

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

Sayyid Sulaiman Nadwi

“Allāh tasketh not a soul beyond its scope.”
 [Qur’ān, 22:286]

The discipline of religious devotion taught by Muhammad ﷺ discarded monasticism:

“But monasticism they invented- We ordained it not for them.” [Qur’ān, 57:27]

The Prophet ﷺ is reported to have said: “There is no monasticism in Islam.” [Abu Dawud]

To those who take a vow to refrain from anything made permissible by Allāh, the Qur’ān puts the question:

“Say: Who hath forbidden the adornment of Allāh which He hath brought forth for his bondmen.” [Qur’ān, 7:32]

Nobody, not even a pious man is allowed to forsake the world. Once, when the Prophet of Islam ﷺ had decided not to take honey any more, he was warned by Allāh:

“O Prophet! Why bannest thou that which Allāh hath made lawful for thee?” [Qur’ān, 66:1]

Islam told the world that worship essentially consisted of the acknowledgement of complete and unquestioned loyalty to the Lord and Master of the world and was a means to

strengthen that bond.

“O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).” [Qur’ān, 2:21]

The message of Muhammad ﷺ was thus the first direction reaching humanity about the true nature and purpose of worship that man needed to offer to Allāh. He told the world that lifting up of one’s heart to Allāh in complete surrender to Him was all that Allāh demanded of men.

“Lo! Those who scorn my service, they will enter hell disgraced.” [Qur’ān, 40:60]

The benefit to be derived from such a form of worship was nothing except this:

“Lo! Worship preserveth from lewdness and iniquity.” [Qur’ān, 29:45]

The purpose of worship was thus explained by the Prophet ﷺ:

“Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil).” [Qur’ān, 2:183]

The pilgrimage prescribed by Islam is also intended to promote remembrance of God:

“That they may witness things that are of benefit to them, and mention the name of Allāh on appointed days over the beast of

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Editorial

MUSLIMS IN AMERICA

Now that the hypnotism of the American national election is over Muslims in America need to evaluate once again the role they have or have not; should have or should not have played in this drama. Many Muslim thinkers have attempted to define the best way that Muslims can interact with the present-day realities of deciding what is right and what is wrong in human endeavors. This debate is not an easy one. It affects our social, economic and physical well being in this world but more importantly it will also decide our well-being in the hereafter, when we stand in front of our Lord and Cherisher and face the question: did you follow Allâh or the *taghoot* (false deities) in this world? Allâh has described His friends and the friends of *taghoot* very clearly in these words: "There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allâh hath grasped a firm handhold which will never break. Allâh is Hearer, Knower. Allâh is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the false deities: from light they will lead them forth into the depths of darkness. They will be companions of the fire to dwell therein for ever." Al-Baqara, 2:256-257.

We reprint an article on this subject that every Muslim should carefully evaluate to decide his or her future. The past is already with Allâh. (Continued from last month)

MUSLIMS INVOLVEMENT IN THE AMERICAN POLITICAL PROCESS

Zaid Shakir

Utilitarianism vs. Principled Idealism

If the principal *raison d'être* of the secular political system is to resolve conflicts between groups competing for scarce resources, then the participation of those groups in most instances will take place in a climate dominated by a utilitarian philosophical outlook. Every

group is trying to maximize its "happiness" and minimize its "suffering." Involvement in politics is justified if it maximizes the benefits (the greatest happiness principle in classical utilitarian formulation) attainable by a particular group.

A simple costs/benefits analysis will serve to judge the feasibility of a particular policy, or the feasibility of a group pursuing its adoption. Morality and ideological principles become irrelevant in such a scheme. Muslims may think that Islam can insulate them from the negative effects accruing from involvement in a process dominated by such an orientation. However, the political history of America - a history which has seen politics stripped of any moral or ideological pretenses - doesn't augur well for politically active Muslims. This is because the *raison d'être* of the Muslim community is the uncompromising advancement of a moral and ethical ideal. The central concept at the heart of this ideal, *Tawheed* (Unity and Uniqueness), epitomizes its uncompromising nature. Any secular political system, especially a highly bureaucratized one, works to eliminate morality and ideological principles from the agenda of any group trying to achieve its goals through that system.

If one doubts the efficacy of this conclusion, consider the fate of the Soviet Union. The Soviet Union ceased to be a communist state because ideology ceased to be a political consideration. During the Gorbachev years policy was increasingly based on utilitarian considerations. If a policy worked, it was endorsed whether or not it was consistent with communist ideological formulations. In most instances communism was merely reinterpreted to account for the divergent policy.

