

15 Sha'awal 1426

November 18, 2005

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful



اِقْرَأْ
'READ'



اِقْرَأْ



صوت الأمة الإسلامية

Vol. 17

A VOICE OF THE MUSLIM UMMAH

No. 11

ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

ISLAM AND CLEANLINESS

The excessive dirtiness which characterizes the Muslim countries of the present-day more than any other single factor, disgusts outsiders and spoils their reputation. Ask any American or European traveller what he thinks of the countries and peoples of the Muslim world and he will invariably reply, "How dirty they are!" The sad fact is that this criticism is in most cases justified to such an extent that even new converts to Islam of European origin are sometimes driven to the brink of apostasy for this reason. As an illustration, one good friend of mine – a European convert – remarked in a letter to me while she and her husband were trying their best to live an Islamic life in a Muslim land:

My husband is utterly disgusted with the filth in this country where the walls in his office, especially on the stairs, are dark red with spat-out paan (betel nut), where men don't button up their trousers in the bathroom but rather only in walking back to their desks, where on the same tap he has to make ablutions for prayers, while others clean their artificial teeth leaving ev-

erything around red from paan, where at the same time the servants refill the bottles with drinking water, and when on Fridays instead of coming neat and clean to the mosque, men with stinking clothes gather together. As the conditions are in Pakistan, my husband thinks that to keep his idealism in Islam alive, he must separate from the Muslims as soon as possible because in Germany he might be more useful in his missionary attempts.

After making a desperate effort to live in the Muslim society of Pakistan without success, the writer of the previous lines returned with her husband to her native land the following year.

What a sad paradox it is that while Muslim countries of the present day are notorious for their filth, no faith lays so much stress on the necessity for cleanliness both in person and in surroundings than Islam.

Abu Malik رضي الله عنه, said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said, "Purification is half the faith." (*Muslim, Mishkat ul Masabih*)

Jabir رضي الله عنه, said: The Messenger of Allāh

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Asmā-ul-Husnā : Allāh's beautiful names and attributes

الْمُعْطَى

AL-MU'TIYU

THE BESTOWER

الْمُعْطَى

Editorial

HUMAN ORIGINS

Debate is raging again between Darwinists and creationists. The name is different, evolution or intelligent design, and the people debating are different. It is not Julian Huxley and the priests, it is the secularists and neoconservative Christians. In these debates there are those who claim to know the worldly essence of the debate and there are those who admittedly know very little, but none the less have easy access to public forums and consider it a legitimate opportunity to glorify their journalistic career. Both groups and the general public who are at their mercy deserve our sympathy as did those in earlier days who argued and tried to humiliate each other on the two opposite sides of this debate. Both groups value the life of this world far beyond what lies after death. Actually it seems that both inwardly do not wish to acknowledge that there is for us something on the other side of death.

Death is certain but what lies on the other side is guess work for some and nothing lies on the other side for others. What a great intellectual vacuum!

For Muslims this debate is meaningless. If one believes that: there is Allâh (and there is no God beside Allâh); and there are angels; and there are revealed books (al-Qurân being the final and unchangeable Testament); and there were more than 124,000 messengers chosen by Allâh (Muhammad ﷺ being the last one); and there is a last day; and that everything good and bad is according to the decree of Allâh; and that there is resurrection after death (for the accounting of our deeds), then to believe that all things are created by Allâh as He has told us is rather an easy undertaking and undebatable.

Then how do we reconcile the unbridge-

able gap between this belief and the present day “scientific” human knowledge? In Musa’s ﷺ times the knowledge that the magicians possessed was “science” but when confronted with divine knowledge they were not only confounded but actually realized their folly and submitted willingly.

They said: O Musa! Either throw first, or let us be the first to throw? He said: Nay, do ye throw! Then Lo! their cords and their staves, by their magic, appeared to him as though they ran. And Musa conceived a fear in his mind We said: Fear not! Lo! thou art the higher. Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard’s artifice, and a wizard shall not be successful to whatever point (of skill) he may attain. Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Musa. (Ta-ha, 20: 65-70)

We believe that humans surely are not physical body alone. There is *rooh* (soul). The body is from the earth but the *rooh* is by the order of Allâh and we know very little about it.

“They ask thee concerning the Spirit. Say: ‘The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you’.” (17:85)

To claim that our physical self has nothing to do with the elements of the earth is to deny part of the scripture. “From the (earth) did We create you and into it shall We return you and from it shall We bring you out once again.” 20:55

There is also no need to deny those aspects of our scientific knowledge that humans have laboriously discovered. There are similarities, real functional similarities, between all living forms, indeed all creations of Allâh. It is no big surprise. We can

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eat plants and plant products and animals and animal products and turn them into our body parts. Living things have similarities with nonliving things as well. That's how salt and oxygen can become part of our body just as easily as plant and animal tissue can become part of our body. It is not a big surprise for a Muslim that a gene from a bacterium can be inserted into the nuclei of cattle embryos to make the cattle immune to certain bacterial infections. It is not a surprise for a Muslim that cloning is possible. It is not a surprise for a Muslim that a dead body can be brought back to life, with the permission of Allâh.

