



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

The Prophet ﷺ commended keeping of fasts throughout the month of Ramadân. But, in addition to these, he punctuated every week with a fast or two. “When he took to the keeping of fasts,” says ‘Âyeshâ رضي الله عنها “it appeared as if he would never give them up.” The Prophet ﷺ forbade his followers to prolong the voluntary fasts beyond a day at a time, but he himself used to fast continuously for days together without even taking anything during the night. If his companions tried to emulate him, he dissuaded them saying: “Who amongst you is like me? My Lord provideth sustenance to me.” Normally, he kept fast for the whole of two months during Sha’bân and Ramadân, the 13th, 14th, and 15th of each month, the first ten days of Muharram, six days following the ‘Id-ud-Fitr, and on Mondays and Thursdays in every week [Mishkât al-Masâbîh]. In this manner did the Prophet ﷺ teach his followers how to keep fasts.

The Prophet ﷺ impressed the merit of almsgiving, but he also showed the way

to it by his own magnanimous charity. We have mentioned elsewhere how Khadîja رضي الله عنها had praised his philanthropy—“You clear the debts of others and help the poor.” Muhammad ﷺ never asked his followers to forsake their houses, brothers, sisters, fathers, mothers, and children for his sake [Mt. 10:37], nor did he advise them to sell all they had and give the money to the poor [Ibid, 19:21]. He did not even say that it would be very hard for a rich man to enter the Kingdom of Heaven [Ibid, 19:23]. “Spend of that We have bestowed upon thee” was the divine command and the Prophet ﷺ exhorted to give away a part of one’s earnings in charity as an act of thanksgiving to one’s Lord. But how did he himself act on his precept? He always gave away whatever he had with both hands. Booty of war came laden on camels but he never kept anything for himself or his family. Extremely frugal in his habits, spending days after days without anything to satisfy his hunger—this was the way of living chosen voluntarily by him. After the

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Editorial

MOONSIGHTING AND EID-UL-ADHA

Alhum du lillah by and large a consensus is developing that all Muslims should begin Ramadhan and celebrate *Eid-ul-Fitr* after observing the *hilal*, instead of following the calculated dates by any overseas governments or local groups. This is a big success. There is, however, a lingering desire that we should coordinate *Eid-ul-Adha* with Arafat, even though it is clear that the dates for Arafat are not determined strictly based on *hilal* sighting. Yet **Allah** has decreed that for Muslims the *hilal* is the criterion for determining time and also the commencement of *Hajj*.

“They ask you about the crescents. Tell (them) they are for fixing time for men and the *Hajj*.” (2:198).

Allah has also decreed when we should cooperate with each other and when we should not. The verse (5:2) while talking about the *Hajj*, begins “O ye who believe! violate not the sanctity of the Symbols of **Allah** nor of the Sacred Month” and ends thus:

“And cooperate with one another in righteousness and piety but cooperate ye not with one another in sin and rancor: fear **Allah**: for **Allah** is strict in punishment.”(5:2)

We would like to review the history of *Eid-ul-Adha* and *Hajj* and their relationship as was understood and practiced by the Messenger of **Allah** ﷺ and his rightly guided companions رضي الله عنهم and the generations of Muslims that came afterwards.

When the Apostle of **Allah** ﷺ came to Madinah, the people had two days on

which they engaged in games. He asked: “What are these two days (what is the significance)?” They said, “We used to engage ourselves on them in the pre-Islamic period.” The Apostle of **Allah** ﷺ said, “**Allah** has substituted for them something better than them, the day of *adha* and the day of the *fitr*.” (Sunan of Abu-Dawood, Hadith 1130, Narrated by Anas ibn Malik)

Thus for ten years *Eid-ul-Adha* was celebrated by the Messenger of **Allah** ﷺ in Madinah, always on the tenth of *Zil-Hajj*, according to the *hilal* sighted at Madinah. He made no attempt to determine what day it was in Makkah, even after Makkah had been liberated. If anyone slaughtered his animal before the prayer, he was ordered to it again (Sahih Al-Bukhari: 2.93, 2.99, 7.453, 7.463; Sahih Muslim: 4837).

Later the rightly guided *Khulafa* became aware that the *hilal* can be sighted at two different days between Makkah and Madinah. Thus Umar رضي الله عنه was aware of such a happening.

.....And when Abu Ayyub al-Ansari رضي الله عنه and Habbar ibn al-Aswad رضي الله عنه came to the day of the sacrifice and had missed the *Hajj*, Umar ibn al-Khattab رضي الله عنه told them to come out of *ihram* by doing *umra*.....(Al-Muwatta Hadith, 20.104).

He (Umar رضي الله عنه) and all subsequent generations of Muslims made no attempt to coordinate their *Eid-ul-Adha* day with the *Hajj* in Makkah. It could have been done very easily. It took less than three days to travel from Makkah to Madinah. The *hilal* of *Zil-Hajj* at Makkah could have been easily announced to all the tribes and city up to Madinah and beyond by the tenth of *Zil Hajj*, the day of *eid*. No such attempt was ever made.