Principled ideological considerations had become a hindrance to political and economic advancement. This reality made the collapse of communism in the Soviet Union inevitable. At the opportune time it was totally discarded. Perceptive analysts such as Daniel Bell³ predicted this demise as early as the 1950s. In

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the clash between communism and the bureaucratic state both individual communists (Stalins, Trotskys and Lenins gave way to Gorbachevs and Yeltsins) and the communist system itself were transformed. An identical ideological transformation has been occurring in the Muslim world as Muslims try to advance the Islamic ideal in the socio-political context of the modern nation-state.

It remains to be seen if there can be a merger or successful interaction between the absolutist, moral and principled agenda of Islam and the amoral political system of the western secular state. However, if developments in the Muslim world, where the interaction between Islam and the nation-state has led to the virtual destruction of Islam, are an accurate indication of things to come here in America, may Allâh help us all.

Implications of Political Involvement for Muslims in America

Intensive Muslim involvement in the political system of this country wouldn't be without a price. Effective functioning in the political system requires tremendous financial and human resources. Effectively marshalling these resources would inevitably affect the ability of Muslims to engage in other projects. Community building would be seriously affected by the drain of fiscal resources, and by the energy diverted away from community building and related activities. The nature of political work is such that the best organizers and most intellectually dynamic individuals would be lost to the community. The sheer magnitude of an effort to become effectively involved in the political process would completely overwhelm other aspects of the Muslims' agenda.

Like all processes the political process serves as an agent of socialization. The deeper the Muslim involvement in that process, the greater the likelihood of the western bureaucratic personality type superceding the development of a true Islamic personality. Rationality would inevitably overwhelm revelation. When confronted with a situation which required the adoption of an irrational

decision for the sake of upholding divine injunctions, the Muslim would find himself at a loss. Furthermore, the anthropological uniqueness of the Muslims would surely be lost as they plummeted deeper into a system where their very success depends on their ability to think, look and act like their fellow travellers.

Entanglement in politics would also severely limit the ability of the Muslims to engage in radical extrasystemic political action. Once a commitment is made to advance one's cause by working within the system, it would be virtually impossible to subsequently rebel against that system, or to even challenge its legitimacy. The elimination of an extrasystemic option would be disastrous to Muslims if we consider that every major Muslim political gain in modern history has been achieved through extrasystemic political action. To reinforce this point we will mention a few examples.

1) Massive demonstrations and a civil disobedience campaign led by the Islamic Renaissance Party led to the end of hardline communist rule in Tajikstan: 1992.

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cattle that He hath bestowed upon them.”
[Qur’ân, 22:28]

Payment of poor-due (*zakât*) is another form of divine service enjoined by Islam. It is meant to cleanse the heart of the believers besides affording assistance to the weaker sections among them:

“Who giveth his wealth that he may grow (in goodness); And none hath with him any favor for reward; Except as seeking (to fulfill) the purpose of his Lord most High.”
[Qur’ân, 92: 18-20]

The Prophet of Islam ﷺ expressly forbade celibacy and commanded his followers to enter into wedlock:

“Marriage is my practice. Whoever abandons my custom does not belong to me.”

Likewise, the Qur’ân describes marriage and progeny as ‘comforts’ to be longed for by man:

“And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring.”
[Qur’ân, 25:74]

Religious offering is another form of worship recognized by almost every religion. In the bygone ages people sometimes sacrificed themselves or immolated their children to propitiate their deities. The blood of the sacrificed man or his heart was sprinkled over the idols or was burnt before them. The Prophet of Islam ﷺ was again the first founder of a religion who explained the real purpose of offering sacrifices and forbade the killing of human beings as well as burnt offerings by way of sacrifices. The message brought by him opened the eyes of man to the underlying purpose of sacrifice. It declared:

“And the camels! We have appointed them among the ceremonies of Allâh. Therein ye have much good. So mention the name of Allâh over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks. Their flesh and their blood reach not Allâh,

but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allâh that He hath guided you. And give good tidings (O Muhammad) to the good.” [Qur’ân, 22:36-37]

The perverted beliefs in regard to sacrifice entertained by the people, in the pre-Islamic era, had given rise to many more evils. Man considered himself master of his own life and the lives of his wife and children. Now, the sacrifice of human life being already considered meritorious, suicide, infanticide, and *sati*—or immolation of widows in the funeral pyre of deceased husbands—had come into vogue all over the world. A number of these customs enjoyed even the sanction of different religions. Islam put an end to these malpractices by enunciating the principle that the life of man belonged to Allâh who permitted it to be taken only lawfully. Islam allowed sacrifice of animals only; no man in any circumstances was permitted to offer his own or another man’s life to propitiate Allâh. It debarred the people committing suicide from entering the heaven forever with the result that the incidence of suicide among the Muslims is to this day, much lower than that in the civilized nations of Europe and America. The laws enacted by the Western nations to check suicide have, in fact, proved ineffective since people still consider it to be the easiest method of getting rid of their worries and miseries. The people committing suicide either lack faith in God or consider that God would not question them, why they had put an end to their lives. Islam, on the other hand, has been far more effective in checking suicides because it makes human life a divine trust. It tells the people that by taking their lives away they would only be exposing themselves to a heavier penalty in the hereafter instead of ending their worldly worries. Says the Qur’ân:

