

**Muhammad : The Ideal Prophet**  
**A Historical, Practical, Perfect Model for Humanity**

**Sayyid Sulaiman Nadwi**

‘Umayr b. Wahb ؓ was another leader of the Quraish of Makkah. Shortly after the battle of Badr he sharpened his sword and smeared it with poison, and went off to Madînah to seek his revenge from the Prophet ﷺ. He was seen entering the mosque and was taken prisoner. His guilt was proved, but the softhearted Prophet ﷺ allowed him to depart in freedom. ‘Umayr had agreed to kill the Prophet ﷺ on the promise of another chief, Safwân b. Umayya ؓ, who had undertaken to discharge his debts and to support his family. After Makkah had fallen to the Muslims, Safwân fled to Jidda to take a ship for Yemen. ‘Umayr, however, told the Prophet ﷺ that Safwân was the chief of his people, who had run away to cast himself into the sea. The Prophet ﷺ was so moved by the plight of his former enemy that he granted him immunity. On ‘Umayr’s request for a sign to prove it to Safwân, the Prophet ﷺ gave him his turban with which he had entered Makkah. ‘Umayr overtook Safwân before he could embark the ship and begged him to return with him. Safwân was not agreeable, however. He said: “I go in fear of my life because of Muhammad.” But ‘Umayr who was not very long ago after the blood

of the Prophet ﷺ replied: “He is too clement and too honorable to kill you.” At last Safwân returned and asked the Prophet ﷺ: “I have been told that you have granted me immunity. Is it correct?” When the Prophet ﷺ replied in affirmative, Safwân asked for two months in which to make up his mind, and the Prophet ﷺ gave him four months to decide. But four months was a pretty long time in the company of the merciful Prophet ﷺ. Safwân ؓ accepted Islâm well before the time was up.

When the Prophet ﷺ led an expedition to Khaibar, the stronghold of the Jews, and captured the city after a fierce battle, a Jewess brought a roasted lamb poisoned by her to kill the Prophet ﷺ. After chewing a morsel of the meat the Prophet ﷺ came to know of the poison and asked to produce the woman before him. She confessed what she had done, but the Prophet ﷺ let her off although he suffered from the toxic effect of the food brought by her for the rest of his life [Ibid, p.516].

On yet another occasion, a disbeliever was apprehended on the charge of lying in wait to kill the Prophet ﷺ. He was in a flutter when

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# Editorial

## FOR JEWS, BUILDING WALLS IS NOT NEW

Building a wall with gates to let only those Palestinians enter their fatherland who meet approval of the Zionists is the most recent idea that the ultra-brutal Israeli leader has come up with to continue, in the name of security, the illegitimate state-like business in occupied Palestine. The Palestinians, most of the vocal ones anyway, are obviously against this idea. The Zionists are trying to convince all their “allies” to accept this unilateral apartheid doctrine. If any ally does not accept it they are being urged to let it be on a trial basis for a while. If the Palestinians, fenced, starved and dejected, can be forced to accept the illegitimate and illegal existence of an apartheid entity in the Muslim heartland, then the road map can be reactivated and redrawn to eventually achieve the “Greater Israel” goal. The wickedness indeed has no bound. “[Is] not thy wickedness great; and thine iniquities infinite?” Job 22:5.

For those Muslims who have acquainted themselves with the truth about the times to come that many prophets of Allâh, including Musa (Moses) (peace be upon him), Isa ibne Maryam (Jesus) (peace be upon him), and the final prophet Muhammad (peace and blessings of Allâh be upon him) have left for us, these happenings but strengthen our *imaan* (faith). Allâh says in Qur’ân about those true believers who, when faced with calamities foretold by the prophets, say, “This is that which Allah and His messenger promised us. Allah and His messenger are true. And it only added to their faith and their zeal in obedience” Al-Ahzab, 33:22

We have known in the past of many protective devices such as the barrier of Zul-Qarnain, the Great Wall of China, and the Berlin Wall. All of them were built to keep the aggressors away from the oppressed; a defensive device. The wall that Sharon wishes

to build is just the opposite. The mighty aggressor, in spite of all the Weapons of Mass Destruction it possesses, is seeking to keep the poor, hungry, naked, defenseless Palestinians in huge concentration camps. But people like Sharon who wish to practice selective democracy (keep those away from the voting booth who do not agree with you) have existed in the history of the Jews before. This is not the first time that mighty ones have tried to force meek ones to accept what is unacceptable. This will not be the first or the last time that mighty ones will try to force the meek ones to accept what is unacceptable.

Friday was decreed by Allâh to be the Sabbath, but Jews insisted to choose otherwise. Allâh granted their wish to make Saturday the day of Sabbath, but punished them by making Sabbath a day without employment or enjoyment and they had to spend all of it in worship and remembrance of Allâh.

“Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.” Jeremiah, 17:22-23.

The punishment for breach of the Sabbath under the Mosaic Law was death. “Ye shall keep the Sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people.” Exodus 31:14

A few of the submitting (Muslim) Jews kept their covenant with Allâh, the mighty majority did not. This is how Allâh describes them in Qur’an.

