

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

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 and character perfect models of goodness and virtue for all the people and for all times to come.

Now, the searchlight needs to be turned to find out what actually constitutes this universal, perfect and perpetual principle of human guidance which supplemented and completed the previous religions and perfected the blessings of Allāh on His creatures.

The precepts of every religion can be divided into two parts: one, that which fulfils the innermost urge of human heart, and, the other, that which relates to his terrestrial existence. The first, satisfying the soul, is known as *imān* or faith, and the second, governing the body, as *'amal* or action. The latter can further be sub-divided into devotions to Allāh or *'ibādat*, dealings between the people or *mu'āmalāt*, and lastly, the morals or *akhlāq*. These four, the beliefs, devotions, transactions and the morals comprise the fundamental teachings of every religion, and in presenting a perfect concept of each of these Islam excels all religions.

The creeds of Judaism and Christianity as enunciated in the Old and New Testaments are rather vague. The Old Testament does mention of the existence and Unity of God, but it is hardly satisfying to the head and heart. The attributes of Allāh constitute the wherewithal for spiritual perfection and are a means to attain the gnosis and love of Allāh, but neither the Old nor the New Testament contains anything like it. Next to the concept of God comes prophecy, but all the scriptures of revealed religion prior to Islam, woefully fail in describing the nature and purpose of prophecy and revelation, the worth and merit of divine apostles, their appearance in all the countries and nations for the guidance of human beings, and their impeccability, moral rectitude, and the great task performed by them. We find some faint traces of such concepts as retribution in the after-life, hell and heaven, Day of Judgment and similar other matters in the Old Testament while the Gospels contain only a few sketchy answers given by Jesus Christ ﷺ in reply to a question posed by a certain Jew about these matters. There are one or two sentences

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Editorial

ISLAM AND MODERATION ARE INSEPARABLE

Allâh describes Muslims thus in Qur'ân: "Thus have We made of you an Ummah justly balanced (middle nation) that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness Most Merciful." Al-Baqara, 2:143

What follows warns Muslim rightly to guard the preposterous classification that non-Muslims are trying to devise for the Muslim *ummah*. To call a Muslim non-moderated is to call him to be a non-Muslim. May Allâh give us the *taufeeq* to understand the issues involved.

No to prefixes with Islam and Muslims

Muslims who are bent upon proving that they are the only living "moderates" ask: "Why can't you non-moderates accept that moderates genuinely have a different position on things? Why do [you] always cry foul play?"

Let it be very clear that calling a Muslim non-moderate is as serious as calling a Muslim terrorist. The systematic propaganda campaign over the past 10-15 years takes every Muslim living a life beyond the parameters drawn by the likes of Friedman and Pipes, to be ultimately labelled as terrorist.

The chain that ends with terrorism starts with the label of non-moderate before moving on to fundamentalist, Islamist, extremists and so on.

No one denies that the self-proclaimed "moderates" have a different position on things. The point is that claiming exclusive rights on the term "moderate" is inappropriate

because it shows that the rest of Muslims are not following the basic principle of the Qur'an and Sunnah to be moderate.

It is easy to deceive non-Muslims with such kind of terminology and labelling, most of whom are not aware of the actual message of Islam in this regard or a few are part and parcel of this kind of idea. The few enjoy Muslims bickering over the titles which have no place in Islam at all.

A Muslim cannot be a Muslim without being moderate. He has to be moderate by virtue of being Muslim, not by virtue of his favorable interpretation of the Qur'anic verses which hurt the world mastering demi-gods the most.

Being a Muslim, one has to be moderate and for that he neither needs any certificate of acceptance from Washington, nor assistance from the US establishment to delegitimize the "non-moderate" discourse.

The Qur'an refers to even "people of the book," who "observed the Torah and the Gospel and that which was revealed unto them from their Lord," as "moderates" (5:65-66), let alone Muslims who peacefully express their ideas and observe their religion. It is not hard to understand what makes the anxious-to-be-called-moderates declare others non-moderates so easily. It is simply their quest for Washington's endorsement upon endorsement.

Exceeding limits, particularly those set by Allah, are not permitted in Islam even if it concerns truth or exaggeration in praise. According to the Qur'an, Allah instructs: "Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path." (5:77).[1] Judging by this standard, Manji and Rushdie deserve to be labeled as "immoderate," not everyone who does not agree with Washington's policy of imposing tyranny around the world in the name of democracy.

