

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

**Chapter Seven**

**The Message of Muhammad ﷺ**

We have seen how, of all the prophets and founders of religions, Muhammad ﷺ alone has left eternal and shining models of virtuous behavior for the guidance of humanity. These are, in truth, exemplifications of goodness and godliness, upheld by reason and proved by history. Now, the question arises: What are the teachings of this universal Guide? Are they ever-abiding and do they constitute an improvement on the divine message received aforetime through the earlier messengers of God? For in the ages past apostles of Allâh did bring guidance and light from on High; it was only that their messages perished since they were not meant to live on forever and ever. And, since the chain ended with Muhammad ﷺ, his teachings must remain alive to the end of time.

The prophets of yore were messengers of truth, but only to the people among whom they were born, or for a particular age. Their teachings were short-termed, for Allâh had not undertaken to hold them on for years on

end. The original teachings of all the earlier prophets were, thus, either lost, or imperfectly compiled many years after their death, or interpolations were made in their scriptures, or they were even changed out of recognition by their scribes, translators and annotators. Sometimes, these scriptures were mutilated within a few years of the death of apostles who brought them and, what is more, there was never maintained any authentic and reliable record of how these scriptures and teachings were handed down by their followers. Now, if everything is governed by the Will and Wisdom of Allâh Almighty, this in itself constitutes a sufficient testimony to the ephemeral character of the earlier scriptures and teachings of their prophets. Then came the everlasting message of Allâh through Muhammad ﷺ which has remained ever-new since the day it was brought by him. It shall ever remain fresh for no other message is to come from Allâh again. Of a fact, Allâh never told any other messenger that the message vouchsafed to him was complete and perfect or that He intended to preserve it from oblivion. The earlier scriptures were lost

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# Editorial

## A BETTER WORLD FOR ALL: AN ACHIEVABLE DREAM?

Humanity is entangled in dreadful conflicts. Muslims, especially, are facing challenges that we have not prepared ourselves for. At the end of the classical colonial era, it was hoped that once Muslims are “free” we would be able to lead our lives as Allâh has ordered us to do. Those visions seem rather remote as we find the Muslim *ummah* today. The establishment of *Shariah* in any land seems like a distant possibility. Reflecting on the *hijab* ban that French government has imposed on the Muslim children, even implementation of Islam in personal and private life looks like a huge undertaking. Most of it is our own doing; no one else is to be blamed. We had more than half century to try to shape our course. We have very little to show for it and that means we have a lot to do to get where we should be. The most important item on our agenda should be to mold our personal lives to conform with the *Shariah* and to join or establish such groups that are committed to institutionalizing *Shariah* in all spheres of their activities without rationalizing or cutting corners or compromising the founding principles of Islam. This is not an impossible task but it requires unshakable trust in Allâh, constant unceasing action, unflinching determination and endless compassion.

We must rededicate ourselves to the task that Allâh has made a prerequisite for our success. “Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.” Ali-’Imran, 3;104

The Muslims of this land have been blessed with comparative safety and peace so far. We must take utmost advantage of this relative tranquility to fulfill our obligation to Allâh if we wish to be successful.

A similar lesson is for us as it is for the

Muslims of South Africa. We must heed and avoid the displeasure of Allâh at all cost. *Alhumdulillah* the *ulama* of that land are trying to make people there realize what their duty to Allâh is. We too can benefit from their advice which follows...

### Ten years of democracy: a time to reflect

South Africa will celebrate the first 10 years of its existence as a free and democratic nation on 27th April, 2004. This day reminds us of how close we were to civil strife and bloodshed. How through the mercy of Allâh South Africans were able to commit themselves to a peaceful revolution despite the overwhelming odds. How we, through dialogue and negotiations, were able to extinguish the political inferno that threatened to set our country ablaze. It is a reminder to a world engulfed in repression and tyranny that peace cannot be secured through brute force and power. These fleeting and historic 10 years have changed the entire landscape of our country and have brought with it a host of new challenges and opportunities. We now have more freedom of religion than any other country in the world. We now have constitutional rights that guarantee our independence and liberty. However, we should not take our apparent stability and prosperity for granted.

The Noble Qur’ân states:”And beware of an affliction that will not only befall those of you who do wrong in particular; know that Allâh is severe in punishment. And remember the time when you were few and deemed weak through the land and fearful that people may do away with you whereupon He sheltered you and strengthened you with His aid and provided you with good sustenance that you might be grateful.” (8: 25 -26)

Although this verse makes reference to the weakness of the believers in the early days of Islam, its wider meaning is applicable to every Muslim community during their times of weakness and numerical insignificance. It reminds Muslims of the state of insecurity, fear and anxiety they

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experienced in the past. It reminds us in particular of how Allâh spared us from the almost certain cycle of violence during the dark days of uncertainty and apprehension.

This verse particularly cautions believers of a punishment, that will not only afflict the wrong doers but all those who turn a blind eye to the wrong, and choose to remain silent. *Rasulullah* ﷺ has said: “When you desist from ‘commanding the good and forbidding evil’ Allâh will place such rulers over you who will show no respect to your elders and no mercy to your young”. Our safety therefore lies in condemning the wrong; whether it is prostitution, abortion or the growing emergence of lesbians and gays. Our salvation lies in speaking out against corruption, racism, and the evil of interest and bribery. We need to set up lobby groups, and castigate the unhindered advance of vice sin and apostasy. This obligation is quite apart from the noble effort of *tableegh*.

