



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

Sayyid Sulaiman Nadwi

Such is the Islamic concept of the Oneness or, rather, uniqueness of Allāh. He is essentially a Unitary Being, indivisible and inseparable from His attributes. The religions of old had separated the attributes from the Divine Being, and, in doing so, they had created numerous gods. The Qur'ānic verse: "*Glorified be Allāh from all that they ascribe as partners unto Him*" refers to this very mistake inherent in the polytheistic concept of Allāh. Thus the last message of All-Merciful God brought forth by Muhammad ﷺ told the wayward humanity that the Supreme Being is Allāh, who alone is the Creator, the Maker, the Fashioner, the King, the Holy, the Faithful, the Mighty, the Repairer, the Merciful and the Compassionate. He is One; His attributes are countless.

Multifariousness of divine functions is yet another cause of polytheism. The primitive mind believed that there are different celestial forces operating simultaneously – one kills, the other gives life, the third sows the seeds of discord and yet another patches up the differences. They thought that the god of love was different from the god of enmity; if one gave

knowledge, the other bestowed riches. The minds untrained in analytical thinking imagined of a thousand deities performing the tasks assigned to them but Islam told them that Allāh is the author of whatsoever happens in the universe.

The interpretation of diverse and dissimilar acts of Allāh into two broad categories of good and bad presented another difficulty to the ancients; they believed that both could not emanate from the same source. Zoroaster offered a solution by developing the principle of dualism. He made one god for everything good and righteous and another one for the bad and the evil. To these twin spirits, he gave the names of *Ahura Mazda* or *Ormuzd* and *Angra Mainyu* or *Ahriman*, whose age-long struggle went on perpetually in the world. Zoroaster was misled because he failed to understand the true nature of the good and the evil. The fact is that there is nothing good or bad by itself, nor is there any virtue or evil in anything: every act assumes the color of goodness or wickedness by the intention or purpose behind it. Take fire, for instance. If you cook

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Asma ul Husna : Allāh's beautiful names and attributes
AL-BARRU

THE RIGHTEOUS

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Editorial

MUSLIMS IN AMERICA

Now that the hypnotism of the American national election is over Muslims in America need to evaluate once again the role they have or have not; should have or should not have played in this drama. Many Muslim thinkers have attempted to define the best way that Muslims can interact with the present-day realities of deciding what is right and what is wrong in human endeavors. This debate is not an easy one. It affects our social, economic and physical well being in this world but more importantly it will also decide our well-being in the hereafter, when we stand in front of our Lord and Cherisher and face the question: did you follow Allâh or the *taghoot* (false deities) in this world? Allâh has described His friends and the friends of *taghoot* very clearly in these words: "There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allâh hath grasped a firm handhold which will never break. Allâh is Hearer, Knower. Allâh is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the false deities: from light they will lead them forth into the depths of darkness. They will be companions of the fire to dwell therein for ever." Al-Baqara, 2:256-257.

We reprint an article on this subject that every Muslim should carefully evaluate to decide his or her future. The past is already with Allâh.

MUSLIMS INVOLVEMENT IN THE AMERICAN POLITICAL PROCESS

Zaik Shakir

Introduction

Before intelligently beginning a discussion of the "political process" we would be well served by defining that process. Put succinctly, the political process is the process by which public policy is made. By public policy we mean decisions emanating from governmental institutions, or the individual representatives

of those institutions, which affect most members of the society under the control of that government -either directly or indirectly. Many institutions, groups and individuals are involved in this process. The relationship between these actors unfolds on many different levels. Even the most untrained observer will readily note that the political process, especially here in the United States, is extremely complex and involved.

Owing to the complexity of the American political process, it would be extremely difficult for an alert Muslim to issue either a blanket condemnation or approval of a Muslim involving himself in that process. Any given aspect of that process would have to be analyzed individually in order to ascertain with any degree of accuracy its compatibility with Islamic principles and practices. Despite this fact, many Muslims engage in a headlong rush to either uncritically involve themselves in politics -oftentimes priding themselves in their political maturity and sophistication; while others rush with equal enthusiasm to condemn such involvement, usually basing their decision on overly simplistic arguments.

The purpose of this paper is to avoid either of these two extremes. While not outright condemning involvement in the political process in this country, we urge extreme caution and consideration before Muslims engage themselves in it. Our caution emanates from the considerations, which are listed below. Some of our arguments are rational (*'aqlii*) while others are religious (*deeni*).