Other living and nonliving forms can turn into humans and humans can turn into apes instantly if Allâh so wills. We know for sure that such transformation has taken place in the past.

And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes despised and rejected." (2:65)

Say: "O People of the Book! do ye disapprove of us for no other reason than that we believe in Allâh and the revelation that hath come to us and that which came before (us) and (perhaps) that most of you are rebellious and disobedient?" Say: "Shall I point out to you something much worse than this (as judged) by the treatment it received from Allâh? Those who incurred the curse of Allâh and His wrath; those of whom some He transformed into apes and swine, those who worshipped false gods; these are (many times) worse in rank and far more astray from the even Path! (5:59-60)

When in their insolence they transgressed (all) prohibition We said to them: "Be ye apes despised and rejected." (7:166)

For those who insist on "scientific" proof of all phenomena, it is very hard to comprehend what Allâh has taught humanity

through scriptures. The only knowledge humans can gather on their own, and partially at that, is what is terrestrial in origin. The knowledge beyond that, even about our own physical self, is unattainable except through revelations. People who cannot believe in revealed truth have many surprises in store, some in this world and far more in the hereafter.

Allâh demands from human beings an unconditional belief in *ghaib* (unseen). Allâh classifies humanity into three groups: those who believe in *ghaib*, they are the ones who will succeed; those whose hearts Allâh has sealed, they are the sure losers; and those who think they can fool Allâh (the hypocrites), they are the worst of creation.

"This is the Scripture whereof there is no doubt, guidance unto those who ward off (evil). Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee,

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MAILING ADDRESS:
Connecticut Council of Masajid
P.O. Box 4456, Hamden, CT 06517
Tel: (203) 562-2757

EDITORIAL COMMITTEE

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ﷺ said, “The key to Paradise is prayer and the key to prayer is purification.” (*Musnad of Ahmad Ibn Hanbal, Mishkat ul Masabih*)

Ibn Umar ﷺ said: The Messenger of Allāh ﷺ said, “Prayer is not accepted without purification nor is charity accepted out of what is acquired by unlawful means.” (*Muslim, Mishkat ul Masabih*)

Abdullah ibn Umar ﷺ reported that the Messenger of Allāh ﷺ said, “When one of you comes to the Friday prayers, he should take a bath.” (*Bukhari 11 : 2*)

Amr ibn Sulaim ﷺ said: The Messenger of Allāh ﷺ said, “Taking a bath on Friday is incumbent on everyone who has attained puberty and he should use the toothbrush and scent if he can find it.” (*Bukhari 11 : 3*)

Contrast these teachings of Islam to the squalor sanctioned by Christianity in medieval Europe:

The early Christians regarded the cleanliness of the body as a pollution of the soul and those saints were most admired who had become a hideous mass of filth. Saint Anthanasius related with enthusiasm how Saint Anthony had never to extreme old age been guilty of washing his feet. Saint Abraham who lived for fifty years after his conversion to Christianity, scrupulously avoided washing either his hands or his feet from that date. Abbot Alexander used to say, looking mournfully back at the past: “Our fathers never washed their faces but we frequent the public baths.” [*Islam and the World, Abul Hasan Ali Nadawi, Academy of Research and Publications, Lahore, 1960, p117*]

Islam places its greatest emphasis upon personal cleanliness and hygiene both for the health of the body in this life and the salvation of the soul in the Life Hereafter. Ablutions are compulsory after voiding and sound sleep

before each prayer and a complete bath is incumbent before the major congregational prayers, after coitus, nocturnal pollution, menstruation, childbirth and washing a dead body. Even in the most so-called “advanced” countries of Europe and America today, these essential acts of cleanliness are not practiced.

Islam puts much emphasis upon the cleanliness of the teeth and mouth hygiene:

Ayesha ﷺ said on the authority of the Prophet ﷺ, “The tooth-stick purifies the mouth and is a means of seeking the pleasure of the Lord.” (*Bukhari 30 : 27*)

Abu Hurairah ﷺ said on the authority of the Prophet ﷺ, “Were it not that I would place too heavy a burden on my community, I would have commanded them to use the tooth-stick at every ablution.” (*Bukhari 30 : 27*)

It is also *Sunnah* to rinse the mouth and clean the teeth after each meal. So highly did the Holy Prophet value a clean mouth that the last thing he did before his death was to use his tooth-stick. Were Islam’s teachings on mouth hygiene strictly followed in the so-called “advanced” countries, where tooth-decay and bad breath are universal, it can safely be predicted that dentists would suffer grave loss of business for lack of patients.

Not only is it incumbent upon the Muslim to clean his body but his clothes must be kept free from impurities. Towards this end, cleaning the private parts with pebbles, pieces of earth, followed by water after answering the calls of nature are essential. The Holy Prophet ﷺ said that one of the causes of the punishment of the grave is carelessness in protecting one’s clothing against defilement of urine and stools.

