



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

Sayyid Sulaiman Nadwi

Then, on the occasion of the Farewell Pilgrimage, the Prophet ﷺ again taught the lesson of human equality and brotherhood to a hundred thousand persons assembled round him:

“The Arabs have no preference over the the non-Arabs over the sons of Adam, and Adam was created of Clay.” [Musnad Ahmad]

The Prophet ﷺ also explained the reason for denouncing racial prejudices: “Allāh has abolished the pride and haughtiness of paganism. Man is either pious or a sinner. All men sprang from Adam and Adam sprang from clay.” [Tirmidhi; Abu Dawud]

The Qur’ân also repeats the same message: “O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allāh, is the best in conduct.” [Qur’ân, 49:13]

And also: “And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth

near). As for such, theirs will be twofold reward for what they did, and they will dwell secure in lofty halls.” [Qur’ân, 34:37]

The Prophet ﷺ had bidden his followers, on the day of the Farewell Pilgrimage: “Know that every Muslim is a brother unto another Muslim, and that all the Muslims are brethren unto one another.” [Ibn Is’haq, The Life of Muhammad, p.651]

This brotherhood still transcends all the man-made barriers of countries and nations. The blacks and the whites, the Iranians and the Arabs, the Turks and the Mongols, the Negroids and the Europeans submerge their differences in the brotherhood of faith. This is a great blessing from the Lord Most High. All become equals in the kingdom of Allāh; none is an untouchable or a noble; there are no *sudrās*, no *brahmins*; the distinctions of wealth and vocations fall down to the ground. All can read the Qur’ân, anybody can lead the prayers; all are equals in the matter of acquiring and diffusing knowledge. All are equals in the eyes of the Law also—a life for life—becomes the governing principle whether one be a sovereign or serf. There are many more

continued on page 4

التَّوَابُ

Asma ul Husna : Allāh’s beautiful names and attributes
AT-TAWWĀBU

THE RELENTING

التَّوَابُ

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

The Religious Argument.

“Whoever Rules (Judges) by Other than What Allâh has Revealed They are Nonbelievers ... Oppressors ... Transgressors.”

One of the consequences of the secularization of western society has been the

rejection of the role of religion in politics, economics, law, or any aspect of government. Muslims know that such secularization is unacceptable in Islamic society. However, we should be aware that Allâh has also made this secularization forbidden among the Jews and Christians! He says in His Noble Book:

“We have sent down the Torah, in it is guidance and light. By it judged the Jews through the Prophets who submitted in Islam, the Rabbis, and the Jurists: they were entrusted with the preservation of Allâh’s Book, and they were witnesses unto it. Therefore do not fear men, rather fear Me, and don’t sell my signs for an insignificant price. Whoever doesn’t judge by what Allâh has revealed, verily they are nonbelievers.”

(Al Qur’an, 5:44)

“Let the people of the Gospel rule (judge) by what Allâh has revealed in it. Whoever doesn’t rule on the basis of what Allâh has revealed they are rebellious transgressors.”

(Al Qur’an, 5:47)

Ibni Mas’uud (رضي الله عنه) and Al-Hasan (رضي الله عنه) say concerning Allâh’s saying “Whoever doesn’t rule (judge) on the basis of what Allâh has revealed they are nonbelievers... oppressors... rebellious transgressors”, “that it is general and concerns anyone who doesn’t rule (judge) by what Allâh has revealed: be they Muslims, Jews, or Nonbelievers.” As the Christians and Jews of this country have rejected the divine law and created their own secular system of rule, the legal and political system of America is sinful and constitutes open rebellion against Allâh.

For a Muslim to join with the Jews and Christians in this system is to join them in their rebellion against Allâh. Allâh explicitly orders against this:

“Cooperate in righteousness and piety, and don’t cooperate in sin and transgression.”

(Al Qur’an, 5:2)

Ibni Katheer says concerning this verse:

“Allâh orders His servants, the believers, with cooperation in doing what is right, this is righteousness; and leaving that which is

continued from page 2

wrong, this is piety. He forbids them from helping each other in falsehood, and cooperating in sin and forbidden matters.”

(Tafseer Ibni Katheer)

Muslims should consider well their actions as we attempt to implement Islam in this country. Jews and Christians have rejected both the guidance of **Allâh** and His admonitions to them that they return to the path of divine guidance. Are we to be the Muslims who fulfill the Prophet’s ﷺ prediction that we would follow them in their ways step by step? We should ask ourselves, “Are our actions guided by the Book of **Allâh** and the *Sunnah* of His Prophet ﷺ, or are we following our own inclinations, implementing our own shortsighted agendas?”

The argument presented above is cautionary and not definitive as a logical question would be: “What if Muslims use an unIslamic system to obtain an Islamically acceptable ruling or policy?” This issue is dealt with in detail in the context of the following discussion.

