

## ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

### “THE MOHAMMEDAN WORLD” A TYPICAL MISREPRESENTATION OF ISLAM

The feature article, which appeared in the March 1962 issue of *Holiday* (Philadelphia) by Aubrey Menon, a popular American writer of Anglo-Indian origin, is typical of the Islam has been **صوت الأمة الإسلامية** misrepresented for centuries in Europe and America. We can be certain that every distortion here has been duplicated countless of times over and will continue to be distorted in the future.

The very title of this article “The Mohammedan World” is a misnomer. We are Muslims-not Mohammedans. The terms “Mohammedan” and “Mohammedanism” were invented by the Crusaders in order to arouse throughout Europe hatred against Islam by propagating the falsehood that the Holy Prophet Muhammad (peace be upon him) demanded that Muslims worship him as God! This is the reason why Muslims object so strongly being labelled as “Mohammedans.” Islam has existed from the beginning of time. All the great Prophets, including Abraham, Moses and Jesus (peace be upon them all), were true Muslims. Islam

means submission to the Will of Allah and all who choose to do so are Muslims. Therefore we would never think of naming our faith after Muhammad (peace be upon him).

Typical of Islam’s enemies everywhere, Aubrey Menon cites the Prophet’s multiple marriages to prove “his inordinate liking for women”. After the death of Khadijah (RAA) and during the last decade of his life, the Prophet (peace be upon him) married for two reasons-to care for widows whose husbands were slain fighting for the cause of Islam and who had nobody else to look after them and in order to strengthen the bonds of friendship and solidarity between the various families and tribes. A man of twenty-five intent solely on physical gratification certainly would not marry a woman forty years of age, twice-widowed, live in complete faithfulness until her death a quarter of a century later and cherish her memory to the end. A man who married for sensual pleasure surely would not choose for his wives destitute, middle-aged and elderly widows.

As may be expected, considerable emphasis is placed on the so-called “inferior status” of Muslim women. When my Christian

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# Editorial

## WHAT DOES MEAN

Iqra aims to promote Islamic understanding among its readers, and to introduce pure Islamic concepts. In terms of Islamic Dawah, and Islamic work in the West, we are at the level of consciousness raising. Realizing this, we believe we are doing no less than planting seeds which may reap their proper fruit in the future, *insha Allah* in the very near future.

We intend to inculcate thinking in our readers that is based neither on nationalism nor on racism or tribalism and especially not on Americanism or Secularism. We also intend to expose many seemingly Islamic ideas, which are predicated on nationalism. We intend to present Islam as a global way of life, not merely a ritual of regional worship-practices.

Materialism and its various manifestations are exposed at the level of thought, civilization and social organization, and eschatology. This does not mean to discourage seeking and spending Allah's bounties in lawful ways. Quite to the contrary, we encourage Muslims to be the best in all lawful

endeavors of modern life.

Unity of the Ummah is stressed and is our main focus. This is not to be done by belittling the values of diversity. Diversity in lawful ways is encouraged.

Simultaneously a strong desire for reestablishment of *Khilafah* among the Muslims is a central part of our goal.

The editorial slant of the paper endeavors to achieve the above-mentioned objectives, and the articles reflect a critical, intellectually stimulating and challenging attitude. The status quo in the Muslim World and among Muslim communities is challenged, and un-Islamic and inefficient institutions and lifestyles are analyzed and critiqued.

To create a diverse yet consistent format, Iqra contains special features, which may appear in each issue. These may include the following:

- 1) Editorial - A statement of our perspective on a relevant contemporary issue or situation in the light of Qur'an and Sunnah.
- 2) Islamic Ideas - A presentation of important Islamic principles or concepts, in the light of Qur'an and Sunnah.

IQRA

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- 3) Qur'an - Tafsir of a particularly relevant passage from the Qur'an.
- 4) Hadith – Translation and explanation of a critical hadith.
- 5) Islamic Classics - An ongoing translation of classical Islamic works.
- 6) Children's corner – A presentation of Islamic history and teachings in ways that may be attractive to youth of all ages.
- 7) Poetry on various aspects of Islamic culture.
- 8) Matters that may be beneficial to incarcerated Muslims.
- 9) Information about prayer timings, lunar calendar and dates of especial importance.
- 10) Community News - Summary of local events and activities.
- 11) Letters to the Editor.
- 12) National and International Focus - Detailed analysis of a critical international event, or issue.
- 13) State News - News of events and activities involving Muslims or issues of importance to Muslims in and around the State of Connecticut.
- 14) Diversity of the Ummah – famous sayings or poetic expression in various languages of the Muslim Ummah.
- 15) Collaboration with other Muslim publications.

We urge every Muslim to join us in this effort to bring the dream of Muslim unity to fruition.

وما توفيقي إلا بالله

**The Prophet ﷺ said, “The most hated man in the sight of Allâh is the one who is the most quarrelsome.”**  
**Narrated ‘Aisha رضي الله عنها: The Prophet ﷺ said, “Or do you think that you shall enter Paradise without such (trials) as came to those who passed away before you?” (2.214)**  
Sahih Al-Bukhari Hadith 6.48 Narrated by Aisha رضي الله عنها

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friends were informed that I was going to live in Pakistan, I was swamped by visits and telephone calls warning me of the terrible unhappiness I would inevitably suffer because of the “degradation of the woman in Islam” and her “inferior status” in Muslim society. After my arrival in Muslim countries, how pleasantly surprised I was to find no such thing. Contrary to what generations of Christian missionaries and their sympathizers have been telling the non-Muslim world, I have never seen even in one Muslim home any sign of the “degradation of Muslim womanhood” nor witnessed her meted out cruel or humiliating treatment of any kind. Whether in Egypt, the Sudan, Saudi Arabia or Pakistan, regardless of social or economic status, wherever I have gone in the Muslim world and wherever I have been a guest in Muslim homes, I have found Muslim women accorded by their menfolk all affection, respect and consideration. And now as wife and mother and member of a large Pathan family here in Lahore, I myself am experiencing the same.