The Noble Qur’ân states:” Allâh sets forth a parable of a town that was once secure and content, with its sustenance coming to it from all quarters; yet it displayed ingratitude to the favors of Allâh - So Allâh made it taste the garb of poverty and fear because of their persistent doings.” (16:112)

The above verse describes the position of a community that once enjoyed three distinct favors from Allâh: security, contentment, and vibrant economic activity. They enjoyed security from violence, crime, and civil strife, they lived happy and content lives, and they also enjoyed abundant supply of merchandise, which made them wealthy and affluent. Yet, when they took these blessings for granted, when they displayed ingratitude to the favors of Allâh, He transformed their condition of peace to a climate of poverty and fear. The greatest favor we enjoy from Allâh is *Imaan*. The Noble Qur’ân states: “This Day have I perfected your *deen* for you and completed My favour upon you and have prescribed Islam as a way of life for you.” (5:3)

Too often we take this *Imaan* for granted, as our own personal property and refuse to make *da’wa*. History has taught us that whenever we stop *da’wa* at a personal level immorality sets in, when we refuse to make *da’wa* at a community level we subject ourselves to internal conflict, when we stop *da’wa* at a national level corruption and tyranny takes root.

The Qur’ân also refers to another great favor - “ And recall the favor of Allâh when you were enemies to each other and He united your hearts so you became brothers on account of His favor” (3:103) Unfortunately, we have lost sight of the great boon of unity and have become fragmented, intolerant and disunited.

No community can expect to live in security, enjoy peace, and flourish economically, if it does not conform to divine ethical and moral directives. The disastrous consequences of living against Divine guidance are so vividly portrayed in this verse wherein Allâh says: “He made them taste the garb of poverty and fear.” Taste is a very personal experience while a garb  
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because their perennality was not guaranteed by Allâh. They vanished like dreams, for Allâh had willed them to be so. Actually, far from containing any reference to the permanence or perfection of these scriptures, one finds, in whatever portions of them that are extant today, passages indicating their transitory character and reason for their ultimate extinction.

Moses ﷺ says in the Torah:

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall harken. [Deut. 18:15] ... 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.” [Ibid, 18:19]

The blessing Moses ﷺ invoked for the children of Israel, before his death was:

“The Lord came from Sinai,  
And rose up from Seir unto them;  
He shined forth from mount Paran,  
And he came with ten thousands of saints;  
From his right hand went a fiery law for them.” [Ibid, 33: 1-2]

Torah declares, unequivocally, in the passages cited above, that another prophet like Moses ﷺ would be raised by Allâh who would speak only what Allâh would bid him to say. Does it not show that the message and the guidance and the law brought by Moses ﷺ was not for ever?

Another prophet of the Old Testament, Isaiah, foretells about the advent of the servant of God who “shall bring forth judgment to the Gentiles.” [Is. 42: 1] The new prophet “shall not fail nor be discouraged, till he has set judgment in the earth; and the isles shall wait for his law.” [Ibid, 42: 4] Malachi, yet another prophet, makes the prediction, “Behold, I will send my messenger, and he shall prepare the way before me.” [Mal. 3: 1] Psalms and other books of the Old Testament contain similar prophecies about the prophet to come in due time. These divinations afford a conclusive

proof against the abiding nature of the Jewish scriptures.

Let us now turn to the New Testament. It quotes Jesus ﷺ as saying:

“And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever.” [Jn. 14: 16]

Jesus ﷺ further says:

“But the Comforter, *which is* the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [Ibid, 14: 26]

Explaining why the last and abiding guide would be sent by the Father, he says:

“I have many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.” [Ibid, 16: 12-13]

These verses of the Gospel affirm that the Christian Scripture is also not the last word of God nor is it perfect. It announces the coming of another man of God in order to carry through the work left incomplete by Jesus Christ ﷺ. But the revelation received by Muhammad ﷺ neither speaks of any new messenger of God to give any new message nor it alludes to its being incomplete. On the contrary, it declares:

“*This day have I perfected your religion for you and completed My favor unto you.*” [Qur’ân, 5: 3]

The Qur’ân goes on even further to proclaim Muhammad ﷺ as ‘the Seal of Prophecy’, while Muhammad ﷺ, on his part, asserts that “there would be no apostle after me.” [Muslim: “Bâb-al-Masjid”] Several other traditions of the Prophet ﷺ elucidate the point further. “I am the last brick of the edifice of prophecy,” says a tradition handed down from the Prophet ﷺ. In fact, not a single verse of the Qur’ân alludes to the advent of any new prophet after Muhammad ﷺ. Thus, if we were to go by the internal evidence contained in the scriptures of different

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religions, that is, their own claims in regard to being the last and final message sent by God for the guidance of human race, only the revelation vouchsafed to Prophet Muhammad ﷺ would stand the test of perfection and finality, and would be found destined to be preserved in its purity to the end of time. Allâh has, accordingly, undertaken the responsibility to preserve it unchanged; for He assures:

