



ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

“THE MOHAMMEDAN WORLD” A TYPICAL MISREPRESENTATION OF ISLAM

Far from being “out-of-date,” there is no more eloquent argument against the evils of present day materialism than the Qurân. Were Islam fully implemented, we would put all other revolutions to shame. **صوت الأمة الإسلامية** such a revolution as would put all other revolutions to shame. Every form of tyranny and oppression would vanish as if they never existed. The moment men ceased to submit themselves to their fellow-men and feared only God, this world would literally be turned upside down and right side up!

Yet Aubrey Menon would cite the weakness of modern Muslims as proof of the inadequacy of Islam. To this I would reply, if an eminent doctor prescribes for his patient a potent medicine to cure his malady but the patient refuses to take it, who is to blame ?

At this stage, the biggest question of all arises: why are these Western writers so eager to go to any lengths to malign Islam? It is quite useless to resort to mere verbal condemnation and in our outrage repay

them in their own coin. We must understand specifically what motivates them to do as they do.

“The Muslim world has no grasp of the serious and strenuous efforts that the West has been making to understand Islam. Certainly they have no inkling of how extremely difficult such understanding is. For it is a fact that the differences between the great civilizations of the world are both subtle and deep. Neither Western culture on any scale wide enough to be effective nor the Islamic has recognized just what dimensions the cultural gulfs are . . . On the Muslim side there has been an inability to realize and even admit how hard it is for an outsider to understand Islamic culture and specifically the religion that underlies it. To a Muslim, Islam is completely straight-forward, clear-cut, logical and obvious. Misunderstanding seems to him appalling, perverse (and downright malicious). He does not discriminate and has never formulated the presuppositions on which the system silently rests and which he takes for granted; the

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Asma ul Husna : Allâh's beautiful names and attributes
ZUL JALALE WAL IKRAM - THE LORD OF MAJESTY & BOUNTY



Editorial

ISLAMIC CULTURE

Culture is defined as a people's complete way of life. It consists of all the ideas, objects and ways of doing things created by the group. Culture includes beliefs, customs, language and traditions (World Book Encyclopaedia). While there are numerous cultures and subcultures present in the world, of primary concern to us in this discussion are the two main opposing cultures in present-day society. One is the culture of Islam — the “complete way of life” set forth in the *Qur'an* and *Sunnah*. On the other opposing end is the Western culture. Both cultures present a “complete way of life.” However, both ways of life differ drastically. The difference in the two cultures stems primarily from the source of the cultures. Islamic culture — the way of life of a Muslim — is defined by the *Qur'an* and *Sunnah*. It is the culture of *Rasulullah (Sallallahu Alaihi Wasallam)*. It is that way of life upon which he established the *Sahaaba (R.A.)* after having turned them away from the culture of *jahiliyyah* (ignorance). On the other hand, Western culture is fashioned by a host of people; Capitalists, atheists, people who believe in same-gender marriages and others of a similar nature. Such people determine the decadent culture of the West.

NO FLIRTATIUS INTENT

The cornerstone of Islamic culture is morality (*hayaa*) and simplicity. *Hayaa* (morality / modesty) and simplicity are both qualities of *Imaan*. Thus the true Islamic society upholds the highest levels of morality and maintains simplicity in every aspect. Some of the salient features of this society are: No free intermingling

between non-*mahram* (those who are not forbidden to marry) males and females. The laws of *hijaab* will be observed. Modest dressing. Clothing will truly cover the body (also loose enough to cover the shape) and have no flirtatious intent. Men and women will fulfil the separate roles that have been apportioned to them — the husband as breadwinner and the wife as mother and one who fulfils the household responsibilities, etc. This is the foundation to a stable Islamic family which together with other such families forms a stable Islamic community. Contrary to this, the cornerstone of Western culture is immorality and extravagance. The “live-in” culture where a couple live like man and wife but never marry — is almost the norm. While there are numerous aspects that highlight the immorality of Western culture, perhaps the most visible and marked expression of this culture is in its dressing. Shorter, tighter and more revealing is the rule by which the dress code keeps changing. Western clothing, instead of covering and distracting any wrongful glances, is by and large designed for flirting, attracting and arousing. As for simplicity in Western culture, it is almost a kind of tragedy. Since the poor fellow cannot afford to indulge in anything extravagant, hence merely due to circumstances, he is forced to adopt a simple lifestyle. Fashion-slavery is part of western life. If one does not have a branded garment, it is tragic. If the real thing is not available, a fake will also do. If it is not a branded product, it is then only for the have-nots even if it is of a better quality and lesser cost. While the above are some of the serious core differences between Islamic and Western culture, the most important aspect is the difference in the mindset of both cultures.

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PURPOSE OF LIFE

The mindset of the Islamic culture stems from the conviction that Allah Ta'ala is our Creator and Sustainer. Hence in this short stay on earth, we are to serve Him alone in the manner taught by His beloved *Rasul* (*Sallallahu Alaihi Wasallam*). Thus the Islamic culture revolves around the firm belief that our mission in life is to establish complete *Deen* in ourselves and on the face of this earth. With this mindset, one will sacrifice one's wealth, energies and time as much as possible for the purpose of life. Indeed one will acquire the necessities of life as well, but *deen* will be the guiding light and driving force. *Deen* will dictate and all else will follow. The "purpose of life" will demand — and all else will submit. As a result, if one does not acquire many comforts and luxuries, it will not matter. Rather, life will be regarded as a journey wherein the traveller **لَا يَأْتِي** not too concerned about the luxuries and comforts en-route. The traveller is focused towards his destination. Yet, as a result of one's obedience to *Allâh Ta'ala*, one will be blessed with true peace, serenity and contentment.