There are numerous Ahadith which show that Muslims need to be moderate not only

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in their attitude, dealings and day-to-day affairs, but also in their religious matters. Abu Huraira narrates Muhammad (PBUH) as saying, “The good deeds of any person will not make him enter Paradise” unless he is “moderate in [his] religious deeds and does the deeds that are within [his] ability” (Bukhari, Vol 7, book 70, Hadith 577).

On another occasion, Allah’s Apostle said, “The deeds of anyone of you will not save you (from the (Hell) Fire).” The companions asked, “Even you (will not be saved by your deeds), O Allah’s Apostle?” He said, “No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately.” (Bukhari, Vol 8, Book 76. To Make The Heart Tender -Ar-Riqaq- Hadith 470.)

Aisha (RAA) reports at yet another occasion, Prophet Muhammad (PBUH) said, “Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even though it were little.” (Shahih Bukhari, Vol 8, Book 76). After going through these, who can deny that Muslims can never be Muslims if they are not moderate?

In the Qur’anic language, moderate is the opposite to “evil” and “evil conduct.” [2] It means those who are labelled as non-moderates are evil. We must remember that in goodness and righteousness there is no scope for moderation or extremism, except when one hurts himself to please Allah.

Furthermore, the Qur’an stresses Muslims at least 26 times to be on the straight path, which according to Imam Abu Ja’far At-Tabari: “The Ummah agreed that Sirat Al-Mustaqim, is the clear path without branches, according to the language of the Arabs.” Developing branches and then justifying each on the basis of petty rationalities and doubts is totally against the essence of the message of Islam.

‘Ali bin Abi Talha reported that Ibn

‘Abbas commented on verse (6:153) “and follow not (other) paths, for they will separate you away from His path,” and (42:13) - (saying) “that you should establish religion and make no divisions in it” - and similar verses in the Qur’an. “Allah commanded the believers to adhere to the Jana’ah and forbade them from causing division and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allah” [At-Tabari 12:229].

As far the issue of crying foul play, others doubt intentions of the self-proclaimed moderates because they openly ask for Washington’s support. They so openly advertise positions for analysts, etc. for the CIA and the books written by non-Muslims claim that the CIA bankrolled “moderate” Islam. All this hurts because there is no moderate and immoderate Islam at all.

Muslims do not need any prefixes or suffixes to Islam or Muslims. If anyone prefers other titles, he must read and reflect upon the following verses of the Holy Qur’an.

“And strive in His cause as ye ought to strive, (with sincerity and under discipline).

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about the heaven and the hell in the New Testament. This is all that these two Scriptures have to offer about what is known as the creed of revealed religions. But one can find detailed answers to each of these questions in the Qur'ân and the teachings of Muhammad ﷺ.

The conception in regard to angels presented in the Old Testament is again quite hazy: it is rather difficult to distinguish between God and the angels as described in the Jewish Scriptures. Christian Gospels mention a few angels, but one of them, known as Holy Ghost, so resembles the Divine Being that one may call him both God and an angel or neither of the two. Islam, on the other hand, clearly defines their nature, status and functions and the relationship they bear to Allâh, and His apostles and to other creatures of God. This is how Islam has given a most perfect creed among all the religions.

We can now turn to human actions in relation to God and their fellow beings. Worship occupies the first place, in every religion, amongst all the actions of human beings. The Old Testament prescribes and speaks of the rituals and other essential conditions for the offering of sacrifices in some detail. It also makes a few references to fasting, supplications and even to the *Beit il* or the House of God, but all these are referred only casually or accorded such an insignificant place in its narrations that one is very often likely to miss them altogether. It neither describes the method and the rules for offering prayers nor says anything about the timings of worship. The Book of Psalms does contain a number of litanies and adorations, but it is again silent about how to perform the divine service. Worship occupies a still more negligible place in the New Testament. At one place it speaks of the forty days fast of Jesus Christ ﷺ when he is reported to have been 'an hungered.' [Mt. 4: 2] The Gospels record even the objection raised by the Jews: "Why do we and the Pharisees fast often, but thy

disciples fast not?" [Ibid, 9: 14]

The prayer offered by Jesus ﷺ is also mentioned, during the night before crucifixion when the Master is reported to have taught a prayer to his disciples. This is the only occasion when Jesus ﷺ teaches something about paying homage to God, but what about other devotions and the way of offering them? None at all! In Islam, however, everything is lucid and well-defined; prayer, fasting, pilgrimage, the method and the conditions necessary for their observance; remembrance of Allâh, devotional exercises, hours of prayer, the days and timings for keeping and the termination of fasts; the time, rules and rituals for performing the *haj*; supplications and invocations, penitance, thanksgiving and glorifications, in short, everything about lifting up of the heart and perfection of spirit and attaining the love and fellowship of Allâh is to be found here, described in a perfect and soul-stirring manner.

