



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

Madīnah was also not safe from danger. Threatened by surprise attack of his former enemies, he had also snakes of his bosom like the Jews and hypocrites of Madīnah. Guards were detailed for keeping night-long vigils but, then, the revelation was revealed; perhaps, again, to demonstrate what faith in Allāh meant to the Prophet ﷺ. “Allāh will protect thee from mankind” [Qur’ān 5:67], assured the Lord, and he promptly came out to ask the guards to go away and take rest since Allāh’s protection was enough for him.

On his return from an expedition to Najd, the Prophet ﷺ was taking rest under a tree. No companion was near him. A Bedouin came forward with an unsheathed sword in hand and demanded from the Prophet ﷺ: “Muhammad, who can now save you from me?” The Prophet’s ﷺ sleep was disturbed, he opened his eyes and said calmly: “Allāh.” The reply was so reassuring, so full of trust in Allāh, that the enemy put his sword back in the scabbard!

The same was the story at Badr also. One thousand well-armed Makkans were locked in battle against three hundred Muslims not all of whom were under arms. But where was the Commander of these three hundred

empty-handed soldiers? Away in a corner of the battlefield he could be seen bowing and prostrating and lifting his hands in prayer. “O Allāh,” he was entreating, “if they are destroyed today, Thou wilt be worshipped no more.”

There were also occasions when the Muslims had to suffer a defeat. They were, at times, so overwhelmed by the charging enemy that they had to run for their lives, but the one who had absolute trust in Allāh stood firm at his place like a rock. At Uhud the Muslim forces were put to flight and the enemy slew many of them. The Prophet ﷺ, however, stuck to his place. He was hit by a stone, fell on his side, and one of his teeth was smashed; his face was scarred, his lips were injured, and blood smeared his face. Still, he did not unsheath his sword, for he was confident of the help of his Lord. Again, in the battle of Hunayn, when the Muslims were terrified by a sudden attack and took to their heels, none heeding the other, the Apostle ﷺ mounted from his dromedary and called out: “Where are you going men? Come to me. I am Allāh’s Apostle. I am Muhammad, the son of ‘Abd Allāh.”

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Editorial

MUSLIMS AND SPIRITUAL UPLIFTMENT

Allâh promised Musa ﷺ that He would raise a prophet like Musa ﷺ from among the brethren of Jews. This prophet would not only be for the “brethren” (Arabs) but also for the “them” (Jews). This is the present wording of the KJV describing this verdict of Allâh.

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, [that] whosoever will not hearken unto my words, which he shall speak in my name, I will require [it] of him.” (Deuteronomy 18:18-19)

The likeness promised here between Musa ﷺ and the prophet to come was not only in their person and personality but also in all the other events that are related to them. Even the admonition decreed for a prophet who deviates from his assigned duties is similarly stern. In Torah Allâh says, **“But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”** (Deuteronomy 18:20)

Allâh in Qur’ân repeats this admonition more specifically while emphatically confirming the validity of Qur’ân as book from Allâh.

“It is not the word of a poet: little it is ye believe! Nor is it the word of a soothsayer: little admonition it is ye receive. It is a revelation from the Lord of the Worlds. **And if the apostle were to invent any sayings in Our name We should certainly seize him by his right hand And We should certainly then cut off the artery of his heart:** And not one of you could have held Us off from him. But verily this is a message for the Allah-fearing.” (Al-Haqqa, 69:41-48)

The statement of Allâh “like unto thee” is not treated lightly by Allâh. Indeed what He promises He fulfills.

“Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt: for Allah never fails in His promise.” (Al-i’Imran, 3:9)

One of likenesses between Musa ﷺ and the Prophet to come is the formation, structure, composition, behavior, trials and tribulations, failures and triumphs and the fate of their ummah.

Allâh in Qur’ân describes some of these likenesses. For example while addressing the Muslims He says about the Jews, “Ye are the best of peoples evolved for mankind enjoining what is right, forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors.” (Al-i’Imran, 3:110)

Allâh likewise warns followers of the promised prophet from being ‘perverted transgressors’ and informs the Muslims that there are many in that group.

“And be ye not like those who forget Allah; and He made them forget their own souls! such are the perverted transgressors!” (Al-Hashr, 59:19)

“And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.” (Al-Baqara, 2:8)

Not only are the sicknesses same but so also is the cure same. What follows is an eye opening discourse. May Allâh give us the taufeeq to see the light. Ameen.

Today the Ummah finds itself in a similar position to that of the Bani Israel under the tyrannical rule of Firaun. Subjugated, weak and helpless, they lead a miserable existence in the world. The Quran draws a graphical account of the suffering of the Bani Israel – **“And (remember) when We delivered you from Firaun’s people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein**

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was a mighty trial from your Lord.” (2:49).

Bani Israel was too weak to rise up against the oppression of Firaun. They were not even able to escape or run away from Firaun’s land. When the misery and suffering of Bani Israel went beyond bounds, Allah Ta’ala inspired Moosa عليه السلام and Haroon عليه السلام with a plan of action to liberate Bani Israel from their suffering.