CHASING FUN

Conversely, the mindset of Western culture is that the purpose of life is worldly enjoyment. Every comfort and luxury that can be acquired must be attained at all costs. Everything centres around entertainment, chasing fun... and chasing more fun. There is no mission in life. No objective. Merely the pursuit of temporal pleasure permeates every cell of the mind. And yes indeed! The constant pursuit of greater comfort and luxury and continuously chasing fun demands loads of money. Thus life revolves around making money — from early morning till late at night — and having fun. If anything

comes in the way of this fun, it must be removed. If looking after elderly parents "spoils the weekends and holidays" they should be dispatched to the old-age homes. If children come in the way of earning extra money to afford "the better quality of life," they can be entrusted to day-care centres where they are treated almost like mechanical objects. There is no concern for proper upbringing. In order to "enhance the quality of life" (which means making more money to have more luxuries and more fun) anything can be sacrificed — parents, children and even religion. It is an extremely hollow existence without any peace or contentment — which only stops when one is placed in the hollow of the grave! It is thus evident that Islamic culture and Western culture are worlds apart. The problem is that when people of different cultures live together in the same community, the process of enculturation takes place where people from one culture adopt traits, customs, habits and ideas

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Weltanc-chauung (world-outlook) within which the specific doctrines take on meaning. He does not know how divergent these presuppositions are from the fundamental postulates of other civilizations. Both he and the Westerner have . . . still to learn that the great religions of mankind differ among themselves in their orientation to the universe not simply in giving different answers but in asking different questions.” *Islam in Modern History*, Wilfred Cantwell Smith, op. cit., pp 102-103.

In other words, the root-cause of the whole misunderstanding is the impossibility of reconciling conflicting moral and spiritual values. Now let us try, if we can, to view Islam as the West sees it. Through agnostic humanist glasses, the transcendental theological foundations and the moral absolutism of Islam constitute a “static, reactionary and medieval” system which, incapable of evolution and growth, confine its adherents to the primitive culture of the Prophet’s (peace be upon him) day and consequently bar all hope of human “progress.” The all-embracing com-prehensiveness of the Islamic ideal into which religion and government are fused, appear to believers in modern secularism as “totalitarian” and “throttling liberty and freedom of intellectual inquiry.” The inseparability of morality and ritual and the numerous laws controlling every aspect of the believer’s life are interpreted as “mere hairsplitting over trivia and soulless formality.” Purdah or the segregation of the sexes means to them the “degradation and inferior status of Muslim womanhood” and is accused by the modern feminist as “denying women the freedom to participate in the life of the community and contribute to social progress outside the home.” The Islamic prohibition of picture, statue, music and

dancing appears to the cultured Westerner as the “destruction of the noblest creative urges of man”.

Perhaps the greatest difference in outlook between the Western Orientalist and the devout Muslim is that while the former regards Islam as merely an historical phenomenon shaped by the peculiar environment where the Holy Prophet (peace be upon him) lived, the latter believes that what took place during those formative years is transcendental, universal and Divine truth equally valid for all times and places. The Orientalists, however, conceive of Islam merely as one religion among many other religions-one civilization among numerous others in history and significant only during the period of its worldly ascendancy. Now allegedly superseded by the culture of the modern West, they assume it is a thing of the past, which cannot be resurrected again.

These are some of the reasons why it is not possible for the Western world to undertake the study of Islam “objectively”. If a man puts on dark glasses, his sight will remain distorted until he takes them off. Similarly, unless the entire character of modern Western civilization is radically transformed (with the possible exception of a few isolated individuals), we Muslims cannot expect anything different.

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 رَبِّ زِدْنِي عِلْمًا



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

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from the other culture. There is no doubt that this enculturation has occurred in our communities. Many Muslims have tragically become greatly Westernised in their mindset, in adopting a very extravagant lifestyle, in their dressing, in making life revolve mainly around chasing money and fun, etc. *Deen* for such people has become a “side-line.” Why has this enculturation occurred? The answer is alarming! According to social scientists, people abandon their own culture and borrow from another culture when they regard aspects of the other culture as “better” (World Book). Encyclopaedia Britannica (CD version) highlights this aspect in the following words: “*To be sure, a culture trait must offer some advantage, some utility or pleasure to be sought and accepted by people.*” Allah forbid! Due to the weakness of *imaan* and ignorance, the *sunnah* culture is being abandoned by Muslims for some Western way which they regard as “better” or as having more pleasure and advantage than the Islamic culture! This is no different to a child who gives away a priceless diamond in exchange for an insignificant shiny stone. He has no idea of the value of the gems he is abandoning and is duped by the shine on the stone.

“FOOLS”

Western culture is being glorified and vigorously promoted by the media as *the* culture. The media message simply is: “If you are not following the Western trend, you are old fashioned, backward and maybe dumb.” However, these slogans should not make us lose our priceless gems for worthless stones, rather, poisonous pebbles. Instead we should adopt the stance of *Hazrat* Huzaifa bin Yamaan (R.A.). While eating in the court of the Persians, a morsel of food fell from his

hand onto the floor. In emulation of the *Sunnah*, he picked it up to eat it. Somebody next to him cautioned him that to pick up a fallen morsel was against the culture of the Persians. He should therefore follow their way and refrain from picking up the morsel. His spontaneous response was: “*Should I leave the Sunnah (culture) of my beloved Rasulullah (Sallallahu Alaihi Wasallam) for these fools?*” Adopting Western culture will bring along its severe negative consequences. Some of them are: * A materialistic society with no mission in life * Indulgence in drugs and immorality “for fun” * Break-down of respect for parents and elders * Disintegration of family structures * High divorce rate, etc. Every effort must therefore be made to preserve the culture of the *Qur’an* and *Sunnah*. This requires adopting the company of those who are *sunnah* conscious, learning about the various *sunnats* and making an effort to bring them alive in one’s home, community and the *ummah* at large. If Western trends take root, besides harming ourselves, we will also lay the foundation for the destruction of future generations. According to Encyclopedia Britannica, “once established, culture has a life of its own ... it flows down through time from one generation to another.” It is therefore imperative that we guard against this. The only success for us in this world and the Hereafter is in upholding the way of life of the *Qur’an* and *Sunnah*. May Allah Ta’ala keep us steadfast on His *Deen*. Aameen.