Dealings concerned with the mutual relations of men and the laws of government, as stated earlier, comprise the rest of human actions. This, in fine, is the social behavior comprising individual, social and administrative norms of society. The Law brought by Moses ﷺ is sufficiently detailed on this subject and Islam has preserved the Mosaic Law to a large extent, although it mitigates its severity. In doing so, Islam has transformed the law of Moses ﷺ from a tribal code to the law of nations. It has not only supplemented but also perfected the Mosaic Law by making suitable alterations and additions. The Book of Psalms and the Gospels contain hardly anything by way of social laws save a few sketchy rules relating to such matters as divorce.

A universal religion, set forth as the abiding principle of human guidance, must have a body of laws capable of maintaining an orderly society and the management of its public affairs. For Christianity had nothing of the kind, it had to make free with the laws of the pagan Romans and the

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Greeks. Islam, on the other hand, formulated its own laws and presented such principles of legislation which could be amplified for developing new legislations capable of meeting the ever-changing needs of human society. Islam has since held sway over the world, at least for a thousand years, and during this period hundreds of kingdoms have adopted its law as the law of the land. They were all not only able to sustain civilized societies and viable governments with the help of the Law of Islam, but none has yet been able to improve upon them.

Morals constitute the third part of human action. Torah contains a few moral principles. The famous Ten Commandments of Moses really include seven [Exod. 20: 12-20] of these moral principles of which only one, that is, 'thou shalt honor thy father and mother' can be deemed to be a positive norm while the remaining six are negative in character. These are: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt not covet thy neighbor's wife, nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. [Deut. 5: 17-21] Now, coveting one's neighbor's wife being identical to committing adultery, and the malicious desire to get hold of another man's property being much the same as stealing, there are in fact only four commandments of negative character instead of six. The New Testament merely repeats these commandments with one addition which is to love one's neighbor. [Mt. 19: 19] Islam has, on the other hand, amplified these five moral norms into twelve fundamental principles of ethical behavior, as mentioned in the Qur'an, chapter *Isrâ*, which was revealed by Allâh on the occasion of Muhammad's ﷺ ascension. One of these twelve relates to the Unity of Allâh and the remaining eleven pertain to the moral behavior. Five of these are negative, five are of a positive character and the last is a combination of both. These are:

1. Honor your parents.
2. Render unto others what is due to them.
3. Deal kindly with the orphans.
4. Fill the measure when you measure and weigh with right balance.
5. Fulfill your promise.
6. Slay not your children fearing a fall to poverty.
7. Slay not the life of which Allâh has forbidden save with right.
8. Come not near unto adultery.
9. Follow not that whereof you have no knowledge.
10. Walk not in the earth exultant.
11. Squander not your wealth in wantonness but take the middle path.

These fundamental principles of morality show how Islam has perfected the Mosaic Law and brought it to completion. These laws lay bare the voice of conscience, point out the fount whence virtue springs and show us the failings of our desires. They bring to light the devil within our nature and tell us how to conquer it. This is how Islam shapes human action.

If we want to sum up Islamic teachings in a two-fold principle, it could be called as faith in Allâh and righteous action. These two cover the entire teachings of the holy Qur'an and the Prophet of Islam, and on them depends salvation of man in the hereafter. The Qur'an addresses the believers, at scores of places, as those who believe and do right and presents success and salvation as the fruits of these two.