“And ye know of those of you, who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!” Al-Baqara, 2:65

“Shall I tell thee of a worse (case) than theirs for retribution with Allâh? Worse (is the case of him) whom Allâh hath cursed, him on whom His wrath hath fallen! Worse is he of whose sort Allâh hath turned some to apes and swine, and

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who serveth idols. Such are in worse plight and further astray from the plain road.” Al-Maida, 5:60

“Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them openly holding up their heads but on the day they had no Sabbath they came not: thus did We make a trial of them for they were given to transgression. When some of them said: “why do ye preach to a people whom Allâh will destroy or visit with a terrible punishment?” Said the preachers: “to discharge our duty to your Lord and perchance they may fear him.” When they disregarded the warnings that had been given them We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression. So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed! Behold! thy Lord did declare that He would send against them to the Day of Judgment those who would afflict them with grievous penalty. Thy Lord is quick in retribution but he is also Oft-Forgiving Most Merciful. We broke them up into sections on this earth. There are among them some that are the righteous and some that are the opposite. We have tried them with both prosperity and adversity: in order that they might turn (to us). Al-A’raf, 7:163-168

In his commentary on these verses, Abdullah Yusuf Ali (an English translator of Al-Qur’ân) writes, “Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgressions, which we may suppose, extended to other commandments, passed beyond bounds, the punishment came. There are always people who wonder, no doubt sincerely, what good it is to preach to the

wicked. The answer is given to them here: (1) every man who sees evil must speak out against it; it is his duty and responsibility to Allah; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Makkah, apparently without results. But it applies to all times.”

It is expanded in *tafseer Ibne Kaseer* that the wickedness started with a single person but soon the majority followed him in desecrating the Sabbath. The few who did not follow them became two groups: a smaller and powerless one that kept advising them to stop the wickedness and a larger one that considered them wicked but chose to tolerate them. The smaller group had to move out of the city wall. They could only come to the city through a designated gate. The night that Allâh sent punishment, the Sabbath desecrators were sleeping securely within the high and mighty fenced city. The next morning when the righteous people came to the city they were shocked to see no humans but only apes and swine. The apes could recognize their kinsmen

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he was produced before the Prophet ﷺ, because of fear, but the Prophet ﷺ consoled him saying: “Don’t fear. You could not have killed me, even if you wanted to do so.”

A band of eighty warriors was rounded up just before the capture of Makkah. They wanted to bear down upon the Prophet ﷺ, but were let off by the merciful Apostle of Allāh.

You would have surely heard of Tâ’if. It was the city which had refused to grant asylum to the persecuted Prophet ﷺ. It had declined even to listen to him. Here it was that, encouraged by ‘Abdu Yâfil, its chief, the touts and slaves had insulted and shouted and pelted stones on the Apostle ﷺ until his shoes were filled with blood; and when he had sat down tired and brokenhearted to take some rest, the touts had compelled him to move along amidst their missiles. How could the Prophet ﷺ forget the sufferings of Tâ’if, for it was the worst of torments he had had to endure in his whole life. In 7 A.H/ 628C.E., the Muslim army had laid a siege of Tâ’if but it had to retire after suffering a loss, since the walls of the city could neither be scaled nor gave way to the besiegers. The Muslims who did not want to raise the siege without reducing the city begged the Prophet ﷺ to curse the people of Tâ’if. But, when he raised up his hands in prayer, he was heard not cursing the people of Tâ’if but invoking blessings for them. “O Allāh, guide the people of Tâ’if and make them accept Thy religion,” was the prayer sent up by the merciful Apostle of Allāh ﷺ.

In the battle of Uhud when the Muslims were put to flight and the enemy tried to get at the Prophet ﷺ, he was hit by a stone which smashed one of his teeth, his face was scarred, and his lip was injured. The Prophet’s ﷺ incisor was broken and blood began to run down his face. He wiped the blood saying the while: “How can a people prosper who have stained their Prophet’s face with blood while he summoneth them to their Lord? O Allāh, show them the right path for they know it not.” This was the practical example of

loving one’s enemy. It demanded putting one’s life at stake rather than preaching a high flown dictum to the peaceful crowd.

We have mentioned ‘Abdu Yâfil, the cruel-hearted chief of Tâ’if. When he ultimately came to Madînah, the Prophet ﷺ got a tent pitched for him within the sacred mosque. He had parleys with ‘Abdu Yâfil, after the night prayers were over, and told him about the hardships undergone at Tâ’if. The love and respect accorded to the former enemy was yet another example of loving one’s enemy not through words but by deeds” [Ibid, p.615].

When Makkah fell to the arms of the Prophet ﷺ, all the chiefs of the city assembled in the courtyard of the Ka’bah. This was the place where the Prophet ﷺ had once been insulted and beaten, where conferences of the elders of Makkah used to be held for doing away with him, and the persons present were those who had persistently denied and opposed him. They were the persons who had poked fun at him, pelted stones upon him, sown thorns in his way, tortured and killed the helpless believers, and instigated the whole of Arabia to destroy the Prophet ﷺ and his faith. On that day they all stood as criminals, conscious of their guilts, surrounded by ten thousand well-armed warriors ever willing to square the past accounts with them. At last the Prophet ﷺ broke the silence and asked: “O Quraish, what do you think that I am about to do with you?” “Good Muhammad,” they replied, “You are a noble brother, son of a noble brother.” The Prophet ﷺ then gave his verdict: “Go your way for you are the freed ones” [Ibid, p.553].