PLAN OF ACTION

The plan of action was simple and easy, yet very effective. It was a plan for spiritual upliftment. It was through this plan of action that Bani Israel received the spiritual strength and conviction to take up the challenges facing them. The plan was to focus on the home and make the environment of the home one of *Ibadah* and righteousness. **“And We inspired Moosa and his brother (saying): ‘Take dwellings for your people in Egypt, and make your homes as places for your worship, and perform Salaah, and give glad tidings to the believers.’ (10: 87).** The focus of the Bani Israel was changed from lamenting their lot and cursing their oppressors to engaging in acts of worship and creating an environment of righteousness within the home. This intensive spiritual program within the home inspired their hearts with faith and conviction in Allah Ta’ala and removed from their hearts the fear of Firaun. From this point onwards, they progressed spiritually to the point when the entire nation witnessed the miraculous salvation of Bani Israel with the parting of the Red Sea, and which became the cause of the destruction of Firaun and his armies.

SOLUTION FOR THIS UMMAH

A similar plan of action is required for this *Ummah*. In this difficult hour, when the Muslim *Ummah* is weak and bleeding from multiple wounds inflicted on its limbs and members, it is time to go back home and recover our spiritual health, well being and strength once more. It is time for the entire *Ummah* to focus on the home front - in the words of the Qur’an **“Make your homes as places for worship, and perform Salaah**

...”.

When this *Ummah* succeeds in this spiritual program within the home, and gains sufficient spiritual power, then it is time for glad tidings of success. In the word of al-Qur’an: **“And give glad tidings to the believers.” (10:87).** Instead of looking within the home and improving the spirituality and righteousness in the home, the tendency within the *Ummah* nowadays is to look outside and to apportion blame elsewhere. Sometimes the blame is put on the enemies of the *Ummah*, sometimes on the corrupt leaders, sometimes on the *Ulama*. But the solution to the problems of this *Ummah* begins first and foremost inside the home, not outside. It is time to set our house in order first. It is time to sweep our own backyards first, before everything else. It is time to go back to the very basics which most of the *Ummah* have discarded wholly.

THE SAD STATE OF MUSLIM HOMES

The Muslim home of today is hardly as the Qur’an demanded: **“Make your homes as places for worship, and perform Salaah...”** Instead we find a sad and pathetic state of affairs in most Muslim homes of today. Homes

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Is there any other Commander who holds fast to his post in the battlefield even after his army takes to flight? Who neither takes to the sword nor loses his heart but remains firm in his faith in Allâh! Who does not forget even in such a precarious situation to beseech the help of Allâh for granting him victory! Such was the heroism and the fortitude and the faith of Muhammad ﷺ since he had to set an example for those who fight solely for the sake of Allâh.

You would have heard the exhortation “Love thy enemy,” but would have never seen how the enemy is loved? It is not necessary to present here the hardships undergone by the Prophet ﷺ at Makkah where he was persecuted and helpless, for it is no use making a virtue of necessity. When Muhammad ﷺ was migrating to Madînah, the pagan chiefs of Makkah had set a reward of hundred camels for capturing him alive or dead. Sarâqa b. Mâlik b. Ju’shum رضى الله عنه took to his horse in pursuit of the Prophet ﷺ, thrice did he cast his divining arrows and thrice he got the reply: “Do him no harm.” He refused to be put off and went ahead but, lo, thrice his horse stumbled, its forelegs went into the ground, throwing him away from the horseback. He then came to the conclusion that the Prophet ﷺ was protected against him and would have the upper hand. Psychologically speaking, he had lost his nerves. He decided to turn back, but before doing so he called out to the Prophet ﷺ requesting to write him a document of safety for the day when he would gain victory over the Makkans. The document was promptly given to him. Sarâqa رضى الله عنه embraced Islâm after Makkah was captured. When he came to see the Prophet ﷺ, the latter did not even ask Sarâqa رضى الله عنه why he had gone in pursuit of him on the behest of his enemies.

You know Abû Sufyân رضى الله عنه, alright. He was the leader of the Quraish in the battles of Badr, Uhud, and Trenches, to name but a few. How many Muslims were killed because of him and how many times had he tried to root out Islâm and kill the Prophet ﷺ? He

was such an arch-enemy of Islâm that when he came to see the Prophet ﷺ, just before the conquest of Makkah, along with ‘Abbâs رضى الله عنه, all those who were present on the occasion recommended to kill him. But Abû Sufyân رضى الله عنه was confident in his heart of heart that Muhammad ﷺ would never take revenge. And, he was right, for Muhammad not only forgave him but also allowed him to proclaim that whoever would enter his house in Makkah would be safe against the assault of the invading army [Ibn Is’hâq, *The Life of Muhammad*, p.548].

Hind رضى الله عنها the wife of Abû Sufyân رضى الله عنه had been present in the battle of Badr inciting the pagans of Makkah to fight to the last against the Muslims. In the battle of Uhud she had cut off the ears and noses of Muslim martyrs to make anklets and collars. She had cut out the liver of the Prophet’s ﷺ uncle Hamza رضى الله عنه and chewed it and so mutilated his dead body that the Prophet ﷺ was sickened to see it. After the capture of Makkah she came veiled in disguise to accept Islâm, but was still insolent in her replies to the questions asked by the Apostle of Allâh ﷺ. She was, nevertheless, forgiven without being asked to explain her previous conduct. Astonished by the remarkable mercy of the Prophet ﷺ, Hind exclaimed: “Muhammad, no tenet I hated aforesaid more than yours, but none is now dearer to me than your pavilion” [Ibid, p.553].