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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)

4. Sayyiduna Ibn Umar رضي الله عنه, says, 'When the Prophet ﷺ would stand for *salâh* he would raise his hands till his shoulders. He would then say the *takbeer* (with the hands raised) and then bow down into *rukû'*. When he raised his back he would raise them again till his shoulders and then say '*Sami Allahu li man hamidah.*' He would not raise his hands at the time of *sujûd*, but he would raise them at the time of each *takbeer* before *rukû'* until he completed his *salâh*.'⁴⁵

Ibn al Qattan says, 'The raising of the hands at the beginning of the second *rak'ah* is established by the hadeeth of Ibn Abbas رضي الله عنه and Malik bin al Huwayrith رضي الله عنه.'

Ahadeeth on raising the hands after standing up from two *rak'aat*.

The raising of the hands after the two *rak'aat* at the beginning of the third *rak'ah* is also established in the *sunnah* as found in the *hadeeth* of Sayyiduna Ibn Umar رضي الله عنه, recorded by Bukhari. Hafidh ibn Hajar has listed a number of strong supporting narrations for the *hadeeth* of Sayyiduna Ibn Umar رضي الله عنه, and declared preference for this practice.

1. Nafi reports that when Ibn Umar رضي الله عنه would begin *salâh*, he would say the *takbeer* and raise his hands. He would also raise his hands when bowing for *rukû'*, when saying '*Sami Allahu li man hamidah,*' and when standing after two *rak'aat*. Ibn Umar رضي الله عنه would attribute this to the Prophet ﷺ.⁴⁶ The same is also mentioned in the *hadeeth* of Sayyiduna Abu Humaid al Saidee رضي الله عنه, as recorded by Tirmidhi, Abu Dawood and Ibn Majah.⁴⁷

Ahadeeth on raising the hands with every *takbeer* in *salâh*.

Ibn al Qayyim writes in *Badai' al Fawaid*: 'Athram narrates that Imam Ahmad was asked about the raising of the hands. He replied, "In every descent and rising." Athram also said, "I saw Abu Abdullah (Imam Ahmad) raise his hands in every descent and rising of *salâh*.'"⁴⁸

1. Sayyiduna Jabir رضي الله عنه, relates as part of a longer *hadeeth* that the Prophet ﷺ would raise his hands with every *takbeer* in *salâh*.⁴⁹
2. Sayyiduna Umair bin Habeeb رضي الله عنه, narrates that the Prophet ﷺ would raise his hands with every *takbeer* in fardh *salâh*.⁵⁰
3. Sayyiduna Ibn Abbas رضي الله عنه, reports that the Prophet ﷺ would raise his hands at the time of each *takbeer*.⁵¹
4. Qatadah reports that he said to Sayyiduna Anas bin Malik رضي الله عنه, 'Show us the *salâh* of *Rasoolullah* ﷺ.' He stood up and prayed. He would raise his hands with every *takbeer*.⁵²

Raising the hands in every *takbeer* of rising and descending has been quoted from a few *Sahabah* such as Sayyiduna Ibn Umar رضي الله عنه, Sayyiduna Abu Musa رضي الله عنه, Sayyiduna Abu Saeed al Khudri رضي الله عنه, Sayyiduna Abu al Dardaa رضي الله عنه, Sayyiduna Anas رضي الله عنه, Sayyiduna Ibn Abbas رضي الله عنه, and Sayyiduna Jabir رضي الله عنه.

As mentioned above, the raising of the hands has been mentioned for all kinds of different places in *salâh*. However, the overwhelming majority, if not all, of the *ummah* has not acted upon most of them. Explaining this, Shaikh ul *Hadeeth* Moulana Muhammad Zakariyya writes in *His Awjaz al Masalik*:

'You may have realized from the aforementioned narrations and verdicts of the *ulama* that the raising of the hands has been established in numerous places by authentic narrations. Many *saheeh ahadeeth* have been reported in this regard, and some of them have been adopted by some jurists. Despite this, however, the majority have only taken the narrations of the three places mentioned earlier.⁵³ In fact, Abu Hamid has quoted the consensus of

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the *ulama* on the non-permissibility of raising the hands in any place other than these three. This is disputed, though, as stated by Hafidh Ibn Hajar in *Fath al Bari*.

It is impossible to think that despite the authentic narrations regarding them, the *ulama* have not adopted the raising of the hands in places other than the three without any good cause; especially raising the hands after *tashahhud*⁵⁴ with its many reports. Similarly raising the hands after the two prostrations,⁵⁵ and for *sujûd*⁵⁶ despite the authenticity of its narration. Khattabi has quoted the consensus of the *ulama* against it, (i.e. whilst descending for *sujûd*), and even Shawkani was compelled to explain it away despite his literalism. Similar is the case with raising the hands between the two prostrations together with the other places of *salâh*.

It cannot be denied, therefore, that it was something else which led the majority and the four *Imams* to not act upon these authentic narrations that are explicit in their meaning. This is upright evidence to show that, despite the presence of authentic reports about the raising of the hands in these places, some *ulama*, for any one of many reasons, gave preference to not raising the hands.