“And that ye slay not the life which Allâh hath made sacred, save in the course of justice. This He hath commanded you in

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order that ye may discern." [Qur'ân, 6:152]
"Lo! Those who disbelieve Our revelations,
We shall expose them to Fire." [Qur'ân, 4:56]

Infanticide, particularly that of daughters, was prevalent among the Arabs, the Rajputs of India and several other peoples. Being more hardhearted than others, the Arabs even buried their daughters alive. The Qur'ân threatened these people with dire punishment:

"And when the girl-child that was buried alive is asked: For what sin was, she slain?" [Qur'ân, 81:8-9]

Infanticide has, by no means, been a social evil limited only to the past. There may still be persons who would not like to have any children at all for fear of losing their prosperity. So was the case with the Arabs of the pagan past who approved of slaying the unwanted babies. The Greeks also did not lag behind others as they had devised the system of examining every newborn baby with a view to destroying the weaker ones by throwing them away from the hilltops. Islam disapproved all these practices, since, in its view, nobody except Allâh provided the means of sustenance. It proclaimed:

"And there is not a beast in the earth but the sustenance thereof dependeth on Allâh." [Qur'ân, 11:6]

"Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is great sin." [Qur'ân, 17:31]


Mankind was divided everywhere on the basis of color and creed, caste and race. Ancient India regarded all other races and nations as unclean; it had even divided its own people into four classes, allowed all the rights and privileges to the first three and condemned the fourth to the level of a sub-human species. *Sudrâs*, as this fourth and the lowest class was known, were denied even the right to worship God like others. The Parthians, too, had effected a fourfold division of the society depending on vocations of the people. The Romans

arrogated themselves as the masters of all other nations while the Jews assuming themselves to be 'the children of God' looked down upon others as goyim or gentiles. But, even this chosen race of God was not free from internal social prejudices. The Europe of today still considers the white races as superior to the colored ones. There are still countries where blacks cannot claim equality with the whites, nor can they even travel in the same coach or have their houses in the districts reserved for the whites. Many Americans would still not give Negroes the right to live as free citizens in their country while South Africa denies, even now, equality to all the colored races whether they be Africans, Indians or Asiatics. These distinctions are not confined to social or economic spheres alone, they extend even to the temples of God—the blacks must have churches apart from those meant for the whites. The two cannot even bow their heads together before God! Yet, the message brought by Muhammad ﷺ abolished every distinction and prejudice of color and race fourteen hundred years ago. On the very day Makkah was conquered the Quraish, who exulted in their blue blood, were told by the Prophet ﷺ in the House considered Holy of Holies by them:

"O Quraish, Allâh has taken from you the haughtiness of paganism and its veneration of ancestors. Man springs from Adam, and Adam sprang from dust." [Ibn Is'haq, *The Life of Muhammad*, p.553]

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To be continued ﴿تتمة﴾

Jannah is beneath the

feet of your mother.

Saum (Fasting): A Pillar of Islâm

Syed Abul Hasan Ali Nadwi

Reformative Role of Islâm

In fasting, too, Islâm has played a reformative role of great significance. It has made it an easy and pleasant observance, full of social and spiritual benefits and operative in the whole of the community.

The conception of fasting had undergone a complete transformation in the pre-Islâmic times. We have seen how among the Jews it had become symbolic of suffering, defeat, and misery. Instead of this gloomy way of looking at it, Islâm gave it a new and positive character, animated with faith, hope, and earnestness. It made it into a popular institution, evoking a ready response among its adherents. The assurances and happy tidings of Divine Recompense and Good Pleasure are a source of joy and inspiration to Muslims and they observe fasting cheerfully. The relevant Qur'ânic verses and Traditions, with their irresistible appeal to the basic instincts of man, are immensely helpful in imparting to Muslims a sense of faith and hopefulness. A celestial tradition, for example, says, "Fasting is the only thing for which I (Allâh) will recompense directly." [*Sihah-i-Sittah*] Another Tradition of the Prophet ﷺ has it that there are two moments of special joy for a person who fasts: one is when he breaks the fast and other will come in the Hereafter when he will be presented before the Lord. [*Ibid*]

Islâm has surrounded the devotee who fasts with a unique atmosphere of virtue, dignity, and sublimity. It is related that the Prophet ﷺ once said, "The bad odor emanating from the mouth of a person who is fasting is more pleasant in the judgment of Allâh than the sweet smell of musk." [*Ibid*] This is radically different from the mood of oppression and pessimism prevalent among the Jews.

