

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

The Prophet of Islām ﷺ commended frugal living and contentment. It has been stated earlier that spoils, tithes, and poor-dues came to Madīnah laden on pack-animals from every nook and corner of the country. But the ruler of Arabia more often had nothing in his house, not even enough to make the two ends meet. ‘Āyeshâ رضي الله عنها related after his death: “The Prophet ﷺ left this world but he never had a full meal twice in a day.” She adds that the day he died, she had nothing with her except a handful of oats. His coat of mail had already been pawned with a Jew. He used to say: “Son of Adam has no right to possess anything except a small hut to live, a pair of clothes to wear, simple bread to eat, and water to fill his belly.” He perhaps alluded to his own way of living in this manner, for he had a mud house with only one room, thatched with date-leaves and camels’ hair. Āyeshâ رضي الله عنها says that she never had to keep the Prophet’s ﷺ dresses, meaning thereby that the clothes put on by him were the only one he had at that time. Once a beggar came to complain that he was hungry. The Prophet ﷺ sent word to his wives but none had anything to offer except water.

Abû Talha رضي الله عنه relates that once he saw the Prophet ﷺ lying in the mosque. He was, at the time, hungry and restless. Some of his companions, on another occasion, complained of hunger to the Prophet ﷺ and showed him the slab of stone each had tied to his stomach to mitigate the aching void. They found the Prophet ﷺ still more famished for he had tied two slabs of stones to his stomach. At times his voice showed that he was starving. Another time, when he had had nothing to eat for quite a few days, he went to see Abû Ayyûb Ansâri رضي الله عنه who immediately brought some fresh dates and got some meals cooked for him. Before taking anything brought to him, he sent a bread with some meat to Fâtimâ رضي الله عنها who had also not taken anything for the last two days.

Fâtimâ and her two sons, Hasan and Husain رضي الله عنهم were deeply loved by the Prophet ﷺ, but he never pampered them with costly clothes and jewellery. Once he saw a gold necklace round the neck of his daughter. He admonished her saying, “Fâtimâ, do you want the people to say that Muhammad’s daughter is bedecked with the necklace of fire?” Fâtimâ رضي الله عنها at once took off the

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Editorial

NUCLEAR ARMS AND ISLAM

Allâh has left no sphere of human activity but that He has provided guidance as to how we should conduct ourselves. Conflict among human beings, individuals as well as groups, has been dealt with extensively in the Qur'an. **Allâh** has provided through earlier prophets similar guidance to Jews, Christians and other nations. **Allâh** says in the Qur'an:

We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal." But if anyone remits the retribution by way of charity it is an act of atonement for himself. And if any fail to judge by (the light of) what **Allâh** hath revealed they are (no better than) wrongdoers. And in their footsteps We sent Isa (Jesus) the son of Maryam (Mary) confirming the law that had come before him: We sent him the Injeel (Gospel): therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear **Allâh**. (5:48-49).

Believers are further directed to be merciful or at the most be meticulously equitable when conflict involving life and death is concerned. Thus **Allâh** further says in the Qur'an:

O ye who believe! the law of retribution is prescribed to you in cases of murder; the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable

demand, and compensate him with handsome gratitude; this is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. In the law of retribution there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves. (2:178-179).

The gravity of taking life unjustly is emphasized in numerous verses of the Qur'an. **Allâh** for instance, informs believers what was also decreed for Jews and Christians:

On that account: We ordained for the Children of Israel that if anyone slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the entire humanity: and if anyone saved a life it would be as if he saved the life of the entire humanity. Then although there came to them Our apostles with clear signs yet even after that many of them continued to commit excesses in the land. (5:35).

There are also numerous verses where **Allâh** directs the believers to fight in the way of **Allâh**. In all these verses the fear of **Allâh** is emphasized and believers are directed not to exceed the limits and to lean towards kindness and mercy and moderation instead of cruelty, excess and viciousness. **Allâh** for example says:

Fight in the cause of **Allâh**, those who fight you, but do not transgress limits; for **Allâh** loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you

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there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, **Allâh** is Oft-Forgiving, Most Merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in **Allâh**; but if they cease, let there be no hostility except to those who practice oppression. (2:190-193).