Abu Hurairah ﷺ said, “When the Prophet, peace and blessings of Allāh be upon him, went to the privy, I brought him water in a small vessel or in a leather bag and he used water

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for cleaning, then rubbed his hand on the ground, then I brought him another vessel of water and he made ablution.”

(*Abu Daud, Mishkat ul Masabih*)

Abu Hurairah رضي الله عنه said, “The Messenger of Allāh, peace and blessings be upon him, said, ‘Prayer is not accepted from a man who voids himself until he performs ablution.’” (*Bukhari 4: 2*)

This practice is unknown in Western countries as the “toilet paper” used for this purpose is not sufficient. Not only must the Muslim keep his person and clothing clean before his prayer is acceptable to Allāh but the place of prayer must also be free from defilement. This necessitates cleanliness of one’s home and on the streets because the Qur’ān says that the whole earth is a mosque.

The Holy Prophet, peace be upon him, said, “When one of you wishes to pass urine, let him seek the proper place for urinating.” (*Abu Daud, Mishkat ul Masabih*)

Jabir رضي الله عنه said, “When the Holy Prophet صلى الله عليه وسلم wanted to ease himself, he went to a distant place until nobody could see him.” (*Abu Daud, Mishkat ul Masabih*)

How shameful it is that daily we witness these teachings of the Holy Prophet صلى الله عليه وسلم flouted by modern Muslims! Here in Lahore what a common sight it is to see men (and sometimes even women) easing themselves on crowded streets in full view of the public!

Muadh رضي الله عنه said: The Messenger of Allāh صلى الله عليه وسلم said, “Abstain from three objects of curse: easing near springs of water and on roads and under a tree where men sit for shade.” (*Abu Daud, Mishkat ul Masabih*)

Spitting in public places has also been condemned by the *Hadith*.

Anas رضي الله عنه said the Prophet, peace and blessings be upon him, spat in a cloth of his. (*Bukhari 4: 70*)

The Prophet صلى الله عليه وسلم saw phlegm on the front of the wall of the mosque and it

was painful to him to such a degree that the signs of it could be seen on his face. Then he took hold of a corner of his sheet and spat in it; then turned one part of it over the other and said, “Rather let one do like this.” (*Bukhari 8: 33*)

The *Hadith* warn that the true Muslim must not offend his neighbour by throwing fruit peelings and refuse in front of his house, yet this *Sunnah* appears to be forgotten here in Lahore with its filthy streets contaminated with cesspools and garbage of every description making life miserable for the inhabitants!

It is mistakenly assumed that cleanliness, particularly public cleanliness, is an exclusive product of the science and technology of modern Western civilization, yet it is not absent even today in some isolated Muslim communities. As Muhammad Asad describes one town he visited in Saudi Arabia in 1932 before it was touched by any modern influence:

Hail is far more Arabian than say Baghdad or Medina: it does not contain any elements from non-Arab countries and peoples; it is pure and unadulterated like a bowl of freshly drawn milk. No foreign dress is visible in the bazaar; only loose Arabian abayas, keffiyahs and igals. The streets are much cleaner than any other city of the Middle East, cleaner even than any other town in Najd which is noted for its uneastern cleanliness probably because the people, having always been free, have retained a greater measure of self-respect than elsewhere in the East. [*The Road to Mecca*, Muhammad Asad, op.cit., p148]

In the above quotation, Muhammad Asad has hit upon perhaps the most important reason why the countries of the Muslim world are so noted for their dirtiness. Poverty offers no sufficient explanation for this phenomenon, much less any justification since the Holy Prophet صلى الله عليه وسلم and his Companions lived

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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 9: To stand up straight after sujûd and not to sit.

Answers to the ahadeeth of sitting after the second sajdah.

Imam Bukhari has narrated the *hadeeth* of Abu Hurairah رضي الله عنه, in which the Prophet صلى الله عليه وسلم explains the method of *salâh* to the one who did not complete his *salâh*, Khallad bin Rafi' رضي الله عنه. Part of this *hadeeth* reads,

1. **'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and sit still. Do this throughout your salâh.'**¹

Some have taken this as evidence that the sitting after the *sajdah* is a *sunnah* of *salâh*. However, as Hafidh Ibn Hajar has explained in *Fath al Bari*² that the narrator of this report has been opposed by others who have not included the words 'then rise and sit still' (after the second *sajdah*) in their narrations. Their wording is preferred and Imam Bukhari has hinted at this by saying at the end of this *hadeeth*, 'Abu Usamah (one of the other reporters of this *hadeeth* whose narration has been quoted above³) said, 'then rise and stand straight.'