“We verily are its Guardian.” [Qur’ân, 15: 9]

Another question that ought to be given thought is: Has any other divine communication, besides that received through Muhammad ﷺ, a universal character? So far as the Jews are concerned, the world is all the same to them as Bani Israel. Hebrew prophets never preached their faith among non-Israelites: Bani Israel are the ‘chosen race’ and their God is the god of their own tribe. Jesus Christ ﷺ, too, emphatically denied that he had been sent to any people save “the lost sheep of the house of Israel.” [Mt. 15: 24] He even refused to preach the Gospel to the gentiles for he did not consider it “meet to take the children’s bread and to cast it to dogs.” [Ibid, 15: 26] *Vedâs* were, likewise, not permitted to reach the ears of non-Aryans as all other races were unclean in the eyes of ancient Aryans. Molten zinc was to be poured in the ears of unclean *sudrâs* if they happened to hear the sacred *Vedâs*.

The message of Islam was, thus, the first and the only divine gospel of glad tidings preached by Muhammad ﷺ to all, to the blacks and the whites, to the Arabs and the non-Arabs, to the Turks and the Tatars, to the Indians and the Chinese and to the Africans and the Europeans. Just as Islam called its God as the ‘Lord of the Worlds,’ it also declared its Prophet as the ‘Mercy for the Worlds.’ Its message was for one and all, universal and world-wide.

The Qur’ân says:

“Lo! it is naught but a Reminder to (His) creatures.” [Qur’ân, 6: 91]

“Blessed is He who hath revealed unto His slave the criterion (of right and wrong), that he may be a warner to the peoples. He unto whom belongeth the sovereignty of the heavens and the earth.” [Qur’ân, 25: 1-2]

Muhammad ﷺ was sent as a warner for all the peoples and his ministry extended to the entire world encompassed by the Kingdom of Allâh:

“Say (O Muhammad ﷺ): O Mankind! I am the messenger of Allâh to you all – (the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth.” [Qur’ân, 7: 158]

His message recognized no distinctions of race and country. He was bidden to declare that – “This Qur’ân has been inspired in me, that I may warn therewith you and whomsoever it may reach.” [Qur’ân, 6:19]

And, Muhammad ﷺ was told by Allâh:

“And we have not sent thee (O Muhammad ﷺ) save as a bearer of good tidings and a warner unto all mankind.” [Qur’ân, 34: 28]

Islam is, thus, the only religion which claims to be the last, final, and universal message of Allâh for the entire humanity. A tradition related in the *Sahih* of Muslim quotes the Prophet ﷺ as saying: “The prophets before me were sent to their people, while I have been raised for all the nations of the world.” The claim made by the Prophet of Islam is fully corroborated by history. In truth and reality, the religion preached by the last Prophet ﷺ is as much perfect, ever-abiding, and universal as are his own life

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To be continued ﷺ!



رَبِّ زِدْنِي عِلْمًا

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

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completely enshrouds the body. In the like manner, poverty and fear will become such a personal and overwhelming experience that it will evoke feelings of stress, helplessness and hopelessness.

Further, as Muslims we have yet to appropriately respond to:

a. The xenophobic tendencies of our communities in response to the influx of our brethren from foreign countries.

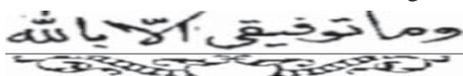
b. The philanthropic obligation of channeling our charities towards development of the 'third world' that lurks within our neighborhoods.

c. The patriotic requisite of political and social engagement

"A better life for all," which among other things requires a commitment to increasing employment, improving education and health services, alleviating poverty, provision of housing, combating AIDS, etc., is the perfect platform on which to build the second decade of Democracy in South Africa. Muslims have a vital role to play in making this a reality.

**JAMIATULULAMA (KZN)**

Council of Muslim Theologians



### **TO SEEK HELP FROM OTHER THAN ALLÂH OR TO INVOKE OTHER THAN HIM IS AN ACT OF SHIRK**

Allâh the Most Exalted said:

Nor call on any other than Allâh such will neither profit thee nor hurt thee: if thou dost Behold! thou shalt certainly be of those who do wrong. If Allâh do touch thee with hurt there is none can remove it but He: if He do design some benefit for thee there is none who can keep back His favor: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving Most Merciful. (Surah 10: 106-107)

For ye do worship idols besides Allâh and ye invent falsehood. The things that ye worship besides Allâh have no power to give you sustenance: then seek ye sustenance from Allâh, serve Him and be grateful to Him: to Him will be your return. (Surah 29: 17)

And who is more astray than one who invokes besides Allâh such as will not answer him on the Day of Judgement and who (in fact) are unconscious of their call (to them)? And when mankind is gathered together (at the Resurrection) they will be hostile to them and reject their worship (altogether)! (Surah 46: 5-6)

Or who listens to the (soul) distressed when it calls on Him and who relieves it's suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allâh? Little it is that ye heed! (Surah 27: 62)

Al- Tabarani narrates with Isnad (chain of narrators): During the days of the Prophet ﷺ there was a hypocrite who used to harm the believers. Some of them (the believers) said, "Come (support) with us while we appeal to Allâh's Messenger ﷺ for assistance against this hypocrite." The Prophet ﷺ replied, "Verily, no one should seek me for assistance. Indeed, it is Allâh who is to be sought for assistance and help."

