



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

It would not be possible to go here into the details of the Islamic concepts of faith and righteous action, and hence let us confine ourselves to those aspects of Muhammad's ﷺ message which have set right the misconceptions about these two perpetrated by the earlier religions. These were the mistakes of a fundamental nature which had kept humanity bound to grossness and corruption for ages.

The first of these fundamental issues, as shown to humanity by the Prophet Muhammad ﷺ, was the place occupied by man in the universe, particularly, in comparison to other created beings. This really constitutes the base of the doctrine of Divine Unity. Man regarded himself, before the advent of Islam, as inferior to most of the beings and objects. A mortal fear of the rocks, high mountains, running streams, verdant trees, raining clouds, blazing fires, dense forests, viper snakes, rising sun, luminous stars, starry dark nights, roaring lions, milch cows, and ugly old women; in short, everything that could do him harm or good scared him to death. He bowed his head in reverence before every conceivable thing or phantom but Muhammad ﷺ told

him, for the first time, that none of these was his Lord and Master. Man was, explained Muhammad ﷺ, the paragon of creation for everything had been created by Allāh for his service. It was the holy Prophet ﷺ who told him that man being the vicegerent of Allāh on earth was the ruler to whom every other created being bowed in obedience. Man had not been created to serve the world, but the world was created for his service. Declared the Qur'ân:

"And when thy Lord said unto the angels. Lo! I am about to place a viceroy in the earth." [Qur'ân, 2: 30]

"He it is who hath placed you as viceroys of the earth." [Qur'ân, 6: 166]

The new message from Allāh, appointing man as the deputy of Allāh on earth, bestowed on him a unique and undreamt honor.

"Hast thou not seen how Allāh hath made all that is in the earth subservient unto you." [Qur'ân, 22: 65]

"Verily We have honored the children of Adam." [Qur'ân, 17: 70]

"He it is Who created for you all that is in the earth." [Qur'ân, 2: 29]

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Editorial

THE MYSTERY OF MOONSIGHTING

Many Muslims are taking a keen interest in ‘moon-sighting’ to resolve their differences about the Islamic dates. We quote from the Quran and the books of *Ahadith*, open the books of *Fiqh* and *Fatawa*, call the ‘*Alim*’ or the country of our choice, and when the time comes we argue with those who do not accept the dates of our choice. What is often ignored in these discussions are some basic questions:

1. What is an Islamic day/date, and when does it begin?
2. Is the *Hilal* of the Quran, Sunnah and *Fiqh* the ‘New Moon’ of the astronomer?
3. How accurately can we calculate and predict the visibility of a crescent?

Islamic Day and Date:

An Islamic day/date begins at sunset and ends at the following sunset. The Islamic month begins from the first day/date determined by the ‘crescent’ seen after sunset and ends with the next month’s crescent. Logically, the *Hilal* (a crescent seen after sunset) is the only criterion for an Islamic lunar calendar. This is based on a decree from Allah.

يَسْأَلُونَكَ مِنَ الْأَهْلِ لَقَدْ هِيَ مَوْاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ

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

For centuries the Muslims followed the simple rule of going out on the 29th evening and watching for the crescent. If it was seen, then well and good; if not, then the month was completed to 30 days. This was based on explicit instructions from the Messenger of Allah ﷺ.

١٣٣ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةَ :
 حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ : سَمِعْتُ
 أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ
 أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : صُومُوا

لِرُؤْيَيْهِ وَأَنْظِرُوا لِرُؤْيَيْهِ ، فَإِنْ
 غَبَى عَلَيْكُمْ فَاكْمِلُوا عِدَّةَ شَعْبَانَ
 ثَلَاثِينَ

Abu-Hurayrah ﷺ said that Allah’s Messenger (peace be upon him) said: Whenever you sight the crescent (of the month of Ramadan) observe fast, and when you sight it (the crescent of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days. (Sahih Muslim Hadith 2378; Sahih Bukhari, Vol. 3: 133)

قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ : إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا ،

وَإِذَا رَأَيْتُمُوهُ فَأَنْظِرُوا . وَقَالَ صَلْبَةُ

عَنْ عَمَّارٍ : مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ

عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The statement of the Prophet ﷺ “Start fasting on seeing the crescent (of Ramadhan), and stop fasting on seeing the crescent (of Shawwal)”. And Ammar ﷺ said, “Whoever fasts on a doubtful day is disobeying Abu-l-Qasim”. (Sahih Bukhari Vol. 3 chapter 11)

Every town and city went by its sighting despite the discussions among the *Fuqaha* (scholars) about the validity of ‘*Ikhtilaf-e Matali*’. The ‘nation cult’ was not yet bred into the Muslim psyche and the means were not there yet to ‘enforce’ it. By the middle of this century the radio news told us when the *Ramadhan* and the *Eidain* were celebrated in nearby towns and countries. Then, telephone, television and other means of instant communication developed, so now we can know when our home village, thousands of miles away is starting or ending a month. However, they have created several serious problems which we have been unable to resolve for the last 25 years. We blame others for creating disunity

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among the Muslims without ourselves knowing the basics of moon-sighting. Had the *Ulama* and the experts in moon-sighting talked to each other we could have solved some of the issues long ago. Had the *Ulama* remain united under one banner the problem would have never arisen.