﴿Q&A﴾ *Al-Walaa’* (Befriending for Support) *Wal-Baraa’* (Disavowal)

As discussed above one of the definitive features of the American political system is its encouragement of factionalization. Because of the existence of numerous crosscutting factions, it is impossible for any one group, acting alone, to obtain from governmental institutions an absolute policy, or one which reflects their total desires on any particular issue. This is especially true if the issue to be resolved, or the interest to be attained, violates the general societal consensus as to the acceptable limits of political demands and rewards. For these reasons it is essential for any group or political faction to engage in both compromise and coalition building if it is to even begin to attain its political interests.

This coalitional imperative is augmented by the fact that nationally Muslims have virtually no direct Muslim representation in the governmental institutions most intricately involved in the creation of public policy,

namely the Congress, the White House and high-level executive ministries, and the Supreme Court. Therefore, the focus of Muslim political action will inevitably involve seeking the aid of others in order to achieve policies which bring some benefit to Muslims. Those others are inevitably Jews, Christians or nonbelievers. This situation is replicated at both the state and local levels.

This being the case, Muslims engaging in the political process have to inevitably consider the Islamic concepts of *Al-Walaa’* (befriending to seek support)⁴ and *Al-Baraa’* (disavowal). The implication of these ideas is that in most circumstances, it is forbidden to seek the aid of nonbelievers to achieve an Islamic objective. Furthermore, it is an Islamic obligation to not only reject the aid of certain parties, but to consciously distance oneself from those parties. The evidences from Qur’an and *Sunnah* on these issues are extremely numerous. However, we will limit ourselves to the ones most relevant to our position here in America. **Allâh** the Most High says in His Glorious Book:

“Oh! You who believe, don’t befriend the
continued on page 5

is Published Monthly by Connecticut Council of Masajid, Islamic Center of Hamden, Islamic Center of Connecticut, Islamic Center of New Haven, Faran Club, United Muslim Masjid, Islamic Society of Western Connecticut, and Islamic Center of New London.

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continued from page 1

aspects of Islamic canons of equity and equality; the rights it has conferred on women and slaves, to name only two, can convince any fair-minded person that the present-day Europe with all its claims to light and learning and liberalism, still lags behind Islam. The world can still learn a lot from Islam but the limited time at my disposal would not permit me to shed further light on this question.

The dichotomy of human affairs into spiritual and temporal has been the greatest mischief played with the world by what we know as modernism. This is the division fostered allegedly by a saying attributed to Jesus Christ ﷺ—render unto Caesar the things which are Caesar's; and unto God the things that are God's. [Mt. 22:21] This has been the greatest trap into which the world has been drawn in but Islam smashes this snare. It tells the world that every worldly affair undertaken with sincerity and in accordance with the code of morals is meritorious in the sight of Allâh. Everything temporal is, to put it the other way, virtuous if it is backed by morality and faith. It is wrong to think that religion demands withdrawal from the world for remembrance of Allâh or that the earning of one's livelihood, or looking after one's children, relations or countrymen falls in the sphere of mundane affairs. Islam does not accept this view of life; it tells that performance of one's duty with sincerity and fear of God is the highest religion.

Faith in Allâh and good deeds are, thus, the two means of salvation according to Islam. Faith consists of belief in Allâh, His prophets, His angels, His scriptures, and retribution in the hereafter. For sincerity and truthfulness depend on faith, no good deed is possible unless it is informed by a heartfelt realization of Allâh and acceptance of His commands. Action, in its turn, is divided into three parts. The first is the worship or glorification of Allâh. Next come the dealings with fellow beings that cover all the individual and social transactions and on

these depend the continuance of an orderly society as well as social and economic justice. Morals comprise the third category of human actions which cover all those obligations which, although not legally binding, must be discharged faithfully in order to develop spiritually and to raise the level of society. These four: faith, worship, dealings and morals constitute the pathway to salvation and success according to Islam.

It also needs to be made clear that quiescence or inaction has no place in Islâm, which enjoins action and enterprise. Islam is not death, but alive, for it declares:

"And that man hath only that for which he maketh effort." [Qur'ân, 3:39]

And, also:

"Every soul is a pledge for its own deeds." [Qur'ân, 74:38]

Islam teaches exertion and struggle, not merely in the recesses of one's heart, but also in the field of action. The life of the holy Prophet ﷺ as well as the lives of his caliphs and companions are too well-known to all of us. They have shown the way of attaining salvation and success and advancement in this world and the world beyond. Muhammad's ﷺ message differs from that of Buddha inasmuch as the former teaches not the annihilation of desires but the disciplining of desires. It is also different from the teachings of Christ ﷺ. Muhammad ﷺ does not scorn wealth and power, he teaches how to make a proper use of the both. Thus, faith and virtuous action constitute the matrix of faith in Islam. It commends action, not inaction; exertion, not indolence; acceptance of responsibility and doing one's duty instead of shrinking selfishly from these. The examples set by the Prophet of Islam ﷺ and his successors show the way of correct behavior.