These are the guidelines that Islam sets for inter and intra group conflicts. A Muslim is forbidden from killing anyone unjustly. Even when killing is justified it is allowed only until the law of wickedness is destroyed and abolished. Thereafter killing is allowed only of those who continue to practice cruelty and oppression. Even under such circumstances Muslims are directed to kill in equitable terms; not ten lives for one life, not even two lives for one life but only one life for one life. The Jews were similarly and equally forbidden to exceed these limits of equitable retribution. This is why knowledgeable Muslims do not recognize the Zionist entity in Palestine to represent the Jewish tradition. A Palestinian kills one settler; the Zionist army goes in and destroys the entire village, the entire population is arrested, put under curfew or transported to concentration camps. The Zionists follow their own inclinations, not what the Torah teaches. One cannot be a Jew if he follows his own whims and inclinations instead of the law in the Torah. Similarly a Muslim cannot be a Muslim if he knowingly ignores what is decreed by **Allâh** in the Qur'an. The laws that govern inter-human conflict cannot be changed.

We believe that all modern methods of warfare, which involve mass

indiscriminate murder of human, animal and plant life, do not conform to the laws prescribed in the Qur'an. **Allâh** says in the Qur'an:

There is the type of man whose speech about this world's life may dazzle thee, and he calls **Allâh** to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But **Allâh** loveth not mischief. When it is said to him, "Fear **Allâh**," he is led by arrogance to (more) crime. Enough for him is Hell; — an evil bed indeed (to lie on). (2:204-206).

Muslims should not seek to develop means of indiscriminate mass murder. Muslims need not develop these satanic means of oppression, that indiscriminately destroy human, animal and plant life.

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necklace and sold it to liberate a slave with its price. Similarly, on another occasion, he got his beloved wife ‘Āyeshâ رضي الله عنها to cast off gold bracelets she had been putting on. The Prophet ﷺ often used to remark: “Man needs only that much of the world as a wayfarer requires petty cash to meet his urgent needs.” This was not a piece of advice meant for others. Some of his companions who were pained to see the marks of a rough mat on his body, offered to provide him a soft bedding, but he dismissed their suggestion with the remark: “What have I to do with the world? Only that much is lawful for me as a rider going on his errand requires rest under a shady tree.”

The entire belongings of the Prophet ﷺ in 9 A.H/ 630C.E., when the frontiers of the Islâmic State had extended from Yemen to the borders of Syria, consisted of an undergarment which hung down a few inches below his knees, a rough bedstead, a pillow filled with the bark of date, a handful of barley, a hide-skin, and a water pail. This was all he possessed, and such was his contentment with bare subsistence!

Many a preacher can be seen exhorting others to become noble-minded and eschew selfishness, but does anyone himself observe that golden rule? Nevertheless, here is an exalted example of one who preached this lofty ideal not through words but by his deeds. All of us know how Muhammad ﷺ adored his favorite daughter, Fâtimâ رضي الله عنها but this very beloved daughter had to live in such reduced circumstances that she had developed blisters through driving the handmill and drawing water from the well. Distressed and pinched by her privations, she approached her father one day to ask for a maid servant. The reply she got was, “Fâtimâ, my daughter, no provision has yet been made for the poor Suffah companions. How can your request be granted?” Another reply ascribed to him is: “The orphans of Badr had made a request before you did.”

A companion presented a shawl to the Prophet ﷺ at a time when he needed one. A

man present on the occasion remarked, “How fine!” The Prophet ﷺ presented the shawl to him instantly. Another time, a companion had to celebrate certain function but he had nothing to entertain his guests. The Prophet ﷺ directed him to go and take a basketful of flour from ‘Āyeshâ رضي الله عنها although nothing else was available for his own household on that day. Once he came to ‘Āyeshâ رضي الله عنها with his Suffah companions and asked her to bring whatever food was available. A few breads, some soup of dates, and a cup of milk were all that was available in his house to entertain the guests. This is how the Prophet ﷺ taught the lesson of self-denial and contentment to others.

What endurance and patience is needed to demonstrate one’s absolute reliance on Allâh? For a practical example of it we shall have, again, to turn to Muhammad, the Prophet of Allâh ﷺ. The Lord had commanded the Prophet ﷺ:

“Then have patience even as the stout of heart among the messengers (of old) had patience.” [Qur’ân 40:35]

And, he calmly endured all the hardships and insults heaped upon him by an unmannered and harsh people. The Makkans, among whom he was born, were uncultured and boorish, arrogant, and insolent. Unwilling to hear a word against their deities, they were always ready to kill and be killed rather than countenance disgrace to their idols. But the Prophet ﷺ cared nothing for their wrath and always went to preach the Unity of God in the sanctuary of the Ka’bah. This was also the rendezvous of the Makkans’ chieftains, but Muhammad ﷺ had made it a point to prostrate before the Lord, within their sight, without paying any heed to their furious opposition. Then was received the divine command:

“So proclaim that which thou art commanded.” [Qur’ân 15:94]

We know how Muhammad ﷺ carried out this command by summoning the whole of Makkah from the summit of Mount Safa. The