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To be continued رَبِّ زِدْنِي عِلْمًا



رَبِّ زِدْنِي عِلْمًا

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

GUILTLESS HEART

*A momin with guiltless heart, who
has a life upright
He shuns all dishonest deeds, vanity
is out of his sight:*

*The man whose silent days in Allâh's
thought are spent,
Whom hopes cannot delude, nor
fortune discontent:*

*That man, for defense, needs neither
Kabul nor Kandahar,
A falcon that he is, his abode the
peak of a pahar:*

*He only can endure, steadfast in his
belief,
Terrors of the fear and horrors of
the grief:*

*Patient with all hardships, content
with what fortune brings,
He reads the heavenly book, his
wisdom heavenly things;*

*Good deeds his only friends, his
wealth a sinless life,
To Allâh he belongs, to Allâh he
returns.*

Dr. Abdul Hamid

On Arrogance, Humbleness, and Inferiority Complex

It has been called *ummul-amradh*, or the root of all sicknesses of the heart. Prophet Muhammad, *Sall-Allahu alayhi wa sallam*, warned that a person having even an iota of it in his heart will never enter paradise. This deadliest of all sins is *kibr*, or arrogance.

No one likes arrogance — in others. We never like a person who is haughty, too proud, or condescending. We detest a person who belittles us and has a huge ego. Similarly

we love people who are humble, polite, and easy to talk to. We love people who give us respect and honor. Thus if we follow the principle of treating others the way we like to be treated, most of these problems might be cured. In reality, the treatment of *ummul-amradh* requires a deeper look.

For that we need to appreciate the difference between *adab* or manners, on the one hand, and *akhlaq* or morals on the other. While *adab* deal with one's external disposition, *akhlaq* as defined by Islam deal with our inner thoughts, feelings, and attitudes. In a healthy personality, the manners and morals are in harmony. But it is also possible to have the former without having the latter. The first concerns itself with how a person deals with others. The second is concerned with what a person thinks of himself. Two persons showing humbleness in their dealings with others, may have exactly opposite ideas in their minds. One may do it out of his or her "generosity"; the other may do it because he genuinely thinks that he is not better than the other person. The first person only has a shell of humbleness, which will crumble when tested. It is the second person who is really free of arrogance.

Real greatness belongs only to Allah, our Lord, Creator, and Master. Human beings are just a creation of Allah — and a very small creation in comparison to the unimaginably vast universe. Anyone who understands this will realize that our proper status is only that of servants of Allah. In fact for a Muslim the real human model is none other than Prophet Muhammad, *Sall-Allahu alayhi wa sallam*, who is the greatest of all human beings. His greatness lies in being the humblest of all servants of Allah! It is impossible for any person who has this consciousness to entertain any notions of his own greatness.

This leads us to the definition of *I*, given in a famous hadith: "*Kibr* is to knowingly reject truth and to belittle other people." This hadith exposes two strains of this deadly

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disease, both dealing with our exaggerated ideas of self-importance. The first suggests that I am more important than the truth. The second suggests that I am more important than other people.

We know about the Quraish and Jews of Arabia who had come in contact with Prophet Muhammad, *Sall-Allahu alayhi wa sallam*, and who knew in the heart of their hearts that he indeed was the Messenger of Allah. Their arrogance, though, kept them from accepting it. History has recorded statements from some of them who said we know he is the Promised Prophet but we will keep on opposing him to maintain our leadership.

While that was the most blatant form of arrogance, we can witness the same attitude on a smaller scale in our discussions and arguments. A person realizes that he was wrong, but then his pride keeps him from admitting it. No matter how polite or “humble” that person may appear to be ordinarily, this test shows the presence of arrogance in his heart. It is arrogance that keeps a person from saying “I am sorry.”

The second strain involves our feeling of superiority with respect to other people. Islam’s teaching is that one should never consider oneself greater than other people, because that Judgment will come from Allah, and Allah alone, on the Day of Judgment. None of us knows what our end will be, whether we will end up being a winner or loser over there. The person who appears to be nobody here may end up with eternal bliss because of his goodness that only Allah knew. The person who is a big shot here may end up among the sinners who will be punished there, because of his evil that only Allah knew. How foolish, it is then to congratulate ourselves over our fleeting “superiority”.

What if a person does have edge over another person in measurable worldly terms? How then can he not consider himself superior than the other person in that respect? The point is sometimes made in half jest: it is difficult to be humble when you are so great.

Islam does not ask us to reject reality and imagine we don’t have what we really do. Rather it asks us to take a deeper look at the reality and not be misled by a superficial perception of it. And the simple reality that escapes many is that our health, wealth, talents, and power are not of our own creation. God gave those to us as a test and He can take them back whenever He wills. Those who are conscious of this reality, their blessings will produce gratitude in them; those who are blind to it will develop pride and arrogance.