Aubrey Menon furthermore asserts so glibly that the Holy Prophet (peace be upon him) preached a sensuous paradise to attract followers. It was natural, he says, that this is just the sort of thing, which would appeal to the desert dwellers of Arabia. The truth is that this so-called “sensuous paradise” is exclusively confined to the depraved minds among the unbelievers. It is surely the furthest thing from the thoughts of a genuine Muslim. Is it logical that the countless numbers of our saints and martyrs died for the sake of a paradise which could offer them nothing but carnal sex? Does it make sense to sacrifice all one’s possessions, dear-ones and finally one’s life merely to indulge in physical pleasure? If such gratification was all they wanted, they could have received it in easy abundance in this world. No Muslim I have ever met and no Muslim literature I have ever read interprets the Hereafter in a materialistic or sensuous way as it has by

generations of Christian missionaries. All Muslims know that the Qurân and the authentic sayings of the Prophet (peace be upon him) in their proper context teach us that heavenly bliss will be spiritual as well as physical and that the presence of the Almighty will be our supreme joy.

For centuries the Christian missionary from Europe and America has been condemning Islam as a “sensuous religion” until the entire non-Muslim world has assumed this is axiomatic. Therefore it is hardly surprising why Aubrey Menon in his article has fallen into the same trap. He loses no opportunity to impress upon his readers that Islam is a sensuous religion with very low moral standards and consequently, the Muslim licentious and pleasure-loving. Of all the falsehoods propagated by the Christian missionary against Islam, nothing is further from the truth. How can a faith which prescribes as obligatory on every believer, five daily prayers at fixed intervals, strict fasting continuously for an entire month, segregation of the sexes after puberty, prohibits the consumption of all intoxicants, gambling, picture, music, dancing and which enforces the harshest legal penalties against illicit sex, be called a “sensuous” religion? Is any other faith, including Christianity, so rigorous as this? In demanding the strictest adherence to its ideals, Islam is puritanical to the most intense degree.

Lured by the fascination of the “exotic” and “oriental”, Western travelers and writers have extracted out of context, the most decadent aspects of society in certain Muslim countries and then characterized this as true of Muslims generally. That is why of all the vast literature of Islam available in Arabic, Persian, Turkish and Urdu, the average European and American know only of Richard Burton’s translation of the Thousand and One Nights (also known as The Arabian Nights) and Fitzgerald’s English rendering of Umar Khayyam’s Rubaiyat. So popular are these works in English-speaking

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countries, they have become English classics. It may be surprising for Westerners to learn that in the Arabic-speaking world, the so-called “Arabian Nights” has no literary standing and is regarded as little better than pornography. Similarly, in his native land, Umar Khayyam is condemned as an atheist and his poetry scorned as rather limited merit. This illustration should leave no confusion in any mind as to which of the two civilizations in question possesses superiority in ideals.

Like his numerous predecessors, Aubrey Menon blithely claims that the monotheism of Islam is not original but that Muhammad (peace be upon him) borrowed this idea from the Jews. It is the prevailing fashion among learned Jews to attribute everything in Islam, which agrees with Judaism as “borrowed” from them. Thus Jewish scholars have frittered away an enormous amount of time and energy trying to decide what the Holy Prophet (peace be upon him) “took” from the Torah, the Talmud and the Midrash to “compose” the Qurân! Any discrepancies between the Qurân and Jewish or Christian scriptures are attributed to his defective memory and knowledge! Thus Jews and Christians have wrangled for centuries in order to “prove” that the Qurân is not Divine revelation but merely a book like any other book full of errors! Now the Holy Prophet (peace be upon him) was unlettered and knew no language but his native Arabic. How could Muhammad (peace and blessings be upon him) have “borrowed” from the sacred scriptures of Judaism and Christianity when he could not read and these were inaccessible in any but a foreign tongue?

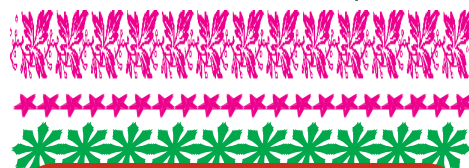
The author displays his ignorance at its worst on the subject of Qurân. He writes that the various verses of Qurân were recorded piecemeal on sheep bones which were afterwards tossed helter-skelter in a box without any regard for their order. After the death of the Prophet (peace be upon him), the Muslims were perplexed how to compile the

Qurân so they arbitrarily arranged the Suras in a mechanical fashion putting the longer ones first and short ones last. Contrary to what the author says, as each verse was revealed, the Holy Prophet (peace be upon him) received Divine instruction as to the precise place where it belonged. The Companions faithfully followed his instructions. Nothing was left to chance.

Aubrey Menon describes his witnessing the new generation studying the Qurân in the Great Mosque in Damascus and at Al-Azhar University in Cairo to convince his readers how the mind of the Muslim has been “confined”. He shares with all the materialistically-minded in our day the conviction that our belief in Muhammad (peace be upon him) as the last Prophet and the Qurân as God’s final revelation to mankind is our greatest weakness because once the truth is known, it cannot be changed. It is characteristic of all modernist ideologies to regard as the supreme virtue, change for its own sake. Any conception of eternal truth and transcendental values is scorned as “medieval”. Today it is the fashion to regard Truth as something so mysterious it can never be known. Therefore it is deemed essential for people to improvise their own standards of morality and truth to fit each new situation as they encounter it. This has led to the complete moral and spiritual chaos we are experiencing today.