"Muhammad is the messenger of Allâh. And those with him are hard against the disbelievers and merciful among themselves. Thou seest them bowing down and falling prostrate (in worship), seeking bounty from Allâh and (His) acceptance."

continued on page 5

continued from page 4
[Qur'ân, 48:29]

We find these noblest specimens of humanity, the companions of Muhammad ﷺ waging war at times; at others engaged in social service and doing good to their friends and companions; bowing down before God; praising Him very often and seeking their sustenance by hard labor on other occasions; yet, never unmindful of their Lord or His commandments. The Qur'ân portrays their lives in these words:-

“Men whom neither merchandise nor sale beguileth from remembrance of Allâh.”
[Qur'ân, 24:37]

They carried on their trades and professions as well as sought the pleasure of Allâh. They did not give up one for the other, but applied themselves to both in the same breath. Here is an instance preserved by history which illustrates how they spent their lives. At a time when hostilities were going on between the Muslims and the Byzantines, a few enemy spies entered the Muslim camp to find out the morale of Muslim soldiers. They went back and reported to their Commander that the Muslim soldiers were “hermits by the night and fighters by the day.” This is the ideal way of life taught by Islam and the world needs to learn it afresh.

This article is part of a compilation of lectures given by the author in 1925 at Madras, India. English translation by Mohiuddin Ahmad. Reprinted with permission of Academy of Islamic Research and Publications, Lucknow, India.

تا خلافت کی بنا دنیا میں پھر ہو استوار
لا کہیں سے ڈھونڈ کر اسلاف کا قلب و جگر اقبال

*To establish foundations of world
Khilafah anew?
Search for the courage and heart
of your ancestors*

continued from page 3

Jews and the Christians seeking their support, they are supporting friends of one another. Whoever from among you turns to them for friendship and support, he is of them; and **Allâh** doesn't guide wrongdoing, oppressive people. You seek those in whose hearts is a disease (hypocrisy and doubt), rushing to them (for support), saying we fear some calamity might befall us. Perhaps **Allâh** will bring about the victory, or a command from Himself, and they (those who doubted) will become repentent of the desire (for help and assistance) which they held in their souls. Those who believe will say, “Are these the ones who swore their strongest oaths to **Allâh** that they were with you.” Their deeds will be lost and they will become great losers. Oh! you who believe, if any from among you turns back on His *deen* then **Allâh** will bring a people whom He will love and they will love Him. They will be humble before the believers, mighty against the nonbelievers. They will fight in the Way of **Allâh** and they won't fear the criticism of those who criticize. This is the grace of **Allâh** which He bestows on whoever He pleases. And **Allâh** is most expansive in His bounties, All Knowing. Rather your supporting friends are **Allâh**, His Messenger, and the believers -those who establish regular prayer, pay the Zakah and bow down humbly in worship. And whoever turns to **Allâh**, His Messengers and the believers for support, verily they are the Party of **Allâh**. They will be victorious!” (Al-Qur'an, 5:51-56)

These verses contain critical lessons for Muslims in America at this juncture of our communal development, as they were revealed when the first community of believers was at a very critical stage. In those early days of Islam, in the unfolding struggle between Islam and its enemies, those hypocrites of dubious faith, led by Abdullah bin Ubey, were anxious to seek the aid of the Jews, fearing that the Muslims would lose the battle between Islam and *kufir*, thereby exposing themselves to loss. At this juncture, **Allâh** warned the Muslims against seeking the aid of the Jews

continued on page 12



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

Shaykh Abu Yusuf Riyadh ul Haq

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Continued from issue 16:10

Chapter 6: Raising the Hands

Both practices of raising the hands and not raising them are *sunnah*, and both have been quoted to the degree of *tawatir* from every generation of Muslims from the time of the *Sahâbah*, *Tâbi'un*, and *tabi' Tâbi'een* till today. Therefore, there is no real difference except a question of which one of the two is preferred and desirable.

Allamah Anwar Shah Kashmiri writes:

‘Since both practices of raising the hands and not raising them are *mutawatir* there are three possible methods: 1) Giving preference to the practice of raising the hands. 2) Giving preference to the practice of not raising them. 3) A choice of any one of the two. Each of these options has been adopted by certain *ulama*. As for the *ahadeeth*, some of them are explicit in mentioning that the hands should not be raised, whilst the rest of the *ahadeeth* on the topic of *salâh* are silent with no mention of the raising of the hands. If we adhere to the *ahadeeth* that are clear in mentioning that the hands should not be raised, our *ahadeeth* will be fewer in number compared to those that mention the raising of the hands, but if we add those *ahadeeth* that are silent, then the number of *ahadeeth* for not raising the hands is far greater. This is because the silence of a *hadeeth* on a particular practice (whilst still elaborating on everything else) is evidence that it should not be adopted. And why not? We see the *ahadeeth* of the description of *salâh* touch upon all the actions of *salâh* including its *arkan*, its obligatory, *sunnah*, and desirable movements, and yet mention nothing of the raising of the hands except in the beginning. What else can be assumed when this is the position of the *ahadeeth*?¹

Ahadeeth of not raising the hands except in the beginning.