Let us look at some of the facts:

1. The earth is not flat.
2. The moon disappears at the end of every lunar month, and is seen after sunset one or two evenings later.
3. The moon takes the same 24 hours as the sun to be visible over the globe.
4. The moon's crescent is seen in a parabola, and not at a longitude, north-south, like the sun.
5. The moon's crescent first becomes visible from a different place on earth every month. This place changes east-west and north-south every month. There is no 'meridian' and no lunar dateline.
6. The moon's crescent may be seen west, north/south-west of the initial place of sighting.
7. The moon's crescent is always visible on the 30th day in a clear sky. If it is not seen then the count of 30 is wrong.

Visibility calculations

Ever since humans started using the moon's phases for counting the days of the month, they have wanted to check the accuracy of the witnesses. The Babylonians, the Jews, the Hindus, the Greeks, and many others learned to calculate the 'new moon' (conjunction) long ago, but had to guess the sightabilty of the crescent'. The Jewish calendar makers solved the problem by ignoring the decree of Allah to them. They were to start and end their times also by the visible new moon. (see 1 Samuel 20:5; 1 Samuel 20:18; 1 Samuel 20:24; 2 Kings 4:23; Psalm 81:3; Isaiah 66:23; Ezekiel 46:1; Ezekiel 46:6; Amos 8:5; Colossians 2:16). They stopped sanctifying both the new moon (i.e. visible new moon) and the following days. The Jewish calendar has been 'fixed' for all locations on the earth since at least the fourth century C.E. It is based on an invisible "new moon".

When the Messenger of Allah ﷺ came to Medina he found the Jews following their lunar

calendar, which was similar to the Arab calendars except that the month started on the basis of the new moon at Jerusalem, and not the visible crescent in Medina. He fasted the first 'Ashura' according to the date fixed by the Jewish calendar centuries ago. Later it became clear that the Jewish calendar fixed the first date of the lunar month on a day when the moon's crescent was not visible in Medina. Instead of asking the Muslims to depend on the Jewish calendar for the Islamic dates he asked them to rely on their eyes. As the crescent moon was always visible on the 30th day, he asked the Muslims to look for it on the 29th to be sure that the month began on the correct date.

Shahadah

In the beginning the 'shahadah' of one or two individuals was enough to declare the start of a lunar month. The claims were from within a town and the decision was for a small area. As the *Ahadith* make it very clear, the Muslim jurists from among the *Sahaba* and *tabi'in* rejected every attempt to extend the visibility from a town to another town (Ibn Abbas, Salim and Ikrama, etc.). As the mistakes and false *Shahadah* increased, the Muslim jurists increased the *Nisab* (the num-
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And, the cattle were for his services, rather than claimants of obeisance from him:

“And the cattle hath He created, whence you have warm clothing and uses, and whereof you eat.” [Qur’ân, 16: 5]

The rains and the vegetation growing therefrom is for the benefit of man:

“He it is who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. Therewith He causes crops to grow for you, and the olive and date-palm and grapes and all kinds of fruit.” [Qur’ân, 16: 10-11]

Even the day and the night, the sun and the moon and the stars are all for the service of man:

“He covereth the night with day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command.” [Qur’ân, 7: 54]

The rivers which flow are not to be revered by man, but to be pressed into his service:

“And He it is who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye may seek of His bounty, and that haply ye may give thanks.” [Qur’ân, 16: 14]

The Qur’ân has many more verses emphasizing the importance of man in the scheme of creation. A gnostic poet [Sa’di of Shirâz] of Persia has very well summed up the whole idea in a verse which says—
The clouds and the wind and the sun and the moon and the sky keep busy,
That ye lay your hands on the bread and eat not carelessly.

This was the message, brought by Muhammad ﷺ, lifting the man up as the deputy of Allâh, placing the crown of honor on his head and assigning him a central place in Allâh’s creations. To bow his head before any of these creatures became below his dignity and is demeaning his honor and prestige.

Man had been used to prostrate himself before the kings and the saints. The Pharaohs and the Nimrods, the Popes and the pontiffs and the monks and the friars had always hoodwinked the simple-minded amongst men by laying a claim to a superior honor as the shadows of Allâh and partakers in His divinity. This was an affront to human dignity which was rooted out by Muhammad ﷺ. He proclaimed the divine writ that one should *“worship none but Allâh”* and *“ascribe no partner unto Him.”*

The writ of God commanded the prophets to proclaim:

“None of us shall take others as lords besides Allâh.” [Qur’ân, 3:64]

The celestial beings, among the creations invisible to man, and the prophets, among the creations of their own species, were certainly venerable but none could now claim the obeisance due to Allâh.

“And he commanded you not that ye should take the angels and Prophets for lords.” [Qur’ân, 3:80]

Muhammad ﷺ lifted up man so high that he could not now throw himself on his knees before anybody save Allâh; nor could he even ask anyone for a favor except the Lord and Master. He told man that Allâh alone had the power to give and take away whatever He liked.