The Rational Arguments

Factionalization and Absolutist Political Agendas

One of the definitive features of the American political system is its factionalized nature. Countless groups, each articulating its distinct interest, exist in the American polity. One of the virtues of the American political system, and the constitution which lies at its heart, has been its ability to simultaneously encourage and control these factions. As outlined by James Madison in his brilliant essay, which has become famous as the tenth Federalist

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Paper, the principle way of controlling these factions is through encouraging the proliferation of their number, a step achieved by extending the size of the polity¹ while at the same time severely limiting the size of the national legislature. This was accomplished by the establishment of a single national legislature to take the place of the original thirteen.

As countless groups have to push for the creation of public policy through a small number of representatives, the likelihood of any one group completely controlling any one representative, or a bloc of representatives, is rare. They have to share him/her with numerous other groups. Even when a faction's control over a particular representative is more total, any policy this representative proposes has to be approved by other representatives controlled to greater or lesser degrees by other groups.

One of the greatest results of this scheme has been the elimination of the possibility that an extreme or absolutist political policy or agenda could be imposed on the entire Union. The advocates of extremist positions have to engage in a series of compromises if they are to become part of a large enough coalition to have their issues and interests addressed by the system. After these compromises, their position on a particular issue would no longer be considered extreme. This scheme has had a tremendous impact on both the nature of American politics and the American political culture.

Politics in America has been characterized, more so than in any other polity, by compromise and coalition building. This fact is vividly illustrated during presidential elections as each party constructs its platform. The party's platform is merely a statement, which attempts to attract the support of as many factions or interest groups as possible. Any group supporting the platform knows that it cannot possibly have all items of its agenda accepted by the party, as it inevitably would alienate other potential supporters of that party, hence it compromises in order to have a part of its agenda represented.

This reality has significantly affected the

political culture of America. Extremist ideas and absolutist political agendas have been distanced from the political process as their adherents realize the likelihood of these agendas or ideas being enacted into policy is virtually nonexistent. Systemically acceptable ideas and agendas are pushed to the center, and the parameters of political debate become narrowed to such an extent that the ideological space between contending policies becomes virtually nonexistent in most instances. Because ideas or agendas which differ from those located at the political center have virtually no appeal to the overwhelming majority of the electorate, nor to their political representatives, their adherents are pushed to further compromise or to drop out of the process altogether. As many groups come to see that the choice between Democrats and Republicans is really a non-choice, as each party sharpens its appeal to the center, they are choosing the latter option -dropping out.

The relevant point for Muslims is that Islam presents an absolutist political agenda, or one which doesn't lend itself to compromise, nor to coalition building. The Islamic worldview
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your food, or heat an engine, or allow the poor to get warmth from it, then it would be good and virtuous, but it would be vicious if you burn the hut of a destitute. Fire is thus neither good nor bad, but the use to which we put it makes it virtuous or unvirtuous. The sword is, likewise, neither good nor bad by itself. So is darkness, for it will be wicked to steal by taking advantage of the night, but it would be a means to attaining saintliness if you worship the Lord and do good to the poor in the darkness of night away from the sight of others.

Allâh has created this universe, the heavens and the earth and the matter and the properties embedded in different substances. He created man and also gave him head and heart, intellect and wisdom. Every man can see order and symmetry in the universe and its superb creation and working as well as in different substances and their qualities. All this is enough to take one's breath away who cries out in amazement "Glory be to Allâh, the best of Creators." He bows his head in reverence like Ibrâhîm (ﷺ) who had paid homage to Allâh with the words,

"Lo! I have turned my face toward Him who created the heavens and the earth, as one by nature upright, and I am not of the idolaters." [Qur'ân, 6:80]

But, there is another man who takes matter to be self-existent and essence of every creation, the cause of all causes, and does not hesitate in speaking out:

"There is naught but our life of the world; we die and we live, and naught destroys us save time." [Qur'ân, 45:24]

The cosmic order is the same, as are its marvels and the working, but it leads one to acknowledge the Supreme Creator while the other is misled by it to deny Allâh altogether. The manifestation of Nature is one and the same for both, but in one case it shows the path of guidance; in the case of other it leaves him in sullen darkness. The truth is that the universe neither offers guidance nor it misleads anybody, for, it is the light of

one's own intellect which edifies or misguides him. Conversely speaking, one can claim that the universe is both a guide and a deceiver. Same is the case with the scriptures brought by the prophets of Allâh. We see some receiving guidance and light, consolation and faith by reading the Qur'ân or the Gospels, while others begin to entertain doubts and end up as disbelievers. Verily, the message is one, but the hearts are two. Both these hearts have been created by the One and the same God, not two, although the result is quite dissimilar. This goes to show that the duality of consequences or actions does not necessarily mean that the mover should also be more than one. All the multifariousness of natural phenomena, thus, emanates from the same source; good and evil are bound by the same law, and the master of everything is but one Lord, God of the whole universe. *"He misleadeth many thereby, and He guideth many thereby, and He misleadeth thereby only miscreants;"*