1. Alqamah reports that **Abdullah bin Mas'ud** رضي الله عنه said, ‘Should I not lead you in *salâh* in the manner of the Prophet ﷺ?’ He then prayed and did not raise his hands except in the beginning.²

After narrating this *hadeeth* Imam Tirmidhi adds:

‘There is a narration of the same meaning on the authority of Baraa bin Azib رضي الله عنه. Abdullah bin Mas'ud's رضي الله عنه *hadeeth* is *hasan*, and many of the Prophet's ﷺ learned companions are of the same view, i.e., the hands should not be raised during *salâh* except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.’

Imam Nimawi says:

‘This *hadeeth* has also been declared *saheeh* by Ibn Hazm. Tirmidhi has quoted Abdullah bin al Mubarak as saying that the *hadeeth* of raising the hands (and then he mentioned the *hadeeth* of Zuhri from Salim from his father) is established, but the *hadeeth* of Abdullah bin Mas'ud رضي الله عنه that “the Prophet ﷺ would not raise his hands except in the beginning” is not.’

Imam Nimawi answers this claim of Abdullah bin al Mubarak saying:

‘There are two *hadeeth* reported from Abdullah bin Mas'ud about raising the hands: one *hadeeth* which mentions his own practice as recorded by Abu Dawood, Nasai, Tirmidhi and others, and another *hadeeth* describing the practice of the Prophet ﷺ himself as reported by Tahawi and others. This second *hadeeth* is the report of a particular narrator who has rendered the general meaning of the words of Ibn Mas'ud رضي الله عنه, “Should I not lead you in *salâh* in the manner of the Prophet ﷺ” and thus attributed this directly to the Prophet ﷺ. What is apparent, therefore, is that Ibn al Mubarak has denied the authenticity of the second *hadeeth* which says that the Prophet ﷺ would not raise his hands except in the beginning, not the authenticity of the first

continued from page 6

hadeeth describing Ibn Mas'ud's رضي الله عنه, own practice. Whatever the case may be, Allamah Ibn Daqeeq al Eid al Shafiee has answered this by saying that even if this narration is not established in the view of Ibn al Mubarak, it does not prevent us from studying it. The authenticity of the report rests on Aasim bin Kulaib and Ibn Maeen has classified him as “*thiqah*” authentic.’ Certain people have raised some very weak and unsustainable objections about this *hadeeth*. However, all their objections are incorrect and have been answered in great depth by the *ulama*.

Imam Nimawi also discusses these questions and finally says:

‘The conclusion, therefore, is that this *hadeeth* with this additional wording (of “He did not repeat the raising of the hands” or “He did not raise his hands except once”) is *saheeh*, and all criticisms leveled at it are repudiated. Their claim that Ibn Mas'ud may possibly have forgotten the raising of the hands except in the beginning just as he forgot about the placing of the hands on the knees in *rukū'* and other things is a very despicable claim indeed. It is but an allegation without evidence, and there is no way of knowing that Abdullah bin Mas'ud رضي الله عنه, knew this and then forgot it. In fact, reason declares it strange and improbable. The truth is that attributing forgetfulness about the raising of the hands in *salāh*, something which is a recurring practice morning and evening, day and night, to Abdullah bin Mas'ud رضي الله عنه, who faithfully remained in the company of the Prophet صلى الله عليه وسلم, and who was a personal attendant for a very long time, is not void of insolence.

Abdullah bin Mas'ud's رضي الله عنه, placing his hands between his knees in *rukū'* was not because he had forgot, but because this was prescribed in the Shari'ah and then later abrogated, as has been clearly mentioned in reports, and he was not yet aware of the abrogation.³ Similar is the case with all the claims of forgetfulness to Abdullah bin Mas'ud رضي الله عنه; they were because of other

reasons, but not forgetfulness, as has been explained by the scholars in the relevant places. The first person to ascribe forgetfulness to Abdullah bin Mas'ud رضي الله عنه, in these instances was Abu Bakr bin Ishaq whose statement has been quoted by Baihaqi in his *al Sunan* and Ibn Abd al Hadi in *al Tanqeeh*. Ibn al Turkumani has extensively refuted the words of this Abu Bakr bin Ishaq in his *al Jawhar al Naqiyy fi al Radd ala al Baihaqi*.⁴















2. The earlier *hadeeth* has also been reported by Nasai with the following wording: **‘Should I not inform you of the *salāh* of the Prophet صلى الله عليه وسلم?’ He then stood up and raised his hands once in the beginning. He did not raise them again.**⁵
3. Sayyiduna Baraa bin Azib رضي الله عنه, relates that **when the Prophet صلى الله عليه وسلم would begin *salāh* he would raise his hands close to his ears and then not raise them again.**⁶

Abu Dawood has said after narrating this *hadeeth* with a different chain of narration, ‘This *hadeeth* is not *saheeh*.’ It appears that he has made this comment about this particular chain because it contains Muhammad bin Abdul Rahman bin Abi Layla. (Muhaddith Dhafar Ahmad al Uthmani has declared the *hadeeth* to be *hasan* despite Ibn Abi Layla on the understanding that he is suitable as a narrator for a *shahid*. Imam Tirmidhi has classified a number of his *hadeeth* [as] *hasan*.)