“And it is He Who is God in the heaven, and God on earth.” [Qur’ân, 43:84]

“His verily is all creation and commandment.” [Qur’ân, 7:54]

“The decision is for Allâh only.” [Qur’ân, 6:57]

“Who hath no partner in His Sovereignty.” [Qur’ân, 17:111]

The message of Muhammad the Prophet ﷺ had, besides raising the status of man, another far-reaching consequence. Exclusive allegiance to the One and only God meant that nothing was Caesar’s; all was God’s. For the sovereignty and the kingdom and the command in heavens and earth belong to Allâh, there is no king or emperor to demand anything that ought to

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be rendered to Allâh. A man believing in this sublime concept of Allâh's sovereignty would never agree to bow his head before any created being— the day and the night, the heavens and the earth, the rulers and the ruled, the forests and the deserts, and the hills and the rivers. He would not stand in awe of anything, nor could an earthly power strike terror in his heart. The consequences of this spiritual principle and its significance for the worth and dignity of mankind are in reality so trenchant, so unbounded that it would be difficult to explain them.

The next principle of the fundamental teachings of Muhammad ﷺ is that man has been created sinless, free of all stains of previous sins. He is born with an upright nature. It is his action that makes an angel or devil of him. Iniquity degenerates man's primordial nature and blackens his character. It was the greatest glad tiding man had ever received, for, he had always been told to hang his head in shame. In China, Burma, and India, the eastern religions had preached, and the doctrine had been accepted by some philosophers of Greece also, that the fate of man is predetermined by the deeds of his previous life. The belief in rebirth had, in consequence of the previous sins, condemned man to become indolent as well as indifferent to righteousness. It was a heavy stone placed on him which could neither be removed by his goodness nor moral rectitude. Actually, the birth in the world was itself a sign of one's sinfulness. Christianity marked no improvement, however. Instead of presenting a saner principle of life and morality, it joined its faith to the belief in the original sin of the old Adam. It preached that every man born in the world was evil in nature because he inherited the sin of his forefather, the first man Adam. And this burden of guilt needed a sinless divine redeemer who could atone for the sins of human beings by sacrificing his own life. These were the beliefs which had made man

sad and melancholy when Muhammad ﷺ came to proclaim that man was born blameless. It was a message of faith and hope for it told man that his actions alone were accountable in shaping his destiny ahead. He called upon all men to keep in the right path and shun the ways of evil.

"By the fig and the olive; By Mount Sinai; And by this land made safe; Surely We created man of the best stature; Then We reduced him to the lowest of the low; Save those who believe and do good works; And theirs is a reward unailing." [Qur'ân, 95:1-6]

A message of hope, indeed, it was, for humanity was threatened by the besetting sin of previous life and the original sin of a distant forefather. It declared man to be born of best stature, innocent and guiltless. Now he had power to make or mar his future through his own efforts.

"By the soul and Him who perfected it; And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow; And he is indeed a failure who stunteth it." [Qur'ân, 91:7-10]

Far from being of an evil nature, man is born with an upright nature:

"Lo! We create man from a drop of thickened fluid to test him; So We make him hearing, knowing; Lo! We have shown him the way; Whether he be grateful or disbelieving." [Qur'ân, 76:2-3]

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To be continued ﴿تستأنس﴾



رَبِّ زِدْنِي عِلْمًا

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

IS THE MUSLIM HEADSCARF A THREAT TO DEMOCRACY?

With images of a provocatively dressed Britney Spears and an unclad Janet Jackson, along with the barrage of midriffs and miniskirts nearly impossible to avoid in our daily lives, the concept of “modesty” is often seen as a strange relic of another age.

Even the word modesty is not well-known today. Yet it was not so long ago that perhaps our grandmothers came to this country wearing long dresses and covering their hair, and men would not go shirtless in public.

According to Random House, modesty is “freedom from vanity and boastfulness; regard for decency of behavior, speech and dress; simplicity and moderation.”

The Prophet Muhammad ﷺ once said, “Every religion has its character and the character of Islam is modesty,” which has become a well-known saying among the world’s 1.3 billion Muslims.

The word for modesty in Arabic is “haya” and it references the area of dress for men and women, but it also refers to qualities of behavior and temperament just like in English.

In dress, the parts of the body that must be covered, both in prayer and in public, differ for Muslim men and women. It is a common misconception in the West that this gendered difference of attire in Islam is a symbol of female oppression. On the contrary, it is a mark of womanly distinction and singularity.

Men must be covered from the navel to the knee. It was the Prophet Muhammad’s ﷺ tradition to wear a turban or head covering, and Muslim men throughout the world often emulate this practice in an array of cultural styles and materials.

Women must be covered from the ankles to the neck and down to both wrists. In addition, a head covering called a “hijab” or “khimar” or simply “scarf” is worn. The face does not need to be covered.

Clothes for both men and women should be loose and opaque. Any color and style are fine as long as the basic requirements of coverage are met.

Modest dress is not unique to Islam. Other faith traditions practice it or contain references to it in their sacred texts. In most pictures, Mary, the mother of Jesus ﷺ, is depicted as a veiled woman. A modern-day Christian woman and Nobel Prize winner, Mother Theresa, also wore the veil. Hats and wigs are standard attire for Orthodox Jewish

women, and many Jewish men still cover their heads with yarmulkes or skullcaps.

Unfortunately and incomprehensively, the head scarf has been stolen away from the Muslim woman as the vehicle of her modesty in today’s society. Inappropriately and unabashedly, the West has assigned the head scarf meanings that it simply does not have for the Muslim: extremism, oppression and inequality. In reality, this lack of appreciation for the meanings and purposes of objects from other traditions indexes the West’s own ignorance of Islam and the Western desire to marginalize it and exclude it from its rightful place in a pluralistic society.