Very often it is argued that *Eid-ul-*
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Adha should be celebrated according to the *yumul arafah* in Makkah, to show unity with them. **Allah** in his infinite wisdom made a distinction between 9th of *Zil Hajj* (i.e. the day of 'Arafat) in Makkah and 9th of *Zil Hajj* every where else. Not only *Eid-ul-Adha* and *Hajj* were decreed at two different time (*Eid-ul-Adha* soon after arrival in Madinah and *Hajj* in the 9th year of *Hijra*), but also at Arafat during the *Hajj* it is prohibited to fast on the 9th. Everywhere else it is a *sunnah* to fast on 9th of *Zil-Hajj*.

Ikrimah رضي الله عنه said: We were with Abu Hurayrah رضي الله عنه in his house when he narrated to us: The Apostle of **Allah** ﷺ prohibited fasting on the day of 'Arafat at 'Arafat. (Sunan of Abu-Dawood, 2434, Narrated by AbuHurayrah رضي الله عنه).

Hunaidah b. Khalid رضي الله عنه narrated from his wife on the authority of one of the wives of the Prophet ﷺ who said, "The Messenger of **Allah** ﷺ used to fast on the 9th of *Zil-Hajj* and the *Ashura* and three days in every month, first Monday and Thursday." (Sunan of Abu-Dawood, 2431).

These two hadith clearly distinguish *yaum-ul-arafah* in Makkah from *yaum-ul-arafah* elsewhere, although both are observed on 9th of *Zil-Hajj*. The Prophet ﷺ never followed the *arafah* of the *mushrikeen* before the liberation of Makkah and even after the liberation he continued to celebrated *Eid-ul-Adha* based on the sighting of *hilal* at Madinah. Muslims have followed this *sunnah* for the last 1400 years. It is only recently, with the advancement of communications, that a new *Bid'ah* is becoming established, i.e. to ignore the beginning of the month based on the sighting of the *hilal* in favor of what is happening in

Makkah.

Unity of the Ummah: Some have argued that for the sake of 'unity', all Muslims should follow the dates announced by the Saudi government, even though most Muslims who have started to look for the *hilal* have come to realize that Saudi dates are based on calculations rather than actual sighting. During the past five years (1993-1997) even theoretically (i.e. by calculations), twice it was impossible to see the *hilal* and thrice most unlikely to see the *hilal* in Makkah on the dates determined by the Saudi government. The 'unity of the Ummah' cannot be achieved and is not worth achieving, by making days sacred that **Allah** has not made sacred. This is simply what intentionally following the wrong dates means.

The unity will come about, and is worth trying for, only if all, especially the government of Saudi Arabia, agree to follow the injunctions of the Qur'an and the *continued on page 5*

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capture of Khaibar in 7A.H./ 628C.E., his normal practice was to distribute the cereals received after the harvest among his wives for their maintenance. But before the year was over, a large part of it was given away in charity with the result that his household had to live from hand to mouth for several months. “More generous than all of us,” says Ibn ‘Abbâs رضي الله عنه, “was the Apostle, who used to give away freely during the Ramadân. He never said ‘no’ in reply to any request, and never took his food alone. No matter in what small quantity was the food available, he invited all those present to partake it with him. He had asked us to inform him if any Muslim died without paying his debts, for he always took the responsibility to repay it. The legacy of the deceased, of course, devolved on his heirs.” Once a Bedouin said to him rudely, “All this does not belong to thee or thy father. Let my camel be loaded with it.” Instead of taking offense to his insolent remark, the Prophet ﷺ immediately agreed to his suggestion and got his dromedary laden with dates and oats. He often used to tell his companions: “I am a trustee charged to apportion everybody’s share. Verily, the donor is Allâh.”

Abû Dharr رضي الله عنه, a companion of the Prophet ﷺ, relates that once he accompanied the Prophet ﷺ going somewhere in the night, when he remarked: “Abû Dharr, if the mount of Uhud were turned into gold for me, I would not like three nights to pass with a single dînâr left in my possession. Of course, that excludes whatever I may keep apart for clearing somebody’s debts.”

This was not merely a pious wish but the words of a Prophet expressed with the determination to act on his precepts. And he always did act in that manner. A large amount of tithe was once received

from Bahrain. The Prophet ﷺ directed the companions to store it in the courtyard of the Mosque. Next morning he came to the mosque for performing his prayers but passed by the heap of treasure without even setting his eyes on it. The prayer ended, and he sat down near the bags distributing the money to one and all. He stood up only after he had given away to the last shell as if it were a filth which he wanted to get rid of as quickly as possible.

Another time, cereals loaded on four camels were brought from Fadak, which was meant to meet the requirements of the Prophet’s ﷺ family. A portion of it was first given away in satisfaction of the debt incurred earlier. Then Bilâl رضي الله عنه was asked by the Prophet ﷺ to distribute the remainder to the poor and the needy. Bilâl رضي الله عنه, however, reported after some time that some of it was still left as nobody was available to receive the charity. Extremely perplexed to hear the news, the Prophet ﷺ remarked: “I cannot go to take rest in my house so long as this pelf remains lying here.” He spent that night in the mosque and went to his house early next morning when Bilâl رضي الله عنه told him that the good gracious Allâh had been kind enough to unburden him of his care. The Prophet ﷺ thanked Allâh before returning to his house, but he came back, visibly agitated, after a short while. When asked about the reason for his coming back, he replied, “It recurred to my mind that this small piece of gold was also lying in my house. I feared lest the sun should go down again and it remains with me.”