Wahshi had killed Hamza in the battle of Uhud. When Makkah was conquered, he fled to Tâ’if, but when Tâ’if also surrendered, he was in an impasse but someone said to him, “Good heavens, what is the matter? He does not kill anyone who enters his religion. You cannot get peace anywhere except in his company.” He came back to seek forgiveness. The Prophet ﷺ recalled the mutilated corpse of his uncle on seeing Wahshi رضى الله عنه, but forgave his crime. He simply said: “Hide your face from me and never let me see you again” [Ibid, p.376].

‘Ikramah رضى الله عنه was the son of Abû Jahl, the worst enemy of the Prophet ﷺ. He hated

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Islâm like his father and had fought against the Muslims on several occasions. After Makkah was occupied by Muslims, he reflected over his past crimes and thought it wise to leave for Yemen. His wife, Umm Hakîm رضى الله عنها embraced Islâm and repaired to Yemen to console him and to bring him back to Makkah. As soon as the news of his arrival was received, the Apostle ﷺ got up so hurriedly that his shawl fell from his shoulders. He hailed 'Ikramah with the words: "Welcome to thee, O émigré rider!" Father of this man had been the leader of persecutors, and had caused the Prophet ﷺ untold miseries. Was rubbish not thrown by Abû Jahl over the Prophet ﷺ and had he not conspired to kill him? Had he not led the infidels against Muslims at Badr and rejected every counsel of peace with the Muslims? But now, his son was received with open arms to tell the world that the enemy is loved in this wise! [Ibid, p.551]

There was another man, Habbâr b. al-Aswad by name, who was responsible for the death of Muhammad's ﷺ daughter, Zaynab رضى الله عنها. He was one of those few heartless criminals who had been condemned after the conquest of Makkah. He wanted, at first, to go away to Iran, but on reconsideration went straight to the Prophet ﷺ and confessed his guilt. "I wanted to leave for Iran," said he, "but looking back to your clemency I have come to you, O Prophet of Allâh. The reports you have received about me are all correct." Confession of Habbâr رضى الله عنه, so softened the heart of the merciful Apostle that he forgave him instantly, forgetting even the death of his own daughter!

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To be continued **إشعار**



Editorial, continued from page 3

are in great turmoil, sad places, with family members like strangers unto one another. The home of today is more like a hotel or motel, with people checking in and out with almost no care or concern for each other. There is little communication, feeling or love. Outwardly, these homes appear huge, spacious, airy, well-lit and palatial, but in reality they are dark, narrow, stifling and constricted places for their dwellers, who prefer to be away from their homes. How to implement this verse of the Holy Qur'an in our homes? How do we create a spiritually vibrant environment within the home? There are numerous practical steps that need to be taken in this respect. Some of these entail the establishment of *Salaah* for every member of the household. This is the very first step. This is to be then followed up with excessive *Zikrullah*, much *Tilawah* of the Holy Qur'an, *Ta'leem* for the whole family of Duas, Surahs, basic rules of Shari'ah and virtues of good deeds, respect for elders, kindness towards young ones, obedience to instructions, good mannerism, following of the Sunnahs, inviting of pious people to the home, good Islamic reading and audio material (no TV or videos) in the home, simplicity, modesty, *mashwara* in family matters, consideration for servants, and removing of every evil and sinful influence from within the home. This is the way to bring about a good conducive spiritual environment in the home. When Muslim homes will become a true center of spiritual upliftment, every home will give to the *Ummah* such a caliber of men and women, who will deliver the Muslim *Ummah* from the abyss of degradation and humiliation to the heights of glory and triumph! *Ameen ya Rabal a'lameen.*

Mufti Zubair Bayat
Jamiatul Ulama (KZN)

وما توفيقى الا بالله



Excellences and Virtues of Darûd Sharîf (Blessings and Salutations Upon the Prophet Muhammad ﷺ)

Shaikhul-Hadîth Maulana Muhammad Zakariyya Kandhlawi

“Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Send (ask) blessings upon him and salute him with a worthy salutation.” (Qur’ân 33:56)

In the Holy Qur’ân at many places Allâh has ordained *salâh, saum, hajj*, and so on. He has also described the good qualities and commendations of a number of prophets; for instance when Hadrat Âdam ؑ was created, all the angels were ordered to prostrate before him. But He has not commanded in respect of any prophet or a chosen person that we should honor him because He is honoring him. This honor and regard is paid only to the Leader of the Apostles, the Glory of the worlds, Hadrat Muhammad ﷺ. In the verse above, after referring to Himself and the angels, Allâh commands all the believers to ask blessings upon the Holy Prophet ﷺ. This is the utmost honor for the Holy Prophet ﷺ ever given to anybody by Allâh. Not only the angels and believers but also Allâh Himself is taking part in this act.