This lack of appreciation of the diversity that Islam represents is exemplified by the recent law passed in France, that bans the wearing of the head scarf along with Jewish skullcaps and large crosses in public schools and government offices. Because the scarf serves the purpose of protecting the Muslim woman’s modesty, it cannot be equated with the wearing of the cross for a Christian woman. Asking a Muslim woman to take off her scarf is similar to asking a Christian woman to take off her blouse, not her cross. The French move to require a Muslim woman to choose between her modesty and her education is the real oppression in this scenario, not the wearing of the scarf.

Although the French scarf ban is a very disturbing and worrisome reality for those individuals committed to the ideal of “liberty and justice for all,” it points to a duty for Muslims and those who value freedom to participate in the highest levels of political discourse. If something as simple as a piece of cloth is a threat to modern democracy, as alleged by the French government, then perhaps this idea of democracy requires re-examination and deconstruction of the ways in which it discriminates against people of faith with respect to the free practice of their religions.

In the words of the American-Muslim scholar Hamza Yusef, the question of whether or not Islam can accept democracy must be followed by the question, “Can democracy accept Islam?”

Mumina Kowalski

Editor’s note: Mumina Kowalski is the Muslim Chaplain at the State Correctional Institution at Muncy. She can be contacted at mumina79@hotmail.com.



WHATS OTHERS SAY

SAID IN 2002 HOW TRUE EVEN TODAY

When Minister Joe Wright was asked to open the new session of the Kansas Senate, everyone was expecting the usual generalities, but this is what they heard:

“Heavenly father, we came before you today to ask your forgiveness and seek your direction and guidance. We know your Word says “Woe to those who call evil good,” but that is exactly what we have done. Yes, there are those in government who have lead us astray by calling evil good! We have lost our spiritual equilibrium and reversed our rules. We confess that and we ask your help to change that. We have ridiculed the absolute truth of Your Word and called it pluralism. In fact, we have perverted the truth by calling some evil things good. We have exploited the poor and called it the lottery. We have rewarded laziness and called it welfare. We have killed our unborn and called it choice, AND we have killed hundreds and thousands of Iraqi born and unborn children and called it “worth it” instead of genocide! (so said Secretary of State Albright and “Doing God’s work” George Bush Sr.). We know in our hearts that you really do not need a puny human to do Your Work, Father, we have shot abortionists and called it justifiable. We have neglected to discipline our children and called it building self-esteem. We have abused power and called it politics, and we have been selective in recognizing crimes against humanity, calling it good one time and evil another time, depending upon the country doing it and ignoring our own crimes against humanity, and we have coveted our neighbor’s possessions and called it ambition. And we have trapped the American taxpayer, people of all religions, into subsidizing theft of land through murder, deceit, greed and lust for a neighbor’s possessions, racism and bigotry by the

ALLÂH

Allâh is the greatest one.
Without Him, no job can get done.
Allâh created the heavens and the earth.
He is the one Who ordered our birth.
We must obey and worship Him.
So that He may forgive our sins.
Allâh is the creator, the creator of all.
His power, we know, will never ever fall.
Praise be to Allâh, Lord of the universes.

Juhi Husna Farooqui

Age 10, Marlboro, NJ.

apartheid state policies of Israel so that all Americans have become a party to actions that are considered criminal in the United States - and called this evil good and said YOU God, did it! We have polluted the air with profanity and pornography and called it freedom of statement, and we have quieted the voices of descent by calling them anti this or anti that, and We have ridiculed the time-honored values of our forefathers, some of whom (George Washington) warned us not to become entangled in a foreign government, and called it enlightenment. Search us, Oh, God, and know our hearts today; cleanse us from every sin and set us free from the evils of government policies that turn all of us into criminals. Guide and bless those men and women who have been sent to direct us to the center of Your will so that they can say NO to the evils of AIPAC when it comes knocking with bribe money to influence them to lie to all their constituents that Israel is a friendly ally, the only democracy in the Middle East and is culturally and historically close to us so that we are being blinded to the crimes we are being forced to accept. (A true democracy does not discriminate against those of a different religion and a friendly ally does not reward spies with praise and money)”

The response was immediate. A number of legislators walked out during the prayer in protest. In 6 short weeks Central Christian Church, where Rev. Wright is pastor, logged more than 5000 phone calls with only 47 of

AUG-SEPT PRAYER TIMES, NEW HAVEN

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

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

نہ ہو تاب پرواز اگر آسمان تک --- توواں تک اڑو ہو رسائی جہاں تک مال

**LACKING THE STRENGTH TO FLY TO THE HEAVENS
 FLY AS HIGH AS YOUR STRENGTH WILL ENDURE**

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)



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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.

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CONNECTICUT, DANBURY**

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

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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

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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 First Sunday of each month.
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ICFC MASJID (JAMIA KARAM)

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

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

MASJIDAL-ISLAM

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

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Contact: Br. Imran Ahmed 860-691-8015

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Contact: Syed Mahmoud Hussain Qadri. 203-852-0847).

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STAMFORD ISLAMIC CENTER

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Contact: Br. Akhtar Usman 203-327-5878

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Contact: Hafiz AbdulSalam Sumra 203-255-4327

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Contact: Br. Mohammad Taroua 203-287-7561.