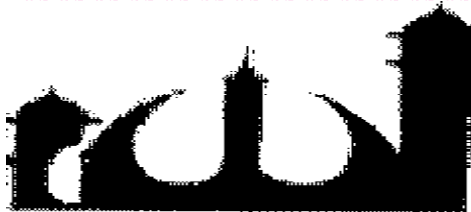
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persecution of the lonely Prophet started. They manhandled him, abused and oppressed him, threw rubbish over him, tried to strangulate him, sowed thorns in his way, but never did he stop from proclaiming Allâh's religion. When his uncle Abû Tâlib hinted at abandoning him, the inspiring reply he gave to his uncle was: "O my uncle, by Allâh, if they put the sun in my right hand and the moon in my left on the condition that I abandon this course, I would not do so until Allâh has made it victorious, or I perish therein." He was forced to withdraw in the vale of Shuy'ba Abû Tâlib for three long years, nothing reaching him and his family in the confinement. He was exhausted and the children and the old were emaciated by taking leaves of the trees to satisfy their pangs of hunger. At last, the conspiracy was hatched to kill him but he remained firm and unshaken. He took refuge in a cave where he was almost tracked down by the enemy in hot pursuit of the fugitives. His companion then mumbled in terror: "O Apostle of Allâh, we are only two here." The Prophet ﷺ, however, had ample patience and faith in Allâh. "Grieve not," he replied, "Lo! Allâh is with us" [Qur'ân 9:40]. Again, during the same journey when Sarâqa got near the two on his horse, Abû Bakr ؓ could not help crying out, "O Messenger of Allâh, we have been caught." The Prophet ﷺ was even then serene and calm, chanting the Scripture with full confidence in the succor of his God.

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To be continued ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾



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Our strength lies in our *iman* not in the weapons we possess. When Muslims had arms and depended on them instead of putting our trust in **Allâh**, the Sultanet-e-Usmania was destroyed. When after almost a century of occupation by *kuffar*, Muslims called on **Allâh** and declared their intention to strive to establish **Allâh's deen**, **Allâh** drove all the colonial powers away from the Muslim lands. Muslims had no arms to fight the colonial powers when the "freedom" was granted. Muslims by and large did not even challenge the occupying forces. The loud, clear unambiguous and united call of *Allâhu-Akbar* was quite enough to break the chains of bondage. Today every Muslim country has an army, yet none is free of inside and outside oppression. We need to develop that *iman* and *taqwa*. We need no arms, least of all nuclear arms.

Having said all the above, we believe that the recent actions of the UN Atomic Energy Agency, is nothing but a total disgrace to humanity. In the disguise of stopping proliferation of nuclear arms a handful of governments wish to oppressively perpetuate their domination over all other people. The infamous Non-Proliferation Treaty that was some ten years ago extended indefinitely is just one aspect of it. That decision perpetuates a system under which a gang of five "legitimate" governments, the United States, Britain, France, Russia and China and two "illegitimate" governments, India and Israel, are permitted to have as many nuclear arms as they can build. Muslims on the other hand cannot even develop peaceful energy resources without inspections by the UN agency. Muslims should know the treachery of UN-sponsored programs. One was held

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on “population control”, another on “hunger” and yet another on “women’s liberation”. The *modus operendi* is very clear. Make people fear poverty, destitution and helplessness and lead them willingly or unwillingly to lewdness, indecency and homosexuality. **Allâh** has warned Muslims against this technique of the Shaitan. **Allâh** says in the Qur’an:

The Shaitan threatens you with poverty and bids you to conduct unseemly. **Allâh** promiseth you His forgiveness and bounties, and **Allâh** careth for all and He knoweth all things. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding. (2:268-269).

A few of the Muslim delegates in 1995 after the Global Conference on Nuclear Arms took the stand after the conference to protest what according to Malaysia’s Hasamy bin Agam “might be interpreted as justifying nuclear weapon states, (status) for eternity”. Some of the Arab states protested about the failure of Zionists, who have a clandestine nuclear weapons program, to sign the Non-Proliferation Treaty. The results of these weak actions are now being played out in Iraq, Iran, Libya and Pakistan.

In our opinion the Governments of the Muslim States have acted like the three foolish oxen, that let the lion eat them one by one, for they failed to see that in unity and unison lies their strength. All Muslim delegates, all fifty or so of them, needed to take a united and unanimous stand in 1995, that nuclear arms should be banished from the earth forever. No state, Muslim or non-Muslim, has the right to develop

or possess the means to destroy what **Allâh** forbids us to kill. The so-called nuclear powers must be subject to the same laws as any other people.

Three states, two well documented (Pakistan and India) and a third (Zionists) only allegedly, have developed the nuclear arms capability and have proven the impotence of the treaties in existence.