As for the *hadeeth*, he quotes it before this with a number of chains and does not declare it to be *dhaeef* but merely observes that some narrators have not included the words ‘and then not raise them again’ in their narrations from Yazeed. Some have taken this as evidence that these words are not established in the *hadeeth*. This is, however, incorrect. Sufyan reports this *hadeeth* from Yazeed with the same words as recorded by Tahawi. Hushaim and Shareek both narrate this *hadeeth* from Yazeed with the above words as recorded by Ibn Adiy in his *al Kamil* (as quoted in *al Jawhar al Naqiyy*). The same is reported from Yazeed by Ismaeel

continued on page 13

JAN-FEB PRAYER TIMES, NEW HAVEN

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

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.

نہ ہوتا ہے پرواز اگر آسماں تک تو اداں تک اڑو ہورسائی جہاں تک ہاں

**LACKING THE STRENGTH TO FLY TO THE HEAVENS
FLY AS HIGH AS YOUR STRENGTH WILL ENDURE**

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**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 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

She placed a screen (to screen herself) from them: then We sent to her Our angel and he appeared before her as a man in all respects.

Maryam, Surah 19:17

MASJID AL-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: Muhamed M. Haidara 860-655-9042
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).



**Visit Connecticut Council of Masajid website:
ccminc.faithweb.com**

THE CHILDREN'S CORNER

THE FINAL BLOW

We are going to backtrack in time this month to the beginning of the Battle of the Trench, but this time we are going over to the enemy camp. One might think that with a force of ten thousand men, the Quraish and their allies would have had no worries. With over three times as many soldiers as their opponents, it would be difficult to lose. But, as the Muslims had already proven at Badr, size is not everything.

Difficulties arose from the moment the camp was pitched outside the walls of Madina. Ten thousand men, and thousands of camels and horses had to be fed, but the Muslims had managed to harvest all the crops of the oasis before the siege began. The camels could survive on the scrub and brush which grew around the oasis, but the horses and men were totally dependent on the supplies which had been brought. This made speed an essential element in the conclusion of the battle, before the food ran out.

The Muslims were not hidden behind the walls of the city. They were camped out in plain sight on a level area just outside the city. The Quraish should have been able to finish them off with no problem. But, there was that trench between the two armies. The trench had been built well and was well-defended. The Muslims stood along its edge slinging arrows and other missiles at the enemy. They were inflicting much damage, especially to the horses, while receiving no injury to themselves. Attempts to cross the trench proved futile, except in one instance when four men made it across,

but only two of them made it back safely to their own side. The other two lost their lives.

Several weeks passed without any progress having been made. Relationships became strained amongst the various groups of the alliance, and were made worse by the clever tongue of Nu'aim, who managed to plant seeds of doubt and mistrust wherever he went. The Jews didn't trust the Makkans, the Makkans didn't trust the Jews or the Bedouins, and the Bedouin tribes were fed up with the whole expedition.

Finally, the weather had turned unusually nasty. Men on both sides of the trench were cold, wet, and disheartened. Now a biting wind had picked up, sweeping across the plain and driving a pelting rain before it. Men were forced to take shelter in their tents. The Muslim tents were somewhat sheltered from the gusts of the wind, but the men gathered within them were stressed. The length of the siege was beginning to take its toll. They were already tired and hungry, and now they were cold and soaked as well.

However, it was worse on the other side of the trench. As night settled over the camps of the Quraish and their allies, the wind howled through the campsites, lifting and carrying off every single tent. The men huddled together on the ground for warmth but there was no escaping that wind and rain. Abu Sufyan, the leader of the expedition, was so numbed with discomfort that his only thought was to leave. He forgot to remove the hobble on his camel, forcing it to stand up on three legs before he remembered to untie

continued from page 10

it. He almost forgot to tell his men that they were leaving. The army broke camp, taking what little the wind had left behind, and started the long march home. The Bedouin tribes likewise had had enough and in the course of the night one tribe after another departed from the miserable sodden plain and headed for home.

The following morning, the first light revealed to the Muslims an empty plain. The entire vast gathering of the enemy had disappeared overnight, as if they, too, had been swept away by the mighty wind. With great rejoicing the Muslims abandoned their soggy campground, and made haste back to the city of Madina and their warm, dry dwellings. Surely in this battle it was Allah who had delivered the final blow.

Bonnie L. Hamid

***He who kneels before
الله
can stand before
anyone***

**Jannah is beneath the
feet of your mother.**

A Message to Children
This is your page. If you would like to submit original stories, poems, puzzles or games, send your contribution to:
Newsletter, P.O.Box 4456,
Hamden, CT 06514.
Please include your full name, age, address and phone number.