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THE CHILDREN'S CORNER

BADR REVISITED

You have heard of the Battle of Badr and the Battle of Uhud, but did you know that there was almost another Battle of Badr? We must return to the time immediately following the Battle of Uhud to understand how this came about. Although the Makkans had held the upper hand towards the end of the battle, it had not been a clear cut victory for them. The Muslims were still a force to be reckoned with, the walls of Madina were still defended, and it soon became known that the Prophet ﷺ had not been slain, as had been erroneously reported earlier. As the Makkans were breaking camp after the battle to return home, the head of the Makkan forces, Abu Sufyan, galloped on his horse to the base of the mountain where the Muslims had taken refuge. As he sat astride his horse, he shouted a challenge for a rematch, to take place at Badr a year from that time. The Prophet ﷺ accepted the challenge as a binding obligation.

A year of uneasy calm passed. There were some skirmishes and near skirmishes with the raiding parties of some of the allies of the Quraish, there were some ambushes and counter ambushes, during which the strength of the Muslims was constantly being tested and assessed, but there were no really big military engagements. As the time drew near for the appointed rematch at Badr, the Prophet ﷺ started making preparations. The Makkans, however, were no longer so eager to go into battle.

Abu Sufyan had problems. It had been a dry year, and there would not be enough grass to graze the horses and camels on the march to Badr. They would have to carry stores of food for the animals with them and those stores were already getting low. However, if Abu Sufyan backed out of the engagement, it would look bad for the Makkans, especially since they had issued the challenge. There was only one thing to be

done: try to trick the Muslims into backing down. Abu Sufyan went into consultation with several other Quraishi chiefs and came up with the following plan.

There was in Makka at that time a man named Nu'aim. He was a member of one of the clans of Ghatafan, which was sympathetic towards the Quraish. He was also a friend of one of the Makkan chiefs. He was offered twenty camels if he could convince the people of Madina not to set out for Badr. Nu'aim traveled to Madina, and since he was neither a Makkan nor a Muslim, he could pass as a neutral observer. He talked to Muslims, to Jews, and to hypocrites. He talked to *ansar* and *muhajireen*. And to everyone he told the same story, that the Makkans were amassing a huge army to send to Badr and that it would be certain suicide to try to go up against such a force. The story spread throughout the city and people began to doubt the wisdom of going out against such a formidable foe.

However, Nu'aim lost the twenty camels. What he witnessed in Madina sowed the seed of Islam in his heart. There was an unseen power in the streets and homes of Madina. It was the power of belief and faith in Allah. The Prophet declared that he would set out alone for Badr, if no one would go with him. He did not go alone. Fifteen hundred men went with him, just as had been originally planned. The Quraish had miscalculated again!

Meanwhile, back in Makka, Abu Sufyan was making his plans on the assumption that the Prophet ﷺ would not leave Madina. He planned for the Quraish to camp out for several days on the road to Badr, and then return home because the Muslims had not come out to meet them. The Quraish carried out their plan and returned confidently to Makka while the Muslims spent eight carefree days at a trading fair at Badr, making sure that the purpose of their visit was made clear to all. It was a great moral victory for the Muslims.

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The Makkans lost face all over Arabia for not honoring a challenge, which they themselves had proposed. Morale in Makka was dismal and confidence in the leadership of Abu Sufyan was low. However, the resolve of the Quraish to seek revenge against the Muslims was greatly strengthened, and strategies continued to be plotted for the “final defeat” of those upstart Muslims who had so tarnished the Quraishi image.

Bonnie L. Hamid



DAWAH AND THE MUSLIM WOMAN

Allah tells us in Qur'an,

"By (the token of) time (through the ages); verily man is in loss; except such as have faith, and do righteous deeds and (join together) in mutual teaching of truth, and of patience and constancy.(Qur'an 103:1-3)

Prophet Muhammad ﷺ said, "Modesty and faith exist together; when one disappears, the other also disappears." (Related by Baihaqi)

How can we bring about a change in society without changing ourselves from within? Our inner self has to be focused in the direction of righteousness before we can deal with the external forces that bombard us daily. Feeling comfortable with our decision in regard to the proper dress encourages us to work for change in this society. **Allah** has given us the criteria in His Holy Book, the Qur'an.

The Muslim mind should be promoted as the means by which a physical change would occur that reflects what Islam enjoins on all of us. Usually, a conflict exists between what we are used to doing and what our intellectual mind says that we should do. Once that conflict is resolved then we are at peace with ourselves. In a state of peace we understand that we no longer need to juggle two hats, the hat of society's demands on us and the hat of our Islamic conscience, *taqwa*.

Since the physical has a direct impact on our internal ideals, the covering that a *Muslimah* wears when she leaves her home

or when she entertains guest takes emphasis off of her physical prowess and focuses attention on what is under the *khimar*, her brain. Her priority then becomes accessing resources that would increase her Islamic knowledge which in turn enriches her soul and saves her from the whims of Shaitan. She can then take that knowledge and teach others who may have questions about Islam, about her role in the community, etc. The opportunity to gain immense blessings is wide open for her. This allows for a more focused exchange of ideas rather than the normal, mundane topics such as hair style, the latest fad or even the private affairs of others.

Now, there are those who would say that many a deep thinker was able to influence others and not cover to the extent that a *Muslimah* does. That may be true, but then what is the state of her soul? The intellectual may gain prominence and wealth in this world but lose tremendously in the hereafter. All of her blessings could be used up in this life and none may exist to save her from the hellfire.