This is how the enemy is loved and forgiven—a shining example without any parallel in the annals of the world. One has not to indulge in rhetorics and high sounding words to teach a lesson, but to wade through blood and tears for setting a noble example.

It should now be clear why Islām invites us to follow not merely the injunctions of its Scripture but also demands to take after the example of the Messenger of the divine Scripture. If other religions only ask to comply

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with the teachings of their founders, it is because they do not have any living model of their preceptors. The Prophet of Allâh ﷺ had told his followers a few days before he departed from this world:

*“I have left you two things, and you will not go astray as long as you hold these fast. The one is the Book of Allâh and the other is my own way (my sunnah).”*

These are the two lighthouses of guidance still pointing out the way to virtue and goodness, and so shall they remain to the end of time. “Verily in the messenger of Allâh ye have a good example,” says the Lord to ratify the Apostle’s dictum. Islâm, thus, presents the practical example of its Prophet in support of its teachings, and this is its distinguishing feature amongst the religions of the world. It does not merely say, “Offer prayers,” but also asks its Prophet to exhort, “Offer prayers as you see me praying.” Similarly, the Prophet ﷺ directs his followers: “The best amongst you is he who is good to his wife and children, and I am the best of all in being good to my wife and children.” Take another example. During the last hajj—the Hajj of Farewell—the Prophet ﷺ had a hundred thousand believers around him. He intended to convey the message of Allâh, the principles of peace and justice and human brotherhood; but he did not forget to illustrate everything he wanted to preach by his own example. He said:

*“All the blood shed in the pagan past of Arabia is to be left unavenged. The first claim on blood I abolish is that of my own nephew, the son of Rabi’a b. al-Hârith b. ‘Abd al-Muttalib. All the usurious transactions are abolished this day and I abolish first of all the claims of my uncle ‘Abbâs b. ‘Abd al-Muttalib.”*

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**To be continued** ﴿تَمَّتْ﴾



*Editorial, continued from page 3*

among the people and wished to be petted, but in vain, for the humans could not recognize their relatives that had turned into apes.

Those who break Allâh’s commands and treat those who are defenseless but righteous with discrimination and isolation are warned severely both in Qur’ân (Al-A’raf, 7:167-168) and in the earlier scriptures.

“The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which [also] shall not leave thee [either] corn, wine, or oil, [or] the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.” Deuteronomy, 28:49-52.

Let those who are building walls and fences in Palestine and those who know it is wrong to do such but are willing to tolerate it be forewarned, for Allâh does not discriminate on the basis of political expediencies.

“But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as [it was] against your fathers.” 1 Samuel 12:15

“But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.” Jeremiah 12:17.

But those who disobey Allâh and His Apostle and transgress His limits will be admitted to a fire to abide therein: and they shall have a humiliating punishment. An-Nisaa, 4:14



## WHATS OTHERS SAY

### WEAPONS OF MASS MUSLIM DESTRUCTION

The Fallujah incident exposed the U. S. government weapons of Mass Muslim Destruction - the lies about Islam, selective use of Islamic principles and ways for promoting divisions among Muslims.

Remember an official statement from Paul Bremer just six weeks before the Fallujah incident. He declared that US will “veto Islamic law in Iraq.”<sup>1</sup> The world remained silent. Why? Simply because it is duped into believing that Islamic Law is uncivilized, barbaric and against human rights.

Earlier, the New York Times editorial called “not invoking Shari’ah” in Afghan constitution as “promising aspirations,” and its reference to the Qur’an as “the troubling aspect.”<sup>2</sup> Again the world silently endorsed the lies that Islamic law is unfit for “modern” times.

Now look at the post-Fallujah attempts at hiding behind Islam. Those who are bent upon eliminating the practice of Islam and any reference to its laws now look for protection against their crimes in selective application of Islamic principles.

Los Angeles Times writes in its April 02 editorial: “The barbaric treatment of the corpses runs counter to Islamic law.” Jeffrey Gettleman of the New York Times reported that a team of U. S. Government officials met with Fallujah’s top clerics for issuing “a *fatwa*, or religious edict, at Friday prayers to condemn the ambush and the grisly aftermath. One of the gravest sins in Islam is desecrating the dead.”<sup>3</sup>

These are strange complaints in the sense that neither Fallujah nor Iraq is run according to Islamic Law which they consider inhuman

in the first place. Fallujah is not situated in some ‘repressive’ Islamic state. It is part of the newly “liberated” Iraq, which should have welcomed its liberators and accepted their version of freedom and democracy by now.

As a modern norm, Muslims are ostracized for living by Islam, not for their “minimalist” application of its principles. Is it not strange then that the US media suddenly developed respect for Islamic law and principles?