EID-UL-ADHA AND HAJJ



We celebrate Eid-ul-Adha and the Hajj,
In which the rewards are much.

Eid-ul-Adha is a reminder of Ibrahim's
(PBUH) sacrifice,

Which shows us in how many ways
Allah is nice.

We run between the mountains of Safa
and Marwa,

Since it was done by Bibi Hajira.

Hajj is about equality,

Forget your own individuality.

Doing the rituals in a few days,

For cleaning your slate, this is one of the
ways.

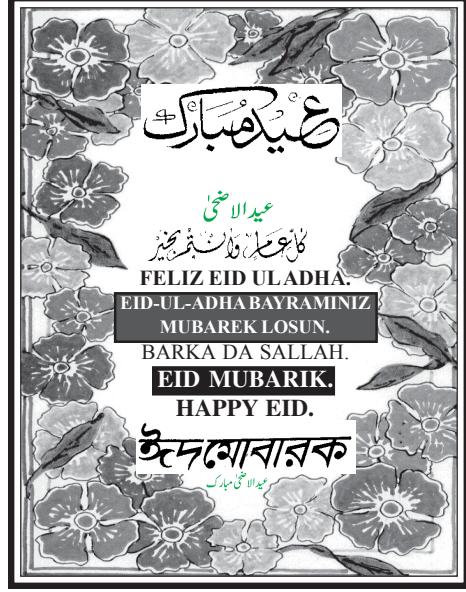
The reason for this Eid leads back to
Ibrahim's (PBUH) story,

But we must remember that only Allah
deserves all glory.

Obaid Ahmed

10 years

Hamden, CT



continued from page 3

and the Christians. Furthermore, He warned that whoever sought support from these groups was in their camp.

This lesson is critical for Muslims as many of us believe that Muslims are so weak that we will never (or at least not in the near future) on our own accord be able to either vanquish our enemies or bring benefit to ourselves. **Allâh** reminded those early Muslims, and He reminds us, that the victory and help comes from Him, and not those we seek help from. He says, "...perhaps **Allâh** will bring about the victory, or a command from Himself." This makes it clear to us that even if we are deprived of some benefit by not seeking the help of the Jews and Christians, it is best to do without that thing until **Allâh** chooses to bestow it upon us. Their path and ours is sincere patience, *sabre-jameel*. This latter lesson is crucial especially when many Muslims who are eager to engage in the political process justify their action on the grounds that by so doing they can bring tangible benefits to the Muslim community.

In these verses **Allâh** declares that it is a disease in the heart which pushes one to seek the support of the non-believers: "You see those in whose hearts is a disease rushing to them seeking support..." Elsewhere in His Book He challenges their very faith- as He says: "If only they believed in **Allâh**, and the Prophet, and that which has been revealed unto him, they wouldn't take them (the unbelievers) as their supporting friends" (Al-Qur'an, 5:81).

This idea of seeking the help of the *kuffar*, Jews and Christians, negating one's *iman* (belief), is reinforced by the subsequent verses from Suratul-Maa'idah (5:54-55). In verse 54 **Allâh** says: "Oh! you who believe, whoever amongst you turns back on his *deen* (becomes a *murtadd*) **Allâh** will bring a people whom He will love, and they will love Him..." He then goes on to say in Verse 55: "Rather your supporting friends are **Allâh**, His Messenger and the believers..." rebuking those who turned to the Jews and Christians for support. He subsequently declares that these are the ones who will succeed: "...they are the Party

of **Allâh**. They will be victorious."

Having reminded the believers that their supporting friends are **Allâh**, His Messenger and the believers, He mentions that these are the true sources of their strength when He says: "Strength and dignity belong to **Allâh**, His Messenger and the believers. However, the hypocrites realize it not" (Al-Qur'an, 63:8). As for those who are deluded into seeking strength from the nonbelievers, **Allâh** reminds them: "Those who take the nonbelievers as their supporting friends other than the believers, do they seek strength and power from them? Rather unto **Allâh** is all strength and power" (Al-Qur'an, 4:139). Elsewhere in His Noble Book He reminds those who seek support from their idols: "Those whom you call on other than Him (**Allâh**), they are unable to help you, nor can they help themselves" (Al-Qur'an, 7:197).

Editor's notes:Footnotes at the end

To be continued



...establish Regular
Prayer: for Prayer
restrains from
shameful and unjust
deeds; and
remembrance of
Allah is the greatest
(thing in life)
without doubt. And
Allâh knows the
(deeds) that ye do.
Al-Ankabut, 29:45

continued from page 7

bin Zakariyya in Daruqutni's *al Sunan*, by Israeel bin Yunus in Baihaqi's *al Khilafiyat* as mentioned in *al Jawhar al Naqiyy* and *Mabani al Akhbaar*, by Muhammad bin Abdul Rahman bin Abi Layla in his book as mentioned by Bukhari in his *Juz'*, and by Hamzah al Zayyat in Tabarani's *al Awsat* as mentioned in *Mabani al Akhbaar*. These are then at least seven narrators, Sufyan, Hushaim, Shareek, Ismaeel bin Zakariyya, Israeel bin Yunus, Ibn Abi Layla and Hamzah al Zayyat, all of whom narrate the above *hadeeth* with the words 'and then not raise them again.' These words are then established and are part of the *hadeeth*. Furthermore, Yazeed himself is not alone in reporting this *hadeeth* in this form. He has been followed up in the narration of these words by Isa bin Abdul Rahman and Hakam bin Utaibah as recorded by Bukhari in his *Juz'*, Abu Dawood, Tahawi, Baihaqi, and by the collectors of *al Mudawwanah al Kubra*.