"Those who break the covenant of Allâh after ratifying it, and sever that which Allâh ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers." [Qur'ân, 2:26-27]

"Allâh guideth not disbelieving folk." [Qur'ân, 2:264]

These verses of the Qur'ân explicitly state that the prime mover of everything, good and evil, is the Ultimate Being, but in each case it is the upshot of one's own goodness or wickedness. Man disbelieves first, becomes perverted and wicked thereafter, and then goes astray. He never deviates from the right path unless he becomes depraved and corrupt. Allâh created man and showed him the right path as well as the ways which lead to viciousness and destruction. Says Allâh in the Qur'ân:

"Lo! We have shown him the way, whether he be grateful or disbelieving." [Qur'ân, 76:3]

Allâh is, beyond doubt, the Creator of all that is nice and good as well as that which is

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evil and bad, for He Himself says:

“Such is Allāh, your Lord, the Creator of all things. There is no God save Him.” [Qur’ān, 40:62]

“Allāh hath created you and what ye make.” [Qur’ān, 37: 96]

But, let it also be remembered that:

“Our Lord is He who gave unto everything its nature, then guided it aright.” [Qur’ān, 20:50]

It is thus man who chooses the path of virtue or wickedness of his own free will: he causes himself to be misled or guided aright of his own accord. If he takes to the wrong path, he would obviously become depraved but if he selects the right one, he would surely be guided on the path of virtue. There is, thus, no vice or virtue except the consequences of one’s own free will. It follows, therefore, that the good and the evil are not independent forces which need be deified or should require separate deities. Allāh is one and He is the author of both:

“Is there any creator other than Allāh who provideth for you from the sky and the earth? There is no God save Him! Whither then are ye turned?” [Qur’ān, 35:3]

Allāh has sent the guidance through his prophets. Man is at liberty to accept or reject it.

“Then we gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allāh’s leave.” [Qur’ān, 35:32]

“Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.” [Qur’ān, 42:30]

“And (He) 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 stuneth it.” [Qur’ān, 91:8-10]

Worship was, and still is, a fundamental discipline of every religion. The older religions had, however, mistaken self-torture for veneration of God. They had somehow

convinced themselves that the more one suffers agony and subjects one’s body to suffering and pain, the more one advances spiritually towards piety and purity of soul. Yoga and monasticism of the ancient India were the results of these misconceived notions, for it was then thought that self-mortification opened the doors to spiritual elevation. Among the Christians, too, atrocious and sordid routines of self-torture had spread in the medieval Europe in the wake of monastic movement. The anchorites of medieval Europe had taken to strange practices; some of them refrained from taking baths throughout their lives, some clad themselves in tatters or tunics made of coarse clothes or hemp, some remained unclad even during freezing cold season, some had taken a vow to remain standing for the rest of their lives, some lived in the deserted dens of wild beasts, some always remained in the sun, some dwelt on bare rocks, some ate only leaves of the trees, some scrupulously avoided contact with women and some even hanged themselves upside down from the trees. These ways of worshipping God were deemed highly meritorious all over the West during the dark ages. Other countries of the world were no better, either. It was in this atmosphere, prevailing throughout the world, that Islam came to set right these strange concepts in regard to payment of homage to Allāh. It delivered humanity from these fiendish practices by telling it that self-torture and bodily exertions were neither demanded by Allāh nor they led to the union of the devotee’s spirit with the Supreme Being. Allāh appreciates, man was told by Islam, not self-tortures but the purity of heart and intentions. In fact, Allāh never wants man to bear unnecessary hardships. The writ of the Lord is clear enough:

“Allāh tasketh not a soul beyond its scope.” [Qur’ān, 22:286]

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To be continued ﴿تَمَّتْ﴾



Saum (Fasting): A Pillar of Islâm

Syed Abul Hasan Ali Nadwi

Virtues (Continued from last issue)

In the words of Hazrat Shah Waliullah [Hujjat, vol II, p. 39]: “One of the main objects of fasting is to discourage unnecessary speculation and hairsplitting and to block the path of extremism. This mode of worship was known to and practiced by the Jews and Christians as well as the devout Arabs, and, thinking that the institution of fasting was rooted in severe self-denial and asceticism, they indulged in excessive abstinence and invented many devices of mortification on their own. This is where distortion of faith sets in which is sometimes of a quantitative and sometimes of a qualitative nature. In the sphere of quantity, the discouragement of extremism can be imagined from the fact that the Prophet ﷺ forbade the Muslims against fasting on one or two days immediately preceding the month of Ramadhân. Similarly, the disallowing of the fast of ‘Eid or ‘doubt’ [some of the Muslims used to fast on the day of ‘Eid when the moon of Ramadhân was sighted on the 30th of Sha’bân, thinking that there might have been a mistake in the sighting of the moon and the month of Ramadhân might have started a day earlier: this is known as the fast of ‘doubt’] “because there is no interval between it and Ramadhân” is based on the consideration that if the extremists will make it into a laudatory observance others also will follow their example and it will lead to perversion of faith. Extremism, in fact, is born out of over-cautiousness and the fast of ‘doubt’ belongs to the same category.