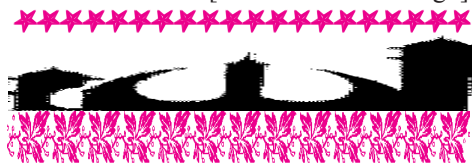
Some forms of *kibr* are subtle. If a person is embarrassed to bow to Allah in the presence of non-believers, that is a case of “*kibr* in the face of Allah,” says Maulana Ashraf Ali Thanvi.

While throughout history humanity had agreed on the evil of arrogance and the virtue of humbleness (despite its failures in practice), this century has seen new dogmas that aim at changing the definitions of good and evil. Humbleness is no longer desirable. Rather, one has to avoid “Inferiority Complex.” Alfred Adler (1870-1937) gave us that term. According to him, life is a continuous struggle to move from a position of inferiority to a position of significance. Those who fail to make the progress, develop inferiority complex, which can be treated by increasing self-esteem. Unfortunately today such pseudo-science is accepted as gospel truth.

The truth is that problems arise when we turn away from reality. A humble person is a happy, content, grateful person who thanks God for his blessings and has no notions of his own superiority. False notions of superiority or of one’s entitlements in life, on the other hand, lead to frustrations and complexes.

Khalid Baig

[Taken from Al-Balagh]



JULY-AUG PRAYER TIMES, NEW HAVEN

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

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.

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

BERLIN MASJID

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 1:00 PM
Thursday Halaqa 8:00 - 9:00 PM
Friday Dars 8:00 - 11:00 PM
Madrasah: Every Sunday 9:55AM - 1:30 PM
Daily Afternoons, 5:00 - 7:00 PM
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THE CHILDREN'S CORNER

REVENGE AND REPENTENCE

One of the most notorious characters in the Battle of Uhud was a high-spirited and fiery-tempered Quraishi woman named Hind. She was the daughter of a Quraishi chieftain and the wife of Abu Sufyan, the Commander-in-Chief of the Quraishi army. During the first great conflict between the Muslims and the Quraish, the Battle of Badr, Hind had lost her father, Utbah, her uncle, Shaibah, and her brother, Walid. Although the Quraish had been forbidden to mourn their dead openly after that battle, Hind vowed that when the Quraish took their revenge on the Muslims she would eat the liver of the Prophet's uncle Hamza, who had been responsible for the deaths of both her father and her uncle.

Hind was not alone in seeking revenge against Hamza. The uncle of Jubair had also been slain by Hamza at the Battle of Badr. Although Jubair did not set out with the Quraishi army when it marched to Uhud, he sent with the army his Abyssinian slave, Wahshi, who was an experienced javelin-thrower. Jubair promised Wahshi his freedom if he would avenge the death of Jubair's uncle by killing Hamza.

Hind did set out with the Quraishi army on the march to Uhud, along with other wives who accompanied the army as a sort of "cheering section." Whenever she saw Wahshi in the camp, she would make some inflammatory remark to keep him fired up for his mission. When the Meccan army began its advance at Uhud, Hind and the other women beat drums and sang words of encouragement behind the front lines. After the fighting

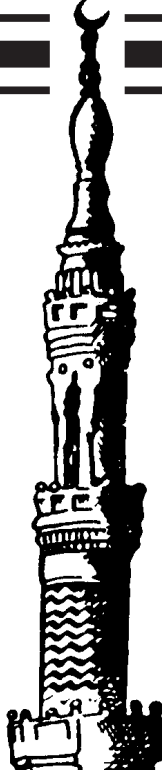
began, Hind continued to shout encouragement to the Quraish, and was nearly struck down by Abu Dujanah before he realized that she was a woman. At that point she and the other women withdrew from the midst of the fighting and returned to their camp.

While the battle raged, Wahshi was seeking out Hamza, who was easy to spot because he wore an ostrich feather in his turban. Wahshi made his way through the combat until he was close to his quarry. When the opportunity presented itself, he threw his javelin with deadly accuracy. Hamza fell dying to the ground. After the battle, while the Quraish were searching the battlefield for fallen victims, Wahshi returned to Hamza's body, slashed open his abdomen, removed the liver, and carried it to Hind. She took one bite out of the liver and thus fulfilled her vow. Wahshi gained his freedom by slaying Hamza and received Hind's share of the war booty for bringing her the liver.