Thus, if they have explained away the reports in this regard, or given preference to those of not raising the hands over those of raising them, then the Hanafi and Maliki *ulama* have similarly given preference to the narrations of not raising the hands over those of raising them. Likewise, in their view, the *ahadeeth* of raising the hands only once take precedence just as the narrations of raising the hands in three places take precedence according to others. Moreover, as those who say that the hands should be raised have not embraced the narrations of raising the hands in more than three places because of discrepancies in the reports or because of any one of the many reasons of preferring one report over another, those who say that the hands should not be raised

except once have, in an equal manner and based on the same reasons, not adopted those narrations that mention raising the hands more than once. Whatever is your answer for not acting upon these *ahadeeth* that are authentic in your view will also serve as our answer.⁵⁷

Even the narrations of a single *hadeeth* from the individual *Sahâbah* رضى الله عنهم who have related something in this regard differ. Probably the most famous and the most quoted *hadeeth* about the raising of the hands is that of Sayyiduna Abdullah bin Umar رضى الله عنه found in most collections of *hadeeth*. An analysis of this *hadeeth*, which is representative of the other narrations on the subject, will reveal its many divergent forms and demonstrate how difficult it is to determine one and prefer it over another, thus leading many *ulama* of this *ummah* to adopt the practice of not raising the hands at all except in the beginning of *salâh*.

(Footnotes)

⁴⁵ Abu Dawood 722.

⁴⁶ Bukhari 706.

⁴⁷ Ibn Majah 1061, Abu Dawood 730 and Tirmidhi 304. Tirmidhi says that the *hadeeth* is *hasan saheeh*.

⁴⁸ *Badai' al Fawa'id* 3/72.

⁴⁹ Ahmad 13919.

⁵⁰ Ibn Majah 861.

⁵¹ Ibn Majah 865.

⁵² Tabarani in *al Mu'jam al Awsat* as quoted by Hafidh Haithami 2/102.

⁵³ i.e., the raising of the hands in the beginning of *salâh*, before *rukû'* and after *rukû'*.

⁵⁴ After the first *tashahhud* in *salâh* at the beginning of the third *rak'ah*.

⁵⁵ At the beginning of each *rak'ah*.

⁵⁶ After having raised the hands for rising from the *rukû'*.

⁵⁷ *Awjaz al Masalik* 2/47.

To be continued بِشَايَةَ



JUNE-JULY PRAYER TIMES, NEW HAVEN

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



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

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



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

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AND JUM'A PRAYER TIMES**

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Contact: Dr. Ali Antar 860-582-1002

MASJID AN-NOOR

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Juma' prayer time 1:30 PM
Contact: Br. Syed Ahmed Pasha 203-371-1979

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Juma' prayer time 1:00 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. CT06468 (203-261-6222)
Juma' prayer time 1:15 PM
Contact: Br. Ahmed Reza 203-746-0683

She said: "How shall I have a son seeing that no man has touched me and I am not unchaste?"
Maryam, Surah 19:20

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 Hussain Qadri. 203-852-0847).

STAMFORD ISLAMIC CENTER

10 Outlook St. Stamford, CT 06902 (203-975-2642)
Juma' prayer time 1:00 pm
Contact: Hafiz Haqqani Mian Qadri 203-975-2642

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: Muhamed M. Haidara 860-655-9042

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

**ISLAMIC SOCIETY OF WESTERN
MASSACHUSETTS**

337 Amostown Rd. W. Springfield, MA01105
 (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

MORE VICTORIES

The year following the Treaty of Hudaibiyah was peaceful between the Quraish and the Muslims, but there were other neighbors around Madina who still posed a threat and continuously caused trouble. Probably the most dangerous of these was the Jewish community at Khaibar. It was a very wealthy community which also took pride in its military prowess. They missed no opportunity to intimidate Muslims and incite non-Muslims to cause trouble. Every day all the men of fighting age would put on their full armor and parade about. There were ten thousand men in all. When they heard that a tiny band of less than two thousand Muslims was setting out to conquer them, they refused to believe it. However, with the guidance of Allah, the Muslims were able to force the surrender of the Jews of Khaibar after seven weeks of struggle and siege. According to the terms of the surrender, the Jews were allowed to stay in Khaibar, but they agreed to give half of each year's harvest to the Muslims.

Soon the year had passed and the Prophet ﷺ and about two thousand pilgrims set out for Macca to perform Umra, according to the agreement reached at Hudaibiyah. When the Muslims had reached the boundary of the sacred precinct, the Quraish evacuated the entire city and withdrew to the surrounding hills. The pilgrims performed their Umra and remained in the city for three days. The chiefs of the Quraish may have regretted their decision to allow the Muslims to perform the pilgrimage, as the clear voice of Bilal, calling the faithful to prayer, wafted up the hillsides, but they kept their word and allowed the Muslims to stay the entire three days, but not a moment longer. At night many of the Quraish who were secretly Muslim slipped down from the hills into the city and were reunited with family and old friends who had emigrated to Madina. The resistance to the Muslims was gradually crumbling amongst the inhabitants of Macca.

One of the Quraish who was still very much opposed to the Muslims was named Amr رضي الله عنه, but he was not amongst those who withdrew to the hillsides. He could foresee that the Muslims would be victorious eventually and he did not wish to be under their rule. He therefore had

persuaded a few of his relatives to move with him to Abyssinia, where he planned to place himself under the protection of the Negus, the same ruler who had provided refuge for Jafar رضي الله عنه and the Muslim emigrants for so many years. He presented himself at court with many gifts for the Negus, in order to ask for his protection, but he made the mistake of making a negative comment about the Prophet ﷺ. The Negus immediately flew into a rage. The final outcome was that the Negus convinced Amr رضي الله عنه of the authenticity of the prophethood of Muhammed ﷺ, and Amr رضي الله عنه, instead of remaining in Abyssinia, took the next boat back to the Arabian coast, and then set out by camel to join the Prophet ﷺ at Madina.