(Footnotes)

¹ *Ma'arif al Sunan* 2/458.

² Imam Abu Hanifah as recorded in *Jam'i al Masaneed* 1/3355. Also reported by Ibn Abi Shaibah in his *al Musannaf* 2441 as well as his *Musnad* 323; Ahmad 3672, Abu Dawood 748, Tirmidhi 257; Nasai in *al Muftaba* 1058 and also in *al Sunan al Kubra* 645 & 1099; Abu Ya'laa 5040 & 5302, and Baihaqi 2531. Ibn Hazm 2/264, Ibn al Turkumani 2/113 and Imam Nawawi 402 have all declared the *hadeeth saheeh*.

³ Many *ulama* have given an alternative explanation which is that Sayyiduna Abdullah bin Mas'ud رضي الله عنه was aware of the abrogation of the original practice of *tatbeeq* but considered it to be merely a *rukhsah* (concession) and so rather than accept the benefit of the concession he preferred to continue with *tatbeeq* and act upon *azeemah* (the concept of foregoing the concession in the hope of receiving a greater reward for adhering to the original).

⁴ *al Ta'leeq al Hasan* p206-209 with some amendments.

⁵ Nasai 1026. Muhaddith Dhafar Ahmad

Uthmani says that its narrators are those of both Bukhari and Muslim except Suwaid who is *thiqah* (authentic) and Asim who is a *thiqah* narrator of Muslim (814).

⁶ Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749, and Abu Ya'laa 1689, 1690, 1691 & 1692, and Tahawi 1/224.

To be continued ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾



ISLAMOURCHOICE FROM JEHOVAH'S WITNESS TO ISLAM

A forty-two-year-old Latino, Raphael, is a Los Angeles-based comic and lecturer. He was born in Texas where he attended his first Jehovah's Witness meeting at age six. He gave his first Bible sermon at eight, tended his own congregation at twenty, and was headed for a position of leadership among the 904,000 Jehovah's Witnesses in the United States. But he traded in his Bible for a Qur'an after having braved a visit to a local mosque.

On November 1, 1991, he embraced Islam, bringing to the Muslim community the organizational and speaking skills he developed among Jehovah's Witnesses. He speaks with the urgency of a new convert, but one who can make immigrant Muslims laugh at themselves.

He told his story mimicking a cast of characters.

I remember vividly being in a discussion where we were all sitting in my parents' living room and there were some other Jehovah's Witnesses there. They were talking about: "It's Armageddon! The time of the end! And Christ is coming! And you know the hailstones are going to be out here as big as cars! God is going to use all kinds of things to destroy this wicked system and remove the governments! And the Bible talks about the earth opening up! It's going to swallow whole city blocks!"

I'm scared to death! And then my mother turned around: "See what's going to happen to you if you don't get baptized, and if you don't do God's will? The earth is going to

continued from page 13

swallow you up; or one of these huge hailstones is going to hit you on the head [klonk], knock you out, and you will not exist ever again. I'll have to make another child".

I wasn't going to take a chance of being hit by one of those big hailstones. So I got baptized. And of course Jehovah's Witnesses don't believe in the sprinkling of the water. They submerge you completely, hold you there for a second, and then bring you back up.

I did that at the age of thirteen, September 7, 1963 in Pasadena, California, at the Rose Bowl. It was a big international assembly. We had 100,000 people. We drove all the way from Lubbock, Texas.

Eventually I started giving talks - ten minutes in front of the congregation. And a circuit servant recommended me to give the hour lectures that are done on Sunday when they invite the general public. They usually reserved those [sermons] for the elders of the congregation.

[In an authoritarian voice:] "Sure he's young. But he can handle it. He's a good Christian boy. He has no vices, and he's obedient to his parents and seems to have pretty good Bible knowledge."

So at the age of sixteen I started giving hour lectures in front of whole congregations. I was assigned first to a group in Sweetwater, Texas, and then, eventually, in Brownfield, Texas, I got my first congregation. At age twenty, I had become what they call a pioneer minister.

Jehovah's Witnesses have a very sophisticated training program, and they also have kind of a quota system. You have to devote ten to twelve hours a month to door-to-door preaching. It's like sales management. IBM has nothing on these guys.