Umm Salamah رضي الله عنها has related another incident. She says: “The Prophet ﷺ looked sad and melancholy when he came to my house one day. On being asked the reason for it, he said: ‘Umm Salamah, the seven dînars I had received yesterday are still lying on my bed.’” There

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is another episode of even greater significance. It is related that when the Prophet's illness took a turn for the worse and he was lying on his bed restless with a splitting headache, he suddenly recalled that a few gold sovereigns received earlier had not been given away. He implored to give away the sovereigns at once with the words: "Shall Muhammad meet his Lord while he had these sovereigns still with him?" Such was the example of charity set by the holy Prophet ﷺ.

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To be continued ﴿تَمَّتْ﴾



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Sunnah. We have no qualms in following the Saudi government, if they follow the Prophet ﷺ, otherwise we should not follow them or anyone less, unless we have no other choice.

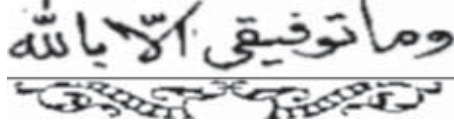
Those who call for unity based on fixed dates also fail to realize that the Islamic calendar is based on lunar dates and not on solar dates. When we try to follow the fixed dates, all Muslims may end up celebrating eid on the same solar date but on two different lunar dates. This is not Islamic unity. A lunar day/date, like a solar date, is 24 hours long. Unlike the solar month, however, the lunar month begins from a different place every month. The lunar day does not begin at the international date line and it does not begin at 12 o'clock midnight. The *hilal* does not always become visible in Jerusalem or in Makkah first. No matter where the *hilal* becomes visible first, though, within 24 hours it becomes visible at all places. Thus if we follow the *hadith* mentioned previously (Iqra 15:12:page 2)

strictly and without our own rationalizations, all Muslims will start the first day of each month on the same lunar date, the day decided by **Allah** as the first day of each month. This lunar day will span parts of two solar dates. The two solar dates cannot be avoided, with the sighting of the *hilal* or with fixed dates, unless instead of following the instructions in the Qur'an and the Sunnah, we follow the international dateline and 12 o'clock midnight beginning of the day. If we follow the Messenger of **Allah** ﷺ, the issues of *Ikhtilaf/Ittihaad-e-Matala* (difference or unity of horizon), *Hukm-e-Hakim* (order of the ruler), telephone, radio, and television news will all disappear. Our life at the beginning of Ramadhan, and the *Eidain* will become easy. This is what is meant by, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (Sahih Al-Bukhari Hadith, 1.38, Narrated by Abu Huraira ﷺ).

Hilal is a sign of **Allah**. It is also a symbol for Muslims. Any attempt to make Muslims disassociate themselves from the *hilal*, and instead depend on calculated moon date, be it the dark moon of the Jews or the moonset 1-5 minutes after sunset, is not helping any Muslim cause. We pray to **Allah** that the *ummah* will realize the '*Hikma of Ahilla*. Ameen. Whenever we are tempted to rationalize and deviate from the path of our beloved Prophet ﷺ, we need to remind ourselves what **Allah**'s Messenger ﷺ said, "Never did a people make an innovation but there was withdrawn from them the equal

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measure of *Sunnah*. Adhering to *Sunnah* is better than making innovations. (Transmitted by Ahmad. Al-Tirmidhi Hadith 187 Narrated by Ghudayf ibn al-Harith ath-Thumali رضي الله عنه).



'EID-UL-ADHA.

Eid-ul-Adha is celebrated on the 10th through 12th day of *Dhil Hijjah*, the 12th month of the lunar calendar. Many of the rituals related to the *Eid* directly commemorate the sacrifices of Hadrat Ibrâhîm عليه السلام and his family for the sake of Allâh. On the way to the *Eid* prayer, while waiting for it and on the way back from the prayer one should recite the following *takbeer* as much as possible:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ .

Allaahu akbar - Allaahu akbar – Laa ilaaha illallaahu – wal-laahu akbar Allaahu akbar wa lil-laahil-hamd

(Allah is the Greatest; Allah is the Greatest; There is no god except Allah; And Allah is the Greatest, Allah is the Greatest and for Allah is all praise.)

It is the tradition of the Prophet ﷺ to go to the prayer by one way and return by another. The *takbeer-e-tashreeq* above is also to be recited after every *fard* prayer beginning from the *Fajr* prayer of the 9th to the 'Asr prayer of the 13th of *Dhil Hijjah* (23 times in all). The following actions are also *sunnah* on the day of *Eid*: To clean the teeth with *miswaak*; To take a bath; To adorn oneself and dress in the best clothes that are available and are permitted in *Shari'ah*; To use perfume; To rise early and go to the prayer grounds early; To walk to the prayer grounds if possible and to recite the *takbeer* above; Nothing is to be eaten before the prayer of *Eid-ul-Adha*, unlike *Eid-ul-Fitr*.