#### Important issues of the Lesson

\* It is great Shirk to call upon anyone other than Allâh.

\* Even the most pious person, if he calls for help from other than Allâh, only for the gratification of someone else, he will become one of the *Zalimoon*

### **SANCTITY OF THE MASJID**

“Whoever venerates the symbols of Allâh, it is as (a result of) the piety of the heart.”

The *masjid* is the House of Allâh; it is a symbol of His Greatness, Majesty, and Power. Respect for the *masjid* is respect for Allâh; disrespect to the House of Allâh is disrespect for Allâh. Our conduct in the *masjid* is therefore a reflection of the state of our imân.

### **THE MOST VENERATED PLACE ON EARTH:**

“The most beloved of places unto Allâh are the *masâjid*, and the most detestable are

as Allâh has no need of them.” (*Baihaqî*)

Sâ'ib bin Yazîd says that Umar رضي الله عنه once directed me to bring two men (who were making noise in the *masjid*) to him. He asked them from where they were. They replied: “We are from the inhabitants of Ta'if.” He (Umar رضي الله عنه) said: “Had you been from the inhabitants of Madinah, I would have punished you; do you raise your voice in the Masjid of *Rasullullah*?” (*Bukharî*)

Do not raise your voice in the *masjid*, lest you be of those whom Allâh has no need of!

### **A COMMUNITY PLATFORM:**

“When you see a person buying or selling



the market places.” (*Muslim*)

Be careful not to contaminate the *masjid* with the conduct prevalent in the market places.

### **CLEANLINESS AND PERFUME OF THE MASJID:**

Ayesha رضي الله عنها says that Nabî صلى الله عليه وسلم directed that *masâjid* be constructed in the (various) localities, and that they be cleaned and perfumed (regularly)

“The rewards of my *Ummah* were laid before me, even the (reward of) a pebble that a man removed from the *masjid*.”

“Whoever consumes of this offensive smelling plant (onion/garlic/tobacco) must not come near the *masjid*, because Angels become annoyed at what annoys man.”

Do not dirty the *masjid* nor enter the *masjid* with a foul smell!! Remember you are either polluting the House of Allâh or causing discomfort to the guests of Allâh!

### **NOISE IN THE MASJID:**

“There shall come a time over man wherein their discussions in the *masâjid* will be about worldly matters, do not sit in their gatherings,

in the *masjid*, say: “May Allâh not grant you profit in your trade.” When you see a person announcing for a lost item, say: “May Allâh not return it to you.” (*Tirmizi*)

Do not use the *masjid* for your personal gain or for personal interests!

### **CHILDREN IN THE MASJID:**

“Keep your *masâjid* clear of your children and the insane.” (*Abû Dawûd*)

Children who do not have the understanding of *pâk* and *napâk* (cleanliness), or who may be intimidated by the crowds should not be brought to the *masjid*!

The rise or fall of a community is closely linked to the collective respect or disrespect accorded to the House of Allâh. Therefore, be grateful when you are cautioned or reminded of appropriate conduct within the *masjid*. Nor ignore a commission of any wrong in the *masjid*.

### **YOU HAVE A DUTY TO ENSURE THAT THE SANCTITY OF THE MASJID IS NOT COMPROMISED!**

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## JUNE-JULY PRAYER TIMES, NEW HAVEN

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

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



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

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

## REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

### BERLINMASJID

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

### MASJID AN-NOOR

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

### UNIVERSITY OF BRIDGEPORT

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

### MASJID DAAR-UL-EHSAAN

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

### ISLAMIC SOCIETY OF WESTERN CONNECTICUT, DANBURY

388 Main 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 آسمان تک  
تو وال تک اڑو ہور سائی جہاں تک مال

### MASJIDAL-ISLAM

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

### ISLAMIC CENTER OF NEW LONDON

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

### 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

### ISLAMIC SOCIETY OF STAMFORD

82 Harbor Dr, Stamford, CT 06902  
Juma' prayer time 1:00 pm  
Contact: Hafiz AbdulSalam Sumra 203-255-4327

### UNITED MUSLIM MASJID (MASJID RAHMAN)

132 Prospect Ct. Waterbury, CT. 06704 (756-6365).  
Juma' prayer time 1:00 PM  
Contact Br. Majeed Sharif. 203-879-7230.

### WEST HAVEN MASJID

2 Pruden St., West Haven, CT 06516, (203) 933-5799  
Juma' prayer time 1:00 PM  
Contact: Br. Mohammad Taroua 203-287-7561.

### MADINA MASJID

1 Madina Drive, Windsor, CT 06095, (860) 249-0112  
Juma' prayer time 1:30 PM  
Contact: Br. Anis S. Shaikh 860-533-1808

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

### ISLAMIC SOCIETY OF WESTERN MASSACHUSETTS

337 Amostown Rd. W. Springfield, MA01105  
(413)788-7546  
Juma' prayer time 1:15 PM  
Contact: Dr. Mohammad Ali Hazratji(860-749-8859).