Furthermore, Arabic scholars could consider that this verse of the Holy Qur’ân is in *mudâra*’ tense starting with the word “*inna*,” which lays down more stress and emphasis on the meaning. Whenever a sentence in *mudâra*’ tense starts with the word “*inna*” it means the continuity and perpetuity of an act. It is an absolute fact, therefore, that Allâh and the angels perpetually shower the blessings upon the Holy Prophet ﷺ.

The compiler of *Rûhul-Bayân* quotes some theologians who have written: “To shower the blessings upon the Holy Prophet ﷺ by Allâh means to honor him for the Praised

Post (*Maqâm-um-Mahmûd*) which is the office of Intercession (*Maqâm-ush-Shafâ’at*); to send blessings by the angels upon the Holy Prophet ﷺ means to pray for the augmentation in his position and to pray for pardon from Almighty Allâh for his *ummah*; and to ask blessings upon him by us is actually to praise him with his good qualities and to follow his ways with love and sincerity.” They have also written that the honor given to the Holy Prophet ﷺ is more than what was given to Hadrat Âdam ؑ when the angels were ordered to respect him, whereas in the case of the Holy Prophet ﷺ Allâh Himself is honoring him.

As a Persian verse goes,

عقل دور اندیش میداند که تشریفه پیمیں بیج ذیں پروردند بیج پیغمبر نیافت
 “Wise and far-sighted people know that such a pious and great prophet never came before as the Holy Prophet ﷺ.”

According to an Arabic couplet:

يُصَلِّيُ عَلَيْهِ اللهُ جَلَّ جَلَالُهُ بِهَذَا بَدَأَ لِلْعَالَمِينَ كَمَالُهُ -
 “Almighty Allâh sends blessings upon the holy personality; for whom all the worlds were created.”

A number of scholars write, “In the above verses of the Holy Qur’ân, the Holy Prophet ﷺ has been addressed as “the Prophet” and not *Muhammad*, unlike the other prophets, who have been addressed so frequently with their names. It is due to his magnificence, nobility, and utmost respect. A similar case could be cited in the following verse of the Holy Qur’ân where the Holy Prophet ﷺ was mentioned with Hadrat Ibrâhîm ؑ:

“Lo! those of mankind who have the best claim to Ibrâhîm are those who followed him, and this Prophet ...” (3:68)

Here too he has been called “this Prophet” rather than as *Muhammad* ﷺ. The name of the Holy Prophet ﷺ is given in the Holy Qur’ân only at a few places, and that is due to

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 لا کہیں سے ڈھونڈ کر اسلاف کا قلب و جگر اقبال
 تا خلافت کی بنا دنیا میں پھر ہو استوار
 Establish foundations of world Khilafah anew? First search the courage and heart of your ancestors

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some special reasons. Allâmah Sakhâwi رحمہ اللہ علیہ has discussed this topic more elaborately. It is important to note that the word “*salât*” which is referred to in the verse above to Allâh, His angels, and to the believers, is a common word which is employed for several meanings and purposes at various places in the Holy Qur’ân, as is also pointed out by the compiler of *Rûhul-Bayân*. The scholars give a number of explanations to the word *salât* used in this verse. These explanations have been given keeping in view the regards and the positions of the personages referred to in the above verse. According to some scholars, “*salât ‘alan-nabi*” (blessings upon the Prophet) means: To praise and respect him in order to show favor. Moreover the praise and the respect for the Holy Prophet ﷺ will differ according to the personality who sends the *salât* (blessings). A similar difference may be noted in the meaning of the word “kindness.” The kindness of a father on his son means his affection and love with his son, whereas the kindness of a son on his father means his respect and favor for his father. In a similar way the Blessings of Allâh upon the Holy Prophet ﷺ would mean His praise and regard for him with Kindness and Mercy; and the blessings of the angels would mean their praises and respect for the Holy Prophet ﷺ with favor, love, sincerity, obedience, and submission.

Imâm Bukhâri رحمہ اللہ علیہ narrates from Abû ‘Âli’ah: “The blessings of Allâh upon the Holy Prophet ﷺ mean His praises and commendations for the Holy Prophet ﷺ before the angels; and the blessings of the angels upon the Holy Prophet ﷺ mean their benedictions and prayers for him.” Ibn ‘Abbâs رضي الله عنه says: “‘*Yusallûna*’ - i.e. ‘the angels send blessings’ means ‘*yubarrikûna*’ - i.e. ‘the angels pray for the abundance in the eminence and piety of the Holy Prophet ﷺ.’” In the opinion of Hâfiz Ibn Hajar رحمہ اللہ علیہ the meanings given by Hadrat

Ibn ‘Abbâs رضي الله عنه are similar to the narration of Abû ‘Âli’ah and in some way these are more specific. At another place Hâfiz Ibn Hajar رحمہ اللہ علیہ has given several other explanations of the word “*salât*.” However, he has preferred the narration of Abû ‘Âli’ah in this connection. He says: “Blessings of Allâh means Allâh’s praise for the Holy Prophet ﷺ and the blessings of the angels mean that they pray Allâh for the abundance in the blessings.”

It is narrated in a hadîth that when this verse of the Holy Qur’ân was revealed, the Companions of the Holy Prophet ﷺ asked him, “O Prophet of Allâh! The way to offer *salâm* upon you has been known to us- i.e. the *salâm* which is recited in *at-Tahiyât* (the *tashahhud* during *qa’dah*). Kindly also teach us the way to send *salât*.” The Holy Prophet ﷺ asked them to recite the following (famous) *darûd*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ...