So when I became a pioneer minister, I devoted most of my full time to doing the door-to-door ministry. I had to do like 100 hours a month, and I had to have seven Bible studies. I started lecturing other congregations. I began to get a lot of

responsibility, and I was accepted at a school in Brooklyn, New York, a very elite school that Jehovah's Witnesses have for the crème de la crème, the top one percent. But I didn't go.

A few things no longer made sense to me. For example, the quota system. It seemed like every time I wanted to turn a corner and get into another position of responsibility, I had to do these secular material things to prove my godliness. It's like if you meet your quotas this month, God loves you. If you don't meet your quotas next month, God doesn't love you. That didn't make very much sense. One month God loves me, and one month He doesn't?

The other thing I started noticing is tunnel vision. Jehovah's Witnesses are the only ones who are going to be saved in God's new order, nobody else, because all of them are practicing false religions.

We criticized the Catholic Church because they had a man, a priest, to whom they had to confess. And we'd say, "You shouldn't have to go to a man to confess your sins! Your sin is against God!" And yet we went to a Body of Elders. You confessed your sins to them, and they put you on hold, and said [Elder as telephone operator] "Hold on just a minute... What do you think, Lord? No?... Okay. I'm sorry, we tried our best but you're not repentant enough. Your sin is too big, so you either lose your fellowship in the church or you're going to be on probation."

If the sin is against God, shouldn't I directly go to God and beg for mercy?

Probably the nail that hit the coffin was that I noticed that they started reading their Bible less. Jehovah's Witnesses have books for everything that are put out by the Watchtower Bible and Tract Society. The only people on the entire planet who know how to interpret Bible Scripture correctly are that group of men, that committee in Brooklyn, who tell Jehovah's Witnesses worldwide how to dress, how to talk, what to say, what not to say, how to apply Scripture and what the future is going to be like. God told them,

continued from page 14

so they can tell us. I appreciated the books. But if the Bible is the book of knowledge and if it's God's instructions, well, shouldn't we get our answers out of the Bible? Paul himself said find out for your-self what is a true and acceptable word of God. Don't let men tickle your ears.

I started saying, "Don't worry so much about what the Watchtower says-read the Bible for yourself." Ears started to prick up.

[Old Southerner's drawl:] "I think we got us an apostate here, Judge. Yup. I think this old boy's one taco short of something."

Even my father said, "You better watch it, young man, that's the demons talking right there. That's the demons trying to get in and cause division."

I said, "Dad, it's not the demons. People don't need to read so much of these other publications. They can find their answers with prayer and in the Bible."

Spiritually I no longer felt at ease. So in 1979 I left, knowing that I could not make headway, disgruntled and with a bad taste in my mouth, because all my life I had put my soul, my heart, my mind into the church. That was the problem. I didn't put it in God. I put it in a man-made organization.

I can't go to other religions. As a Jehovah's Witness, I had been trained, through the Scriptures, to show that they are all wrong. That idolatry is bad. Trinity doesn't exist.

I'm like a man without a religion. I was not a man without a God. But where could I go?

In 1985, I decided to come to Los Angeles and get on the Johnny Carson show and make my mark as a great comedian and actor. I have always felt like I was born for something. I didn't know whether it was going to be finding the cure to cancer or becoming an actor. I kept praying and it got frustrating after a while.

So I just went to the Catholic Church close to my house, and I tried it. I remember on Ash Wednesday I had that ash cross on my forehead. I was trying anything I could. I went for about two or three months, and I just couldn't do it anymore, man. It was: Stand

up. Sit down. Stand up. Sit down: Okay, stick your tongue out. You got a lot of exercise. I think I lost about five pounds. But that's about it. So now I'm more lost than ever.

But it never passed through my mind that there is a Creator. I have His phone number, but the line's always busy. I'm doing my little movie shots-a film called *Deadly Intent*, a telephone commercial in Chicago, an Exxon commercial and a couple of bank commercials. In the meantime I'm doing construction work on the side.

We're working on this mall. It's the holiday season, and they put these extra booths in the hallways. There was a gal at one, and we had to pass right in front of her. I'd say, "Good morning, how are you'?" If she said anything, it was "Hi." And that was it.

Finally, I said, "Miss, you never say anything. I just wanted to apologize if there was something I said wrong."

She said, "No, you see, I'm a Muslim."

"You're what?"

"I'm a Muslim, and Muslim women, we don't talk to men unless we have something specific to talk about; otherwise we don't have anything to do with men."

"Ohhhhhh. Muslim."

She said, "Yes, we practice the religion of Islam."

"Islam-how do you spell that?" "I-s-l-a-m."

At the time, I knew that Muslims were all terrorists. She doesn't even have a beard. How could she possibly be Muslim?

"How did this religion get started?" "Well, there was a prophet "

To be continued ﷺ

Nasiha Fahmi, M.D.

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MASAJID**

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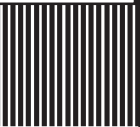
رَبِّ زِدْنِي عِلْمًا My Lord! Increase me in knowledge. (20:114)

**CONNECTICUT COUNCIL
OF MASAJID**

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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.

ISSN # 1062-2756