Visit Connecticut Council of Masajid website:  
[ccminc.faitweb.com](http://ccminc.faitweb.com)

## THE CHILDREN'S CORNER

### HEROES OF UHUD

In the previous three issues of *IQAA* we have related events which dealt with the Battle of Uhud. The story of the Battle of Uhud no doubt would remain incomplete if a number of small stories, focusing on some of the heroic individuals who participated in the battle, are omitted.

Several warriors did not march out of the city of Madinah with the main army the day before the battle, but joined the army the following morning, as the battle was about to begin. One of these was Mukhairiq, a learned Jewish rabbi, who urged his people to honor their treaty with the Prophet ﷺ and to fight on the side of the Muslims. But his fellow Jews refused to fight, using the excuse that it was the Sabbath. Mukhairiq set out by himself to join the Muslims. However, before he left, he made arrangements that, in the event of his death, all his possessions were to go to Muhammad ﷺ. Then he traveled to Uhud and fought side by side with the Muslims until he was cut down by the enemy. The date groves which Muhammad ﷺ inherited from him fed many destitute people in Madinah for years to come. The Prophet ﷺ referred to Mukhairiq as the "best of the Jews."

Another unexpected warrior was Usairim ؓ, from the clan of the Aws. Just the day before, his kinsmen had rebuked him for not being a Muslim, yet after the battle they found him alive, but mortally wounded, on the battlefield. When asked why he was there, he explained that he had suddenly believed in Allâh and in His Messenger ﷺ and he had embraced Islam. He had left the city early that morning to join the Muslims, and had been wounded while fighting. His kinsmen stayed with him until he died of his injuries. The Prophet ﷺ assured them that he had gained Paradise as a martyr, although he had been a Muslim for such a short time that he had never said even one of the five daily prayers.

Two Bedouins, Wahab ؓ and Harith ؓ, had recently embraced Islam and had traveled to Madinah to meet the Prophet ﷺ. Being unaware of recent developments, they had arrived at Madinah the morning of the battle, only to find the city nearly deserted. They had hastened away to Uhud, and, after greeting the Prophet ﷺ, they had joined in the fighting. When the Maccan cavalry threatened the safety of the Prophet ﷺ, they were among the first to join the group which was protecting him. When one band of horsemen approached, Wahab ؓ showered such a volley of arrows on them that they withdrew. When another group of horsemen drew near, he again rained arrows on them as if he were a crowd of men, forcing them to pull back. And yet for a third time a party of horsemen approached. This time Wahab ؓ drew his sword and whacked his way right through them, then turned around and headed back again, all the time inflicting great damage on them. He continued to fight until the horsemen finally managed to surround and kill him. His body was found after the battle with twenty wounds caused by the thrusts of lances, as well as innumerable slashes inflicted by swords. None of those who saw him fighting ever forgot it.

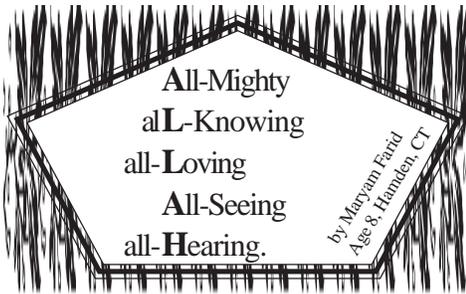
There are many other stories of valor and faith that could be told, but we will close with the story of Abu Dujanah ؓ. Before the battle had begun, Muhammad ﷺ had picked up a sword and, waving it in the air, asked who would take it, together with its right. Umar ؓ stepped up to take it, but the Prophet ﷺ turned away from him and repeated the question. Then Zubair ؓ, the cousin of Muhammad ﷺ, volunteered to take it, but he likewise was refused. Next Abu Dujanah ؓ, a member of the Khazraj clan, asked the Prophet ﷺ what was the sword's right. The Prophet ﷺ replied that it should be used against the enemy until its blade was bent. Abu Dujanah ؓ then said

*continued on page 11*

*continued from page 10*

that he would take it, together with its right, and it was given to him. Zubair رضي الله عنه was hurt that he had not been chosen to take the sword, although he was a relative of the Prophet صلى الله عليه وسلم. However, when he saw Abu Dujanah رضي الله عنه in action, he realized that Allâh and his Messenger knew best. Abu Dujanah رضي الله عنه was a fierce warrior. He wrapped a red turban around his helmet, the “turban of death” as the Khazraj called it, and fought with great ferocity. Every foe whom he met was killed with the sword, as easily as if Abu Dujanah رضي الله عنه had been cutting down wheat with a scythe. The sight of his red turban on the field of battle was a source of inspiration to the other Muslims on that day and also in future battles.

**Bonnie L. Hamid**



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

**Obaid Ahmed**

East Haven, CT, 10 years

**Limerick**

Lets do something for the community.  
Always give charity.  
Do something good.  
Fight against falsehood.  
Strive for unity.

**Lubna Ahmed**

East Haven, CT, 6 year



*continued from page 7*

(wrongdoers, polytheists).