2. Sayyiduna Malik bin al Huwayrith رضي الله عنه reports that **when the Prophet صلى الله عليه وسلم would be (rising for the second or fourth rak'ah) in his salâh he would not stand up until he had sat down first.**⁴

This is understood to refer to the Prophet's

صلى الله عليه وسلم prayer in his old age. This explanation is supported by a *hadeeth* narrated by Abu Dawood on the authority of Muawiyah bin Abi Sufyan رضي الله عنه, that the Prophet صلى الله عليه وسلم said, **'Do not proceed before me in ruku' or sujûd, because no matter how earlier I may bow down before you into ruku' you will catch up with me when rising from it. Indeed I have gained weight.'**⁵

Ibn al Qayyim writes in his *Zad al Maad*, 'This has also been reported from a number of the Prophet's صلى الله عليه وسلم companions رضي الله عنهم. All those who have described the *salâh* of the Prophet صلى الله عليه وسلم have not mentioned this sitting; it has only been mentioned in the *hadeeth* of Abu Humaid and Malik bin al Huwayrith. If this was his permanent practice it would certainly have been mentioned by those who have described his *salâh*. Also, the mere fact that he did it does not indicate that it is a *sunnah* of *salâh*, unless it becomes known that he did it on the basis that it is a *sunnah* in whose practice he should be emulated. If it is assumed, however, that he did it out of need then this does not show that it is a *sunnah* of *salâh*.'⁶

Ibn al Turkumani has also claimed in *al Jawhar al Naqiyy* that this was not a *sunnah* of the Prophet's صلى الله عليه وسلم *salâh* on the argument that Bukhari has narrated the *hadeeth* of Malik bin al Huwayrith رضي الله عنه with a chain that contains Ayyub reporting from Abu Qilabah reporting from Malik bin al Huwayrith رضي الله عنه. As part of the longer *hadeeth* Ayyub says, **'He (Amr bin Salamah) would do something that I have not seen them (the learned Tâbi'ûn of his time) do: he would sit in the third**
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1 Bukhari 5897.

2 *Fath al Bari* 11/45.

3 Bukhari 6290 & 760.

4 Bukhari 789, Abu Dawood 844, Tirmidhi 287, and Nasai 1152.

5 Ahmad 16396, Darimi 1315, Ibn Majar 963, and Abu Dawood 619. Booseeree says (Chapter 171, *hadeeth* no 439) that this *isnadh* is *saheeh*.

6 *Zad al Ma'ad* 1/241.

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and fourth rak'ah.⁷

Imam Tahawi and Imam Ahmad bin Hanbal have both narrated the same *hadeeth* in which Ayyub says, 'I saw Amr bin Salâmah do something which I have not seen you do. When he would raise his head from the *sajdah* in the second and fourth *rak'ah* in which there is sitting he would sit properly and then stand.' Imam Tahawi says, 'Ayyub's statement that he had not seen the people do this - even though he had seen a group of the most eminent *Tâbi'ûn* - shows that this was not a *sunnah*.⁸

As mentioned earlier, the elder and more prominent companions who were closer to the Prophet ﷺ and who spent more time in his company than Sayyiduna Malik bin al Huwayrith رضى الله عنه are all agreed upon a practice that contradicts what he has reported. Therefore, their practice will be preferred over his report and this is the reason why the scholars have adopted it as mentioned by Tirmidhi.

Imam Tirmidhi says after quoting the *hadeeth* of Sayyiduna Abu Hurairah رضى الله عنه in this regard, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salâh*.' Note that he does not say some or the majority, but the people of learning.

In *al Usoos fi Kayfiyyah al Juloos* Hafidh Qasim bin Qutlubughah al Hanafi has quoted Abdus Salam Ibn Taymiyyah as saying that the *Sahâbah* رضى الله عنهم were unanimous in their not adopting the practice of the sitting of rest, therefore the *hadeeth* of Sayyiduna Malik bin al Huwayrith رضى الله عنه must refer to an instance of sickness or need (or old age as shown above in the *hadeeth* of Abu Dawood).

Ibn Bint Naem says in *Nawadir al Fuqaha* as quoted by Ibn al Turkumani in his *al Jawhar al Naqiy*, 'They are all

agreed in their view that when one raises his head from the second *sajdah* of the first and third *rak'ah* he will stand up straight and not sit, with the exception of Shafiee who recommends that he should sit in the manner of *tashahhud* and then stand.'⁹

Rising straight to the second and fourth *rak'ah* without sitting down is the view and practice of Imam Malik, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Sufyan al Thawri, Imam Ahmad, Ishaq bin Rahuyah, their followers and the majority of the scholars. Imam Ahmad also said, 'Most *ahadeeth* are upon this' (not sitting), and Athram says, 'I saw Ahmad rise upon the balls of his feet after the *sujûd*. He did not sit before rising.' The same has been reported from many of the *Sahâbah* رضى الله عنهم. After quoting the above *hadeeth* of Sayyiduna Abu Hurairah رضى الله عنه, Imam Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salâh*.' **To Be Continued** انشاء الله

9 *al Jawhar al Naqiy* 2/181.

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in such extreme austerity, the poor today appear affluent by comparison. Poverty certainly does make it more difficult to keep clean but in a hot, arid country like Arabia where there is a great scarcity of water and at a time when such amenities as piped running water were unknown, the Holy Prophet ﷺ and his close Companions were never without ablution nor were their homes and streets defiled. Although centuries of foreign domination caused Muslims to lose their pride and self-respect, now that we have regained our freedom and independence, there remains no excuse any longer for us to neglect these indispensable teachings of our faith.