“In the sphere of quality, instances of the discouragement of excess are furnished by the prohibition of continuous fasting (*i.e.* on each day of the year), the exhortation regarding *Sehri* and the command to make it late because all this exaggeration and extremism is the product of Ignorance.”

Fasting denotes the fulfillment of a Divine command. Just as it is disallowed to eat and drink and seek the satisfaction of other

sensual appetites after the break of day, however powerful the urge is for them, abstention from food and drink is prohibited after sunset, however strong the impulse may be for self-denial and asceticism. The deciding factor is not one’s own inclination but the Word of Allâh, and the disregard of His will and the audacious display of one’s courage and spiritual stamina against His Judgment is identical to defiance of faith. The more a fasting person is free from the hold of desire and resigned to the Divine Will the more will he be true in his submission and removed from the taint of vanity and self-conceit.

As Hazrat Mujaddid Alf-Thâni writes: “The humility of a person who fasts is established by the delay in *Sehri* and promptness in *Ifîâr*. It is in keeping with his servitude and fulfils its objects.” [Maktoobât, letter no. 45]

I’tikâf

I’tikâf [seclusion in the mosque during the last ten days of Ramadhân] is for the completion of the benefits of fasting. If a person has remained denied of inner peace and tranquility and has been unable to concentrate on prayer and supplication during the earlier part of Ramadhân he can make amends for it through *I’tikâf*.

Says Allama Ibn-i-Qaiyyim [Zâd-al-Ma’âd, p. 176]: “The basic purpose of *I’tikâf* is that the heart gets attached to Allâh, and, with it, one attains inner composure and equanimity, and preoccupation with the mundane things of life ceases, and absorption in the Eternal Reality takes its place, and the state is reached in which all fears, hopes and apprehensions are superseded by the love and remembrance of Allâh, every anxiety is transformed into the anxiety for Him and every thought and feeling is blended with the eagerness to gain His nearness and to earn His good favor, and devotion to the Almighty is generated instead of devotion to the world and it becomes the provision for the grave where there will be neither a friend nor a helper. This is the high aim and purpose of *I’tikâf* which is the

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specialty of the most sublime part of Ramadhân, i.e. the last ten days.”

Similarly, Hazrat Shah Waliullah remarks [*Hujjat*, vol. II, p.43]: “Since *I'tikâf* in the mosque is a means to the attainment of peace of the mind and purification of the heart, and it affords an excellent opportunity for forging an identity with the angels and having a share in the blissfulness of the Night of Power, and for devoting oneself to prayer and meditation Allâh has set apart the last ten days of the month of Ramadhân for it and made it a *Sunnah* for His pious and virtuous slaves.”

The Prophet ﷺ always observed *I'tikâf* and the Muslims have, on the whole, adhered to it. [All the schools of jurisprudence are agreed that *I'tikâf* is not obligatory but a *Sunnah*. According to the *Hanafi* school it is *Sunnat-i-mu'akkadah* (a religious practice which, though not obligatory, was observed regularly by the Holy Prophet ﷺ and one is liable to be questioned for neglecting it without a valid reason) and *Sunnat-i-Kifâyah* (meaning such religious practices which, if they are observed by a few persons, are considered to have been observed by all).] It has become a regular feature of the month of Ramadhân and a confirmed practice with the devout and the faithful. Hazrat Ayesha رضي الله عنها relates that “the Prophet ﷺ regularly observed *I'tikâf* during the last ten days of Ramadhân till the end of his life. After him, his wives maintained the traditions.” [Shaikhain]

It is related by Hazrat Abu Huraira رضي الله عنه that “the Prophet ﷺ observed *I'tikâf* for ten days every year in the month of Ramadhân. In the year of his death he did it for twenty days.” [Bukhâri]

Night of Power

The pre-eminence of *Lailatul Qadr* (the Night of Power) has been repeatedly stressed in the Qur'ân and the Traditions.

The Qur'ân says:

*Lo! We revealed it on the Night of Power.
Ah, What will convey unto thee what the
Night of Power is!*

The Night of Power is better than a thousand months.

The angels and the Holy Spirit (Gabriel) descend therein by the permission of their Lord, with all decrees.