*This article is part of a book by Maryam Jameelah, formerly Margaret Marcus. She wrote these essays for the educated non-Muslim and Muslim who is interested in discovering what Islam really means to the true believer. Taj Co. 1983*

To be continued **إشاعة**



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





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

Shaykh Abu Yusuf Riyadh ul Haq

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Chapter 6: Raising the Hands (Continued)

3. Sayyiduna Abdullah bin Umar رضي الله عنه, reports that the Prophet ﷺ would raise his hands when saying the *takbeer* for *rukû*' and at the time of saying the *takbeer* when falling into *sujûd*.<sup>33</sup>

Imam Nimawi says,

'This narration apparently contradicts that reported by Bukhari on the authority of Abdullah bin Umar رضي الله عنه, that the Prophet ﷺ would not raise his hands when prostrating or when raising his head from *sajdah*. It is possible, however, to reconcile the two by saying that the words "when prostrating" in the narration of Bukhari mean "when falling into the second prostration." This explanation is supported by Ibn Umar's رضي الله عنه other narration in which he says, "The Prophet ﷺ would not raise his hands between the two *sajdahs*."<sup>34</sup>

4. Sayyiduna Abu Hurairah رضي الله عنه says, 'I saw the Prophet ﷺ raise his hands close to his shoulders, at the time of beginning *salâh*, when bowing into *rukû*' and when falling into *sujûd*.<sup>35</sup>

*Ahadeeth* on raising the hands between the two *sajdahs*.

Raising the hands between the two *sajdahs* is verified in the *sunnah* as described in the *hadeeth* of Sayyiduna Malik bin al Huwayrith رضي الله عنه, narrated by Nasai in his Sunan from Saeed bin Abi Arubah from Qatadah from Nasr bin Aasim. (Saeed is not alone in narrating this *hadeeth* in this manner from Qatadah for he has been followed up by Hammam who reported the same from Qatadah as recorded by Abu Awanah in his Saheeh.) It is also mentioned in the *hadeeth* of Sayyiduna Ibn Abbas رضي الله عنه, narrated by Nasai, in the *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه, related by Abu

Dawood, and in the *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه, narrated by Ibn Majah.

Imam Nimawi says:

'Abu Bakr bin Abi Shaibah has recorded a tradition in his Musannaf (whose *sanad* needs to be checked) on the authority of Ashath that Hasan al Basri and Ibn Seereen both used to raise their hands between the two *sajdahs*. He has also recorded another narration from Ayyub whose *sanad* is saheeh that he said, "I saw Nafi' and Tawoos raise their hands between the two *sajdahs*." Bukhari writes in his Juz Raf al Yadayn, "Wakee said, 'I have seen Hasan, Mujahid, Ataa, Tawoos, Qais bin Sa'd, and Hasan bin Muslim raise their hands when bowing for *rukû*' and when falling into *sajdah*." Abdul Rahman bin Mahdi said that this is from *sunnah*, and Ikrimah bin Ammar reports, "I have seen Qasim, Tawoos, Makhool, Abdullah bin Dinar, and Salim all raise their hands when facing the qiblah, and at the time of *rukû*' and *sujûd*."<sup>36</sup>

1. Sayyiduna Malik bin al Huwayrith رضي الله عنه, reports that he saw the Prophet ﷺ raise his hands in his *salâh* until he brought them in line with the top of his ears, when he bowed into *rukû*', when he raised his head from *rukû*', when he fell down into *sujûd*, and when he raised his head from *sujûd*.<sup>37</sup>

2. Abu Sahl al Azadee says, 'Abdullah bin Tawoos prayed *salâh* next to me in Masjid al Khaif in Mina. When he would raise his head from the first *sajdah* he would raise his hands towards his face. I found this strange so I remarked to Wuhaib bin Khalid that he is doing something which I have seen no one do. Wuhaib said to him, "You are doing something which we have seen no one do." Abdullah replied, "I saw my father do it, and he said I saw Abdullah bin Abbas رضي الله عنه do it, and Abdullah bin Abbas رضي الله عنه said I saw the Prophet ﷺ do it."<sup>38</sup>

3. Yahya bin Abu Ishaq reports, 'I saw Anas bin Malik رضي الله عنه raise his hands between the two *sajdahs*.<sup>39</sup>

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4. Sayyiduna Abu Hurairah رضي الله عنه says, 'I saw the Prophet ﷺ raise his hands close to his shoulders, at the time of beginning salâh, when bowing into *rukû'* and when falling into *sujûd*.'<sup>40</sup>

Imam Nimawi says:

'Those who claim that there is nothing authentic established in the *ahadeeth* about raising the hands for *sajdah* are in error, and those who claim that raising the hands between the two *sajdahs* is abrogated, their evidence for abrogation is no different from those who say that the hands should not be raised at all except in the beginning of *salâh*.'<sup>41</sup>

*Ahadeeth* on raising the hands at the beginning of every *rak'ah*.

1. Sayyiduna Ali رضي الله عنه, reports that when the Prophet ﷺ would stand in *fardh* prayer he would say the *takbeer* and raise his hands till his shoulders. He would do the same when he would complete his recitation and bow into *rukû'*, and the same when he would raise his head from *rukû'*. He would not raise his hands at all when seated in *salâh*. When he would stand up after the two *sajdahs* he would raise his hands in a similar manner and say the *takbeer*.<sup>42</sup>

Some have offered the explanation that this *hadeeth* refers to raising the hands after the two *rak'aat* meaning at the beginning of the third *rak'ah*. This is difficult to accept because of the clear meaning of 'two *sajdahs*.' Furthermore, the following narrations also speak of raising the hands at the beginning of every *rak'ah*.