It is not strange. It only looks strange because we witnessed negation of Islamic law and quick references to its benevolence in quick succession. In fact, it has been one of the main weapons for dividing Muslims and promoting selective principles of Islam through “moderate,” “progressive” and “liberal” Muslims to further the agenda of global tyrants.

Campaigns are in full swing to create differences and doubts about the basic principles of Islam. Even papers, such as the Guardian, suggest establishing phony *madrassa* for training *munafiqeen* (hypocrites)<sup>4</sup>. The culprits, however, have just started finding it hard to exploit the same distorted message of Islam in their favour.

When there is talk of living by Islam, the same analysts waste no time to sarcastically ask: Which Islam?

The same attitude has started haunting these Islam bashers as they are now asked: “Which Islamic principles do you want to invoke for defending the aggressors - the principles espoused by the collaborators on CIA’s payroll, the accomplices in consolidation of occupation, or those who resist occupation? Which Islamic justice do you demand when you have not delivered it?”

The lead lies network (CNN) claims that some specific brands of Islam are responsible for the resistance to occupation<sup>5</sup> as if there would have been no resistance if there were no Islam. However, when the going gets

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لاکھوں سے ڈھونڈ کر اسلاف کا قلب و جگر اتار

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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tough, the media instantly blames un-Islamic attitude for it.

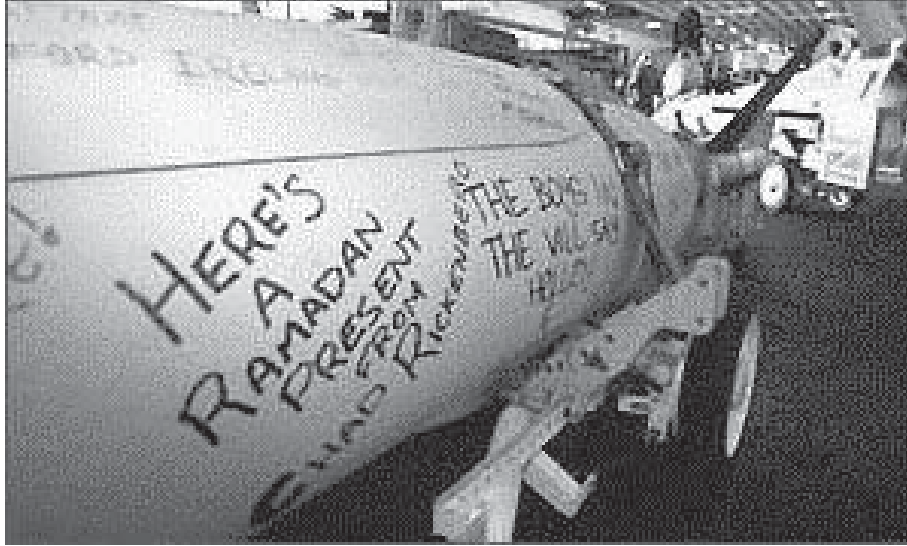
Was anyone respecting Islamic principles when the genocidal sanctions were reviewed and renewed several times for 12 years without any interruption?

Did anyone care about Islam when Iraqis were bombed to death during Ramadan with

minute through their horrific, illegal colonial war.

To blame resistance to the US criminal enterprise on Islam or to put the blame of a people crossing limits in just retaliation on moral inferiority of Muslims is absurd.

Was not the US government's well-planned release of video clips of bullet-riddled



the bombs specifically marked "Here's a Ramadan present?" Did anyone think about Islamic principles before invading and killing no less than 20,000 civilians on the basis of lies upon lies?

Does anyone care about Islamic principles now that a murderous and dehumanizing occupation force is deciding what law will govern the country in the future?

It takes us to two conclusions:

1. The same selective approach to Islam is used as a foundation for promoting "moderate" Islam. The principles that suit the global tyrants are picked and promoted, while those which hurt their global agenda are delegitimized.

2. Irrespective of Islam, the US and its allies are destined to reap Fallujah like fruits for the seeds they continue to plant every

bodies of Saddam's sons a gruesome spectacle? It was "justified" because the occupation authorities needed it to intimidate and demoralize Iraqi resistance.

There is nothing gruesome or un-Islamic in killing, terrorizing and incarceration of Iraqis as long as it is for completing the solemn task of pacifying Iraqis -- a task that Israel could not do in the last 37 years.

Not many Americans are aware of what happened in Fallujah before the much publicized event. Jonathan Steele of the Guardian gives details of the brutality of US marines in the days preceding Fallujah event. "Rockets from helicopter gunships had punctured bedroom walls. Shrapnel pockmarked patio floors and front gates. Car doors looked like sieves. In the mayhem 18

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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,

## APR-MAY PRAYER TIMES, NEW HAVEN

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

**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.

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Contact: Br. Asif Akhtar (203)746-7530

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## **THE CHILDREN'S CORNER**

### **MOUNT UHUD**

In the previous issue of *Iqra*, we left the huge army of the Quraish and their allies camped out on the plain at the base of Mount Uhud. The Muslim army of one thousand men had decided to march out of the city of Madina to engage the Maccans in combat, rather than await an attack on the city.