As we have pointed out earlier fasting in Judaism is synonymous with penance and mortification and this is how it has been interpreted generally in its holy Texts:

"And this will be a statute forever unto you; that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger who sojourneth among you: for on that day shall the persist make an atonement for you, to cleanse you from all your sins before the Lord." [Lev. 16:26-28]

"And the Lord spoke unto Moses saying, also on the tenth day of this seventh month there shall be day of atonement: it shall, be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God." [Lev. 23:26-28]

"And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls; ye shall not do any work therein." [Num. 29:7]

On the other hand, the Islâmic Sharî'ah holds fasting neither to be a means of self-torture nor a punishment. There is nothing in the Qur'ân and the Traditions to suggest it. Fasting has been instituted in Islâm as a form of worship the sole aim of which is the propitiation of Allâh. The regulations laid down for it do not inevitably lead to the mortification of flesh. They do not place fasting beyond the endurance of man. On, the contrary, the Islâmic Sharî'ah insists on the making of the pre-dawn meal of *Sehri* as a *Sunnah* and advises its followers to make it late. It also wants them to be prompt in *Iftâr* and allows for rest and sleep both during the day and the night. It leaves the Muslims free to engage in business and other gainful pursuits as against the Jewish faith in which it is prohibited to attend to worldly affairs while keeping a fast and the Jews are required to spend their time wholly in prayer and seclusion.

In many ancient faiths (and evidence of it is available even now) fasting was confined to a particular class. Among the Hindus, for instance, it was reserved for the Brahmins,

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and among the fire worshippers, for the priests. In ancient Greece only the women were required to keep fast. Islâm did away with these classifications and made fasting a universal religious duty.

And whosoever of you is present (i.e. alive in the month of Ramadhân), let him fast the month. [2:185]

In spite of the discriminatory nature of their injunctions the ancient religions made no concession to those who were really incapable of fasting due to illness or some other reason. Islâm exempted them and gave them full protection.

And for him who is sick among you, or on a journey the same number of other days. [2:184]

The Qur'ân, further, says:

And for those who can do it with hardship there is a ransom; the feeding of a man in need. [2: 184]

In some of the earlier faiths there was such an exaggeration of emphasis on severity that abstention from food was enjoined for forty days in continuation, whereas, in others, leniency was carried to the extent of forbidding only the eating of meat while all other articles of food were allowed. But the law of Islâm is equally opposed to excessive sternness and excessive leniency. Fasting in Islâm is based on fairness and moderation. In it neither mortification is permitted nor slackness.

The Jews ate only once in twenty-four hours, i.e. at *Iftâr*. Aside of it, they allowed themselves neither any food nor relaxation. In the night, too, they refrained from eating and drinking and indulging in other legitimate pleasures. These self-imposed restrictions were rejected by Islâm:

And eat and drink until the white thread becometh distinct to you from the black thread of the dawn. [2: 187]

Islâm also condoned the lapses made inadvertently while fasting. In it, a fast is not made void by an involuntary act or circumstances beyond one's control, like vomiting, nose bleeding, and pollution in

sleep. [It is related by Hazrat Abu Huraira رضي الله عنه, that the Prophet ﷺ once said. "Anyone who ate or drank due to forgetfulness, let him not abandon the fast. It is a feast conferred upon him by Allâh." Imam Bukhâri and Imam Muslim have also reproduced this tradition in the following words: "Whoever forgot, and was fasting, and ate or drank anything, he should complete his fast for it was from Allâh that he was fed or offered the drink." It is related by Hazrat Abu Saeed Khudri رضي الله عنه, that the Prophet ﷺ once said, "A fast is not made void by three things: bleeding by means of a horn, vomiting and pollution in sleep.]

Besides, in some of the ancient faiths fasting was observed according to the solar months for which knowledge of mathematics and astronomy was needed. Then, again, fasting days fell permanently in the same months. But, in Islâm, fasting is related to lunar months and the sighting of the new moon. [It should be noted that in the Sharî'ah the reliance is on the sighting of the new moon and not on its presence. Thus, for the sighting of the moon it is not at all necessary to take recourse to mathematical calculation or other devices as is being done in some Muslim countries. The words of the tradition, in respect of it, are clear. It says, "Begin your fasts on seeing it (the new moon) and end them on seeing it."