The Night is Peace until the rising of the dawn. [Sûrah 97]

The Holy Prophet ﷺ has said, “Whoever will offer prayers with faith and trust in Divine recompense during the Night of Power, all his previous sins will be forgiven.” [Shaikhain]

Allâh has concealed the Night of Power in the last ten days of Ramadhân so that the Muslims may seek it, their keenness (for faith and worship) may grow and all their nights during the concluding part of the month be spent in prayer as was the case with the sacred Prophet ﷺ. It is related by Hazrat Ayesha رضي الله عنها that “when the last ten days of Ramadhân began the Prophet ﷺ used to prepare himself for prayer; he stayed awake throughout the night and also wakened the members of his family.” [Bukhâri]

That the Night of Power occurs during the last ten days of the month of Ramadhân or, rather, during the last seven days, and in the odd nights in them, is borne out by numerous traditions. It is related by Ibn-i-'Umar رضي الله عنه that “to some of the holy Companions the Night of Power was revealed in a dream to fall during the last seven days (of Ramadhân) upon which the Prophet ﷺ remarked that since their dreams coincided as regards the last seven days those who wanted to seek it should do so during the last seven days.” [Ibid]

It is further related by Hazrat Ayseha رضي الله عنها that “the Prophet ﷺ observed *I'tikâf* and went into seclusion during the last ten days of Ramadhân and he advised the people to look for the Night of Power during the seven days.” [Shaikhain]

It is also related by her that “the Prophet ﷺ used to say that one should seek the Night of Power in the odd nights of the last ten days of Ramadhân.” [Bukhâri]

Writes Hazrat Shah Waliullah [*Hujjat*,
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NOV-DEC PRAYER TIMES, NEW HAVEN

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

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



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

 تا خلافت کی بنا دنیا میں پھر ہو استوار لاکھیں سے ڈھونڈ کر اسلاف کا قلب و جگر اتار
 To establish foundations of world Khilafah anew?

First search the courage and heart of your ancestors

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

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AND JUM'A PRAYER TIMES**

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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

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Juma' prayer time 1:00 PM

MASJID DAAR-UL-EHSAAN

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

**ISLAMIC SOCIETY OF WESTERN
CONNECTICUT, DANBURY**

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

**QADARIYA COMMUNITY SERVICE
CENTER, EAST HARTFORD**

20 Church St, East Hartford, CT 06108 860-282-0786
Juma' prayer time 12:30 PM
Contact: Br. Sajid Bhura (860)830-4453

ISLAMIC CENTER OF HAMDEN

60 Connolly Parkway, Wilbur Cross Commons, Unit 17-212, Hamden, CT 06514 (203-562-2757)
Juma' prayer time 12:30 PM
Thursday Halaqa 8:00 - 9:00 PM
Friday Dars 8:00 - 11:00 PM
Madrasah: Every Sunday 9:55AM - 1:30 PM
Daily Afternoons, 5:00 - 7:00 PM
Community Dinner 1st Sunday of each month.
Contact: Dr. Abdul Hamid 203-562-2757

ICFC MASJID (JAMIA KARAM)

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

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

MASJIDAL-ISLAM

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

ISLAMIC CENTER OF NEW LONDON

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

**AL-MADANY ISLAMIC CENTER OF
NORWALK**

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

**STAMFORD AREA INFORMATION
CENTER**

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

STAMFORD ISLAMIC CENTER

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

ISLAMIC SOCIETY OF STAMFORD

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

**UNITED MUSLIM MASJID
(MASJID RAHMAN)**

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

WEST HAVEN MASJID

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

MADINA MASJID

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

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

**ISLAMIC SOCIETY OF WESTERN
MASSACHUSETTS**

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



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ccminc.faithweb.com**

THE CHILDREN'S CORNER

DATES AND INVITATIONS

Following the banishment of the Jews of Bani Nadir to Khaybar and beyond, there were two groups of people who would have liked nothing better than to have seen the Muslims wiped off the face of the earth. One of these was the Quraish of Macca, and the other was the Bani Nadir, lately of Madina. Huyai, a leader of the Bani Nadir, met with the leaders of the Quraish and formed an alliance with the Maccans, with the sole aim of destroying Muhammad ﷺ and the Muslims.

The two allies made their plans carefully and they never doubted the outcome. They were building an invincible force. Two armies, which would approach Madina from opposite directions, would be formed. The western army was to be made up of the Quraish and their nearby allies. The eastern army would be a loosely knit group of the Bani Nadir and all the nomads who lived in the plain of Najd to the east of Madina. Some of those nomadic tribes had grievances against the Muslims and others could be enticed by bribery to join the alliance. Altogether, the two groups would comprise an army of about ten thousand men. But the best part of this huge force was that there would be nearly six hundred horsemen. The horsemen would provide an immense advantage in battle against the smaller number of Muslims, most of whom would not be mounted.