The *Muslimah's* soul is at peace. In America, she will always be under scrutiny because of her dress, covering from head to toe with only the face and hands showing. Yet, she does not intend to change because a few find her, in their minds, to be extreme. Instead she is going to be the example that all should follow in order to bring the society as a whole back to the righteous way.

To cover properly is not an indication that we are removing ourselves as members of this society or that we want to revert to the stone age. In actuality we are re-enforcing what we know to be the proper way of life. But, all women who claim to practice Islam should be about re-enforcing the right. **Allah** does not say in the Qur'an to drape the head covering over the top of one's head and let bangs hang in the front and pony tails hang in the back. Nor does He say wear the *khimar* only to Jumu'ah and for *salah* and leave it home when you deal with the society in every day activities. He spe-

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

Chapter 4: The recitation of *Sûrah al Fâtihah*

Reciting behind an imam in silent *salâh*.

Not reciting *Sûrah al Fâtihah* behind the imam in any *salâh* is the view of Imam Abu Hanifah, Imam Abu Yusuf, Ibn Abi Layla, Sufyan al Thawri, Hasan bin Hayy, and their followers. This is the most famous verdict of the Hanafi *fiqh* and it is also one of the narrations from Imam Muhammad bin Hasan al Shaibani.

A number of Hanafi *ulama* have also held the view that, although not obligatory, it is better to recite *Sûrah al Fâtihah* behind the imam in silent *salâh* such as *Dhuhr* and *Asr*. (If done, it should be so quietly and in such a manner that it does not confuse others or clash with their recitation, especially the imam's.) The desirability of reciting *Sûrah al Fâtihah* behind the imam in silent *salâh* has also been narrated from Imam Abu Hanifah as mentioned by Zahidi in *al Mujabat*,²⁵ and more famously from Imam Muhammad bin Hasan al Shaibani as quoted by many authors. This was also the view of many later Hanafi *ulama* including Imam Abu Hafs al Kabeer (one of the students of Imam Muhammad, d. 264 AH), Shaikh al Tasleem (d. 737 AH), Mulla Ali al Qari (d. 1014 AH), Shaikh Ahmad Mulla Jeewan (d. 1130 AH), Shah Abdul Raheem Dihlawi and his son Shah Waliullah Dihlawi (d. 1176 AH), and Allamah Abdul Hayy Luckhnawi (d. 1304 AH). Many authors including Allamah Abdul Hayy Luckhnawi and Shaikh Ahmad Mulla Jeewan have actually ascribed the above opinion to a large group of Hanafi *ulama* and not just a select few.

Allamah Abdul Hayy Luckhnawi has a comprehensive work exclusively on the

subject titled *Imam al Kalam fi ma Yatallaq bi al Qiraat Khalf al Imam* in which, after extensive research, he concludes that the above view (the desirability of reciting *Sûrah al Fâtihah* behind the imam in silent *salâh*) is the most correct. Moulana Dhafar Ahmad Thanvi Uthmani also dedicated a book, *Fatihah al Kalam fi al Qiraat Khalf al Imam* to the topic in which he confirms that it is permissible for the congregation to recite *Sûrah al Fâtihah* behind the imam in silent *salâh*.

Chapter 5: *Âmeen*

Ahadeeth of saying Ameen silently.

1. Sayyiduna Wail bin Hujr رضي الله عنه, says, 'The Prophet ﷺ led us in *salâh*. When he recited 'Ghairil Maghdhoobi Alaihim...' he said *Ameen* silently. (Literally, 'He kept his voice silent/low.') He also placed his right hand on his left hand, and said the '*salam*' to his right and left.'²⁶

The above *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه, has been narrated by both Sufyan al Thawri and Shu'bah. Both of them differ in its wording. Sufyan says, 'He raised his voice' whilst Shu'bah says 'He lowered his voice.' Some scholars have preferred the narration of Sufyan arguing that Shu'bah erred in his report of the same *hadeeth*. However, this is not accepted by other *ulama*. They prefer Shu'bah's narration over Sufyan's and have given detailed answers to the questions raised about Shu'bah's report.

Quoting Imam Bukhari's objections, Imam Tirmidhi writes in his *Sunan*:

'I heard Muhammad (al Bukhari) say that the *hadeeth* of Sufyan is more *saheeh* than the *hadeeth* of Shu'bah in this regard. Shu'bah has erred in a number of places in this *hadeeth*. He said that this is related from "Hujr Abu al Anbas" whereas it is "Hujr bin al Anbas" whose *kunyah* is "Abu al Sakan." He has added Alqamah bin Wail in the chain of narration even though he is not in it. It has, in fact, been related by Hujr bin al Anbas (directly and without Alqamah) from Wail bin Hujr. Shu'bah has also said "He lowered

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his voice” even though it is “He stretched his voice.”

Tirmidhi has mentioned another *illah* (defect) of the *hadeeth* in his *al Ilal al Kubra*. He writes,

‘I asked Muhammad bin Ismaeel (al Bukhari), “Did Alqamah hear *hadeeth* from his father?” He replied, “He was born six months after his father’s death.”

Imam Nimawi says in answer to the above:

‘All of these defects mentioned by al Bukhari are unacceptable. First of all his saying that Hujr is “Ibn al Anbas” is incorrect. His father’s name is Anbas and his own *kunyah* is like his father’s name “Abu al Anbas” and there is nothing preventing him from having another *kunyah* “Abu al Sakan.”