Slowly and methodically Pakistan’s fledgling program is either already neutralized or may soon end that way. The Zionists and India may eventually be admitted “legally” to the “club of eternal nuclear weapon states”. This seems to be the preferred plan of those who wish humanity no good.

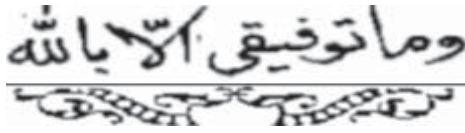
As Muslims, we are duty bound to promote peace and harmony among people, based on just and equitable terms. There are no just and equitable terms other than those **Allâh** has promulgated for humanity in Torah, Injeel and Qurân. **Allâh**’s laws are the only basis of equality and justice for all creatures. Unless these principles of equality are accepted and earnestly practiced by all, the maneuvering to disarm Muslims while encouraging and helping their antagonists to pile up WMD can only deceive those who wish to be deceived.

Allâh has no chosen people or nations, no matter what their genealogy, economic position, physical might or nuclear capability may be. All people have equal rights. Any action or agreement based on other than such equality should be of no consequence as far as Muslims are concerned. This is the guidance of **Allâh** for Muslims:

Say: “O ye that stand on Judaism! if ye think that ye are friends to **Allâh** to the exclusion of (other) men then express your desire for Death if ye

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are truthful!” But never will they express their desire (for Death) because of the (deeds) their hands have sent on before them! And Allâh knows well those that do wrong! Say “The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!” (62:6-8).



CHALLENGES FOR MUSLIMS IN AMERICA

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In all Muslim countries *Adhan* is heard at prayer time, but in America it is not heard everywhere. So it is hard for Muslims to wake up in the morning to do *Salah*, so Muslims say, “Why not skip it; I’m only skipping one *Salah*”. When it is time for the next *Salah* the Muslim would skip it again to do something not important at all. Muslims do this partly because they have nothing to remind them of the times for prayer.

For Muslim children in America it is hard to go out and play with non-Muslims and not disobey the Muslim way. Muslim children are peer-pressured by non-Muslims to do wrong things like dating, disobeying their parents, drinking alcohol, and stealing, etc.

In the Christian religion, you go to church on Sundays. In the Muslim religion, you are obligated to pray five times a day. Some Muslim children get scared

to tell non-Muslim children what religion they are, and how they pray. So when it is time to do *Salah* they don’t go to do *Salah* because they are afraid to be made fun of by non-Muslims.

In America there is such a lack of people practicing their religion, whatever it is. They do not care what they do or what their children do. So Muslims ask, “How can our Muslim children stay away from things like these? STAY HOME?” That is impossible since Muslim children have to go to school. “NOT WATCH TV?” That is one answer because TV is a waste of time, and you can do *Salah* in that time. Also TV is a bad influence.

For Muslims in America it is hard to stay a good Muslim. **Allah** says in the Quran, *Sura 3, Ayat 186*:

Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil—then that will be a determining factor in all affairs.

With the help of **Allah**, *Insha Allah* we will be able to do it.

Kamran Farid



**Jannah is beneath
the**



feet of your mother.

سبق پھر پڑھ صداقت کا عدالت کا شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا
You are about to be chosen to lead the world- -Learn again the lesson of truth, justice and endurance.

FEB-MAR PRAYER TIMES, NEW HAVEN

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

تا خلافت کی بنا دنیا میں پھر ہو استوار لاکھیں سے ڈھونڈ کر اسلاف کا قلب و جگر اقبال

UNTIL FOUNDATIONS OF WORLD KHILAFAH ARE ESTABLISHED ANEW;
GO SEARCH THE COURAGE AND HEART OF YOUR ANCESTORS

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

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.

REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

BERLINMASJID

1781 Berlin Hwy., Berlin, CT 06037, (860) 829-6411
Juma' prayer time 1:15 PM
Contact: Dr. Ali Antar 860-582-1002

MASJID AN-NOOR

1300 Fairfield Ave., Bridgeport, CT. 579-2211
Juma' prayer time 1:30 PM
Contact: Br. Syed Ahmed Pasha 203-371-1979

UNIVERSITY OF BRIDGEPORT

Christan Hall, Park Ave. Bridgeport, CT.
Juma' prayer time 1:00 PM

MASJID DAAR-UL-EHSAAN

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

ISLAMIC SOCIETY OF WESTERN CONNECTICUT, DANBURY

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

QADARIYA COMMUNITY SERVICE CENTER, EAST HARTFORD

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

ISLAMIC CENTER OF HAMDEN

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

نہ ہوتا ہے پرواز اگر آسمان تک
تو وال تک اڑو ہور سائی جہاں تک مال

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

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THE CHILDREN'S CORNER

THE JEWS OF MEDINA

As you may recall, the Jews of Medina had signed an agreement with the Prophet ﷺ which gave them freedom to follow their own forms of worship but which named the Prophet ﷺ as the leader of the community and the person who would settle any disputes between the Jews and the Muslims. However, as the number of Muslims increased, many Jews were concerned at the Prophet's ﷺ growing influence and at their own dwindling power. Although many of them attempted to conceal their resentment and dislike, three of the Jewish tribes near Madina were unable to hide their dismay when news of the victory at Badr reached them. These were the tribes of the Qainuqaa, the Nadiir and the Quraizah.