However, the thirst for revenge did not end there. Hind felt compelled to seek out Hamza's body herself. When she found it she cut off his nose and ears and other pieces of flesh, and incited the women who were with her to similarly mutilate the bodies of other fallen Muslims. Even some of the men joined in the frenzy of hatred, although some of the slain were their relatives.

When the Muslims found their dead so terribly mutilated, they were horrified by the sight. But they were comforted by the promise of Jannah for those who are slain in the way of Allah (al Quran 2:153-7). After this battle Muhammed spe-

continued on page 15



« كُلُّ سُلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ
يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ،
وَتُعِينُ الرَّجُلَ فِي دَائِيهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ
لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ،
وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتَمْيُطُ
الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ » .

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ :

رَوَاهُ الْبُخَارِيُّ

Allah be pleased
Allah (may the
m) said:

« كُلُّ سُلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ
يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ،
وَتُعِينُ الرَّجُلَ فِي دَائِيهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ
لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ،
وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتَمْيُطُ
الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ » .

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thing from the

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

khari and Muslim

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

Shaykh Abu Yusuf Riyadh ul Haq

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Part Three: Miscellaneous Issues of *Salâh*

Chapter 4: The recitation of *Sûrah al Fâtihah*

There are a great many *ahadeeth* that emphasize the importance of reciting *Sûrah al Fâtihah* in *salâh*, such as that reported by Sayyiduna Ubadah bin Samit رضي الله عنه, that the Prophet ﷺ said, ‘There is no *salâh* for one who does not recite “the opening chapter of the book.”’¹

As clarified by the *muhaddithun*, this *hadeeth* and other similar *ahadeeth* narrated by a number of companions all related to the imam and the individual performing *salâh*. It is compulsory for them to pray *Sûrah al Fâtihah*. As for those praying behind an imam in the congregation, they are not obliged to pray as the imam’s recitation is sufficient for them. Imam Tirmidhi has quoted Imam Ahmad who commented on the *hadeeth* (There is no *salâh* for one ...) by saying ‘This is if he is alone.’ However, some people insist that these *ahadeeth* are also for those who are in a congregation and that they must recite *Sûrah al Fâtihah* behind the imam in every *salâh*. This approach is problematic because there are many similar *ahadeeth* of the same category which only mention the general obligation of recitation without specifying any *sûrah*, as well as many other narrations which make it obligatory to recite *Sûrah al Fâtihah* and more. It is obvious that such *ahadeeth* are not for the members of the congregation but only for the imam and the individual. We cannot say that the congregation is obliged to recite *Sûrah al Fâtihah* and another *sûrah* behind the imam, especially when he is also reciting out aloud.²

The fact is that the members of the congregation are not obliged to pray at all as the imam’s recitation is sufficient for them. Some of the *ahadeeth* related to the aforementioned points are quoted below.

General recitation.

Allâh says:

Thus, recite whatever may be possible from the Qur'ân.³

1. Sayyiduna Abu Hurairah رضي الله عنه, narrates as part of a longer *hadeeth* that the Prophet ﷺ said, ‘There is no *salâh* without any recitation.’⁴

2. In the longer *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه, about the one who prayed incompletely,⁵ the Prophet ﷺ says, ‘When you stand for prayer, pronounce the *takbeer*, and recite whatever Qur'ân you may know.’⁶

Recitation of *Sûrah al Fâtihah* and more.

1. Sayyiduna Abu Saeed al Khudri رضي الله عنه, says, ‘We have been commanded to read the ‘opening chapter of the book’ and whatever else may be possible from the Qur'ân.’⁷

2. Sayyiduna Ubadah bin Samit رضي الله عنه, reports that the Prophet ﷺ said, ‘There is no *salâh* for one who does not recite the mother (essential chapter of *al Fâtihah*) of the book and more.’⁸

3. Sayyiduna Abu Saeed al Khudri رضي الله عنه, relates that the Prophet ﷺ said, ‘The key to *salâh* is purity, its consecration is *takbeer*, and its deconsecrating act is the *salâm*. And there is no *salâh* for one who does not recite “*Alhamdu...*” (the opening chapter of the book) and a *sûrah* in an obligatory or other (prayer).’⁹

Ahadeeth such as those mentioned above which stress the obligation of *Sûrah al Fâtihah* (or more) are for the imam or the individual praying alone, not the *muqtadi* praying behind someone. Imam Tirmidhi has quoted Imam Ahmad who commented on the above *hadeeth* (There is no *salâh* for one...) by saying, ‘This is if he is alone.’ This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the *ulama*.