This has been categorically stated by Ibn Hibban in his *Kitab al Thiqaat* where he says: “Hujr bin Anbas Abu al Sakan al Kufi. It is he who is also called Hujr Abu al Anbas. He narrated from Ali and Wail bin Hujr رضي الله عنه, and Salamah bin Kuhail has reported *hadeeth* from him.”

Imam Nimawi continues:

‘Sufyan al Thawri has also followed up Shu’bah in narrating from Abu al Anbas. Abu Dawood has recorded a *hadeeth* in the chapter of *Ameen* with the following chain: Sufyan from Salamah bin Kuhail from Hujr Abi al Anbas al Hadhrami.

Baihaqi has also said in his *al Sunan al Kubra*, “As for his statement ‘Hujr bin al Anbas’ it should be known that Muhammad bin Katheer has also narrated the same from Thawri.”

Daruqutni has also recorded a *hadeeth* in his *Sunan* in the chapter of *Ameen* with a *sanad* that contains Sufyan narrating from Salamah bin Kuhail from Hujr Abi al Anbas. Daruqutni adds, “This is Ibn al Anbas.”

It is, thus, proven that Shu’bah is not alone in taking the name of Abu al Anbas. In fact, Muhammad bin Katheer, Wakee, and Muharibi have all mentioned his name in the chain of Sufyan al Thawri.

Bukhari’s assertion that the *sanad* does not contain Alqamah and Shu’bah has mentioned him is also incorrect, because

according to some narrations, Hujr heard this *hadeeth* from Alqamah from Wail, and also directly from Wail himself. In a narration of Ahmad bin Hanbal, Hujr Abu al Anbas says, “I heard Alqamah bin Wail narrate from Wail and I also heard Wail himself say...” Abu Dawood al Tayalisi has also recorded a similar chain of this *hadeeth* in which Hujr says, “I heard Alqamah bin Wail narrate from Wail, and I also heard Wail himself say...” Abu Muslim al Kajji has also reported a similar chain in his *Sunan* wherein Hujr narrates from Alqamah from Wail as claiming to hear it directly from Wail himself. Thus, it has been established that Shu’bah made no mistake in including Alqamah in the *sanad*. Some scholars have preferred Sufyan’s narration over Shu’bah’s on the simple claim that Sufyan was more knowledgeable and remembered *ahadeeth* better than Shu’bah. Imam Nimawi answers this argument saying, ‘Claims that the *muhaddithun* are unanimous in their opinion that Sufyan is (*Ahfadh*) ‘of a better memory and more preserving of the *ahadeeth*’ than Shu’bah are also incorrect. Tirmidhi reports in his *al Ilal* that Ali said, “I asked Yahya, ‘Who of the two better remembered and preserved long *ahadeeth*, Sufyan or Shu’bah?’ He replied, ‘Shu’bah is the one for that.’” Yahya bin Saeed also said, “Shu’bah had greater knowledge of the narrations – who was narrating from whom, and Sufyan was a master of chapters.”

Imam Nimawi adds,

‘This shows that Shu’bah remembered and preserved long *hadeeth* better than Sufyan. Furthermore, I have another good reason for giving preference to Shu’bah’s narration over Sufyan’s, which is that Shu’bah would never do *tadlees*, neither from authentic narrators nor weak ones, whereas Sufyan would do *tadlees* as is well known. And in this particular narration Shu’bah has explicitly mentioned having been reported to and having heard the narration, but Sufyan has not done so, simply reporting from the narrator saying ‘*An*’ (from). This then shows that Shu’bah’s narration of

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“lowering the voice” is more reliable than Sufyan’s report of “raising the voice”, for there is the possibility of *tadlees* in the narration of Sufyan al Thawri.

The answer to Ibn al Qayyim’s claim in *I’laam al Muwaqieen* that another reason for preferring the narration of “raising the voice” is the following up of the same narration by Ala bin Salih and Muhammad bin Salamah, is that both these narrators are not so authentic that their different narrations should have any bearing on the narration of Shu’bah.

If someone claims that Abu Dawood al Tayalisi has recorded a narration of Shu’bah which is similar to the narration of Sufyan, i.e., “He raised his voice”, then it should be known that this is a ‘*shâdh*’ report of Abu al Waleed. Shu’bah’s other companions such as Abu Dawood Tayalisi, Muhammad bin Ja’far, Yazeed bin Zareegh, Amr bin Marzooq, and others have all differed from Abu al Waleed and narrated from Shu’bah the words “He lowered his voice.” Thus, the authentic and correctly preserved narration from Shu’bah is “He lowered his voice.”²⁷

(Footnotes)

²⁵ As quoted by Allamah Abdul Hayy al Luckhnawi in *Imam al Kalam*, p87.

²⁶ Abu Dawood Tayalisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in *al Mu’jam al Kabeer* 22/43 no 109, 22/9 no 3, & 22/45 no 112; Daruqutni 1256, Hakim 2913 and Baihaqi 2447. Hakim declared it *saheeh* and Dhahabi agreed.

²⁷ *al Ta’leeq al Hasan*, 384.