\* Calling others for help besides Allâh is of no benefit in this world and it leads to disbelief (*Kufr*).

\* Requests for sustenance and provision should not be made to other than Allâh. Just as Paradise can be requested from none other than Him.

\* There is none more misguided than the one who calls other than Allâh.

\* To whom the call is made (besides Allâh) is unaware of the supplication of the caller; he knows nothing about it.

\* The call will be the cause of anger and enmity of the one called towards the caller.

\* The call is regarded as worship of the one called upon.

\* The one called upon will deny and reject this act of worship towards him (on the day of judgement.) This is why such a supplicant is the most astray of the people.

\* Astonishing admission of the idolaters that none relieves the one in distress other than Allâh. That is why, even, they themselves call upon Him in times of extreme difficulty.

**AL-HIDAYAH, Jaipur, India**

October 2000 : 5

**CONNECTICUT COUNCIL  
OF MASAJID  
Need help in performing religious duties, community building, education, matrimonial needs, will preparation, *janaza*, etc.? Call: 203-562-2757 or visit CCM website:  
<http://ccminc.faithweb.com>**

**UNITED STATES DISTRICT COURT:  
DISTRICT OF CONNECTICUT  
CIVIL NO. N-87-166 (DIS); N-87-262 (DIS)**  
TAJ AMIR ABDUR RACHMAN AKA  
JAMES MORROW AND NA'IM ABDUL  
LATIF AKA WILLIAM SMITH AND AS  
REPRESENTATIVES OF ALL THE SUNNI  
MUSLIMS AT OSBORN DULY-CERTIFIED  
AS A CLASS, **(PLAINTIFFS)** VS JOHN J  
ARMSTRONG, COMMISSIONER OF THE  
DEPARTMENT OF CORRECTION, STATE  
OF CONNECTICUT, LESLIE BROOKS,  
WARDEN, OSBORN, CCIO, RICHARD  
BLUMENTAL, ATTORNEY GENERAL, IN  
HIS OFFICIAL CAPACITIES ONLY. **(DE-  
FENDANTS)** JUNE 26, 1995  
**Stipulation of Judgment Regarding Place  
of Worship and Diet for Sunni Muslims at  
Osborn.**

The undersigned parties agree and stipulate that the Court may enter judgment in the above-referenced matters as follows:

**1. Parties to this agreement**

(a) The Plaintiffs in this case are adherents of the Muslim faith who are at the Osborn Correctional Institution ("Osborn"), are identifiable as belonging to the Sunni denomination of the Muslim faith, and have authorized their designated representatives to bind them as a class as stated in the following agreement. Accordingly, the terms of this agreement shall be binding on all Sunni Muslims at Osborn for its duration.

(b) The parties have agreed that this action will be converted to a class-action suit to bind all Sunni Muslims at Osborn to the terms recited herein. Plaintiffs agree to sign this document in both an individual and in a representative capacity, and Plaintiffs' counsel has agreed to finalize the legal and procedural papers necessary to convert the action to a class action suit, and to certify the Sunni Muslims at Osborn as a class, consistent with Rule 23(a) of the Federal Rules of Civil Procedure.

**2. Worship**

The plaintiffs will have the opportunity to conduct worship, prayer and education ser-

vices, consistent with Sunni observance of the Muslim religion. Such observance will occur in the designated place of worship, formerly known as the "Protestant Chapel," and the following terms will apply:

(a) all of the pews presently housed in the designated place of worship will be removed on or before \_\_\_\_ (Precise Dates To Be Confirmed);

(b) defendants will reinforce the existing divider such that the divider will screen the worship area more effectively by eliminating any existing physical gaps in the existing divider;

(c) during periods of Muslim worship, the designated place of worship will be maintained free of all images representing, or integral to other faiths;

(d) during Muslim worship, prayer or educational session, the remaining portion of the room will not be used for any purpose;

(e) when the Muslim portion of the designated place of worship is not being used for worship, prayer or educational purposes, it may be used for such rehabilitative functions as the defendants may determine to be appropriate, provided that no such function offends any central tenet of Sunni Muslim observance;

**3. Diet**

(a) The Commissioner will issue a written directive to the Chief Cook, requiring all soups, sauces and gravies to be prepared without using a meat base.

(b) The defendants will provide inmates with a nutritionally-balanced, pork-free and alcohol-free diet.

(c) The diet will be devoid of pork and pork-related products including, but not limited to, meat-based gelatin, meat-based fats such as lard and suet.

(d) The diet will also be devoid of alcohol-based products including, but not limited to, vanilla extract, wine vinegars, and other cooking or preparation products containing alcohol, or alcohol-derived products.

(e) The defendants will provide a Revised Commonfare Diet consisting, among other

things, of fruits, vegetables, legumes, assorted carbohydrates and fish. the Revised Commonfare Diet will be prepared without pork, pork-related products, alcohol and alcohol-related products as outlined in subsections (c) and (d) supra.

(f) The Commissioner will issue a directive to the Chief Cook of the prison requiring that all soups, sauces and gravies provided as part of the Revised Commonfare Diet be prepared without a meat base.