They set out from the city in the afternoon and by *Maghrib* had reached a spot about halfway between Madina and Uhud. There they made camp for the night. The next morning, as they were preparing to continue their march in the pre-dawn darkness, Ibn Ubayy, one of the hypocrites, decided to return to Madina with about three hundred men loyal to him. He declared that the Prophet ﷺ had been ill-advised to leave the protective walls of the city to engage the enemy. He did not want to risk his life in a hopeless cause. Thus the army was reduced to about seven hundred men before the enemy were even in sight. Once again it looked like a very uneven match, seven hundred of the believers against three thousand of the unbelievers.

Under the cover of darkness the Prophet's ﷺ men skirted around the enemy camp and situated themselves between the enemy camp and Mount Uhud. The mountain was to their back and gave them a strategic advantage, since they commanded the higher ground and the mountain provided them with some protection behind their ranks. Next the Prophet ﷺ chose fifty of his best archers and positioned them on a point slightly to the left of the main army. Their task was to use their arrows to keep the horsemen

of the enemy away from the Muslim army. They had to prevent the horsemen from attacking from the rear. (As you may recall, the Maccan army had two hundred horsemen, whereas the Muslims had none. Their only horse was that on which the Prophet ﷺ rode.) The archers were instructed not to abandon their post, no matter how the battle was going. They were told not to rush to the aid of the main army if it looked like they were all being slain. They were told not to rush to join in the plundering if it looked like the enemy were being routed. They were to remain at their post and keep the horsemen away, no matter what.

At dawn the battle lines on both sides had been drawn up, and the Maccans began to advance. When they had advanced to within earshot they halted and Abu Sufyan stepped forward. He invited the Aws and the Khazraj to withdraw, since his quarrel, and that of the Maccan army, was only with his cousin Mohammed ﷺ. The response from the Aws and Khazraj was a volley of jeers and boos. Next, Abu Amir, a member of the Aws tribe who had gone over to the enemy camp, stepped forward. He had thought that his clansmen would rally to his side as soon as they saw him. But he now learned that his influence had disappeared. Jeers and a shower of stones drove him back into the ranks without a single recruit from the Muslim side.

The Maccans advanced a little closer and the standard bearer for the Maccans stepped forward to challenge a Muslim warrior to single combat. Ali ﷺ accepted the challenge and quickly killed the challenger. Then the battle began in earnest.

*continued on page 11*

*continued from page 10*

*Insha Allah*, in a future issue we will tell of the heroic deeds of some of the Muslim martyrs. For now, suffice it to say that the Muslims fought with such ferocity that once again it looked like they were getting the upper hand. The enemy were being pushed back toward their camp. At one point the enemy lines were even broken through, and Muslims rushed through the gap towards the Maccan camp.

The archers, who had been raining arrows down on the enemy horsemen, saw the way the battle was going and forgot what their instructions had been. About forty of them left their post and rushed to join the others of the army who were pushing towards the enemy camp. Only a small band of archers did not abandon their post. But these few faithful men could no longer hold back the enemy horsemen. They fought valiantly, first with their remaining arrows, and then with swords and spears, until they

were all slain. The Maccan horsemen were able to attack the Muslims from the rear, killing many of them and sending others fleeing. The Maccans on the front line rallied and began to drive the Muslim army back towards the mountain. The tide of battle seemed to have turned.

Such are the consequences of not following instructions. We can only conjecture what might have been the outcome if the archers had not left their post. But the battle was not over. *Insha Allah*, in the next issue we shall continue our narration of the Battle of Uhud.

**Bonnie L. Hamid**

وَقُلِّبْنَا زِدْنِي عَلَيْكَ



**TIME**

Time is a very valuable thing,  
Everyone has it, slave or king.  
Everybody has some time,  
Don't waste it in foolishness or crime.  
Time won't last forever,  
So doing good early is clever.  
When time is lost, it can never be regained,  
So don't lose it because that's insane.  
Time you can't buy,  
And it ends when you die.  
If you do good, you will be glad,  
Lest you will be sad.  
Do good deeds, they can save you later,  
From the cradle to the grave, the more the better.

**Obaid Ahmed,**  
Age 10,  
East Haven,

**Jannah is beneath the**



**feet of your mother.**

**THE INNER LOVE OF ISLAM**

You have been my loved one right from the start.  
**Allah** alone has kept us from falling apart.  
Here you are pure and kind.  
Whispering Tawheed all through my mind.  
Now I speak having to say  
Being a Muslim is the only way.

**Ruqiya Akhdar**  
June, 1995

**LIMERICK**

Don't do anything bad,  
To make others sad,  
Put all your things away,  
When it is time to pray,  
Always make Allah glad.