Another Quraishi tribesman who had no wish to be present when the Prophet ﷺ entered Macca was Khalid رضي الله عنه, the leader of the Quraishi horsemen, who had caused near-disaster to the Muslims at the Battle of Uhud and who had tried in vain to break through the Muslim defenses at the Battle of the Trench. When the Muslims had eluded him a year earlier at Hudaibiyah, he exclaimed that they must be under the protection of some higher being, and their astonishing victory at Khaibar only served to confirm what he suspected. Khalid رضي الله عنه also had family connections with the Prophet ﷺ. His mother Asma رضي الله عنها and his younger brother Walid رضي الله عنه had both embraced Islam, and his aunt Maimoona رضي الله عنها had recently become the Prophet's رضي الله عنه wife. His brother would write to Khalid رضي الله عنه and describe how the Prophet ﷺ frequently expressed the hope that Khalid رضي الله عنه would abandon the idolaters and join the believers. Finally Khalid رضي الله عنه made the decision to join the Muslims at Madina. When he found that an old friend, Uthman رضي الله عنه the son of Talhah رضي الله عنه, had a similar inclination, they decided to set out together for Madina. On the way they met up with Amr رضي الله عنه. The three of them entered Madina together, amongst the great rejoicings of the Muslims who welcomed their arrival. Khalid رضي الله عنه went on to become one of the greatest Muslim military leaders in early Islamic history.

Bonnie L. Hamid

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THE BLESSINGS FROM ALLÂH

Apples are fruits.
Carrots are roots.
Strawberries are sweet.
Bread is made from wheat.

Raisins are dried up grapes.
They can be in many shapes.
We grow round and juicy tomatoes,
And brown smooth potatoes.
Sweet honey comes from bees
Using nectar from flower trees.

Allâh makes all these for us so
That we can be healthy and grow.
Before we throw food away.
Remember the poor who don't eat
everyday.

Aminah Khan
Age 7 years,
Manchester, CT

THE ABC OF ISLAM

Malaa'ikah

Malaa'ikah are angels, made of light,
They each have a job and they do it right,
Angels have no choice or free will,
They do their job and do not rebel,
Also, we can't see them with our sight.

Naar (Fire)

Be carefull not to fall,
In the most cruel punishment of all,
It is hell,
There you won't be well,
So take heed to this sincere call.

Order of Allâh

Man must submit to the order of God,
Allâh is the God who gave us a job,
To worship Him alone,
Until our soul leaves our flesh and bones,
And our grave is covered with sod.

Obaid Ahmed
10 years
Hamden, CT

AN EXAMINATION OF THE ISSUE OF FEMALE PRAYER LEADERSHIP Summary and Rulings

Based on the *hadith* of Umm Waraqa, its possible interpretations, and the other *ahadith* that mention women leading the prayer during the prophetic epoch, the Sunni jurists have deduced the following rulings:

1. The Shafi'i and Hanbali schools allow for a woman to lead other women in prayer without any restrictions. She can lead such prayers in the mosque or other places. The Hanafis permit a woman to lead other women in prayer. However, they hold it to be disliked.³⁵ All three of these schools stipulate that the woman leading the prayer should stand in the middle of the front row, without being in front of the women praying along with her. This is based on the description of the prayer led by 'Aisha and Umm Salama. The Malikis hold that a woman cannot lead other women in the prayer.³⁶

2. Of the three Sunni schools that hold it permissible for a woman to lead other women in prayer, none of them hold it permissible to lead men. Although there is a minority opinion in the Hanbali school which permits a woman to lead men in *Tarawih*, if certain conditions prevail, providing she stands behind them.³⁷

3. Imam an-Nawawi mentions the following ruling in the *Majmu'*, "If a woman leads a man or men in prayer, the prayer of the men is invalid. As for her prayer, and the prayer of the women praying with her, it is sound."³⁸

As for *Jumu'ah*, he mentions the following, "...if a woman leads men in the *Jumu'ah* prayer, there are two rulings [concerning her prayer]. They have been mentioned by al-Qadi Abu Tayyib in his *Ta'liq*, the preponderant opinion is that her prayer is invalid, the second is that it is lawfully begun as the noon prayer."³⁹

4. Some modern scholars hold it permissible for a woman to lead men in prayer within the confines of her house, if there are no men qualified to lead the prayer.⁴⁰

5. Imams Abu Thawr, Dawud adh-Dhahiri, and at-Tabari, whose legal schools have

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been defunct for centuries, are related to have held it permissible for a woman to lead men in prayer. This opinion is also related from Imam Muzani, one of the principal narrators of the Shafi'i school. We will examine this issue in greater detail, as it serves as one of the evidences offered by Reda for the validity of unrestricted female prayer leadership.