(g) To ensure that cross-contamination is eliminated, the defendants will establish a separate serving line for those inmates who elect to consume the Revised Commonfare Diet on a regular basis.

(h) Those inmates who elect to consume the Revised Commonfare Diet on a regular basis will notify prison staff of their preference. Upon receipt of such notice, the prison staff will have a duty to provide such Muslim inmates with the Revised Commonfare Diet on a regular basis.

(i) During the Spring observance of Ramadan, defendants will permit the plaintiffs to substitute Halal meat whenever meat is offered as part of the menu for the general population at Osborn.

(j) The Halal meat is to be donated to the prison. The prison authorities will incur no additional charges related to the purchase of Halal meat for the Sunni inmates.

(k) The Halal meat is to be transported and delivered to the prison premises in sealed containers (that is canned or hermetically-sealed form) to be sliced and served to the inmates with minimal handling and preparation by the prison kitchen staff.

(l) A party to be designated by the Department of Correction will coordinate both the delivery and the serving of Halal meat during the Ramadan, prior to the onset of the Spring observance. Among other things, the designee shall ensure that Halal meat is reserved for those inmates who participate in the entire Ramadan observance.

(m) At mealtimes, the prison staff will establish two serving lines: one for the general

population and one for the Revised Commonfare Diet consumers.

(n) An independent Muslim religious authority, such as the Islamic Center or other accredited Muslim religious authority, will review proposed menus, on a quarterly basis, and will certify, in a signed writing, as to the appropriateness of the Revised Commonfare Diet. If a problem is detected or anticipated, with the advice and consent of the prison staff, such authority will be permitted to review food acquisition, storage and preparation procedures and to make suggestions to defendants, from time-to-time, where kitchen products and procedures fail to confirm with Muslim religious standards.

#### 4. Duration and Enforcement

This judgment will remain in effect for five (5) years from the date of its entry by the court. Prior to expiration, the parties may agree to extend the judgment by executing a signed writing documenting their intent. While this judgment remains in effect, the provisions contained in this document will be binding on all signatory parties and their agents, assigns and successors interest. This agreement satisfies any and all claims which were or which could have been made with respect to place of worship. Similarly, this agreement satisfies any and all claims which were or which could have been made with respect to the inclusion of pork in the inmate diet and the pork-related and alcohol-related nutritionally-balanced dietary concerns of Sunni Muslims at Osborn.

*Editors Note:* In June 26, 1995, this was a good beginning **التمهيد**. The secular system had recognized the rights of incarcerated Muslims. We urged Muslims then not to stop but build on this first step with patience and perseverance. If any one has made any progress or has extended this agreement, we would like to know about it. Please send a photocopy of documents, if you have any progress to report.



## MUSLIM COMMUNITY SUPPORT SERVICES

MCSS is an independent non-profit, tax-exempt organization registered in Massachusetts. This organization grew out of the needs of our community and is run by the volunteer effort and donations from our community. The mission of MCSS is to assist individuals and families in the New England area who are in desperate need of social or financial help.

MCSS originated in Dec. '99 with the intent that we as a Muslim community have the obligation to take care of the less fortunate in our immediate neighborhood. Donations received by MCSS from the community are in the form of *zakaat*, *fitra*, *sadaqa*, or charity. MCSS Federal Tax ID # 04-3464280

### **Projects: Our Community needs**

As our diverse community population is approaching the 100,000 mark in greater Boston area, our community needs and social issues are growing. As the baby boomer generation reaches retirement age, a new set of social support would be needed. From a large list of projects that need to be worked to support our community, the following were picked based on need, availability of volunteers and finances.

#### A. Emergency Help to Needy

\* MCSS has been helping local needy families with the Zakaat & Charity provided by local community. Requests for help are increasing as more people learn about MCSS. The reasons for request for financial help vary; temporary loss of family income, family tragedy, uninsured medical bills, funeral expenses are some examples. The type of people asking for help are not only the ones on Government Welfare but also the working poor that ran into unfortunate

circumstances. Unless the Community seeks out and offers help to, this segment of our society they will be left helpless!

\* Recent examples of emergency help provided were to support a terminally ill, divorced mother of 3 young children during the last months of her life. Another was to an elderly single mother of a mentally handicapped son living in our area below poverty level income.

#### B. Funeral Services

\* This service needs trained volunteers and a significant monetary support.

\* MCSS with the support of local Islamic centers, individuals and volunteers from our community facilitates these services.

#### C. Foster-Care for Muslim Children

\* As a Community, to allow Muslim kids to be given care in Muslim homes we need numerous qualified Foster-Parents in each New England State.

\* MCSS encourages community members to become qualified foster parents by taking the training consisting of (12) weekly classes at the Massachusetts Dept. of Social Services (DSS).

#### D. Medical Consultation Clinic

\* Muslim physicians have started a medical consultation clinic for the benefit of the community. The purpose of this clinic is two fold:

1. To provide healthcare help in the areas of their expertise based on the financial needs of the patient.

2. To provide the community easier access and a referral service to local Muslim physicians. For consultation with a doctor, please call Toll Free 888-773-3777. Clinic Address : 59 Townsend St. Boston, MA 02119. Patients are seen by appointment only.