2. Maimoon al Makki relates that he observed Abdullah bin al Zubair رضي الله عنه, who led them in *salâh*. He would signal with his palms when standing for prayer, when bowing into *rukû'*, when falling into *sajdah*, and when rising for *qiyam* (standing in the *rak'ah*). Maimoon adds, 'I went to Ibn Abbas رضي الله عنه and said to him, "I have seen Ibn al Zubair pray a form of *salâh* that I have not seen anyone pray." I described the signaling action to him. He replied, "If you wish to

see the *salâh* of the Prophet ﷺ then follow the *salâh* of Abdullah bin al Zubair رضي الله عنه.'"<sup>43</sup>

3. Abdul Jabbar bin Wail bin Hujr رضي الله عنه says, 'I was a child. I could not understand my father's *salâh*. Wail bin Alqamah narrated to me from my father Wail bin Hujr رضي الله عنه that he said, "I prayed with the Prophet ﷺ. When he would say the *takbeer* he would raise his hands, wrap himself in his cloak, grasp his left hand with his right and place them beneath his cloak. When he wished to bow down into *rukû'* he would take out his hands from his cloth and raise them, and when he rose from *rukû'* he would raise them. He would then fall down into *sajdah* and place his noble face between his palms. When he raised his head from the *sujûd* he would also raise his hands. This would be so until he completed his *salâh*.'" Muhammad (one of the narrators) says, 'I mentioned this to Hasan bin Abi al Hasan. He replied, "This is the *salâh* of the Prophet ﷺ. Whoever prays it prays it and whoever leaves it leaves it.'"<sup>44</sup>

#### (Footnotes)

<sup>33</sup> Tabarani in *al Mu'jam al Awsat* as quoted by Hafidh Haithami 1/102. He adds that its *isnad* is *saheeh*.

<sup>34</sup> *al Ta'leeq al Hasan* 204.

<sup>35</sup> Ahmad 6128 and Ibn Majah 860.

<sup>36</sup> *al Ta'leeq al Hasan* 204.

<sup>37</sup> Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its *isnad* is *saheeh* (396).

<sup>38</sup> Abu Dawood 740 and Nasai 1146.

<sup>39</sup> Bukhari in his *Juz Raf' al Yadayn* 72, *hadeeth* no 101. Imam Nimawi says that its *isnad* is *saheeh* (401).

<sup>40</sup> Ahmad 6128 and Ibn Majah 860.

<sup>41</sup> *al Ta'leeq al Hasan* 205.

<sup>42</sup> Ahmad 719, Ibn Majah 864 and Abu Dawood 744.

<sup>43</sup> Ahmad 2308 and Abu Dawood 739.

<sup>44</sup> Abu Dawood 723.

To be continued بانتظار



## MAY-JUNE PRAYER TIMES, NEW HAVEN

DAY	FAJR	SHURUQ	ZUHR	ASR		MAGRIB	ISHA	LUNAR DATES
	DWN	SUNRISE		Shafi'i	Hanafi	SNSSET	NGHT	
<b>May</b>								
20	3:31	5:29	12:48	4:46	5:56	8:08	10:06	11 RABI II
21	3:30	5:28	12:48	4:47	5:56	8:09	10:08	12
22	3:28	5:27	12:48	4:47	5:57	8:10	10:09	13
23	3:27	5:26	12:48	4:47	5:58	8:11	10:11	14
24	3:26	5:25	12:48	4:48	5:58	8:12	10:12	15
25	3:25	5:25	12:49	4:48	5:59	8:13	10:14	16
26	3:23	5:24	12:49	4:48	5:59	8:14	10:15	17
27	3:22	5:23	12:49	4:48	6:00	8:14	10:16	18
28	3:21	5:23	12:49	4:49	6:00	8:15	10:18	19
29	3:20	5:22	12:49	4:49	6:01	8:16	10:19	20
30	3:19	5:22	12:49	4:49	6:01	8:17	10:20	21
31	3:18	5:21	12:49	4:50	6:02	8:18	10:22	22
<b>June</b>								
1	3:17	5:21	12:49	4:50	6:02	8:18	10:23	23
2	3:16	5:20	12:50	4:50	6:02	8:19	10:24	24
3	3:15	5:20	12:50	4:50	6:03	8:20	10:25	25
4	3:14	5:20	12:50	4:51	6:03	8:21	10:26	26
5	3:13	5:19	12:50	4:51	6:04	8:21	10:27	27
6	3:13	5:19	12:50	4:51	6:04	8:22	10:28	28
7	3:12	5:19	12:50	4:52	6:05	8:23	10:29	29
8	3:11	5:18	12:51	4:52	6:05	8:23	10:30	01 JAMADI I
9	3:11	5:18	12:51	4:52	6:05	8:24	10:31	02
10	3:10	5:18	12:51	4:52	6:06	8:24	10:32	03
11	3:10	5:18	12:51	4:53	6:06	8:25	10:33	04
12	3:10	5:18	12:51	4:53	6:06	8:25	10:34	05
13	3:09	5:18	12:52	4:53	6:07	8:26	10:34	06
14	3:09	5:18	12:52	4:53	6:07	8:26	10:35	07
15	3:09	5:18	12:52	4:54	6:07	8:27	10:36	08
16	3:09	5:18	12:52	4:54	6:08	8:27	10:36	09
17	3:09	5:18	12:53	4:54	6:08	8:27	10:37	10
18	3:09	5:18	12:53	4:54	6:08	8:28	10:37	11
19	3:09	5:18	12:53	4:55	6:09	8:28	10:37	12
20	3:09	5:18	12:53	4:55	6:09	8:28	10:38	13
21	3:09	5:18	12:53	4:55	6:09	8:28	10:38	14
22	3:09	5:19	12:54	4:55	6:09	8:29	10:38	15
23	3:09	5:19	12:54	4:55	6:09	8:29	10:38	16
24	3:10	5:19	12:54	4:56	6:10	8:29	10:38	17
25	3:10	5:20	12:54	4:56	6:10	8:29	10:38	18
26	3:11	5:20	12:54	4:56	6:10	8:29	10:38	19
27	3:11	5:20	12:55	4:56	6:10	8:29	10:38	20
28	3:12	5:21	12:55	4:56	6:10	8:29	10:38	21
29	3:12	5:21	12:55	4:56	6:10	8:29	10:37	22
30	3:13	5:22	12:55	4:57	6:10	8:29	10:37	23