“O Allâh! Shower Thy blessings upon Muhammad and upon the family of Muhammad as You showered Thy blessings upon Ibrâhîm and the family of Ibrâhîm ...”

Thus, Allâh commanded us to send the blessings upon the Holy Prophet ﷺ and the Holy Prophet ﷺ taught us the right way of sending the blessings is to ask (pray) Allâh to send His choicest Blessings and Mercies upon the Holy Prophet ﷺ continually, perpetually, and eternally. It is a great mercy of Allâh Almighty that by way of granting our humble requests He showers His best of the blessings on the Holy Prophet ﷺ and more so He thus relates us with the blessings showered by Him in response to our request. He is the only Deity to send His everlasting blessings every time and on every occasion.

To be continued **إِنشَاءً**



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,

MAR-APR PRAYER TIMES, NEW HAVEN

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

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



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

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

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

QADARIYA COMMUNITY SERVICE CENTER, EAST HARTFORD

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

ISLAMIC CENTER OF HAMDEN

60 Connolly Parkway, Wilbur Cross Commons, Unit 17-212, Hamden, CT 06514 (203-562-2757)
Juma' prayer time 12:30 PM
Thursday Halaqa 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 آسماں تک
تو وال تک اڑو ہور سائی جہاں تک مال

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

ISLAMIC CENTER OF NEW LONDON

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

AL-MADANY ISLAMIC CENTER OF NORWALK

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

STAMFORD AREA INFORMATION CENTER

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

STAMFORD ISLAMIC CENTER

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

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Juma' prayer time 1:00 pm
Contact: Hafiz AbdulSalam Sumra 203-255-4327

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Juma' prayer time 1:00 PM
Contact: Br. Mohammad Taroua 203-287-7561.

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Contact: Br. Anis S. Shaikh 860-533-1808

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Juma' prayer time 1:15 PM
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THE CHILDREN'S CORNER

QARADAH

As a result of the battle at Badr, the Arab tribes along the coast of the Red Sea had become firm allies of the Muslims of Madina. The Quraish therefore could no longer send their caravans to Syria along the coastal route. Instead they had to take the less desirable inland route east of Madina, through the plain of Najd, which was in the hands of tribes with which they had alliances. They encouraged these tribes to make raids into the territory of Yathrib. Several times the Prophet ﷺ received warnings of raids which were about to occur, but when he and his army set out from Madina to meet the enemy, the raiders simply faded away back into their own territory without ever facing the Muslims.

One of the disadvantages of the caravan route through Najd was that there was a great distance between wells, making passage during the hot summer months very difficult. However, as the summer drew to a close, the Quraish decided to send a caravan to Iraq through Najd. They would add more camels to the caravan to carry extra water. The goods being sent for trading were mostly silver bars and vessels. Sufyan was put in charge of the expedition. The Maccans were naturally very careful to keep this caravan's existence a secret from the Muslims. However, some of the Jews of Madina knew about it, and a Muslim overheard them talking.

The Prophet ﷺ sent Zaid ؓ and a party of one hundred horsemen to intercept the caravan at Qaradah, one of the main watering sites on its route. Zaid's ؓ small band of men succeeded in taking the caravan completely by surprise and sent Sufyan and his people fleeing. The camels with their rich loads of silver and other goods were left in the hands of the Muslims, who led them in triumph back to Madina.

This humiliating event hastened the Maccans' preparations for an invincible army to be sent against Madina. Shortly after the first anniversary of the battle at Badr, the Prophet ﷺ received an urgent letter from his uncle Abbas in Macca. The letter warned him that an army of three thousand men was about to set out for Madina. Seven hundred of those soldiers had suits of mail and there were two hundred horsemen. There were camels for every soldier, as well as camels to carry supplies. Some of the wives were accompanying the troop also. The letter had taken three days to reach Madina by messenger, so the army of the Quraish had already started out when the Prophet ﷺ received the warning. The Muslims had about a week to prepare for the arrival of the Quraish.

During that week the Muslims had to make room within the walls of the city for everyone who lived on the lands surrounding Madina. When the army of the Quraish arrived and camped a few miles north of the city, at the base of Mount Uhud, every man, woman and child, as well as every horse, camel, cow, goat and sheep, had been gathered inside the protective walls of the city of Madina. At first the Prophet ﷺ and many of the older Muslims were of the opinion that they should remain within the walls of the city and withstand a siege. It would not take long before the camels and horses of the Quraish had eaten every blade of grass and all the unharvested crops which lay in the broad plain between Mount Uhud and Madina. The city could be defended without heavy losses to the Muslims, and the Quraish would have to return to Macca, frustrated and unsuccessful in their attempt to take Madina.

However, it soon became apparent that the majority of the Muslims were in favor of marching out of the city to meet the



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)

Upon seeing someone buying or selling in the mosque, say:

﴿لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ﴾

Lâ arbaḥal-lâhu tijâatak.

May Allah not make your trade profitable.