Procedure of the *Eid* Prayer

Eid-ul-Adha prayer consists of two *raka'ah* in congregation. The procedure of the prayer is as follows: First, make the *niyyah* for the *Eid salaah*:

نَوَيْتُ أَنْ أُصَلِّيَ رَكْعَتَيْ الْوَأَجِبِ صَلَاةِ عِيدِ الْأَضْحَى مَعَ تَكْبِيرَاتٍ وَأَجِبِي .

Nawaytu an usallee rak'atayil-waajibi salaata 'eidil-adhaa ma'a takbeeraatin waajibatin
(I intend to pray 2 *raka'ah* of *waajib* prayer of *Eid-ul-Adha* with the (extra) *waajib takbeeraat*)

Then the Imam says *Allahu akbar* (and the followers do so after him). Then the hands are folded as in other prayers and the *thana*' is recited. Then *Allahu akbar* is said 3 times, every time raising the hands to the ears and dropping them except the last time when they are folded. Then the Imam recites the *Ta'awwudh* and *Bismillah* quietly and then recites *Surah Fatiha* and another *Surah*. Then *ruku'* and *sujood* are performed as in other prayers. In the second *raka'ah*, the Imam recites *Bismillah* quietly and then *Surah Fatiha* and another *Surah* loudly and then says *Allahu akbar* 3 times, each time raising the hands to the ears and dropping them. Then *Allahu akbar* is said a fourth time and the congregation goes into *ruku'* and finishes the prayer as any other. After the *Eid* prayer is completed, the Imam stands up and gives two *khutbah* in Arabic, sitting between them, as was the practice of the Prophet ﷺ. Many people are adopting the practice of giving the *khutbah* partly in Arabic and partly in the local language. Whereas this may be acceptable in truly exceptional cases, it is not the tradition of the Prophet ﷺ or any of the Muslims of the previous times. All efforts should be made to conform to *Sunnah* as closely as humanly possible. The rules of *jumu'ah khutbah* apply also to the '*Eid khutbah*).

An alternate method of performing twelve extra *takbeeraat* during the prayer, instead of the six extra that are described above, is *continued on page 7*

سبق پھر پڑھ صداقت کا عدالت کا شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا
You are about to be chosen to lead the world- Learn again the lesson of truth, justice and endurance.

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also permissible: 7 and then 5 extra *takbeeraat* are performed during the first and second *raka'ah* respectively.

Selected Traditions from *Sahih-al-Bukhari: The Chapter of the Two Eids.*

- Narrated Aisha رضي الله عنها that Allah's Messenger ﷺ said: "There is an *Eid* for every nation and this is our *Eid*."
- Narrated Abdullah bin Umar رضي الله عنهما that Allah's Messenger ﷺ used to offer the prayer of *Eid-ul-Adha* and *Eid-ul-Fitr* and then deliver the *khutbah* after the prayer.
- Narrated Ibn Abbaas رضي الله عنهما that the Prophet ﷺ said: "No good deeds done on other days are superior to those done on these (first 10 days of *Dhil Hijjah*).” Then some companions of the Prophet ﷺ said, "Not even *jihad*?" He replied, "Not even *jihad*, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."
- Whoever missed the *Eid* prayer may pray two (or four) *raka'ah* (*nafl*); and similarly the women and those who are at home and in the villages may do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our *Eid*."
- Narrated 'Urwa on the authority of 'Aisha رضي الله عنها that on the days of *Minaa* (11th, 12th and 13th of *Dhil Hijjah*) Abu Bakr رضي الله عنه came to her while two girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abu Bakr رضي الله عنه scolded them and the Prophet ﷺ uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of *Eid* and the days of *Minaa*."

Procedure of the Sacrifice

The offering of sacrifice (*'udhiyyah* or *qurbaani*) is of very great virtue. The Prophet ﷺ is reported to have said that during the days of *Dhil Hijjah* no other thing is dearer to Allah than the *qurbaani* (sacrifice) and during these days this good act is better than all others. Every drop of

blood that falls is accepted by Allah before it reaches the ground and for every hair of the sacrificial animal, one virtue is recorded for one who offers the sacrifice! Therefore, *qurbaani* should be done with pleasure and a joyous heart. If anyone has the means, then it is desirable for him to offer sacrifice for the Prophet ﷺ, his wives and other pious Muslims, and also one's deceased parents and relatives so that their souls may also benefit by this reward. If a person is able but does not offer *qurbaani* at least for himself, then it will be not only a misfortune but a sin.

The method of performing the *qurbaani* is to lay the animal down on the ground with the head towards the *Ka'bah* and recite the following *du'a*:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَأَشْرِكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مَنَّكَ وَتَكَرَّمْتَ بِسُؤَالِي اللَّهُ أَكْبَرُ

(Verily I divert my attention to the Lord Who has created the heavens and the earth: (I do so) as one by nature upright, and I am not of the idolaters. Truly my prayer, my sacrifice, my life and my death are all for Allah the Lord of the Worlds – He has no partner and thus am I commanded and I am the first of those who surrender to Him. Oh Allah! (This sacrifice is) from You and for You; In the name of Allah. Allah is the Greatest!...)