Particularly troublesome to the Muslims was a man named Kaab, the son of Ashraf. His father was an Arab but his mother was a Jewess of the tribe of the Bani Nadiir. He considered himself a member of his mother's tribe and wielded a good deal of influence in the tribe, not only because of his wealth, but also because of his accomplishments as a poet. A poet at that time had the ability to move people to his way of thinking through his verbal skills. His poems would be picked up and repeated from person to person, so that even people who had not heard him directly would receive his message. Upon learning of the victory of the Muslims at Badr, Kaab immediately departed for Macca. There he composed poems of lamentation for the leaders of the Quraish who had been killed in the battle. He also urged the Quraish to send a huge army against the Muslims to avenge their losses.

While Kaab was in Makkah he was out of the reach of the Muslims, who would have liked to have silenced him. Once he returned to his own tribe, he shut himself up inside his fortress, so he was still out of reach. However, he did not stop composing his poems, many of which ridiculed the Prophet ﷺ and his

companions. The Muslims wanted to get rid of him, because he was causing a lot of trouble, but they could not get to him without using lies and deceptions to lure him out of his stronghold. They did not want to do this because lies and deceptions were wrong, so they went to the Prophet ﷺ to ask what they should do. He replied that since Kaab had declared war on them, they were free to use reciprocal methods to get to him. If an enemy uses deception against Muslims, Muslims may use deception against the enemy. So Kaab was enticed to leave his fortress and was then killed. When the leaders of the tribe of Nadiir complained to the Prophet ﷺ about the manner in which Kaab had been lured to his end, the Prophet ﷺ made it very clear to them that anyone who attempted to do injury to the Muslims could expect to meet with the same treatment. The Bani Nadiir were persuaded to make a special treaty, in addition to the original agreement, with the Muslims.

Soon after his return to Mecca following the battle of Badr, the Prophet ﷺ went to the marketplace of another Jewish tribe, the Bani Qainuqaa, hoping that the miraculous victory at Badr would make them more receptive to his message. On the contrary, they told him to his face that he had won only because the Quraish did not know how to fight. They assured him that if *they* had made war on him, the outcome would have been very different. A few days later, in the same marketplace, an incident occurred in which a Muslimah was insulted by a Jewish tradesman. A Muslim came to the woman's rescue and, in the ensuing scuffle, killed the Jewish tradesman. The relatives of the tradesman in turn fell on the Muslim and killed him. The Muslim's family demanded vengeance. If the Jews had appealed to the Prophet ﷺ to arbitrate, a settlement could have been reached without further bloodshed, since lives had already been lost on both sides.

The Jews, however, decided that it was

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And your Lord has said: Pray unto Me and I will answer your prayer. Lo! those who scorn My service, they will enter Hell, disgraced. (Qur'an 40:60)

When visiting a sick person, say:

اللَّهُمَّ اذْهَبِ الْبَاسَ رَبَّ النَّاسِ اشْفِهِ وَ أَنْتَ الشَّافِي
لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Allâhumma *adhhibil-ba'sa rabban-nâ-sish-fihî wa antash-shâfî lâ shifâ'a illâ shifâ'uka shifâ'u(n)-lâ yughâdiru saqamâ.*

Remove this sickness, O Lord of mankind, and heal it-- it is You Who are the Healer. There is no healing except Yours. Cause a healing that will leave behind no sickness.

Prophetic supplications selected from *Al-Hisn-ul-Hasin* by Allâmah Shams-ud-dîn Muhammad al-Jazari