At about the same time that the huge army of the Quraish left Macca on its slow march towards Madina, some messengers on swift-footed horses also slipped out of the city. These messengers, dispatched by Muslim sympathizers within Macca, hastened to Muhammad ﷺ with news of the approaching armies. The messengers arrived in about four days, leaving the Muslims less than a week to make plans and prepare to meet the enemy.

The Prophet ﷺ, as was his custom, immediately called for a council of war to decide on the best means of meeting the enemy. After

the near disaster at Uhud, everyone was in agreement that Madina should be defended from within this time. But how? It was Salman رضي الله عنه the Persian who suggested digging a trench around the city. It would have to be deep enough and wide enough so that the horses of the enemy would balk at crossing it. It would be easy to defend with a limited number of men. Parts of the town were already protected by the walls of buildings or by natural outcroppings of rocks. The trench would just have to be dug to connect the protected areas. It would be an ambitious undertaking, but it could be completed in a relatively few number of days.

The plan was accepted with enthusiasm and work was begun immediately. Shovels and baskets were borrowed from the Bani Quraizah, a Jewish tribe in Madina which had a treaty with the Muslims. The longest stretch of trench lay in front of a broad open area which would be used as a campsite for the Muslim army. Each section of the trench was assigned to a part of the community. Soon a healthy competition developed as each group attempted to finish more quickly than its neighbors. The Prophet ﷺ seemed to be everywhere, assisting the various groups, especially whenever a particularly difficult situation would arise, such as a boulder that would not budge.

It was strenuous, heavy work. They worked from daybreak until dark. The dirt had to be hauled away in the baskets. Stones which were the right size to be hurled as weapons were piled up along the inner edge of the trench for later use by the defenders. Even young boys who had been turned away when they had wanted to fight at the battle of Uhud were allowed to join the older men in their race against time.

But hunger was a constant companion of many of the diggers. In normal times they just barely had enough to eat. Now their strenuous labor intensified the pangs of hunger.

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One day a girl entered the camp carrying a handful of dates for her father's lunch. The Prophet ﷺ saw her and asked her to give him the dates. He took them and scattered them on top of a shirt that had been spread out on the ground. Then he called all the diggers to lunch. Despite the large number of men, there were enough dates to satisfy everyone's hunger.

On another occasion, Jabir ؓ wished to invite the Prophet ﷺ to dinner after the day's work. He asked his wife to prepare the one ewe and the measure of barley which were all that they had. However, when he invited the Prophet ﷺ to drop by his house for dinner, the Prophet ﷺ extended the invitation to all the diggers working on the trench. Jabir hurried home in a state of extreme agitation to warn his wife that every able-bodied man in Madina would be coming for dinner. How would they ever manage? But his wife took the news very calmly. She simply asked who had invited the workers. When he replied that it was the Prophet ﷺ who had issued the invitation, she declared that the Prophet ﷺ knew best, and continued with her preparations.

That evening the Prophet ﷺ sat down for dinner at the house of Jabir with ten other men. After they had eaten their fill, they rose and went home, giving way to ten more men. This continued until all the workers from the trench had been fed. And even then there was some mutton and bread remaining. Jabir's wife's trust in the Prophet ﷺ had not been unfounded.

In six days the trench had been completed. The Muslims were ready, and just in time, to meet the enemy.

Bonnie L. Hamid



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

Allâh

Allâh is one

He has no son

Allâh has no partner

I am His worshipper

Other than Allâh worship none.

Lubna Ahmed

2nd Grade, Hamden, CT



DECLINING MARRIAGE

Points to assist a declining marriage...

Amidst busy schedules and tasks on the parts of both women and men, Muslim husbands and wives tend to forget the real reasons behind marriage and likewise the rights of each other. Subsequently, they deprive themselves, their mates and their children of the happiness and tranquility that is the bedrock of a successful family. This unbalanced vision towards a couple's ideal relationship is bad enough to plunge the family into a situation laden with troubles and worries.

Negative Relationship between Husband & Wife:

Some Muslim spouses relate to each other like adversaries rather than lifetime partners. The husband assumes the position of dictator, and whatever he says is law. The wife on the other hand feels that she must squeeze everything she can out of her husband. Some wives do not express their gratitude to their husbands irrespective of how much the man may do for her. Instead they adopt an attitude of 'never enough' and make the husband feel like a failure if he does not provide every want and desire their extravagant lifestyles dictate. Some husbands speak very harshly to their wives, humiliate them, and even physically abuse them. Their wives have no voice or opinion in family matters. Moreover certain husbands become so cold and miserly that even the basic expenditure for the house is difficult to come by.