**Lubna Ahmed,**  
Age 6,  
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

6. Abu al Jawza reports from **Sayyiduna Ibn Abbas** رضي الله عنه, that he said of the verse (So pray unto thy Lord, and sacrifice): **This means placing the right hand upon the left in prayer, on the chest.**<sup>59</sup>

Imam Nimawi has declared the *isnad* of this narration to be weak. He says,

'Rawh bin al Musayyab is *matrook* (abandoned). Ibn Hibban says that Rawh bin al Musayyab narrates and ascribes fabricated traditions even to reliable authorities. It is not permissible to narrate from him. Ibn Adiy says that his narrations are not preserved.'<sup>60</sup>

The *sanad* also contains a third narrator, Amr bin Malik al Nakri. Ibn al Turkumani writes of him in *al Jawhar al Naqiyy* saying,

'Ibn Adiy has said that Amr al Nakri is *munkar al hadeeth* even when narrating from reliable authorities. He plagiarized narrations and Abu Ya'la al Mawsili has declared him *dhaeef*.'<sup>61</sup>

#### The correct *tafseer* of this verse

Ibn Jareer al Tabari, quoting the *tafseer* of the *ulama* which he states is the most correct, writes:

'The meaning of this verse is that "Oh Prophet of Allâh! Make all your prayers sincere for the sake of your Lord, without any share for other false gods and deities, and also make all your sacrifices solely for the sake of your Lord without any share for other idols.'<sup>62</sup>

Ibn Katheer has also quoted these words of Ibn Jareer al Tabari adding that the explanation given by him is extremely good.

7. Ibn Jarir al Dhabiyy reports from his father

who said, 'I saw Ali رضي الله عنه, clasping his left hand with his right on the wrist, above the navel.'<sup>63</sup>

Iman Nimawi writes in *Aathar al Sunan* that the additional wording 'above the navel' is not authentic and established. The same *hadeeth* has been narrated in *al Safinah al Jaraidiyyah* on the authority of Muslim bin Ibrahim, one of Bukhari's shaikhs, in *Musannaf* of Abu Bakr bin Abi Shaibah,<sup>64</sup> and in Bukhari<sup>65</sup> in *muallaq*, abridged form. However, none of these narrations contain the extra wording 'above the navel.' The only narrator to include this additional wording in the *hadeeth* is Abu Bakr Shuja' bin al Walid narrating from Abu Talut Abdus Salam bin Abi Hazim. Shuja' has been considered reliable by some, but Abu Hatim says of him as quoted by Hafidh ibn Hajar in his introduction (to *Fath al Bari*), and by Dhahabi in his *Mizan* that 'He is weak in *hadeeth*; a shaikh who is not strong and therefore his word cannot be acceptable in evidence, although he has *saheeh ahadeeth* from Muhammad bin Amr bin Alqamah.' Hafidh ibn Hajar also says in his *Taqreeb*, 'He is pious, *sadooq*, and he has mistakes.'<sup>66</sup>

Furthermore, above the navel does not mean 'upon the chest.'

#### Footnotes:

<sup>59</sup> Baihaqi 2339. Allamah Hashim says in *Dirham al Surrah* p28, 'The *hadeeth* is weak on two accounts: because it is *munqati*' and also because three of its narrators, Amr, Yahya and Rawh are weak. So this should be considered. Furthermore, the authors of *al Muheet al Burhani* and *Majma' al Bahrain* have narrated a *marfu'* *hadeeth* from Ibn Abbas رضي الله عنه, with the words 'It is part of *sunnah* to place the right hand upon the left below the navel in *salâh*.'

<sup>60</sup> *al Ta'leeq al Hasan* 1/146.

<sup>61</sup> *al Jawhar al Naqiyy* 2/47.

<sup>62</sup> Ibn Jareer al Tabari in his *Tafseer* 12/724.

<sup>63</sup> Abu Dawood 757.

<sup>64</sup> Ibn Abi Shaibah 3940 & 8722.

<sup>65</sup> In the chapters relating to actions in *salâh*.

<sup>66</sup> *al Ta'leeq al Hasan* 1/146.

#### To be continued



## CONCERN FOR OUR NEW GENERATION

**Muhammad Rabey AlHasani AnNadwi**

No matter how religious you are or how much Tahajjud you offer, if you are not concerned for your children, they will not be like you. They will not be according to your expectations. Hopes alone will not carry you. You will need to plan and prepare a strategy to bring up your children. If you expect your children to be like you, you will need to create a religious environment conducive for them. At least, create a religious environment which is similar to the one you experienced. Ask yourself, how come you are religious? Look into the reasons. If the same conditions are not present for your children they will not be like you. This is a certainty. You did not face the dangers your children are facing. You were fortunate to have had a religious environment that increased your religious fervor, whereas your children are living in a society where, owing to the educational system and the media, human values are degenerated. We will need to respond to challenges. You may perhaps not be able to meet all the challenges but at least think of ways and means to save your new generation. The circumstances and challenges facing us would suggest our new generation is in great danger. May Almighty Allah protect us! What if you saved yourself but your children were doomed? If any *Ummat* could have been saved simply on the good record of its pious predecessors, it would have been the *Bani Israeel*. They were the descendants of the Prophets, but this was not enough to save them. Ultimately, Almighty Allah disgraced them. Work is established through effort, not by the good record of pious predecessors. Brothers! What were the places Bukhara and Samarkand? The religious knowledge generally taught here and in Indo-Pak comes from there, having been initially prepared by Turkish *Ulama*. Two Sufi Orders come from there and so do the books of *Fiqh*. Compilation of *Ahadith* by Imam Bukhari (RA), Imam Tirmidhi (RA), Imam Nisaai (RA) all come from there. Close to where these

Muhaddith resided also lived Imam Muslim (RA) and Ibn Maja (RA). Even today, all their works form part of the curriculum in our religious institutions. But, what is there today, except stunning silence?