منتخب من الحصن الحصين من كلام سيد المرسلين

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time to teach the Muslims a lesson. They called on their former allies amongst the Khazraj to send reinforcements, while they themselves withdrew inside their fortresses to await the extra men of their allies. Then they planned to emerge from their strongholds, and, with their large numbers, teach the few Muslims a lesson once and for all. However, things did not go according to plan. One of their former allies declared that previous alliances had been nullified by the agreement with the Prophet ﷺ: *إنا عاد مريضاً*. The other ally, Ibn Ubai, was a master hypocrit. In the first place, he was not sure that he could depend on the loyalty of his own people if they were sent to fight against the Prophet ﷺ. In the second place, he had spent months carefully cultivating his position of influence in the new political atmosphere of Madina. Against the proven popularity of the Prophet ﷺ he was not about to risk everything for a questionable cause. So the Bani Qainuqaa ended up being outnumbered and surrounded by the Muslim army. After two weeks of being beseiged within their fortresses, they surrendered unconditionally. Ibn Ubai then approached the Prophet ﷺ to beg him to go easy on his former confederates. The Prophet ﷺ spared their lives, but since he had been instructed by Allah to make an example of those who turned against him, he banished the whole tribe from Madina. They had to leave the oasis and seek the aid of a distant Jewish settlement.

In this way the open hostility of the Jews

of Madina was laid to rest. The remaining tribes, although still resentful of the increasing Muslim power, chose to keep their feelings well concealed.

Bonnie L. Hamid



QUR'AN: THE LAST BOOK FROM ALLAH

The Qur'an is Allah's book,
Of all books, it is the best book.
The Qur'an was revealed to Muhammad ﷺ,
To order good and forbid bad.
The Qur'an was revealed in 23 years,
For the guidance of those who would come in after years.
If we act on it, we'll live our lives according to Islam,
And believing it will give us Iman.
Reading Qur'an brings a lot of reward,
But practicing it is more pleasing to the Lord.
Give Qur'an its' due respect,
And turn to it in every aspect.
Turn to Qur'an for everything,
And take heed from its meaning.

Obaid Ahmed, 9 years
East Haven, CT



Q ur'an you must read to know and
U nderstand it to act
R ead Qur'an every day
A nd follow it and
N ever forget it.

Lubna Ahmed, Age 6 years
East Haven, CT.



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

Shaykh Abu Yusuf Riyadh ul Haq

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Continued from previous issue

Part Three: Miscellaneous Issues of Salâh

Conclusion

The opinions of all Imams and *ulama* can therefore be summarised into three main positions:

- Above the navel but below the chest
- Below the navel
- Not fastening the hands at all, but letting them hang at the sides

Thus, in reality, there are only two positions of fastening the hands: above the navel and below it. No school of *fiqh* advocates the fastening of the hands on the chest.

To this end Ibn al Qayyim al Jawziyyah also writes in his *Badai' al Fawaid*, 'It is *makrooh* (undesirable) to place the hands on the chest in view of the narration that the Prophet ﷺ forbade *takfeer*, which is to place the hands on the chest.'³³

Abu al Tayyib al Madani writes in his commentary on Tirmidhi that none of the four Imams adopted the practice of placing the hands on the chest.

Ahadeeth of placing hands upon the chest.

Following is an analysis of the *ahadeeth* often quoted for placing the hands upon the chest.

1. Sayyiduna Wail bin Hujr رضى الله عنه says, '**I prayed with the Prophet ﷺ and he placed his right hand over his left on his chest.**'³⁴

Imam Nimawi says, 'It's *isnad* is questionable and the additional wording "on his chest" is inauthentic and not established.'

This *hadeeth* has been reported by Muammal bin Ismaeel from Sufyan al Thawri

from Aasim bin Kulaib from Wail bin Hujr رضى الله عنه. However it is only Muammal who reports these additional words from Sufyan al Thawri. Sufyan's other student, Abdullah bin al Waleed, who also narrates this *hadeeth* from him does not include these words in his narration as recorded in Imam Ahmad's *Musnad*.³⁵

The other narrators who report the *hadeeth* together with Sufyan al Thawri from Aasim bin Kulaib have also not included these words in their narrations. Observe the following list of narrators who have all reported the same *hadeeth* from Aasim bin Kulaib but none of them have included the additional words reported by Muammal bin Ismaeel.

- Shu'bah, Abdul Wahid, and Zubair bin Muawiyah as in Imam Ahmad's *Musnad*.³⁶
- Zaidah as in Imam Ahmad's *Musnad*, Darimi, Abu Dawood, Nasai and Baihaqi.³⁷
- Bishr bin al Mufaddhal as in Ibn Majah, Abu Dawood and Nasai.³⁸
- Abdullah bin Idrees as in Ibn Majah.³⁹
- Salam bin Saleem as in Abu Tawood Tayalisi's *Musnad*.⁴⁰

There are many other chains for this *hadeeth*, however, none contain this extra wording. Thus, it is clear that this is Muammal bin Ismaeel's own erroneous addition to the *hadeeth*. Ibn al Qayyim al Jawziyyah also says in *I'laam al Muwaqqieen*, 'No one has said (upon the chest) apart from Muammal bin Ismaeel.'⁴¹ Therefore, as Imam Nimawi has concluded in his *al Ta'leeq al Hasan*, this *hadeeth* with the additional wording of 'upon his chest' is extremely weak.