Then, while reciting *Bismillahi Allahu akbar*, cut the throat of the animal and then recite the following prayer:

اللَّهُمَّ لَقَبْتَهُ مِنِّي لَمَا تَقَبَّلْتَ مِنِّي مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ -

(O Allah! Accept this from me as You accepted it from Your beloved Muhammad and Your befriended Ibrahim, peace and blessings be upon them both.)

Editor's Note: This is only a very brief account of the do's and don'ts of *qurbaani* and *Eid-ul-Adha*. Please consult your local Imam and/or an authentic book on this subject. A recommended book is *Bahishti Zewar (Heavenly Ornaments)* by Maulana Ashraf Ali Thanvi.

JAN-FEB PRAYER TIMES, NEW HAVEN

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

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

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



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

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THE CHILDREN'S CORNER

THE DAUGHTERS OF THE PROPHET ﷺ

We are going to digress this month from affairs of state in the young but growing Muslim community of Madinah and turn to family matters.

As you may recall, the Prophet ﷺ and his wife Khadijah had two sons and four daughters. Their two sons had died in infancy. Zainab رضي الله عنها, the eldest daughter, was married to Khadijah's nephew, Abul Aas. Zainab رضي الله عنها had embraced Islam but her husband had not. Still they remained devoted to each other. Abul Aas was taken captive in the Battle of Badr. When he was released and returned to Makkah, he reluctantly promised to send Zainab رضي الله عنها to her father in Madinah. She and her daughter Umamah رضي الله عنها slipped out of Makkah at night. They were met by Zaid رضي الله عنه at a prearranged site and were escorted safely to Madinah.

Ruqayyah رضي الله عنها was married to Uthman ibn Affan رضي الله عنه, the wealthy cousin of the wife of Abu Lahab. They were an extremely handsome couple and were very happily married. Uthman رضي الله عنه was a staunch Muslim and was devoted to his wife and her parents. Uthman رضي الله عنه and Ruqayyah رضي الله عنها had been among those who had emigrated to Abyssinia in the early years, not as a means to escape persecution, but as a source of strength to the community of emigrants. They had returned to Mecca after the boycott against the Bani Hashim had been lifted and had been among the early emigrants to Madinah, before the Prophet ﷺ himself had left Makkah. Ruqayyah رضي الله عنها fell seriously ill just before the Battle of Badr and the Messenger of

Allah ﷻ gave Uthman رضي الله عنه permission to stay behind in Madinah to care for her. Unfortunately she died and had just been buried when messengers reached Madinah with news of the victory at Badr.

Some time later, Uthman رضي الله عنه left disconsolate at the death of Ruqayyah رضي الله عنها became the son-in-law of the Prophet ﷺ for the second time, when Muhammad ﷺ offered to give to him in marriage his third daughter, Umm Kulthum رضي الله عنها.

The youngest daughter, Fatima رضي الله عنها was about twenty years old at the time of the Battle of Badr. The Messenger of Allah ﷻ wished her to marry his cousin Ali رضي الله عنه, and after the Battle of Badr encouraged Ali رضي الله عنه to formally ask for her hand in marriage. Ali رضي الله عنه was at first reluctant due to his poverty, but finally agreed since it was the wish of the Prophet ﷺ.

After the wedding feast, Fatima رضي الله عنها and Ali رضي الله عنه set up housekeeping in a small house not far from the *masjid*. Although Fatima رضي الله عنها had never experienced wealth while growing up in her father's household, there had always been an abundance of people to lend a hand with the household work and the work of feeding the indigent. Now she found herself quite alone to carry out all the chores. Tasks such as grinding the grain blistered her hands. Finally she and Ali رضي الله عنه decided to ask Muhammad ﷺ for a servant. The Prophet ﷺ thought there were others who were more in need than they, and he wished to sell all the captives which had been given to him, in order to buy food for the poor, rather than give one of them as a servant to his daughter.

One night soon after they had made

رضي الله عنه



And your Lord has said: Pray unto Me and I will answer your prayer. Lo! those who scorn My service, they will enter Hell, disgraced. (Qur'an 40:60)

When going to sleep, say:

عند النوم:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيِي

Allâhumma bismika amûtu wa ahyâ.

Oh Allah! In Your name do I die and (in Your name) do I live.

Prophetic supplications selected from Al-Hisn-ul-Hasin by Allâmah Shams-ud-din Muhammad al-Jazari

منتخب من الحسن الحسين من كلام سيد المرسلين

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their request for a servant, the Prophet ﷺ came to their house when they had already gone to bed. Requesting permission to enter the house, he told them not to get up and he sat down between them. He told them he would tell them something much better than that which they had asked for. He taught them words which the angel Jibril had taught him to say after prayers and at bedtime. The words were those of the *Tasbih*, which repeat after each prayer and at bedtime. *Subhana Allah* (glory be to Allah, thirty-three times), *Alhamdu lillah* (praise be to Allah, thirty-three times), and *Allah hu Akbar* (Allah is most great, thirty-four times). That was the Prophet's ﷺ gift to Fatima and Ali, and it is still in use by millions of Muslims to this day.