Therefore, it is imperative to be concerned for our new generation. *Alhamdulillah* we have established religious institutions over here, which is highly commendable. *InshaAllah*, *Ulama* will come out from here who will work hard and lead the community. Our *Ulama* should establish contact with the new generation, showing concern for them. Talk to them according to their understanding. *Ulama* will need to appreciate that the thinking of youngsters is different and, accordingly, they will need to tailor their talk. A special approach is required for dealing with them. You cannot simply ignore them, leaving them to do what they like. Imagine the horrible scenario: you are feeding your children, giving them education, and making all sorts of sacrifices but they grow up to be disloyal, not remaining yours. Will this be a good deal?

A system of knowledge and training should be in place, which can protect our new generation, so they do not become easy prey for others. If you examine contemporary society you will realize how many evils abound. We are living in extremely challenging times. Our age is not an easy one. In previous times, tasks would be easily accomplished but now great problems are encountered. Nowadays, new problems and issues continuously emerge and present dangers. Every country is facing a most critical time. This is not a lecture but a discussion and whatever I have said has been said in the light of experience.

Transcript of a lecture by Maulana Muhammad Rabey Al Hasani An Nadwi, Rector of Darul Uloom Nadwatul Ulama Lucknow, India, at Jame Masjid Henry Street, Batley, England on 5th September 2000. Translated by Sulaiman Kazi.

\*\*\*\*\*  
\*WALLÂH\*  
\*\*\*\*\*

*continued from page 07*

Iraqis lay dead. It was the worst period of violence Fallujah has seen during a year of occupation.”

No one cared about Islam and Muslim culture when Steele described “the chaos the marines left after sleeping in [a Fallujah resident’s] house. Cupboards were ransacked, a computer had gone, and empty brown bags, which once contained army rations, littered every room. He was particularly upset at finding them in his teenage sister’s bedroom.”

Expecting victims of such inhumanity to respect Islamic principles -and that too after their living under a US supported secular Baathist regime for decades - is ridiculous.

Steele concludes that the people putting upon resistance are neither “former Baathist loyalists, as the U. S. Governments say, nor has the U. S. Government produced evidence of large numbers of foreign ‘jihadists.’ They are ordinary families, driven by nationalist pride, and increasingly by a desire to retaliate when their homes and neighborhoods are violated and their relatives and friends killed.”

When the neo-cons eyes are set on Afghanistan, an effective utilization of the weapons of Mass Muslim Destruction make the world believe that Muslims cannot live a civilized life as long as they are not helped in saying good bye to Shari’ah and eliminating all those who want to establish an Islamic state.

To the contrary, when the US and its allies are bogged down in another adventure in Iraq, Muslims are not good Muslims because they do not respect Islamic law.

With the intensified use of the Weapons of Mass Muslim Destruction, the prospect is for years, if not decades, of such bloodletting. The implications for Muslims and well beyond-not least, the American people-are incalculable and ultimately catastrophic.

The recent events underscore the necessity for an independent movement against U. S. Government’s weapons of Muslims’ destruction. The basic ammunition

of these weapons is lies far more serious and pervasive than the lies against Saddam’s WMD. The basic objective is to keep people away from understanding Islam in its real sense because it could become a challenge to the status quo of the imperialist system.

**Abid Ullah Jan**

He is the author of A war on Islam? His latest book, The End of Democracy, was released in Canada in 2003.

[1] “U.S. May Veto Islamic Law in Iraq: Top U.S. Administrator in Iraq, Touting Women’s Rights, Threatens Veto of Islamic Law Measure,” The Associated Press, February 16, 2003.

[2] The New York Times, Editorial, November 14, 2003

[3] Jeffrey Gettleman, “In Falluja, residents defend killings but not aftermath,” New York Times, Friday, April 2, 2004.

[4] “Towards a British Islam,” Leader, The Guardian, Thursday April 1, 2004

[5] See: CNN Report: “Religious Fallujah a hotbed of resistance,” Wednesday, March 31, 2004 Posted: 7:55 PM EST (0055 GMT) Wednesday, March 31, 2004 Posted: 7:55 PM EST (0055 GMT).