It is an accepted principle of *hadeeth* that if a certain authentic and reliable narrator contradicts other equally authentic or more reliable narrators in his wording of a *hadeeth* then his narration will be declared *shaadh* and will not be accepted. If this is the case with authentic narrators, then an irregular

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addition of the words ‘upon the chest’ cannot be accepted from a narrator who, although declared acceptable by some, errs excessively and is weak of memory like Muammal bin Ismaeel. Study the following observations of the scholars of *Jarh* and *Ta’deel* about Muammal bin Ismaeel:

Abu Hatim says, ‘He is *sadooq*, firm in *sunnah*, but one of many mistakes.’

Imam Bukhari says, ‘Muammal is *munkar al hadeeth*.’ (People who view Imam Bukhari as the ultimate authority in matters of *hadeeth* should note his following statement: ‘It is not permissible to narrate from anyone whom I have labeled *munkar al hadeeth*.’⁴²)

Dhahabi says in *al Kashif*,

‘He is *sadooq*, firm in *sunnah*, but one of many mistakes. It was also said that he buried his books and narrated by heart and thus erred.’

Ibn Sa’d says, ‘He is *thiqah*, though one of many mistakes.’

Yakub bin Sufyan says,

‘Muammal Abu Abdul Rahman is a great *sunni shaikh*. I heard Sulaiman bin Harb praise him. Our *shaikhs* would advise us to take his *hadeeth*, only that his *hadeeth* are not like the *hadeeth* of his companions. At times it is obligatory upon the people of knowledge to distance themselves from his narrations as he narrates *munkar ahadeeth* from even his authentic teachers. This is worse for had he narrated these *munkar ahadeeth* from weak authorities we would have excused him.’

Saji says,

‘He errs excessively. He is *sadooq*, but one of many mistakes. He has errors that would take too long to be mentioned.’

Muhammad bin Nasr al Marwazi says,

‘If Muammal alone relates a certain narration then it becomes obligatory to pause and research the *hadeeth* as he had a bad memory and erred excessively.’⁴³

Hafidh Ibn Hajar has made it clear in his *Fath al Bari* that there is *dha’f* (weakness)

in Muammal bin Ismaeel’s narrations from Sufyan.⁴⁴ The above *hadeeth* has this very chain of narration.

We must also bear in mind that Sayyiduna Wail Ibn Hujr رضي الله عنه, the very companion who narrates this *hadeeth*, was a resident of Kufa, and the practice of the people of Kufa was to fasten their hands below the navel. There is nothing to suggest that he contravened this practice. Sufyan al Thawri, from whom Muammal narrates this *hadeeth*, is himself of the view that the hands should be placed below the navel.⁴⁵

Furthermore, there is another *hadeeth* narrated by Sayyiduna Wail رضي الله عنه himself (quoted previously) which says that he saw the Prophet صلى الله عليه وسلم fasten his hands below the navel.

Footnotes:

³³ *Badai’ al Fawaid* 3/73.

³⁴ Ibn Khuzaimah 479.

³⁵ Ahmad 18392.

³⁶ Ahmad 18398, 18371 & 18397.

³⁷ Ahmad 18391, Darimi 1357, Abu Dawood 726, Nasai 889 and Baihaqi 2325.

³⁸ Ibn Majah 810, Abu Dawood 726 & 957, and Nasai 1265.

³⁹ Ibn Majah 810.

⁴⁰ Abu Dawood Tayalisi 1020.

⁴¹ *I’laam al Muwaqqieen* 2/361.

⁴² *Mizan al I’tidal* 1/119.

⁴³ See *Tahdheeb al Tahdheeb*.

⁴⁴ *Fath al Bari* 9/297.

⁴⁵ Ibn Qudamah in *al Mughni* 2/23 and others as quoted by the author of *Bughyah al Almaee* 1/316.

CONTRIBUTIONS TO **IQRA**

Please send your typewritten contributions, suitable for inclusion in **Iqra** to:

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We reserve the right to edit any submission.

IMPORTANCE OF PROPER GREETINGS

Salaam is better than all other greetings because of its deep meaning. "assalamu alaikum" means "Peace be upon you". I will get ten blessings for saying this. If I say "assalamu alaikum wa rahmatullah" I will receive twenty blessings. If I say "assalamu alaikum wa rahmatullahi wa barakatuhu" I will receive thirty blessings.