To be continued ﴿﴾

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cifically says in His Holy Book, the Qur’an, "O Prophet! Tell thy wives and daughters and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And **Allah** is Oft-Forgiving, Most Merciful." (Qur’an, 33:59) "And say to the believing women that they should

lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands (Qur’an 24:31). The most compelling aspect of the first ayah (33:59) is the protection from molestation that is guaranteed by **Allah** when we dress properly. This society is doomed by the crime wave that has taken it over and everyone could use some type of protection against assault of any kind.

Many of us know these ayats very well and yet we look for reasons why it may mean this or it may mean that. Just accept it for what it is. **Allah** has told us "He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book; (Qur’an, 3:7). May **Allah** have mercy on us.

Jamilah Rasheed

Editor’s note: Reprinted from 10/1995

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those calls responding negatively. The church is now receiving international requests for copies of this prayer from India, Africa, and Korea. Commentator Paul Harvey aired this story on his radio program, “The Rest of the Story”, and received a larger response to this program than any other he has ever aired. With the Lord’s help, may this prayer sweep over our nation and wholeheartedly become our desire so that we again can be called, “One Nation Under God.” If possible, please pass this prayer on to your friends. Think about this: If you forward this prayer to everyone on your e-mail list, in less than 30 days it would be heard by the world.

Suleman S. Malik

Kansas Senate Prayer “urn:schemas-microsoft-com:office:office”

Sent by Gulafshan K. Alavi

<gulafshan@ix.netcom.com>

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ber of people who should witness) from one or two to 50 (Imam Abu Yusuf), a group from each mosque in the town, 500 in the city of Balakh, and 1500 in Bukhara. Their concern was to begin the fasting and to celebrate *Eidain* on the correct dates.

The New Moon

The Muslim '*muwaqqits*' and astronomers continued their search during the last 1400 years for an accurate formula of predicting the moon's visibility, without much success. Only the invisible 'New Moon' could be calculated very accurately. The Muslim *Ulama* faced a puzzling situation as the means of communication improved. They tried their best to determine the *Ramadhan* and *Eidain* dates on the basis of '*Shahadah*'. But often *Ramadhan* started on two or three different dates and *Eidain* were celebrated on three or four days.

Unity of Dates

In the 1940s and 1950s the Muslim countries 'came out' of the Western dominance politically. 'UNITY OF THE MUSLIM UMMAH' was a very attractive slogan. How to achieve this elusive unity? The calendar became one issue.

With radio telescopes and other scientific advances, the crescent's visibility was no longer a matter of scientific inquiry. Without realizing the complexities of a lunar visibility and the global lunar calendar, and impressed by the accuracy of the calculations for the invisible "new moon", some Muslim astronomers and *ulama* suggested an easy way out. Why shouldn't the Muslims adopt the 'new moon' for their calendar? In other words, why should we not follow the Jews? In their opinion, it would solve all the problems. The New Moon date could be accurately calculated, there would be no need to haggle over the false claims of moon-sighting, and Muslims, like Jews, would not have to go out and look for the crescent. But they neglected the most obvious fact. The 'new moon' of the Jews is not the crescent of Abu-I-Qasim ﷺ.

Confusion

Muslims are now spread to all corners of the globe. They live in countries spread from Indonesia to Morocco but also in New Zealand and Australia, Japan, China and Mongolia, Russia and South Africa, Europe and North America.

On the one hand, they wish to be 'united', and on the other, follow the letter and spirit of the Quran and the Sunnah. When they try to 'see the crescent', as the Quran and the Sunnah require, they find that the *Ramadhan* and *Eidain* crescents are 'NOT SEEN EVERYWHERE ON THE SAME DAY/DATE'. Despite the efforts to unite the Muslim *Ummah* on a single criterion, the dates of *Ramadhan* and *Eidain* differ by as much as three or four days. In Europe and North America, where the largest number of 'highly educated' Muslims are now living, this chaos is intolerable. But nobody is sure how to get out of this difficulty.

1. If we try to see the crescent (for example, in Frankfurt, London, Chicago, Miami or Los Angeles) we find that the visibility often differs from place to place and month to month.

2. If we follow the 'news' from our home country we find that: a) the news of 'sighting' very often is not and cannot be correct, b) various countries differ about *Ramadhan* and *Eidain* dates, c) some countries like Bangladesh, India, Pakistan, Turkey and Morocco which officially arrange for crescent observation are always one or two days behind the Middle Eastern states, d) some countries are always one or two days ahead of the 'sighted crescent', and e) others follow the Jewish method of calculations with some modifications, and substitute the city of their choice for Jerusalem. This is done so that no one can accuse them of following the Jews.

When all we wish to follow ends up in 'disunity', we try to search for the causes of it. The answer is simple.

Allah's Messenger ﷺ said: Never did a people make an innovation but there was withdrawn from them the equal 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

Acknowledgments: We are thankful to Committee for Crescent Observation, Ithaca, NY, for much of the information in this editorial.

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sent by Ismail Satia
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Q is for Qur'an
A blessing and guide for all of mankind,
In it Allâh's message you will find
Of all His messages it is the last,
Perfect for present, future, and past
R is for Ramadan
For Muslims this blessed month of fasting,
Is to celebrate Allâh's love everlasting
All day, no food, nor drink, nor evil deeds,

Pray and read Qur'an, to heaven this leads
S is for Surah
One hundred and fourteen in the Qur'an,
Read them and trust in Al-Rahman,
Do you know ten of them that you can say?
Knowing them will help you pray
He who kneels before Allâh can stand before anyone.

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

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