Part 2 The Ruling of al-Muzani, Abu Thawr, Dawud adh-Dhahiri, and at-Tabari

As for the ancillary evidence ushered by Reda,⁴¹ it is her saying: The above Prophetic tradition (*hadith*) is the reason why several medieval Muslim scholars supported female leadership. These include Tabari (d. 310/923), author of the famous Tafsir: Jami' al-bayan 'an ta'wil ay al-Qur'an and Tarikh al-Rasul wal Muluk, Muzani, Abu Thawr and Abu Sulayman Dawud ibn Khalaf al-Isfahani (d. 270/884), founder of the Zahirite school.⁴² We mention this evidence as ancillary because it cannot be the basis for establishing a ruling. None of the extant *Sunni* schools consider the opinions of extinct schools as independently valid. This fact is not due to prejudice against the *Imams* of the extinct schools and unjustly favoring those whose schools have survived. It is due to a simple methodological issue. Namely, neither the full *corpus* of rulings from the extinct schools, nor the details of their legal methodology have reached us in their entirety. Therefore, we do not know if a particular ruling attributed to an extinct school has been abrogated. In the case of the unrestricted female-led prayer, attributed to Imams at-Tabari, Dawud adh-Dhahiri, or Abu Thawr, we do not know if that ruling has been abrogated by a contrary ruling.

As for al-Muzani, he was a qualified jurisconsult within the Shafi'i rite and it cannot be established with certainty that he founded an independent school.⁴³ It is known that he narrates, in his *Mukhtasir*, the accepted opinion of the Imam ash-Shafi'i that a woman can only lead other women in the prayer.⁴⁴ It is also related in the *Mukhtasir*

that Imam al-Muzani said: The prayer of anyone praying behind someone in a state of major ritual impurity, a woman, an insane person, or a disbeliever is acceptably conveyed if he is unaware of his/her [the imam's] state.⁴⁵ From this we can infer that the prayer of the follower in all of these scenarios is unacceptable if he knows of the imam's state. This would include his prayer behind a woman. As for the opinion that Imam al-Muzani actually endorsed female prayer leadership, it has not reached us in any extant document. Surely, Allâh knows best.

Concerning the opinion of Imam Dawud adh-Dhahiri, Ibn Hazm attempted to revive his school, based on a coherent, if debatable methodology.⁴⁶ This methodology led Ibn Hazm to some very liberal positions, such as an endorsement of music, and the permissibility of female prophets. However, on the issue of female prayer leadership, Ibn Hazm opined that it was forbidden by consensus. The point here is that, based on a literalist methodology we can assume to be close to that of Imam Dawud adh-Dhahiri's, an opinion contrary to that of Imam Dawud has been reached.⁴⁷

As for the reports of unrestricted female prayer-leadership that are attributed to the Imams we have mentioned, they have not reached us with unbroken chains, certainly not with irrefutable chains of transmission—*Tawatir*, as is the case of the extant schools. In other words, there is no way for us to say with any degree of certainty that those opinions are indeed the opinions of Imams at-Tabari, Abu Thawr, and Dawud adh-Dhahiri. That being the case, there is no basis to establish the preponderance of the position of the extinct schools over that of the extant schools.⁴⁸ Since the extant schools have a clear position on female prayer-leadership, and it is established at the highest level of proof, in the *Sunni* rite,⁴⁹ one is obliged to take that position. This obligation arises from a legislative principle, "Certainty cannot be cancelled by doubt."⁵⁰

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NOTES:

- 35 See Muhammad Amin b. 'Abideen, *Hashiya Radd al-Mukhtar* (Beirut: Dar al-Fikr, 1995/1415), 1:609;
- 'Ala ad-Din b. Mas'ud al-Kasani, *Bada'ii As-Sana'ii Fi Tartib ash-Shara'ii* (Beirut: Dar al-Kutub al-'Ilmiyya, 1986/1407), 1:157.
- 36 See Ahmad Zarruq and Qasim b. 'Isa at-Tannukhi, *Sharh 'Ala Matn ar-Risala* (Beirut: Dar al-Fikr, 1986/1402), 1:192.
- 37 For the Hanafi position on this issue see Ibn 'Abideen, *Hashiya*, 1:609; for the Shafi'i position see Abu Zakariyya b. Sharaf an-Nawawi, *Kitab al-Majmu' Sharh al-Muhadhdhab*, Muhammad Najib al-Muti'i, ed. (Beirut: Dar Ihya at-Turath al-'Arabi, 1995/1415), 4:151-152. For the Hanbali position see, Ibn Qudama, *al-Mughni*, 2:34.
- 38 An-Nawawi, *al-Majmu'*, 4:152.
- 39 *Ibid.*, 4:165.
- 40 See as-San'ani, *Subul as-Salaam*, 2:76; az-Zaydan, *al-Mufassal*, 1:252.
- 41 I use the term "ancillary" to describe this "evidence" as it cannot serve as a primary source of legal rulings. In some circumstances, it could possibly support or strengthen a ruling established by one of the primary sources of law. Hence, its description as ancillary.
- 42 Reda, 1-2.
- 43 Muhammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 491-492.
- 44 See Muhammad b. Idris ash-Shafi'i, *Kitab al-Umm* (Beirut: Dar al-Fikr, 1983/1403), 8:117.
- 45 *Ibid.*, 116.
- 46 See Ibn Hazm al-Andulusi, *al-Ihkam fi Usul al-Ahkam*, Ahmad Shakir, ed., (Beirut: Dar al-Afaq al-Jadida, 1980). The differences between the methodology of Ibn Hazm and the mainstream Sunnis have been most prominently highlighted by Imam al-Baji. See, Al-Mustafa al-Wadifi, *al-Munadhira fi Usul ash-Shari'ah al-Islamiyya: Dirasa fi at-Tanadhur bayna Ibn Hazm wa'l-Baji*, (Rabat: Ministry of Endowments and Religious Affairs, Kingdom of Morocco, 1998/1419).
- 47 Ibn Hazm, *Maratib al-Ijma'* (Beirut: Dar Ibn Hazm, 1998/1419), 51.
- 48 This point is made for the sake of argument. In reality, the issue under discussion is not one