The Prophet of Allâh SAWS made spreading *salaam* a part of our faith. A man asked the Messenger of Allâh SAWS "What is the best thing in Islam?" He SAWS said, "Feeding others and giving the greeting of salaam." Saying salaam to *sunnah* (prophetic tradition) and to respond to the greeting is a *fardh* (obligation). Salaam increases love amongst Muslims. If I don't say salaam or fail to reply, I lose tremendous blessings.

Allâh gave us a greeting of our own; let us use it.

**Fezan Kurashi, 9 years
Danbury, CT**



"ON LIFE"

I have one life in which to live; upon it will depend Heaven gained, or Heaven lost, when I have reached the end.

This is my only chance because I won't be coming back.

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- Muhammad (pbuh)
- Umrah
- Salah
- La ilaha il-lul-lah
- Islam
- Mosque

**Amman Kurashi, 5 years
Danbury, CT**



Alhumdulillah another *masjid* finds a permanent location. Qadariya Community Service Center has purchased a building at 20 Church Street in East Hartford. The building's previous owner was a church organization. The Center has already made enough modifications so that part of the building is being used for prayers and *madrassah*. Renovation plans for the rest of the building have been drawn and soon a building permit is to be applied for. Br. Rashid Hamid of Naek Construction is helping the Center to renovate and remodel the building. Funds are needed to complete the renovation. We urge all Muslims to donate generously towards this project. For further information and donations contact Sajid Buhra @860-830-4453

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EATING HALAL FOODS AT RESTAURANTS IN THE U.S. AND CANADA

A Muslim who believes in eating Halal foods is faced with the dilemma of what to eat in a restaurant where pork products are also served. This is the case when Muslims travel for the job, vacations, and other purposes. Here are some hints for a Muslim who believes in eating Halal foods and zabihah meat.

Breakfast: Scrambled eggs are cooked on the same grill as bacon and sausage in most restaurants. Cream cheese bagels (if they are toasted in a toaster), hot oatmeal, cold cereal (single serving cereal box with “K” symbol) with milk are recommended for breakfast. Bread, danish, rolls, and English muffins may contain dough conditioners obtained through pork fat unless the restaurant serves kosher baked products.

Lunch and Dinner:

Salad: Salad may contain bacon bits and croutons (may contain whey from pork rennet or dough conditioners from pork fat source). These must be avoided. Salad dressings may contain emulsifiers obtained from a pork source. Some salad dressings have cheese which is obtained through pork rennet. The best thing is to avoid salad dressing, or use the house salad dressing made by restaurants without emulsifiers.

Soup: Vegetable soup may be made with beef broth. Cream of any vegetable

may also have broth or whey (obtained through pork rennet). Sometimes bacon is used in clam chowder soup (ask about it). If clam chowder is made with vegetable oil, clams (without beef broth), and without bacon, it can be used.

Mashed potatoes: Mashed potatoes are made with mono- and diglycerides which may be obtained through a pork source. Baked potato with pure butter without sour cream (may use gelatin from pork) is the best choice for Muslims.

Rice: Rice pilaf may contain beef broth. If it is made without beef broth, it can be consumed. Vegetables are the best choice.

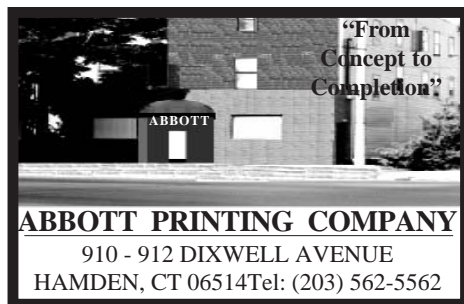
Breads/Rolls: Homemade bread/rolls made by restaurants (not from bakery chains) without dough conditioners and with vegetable oil can be eaten. Otherwise it is recommended to avoid them.

Main dish: Only broiled fish is recommended. Fried is not recommended because the fish coating may contain bread crumbs, mono- and diglycerides obtained through pork base. Casserole fish may contain wine or other questionable ingredients.

Cake, pie, ice cream: Cakes, pies, and ice cream may contain lard, pork gelatin, emulsifiers from a pork source so they are not recommended unless they are kosher. Sherbets and ices without gelatin can be eaten if they are made from pectin, plant gum and algin (plant).

What one should or should not eat at Burger King, McDonalds, Pizza Hut, and Domino’s Pizza is discussed in “A Comprehensive List of Halal Food Products in U.S. Supermarkets.” To obtain your own copy write to ICFC Masjid. See page 9 of IQRA for address.

S. Rasheeduddin Ahmed



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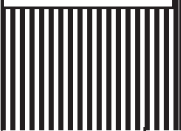
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- ASHURAH** (Fast on 9th and 10th, or 10th and 11th of Muharram.)
- MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).
- ISRA and MIRAJ** (The anniversary of the Night Journey of the Prophet 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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