They ask thee, (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the Hajj (Pilgrimage). [2: 189]

The Prophet ﷺ said, "Begin your fasting on seeing it (the new moon) and end your fasting on seeing it. If there be a cloud and the moon cannot be sighted complete thirty days of fasting." [Tirmidhi]

Another tradition says: "Do not keep fast unless you have sighted the (new) moon and do not end the month of fasting until you have sighted the (new) moon. If the horizon is not clear recline up and calculate." [Sihah-i-Sittah with the exception of Bukhâri]

The main advantage of it is that Muslims, wherever they may be living, in towns,

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DEC-JAN PRAYER TIMES, NEW HAVEN

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

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

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



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

**REGULAR MASJID ACTIVITIES
AND JUM'A PRAYER TIMES**

BERLINMASJID

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

MASJID AN-NOOR

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

UNIVERSITY OF BRIDGEPORT

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

MASJID DAAR-UL-EHSAAN

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

**ISLAMIC SOCIETY OF WESTERN
CONNECTICUT, DANBURY**

388 Main 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 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
Community Dinner 1st Sunday of each month.
Contact: Dr. Abdul Hamid 203-562-2757

ICFC MASJID (JAMIA KARAM)

57 Pepper St, Monroe, CT 06468 (203-261-6222)
Juma' prayer time 1:15 PM
Contact: Br. Ahmed Reza 203-746-0683

**Relate in the Book (the story of
Maryam (Mary) when she withdrew
from her family to a place in the East.
Maryam, Surah 19:16**

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, MA 01105
(413)788-7546
Juma' prayer time 1:15 PM
Contact: Dr. Mohammad Ali Hazratji (860-749-8859).



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ccminc.faithweb.com**

THE CHILDREN'S CORNER

THE MASTERRUMOR-MONGER

The Muslims were ready for the Quraish and their allies who arrived and pitched camp on the plain north of the city, separated from the Muslim encampment only by the trench. People who lived in the oasis outside of the city had moved within the protective walls of the town. The women and children had all been given safe quarters in the upper rooms of the fortresses. Archers lined the trench for its entire length, discouraging the approach of any of the enemy. The enemies' horses would have had great difficulty crossing the trench even if they had been able to get near to it.

The Quraish realized that their only hope for a quick victory lay in drawing off some of the Muslims to defend other parts of the town, in order to weaken the defense of the trench. They therefore sent envoys to the Jewish allies of the Muslims, the Bani Quraizah, whose fortresses were located southeast of Madina, to encourage them to break their pact with the Muslims. Due to the eloquent tongue of Huyai, the leader of the Bani Nadir, the Bani Quraizah were persuaded that siding with the Muslims was a hopeless cause. After all, how could the tiny army of the Muslims hold out against ten thousand of Arabia's finest? The Bani Quraizah, after some initial hesitation over breaking a pact, gave in and tore up their treaty. This meant that the Prophet ﷺ had to send part of his army back into the city on patrol, to keep an eye on the movements of the Bani Quraizah. He had an enemy at his back as well as facing him.

For days the Muslims successfully defended their position. Only once were a few of the enemy able to cross the trench during an unguarded moment. They were quickly driven back, but lost two men in the skirmish. The Bani Quraizah did not assist the Muslims but neither did they engage in any hostile actions. However, as the days wore on, the Muslims were feeling the strain. The trench

had to be continuously guarded since the enemy were continuously testing its defenses. This meant long fatiguing watches, especially since some of the army had been taken off the watch to keep an eye on the Bani Quraizah. Food was beginning to run low, and the nights were very cold. The Muslims were being stretched to their limits. But Allah sent them assistance, in the unlikely form of a former foe.

Amongst the Bedouin tribe of the Ghatafan was one soldier whose heart was not really in this campaign against the Muslims. His name was Nuaim, and he was the person who had tried unsuccessfully to persuade the Muslims not to set out for the second meeting at Badr. His stay at Madina at that time had greatly impressed him, and now he was filled with admiration of this small band of Muslims holding out against such a formidable force. One night he slipped out of his camp and went over to the Muslims. There he met with the Prophet ﷺ and embraced Islam. When Nuaim asked how he might help, the Prophet ﷺ had the perfect mission for him. He was to try to set the various factions of the Quraishi alliance at odds with each other.

First he went to the Bani Quraizah, who greeted him as an old friend, and expressed his concern for them should the Quraish and their other allies withdraw without inflicting a victory against the Muslims. Such an event would leave the Jews at the mercy of those whom they had betrayed. Nuaim suggested that the Quraizah ask their allies to send them several of their most important men as hostages, to ensure that they would not be abandoned, before the Quraizah agreed to engage in any military action. The Quraizah, who had already started to fear the consequences of a withdrawal, accepted Nuaim's advice. They promised not to tell his own people or the Quraish who had given them the advice.

Next Nuaim went to visit his old friend, Abu Sufyan, the leader of the Quraish. He told Abu

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Sufyan that the Quraizah were regretting that they had broken their pact with the Muslims and that they had reached a new agreement with the Muslims, in which they would ask for high-placed hostages from the Quraish and then turn them over to the Muslims. After that they would join the Muslims in the fight. Nuaim made them promise not to tell anyone that he had been the source of this information. Then Nuaim went to the tribe of the Ghatafan and told them the same thing.