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

منتخب من الحصن الحصين من كلام سيد المرسلين

continued from page 10

enemy in full battle. They were afraid that if they remained on the defensive they would embolden the Quraish to return and try again. The tribes of the Najd would also be tempted to increase their raiding activities if they perceived the defensive posture of the Muslims as a sign of weakness. Most of the Muslims viewed the prospect of battle as a win-win situation. If they defeated the enemy, that would be good. But if they were all slain in battle they would be good also. The Prophet ﷺ therefore decided to attack. In the *khutba* of the Friday *jum'a* he urged the Muslims to be earnest in their efforts, and promised them victory if they would remain steadfast. Then he gave them the order to prepare to meet the enemy.

After *asr* prayer the men gathered outside the Prophet's ﷺ house while he went inside to dress for battle. Many of them were now having second thoughts and were fearful that they had persuaded the Prophet ﷺ to go out to battle against his first inclination. When he emerged from his house, fully dressed in armor, they approached him with their doubts. However, he replied that once a Prophet of Allah dressed for battle, he would not remove his armor until Allah had judged between him and the enemy. Again he promised them victory if they remained steadfast. And so it was that a thousand determined Muslims marched out of the

city of Madina, prepared to meet the three thousand men of Macca.

Bonnie L. Hamid



Why are we Greedy?

Why are we greedy?
We should help the needy.

What we need is what we should take,
Let's give this thought for Allah's sake.

Remember those who give up worldly pleasures,
To live life in simple measures.

With the needy, we have a lot to share,
Let's have a heart, let us care.

Be thankful for everything,
And you'll be content with everything.

Wealth is not everything,
Contentment of heart is a valuable thing.

Try being kind, just give a smile,
Have a kind word, not a grumpy style.

Give freely, don't be a miser,
Give in the path of Allah because that's wiser.

Obaid Ahmed, Age 10
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

2. Sayyiduna Hulb رضى الله عنه relates, **'I saw the Prophet ﷺ turn from both his right and left and I also saw him place this upon his chest.'** Yahya (one of the narrators) described this as being the right hand upon the left above the wrist joint.⁴⁶

The above *hadeeth* contains the words 'upon his chest.' This extra wording is not firmly established or confirmed, because of all the narrators who report this *hadeeth* from Simak, only one reports this extra wording.

Observe the following narrations of the same *hadeeth* without the extra wording of 'upon his chest.'

- Abu al Ahwas reports from Simak bin Harb from Qabeesah bin Hulb from his father that the Prophet ﷺ would lead us in prayer and would clasp his left hand with his right.⁴⁷
- Shareek reports from Simak from Qabeesah bin Hulb from his father who says (towards the end of a longer *hadeeth*), 'I saw him place one of his hands on the other and I also saw him turn once towards his right and once towards his left.'⁴⁸
- Wakee' reports from Sufyan from Simak bin Harb from Qabeesah bin Hulb from his father who says, 'I saw the Prophet ﷺ place his right hand upon his left in prayer and I also saw him turn away from both his right and left.'⁴⁹
- Daruqutni narrates from Abdul Rahman bin Mahdi and Wakee', from Sufyan from Simak bin Harb from Qabeesah bin Hulb from his father who says, 'I saw

the Prophet ﷺ place his right hand upon his left in prayer.'⁵⁰

The above narrations all clearly show that the wording 'upon his chest' is an unreliable addition on the part of one of the reporters and therefore this particular narration is *shaadh*.

Imam Nimawi adds in his *al Ta'leeq al Hasan*:

'I have a suspicion that the wording of this *hadeeth* has mistakenly been changed by a writer. The correct words would appear to be "*Tadhau hadhihi ala hadhihi*", i.e., "he would place this hand upon this hand", and not "*hadhihi ala sadrihi*", i.e., "this hand upon his chest." Only this wording would be in agreement with the narrator's own interpretation of the *hadeeth* as is stated in the narration, "Yahya described this as being the right hand upon the left above the wrist joint." This would also tally with all the other narrations of this *hadeeth* that do not contain the wording "upon the chest," and would also explain why the following authors have not included this narration in their comprehensive books: Haithami in his *Majma' al Zawaid*, Suyuti in his *Jam' al Jawami'*, and Ali al Muttaqi in his *Kanz al Ummal*. And Allâh knows best.'⁵¹

The author of *Awn al Ma'bud* also admits that Yahya's commentary does not fit the wording of the *hadeeth*.

3. Taawoos narrates that **the Messenger of Allâh ﷺ used to place his right hand over his left, and then clasp them firmly on his chest during prayer.**⁵²

Imam Nimawi has declared this *hadeeth* to be weak.⁵³

This *hadeeth* is *mursal*, and its *isnad* contains Sulaiman bin Musa who has been classified as weak by some scholars. Bukhari claims that he has *munkar* narrations. Nasai says that he is not strong in *hadeeth*. Hafidh says in *al Taqreeb*, 'He is a *sadooq* and *faqeeh*. There is some (*leen*) 'weakness' in his *hadeeth*.' Furthermore, Abu Dawood has recorded the same narration in his *Maraseel* but with a different wording. Instead of 'he

continued on page 13

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clasped them firmly on his chest' that narration reads 'he entwined the fingers of his hands on his chest.'⁵⁴

This *hadeeth* is also *mursal* and although *mursal* narrations are not readily accepted by others, the Hanafi *ulama* consider them to be evidence. Therefore, as some have pointed out, this narration is binding on us. However, we say that the *saheeh hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه, narrated by Ibn Abi Shaibah takes precedence and the *ahadeeth* of Sayyiduna Ali رضي الله عنه and Sayyiduna Abu Hurairah رضي الله عنه are more acceptable to us because they explicitly mention the *sunnah* being below the navel. Tawoos's words 'he would' cannot match the words of the companions 'it is *sunnah*.' Also as mentioned earlier the very wording of Tawoos's *hadeeth* is in dispute. Moreover, Tawoos's *mursal* narration is opposed by the *mursal* narrations of Ibrahim al Nakhai and Abu Mijlaz.