*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  
 لاکھوں سے ڈھونڈ کر اسلام کا قلب و جگر تہاں  
**To establish foundations of world Khilafah anew?  
 Search for 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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**MASJID AN-NOOR**

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**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**

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**Contact:** Br. Muhammed Akhtar Ali (860)589-4512.

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**Friday Dars 8:00 - 11:00 PM**  
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**Contact:** Br. Ahmed Reza 203-746-0683

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

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**Contact:** Hafiz Haqqani Mian Qadri 203-975-2642

**ISLAMIC SOCIETY OF STAMFORD**

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**Contact:** Hafiz AbdulSalam Sumra 203-255-4327

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(MASJID RAHMAN)**

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**Juma' prayer time 1:00 PM**  
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 Madina Academy: Full time School (860)524-9700

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**Juma' prayer time 1:15 PM**  
**Contact:** Dr. Mohan azratji (860-749-8859).



**He said: "Nay I am only a messenger from thy Lord (to announce) to thee the gift of a holy son."**

**Maryam, Surah 19:19**

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## **THE CHILDREN'S CORNER**

### **INCREASING NUMBERS**

The effects of the treaty of Hudaibiya were far-reaching. After his return to Madina, the Prophet ﷺ engaged in a letter-writing campaign to the rulers of various neighboring countries. In the letters he proclaimed his prophethood and invited the leaders to embrace Islam. While his message to the king of Persia fell on deaf ears, the leader of Yemen embraced Islam and switched alliances from Persia to Madina.

The number of Muslims in Madina more than doubled over the next few years. Because of the peace treaty, the men of Makka and Madina were free to meet and discuss Islam. Many Quraish, who may have contemplated entering Islam for some time, did not need much convincing to see the truth.

Another increase in the population of Madina came from a group of Muslims which was summoned to Madina after a long exile in Abyssinia. They had migrated to Abyssinia during the early years of Mohammed's ﷺ prophethood, when persecution had become overwhelming in Makka. Now the Prophet ﷺ sent a letter to Jafar ﷺ, their leader, requesting that they return to Arabia. The ruler of Abyssinia, the Negus, provided the Muslims with two boats for their return journey.

After the treaty that was made at Hudaibiya, the Quraish relaxed their watch on the young men who wished to escape to Madina to join the Muslims. The Prophet ﷺ had kept his promise that anyone who did not have his guardian's permission would be promptly returned to Makka.

One young man, named Abu Basir ﷺ, fled from Makka and traveled to Madina

by foot, arriving soon after the pilgrims had returned from Hudaibiya. Shortly after his arrival two messengers from his family arrived to demand that he be returned. He was handed over to the messengers, according to the terms of the treaty, while the Prophet ﷺ and companions ﷺ spoke words of comfort to him. There was nothing more they could do. However, a short distance from the town, Abu Basir ﷺ managed to disarm one of his guards and killed him with his own sword. The other guard fled in terror back to Madina and sought refuge by the Prophet's ﷺ side. Soon Abu Basir ﷺ returned, still brandishing his former captor's sword. The Prophet ﷺ, according to the terms of the treaty, turned over Abu Basir ﷺ to the remaining messenger, but that messenger had been greatly impressed with the strength of Abu Basir ﷺ and refused to take custody of him.

The Prophet ﷺ had fulfilled his obligation by attempting to return the prisoner, but Abu Basir ﷺ could not very well stay in Madina, for his family would soon send someone else to request his return. However, there was nothing to prevent Abu Basir ﷺ from going somewhere else. He set out from Madina and eventually settled near the Red Sea. When the Muslims of Madina learned of his whereabouts, they sent word to other young men who wished to escape from Makka, advising them to join Abu Basir ﷺ rather than making the futile journey to Madina. He was under no obligation to return anyone to Makka. He soon became the leader of about seventy young men, who looked to him for instruction and advise in spiritual matters. These

*continued from page 10*

young men, who had situated themselves near the caravan route from Makka to Syria, had no treaty with the Quraish. They were free to attack the richly laden caravans and they did so frequently and efficiently.

Soon the Quraish could take no more. They wrote a letter to the Prophet ﷺ in which they begged him to take those young men into his community so that the caravans would once more be safe. They promised not to demand the return of any of the young men. Unfortunately, Abu Basir ؓ fell seriously ill and died soon after he had received the letter from the Prophet ﷺ, summoning them all back to Madina. Although he was the instrument through which so many young men were able to make their way unhindered into the Muslim community at Madina, he himself never returned.

**Bonnie L. Hamid**

### THE ABC OF ISLAM

#### Jihad

Jihad means to strive,  
For Allâh while we're alive,  
To enjoin good,  
And forbid falsehood,  
In ours and others lives.

#### Kith and kin

We must be kind to our kith and kin,  
Not doing so is a sin,  
We must be kind to everyone,  
Friends, family, daughter, or son,  
And never break ties from kith and kin.

#### Lailat-ul-Qadr

On Lailat-ul-Qadr we get a lot of reward,  
The reward for good deeds we must always hoard,

When Lailat-ul-Qadr comes is not disclosed,  
It is left on us to be explored,  
Rasulullah (PBUH) left clues to find this night  
of our Lord.