Nikah - A divine institution: The *nikah* bond has been divinely established for the welfare

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presents the world as a place where there is a struggle between forces, which are diametrically opposed to each other. The befriended of **Allâh** oppose the dupes of Satan. Truth opposes falsehood. **Allâh**'s true *din* challenges the false beliefs and systems innovated by man. The Qur'an gives no indication that a compromise is possible between these forces.² One should consider the nature of the following verses:

“Those who believe fight in the way of **Allâh**; those who disbelieve fight in the way of false deities (*At-Taaghut*). Therefore, fight you altogether the dupes of Satan, verily the scheme of Satan is weak.” (Al Qur'an, 4:76)

“Say, truth has come and falsehood perishes, verily falsehood is bound to perish!” (Al Qur'an, 17:81)

“It is He who sent His Messenger with guidance and the Religion of Truth that it may show itself superior to all religion, even though the idolaters hate it.” (Al Qur'an, 61:9)

“**Allâh** is the supporting friend of those who believe, He brings them forth from darkness into light. As for those who disbelieve, their patrons are the false gods; they lead them from light into darkness. These are the companions of the Hellfire, they will dwell therein forever.” (Al Qur'an, 2:257)

“Say, are the blind equal with the seeing? Or is darkness equal with light? Or have they made partners unto **Allâh** who have created as He has created and then these creations appear the same to them (causing them confusion)? Say, it is **Allâh** who has created everything and He is the the One, the Compelling.” (Al Qur'an, 13:16)

The worldview encouraged by these verses was clearly demonstrated in the life of Prophet Muhammad (pbuh). When presented by the Quraish with a political compromise which would have accepted a watered down version of Islam and a ruling coalition between the Prophet and the non-Muslims, he uttered his famous response:

“If you were to place the sun in my right hand and the moon in my left, I won't turn back in this affair until Allâh makes it triumph or I die in its

path!” (Seerah Ibn Hisham)

As is well known, the Prophet and His companions were to suffer tremendous hardship because of this uncompromising stand. They suffered persecution, exile, social and economic boycotts and numerous other hardships. All of these things are consistent with what was endured by the Messengers of Allâh and their followers in every epoch. Still they patiently endured these things rather than involve themselves in the ungodly systems they were opposing. Steadfastness in enduring these hardships is also one of the crucial features of the Islamic personality. Allâh says in His noble book:

“We will surely test you with something of fear, and hunger, and loss of wealth, and lives, and the fruits of your labor. Therefore, give glad tidings to those who patiently persevere.” (Al Qur'an, 2:155)

The avoidance of these difficulties is one of the principal motivations pushing Muslims in this country to involve themselves in the political process, a process whose primary *raison d'etre* is to maximize the material benefits attained by groups contending over scarce resources. This raises very critical issues for Muslims.

Editor's notes: Footnotes at the end ﷻ

To be continued ﷻ



وما توفى الا بالله



Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh. Al-Baqara, 2:214



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and upkeep of a healthy and progressive community. This divine prescription has been unjustly utilised as a vehicle to perpetrate oppression, deception, humiliation, and abuse. Allâh Ta'ala describes marriage very differently in the Noble Quran: 'And from his signs are, He created for you mates from among yourselves, so that you may live in tranquility with them, and instilled love and mercy between your (hearts) . . . ' (30:21)

Head of the Home: The position Islam has accorded to the man as the head of the home is a responsibility which will be accounted for, rather than a privilege which should be abused. We are taught to treat our wives well. Rasulullah (*sallAllâh u alayhi wasallam*) is reported to have said: 'The person possessing the most perfect faith is one who has excellent behaviour, and the best among you are those who are best towards their wives' (Mishkat)

Be Partners in Decision Making: Follow the principle of "Shura" (consultation) and make decisions as a family. Implementing this *Sunnah* within the home increases harmony and love between family members. It will also assist in enhancing trust and loyalty between spouses and the children.

Abuse: Abstain totally from every form of emotional, mental, or physical abuse to your spouse. The Hadith questions the manhood of a person who beats his wife up during the day and derives pleasure from her during the night.

Watch Your Words: Be very careful what you say when you are upset. The wounds afflicted to the heart of a person by words will never heal and remain a lifelong memory. Sometimes you will say things that you would never say when you were not angry. Apply the directives found in the Hadith for suppression of anger.

Work Together in the House: Rasulullah (*sallAllâh u alayhi wasallam*) consistently assisted his wives with household chores. When Rasulullah (*sallAllâh u alayhi wasallam*) did not consider the housework trivial, how can we today obligate our wives

to all the house work and much more.

Communication is Important: Talk to each other, communicate, have a dialogue, but do it respectfully. Husbands and wives need to talk to each other. It is better to deal with problems early and honestly than to let them pile up until they explode.