Imam Nimawi writes in *Aathaar al Sunan* that there are other *ahadeeth* about placing the hands on the chest but they are all weak. Of these he mentions the following:

4. Sayyiduna Wail bin Hujr رضي الله عنه narrates, 'I was present with the Prophet ﷺ. He rose, went towards the *masjid* and entered the *mihraab*. He raised his hands with *takbeer* and then placed his right hand over his left upon his chest.'⁵⁵

Imam Nimawi says,

'Its *isnad* is extremely weak. Dhahabi has said about Muhammad bin Hujr in *Mizaan* that he has *munkar* narrations. Bukhari has said that there is a question about him. (Bukhari often uses this expression to describe the weakness of a narrator.) Ibn al Turkumani says, "The mother of Abdul Jabbar is the mother of Yahya. I do not know her name or her details (grade of reliability)." Saeed bin Abdul Jabbar is also weak. Dhahabi quotes Nasai in his *Mizaan* as saying that Saeed bin Abdul Jabbar is not strong. Hafidh bin Hajar says in *Taqreeb*, "Saeed bin Abdul Jabbar al Hadhrami al Kufi

is weak.'⁵⁶

5. Aqabah bin Sahban reports that Sayyiduna Ali رضي الله عنه, commenting on the verse (So pray unto thy Lord, and sacrifice), explained that this means to place the right hand upon the middle of the left upon the chest.⁵⁷

Ibn al Turkumani says that both the *sanad* and the text of this narration are *mudhtarib*.⁵⁸

Footnotes:

⁴⁶ Ahmad 21460. Allamah Hashim Sindhi says in *Dirham al Surrah* p113 that both Simak bin Harb and Qabeesah (two of the narrators of this *hadeeth*) have been disparaged by some of the *ulama* of *jarh* and *ta'deel*.

⁴⁷ Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809, and Tirmidhi 252. Imam Tirmidhi adds that it is a *hasan hadeeth*.

⁴⁸ Ahmad 21464.

⁴⁹ Ahmad 21461 & 21475.

⁵⁰ Daruqutni 1087.

⁵¹ *al Ta'leeq al Hasan* 1/145.

⁵² Abu Dawood 759.

⁵³ *al Ta'leeq al Hasan* 1/145. Allamah Hashim Sindhi says in *Dirham al Surrah* p27 that the authenticity of two of its narrators has been disputed: Sulaiman bin Musa and Haitham bin Humaid.

⁵⁴ *Maraseel Abi Dawood* p85.

⁵⁵ Baihaqi 2335.

⁵⁶ *al Ta'leeq al Hasan* 1/145.

⁵⁷ Baihaqi 2337.

⁵⁸ *al Jawhar al Naqiyy* 2/46.

To be continued 



CONTRIBUTIONS TO IQRĀ

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

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Is he who is a believer like unto him who is a disbeliever? They are not alike. As for those who believe and do good works, for them are the Gardens of Retreat, a welcome (in reward) for what they used to do. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny. [Surah As-Sajdah, Ayat 18-20]

ADMONITION FOR THE HEEDLESS

At the Islamic Center of Hamden's monthly community dinner held on March 7, 2004, we were blessed, alhamdulillah, with a visit from Mufti Irfan Kabiruddin, imam and khateeb of Masjid al-Islam, Providence, RI. He addressed the gathering by opening with the verses quoted above, and then discussed the characteristics of the successful and unsuccessful people in this world and the Hereafter, based upon the enumeration of those by Imam Abu Layth Samarqandi (d. 373H.) in his book, Tanbih-ul-Ghafilin. The author, may Allah have mercy upon him, says in the chapter on hoarding and monopolizing:

“It is necessary for the Muslim to be well-wishing towards the Muslims, and merciful with them, for that is one of the signs of felicity (*sa'adah*). And it is said that the signs of [a person's] success [in this world and the Hereafter] are eleven traits: (1) that he be an ascetic in [matters of] the world, covetous of the Hereafter; (2) that his preoccupation should be worship (*ibadah*) and the recitation of Qur'an; (3) that he speaks very little in useless talk; (4) that he be protective of the five [daily] prayers; (5) that he be extremely cautious in matters of *haram*, whether they be small or large; (6) that his company be with the righteous people; (7) that he be humble, not arrogant; (8) that he be extremely generous, kind, and noble; (9) that he be merciful with the creation of Allah Almighty; (10) that he be of benefit to the creation; and (11) that he remember death much.