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Recitation behind the imam whilst he is also reading out aloud.

Allâh says:

*And when the Qur'ân is recited, listen to it attentively and remain silent, that you may receive mercy.*¹⁰

1. Sayyiduna Abu Hurairah رضي الله عنه, says, **‘The Prophet ﷺ turned around after a *salâh* in which he had recited loudly. He enquired, “Has any one of you recited (behind me)?” A man replied, “I did.” The Prophet ﷺ said, “I say: what is it with me? I am being contested for the Qur'ân.” After the people heard this from the Prophet ﷺ they stopped reciting with him (behind him) in those *salâh* in which he would pray loudly.**¹¹
2. Sayyiduna Abu Hurairah رضي الله عنه, reports that **the Prophet ﷺ said, ‘The imam has been appointed so that he may be followed. Thus, when he says the *takbeer*, you say it also, and when he recites remain silent.**¹²
3. Sayyiduna Abu Musa al Ash'aree رضي الله عنه, says, **‘The Prophet ﷺ taught us that “When you stand up for prayer then one of you should lead the rest, and when the imam recites remain silent.”**¹³
4. Abu Wail reports that Sayyiduna Abdullah bin Mas'ud رضي الله عنه, was asked about reciting behind the imam. He replied, **‘Remain silent for the recitation (of the imam). For indeed there is a duty in *salâh* for which the imam is sufficient for you.**¹⁴
5. Nafi' reports that when Sayyiduna Abdullah bin Umar رضي الله عنه, would be asked, **‘Should one recite behind the Imam?’** he would reply, **‘When one of you prays behind the imam then the imam’s recitation is sufficient for him. When he prays alone he should recite.’** Nafi' adds, **‘Abdullah bin Umar رضي الله عنه, would not recite behind the imam.**¹⁵
6. Sayyiduna Jabir bin Abdullah رضي الله عنه, relates that **the Prophet ﷺ said, ‘One who prays behind an imam, the recitation of the imam is sufficient for him.**¹⁶

The above *hadeeth* has also been reported from the Prophet ﷺ on the authority of the

following noble *Sahâbah*: Sayyiduna Anas,¹⁷ Sayyiduna Ibn Abbas,¹⁸ Sayyiduna Abu Hurairah,¹⁹ Sayyiduna Abu Saeed al Khudri,²⁰ Sayyiduna Ibn Umar,²¹ Sayyiduna Ali,²² and Sayyiduna Abu al Dardaa رضي الله عنه.²³

7. Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah رضي الله عنه, say, **‘He who prays one *rak'ah* in which he does not recite *Sûrah al Fâtihah* has in fact not prayed at all, unless he is behind an imam.**²⁴

(Footnotes)

¹ Bukhari 723 and Muslim 394.

² The prohibition of reciting behind the imam whilst he is reciting has been covered in the main text.

³ al Muzzammil 73/20.

⁴ Ahmad 8015 and Muslim 396.

⁵ See Chapter 1 in Part Three.

⁶ Bukhari 6290 & 760.

⁷ Ahmad 10615, Abu Dawood 818, Abu Ya'laa 2/417 no. 236, and Ibn Hibban 1787. Imam Nimawi says that its *isnad* is *saheeh* (350). Shawkani quotes Ibn Sayyid al Naas in *Nail al Awtaar* 2/218 as saying about the above *hadeeth* of Abu Dawood, ‘Its *isnad* is *saheeh*, and its narrators are authentic.’

⁸ Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.

⁹ Tirmidhi 238. He adds that it is *hasan*.

¹⁰ Al A'raaf 7/204.

¹¹ Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312, and Nasai 919.

¹² Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a *saheeh sanad* as quoted in *Misbah al Zujajah* Chapter 150, *hadeeth* 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922, and Tahawi 1/217. Imam Nimawi says that its *isnad* is *saheeh*. Imam Abdul Hayy al Luckhnawi categorically concludes in his *Imam al Kalam* p165 that the *hadeeth* is authentic after quoting a number of *ulama* who have declared it *saheeh* including Imam Ahmad.

¹³ Ahmad 19224, Muslim 404 (as part of a

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longer *hadeeth*), and Ibn Majah 847.