Bonnie L. Hamid

SPECIAL MESSAGE TO MUSLIM YOUTH

We have sent **1000** to schools, public libraries and superintendents of school in our circulation area previously. We also sent previously a letter to 207 of these institutions, offering them a free copy of **1000** each month and requesting that they be assigned shelf-space. Knowing how much dedication public officials in these institutions exhibit towards free speech and freedom of access to information, we had hoped that our offer would inundate us with an overwhelming numbers of requests. We received only three replies. One outright turning us down, the other two positive. Subsequently one of the two positives has informed us that since the schools know when public holidays were last year they do not need any more copies of **1000**. Obviously censorship in its most subtle form was exercised against **1000**.

We need your help to make the Muslim viewpoint available in public places, where

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Madina Academy, a private elementary and middle school, now in its sixth year! Due to unexpected growth, we are fast running out of space. To address our current and future requirements, we plan to construct a modular building. The project will cost approximately \$600,000. The students of Madina Academy need your assistance to make the building project a reality. Please donate generously; create a *sadaqah jariyah* for yourself.

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11/3

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

Shaykh Abu Yusuf Riyadh ul Haq

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Continued from previous issue

Part Three: Miscellaneous Issues of Salâh

2. Sayyiduna Ali رضي الله عنه says, **'It is part of the Sunnah of prayer to place the palm over the palm below the navel.'**¹⁶
3. Sayyiduna Abu Hurairah رضي الله عنه says, **'The positioning of the hands upon the hands in prayer is below the navel.'**¹⁷

Although these are the words of Sayyiduna Ali and Sayyiduna Abu Hurairah رضي الله عنهم they are equivalent to the direct command of the Prophet ﷺ himself because, according to the view adopted by the majority of scholars, statements of the *Sahâbah* such as 'we were commanded to do this', 'we were forbidden to do this' or 'it is *sunnah* to do so' are all to be placed in the category of a *marfu' hadeeth*.¹⁸ It is inconceivable that the *Sahâbah* رضي الله عنهم would make such categorical statements without having seen or heard something to the same effect from the Prophet ﷺ. In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work *al Mughni*: 'This practice goes back to the *sunnah* of the Prophet ﷺ.'¹⁹

Some authors, quoting Imam Nawawi, have questioned the reliability of Abdur Rahman bin Ishaq, one of the narrators of the above two *hadeeth*. Imam Nawawi's assertion is that Abdur Rahman bin Ishaq is unanimously considered weak by the scholars of *Jarh* and *Ta'deel* (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this sweeping claim of Imam Nawawi, the author of *Bughyah al Almaee* says,

'This is tahawwur (hastiness in decision) on the part of Nawawi as is often the case

*with him in such instances. Otherwise, Hafidh Ibn Hajar says in al Qawl al Musaddad:*²⁰

*'Tirmidhi has declared his (Abdul Rahman bin Ishaq's) hadeeth to be hasan²¹ (despite saying that the scholars had questioned his authenticity on account of his memory), and Hakim has classified a hadeeth transmitted through him to be saheeh. Ibn Khuzaimah has also narrated a hadeeth through him in his Saheeh although he has added that there is something in one's heart regarding Abdul Rahmaan.'*²²

Muhaddith Dhafar Ahmad Uthmani says in his *I'laa al Sunan*,

'No one has ever accused Abdul Rahmaan of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Lahi'ah and others. It is recorded in Tahdheeb al Tahdheeb that Bazzar said, 'His hadeeth is not equivalent to the hadeeth of a hafidh.' Ijli says, *'He is weak but acceptable in hadeeth; his hadeeth can be recorded.'* These endorsements show that the hadeeth may be elevated to the rank of hasan.²³

Shaikh ul Hadeeth Moulana Muhammad Zakariyya confirms that they are *hasan* in his *Awjaz al Masalik* saying that the author of *Jam' al Fawaid* has quoted the *hadeeth*, ascribing it to Razeen, and not commented on its rank. He mentions that any *hadeeth* which he quotes in his book and then does not comment on its rank, will either be *saheeh* or *hasan*.²⁴

It should also be remembered that even though Imam Nawawi's assertion that 'Abdul Rahmaan is unanimously considered to be *dhaeef* is incorrect (as clearly explained above) the Hanafi scholars do not rely entirely upon this *hadeeth* but argue that it is supported by the other narrations of the same meaning which lend it strength and authenticity.

4. Hajjaj bin Hasan said: **'I heard Abu Mijlaz say, or I asked him, "How should I place my hands?" whereupon he replied, "He (the individual performing the prayer) should place the inside of his right palm**

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on his left hand and position both of them below the navel.”²⁵

Abu Mijlaz was a famous *Tabi’ee* who passed away in Kufah in 109 AH. His own practice, as quoted by Baihaqi and Abu Dawood, was also to fasten his hands below the navel.