- that is eligible to be settled by establishing preponderance, because one of the conditions for such issues is that the two opposing positions be acceptable for establishing a ruling. See Imam Sayfuddin b. Abi 'Ali al-Amidi, *Al-Ihkam fi Usul al-Ahkam* (Beirut: Dar al-Kutub al-'Ilmiyya, 1985/1405), 4:460.
- 49 The prohibition of unrestricted female prayer-leadership is established by the consensus of the four Sunni Imams: Abu Hanifa, Malik, ash-Shafi'i, and Ahmad. A generally accepted principle among the Sunnis is that what the four Imams agree on is a binding ruling. In the last section of his treatise on the Creed of the Sunnis, Muwaffaq b. Qudamah al-Maqdisi writes, "Association with one of the Imams in jurisprudential matters, such as the four Sunni schools, is not condemnable. Their [the Imams] differing in legal rulings is a mercy. Those who differed among them are praised for their differences, rewarded for their assertion [in trying to ascertain the truth]. [Again,] their differing is an expansive mercy, and what they agreed on is a decisive proof." Muwaffaq b. Qudamah al-Maqdisi, *al-'Itiqad* (Cairo: Maktaba al-Qur'an, nd), 75. Ibn Hazm, and others claim that the prohibition of unrestricted female prayer-leadership is established by binding consensus. See Imam Ibn Hazm adh-Dhahiri, *Maratib al-'Ijma'* (Beirut: Dar Ibn Hazm, 51. Were it indeed the case that binding consensus has occurred on this issue, to reject it would be considered disbelief in the Sunni tradition.
- 50 'Ali Ahmad an-Nadwi, *al-Qawa'id*, 105.

Zaid Shakir

To be continued ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾



OUR PROPHET MUHAMMAD ﷺ

Our prophet Muhammad ﷺ
Humble, nice and wise
Praying, teaching, helping and loving
Prophet, teacher and friend
Our prophet Muhammad ﷺ

Lubna Ahmed
7 years,
Hamden, CT

LETTERS TO THE EDITOR

Precious brother or sister whomever this letter may concern,

In the name of Allâh Most Gracious, Most Merciful. I praise Allâh, for allowing me to be able to correspond with my family in Islam. My reason for writing is because I want to request for a few things but I'll get to that later. I would like to start off by saying my name and a brief about myself.

Well my name is Christopher Caldwell. I'm 22 years old, but since I've become a Muslim (believer) and submitted to Allâh's will in Islam I've change my name to Abu Al-Ikhlâs Qadim Soa. I must admit that reading IQRA, a voice of the Muslim Ummah, has inspired me in many ways and has taught me information that I didn't know, but now do because of reading IQRA. As a Muslim I'm just a starter. There's still a lot out there that I need to learn, in time I will, but as long as I have Allâh's word and Truth the Holy Qur'ân I'll be guided by Him in righteous ways. By me becoming a Muslim it has enlightened and strengthened me many ways, heart, mind, body and soul in the name of Allâh. I feel great and at my best. Though I have individuals who look down on me because I've become a Muslim but with our Lord Allâh on my side I've learned to ignore all vain talk against me. I would like to mention our brother Hammad Qadim Soa, (Mark Barbaril) whom I love dearly. He's the one who passed IQRA to me and told me that as brothers and sisters you all are on the right track, and you are also concerned about other Muslims. So I decided to write and check you out. To me it's a blessing to be able to hear from other Muslims, but when one gets rejected I guess because of being in here that's harsh and undeserved. Me personally I have wrote other places that say they are sincere Muslims and love all their brothers and sisters, but never wrote me back when it was a letter deserving response. I was being honest to them and telling them how I am a true sincere servant of Allâh and that I love Him more than anything and everything on this earth. By me saying that I do love Allâh more than any and everything on this earth I went on a fast for five days and nights with no food or water and I was successful in my promise of that fast to Him.

Every month I do a fast, but I usually go three days, but I wanted to show Allâh that I can live without bread alone, but His every word as food spiritually and mentally. My goal in fasting is to get my prayers answered; faith, self-control, self-resistance, and humbleness strengthen my belief. My main goal is to accomplish the fast that our Blessed Prophet Muhammad (pbuh) did to forty days and forty nights. Once I complete that I'll be able to accomplish my life goal and nobody knows that but Allâh and me. Insha Allâh when I get out of prison I want go around in my county and pass Qurâns out and speak Allâh's word to everybody, all ages, male and female. Well I don't want to bore you out so I'll make it short. My request is I would like prayer timings for where I'm at. I know from what Brother Hammad Qadim Soa, told me that our chaplain has to order them, but they never do anything to help out Muslims only Christians, Jews and Catholics. So if possible could it be granted that I do receive IQRA every month if there's a cost I may be able to pay. By the way insha Allâh next year Oct. 2006 I'll be getting out of prison. I was looking at your regular activities and Jum'a prayer times, insha Allâh when I get out I was planning to come visit and participate in some of the activities. Well I'm going to end it here and Insha Allâh I hope to hear back from you soon. May Allâh's blessings be on you all. *Salam!*

Christopher Caldwell

Dear Brother Christopher, *Wa alaykum assalam*

We receive many letter like yours and so most probably do all other Muslim organizations. Unfortunately at present none of us seems to be in a position to attend to all the letters properly. We hit and miss not because we wish to but the resources limit our wish list. So do not get discouraged or hold grudges against those who are unable to reply back. May Allâh reward you for patience and reward them for trying their best.