#### E. Domestic Violence:

\* Awareness and guidance to victims of domestic violence.

\* Currently looking for community

members with language skills in following Asian languages: Urdu, Gujrati, Pushtu, Arabic, and Farsi. Get trained at ATF (Asian Task Force) to qualify as volunteers to support victims of domestic violence. Call Toll Free Tel. 888-773-3777 to seek help or to register for ATF volunteer training

MCSS Federal Tax ID # 04-3464280

All donations collected by MCSS are spent on local New England Community needs through volunteer effort at minimal to no administrative cost.

Please Mail Tax deductible Donations to: MCSS Inc., P.O.Box 850092, Braintree, MA 02185

Contacts: Massachusetts: M. Muneeruddin, Majid Palwala, Alae-Eldin Sayed. Rhode Island: Syed M. Ali Khan  
**Call Toll Free Telephone Number: 888-773-3777.**

**Majid Palwala**



**Iqrâ CORRESPONDENCE**

If you write to **Iqrâ**, be sure that your letters and requests will *insha Allâh* receive the deserved attention. However, if your letter requires a personal reply, we request you to send a self-addressed Stamped Envelope.

If you request back issues of **Iqrâ**, please send request on an official letterhead of your institution, for incarcerated Muslims this request must come from an official of the institution. Although **Iqrâ** is sent free of charge, the institution may have to pay for the mailing costs.

**LETTERS TO THE EDITOR**

Very often incarcerated brothers and sisters seek our help in matrimonial matters. We would surely like to help them, however our advice to all is wait until you are free and have established yourself. Establishing yourself includes but is not limited to finding a halal means of livelihood, a place to live and most important firm ties with a functional Muslim jamaat. Any hasty steps, we have seen in the past, end up in the life of all concerned being further complicated. This must be avoided on all cost. Marriage is an important institution in Islam, not to be taken lightly. It is a most desirable institution and is a lifelong commitment between the parties involved. All our help is geared towards this goal. If you request help in this respect, while you are still incarcerated, there is no productive way for us to render you any meaningful help except for this advice. So be patient and wait until you are financially and mentally equipped to face matrimonial duties.

The amir of the jamaat that you establish yourself in would be the first person you approach for advice and assistance. You will find that whatever help we can render is yours just for the asking ﷻ.

**ALLAH IS GREAT  
 ALLAH IS ONE  
 ALLAH IS THE GREATEST ONE!**

by Kulsoom Farid, Age 6, Hamden, CT

**\*WALLÂHU\***

**IF YOU MOVE PLEASE SEND US YOUR NEW ADDRESS**

**ISLAMIC CENTER OF HAMDEN  
& MADRASA-TUN-NOOR NEWS**

**Community Dinner:** July 04, 2004 at  
Madrasa-tun-Noor.  
**Madrrasah Picnic:** Brooksvale Park  
Sunday, August 08, 2004.  
For information call 203-562-2757 or  
see CCM website.  
<http://ccminc.faithweb.com/ich>

*Publications that include ayat  
(verses) from the Qur'an, should  
be disposed in a befitting manner.  
Please do not desecrate them.*

**ABC's OF ISLAM**

sent by Ismail Satia  
[ismailsatia@yahoo.co.uk](mailto:ismailsatia@yahoo.co.uk)

**K is for Ka'bah**

First house of Allâh in Makkah was  
made,  
By Ibrahim and Isma'il the stones  
were laid  
Millions of believers from every race,  
Come for Hajj to this extra special  
place

**L is for Life**

A precious gift from Allâh to you,  
Don't waste it, he knows what you do  
Don't chase pleasure or forget Allâh,  
No matter how little, say "Al-  
Hamdulillah."

**M is for Muhammad**

Peace be upon him, Abdullah's son,  
From Allâh's enemies he did not run  
Of all the Prophets he was the last,  
Islam his message which we hold fast.

*\*\*\*\*\**  
**\*He who kneels  
before Allâh can  
stand before anyone.\***  
*\*\*\*\*\**

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you have finished reading it.

**Important Islamic days**

**ASHURAH** (Fast on 9<sup>th</sup> and 10<sup>th</sup>, or 10<sup>th</sup> and 11<sup>th</sup> of Muharram.)  
**MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ  
(Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).  
**ISRA and MIRAJ** (The anniversary of the Night Journey  
of the Prophet Muhammad ﷺ to Jerusalem & his Ascension  
then to Heaven)(27 Rajab).  
**NESFU SHABAAN** (Shub-e-Barat)(middle of the month  
of Shabaan)(night between 14 &15).  
**BEGINNING OF THE MONTH OF Ramadan.**  
**LAILA TUL QADER** (NIGHT OF VALUE) A night during  
the last 10 days of Ramadan.  
**EID UL-FITR** (1st. Shawwal)  
**WAQFATU-ARAFAT** (Pilgrims assemble on Arafat Plain,  
Makkah)(9 Zul-Hijj).  
**EID UL-ADHA** (Feast of sacrifice)(10 Zul-Hijj).

**IQAA** is issued on the 3<sup>rd</sup> Friday of each month.

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