**Obaid Ahmed**

10 years

Hamden, CT



## AN EXAMINATION OF THE ISSUE OF FEMALE PRAYER LEADERSHIP

### Introduction

Imam al-Jurjani mentions that *fitnah* is “that which clarifies the state of a person, be that good or evil.”<sup>2</sup> It is also defined as “Strife breaking out among various peoples.”<sup>3</sup> In both of these meanings the controversy surrounding the “historic” female-led *Jumu'ah* prayer is a *Fitnah* for many Muslims in this country. This is undeniable when we see the deep divisions, bitter contestation, and outright enmity it is creating in the ranks of the believers. This is so when we see some people's very faith shaken. This is so when we see spiteful accusations hurled by some Muslims at others. This is so when we see non-Muslims of nefarious intent seeking to exploit this controversy to create confusion among the general public and the Muslims as to what Islam is, and who are its authoritative voices.

As I consider this controversy a *fitnah*, the first thing I wish to say about this matter is that we should all stop for a moment and take time to ask Allâh to protect us. We should ask Allâh that He protect the fledgling Muslim community of this land. We should ask that He bless us to have wisdom equal to the challenges He has placed before us. We should ask Him that He grants us all the strength to continue working for Islam in our various capacities. We should ask Him to help us to resist the many and increasingly sophisticated efforts to divide us.

Having said that, I wish to clarify my position concerning this matter. What I write below is based on the Sunni legal and linguistic tradition, as it has been historically understood. This is the tradition of the Islamic orthodoxy, which remains until today the only religious orthodoxy that has not been marginalized to the fringes of the faith community it represents. My comments will be structured around specific evidences mentioned by Nevin Reda, in an article entitled, “What Would the Prophet Do? The Islamic Basis for Female-Led Prayer.”<sup>4</sup> Of the

evidences ushered by Reda, only one is substantive to the issue at hand. Another is ancillary. The rest are considerations that would affect how rulings relating to gender issues might be implemented. However, they have no real weight in establishing a particular ruling in the divine law.

### **Part 1 The *Hadith* of Umm Waraqa**

As for her lone substantive evidence, it is the following: The Prophet (peace be upon him) commanded Umm Waraqah, a woman who had collected the Qur'an, to lead the people of her area in prayer. She had her own *mu'adhdhin* [person who performs the call to prayers].<sup>5</sup>

This narration, found in the compilations of Abu Dawud,<sup>6</sup> ad-Daraqutni,<sup>7</sup> al-Bayhaqi,<sup>8</sup> al-Hakim,<sup>9</sup> the Tabaqat of Ibn Sa'd,<sup>10</sup> and other sources, is questioned by some scholars of *hadith* (prophetic tradition) because of two narrators in its chain of transmission.<sup>11</sup> The first is al-Walid b. 'Abdullah b. Jumay'.<sup>12</sup> Imam adh-Dhahabi mentions in *al-Mizan* that although Ibn Ma'in, Imam Ahmad, and Abu Hatim considered him an acceptable narrator, others refused to accept his narrations, among them Ibn Hibban. Imam al-Hakim also questioned his probity.<sup>13</sup> Ibn Hajar al-'Asqalani mentions that al'Aqili said there was inconsistency in his narrations.<sup>14</sup>

Although a case can be made for accepting the narrations of al-Walid, based on those who do affirm his probity, the state of another narrator in the chain of this *hadith*, 'Abd ar-Rahman b. Khallad, is *Majhul al-Hal* (unknown).<sup>15</sup> Al-Walid also relates this tradition from his grandmother. Imam ad-Daraqutni mentions that her state is also unknown.<sup>16</sup> In the opinion of the overwhelming majority of scholars, the existence of a narrator whose state is unknown would make the transmission conveyed by that chain weak.<sup>17</sup> This combination of two potentially weak narrators makes it questionable to use the tradition of Umm Waraqa as the basis for establishing any rulings in the Divine law. While the

questionable nature of this *hadith* does not undermine the widespread acceptance it has received from the earlier scholars, it does make it difficult to use as the primary evidence for a major precept of the religion, which is the case in this discussion.

Were we to assume that the tradition is sound, it would still be difficult to use it as the basis for establishing the permissibility of a woman leading a public, mixed-gender congregational prayer, for reasons we shall now mention, if Allâh so wills. First of all, the Prophet, peace and blessings of Allâh upon him, advised Umm Waraqa to stay in her house – *Qarri fi Baytiki*. This command is of import, as it creates two possible scenarios for the prayer she led. Either she remained in her house to lead the congregation, or she left her house to lead it in a mosque at an outside location. If she left her house to lead the prayer, she would have been acting contrary to the order of the Prophet, peace and blessings of Allâh upon him. There is no transmitted evidence that the prayer took place outside of her home. Hence, we can conclude that her mosque was in her house. Her establishing the prayer in a mosque located in her home would be consistent with numerous narrations where the Prophet, peace and blessings of Allâh upon him, permitted various companions to establish mosques in their homes.<sup>18</sup> Imam al-Bukhari mentions that al-Bara' b. 'Azib led congregational prayers in the mosque in his house – *Salla al-Bara' Ibn 'Azib fi masjidih fi darihi jama'atan*.<sup>19</sup> Imam al-Bukhari also mentions a *hadith* where the Prophet, peace and blessings of Allâh upon him, went to the house of a blind companion, 'Itban b. Malik, to establish a mosque there.<sup>20</sup> Ibn Majah produces several narrations of this event.<sup>21</sup> In fact, the Prophet, peace and blessings of Allâh upon him, ordered the generality of believers to establish mosques in their homes. 'Aisha relates, "The Messenger of Allâh ordered that mosques be established in the homes [*Dur* plural of *Dar*], and that they be cleaned and perfumed."<sup>22</sup>