### **ABC’s OF ISLAM**

**sent by Ismail Satia**  
*ismailsatia@yahoo.co.uk*

#### **ABC OF ISLAM**

##### **E is for Earth**

**With its mountains, rivers, and seas,  
Animals, birds, fruits, and trees  
They all declare Allah’s Might,  
Following His laws, wills, and light**

##### **F is for Faith**

**That which the Muslims call Iman,  
Is in the heart of the believing man  
Will come from his lip and hand,  
Love for Allah pouring out like sand**

##### **G is for Gabriel**

**Anangel(Jibraeel)createdbyAllahfromlight,  
His duty is to serve Allah all day and night  
ToProphetMuhammad(S)he did appear,  
Tobring mankind the Holy Qur’ansodear**

## BLESSINGS OF ALLĀH

Few blessings of Allāh, other than *Imaan* and the spiritual blessings of *Taqwa*, *Ilm* and *Husne-Khulq* (good character), can compare with the blessing of good health. Yet, it is a blessing that is often taken for granted. Says Nabi (*Sallallaahu Ālayhi Wasallam*), “Two blessings are ill-appreciated by human beings - good health and spare time.” (Bukhari)

Only when these blessings are lost are they truly valued and appreciated. Sometimes, it is too late.

Good health is a gift of **Allāh** that has been sought by none other than Hadhrat Nabi (*Sallallaahu Ālayhi Wasallam*) in his supplications.

**Allaahumma innee As-aluka al-Sihhat wal-Iffat wal-Amaanat wa-Husn al-Khulq wal-Ridhaa bi-alQadar**

In this Du’aa, the first blessing sought is the physical blessing of good health. This is followed by seeking four great spiritual blessings, viz. chastity, trustworthiness, good character and resignation to **Allāh**’s will. The scholars have commented on this Hadith-Du’aa that each one of these blessings accrues from the other. In other words,

- \* Trust in **Allāh** leads to good character
- \* Good character leads to trustworthiness
- \* Trustworthiness leads to chastity
- \* Chastity leads to good health

It is clear from this that good physical health is deeply-rooted and connected to spiritual health and well-being. Spiritual wellbeing is a sign of a healthy *Rooh* or soul. When the *Rooh* - the very life of man - is strong, the physical being will naturally be a healthy one.

It is clearly evident from this Hadith that chastity is the key to good health. Those persons who destroy their chastity by licentious and lewd ways become afflicted by a variety of diseases and weaknesses, the worst of them presently being AIDS. Sexual diseases according to a Hadith of Ibn Maajah are a direct result of shameless ways (*faahisha*) - irrespective of the scientific/medical theories expounded for their occurrence. A Muslim therefore believes that *Halaal* (lawful) sex is the only form of safe sex.

Illnesses, diseases and ailments are necessary elements in the Divine scheme of creation. Many secrets, mysteries and wisdoms are hidden in the creation of these conditions. One of the glaring

wisdoms of it is the effect it has on humbling man and demolishing his pride and notions of strength and might. One wisdom is that it brings disobedient man to his senses quickly and draws him towards submission before the Creator. Another wisdom is the application of man’s mind and employing all his mental abilities and faculties towards finding suitable cures for these diseases. This has led to great advancement in the science of medicine, which is beneficial for the alleviation of pain, suffering and diseases.

When the *Sahaaba* (*Radhiallaahu Anhum*) asked Nabi (*Sallallaahu Ālayhi Wasallam*) whether it was a sin to use medication for illness, he replied, “Seek your treatment by all means in medicines, O people of **Allāh**! For with every sickness which **Allāh** has created, He has also produced its cure, except for death.” The scholars of Islam have summarized the principles of medicine as four:

- \* Du’aa to **Allāh** and invocations from the Qur’aan and Sunnah, such as Surah Faatiha.
- \* Use of Lawful (*Halaal*) medicines, such as Kulunji, etc.
- \* Upholding certain beneficial practices such as use of Miswaak, etc.
- \* Abstaining from certain harmful practices such as overeating, etc.

Although his primary mission was the spiritual and moral development of mankind, a very elaborate and sophisticated set of principles of medicine are also found in the teachings of our Nabi (*Sallallaahu Ālayhi Wasallam*). The scholars of Islam have compiled these in independent volumes entitled, ‘*al-Tibb Nabawi*’ or ‘Prophetic medicine’, which contain a wealth of broad guidelines for healthy living and good health. It is a great shame that let alone others, the Muslim *Ummah* has hardly paid much attention to this great legacy and wealth of knowledge. It is high time for our Muslim doctors and medical practitioners to undertake a serious study of this ‘Prophetic Medicine’ and begin to apply its principles and advise their patients accordingly. Humanity is desperate for this and mankind will eagerly receive this ‘alternative’ especially in an era when ‘alternative medicine’ is flourishing.



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- MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).
- ISRA and MIRAJ** (The anniversary of the Night Journey of the Prophet Muhammad ﷺ to Jerusalem & his Ascension then to Heaven)(27 Rajab).
- NESFU SHABAAN** (Shub-e-Barat)(middle of the month of Shabaan)(night between 14 &15).
- BEGINNING OF THE MONTH OF Ramadan.**
- LAILA TUL QADER** (NIGHT OF VALUE) A night during the last 10 days of Ramadan.
- EID UL-FITR** (1st. Shawwal)
- WAQFATU-ARAFAT** (Pilgrims assemble on Arafat Plain, Makkah)(9 Zul-Hijj).
- EID UL-ADHA** (Feast of sacrifice)(10 Zul-Hijj).

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