the Imam will say *Ameen* loudly and this should be followed by the *Ameen* of the congregation. However, the majority of the scholars have not interpreted the above *hadeeth* literally, but have taken it to mean ‘when the Imam intends to say *Ameen*.’ This is necessary to reconcile this *hadeeth* with the other narrations on the subject. This figurative reading of the text is similar to the way we should approach the words of Allāh, ‘*O believers! When you stand for prayer then wash your faces...*’ (i.e. when you intend to

stand for prayer). This has been confirmed by Hafidh Ibn Hajar Asqalani in his *Fath al Bari* and also by Suyuti in his *Tanweer al Hawalik*.

Imam Nimawi concludes,

‘The saying aloud of *Ameen* has not been established from the Prophet ﷺ or the four caliphs, and whatever has been related in this regard, it is not without fault.’

Saying *Ameen* silently was the practice of Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas’ud رضي الله عنهم, Ibrahim al Nakhai, Sha’bi, Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers and the people of Kufah. Imam Shafiee in his later view also says that the *muqtadi* should say *Ameen* silently. Allamah Anwar Shah Kashmiri says that he has not come across any Maliki scholar who says that *Ameen* should be said loudly. Imam Malik says, ‘Those who are behind the Imam should say *Ameen* silently.’⁴⁷ Ibn Jareer al Tabari claims as quoted by Ibn al Turkumani in *al Jawhar al Naqiyy* that this was the practice of most of the companions and *Tabi’un*.⁴⁸

(Footnotes)

⁴¹ Daruqutni 1259 and Hakim 812.

⁴² *al Ta’leeq al Hasan* 378.

⁴³ Ibn Majah 853. Imam Nimawi says that its *isnad* is weak (379). Booseeree says in *Misbah al Zujajah*, Chapter 151, *hadeeth* no. 314, ‘This is a weak *isnad*. Abu Abdullah’s details are unknown, and Bishr has been weakened by Ahmad and Ibn Hibban says of him that he relates fabricated narrations.’

⁴⁴ *al Ta’leeq al Hasan* 379.

⁴⁵ Ishaq bin Rahooyah in his *Musnad* as quoted by Hafidh Zailae. Also reported by Tabarani in *al Mu’jam al Kabeer* 25/158, no. 383. Imam Nimawi says that its *isnad* contains Ismaeel bin Muslim al Makki who is weak (380).

⁴⁶ Malik 195, Bukhari 747, and Muslim 410.

⁴⁷ *al Mudawwanah al Kubra* 1/167.

⁴⁸ *al Jawhar al Naqiyy* 1/32.

***He who kneels before Allāh
can stand before anyone***

**DISUNITY AND DECLINE:
A DIRECT PROPORTIONALITY**

Today, the Muslim ummah (nation) is passing through a critical stage in history. The decline of the Muslim nation has reached its lowest ebb. There are various reasons for it. Sheikh ul-Hind, Maulana Mahmood ul Hasan (died in 1922 C.E.), who was imprisoned in the Island of Malta by the British government in India, said that during his 4 years in prison, he contemplated over the cause of the decline of Muslim *Ummah* and he reached the following conclusion:

“There appear to be two reasons for the decline of the Muslim *Ummah* today: i) Muslims have forsaken the Qur’an, and ii) Muslims are disunited.”

Allah has sent down the Qur’an for the Muslims so that they would absorb and integrate the teachings of the Qur’an into their character just as the companions (*sahaabah*) of Prophet Muhammad (peace be upon him) did it. Maryam Jameelah, an Islamic scholar, once mentioned that one of the things she observed among the Muslims is that they can sacrifice their life for the Qur’an but they cannot live their life according to the Qur’an. This is a very profound observation. Today, Muslims have made the Qur’an as a ceremonial book, i.e. they use the Qur’an on special occasions for attaining blessings, but they do not use it as the code for their life. The *sahaabah* used to apply every verse of the Qur’an on their character.

The second cause, which is related to the first cause, is the disunity among the Muslims. The cliché that “Unity is Strength” is nonetheless true. The life history of nations shows that whenever there is disunity in a nation, it is a crystal-clear indication of its decline. The Muslim nation is not an exception to this rule. Allah’s “*Sunnah*” (way of dealing) is same for every nation. In Qur’an, Allah says: “So no change will you find in Allah’s *Sunnah* (way of dealing).” (Surah Faatir [The Originator of Creation] (35:43).

Qur’an teaches us to learn from history and not to repeat the mistakes of previous generations. The following examples from history will elucidate the point:

When Muslims conquered Constantinople (Istanbul) under the leadership of Sultan Muhammad Fatih in 1453 C.E., the Christian popes and priests were disunited and, instead of becoming united and making military plans against Muslims, they were arguing about the following trivial issues in the royal court of Constantine:

- i) Did Mary remain virgin after giving birth to Jesus?
- ii) How many angels can fit on the tip of a needle?
- iii) What kind of bread did Jesus eat in his last supper? Was it baked or not?

The consequences of this disunity among Christians were horrible. Muslims were easily able to conquer Constantinople, which was the heart of Christian empire.