Live Simply: Do not envy or cast your gaze towards those spouses who seem to be living a more luxurious life than your family. Be pleased with what you have. The grass will always look greener on the other side. The wealthiest person is the one who has attained contentment of heart. To develop the quality of contentment, look at those people who have less than you, not those who have more. Repeatedly thank Allâh Ta'ala for the many blessings in your life.

Admit Your Mistakes: When you make a mistake, admit it. When your mate makes a mistake, excuse him or her easily. If possible, never sleep angry with each other.

Past Problems: Everything that has happened is history. Repent for the past and live for the future. Do not focus discussion on the past unless it is something that will make both of you laugh. Good marriages require patience, kindness, humility, sacrifice, empathy, love, understanding, forgiveness, and hard work. Following these basic principles should help any marriage to improve. The essence of them all can be summed up in one sentence: Always treat your spouse the way you would like to be treated.

Duaa for a blissful marriage: "*Allâh humma rabana hab lana min azwajinaa wa zurriyyatina qurrata a-ayun waj-alna lil muttaqeena imaama*" (O Allâh ! grant us such wives and offspring who will be a source of coolness for our eyes, and make us leaders of the Allâh -Fearing)

Jamiatul Ulama (KZN)



**DISUNITY AND DECLINE:
A DIRECT PROPORTIONALITY**

Today the defense system (immune system) of the Muslim *ummah* has become very weak. It seems as if it is suffering from an immunodeficiency disease. One of the features of a healthy body with good defense system is that the anti-bodies (defense army of the body) learn from the past. It is not wise to blame non-Muslims for the condition of Muslims today. If a virus enters four people and one of them gets sick, we cannot just blame the virus for it. Why did the other three people not get sick? Because they had a strong immune system and the person who had a weak defense system got sick. Imam -Shaafi has rightly said in one of his poetic verses in *Diwaan ash-Shaafi* which is translated as:

*"We blame time and the fault is in us,
There is no fault in time except us."*

The companions of Prophet Muhammad (peace be upon him) had very strong immunity and defense system and they were united because they had vaccinated themselves with the Qur'an. The Muslims of today also need a vaccine of Qur'an and Sunnah at least once a day. In Qur'an, Allah says:

"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves." (Al-'Imran [The Family of Imran] 3:103)

In addition, in Surah An-Nisa, Allah has said: "If you differ in anything amongst yourselves, refer it to Allah and His Messenger (i.e. Qur'an and Sunnah)" (An-Nisa [The Women]) 4:59 Rasool Allah (peace be upon him) has further clarified this prescription in the following authentic hadith:

"I am leaving with you two things. If you hold them tight, you will never go astray. They are the Book of Allah (Qur'an) and my Sunnah (Hadith)." (Sahih Hadith)

If the Muslims of today begin to understand and act upon the message of unity given in the Qur'an and Sunnah and become united, they will be able to uplift themselves from the state of decadence they are in today. This message applies to Muslims all over the world.

Today, Muslims have to cultivate tolerance towards their fellow Muslims who differ from them. We, as a Muslim *ummah*, have to learn to sacrifice our ego in our community, tolerate difference of opinions within the boundaries of the Qur'an and Sunnah and we should not compete in raising our level of living and wealth. Only then we will be successful by the Will of Allah.

Dr. Gohar Mushtaq

ROADS TO PEACE OR WAR?

Have you known the price of peace?
Abandoned houses, deserted fields,
Dying relatives, mounting needs,
Orphaned nephew, deserted niece,
Mother in chains, father in sheets.
Sorrow plentiful, abundant grief,
Is this the price of secular peace?

This is not a road to peace but war
The dove you worship leaves a scar,
The men of wisdom know your will
Save a few, the rest you kill,
The moral behind a secular war
Numerous casualties, abundant scars
Is this the price of peace or war?

Allâh knows your intent quite well,
When in the holiest book He tells,
Peace they say, but war they mean,
Good they say, but harm they deem,
Allâh wishes the believers to know
War they make and they do not know.

Dr. Abdul Hamid

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Y is for Yunus

Peace be upon him, a good man in a wicked town,

He ran to the sea and a whale gobbled him down

By the mercy of Allâh he was saved to tell,

His people to become good and obey Allâh well

Z is for Zero-sin

It is the way we each begin,

Free from wordly sin

So, don't let yourself forget,

Keep out of the devil's threat

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

Alla h

Allah is the only deity,

He doesn't share His majesty,

Everything in the universe says,

To Allah belongs all praise,

So submit to the sustainer of humanity.

Books of Alla h

Allah gave us books,

The best of books,

Qur'an, Injeel, Zabur, and Torah,

To guide us to Jannah,

But Qur'an is the ultimate of His books.

Call to Islam

The call to Islam,

Is the most holiest one to man,

So bear witness

And make a promise,

To become pious and filled with Iman.

Obaid Ahmed

5th Grade, Hamden, CT

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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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