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

7 Bukhari 785.

8 Ahmad 20016 and Tahawi 4/355.

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*So eat and drink and cool (thine) eye. And if thou dost see any man say,
'I have vowed a fast to (Allah) Most Gracious and this day will I enter
into no talk with any human being.'*

Surah Maryam 19:26

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THE CHILDREN'S CORNER

HUNAIN

When the Muslims had begun their march towards Makkah, many of them believed that they were heading towards Ta'if, a city south of Makkah which was inhabited by one of the clans of the Hawazin tribe. The Hawazin were a large and powerful group of idol worshippers, who had never been friendly towards the Muslims. Now the Muslims were camped at Makkah, almost literally at their doorstep, and the Hawazin were worried. They assembled a huge army of twenty thousand men.

The Muslims had only been in Makkah for two weeks when once again they set out to meet an enemy. Only this time the Quraish were on their side. Not only were those Quraish who had recently entered Islam now a part of the army, but also some of those who were still undecided. They were fighting to protect their city of Makkah, but before the end of the campaign many of them had also embraced Islam.

The leader of the Hawazin army was a very brave young man named Malik. However, he tended not to listen to others. Against the advice of the older men, he had ordered all the wives and children of the soldiers to follow at the rear of the army. His reasoning was that the soldiers would fight more valiantly if their families were at the rear cheering them on. He also sent three scouts to check out the Muslim army. They returned trembling and very visibly moved, having seen with the Muslim army the same unearthly men on piebald horses who had been visible to the Quraish at the Battle of Badr. But Malik refused to believe the scouts and had them locked up so that they would not instill fear in the rest of his army.

The following day the Muslim army

continued its advance which took it through a large valley called Hunain. The Muslims could see the main force of Malik's army at the other end of the valley, but unbeknownst to them, part of Malik's forces were hiding in deep ravines which opened into the valley. At a signal from Malik, those hidden forces ambushed the advancing Muslim army just at the narrow pass leading into the valley. The Muslims at the front were so overwhelmed by the ferocity of the surprise attack that they fell back and started an unruly retreat.

The Prophet ﷺ, who was just behind the foremost troop of men, stood at one side of the trail to avoid the crush of retreating camels and horses. He called upon the fleeing men to rally around him. The strong voice of Abbas ؓ, summoned the men to the side of the Prophet ﷺ and the stampeding withdrawal came to a halt. The Prophet ﷺ took up some pebbles, as he had done at the Battle of Badr, and flung them into the faces of the nearest enemy. From that point the tide of the battle turned in favor of the Muslims.

The enemy was thrust back to Ta'if and those who did not take refuge within that walled city fled into the hills. It was after the battle of Hunain that the following verses were revealed: *"Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught; the land, for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers: thus doth He reward those without faith. Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Mer-*

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ciful.” (Qur’an 9:25-27)

Amongst the spoils of the battle were close to sixty thousand camels, sheep and goats, and about four thousand ounces of silver. All the Hawazin women and children who had been with the army, about six thousand of them, were made captive. Most of them were very poorly clad so the Prophet ﷺ had a suit of clothing made for each of them and paid for it out of the silver.

One older woman among the captives started claiming that she was the sister of the Prophet ﷺ. Although the men did not believe her, they took her to him. It turned out that she was indeed his foster-sister, the daughter of Halima and Harith, and she still had the mark of a bite he, as a child, had given her one day long ago when she had been carrying him. The Prophet ﷺ learned that his foster-parents had both passed away in old age. His new-found foster-sister entered Islam and returned to her clan (one of the Hawazin clans), bearing with her a rich gift.

The Muslims besieged the city of Ta’if unsuccessfully for two weeks and then withdrew to a valley near the city. There a delegation of Hawazin from among those who had fled into the hills arrived. They all embraced Islam and asked for the Prophet’s ﷺ generosity, reminding him of his ties to them as his foster-tribe. When given a choice of what was most dear to them, their families or their possessions, they naturally chose their families. Although the captives had already been divided up as spoils, the Prophet ﷺ immediately gave back those who had fallen to the lot of himself and his family. The others were returned to their menfolk when the Prophet ﷺ explained the situation to the rest of the Muslims.

Ta’if had still not surrendered, and the city had enough supplies to withstand a year’s siege. But the Prophet ﷺ managed

to send word to Malik, who was in the city, that all his family and possessions would be returned if Malik would contrive to get to the Prophet ﷺ. Malik sneaked out of the city at night and, upon meeting with the Prophet ﷺ, accepted Islam. The Prophet ﷺ then placed Malik in charge of the rapidly growing Muslim Hawazin community, and gave him instructions to continue to pressure the inhabitants of Ta’if to enter Islam. In this way a physical siege by an enemy was replaced by a psychological siege by peers. At Hunain, the last stronghold of opposition in Arabia against the Muslims had been destroyed, leaving in its place a strong new community of Muslims, *alhumdu lillah!*

Bonnie L. Hamid

QUIZ: Wives of the Prophet ﷺ

Q1: Name the wife of Muhammad ﷺ who was married and died at the same place.