5. Ibrahim al Nakhai reports that **the Prophet ﷺ would rest one of his hands on the other in *salâh*, humbling himself before Allâh. Imam Muhammad (the narrator of this *hadeeth*) says, ‘He would place the palm of his right hand on his left wrist below the navel. The wrist would thus be in the middle of the palm.’²⁶**

6. Ibrahim al Nakhai says, **‘He (the individual performing the prayer) should place his right hand on his left, below the navel.’²⁷**

The view of the four schools of *fiqh*.

Hanafi: The author of *al Durr al Mukhtaar*, explaining the Hanafi position says: ‘For men the hands should be below the navel.’

Maliki: Imam Malik has three narrations: 1) Not fastening the hands at all but letting them hang at the sides. This is the most famous ruling of his *madhhab*. 2) A choice of fastening or letting them hang at the sides. 3) Placing the hands above the navel but below the chest.

Shafiee: Imam Shafiee says that they should be placed above the navel but below the chest.²⁸ Imam Nawawi discusses this in his commentary of Muslim saying, ‘This is the better known ruling of our *madhhab*.’ He also says in *Sharh al Muhaddhab*, ‘He should place them below his chest and above his navel. This is the correct and clear ruling (of our school).’

Imam Shafiee also has two other narrations but they are not well known: below the navel and on the chest.

Hanbali: Imam Ahmad bin Hanbal’s view is that the hands should be fastened below the navel. This is his most famous narration and is adopted by virtually all the Hanbali *ulama*.

Ibn al Qayyim writes in his *Badai’ al*

Fawaaid that Abu Talib said,

‘I asked Ahmad bin Hanbal, “Where should a man place his hands when praying?” He replied, “Upon the navel or below it.”²⁹

The Hanbali scholar of 18th century Arabia, Shaikh Muhammad bin Abdul Wahhab also says,

‘He should then clasp his left wristbone with his right hand and place them below the navel. This signifies humbleness before his Lord, the Almighty.’³⁰

Shaikh ul Hadeeth Moulana Muhammad Zakariyya quotes the authors of *Nail al Maarib*, *al Anwaar* and *al Rawdh al Murabb’a* in his *Awjaz al Masalik* and then concludes,

‘We learn from this that the preferred and secure narration amongst the Hanbali *ulama* is that of below the navel.’³¹

The Hanbali scholar Alaa al Deen al Mardawi writes in his *al Insaaf*,

‘He should place his hands below his navel. This is the *madhhab* (of the Hanbalis), and upon this are the clear majority of the Hanbali *ulama*.’³²

Imam Ahmad also has two other narrations: 1) Above the navel but below the chest. 2) A choice of any one of the two positions without any special preference for either.

Conclusion

The opinions of all Imams and *ulama* can therefore be summarised into three main positions:

- Above the navel but below the chest
- Below the navel
- Not fastening the hands at all, but letting them hang at the sides

Thus, in reality, there are only two positions of fastening the hands: above the navel and below it. No school of *fiqh*

Footnotes:
¹⁶ Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daraqutni 1089 & 1090, Baihaqi 2341 & 2342. Reported also by Abu Haf’s bin Shaheen in his *al Sunnah* and by Adani in his *Musnad* as mentioned by Allamah Hashim Sindhi in *Dirham*

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al Surrah, p32 quoting from *Kanz al Ummal*. Also narrated by al Razeen as quoted by the author of *Jam' al Fawaid*.

¹⁷ Abu Dawood 758. Also reported by Ibn Battah as quoted by Allamah Hashim Sindhi in *Dirham al Surrah*, p36.

¹⁸ *Tadreeb al Rawi* 1/188.

¹⁹ *al Mughni*, 2/23.

²⁰ *al Qawl al Musaddad* p35.

²¹ Tirmidhi has in fact declared at least four *hadeeth* to be *hasan* all of which contain Abdul Rahmaan bin Ishaq al Kufi. *Hadeeth* numbers: 741, 2052, 3462, and 3563.

²² *Bughyah alAlmaee fi Takhreej al Zailae* 1/314.

²³ *I'laa al Sunan* 2/193.

²⁴ *Awjaz al Masalik* 3/172.

²⁵ Ibn Abi Shaibah 3942. Ibn al Turkumani says 2/47 that it has been narrated with a very good *sanad*. Imam Nimawi (331) and Muhaddith Yusuf al Binnouri (2/44) both say that its *isnad* is *saheeh*. It has also been mentioned by Abu Dawood but without a *sanad* (757).

²⁶ Imam Muhammad in his *Kitab al Aathaar* 120.

²⁷ Ibn Abi Shaibah 3939 and Imam Muhammad in his *Kitab al Aathaar* 121. Imam Nimawi says that its *isnad* is *hasan* (332).

²⁸ Muhaddith Yusuf Binnouri writes in his Arabic commentary of Tirmidhi, *Ma'arif al Sunan*: 'In our knowledge there is no *hadeeth*, neither *marfu'* or *mawquf* that supports or suggests this detailed difference of above the navel but below the chest.'

²⁹ *Badai' al Fawaid* 3/73.