The Quraish decided to test Nuaim's story by sending a message to the Quraizah that the time had come for the Jews to enter into the combat. And sure enough, the Jews asked for hostages. Although they really had no intention of turning the hostages over to the Muslims, the Quraish believed that they would because of Nuaim's story. The Quraish refused to give hostages and the Jews refused to fight.

Then Abu Sufyan turned to Huyai, the Jew who had convinced the Quraizah to side with the Quraish, and accused him of being a traitor. Huyai had to flee the camp for fear of losing his life. As you may recall, Huyai was the person who had been instrumental in bringing this whole campaign about in the first place.

As for the Bedouin tribes, most of them entertained no hostility towards the Muslims. They had agreed to fight because of the promise of an easy victory and good plundering. Now two weeks had passed and nothing had been achieved yet. They were angry at the Quraish for failing to deliver on their promise.

Thus Nuaim, whose tongue had been powerless when he had tried to use it against the Muslims, met with success in sowing mistrust, anger and discontent amongst the allies of the enemy. This was the beginning of the end of the Battle of the Trench.

Bonnie L. Hamid



MUSLIM

M - Muslims pray to Allâh,
U - Understand what Allâh told us to give
S - Sadaqah
L - Last Prophet of Allâh
I - Is Muhammed (PBUH)
M - Muslims make dua for everyone.

Lubna Ahmed

2nd Grade, Hamden, CT



MY JOURNEY TO ISLAM

Brother Maqsd asked me to write my story of my journey to Islam. There is nothing very dramatic or remarkable in my story. I was living a very comfortable life, active in my church, happy with my family, and not facing any major difficulties. I wasn't looking for Islam but Islam found me. I'm hoping my story will promote a better understanding between Muslims and Christians. I find both Muslims and Christians have many preconceived notions of each other which are simply not true.

I grew up in rural northern Indiana. My father was raised in an Amish/Mennonite (1) family and my mother was raised in a Baptist (2) family. I had a very happy childhood amongst all my extended family of grandparents, aunts, uncles and cousins. We were all very close. Our faith was a big part of my life. I can't remember a time I didn't believe in God. I never once thought that our religious faith might have errors. My childhood consisted of Church/Sunday School, Bible classes, summer youth Bible camps and interaction with my Christian friends and family. All of our holidays were centered on family and God. Thanksgiving, Christmas, and Easter were all times for focusing on God, spending time with family, and helping others. During the holiday season, our church collected canned and packaged food, basic clothing and gifts for needy families. There were many special programs at church and my family spent more time in prayers and devotions. I know Christmas is very commercialized and many

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- 2) Possibility of Islamic rule in Afghanistan has been made possible by a more than twelve-year long armed struggle: 1980-1992.
- 3) The fledgling Islamic regime in the Sudan came to power as the result of a coup: 1989.
- 4) The Islamic Republic of Iran was established in the aftermath of a major revolution: 1977-1979.
- 5) The defense of Masjid Al-Aqsa has been the result of an unending series of strikes, demonstrations and vigils carried out primarily by the Palestinians living in the Old City in Jerusalem: 1967-Present.
- 6) The Liberation of Algeria from French control was achieved through an armed insurrection motivated primarily by Islam: 1954-1962.
- 7) The Pathan areas of the Peshawar valley in what was to become Pakistan gained their autonomy from the British as the result of a massive civil disobedience campaign: 1930-1933.
- 8) The end of the British Protectorate in Egypt came about as the result of an extended campaign of strikes and civil disobedience led by Saad Zaghlul and the Wafd: 1919-1922.

Contrary to these successes, Islamic involvement in the political process in the Muslim world has been a frustrating and unfulfilling experience. Again we will site a few examples to illustrate the depth of that futility.

- 1) Islamist participation in the Algerian political process was suspended by a veiled coup: 1992.
- 2) Islamist involvement in the Jordanian government failed to prevent Jordan's entry into direct negotiations with Israel, leading to the end of that involvement: 1991-1992.
- 3) Islamist involvement in the 1983 Sudanese government was summarily ended by Numeiri: 1985.
- 4) Varying degrees of Muslim Brotherhood involvement in the government of Egypt throughout the 1970s was ended by Sadat: 1981.
- 5) The involvement of the Islamist Milli Selamet Party in successive Turkish governments throughout the 1970s was ended by a coup:

1980.

6) The involvement of Jamaati Islami in the Pakistani government throughout the 1980s led to a major change in the revolutionary character of that organization, and came to an end with the electoral victory of Benazir Bhutto: 1989.

7) Muslim Brotherhood involvement in the Free Officers Egyptian government was crushed by Naasir: 1954.