Q2: Name the wife of Muhammad ﷺ who stopped her non-Muslim father from sitting on the bed of Muhammad ﷺ.

Q3: Name the wife of Muhammad ﷺ who was the best cook according to a statement by Aishah رضى الله عنها.

Q4: Which of the wives is referred to in Qur’an in the incident of *ifkun mobeen*?

Q5: Which of the wives of Muhammad ﷺ spent the least amount of time with him?

Q6: Which of the wives of Muhammad ﷺ narrated the largest number of prophetic traditions?

Q7: Which of the wives of the Prophet ﷺ was oldest at the time of her marriage to Muhammad ﷺ?

Q8: Name the wife whose house he ﷺ visited first after Asr prayer as a routine.

Q9: When the companions had any religious difficulty, which wife of Muhammad ﷺ would they approach?

Q10: Name the wife of the Prophet ﷺ whose death caused great grief to the poor and destitute of Madinah.

Answers on page 12

Letters to the Editor

Br. Michael Pistorio has asked questions that most people who accept Islam after being affiliated to something else are confronted with as soon as they accept Islam. So we decided to address them briefly for the benefit of all.

Q1&2. What is the difference between the sects of Muslims? What sect should I choose to follow? The sects of Muslims and sects of others are the same, nothing but misguidance. Allah has severely warned Muslims against falling into this trap. "Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty." [3:105]

A. Our Nabi ﷺ addressing the Muslims informed us that the People of the Book have 72 sects and that "Muslims" will invent 73 sects and only one of them would be on the right path. Those who follow the Qur'an and *Sunnah* they are on the right path. At least to have this belief in the heart with sole intention that one would follow what is in Quran and *Sunnah* makes such a person a member of the successful sect. The groups of Muslims who are known as *Ahle Sunnah wal Jamaat*, by their own declaration meet this criterion. Followers of the four *imams*, Abu Hanifah, Malik, Shafii and Hanbal form this group. Followers of these *imams* are all *Ahle Sunnah wal Jamaat*.

We follow Imam Abu Hanifah. One important reason for doing so is that he is a *tabai* (i.e. he actually met some of the companions of the Messenger of Allah ﷺ). This is not a small qualification. What you follow depends on who you learn Islam from. Just make sure that he is a follower of one of these *imams* and does not invent a deviant group in their name. This is quite common.

Q3. What should I do if my family does not accept me and my religion?

A. If they do not accept you there is very little you can do except to be patient. The question really is what you should do to your family. The answer is simple: you will follow what Allâh says, without having any contempt towards your non-Muslim family. Your father, mother, brother and sister do not lose their rights that Allâh has granted them through your sharing a womb with them. Love and respect, caring and sharing with them should stay the same, if not increase, now that you are a Muslim. In all interactions however, Allâh comes first. Through your kind and gentle attitude, you will try to show them what Islam is all about. *Insha Allâh* you will succeed to bring them to Islam also.

Dr. Kaukab Siddique of Jamaat al-Muslimeen has requested that anyone who agrees with the six point agenda of the JM should contact him by E-mail ksidd37398@aol.com. The six points of the agenda include 1. Racism 2. Unjustified involvement of American power in Afghanistan, Iraq and Palestine 3. Immoral support of Zionism 4. America's illegal imprisonment of Muslims 5. Exploitation of women 6. Hegemony of "mainstream" media on the information industry of America. Dr. Siddique can also be contacted through mail: Jamaat al-Muslimeen, P. O. Box 10881, Baltimore, MD 21234



Answers to Quiz (page 11)

Q1 Hazrat Maimoonah رضى الله عنها Q2 Hazrat Umm-e-Habeebah رضى الله عنها Q3 Hazrat Safiyyah رضى الله عنها Q4 Hazrat Aishah رضى الله عنها Q5 Zainab bint Khuzaimah رضى الله عنها Q6 Aishah رضى الله عنها Q7 Saudah رضى الله عنها Q8 Umme Salama رضى الله عنها Q9 Aishah رضى الله عنها Q10 Zainab bint Jahsh رضى الله عنها

Editorial, continued from page 3

and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful. As for the disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not. Allâh hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. And of mankind are some who say: We believe in Allâh and the Last Day, when they believe not. They think to beguile Allâh and those who believe, and they beguile none save themselves; but they perceive not. In their hearts is a disease, and Allâh increaseth their disease. A painful doom is theirs because they lie.” 2:2-10

Unseeable (*bil-ghaib*) are the seven entities mentioned above. These are the articles of faith that were proclaimed by all messengers of Allâh. Pick up any book that claims to be a scripture and see what it says about these articles of faith. In some you may have to look hard for they have been shrouded and disguised, but find them you will. If a person does not believe in these articles then he is like cattle, even worse. Cattle are devoid of human intelligence, so they have to depend on experimental evidence to decide their course of action. They do not have recourse to revelations nor do they have the intelligence to comprehend it. Humans having the intelligence that is needed to comprehend the significance of revelations. If they refuse to make use of it then they are worse than the cattle. Such a person needs scientific proofs for every phenomenon, knowing well that such proofs in the past were totally misleading. Such a person is like a beast. Such a person can kill babies before they are born, drop bombs on innocent people, get drunk, engage in usury and gambling, can condone and legitimize illicit sex, homosexuality, incest, and pedophilia. For such a person even suicide is a legitimate activity.