¹⁴ Imam Muhammad in his *al Muwatta* 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says that its *isnad* is *saheeh* (369).

¹⁵ Malik 193.

¹⁶ Imam Abu Hanifah as recorded in the *Musnad* of Khaskafi p307 and in *Jami' al Masaneed* 1/334; Imam Muhammad in his *al Muwatta* 117 and in his *Kitab al Hujjah* 1/118 with an *isnad* declared *saheeh* by Hafidh Badr al Deen Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an *isnad* classified *saheeh* by Ibn al Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a *saheeh isnad* as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with in *isnad* declared *saheeh* by Hafidh Ibn al Humam as mentioned in the footnotes; and Baihaqi 2897.

¹⁷ Ibn Hibban in his *al Dhua'faa* 2/202.

¹⁸ Daruqutni 1238 & 1252.

¹⁹ Daruqutni 1229 & 1230.

²⁰ Tabarani in *al Mu'jam al Awsat* as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the *sanad* contains Haroon al Abdi who is *matrook*.

²¹ Daruqutni 1225.

²² Daruqutni 1234.

²³ Daruqutni 1248.

²⁴ Malik 188 and Tirmidhi 313.

To be continued ﴿﴾



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He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!" (22:78).[3]

"And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are Muslims

(surrender unto Him)." (41:33)[4] or "I am of those who bow in Islam"?"[5]

Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims. (3:64)[6] or "'Bear witness that we (at least) are Muslims (bowing to Allah's Will)'." [7]

"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful. (2:128)[8]

It is evident from the above verses that Allah has called his prescribed way of life (*deen*) as Islam[9] and named us Muslims without any prefixes. It is time for us to say no to the divisions created by some of us for promoting their personal interests.

Notes

[1] Translation taken from Qur'an translation available at: <http://etext.lib.virginia.edu/>

[2] "And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet. There is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do." 5:66 Shaker's Qur'an Translation.

"If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct." Pickthal's Qur'an Translation.

[3] Yusuf Ali's Quran Translation

[4] Pickthal's Quran Translation

[5] Yusuf Ali's Quran Translation

[6] Shaker's Quran Translation

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[7] Yusuf Ali's Quran Translation

[8] Yusuf Ali's Quran Translation

[9] "Truly, the religion with Allah is Islam. And whoever seeks a religion other than Islam, it will never be accepted of him" (3:85). In this Ayah [3:19], Allah said, asserting that the only religion accepted with Him is Islam.

Abid Ullah Jan

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



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11/3

My **رَبِّ زِدْنِي عِلْمًا** Lord!

Increase me in knowledge.
(20:114)

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cifically forbade mutilation of the dead, although it would have seemed quite natural to seek revenge the next time, and thus start an endless cycle of mutilation and countermutilation.

But to conclude the story of Hind, we must advance a few years to the time of the Prophet's ﷺ triumphant entrance into Mecca. Even then, when an agreement had been made ensuring the safety of all those who entered into the house of Abu Sufyan, or those who stayed within their own locked doors, or those who entered the mosque, Hind was still making fiery remarks against Muhammed ﷺ, unsuccessfully trying to stir up trouble. After the idols had been destroyed, and the Prophet ﷺ had started receiving the hundreds of men and women of Mecca who wished to embrace Islam, there was a dramatic change in the heart of Hind. This strong-willed woman, who was not the sort to be compelled to do anything against her wishes, approached the Prophet ﷺ. Fearful of being recognized and killed for her role at Uhud before she could enter Islam, she wore a veil to conceal her identity. However, after taking the *shahadah* she revealed her identity to the Prophet ﷺ and he simply replied, "Welcome."

Bonnie L. Hamid

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لیا جائے گا تجھ سے کام دنیا کی امامت کا

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Peace be upon him, a Prophet who was very good,
Allâh told him to build an ark, fast as he could
Take pairs of animals and the believers-all,
The flood was coming and the waves would be tall!
O is for Obedience
It is the duty of each Muslim to obey,
The Qur'an and the Sunnah all the way

Go for Hajj, give Zakah, fast, and pray,
And to your parents do not say, "Nay!"
P is for Prayer
It is the cornerstone of Muslim life,
And the devil it cuts like a knife
Prayer five times a day is a must,
In Allâh you should put your trust

He who kneels before Allâh can stand before anyone.

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