*continued from page 12*

Based on these and other relevant narrations, we can safely conclude that Umm Waraqa had a mosque in her house, and that the prayer she led was not in a public place outside of her home. A more controversial point is who was being led in the prayer? Based on narrations of Umm Waraqa's prayer there are three possibilities: her *mu'adhdhin* (prayer caller) and two servants; the women from the neighborhood surrounding her home; the women of her house. As for the first possibility, the wording of the *hadith*, along with the narrations we quoted above, would lead one to believe that the residents of her house were being led in the prayer. All of those narrations use *Dar* to refer to house. This would support the interpretation of *Dar* as "house" as opposed to "area." This interpretation is also consistent with the literal meaning of the term *Dar*. Al-Fayruzabadi, Ibn Mandhur, and Raghīb al-Isfahani all define *Dar* as a walled structure encompassing a building and a courtyard.<sup>23</sup> An interpretative principle relates that "the origin in expressions is their literal meaning, there is no resorting to derived meanings without a decisive proof."<sup>24</sup> Hence, the term *Ahla Dariha* would be best translated "the people of her house."

Based on what has been narrated that would apparently include a male and female servant, along with the old man who was appointed by the Prophet, peace and blessings of Allāh upon him, to serve as her *mu'adhdhin* (caller to prayer).<sup>25</sup> Reda rejects this interpretation, arguing that three people would not need a *mu'adhdhin*.<sup>26</sup> This is not the case. Those scholars who consider the *Adhan* (prayer call) a right associated with the obligatory prayer, or a right associated with the congregation, hold it to be *Sunna* (highly desirable in deference to the prophetic practice) to issue the call for any congregation assembled to undertake the five obligatory prayers.<sup>27</sup> The size of the congregation in this regard is irrelevant. According to a *hadith* mentioned by al-Bukhari and others, even a

person who is praying alone in an isolated area should make the call to prayer.<sup>28</sup> Hence, Reda's conclusion is not sound.

On the basis of this interpretation, it is related that Imams al-Muzani, at-Tabari, Abu Thawr, and Dawud Adh-Dhahiri allowed for females to lead men in prayer.<sup>29</sup> Some modern scholars use this interpretation to allow for females to lead men in prayer in the confine of their homes, if the males lack the qualifications to lead the prayer.<sup>30</sup> The relevant point here is that the prayer was a private matter, conducted in the confines of Umm Waraqa's home, limited to the inhabitants of her house.

Were one to reject this first line of reasoning, a second possibility is that the people being led in prayer came from the area surrounding Umm Waraqa's home. This is the interpretation preferred by Reda. It has a basis in narrations from the Prophet, peace and blessings of Allāh upon him. In the *hadith* of 'Itban b. Malik, it is related that *Ahli'd-Dar* used to gather there *-fathaba fi'l-bayt Rijalun min ahli'd-Dar*. Ibn Hajar mentions in his commentary on this *hadith* that *Ahli'd-Dar* refers to the people of the neighborhood *-al-Mahallah*.<sup>31</sup>

Based on this understanding, it is not unreasonable to interpret *Ahla Dariha*, in the *hadith* of Umm Waraqa, as the people of her "area," as Reda does. However, we are not left to guess as to who those people are. Imam ad-Daraqutni's narration of this *hadith* mentions that Umm Waraqa was ordered to lead her women in prayer *-wa ta'umma Nisa'aha*.<sup>32</sup> Hence, if the people praying

*continued on page 14*

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



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with Umm Waraqa were from the surrounding area, they were all women, as Imam ad-Daraqutni's version of the *hadith* makes clear. Here the text specifically states, "her women." Ad-Daraqutni's version would clarify a potentially vague expression in the other versions.

A third possibility, also based on joining between the majority narration and ad-Daraqutni's version of the *hadith*, would lead us to understand that the people of Umm Waraqa's house were all women. Hence, the people of her house (Ahla Dariha) being led in prayer were women. There is no transmitted evidence to the contrary, as the opinion that Ahla Dariha were the two servants and the *mu'adhdhin*, mentioned above, is an assumption. In al-Mughni, Ibn Qudama al-Maqdisi mentions the incumbency of accepting this third interpretation.<sup>33</sup> Allâh knows best.

This latter understanding that Umm Waraqa only led women in prayer is strengthened by two ancillary evidences: 1) The numerous narrations mentioning that 'Aisha, Umm Salama, and other female Companions led all women congregations;<sup>34</sup> 2) and the fact that when the Prophet, peace and blessings of Allâh upon him, established a mosque in the house of 'Itban b. Malik, the congregation was all male—*Rijalun (men) min ahli'd-Dar*. It would therefore make perfect sense for the Prophet to establish an all female congregation elsewhere.

NOTES:

1(Editor's note) In the original submission by the author "God" was used instead of "Allâh" throughout this article.

2 Quoted in Salih b. 'Abdullah b. Humayd, *Nadran-Na'im* (Judda, Kingdom of Saudi Arabia, 1999/1419), 5180.

3 Ibid., 5178.

4 See Nevin Reda, *What Would the Prophet Do? The Islamic Basis for Female-Led Prayer*, March 10, 2005, at <<http://www.muslimwakeup.com/main/archives/2005/03/002706print.php>>

5 Ibid., p. 1.

6 Imam Muhammad al-'Adhimabadi, *'Awn al-*

*Ma'bud Sharh Sunan Abi Dawud* (Beirut: Dar al-Kitab al-'Arabi, nd), 2:300-301, #577-578.