For such a person revealed truth is incomprehensible. His ‘gospel’ is the ‘scientific’ knowledge.

For Muslims all the miracles of ‘science’ are no big surprise and so also it will not be a big surprise when “magicians” will gather genes and body parts from various sources to assemble and compose a super being. It will not be a surprise when this super being then begins to reproduce into a race of its own. No one is going to claim, let alone believe, that this super being or its progeny is a result of Darwinian evolution, for humans through their “intelligence” would be responsible for the assembly of this monster race. Magicians will disprove their own magic. No Moses (Musa ﷺ) would be required this time around.

وما توفيقى الا بالله



Abu Hurairah رضي الله عنه reports that Rasulallah ﷺ said, “Verily there shall be no reward for a righteous pilgrimage except Jannah.”

According to some ‘ulama, a “*mabroor hajj*” (a righteous hajj) is such a pilgrimage during which no evil deed is committed. For this reason they speak of *Hajj-e-Mabroor* as a *Maqbool Hajj* (an accepted hajj). By this they mean such a hajj wherein the *haaji* took note of each and every one of the *aadaab* and *shuroot* of hajj while at the same time avoiding all faults. By way of further elucidation we quote a hadith by Jabir رضي الله عنه, in which Rasulallah ﷺ said: “The beauty (righteousness) of hajj lies in feeding others and speaking to them in an amicable fashion.” Another hadith states: “The virtue of hajj lies in feeding others and in greeting others a lot.” (*Targheeb*) It is also reported that when Rasulallah ﷺ announced that paradise alone shall be the reward for a righteous hajj, some companions inquired as to what a righteous hajj actually was. To this Rasulallah ﷺ replied: “To feed others and to greet much.” (*Kanzul Ummaal*)

(Taken from *Fazail-e-Hajj*, MI Muhammad Zakariyya Kandhlavi)

Letters to the Editor

Take my *Salaam*... I am a Sunni Muslim. In the prayer of the Eid I always give extra six *takbeer*. But some of my friends asked me why do I do so. I told them that I have learnt from my father. But in case of Islam every rule has the basis of Qur'an and *Hadeeth*. They told me that there is no authentic evidence for giving extra six takbir in the Salat of Eid. They show me a *Hadeeth* of 'Abu Daud Sharif' that the number of extra *takbeer* is twelve. Then I am puzzled and want a solution.

Reply:

You are correct in making six extra *takbeeraat*. With regard to the number of extra *takbeeraat* in the Eid *salâh*, there is legitimate difference of opinion among the scholars. There is no one narration of *hadeeth* in this matter which can be considered as unquestionably more authentic than the others. Thus, Imam Shawkâni رحمته اللہ علیہ recorded ten different practices of the *salaf* (pious predecessors).

The following is a summary of relevant sections from the discussion in several books of *fiqh*:

Imâm Shâfi'î رحمته اللہ علیہ holds that there are 12 extra *takbeeraat* – 7 in the first *ra'kah*, and 5 in the second. In both of the *rak'ât*, the *takbeeraat* are said before the recitation. A *hadeeth* in this regard is narrated by Tirmidhi on the authority of Hadrat 'Amr bin 'Awf Muzni رضی اللہ عنہ.

Imâm Mâlik رحمته اللہ علیہ and Imâm Hanbal رحمته اللہ علیہ hold that there are 11 extra *takbeeraat* – 6 only in the first *rak'ah* and 5 in the second, also said before the recitation. They similarly base this ruling on the *ahâdeeth* such as that narrated by Imâm Mâlik, Tirmidhi and Abu Dawood, but they consider the *takbeer-e-tahreemah* to be included in the initial seven – thus, there are only 6 extra *takbeeraat* according to them.

The opinion of the Hanafiyyah is that

there are 6 extra *takbeeraat* – 3 in the first *rak'ah* before the recitation, and 3 in the second *rak'ah* after the recitation of Qur'ân. (*Fiqh-us-Sunnah*)

The following are proofs of the Hanafi method:

In *Sunan Abi Dawood* it is narrated from Makhool, who said, "Abu 'A'ishah informed me that Sa'eed ibn al-'Aas asked Abu Mûsâ al-Ash'ari رضی اللہ عنہ and Hudhayfah ibn al-Yamaan رضی اللہ عنہ how the Messenger of Allâh ﷺ used to perform the *takbeer* in the ('Eid of) *al-Adhâ* and *al-Fitr*. Abu Mûsâ رضی اللہ عنہ said, 'He used to perform 4 *takbeeraat* (in each *rak'ah*), just as in the *janâzah* (funeral prayer).' Hadrat Hudhayfah رضی اللہ عنہ confirmed this and Hadrat Abu Mûsâ said, 'That is how I used to perform the *takbeeraat* in Basrah for as long as I lived there.'" In this *hadeeth*, the four *takbeerat* in the first *rak'ah* include the *takbeer-e-tahreemah* and in the second *rak'ah*, they include the *takbeer* for bowing down into *rukû'*.