“And also, the signs of the misfortunate one are eleven traits: (1) that he is bent on amassing wealth; (2) that he is subject to the cravings of worldly lusts and desires; (3) that he is very talkative, and vulgar in speech; (4) that he is negligent of his prayers; (5) that his consumption is from the *haram* and [even] doubtful things, and his company is with immoral people; (6) that he has bad

تَنْبِيْهُ الْغَافِلِيْنَ

للإمام أبي الليث نصر بن محمد بن إبراهيم السمرقندي

قال الفقيه رضي الله تعالى عنه: ينبغي للمسلم أن يكون ناصحاً للمسلمين رحيماً بهم فإن ذلك من علامات السعادة، وقيل إن علامات السعادة إحدى عشرة خصلة، أولها: أن يكون زاهداً في الدنيا راغباً في الآخرة، والثاني: أن يكون همه العبادة وتلاوة القرآن، والثالث: قلة القول فيما لا يحتاج إليه، والرابع: أن يكون محافظاً على الصلوات الخمس، والخامس: أن يكون ورعاً فيما قل أو كثر من الحرام، والسادس: أن تكون صحبته مع الصالحين، والسابع: أن يكون متواضعاً غير متكبر، والثامن: أن يكون سخيلاً كريماً، والتاسع: أن يكون رحيماً بخلق الله تعالى، والعاشر: أن يكون نافعاً للخلق، والحادي عشر: أن يكون ذاكراً للموت كثيراً...

و علامة الشقاء أيضاً إحدى عشرة خصلة، أولها: أن يكون حريصاً على جمع المال، والثاني: أن تكون نهمته في الشهوات واللذات في الدنيا، والثالث: أن يكون فحاشاً في القول مكثراً، والرابع: أن يكون متهاوناً في الصلوات، والخامس: أن يكون أكله من الحرام والشبهات وصحبته مع الفجار، والسادس: أن يكون سيئ الخلق، والسابع: أن يكون مختلاً متكبراً فخوراً، والثامن: يمنع منفعة من الناس، والتاسع: أن يكون قليل الرحمة للمسلمين، والعاشر: أن يكون بخيلاً، والحادي عشر: أن يكون ناسياً للموت، يعني أن الرجل إذا كان ذاكراً للموت فإنه لا يمنع طعامه من البيع ويرحم المسلمين (باب الاحتكار - ٥٠٠/٢١)

رَبِّ زِدْنِي عِلْمًا

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

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manners; (7) that he is deceptive, arrogant, and boastful; (8) that he holds himself back from being of any benefit to the people; (9) that he is of little mercy towards the Muslims; (10) that he is miserly; and (11) that he is forgetful of death - *i.e.* if a man were to be mindful of death, he would not be miserly, and he would be merciful to the Muslims.”

قال شقيق بن ابراهيم: وافقني الناس في أربعة أشياء قولاً، وخالفوني فيها فعلاً، احدهما: أنهم قالوا: انا عبيد الله تعالى، و يعملون عمل الأحرار، والثاني: قالوا ان الله كفيل لأرزاقنا، و لا تظمن قلوبهم إلا مع شيء من الدنيا، والثالث: قالوا ان الآخرة خير من الدنيا، و هم يجمعون المال للدنيا، و الرابع: قالوا لا بدل لنا من الموت، و

يعملون أعمال قوم لا يموتون ع (باب هول الموت-٤٧/٢)

Shaqueeq bin Ibraheem said: “People agree with me verbally in four things, but they are in contrast with me in action: (1) they say, ‘We are the slaves of Allah Almighty,’ but they act as if they are free; (2) they say, ‘Truly, Allah is guarantor of our sustenance,’ but their hearts are not content except by [amassing] things of the world; (3) they say, ‘Truly, the Hereafter is better than the world,’ but they gather up the wealth of the *dunya*; and (4) they say, ‘No doubt, we will face death,’ but they act as if they are people who will never die.”

May Allah give us all the ability to take heed of these admonitions; to bring into our lives all the traits of the successful ones and to remove from ourselves the characteristics of those who will be misfortunate on the Day of Reckoning. Ameen.

* ALLÂH ﷻ *

ABC's OF ISLAM

A is for Allah

Lord of the Universe, who is One,
He made the earth, stars, and sun
He made angels to worship and pray,
He made man from a dab of clay

B is for Bilal

Bilal is that tall, brave African man,
Islam freed him and gave him iman
Calling the Muslims to come and pray,
Was his duty each night and day

C is for Children

Black, white, red, yellow, and brown,
Better than the jewels in a crown
Laughing or crying, short or tall,
Allah loves children, one and all

D is for Du'a

Remembering Allah all nights and days,
By giving Him our thanks and praise
Thank Allah with “Al Hamdulillah”
And praise Him with “Subhanallah.”

sent by Ismail Satia

ismailsatia@yahoo.co.uk

* ALLÂH ﷻ *

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Important Islamic days

- ASHURAH** (Fast on 9th and 10th, or 10th and 11th of Muharram.)
- MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).
- ISRA and MIRAJ** (The anniversary of the Night Journey of the Prophet Muhammad ﷺ to Jerusalem & his Ascension then to Heaven)(27 Rajab).
- NEFU 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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