We have acted on your requests that are within our reach. Your letter deserved a response because of your desire to fast continuously (*Al-Wisal*). Following are some of the *ahadith* on this subject. As a general rule before you embark on any *nafil* act of worship ask those who have knowledge so that you will not start something new or do something that is not liked by Allâh and his messenger. Know Allâh is the most merciful and most forgiving, so even when we make mistakes there is no need to despair. Best of Muslims are those who make mistakes, some dreadful ones, but repent sincerely as soon as they have realized their mistakes. May

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Allâh make us among those who repent.

The Prophet ﷺ said, “Do not practice *Al-Wisal* (fasting continuously without breaking one’s fast in the evening or eating before the following dawn).” The people said to the Prophet ﷺ, “But you practice *Al-Wisal*?” The Prophet ﷺ replied, “I am not like any of you, for I am given food and drink (by Allah) during the night.” Sahih Al-Bukhari Hadith 3.182, Narrated by Anas ؓ.

Allah’s Apostle ﷺ forbade *Al-Wisal*. The people said (to him), “But you practice it?” He said, “I am not like you, for I am given food and drink by Allah.” Sahih Al-Bukhari Hadith 3.183, Narrated by Abdullah bin Umar ؓ.

Abu Said ؓ narrated, that he had heard the Prophet ﷺ saying, “Do not fast continuously (practice *Al-Wisal*), and if you intend to lengthen your fast, then carry it on only till the *Suhur* (before the following dawn).” The people said to him, “But you practice (*Al-Wisal*), O Allah’s Apostle!” He replied, “I am not similar to you, for during my sleep I have One Who makes me eat and drink.” Sahih Al-Bukhari Hadith 3.184.

Allah’s Apostle ﷺ forbade *Al-Wisal* out of mercy to them. They said to him, “But you practice *Al-Wisal*?” He said, “I am not similar to you, for my Lord gives me food and drink.” Sahih Al-Bukhari Hadith 3.185, Narrated by Aisha رضى الله عنها.

Allah’s Apostle ﷺ forbade *Al-Wisal* in fasting. So, one of the Muslims said to him, “But you practice *Al-Wisal*. O Allah’s Apostle!” The Prophet ﷺ replied, “Who amongst you is similar to me? I am given food and drink during my sleep by my Lord.” So, when the people refused to stop *Al-Wisal* (fasting continuously), the Prophet ﷺ fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of *Shawwal*). The Prophet ﷺ said to them (angrily), “If It (the crescent) had not appeared, I would have made you fast for a longer period.” That was as a punishment for them when they refused to stop (practicing *Al-Wisal*). Sahih Al-Bukhari Hadith 3.186, Narrated by Abu Huraira ؓ.

The Prophet ﷺ said twice, “(O you people!) Be cautious! Do not practice *Al-Wisal*.” The people said to him, “But you practice *Al-Wisal*?” The Prophet ﷺ replied, “My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability.” Sahih Al-Bukhari Hadith 3.187, Narrated by Abu Huraira ؓ.

Allah’s Apostle ﷺ said, “Do not fast

continuously day and night (practice *Al-Wisal*) and if anyone of you intends to fast continuously day and night, he should continue till the *Suhur* time.” They said, “But you practice *Al-Wisal*, O Allah’s Apostle!” The Prophet ﷺ said, “I am not similar to you; during my sleep I have One Who makes me eat and drink.” Sahih Al-Bukhari Hadith 3.188, Narrated by Abu Said Al Khudri ؓ.

“We are what we repeatedly do. Excellence then, is not an act, but a habit.”

Allâh’s Apostle ﷺ said, “O Allâh! Be merciful to those who have their head shaved.” The people said, “O Allâh’s Apostle! And (invoke Allâh for) those who get their hair cut short.” The Prophet said, “O Allâh! Be merciful to those who have their head shaved.” The people said, “O Allâh’s Apostle! And those who get their hair cut short.” The Prophet said (the third time), “And to those who get their hair cut short.” Nafi’ said that the Prophet had said once or twice, “O Allâh! Be merciful to those who get their head shaved,” and on the fourth time he added, “And to those who have their hair cut short.” Sahih Al-Bukhari Hadith 2.785 Narrated by Abdullah bin Umar ؓ.

IF YOU MOVE PLEASE SEND US YOUR NEW ADDRESS

AL-FAROOQ

Omar ibn al Khattab ؓ loved Rasulallahﷺ
Among the sahabah he was one of the best.
He spent all of his time worshipping
Allâh,

and helping the ummah instead of rest.
The second khalifah he was,
Patrolling through the streets in twilight,
Mercy was in his heart for the innocent,
To the poor he was compassionate and
polite.

But against the kuffar he was harsh,
And feared by the cursed Shaitan,
“Our dead are in Jannah and your dead are
in Fire’

On Uhud he shouted at Abu Sufyan.
One night he found a woman boiling a
pot.

“In it is water we have no food to eat,
Perhaps the children will cry themselves
to sleep.”

But Omar (raa) fed the children dates,
oil, and wheat.

He listened to people’ problems,
As amir ul Muminin he was the leader.
And with very wise judgment,
Because, he obeyed his great teacher.

He opened the lands to Islam,
Like Egypt and the Persian Empire.
Organized them into Islamic States,
And chose governors like Amr ibn al-
Aass to hire.

Omar Al-Farooq had wonderful qualities.
His Farasa (intuition) was always correct.
The truth would flow out from his mouth.
Generals for wars he would select.

When Omar ؓ took his shahadah.
His Islam was announced publicly.
He brought strength to the early
Muslims.

By praying openly at the Kaabah.
He ate simple foods and wore patched
clothes.

From the Bait ul Maal little salary he took.
Rasulallah ﷺ said, “If there were to be,
Another prophet after me, It would be
Omar al-Farooq ؓ.

Zainab Khan
Age 9 years,
Manchester, 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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