The second proof of the Hanafi method is the recorded practice of Hadrat Ibn 'Abbâs رضی اللہ عنہ, Mugheerah ibn Shu'bah رضی اللہ عنہ, 'Abdullah ibn Mas'ood رضی اللہ عنہ, and others of the *Sahâbah*. Also, a large number of the *Tâbi'een* followed this method. (As recorded in *Musannaf Ibn Abi Shaybah*, see *Dars-e-Tirmidhi* for citations.) For example, Sufyân ath-Thawri relates from Abi Ishâq, from 'Alqamah and al-Aswad that: Ibn Mas'ood رضی اللہ عنہ used to make 9 *takbeeraat* in the 'Eid prayers; 4 before the recitation (i.e. including the *takbeer-e-tahreemah*), then he would say *takbeer* and perform *rukû'*. And in the second *rak'ah*, he would recite (the Qur'ân), then when he finished he would make 4 *takbeeraat* (including the one for going into *rukû'*), and then he would bow down. This *hadeeth* is recorded by Abdur-Razaq in his *Musannaf* and its chain of narration is authentic. (see *I'lâ-us-Sunan*).

A third piece of evidence is the following narration from Ibraheem al-Nakha'î رحمته اللہ علیہ as

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 recorded in *Sharh Ma'âni al-Âthâr*: The Messenger of Allâh ﷺ passed away and the people were of different opinions regarding the *takbeeraat* of the *janâzah* (funeral prayer). ... (after some part of the narration, he continues) ... They remained in this state until Abu Bakr رضي الله عنه passed away. When 'Umar رضي الله عنه assumed responsibility of leadership, he saw the differences of the people in this matter and it was unbearable for him. So he sent for some of the Companions of the Prophet ﷺ and said to them, "O you assembly of the companions of the Messenger of Allâh ﷺ! As long as you have differences among the people, they will differ after you. And when you come together (i.e. form *ijmâ* – consensus) on a matter, the people after you will have a consensus. So look for a way to come to a consensus in this matter." And it was as if he had awakened them and they said, "Yes! What do you think (about this matter), O *Ameer-ul-Mu'mineen*? Advise us!" 'Umar said, "Nay, you must advise me (i.e. give me *shurâ*) for truly I am a mortal like yourselves." So the issue was turned to them and they came to consensus that the *takbeeraat* of the *janâ'iz* should be as the *takbeeraat* of the *Adha* and *Fitr*: four *takbeeraat* (i.e. including the *takbeer-e-tahreemah*, etc.). So this issue was settled with that consensus.

This narration shows that by the time of Hadrat 'Umar رضي الله عنه, the issue of the number of *takbeeraat* in Eid had been settled (along with the funeral prayer) to be four – i.e. three extra in each *rak'ah*.

Again, with regard to the various narrations, there are differences of opinion as to the authenticity and reliability of their narrators. As Imam Hanbal رضي الله عنه said, "There is nothing related from the Prophet ﷺ about the *takbeeraat* of 'Eid that is an absolutely authentic (*saheeh*) *hadeeth*." The difference of opinions in this matter is therefore legitimate and it is only a matter of which is the best practice to follow. The *fuqahaa* have stated that one may follow whatever method

one's *imâm* for the 'Eid prayer practices, up to even 13 or 16 extra *takbeeraat*. (*Dars-e-Tirmidhi*)

Imâm Muhammad ibn al-Hasan ash-Shaybâni رضي الله عنه – the famous student of Imâm Abu Haneefah رضي الله عنه – says in his narration of *Muwatta Imâm Mâlik*: "The people have differed concerning the saying of *Allâhu akbar* in the two 'Eids. Whatever you choose of that is fine. The best of it, in our opinion, is what has been related from Ibn Mas'ood, that he would pronounce *Allâhu akbar* in every 'Eid nine times: five and four, including in them the *takbeers* for beginning the prayer, and on bowing. He would make the two recitations close to each other, placing it last in the first [*rak'ah*] and first in the second [*rak'ah*]. That is the verdict of Abu Haneefah."

The practice of raising the hands with each of the extra *takbeeraat* has not been narrated directly from the Prophet ﷺ. However, this practice has been definitely established from Hadrat 'Umar رضي الله عنه and his son, 'Abdullah ibn 'Umar رضي الله عنه (Recorded in *Naylul-Awtaar*). The Mâlikiyyah hold that such a practice is *makrooh*, while the other *a'immah* hold that it is *sunnah* – since the *Sahâbah* would not engage in such a practice unless they had seen *Rasulullâh* ﷺ performing it.

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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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