7 Imam "Ali b. 'Umar ad-Daraqutni, *Sunan ad-Daraqutni* (Beirut: Dar al-Kutub al-'Ilmiyya), 1:284, #1071.

8 Abu Bakr Ahmad b. al-Husayn al-Bayhaqi, *as-Sunan al-Kubra*, Muhammad 'Abd al-Qadir 'Ata, ed., (Beirut: Dar al-Kutub al-'Ilmiyya, 1994/1414), 3:186-187.

9 Imam Muhammad b. 'Abdullah al-Hakim, *al-Mustadrak 'ala as-Sahihayn* (Beirut: Dar al-Kutub al-'Ilmiyya, 1990/1411), 1:320, #730.

10 Muhammad b. Sa'd az-Zuhri, *at-Tabaqat al-Kubra* (Beirut: Dar Ihya at-Tarath al-'Arabi), 8:460, #4610.

11 See Ahmad Khan, trans., *Sunan Abu Dawud* (Lahore: Sh. Muhammad Ashraf, 1984), 1:155-156.

12 His name is properly pronounced in the diminutive form Jumay' as opposed to Jami'. See Ibn Hajar al-

'Asqalani, *Tahdhib at-Tahdhib* (Beirut: Dar al-Ma'rifa, 1996/1417), 6:87.

13 See Shams ad-Din Muhammad b. Ahmad adh-Dhababi, *Mizan al-'Itidal* (Beirut: Dar al-Kutub al-

'Ilmiyya, 1995/1416), 7:129.

14 Ibn Hajar, *at-Tahdhib*, 6:88.

15 See Ibn Hajar al-'Asqalani, *Taqrib at-Tahdhib* (Beirut: Mu'assah ar-Risala, 1999/1420), p. 281; Ibn

Hajar, *at-Tahdhib*, 3:339.

16 Imam 'Ali b. 'Umar ad-Daraqutni, *Sunan ad-Daraqutni* (Beirut: Dar al-Kutub al-'Ilmiyya, 1996/1417),

1:284, #1071. Imam ad-Daraqutni mentions al-Walid as narrating the tradition from "his mother."

17 See Imam Jalaladdin as-Suyuti, *Tadrib ar-Rawi* (Beirut: Dar al-Kitab al-'Arabi, 1996/1417), 1:268;

Mulla 'Ali al-Qari, *Sharh Nukhba al-Fikr* (Beirut: Dar al-Arqam, nd), p. 519.

18 Imam al-Bukhari has included a section in his compendium of rigorously-authenticated ahadith entitled,

"Mosques in the Houses." Ibn Hajar al-'Asqalani, *Fath al-Bari: Sharh Sahih al-Bukhari* (Damascus: Dar

al-Fayha', 1997/1418), 1:672.

19 Ibid., sec. 46.

20 Ibid., #425.

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- 21 Imam Muhammad b. Yazid b. Majah, *Sunan ibn Majah* (Riyad: Dar as-Salaam, 1999/1420), 108, #755.
- 22 Ibid., #759.
- 23 Tahir Ahmad Zawi, *Tartib al-Qamus al-Muhit* (Beirut: Dar al-Fikr, nd), 2:229; Muhammad b. Mukram
- b. Mandhur, *Lisan al-'Arab* (Beirut: Dar as-Sadir, 2000/1420), 5:325; Raghīb al-Isfahani, *Mufradat Alfadh al-Qur'an* (Damascus: Dar al-Qalam, 2002/1423), 321.
- 24 'Ali Ahmad an-Nadwi, *al-Qawa'id al-Fiqhiyya* (Damascus: Dar al-Qalam, 2000, 1420), 223.
- 25 See Adhimabadi, 'Awn al-Ma'bud, 301-303.
- 26 Reda, 4.
- 27 For the Shafi'i position on this issue see Muhammad b. al-Khatib ash-Shirbini, *Mughni al-Muhtaj* (Beirut: Dar al-Ma'rifa, 1997/1419), 1:209.
- 28 Ibn Hajar al-'Asqalani, *Fath al-Bari Sharh Sahih al-Bukhari* (Damascus: Dar al-Fayha', 1997/1418), 2:116, #609;
- 29 We will discuss the opinions of these four Imams subsequently.
- 30 'Abd al-Karim az-Zaydan, *al-Mufassal fii Ahkam al-Mar'a wa'l Bayt al-Muslim* (Beirut: Mu'assa ar-Risala, 1994/1410), 1:252. Muhammad b. Isma'il as-Sana'ni, *Subul as-Salaam* (Beirut: Dar al-Kutub al-'Ilmiyya), 2:76.
- 31 Ibn Hajar, *Fath al-Bari*, 1:675.
- 32 Ad-Daraqutni, *as-Sunan*, 1:284, #1071.
- 33 See Muwaffaq ad-Din b Ibn Qudam al-Maqdisi, *al-Mughni* (Beirut: Dar al-Fikr, nd), 2:34.
- 34 For a examples of these female-led prayers see For a summary of these narrations see al-'Adhimabadi, 2:301-302; Abu Bakr Ahmad b. al-Husayn al-Bayhaqi, *as-Sunan al-Kubra*, Muhammad 'Abd al-Qadir. 'Ata, ed., (Beirut: Dar al-Kutub al-'Ilmiyya, 1994/1414), 3:186-187; Muhammad b. Idris ash-Shafi'i, *Kitab al-Umm* (Beirut: Dar al-Fikr, 1983/1403), 8:117. 'Abd al-Karim az-Zaydan, *al-Mufassal fii Ahkam al-Mar'a wa'l Bayt al-Muslim* (Beirut: Mu'assa ar-Risala, 1994/1410), 1:251-256.

Zaid Shakir

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**WAQFATU-ARAFAT** (Pilgrims assemble on Arafat Plain, Makkah)(9 Zul-Hijj).

**EID UL-ADHA** (Feast of sacrifice)(10 Zul-Hijj).



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