³⁰ *Kitab Adaab al Mashy ıla al Salâh*, second section on *fiqh*, p6.

³¹ *Awjaz al Masalik* 3/171.

³² *al Insaaf* 1/46.

To be continued



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people who are looking for an alternative will have a chance to see that one does exist. We would like you, individually, to write to your school principals, librarians and other school officials responsible for media and information matters to request that *al-Qur'an* be sent to them on a regular basis, free of charge with the promise that it is assigned a place in the library and not thrown away as soon as it arrives. *al-Qur'an* has an ISSN so it can be catalogued like any other serial. It is free. It does not cost the town or the library anything to make it available to the public. There is absolutely no reason to bar *al-Qur'an*'s appearance.

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"Surely, Allah does not change the condition of a people, until they change it themselves." Ar-Ra'd, 13:11



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إِنشَاءً

**Umdat-us-Salik,
The Reliance of the Traveler
Translated by Noah Ha Mim Keller
The Prohibition of Depicting
Animate Life**

A factual question arises here, namely that the photographic device does not act except through an agent, who causes this “shadow” to be fixed and retained by aiming and focusing the camera at a particular object to permit this fixation and make this retention appear. But since this is really an acquisition and is precisely image making, and since the prohibition of making pictures by the hand alone is not merely because of the hand’s motion but because of what it thereby produces, then if the result is the same, should not the ruling also be? Moreover, hand-made images do not give the picture the fidelity of the camera-made image, which delineates features, conveys reality, and reveals details so that nothing great or small escapes it, being thus more able than the unaided hand to achieve pictorial representation, because of which the prohibition of making pictures thereby applies to it with still better right, and can never be mitigated by the mere fact that it consists in pressing a button as long as what is forbidden is even more fully realized thereby, since matters are judged by their intended outcomes, in permissibility or being unlawful. Just as killing someone by pressing a particular button on a device is unlawful, so too making a picture by this pressure is unlawful in view of the effect and result. Nor does the fact that it is widespread among people justify it. It is no different than interest (*riba*), adultery, drinking, gambling, or other blameworthy acts whose night has overspread the people and darkness enveloped them. The commonness of something that is wrong never makes it permissible. And groping for sup-

port from Sacred Law for each new reprehensible practice that appears is a dangerous misstep that forebodes great evil. Allah Most High says, “These are Allah’s limits, so transgress them not, for whoever goes beyond Allah’s limits, those are the wrongdoers.” (Quran 2:229)

(*Rudud ‘ala abatil wa rasa’il ash-Shaykh Muhammadul Hamid*, 1.164-165)



HAJJ

Hajj is pilgrimage, the fifth pillar of Islam, To the Kabah , in Masjid-ul-Haram.

Hajj is for those who have strength and resources,

It helps us pass life’s courses.

Hajj takes place in and around Macca, It’s a good place and special time to make Du’a.

Hajj takes sincerity, Determination and unity.

In Hajj, our sins are forgiven, And lots of reward is given.

Hajj is part of our Deen, And once we do it, we are clean.

Hajj should be done in a specific time, For reward that will last until judgement time.

* * * * *

Obaid Ahmed, Age 9
East Haven, CT

Abu Talha ؓ, a companion of Allah’s Apostle ﷺ and one of those who fought at Badr together with Allah’s Apostle told me that Allah’s Apostle said. “Angels do not enter a house in which there is a dog or a picture.” He meant the images of creatures that have souls. Sahih Al-Bukhari Hadith 5.338, Narrated by Ibn Abbas

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ISLAMIC CENTER OF HAMDEN & MADRASA-TUN-NOOR NEWS

Eid ul Adha information: Hilal of Zul Hijjah, insha Allâh would be visible in our area on Jan. 22, 2004. The 10th of Zul Hijj would thus be on Sunday, Feb. 1, 2004. In case confirmed sighting is not reported for our area Eid ul Adha will be on Monday, Feb. 2. We urge all to try to witness the Hilal.

Community Dinner: February 01, 2004 at Hamden High School Cafeteria or February 02, 2004 at Madrasa-tun-Noor. For information call 203-562-2757 or see CCM website.

<http://ccminc.faithweb.com/ich>
 ★★
 Madrasa-tun-Noor Eid break from Wed. Jan 28 to Thurs. Feb 5, 2004.

Jumu'ah prayer time is now 12:30PM

Publications that include ayat (verses) from the Qur'an, should be disposed in a befitting manner. Please do not desecrate them.

رَبِّ زِدْنِي عِلْمًا

My Lord! Increase me in knowledge. (20:114)

OVERSEAS OPPORTUNITIES

The Sana'a Institute of Arabic Language has established a Islamic/Arabic School for boys, Ages 11 to 16. The subjects taught include Islamic studies, Arabic and English languages, and Math. Also available is Qur'an Memorization Program. The courses cost \$1,000 per year. For enrollment and further information contact Siraj Muhammad at:

abuhamza74@hotmail.com

If you need background information contact **IQRA**.

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

Dr. Abdul Hamid, Editor, **إِقْرَأْ**,
 Connecticut Council of Masjid
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 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).
- 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).

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

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