These and similar events all have to be examined critically in order to accurately understand their full implications. However one thing is clear. The hopes, ambitions and sacrifices of the Muslims involved in these efforts went unfulfilled. In some instances years of work was undone in a single day. As long as any political system is controlled by unIslamic forces similar events are bound to occur, even here in the United States, should Muslims become more politically active. The obvious question is: "Could the resources, both human and material, utilized in such efforts have been better spent?" This is a question which we should endeavor to answer *a priori*.

Editor's notes: Footnotes at the end

To be continued



If Allâh touch thee with affliction, there is none that can relieve there from save Him, and if He touch thee with good fortune (there is none that can impair it); He hath power over all things.

Al-An'am, 6:17

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Muslims who don't know any Christians believe that's all Christmas is about. Christmas for my family was a time to focus more on God, to celebrate the birth of Jesus (pbuh), and to do what you could to help those less fortunate than yourself.

I attended a Baptist High School and a Mennonite College. I never really interacted with people who believed differently than me. I did have some problems understanding the trinity but it was understood to be a mystery and I accepted that explanation. I also had some problems with contradictions in the Bible but it was always explained by copy errors and translation errors. My church believed the Bible to be the 'inspired' word of God not the 'literal' word of God. I explain this because Christians have different beliefs about this issue. This is also difficult for many Muslims to understand since Muslims believe the Qur'an to be the 'literal' words of God. That difference explains why it's not a big issue for some Christians when you point out errors in the Bible because they believe that the writers were 'inspired' by God and then it's possible that fallible human beings made copy errors and translation errors.

My journey to Islam started with helping my daughter to find information about Islam. During her Fifth Grade year of Elementary School, she was trying to earn her World Religion Badge for Girl Scouts. She was required to write a report about another religion. She chose Islam. I helped her to find reading material and I read along with her both because I wanted to monitor her reading and I was curious about Islam. One of the requirements for the badge was she needed to talk to someone from the chosen religion and ask them questions. This was the difficult part as we didn't know of any Muslims in our area. I tried calling some organizations in some of the nearby larger cities but none of them returned our calls. Finally, I thought of going online. I found a site where children could get a penpal and she was matched up with a girl her age from Iran. Luckily, the girl's mother knew English and translated their

emails. They wrote to each other about their families, friends, school, likes, dislikes, and religious beliefs. The girls became good friends and even started to think of each other as sisters. To sum it up, my daughter earned her badge, gained a friend, and I started on my journey to Islam.

The basic reading I had done with my daughter for her report had made me curious enough to continue reading more in depth about Islam. I read many biographies about the life of Prophet Muhammad (pbuh). One story which intrigued me was when the early Muslims emigrated to Abyssinia and were protected by the Christian King Negus. This initiated me to start reading about the early Christians and Church history to see how they interacted with Islam and Muslims. I was surprised to find out there were many early Christians who didn't believe in the divinity of Jesus (pbuh). Actually, the trinity and the divinity of Jesus (pbuh) were imposed as church doctrine by the Council of Nicea 325 CE. How could such integral beliefs of Christianity not be taught by Jesus (pbuh) himself? This council also selected which books were included in the Bible and which ones were discarded. I found it disconcerting to find out they discarded the most early written eyewitness accounts and included the later accounts of the gospels which were written by people who had no personal contact with Jesus (pbuh). I read and agonized over these issues and many others for over a year. Instead of being reassured of my beliefs, the more I read, the more doubts I had about Christianity. It's very difficult to accept when you challenge your lifelong belief system and find it to be lacking. Finally, I decided I needed to go beyond the reading and talk to Muslims.

As previously stated, I didn't know of any Muslims in my area so I started with the Islam public chat rooms. The public chat rooms are horrible with so much fighting and arguing. Finally, I met someone who was willing to talk with me and answer questions. He was very knowledgeable and answered many of my

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questions. He also suggested I try the user chatrooms as there were people there who were trying to help people learn about Islam. The Beginners to Islam user chat rooms were where I met Brother Maqsd and Brother Dust. They both came online to try to help others learn the truth about Islam. They answered my questions and explained many things about Islam to me and to many others as well.

I started to read the Qur'an. I began with Sura Maryam because I wanted to read what the Qur'an said about Jesus (peace be upon him). It wasn't what I expected. I would lay in bed at night reflecting and praying about what I had read. I asked myself, "Does Islam have the right answers in my search for the Truth about God?" There came a time when I realized I believed Islam to be the truth. Islam is a beautiful religion because it is simple and clear and isn't bogged down with incomprehensible religious doctrine. The concept of Tawheed, the oneness of God, is simple and easy to understand. Islam is the same message brought to us by all the prophets. The day I said my Shahada, I felt a peace I had never felt before. I felt like I was at the end of a long journey when actually it was also the beginning of a new journey. There is so much to learn about Islam. I have been a Muslim for almost two years now. I read the Qur'an and study as much as I can. I am fascinated by the study of Hadiths and I'm slowly trying to learn some Arabic. I know I have much to learn.