When the British were attacking and conquering the different Muslim states of India around 1800 C.E., Muslims of the Indian sub-continent were disunited and they were busy in having debates among each other about such issues as:

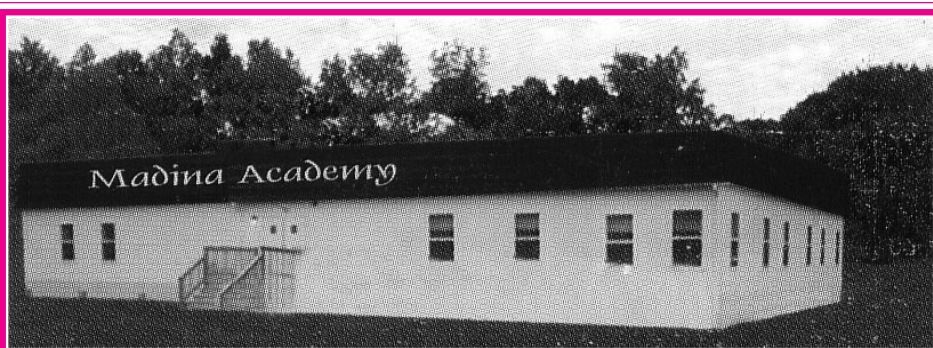
- i) Issue of “Imkaan-e-Kizb” which means “Can Allah tell a lie or not?”
- ii) Issue of “Imtinaa-e-Nazeer” which means “Can Allah create another person like Muhammad (peace be upon him)?”

The consequence of this disunity among Muslims was not different than it is for any other nation. The British were able to conquer all the Muslim states in India by the year 1857 C.E. Similarly, it was because of this disunity that the Western imperial powers were able to convert the united states of Middle East into the disunited states of Middle East.

Dr. Gohar Mushtaq

To be continued ﷺ





Madina Academy, a private elementary and middle school located in Windsor, CT

The students of Madina Academy need your financial assistance to make their building project a reality. This is an opportunity to create a *sadaqah jariyah* for yourself.

Madina Academy offers financial aid to deserving students. Please donate generously for the building fund. Target: 600,000



Please make checks payable to: Madina Academy, One Madina Drive,
P.O Box 564,
Windsor, CT 06095-0564

Phone: (860) 524-9700

www.MadinaAcademy.org*

Donations are tax deductible: Federal Tax ID # 06-1589428.

10/04

continued from page 7

commencement of the fast. The Prophet ﷺ himself has declared it to be a *Sunnah* for Muslims. It is related by Anas bin Mâlik رضى الله عنه that he once said, ‘Eat *Sehri* for there is propitiousness in it.’ [Tirmidhi]

Again, it is related by ‘Amr bin-al-‘Aas رضى الله عنه that the Prophet ﷺ once said, “What distinguishes our fasting from the fasting of the other people of the Book is *Sehri*.” [Muslim]

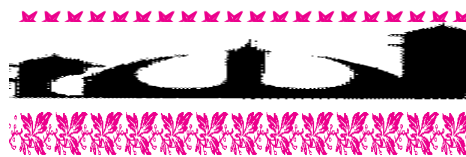
The Prophet ﷺ has also forbidden the delaying of *Iftâr* and condemned it as the way of extremists among the people of the Book and a sign of mischief and perversion. It is related by Suhail bin Sa’d رضى الله عنه that he ﷺ said, “So long as people are prompt in *Iftâr* they will remain on the side of virtue.” [Tirmidhi] A similar tradition related by Hazrat Abu Huraira رضى الله عنه says, “As long as people observe promptitude in *Iftâr* the faith will be in the ascendance because the Jews and the Christians make delay in it.” [Abû Dâwûd]

Likewise, it is preferable to make a late *Sehri* and such also was the conduct of the holy Companions. It is related by Zaid bin Thâbit رضى الله عنه that, “We took the *Sehri* with the Prophet

and then stood up for *salâh*.” On being enquired about the time intervening between the two acts he replied that it was equal to what was needed for the recitation of fifty verses of the Qur’ân. [Ibid] We further learn from Ibn-i-‘Umar رضى الله عنه that there were two *muezzins* [public criers to *salâh*] of the sacred Prophet ﷺ: Bilâl رضى الله عنه and Ibn-i-Ummi-Muktoom رضى الله عنه. The Prophet ﷺ once said: “The *Azân* of Bilâl is the sign of night. Eat in it till Ibn-i-Muktoom gives the *Azân*.” The gap between the two *Azâns*, according to him, was only this much that as the former came down from the platform the latter climbed to it.” [Shaikhain]

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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**



IF YOU MOVE PLEASE SEND US YOUR NEW ADDRESS

ABC's OF ISLAM
sent by Ismail Satia
ismailsatia@yahoo.co.uk

W is for Wudu'
We must keep our minds and bodies
clean,
Because by Allâh we are always
seen
Whenever you hear the call of athan,
Prepare and come pray as soon as
you can
X is for
X is not easy for us to rhyme,
So we'll not waste much of your
time
In higher math X is hard to find,
But Allâh's path is clear even to the
blind

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

**WHY THE SUNNAH AND HADITH
MUST BE FOLLOWED**

All the Prophet (ﷺ) did and said,
Were done for a reason.
They should be followed to stay out of a hell
of a prison.
Rasulullah (ﷺ) drank sitting down,
Some other man he stands,
Then it is likely he will start to choke
Now look what's on his hands.
Rasulullah (ﷺ) once said, "Leave one third
of your stomach for food, one third for
water, and one third for air.
Some man, he does not follow this,
Stuffs himself and finds himself obese.
Obesity is something bad,
Something no one wants in the least.
So follow the *sunnah* and *hadith*,
You'll find it very useful.
The things Rasullullah (ﷺ) did and said,
Were meant to be resourceful.

Juhi Farooqui
Age 10
Morganville, NJ

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

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

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

RETURN SERVICE REQUESTED

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).
NEFU 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).

IQRA' is issued on the 3rd Friday of each month.

ISSN # 1062-2756