I accepted to become a co-moderator of the Islamic Minds Yahoo group (<http://groups.yahoo.com/group/IslamicMinds/>) because I felt I could help to be a bridge between Christians and Muslims. I am thankful to all the members who send in great postings about Islam. I learn so much by reading them and it encourages me to read and study more. I am also honored to be a co-moderator of this great group - Islam4all.

I would like to invite any non-Muslim reading this to read the Qur'an and to learn more about Islam. Remember that Allah (swt)

guided you to this page, to read these words for a purpose.

".... Lo! Allâh sendeth whom He will astray, and guideth unto Himself all who turn (unto Him), Who have believed and whose hearts have rest in the remembrance of Allâh. Verily in the remembrance of Allah do hearts find rest!" Qurân Ar-Ra'd, 13:27-28

Note: I included the following footnotes for those who are unfamiliar with these Christian Denominations.

(1) – Amish/Mennonite -The Amish are a religious group who live in settlements in 22 states and Ontario, Canada. The Amish stress humility, family and community, and separation from the world. The Amish have their roots in the Mennonite community. Both were part of the early Anabaptist movement in Europe, which took place at the time of the Reformation.

(2) – Baptist - The Baptists form one of the largest Protestant denominations, with worldwide membership of nearly 35 million. Throughout their history, Baptists have sought to be faithful to the truth of the Gospel and to pattern the Church on the principles of fellowship found in the New Testament.

DAWN ROSS



**“.... Lo! Allâh sendeth whom He will astray, and guideth unto Himself all who turn (unto Him), Who have believed and whose hearts have rest in the remembrance of Allâh. Verily in the remembrance of Allah do hearts find rest!”
Qurân Ar-Ra'd, 13:27-28**

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villages, forests, or mountains, can begin and end the period of fasting without any difficulty or astronomical skill. Moreover, due to this arrangement the month of Ramadhân keeps on rotating in the year and it falls in different seasons, sometimes in the cold weather and sometimes in the hot weather. The Muslims, in this way, do not always have to fast in the scorching heat of the summer or the biting cold of the winter, and they are also benefited physically by the change of climate and season. They become accustomed to the variations of the weather and remain patient, persevering, and hopeful of the Divine reward in all circumstances.

When a person blessed with the Divine wealth of faith and Islâm, and also familiar with the history, philosophy, and design of fasting in the earlier religions, observes the condition of their adherents who carry it out and compares it with the Islâmic conception and structure of fasting, his heart is filled with gratitude and the stirring words of praise and thanksgiving come spontaneously to his lips.

All praise to Allâh, Who hath guided us to this. We could not truly have been led aright if Allâh had not guided us. Verily, the Messengers of our Lord did bring the truth. [7:43]

Taken from "The Four Pillars of Islâm" by Syed Abul Hasan Ali Nadwi, translated into English by Muhammad Asif Kidwai [Da'wah Academy, International Islâmic University, Islamabad, Pakistan].

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 Kandhar,

A falcon that he is, his abode is a 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

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OF MASAJID

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SERVICES AVAILABLE

Islamic Center of Hamden has set up the following committees to help the community to fulfill its religious obligations. Community Development Committee; Fundraising Committee, Education Committee, Building Committee, Matrimonial Counseling Committee. Anyone interested in participating or taking advantage of these services should contact Dr. Abdul Hamid P. O. Box 4456, Hamden, CT 06514.

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



Hilal Sighting

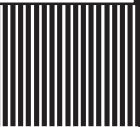
The first of Zulqadah 1425 was on December 14th after 30 days of Shawwal. The Hilal for Zulhijjah would be sighted on 11th of January after 29 days of Zulqadah (1st of Zulhijjah would be on Wed. Jan 12). The 10th of Zulhijjah would thus be on Friday. 21th of January 2005 Insha Allâh.

**LOOK FOR THE HILAL AND
REPORT ANY SIGHTING TO:
DR. ABDUL HAMID 203-562-
2757**

*They ask thee of new moons. Say:
They are fixed seasons for mankind
and for the pilgrimage...
(al-Baqarah; 2:189)*



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Important Islamic days

- ASHURAH** (Fast on 9th and 10th, or 10th and 11th of Muharram.)
- MAULUD-UN-NABI** Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - Death of the Prophet ﷺ (12 Rabiul Awwal).
- ISRA and MIRAJ** (The anniversary of the Night Journey of the Prophet Muhammad ﷺ to Jerusalem & his Ascension then to Heaven)(27 Rajab).
- 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 3rd Friday of each month.

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