

## ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

### PREFACE

The essays which comprise this book have been written for the educated non-Muslim who is interested in discovering what Islam really means to the true believer and also for those of Muslim origin who, because of a modern rearing, never had the chance to be introduced to Islam. This book is a study of Islamic doctrine because other Muslim scholars have already accomplished this task far better than I could ever hope to do. It is rather an attempt to concentrate upon selected aspects of Islam and their practical applications, which in my humble opinion have not been sufficiently dealt with in English. The purpose of the introduction is to explain from the point of view of a convert from Judaism why I have chosen to adopt Islam in preference to my ancestral faith, Christianity or agnostic humanism. The second portion of this book concentrates upon those aspects of Islam that are most unacceptable to the modern mind in a straightforward and unapologetic manner. The third section demonstrates how Islam has actually been put to practical work in recent times, thus proving to the skeptical that the way of life produced by this faith is by no means a "spent force" which exhausted

صوت الأمة الإسلامية

its creativity a thousand years ago but on the contrary, that the urge throughout the world for an Islamic revival is gaining in strength day by day. The conclusion is an analysis of the prospects for a universal Islamic renaissance and specific measures most conducive to transforming this mission into a reality.

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### FROM JUDAISM TO ISLAM

From a very early age, I wondered what being Jewish really meant. I suppose I first began to wonder when at Easter-time Christian classmates at school called me "Christ-killer". As soon as the Easter season had passed, they were miraculously transformed into friendly playmates for the remainder of the year. When I once asked a little Roman Catholic boy in my class why he did this, he said that the priest had told him to. Then there was the constant news of the war on the radio and in the press. Although I was only five years old when World War II began and eleven when it was over, the lurid descriptions of how Hitler's Nazi regime in Germany exterminated millions of Jews left a lasting impression upon my mind. Then there

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الْمُنْتَقِمُ

Asma ul Husna : Allâh's beautiful names and attributes  
AL-MUNTAQIMU

THE AVENGER

الْمُنْتَقِمُ

# 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 wellbeing 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

If we consider this issue from another angle, most if not all of the non-Muslims occupying positions of power and influence in the American political system are avowed secularists deeply committed to their *kafir* system. Furthermore, no one can argue that they have all implicitly or explicitly rejected

Islam as a viable political alternative. This fact again has tremendous bearing on our relationship with them. **Allâh** instructs us: “Oh! you who believe, don’t take your fathers and brothers as your supporting friends if they love *kufr* over *iman*. Whoever turns to them for support from amongst you verily they are wrongdoing oppressors.” (Al Qur’an, 9:23)

The point to note here is that those whose support is being rejected in this verse are the closest of blood relatives to the believers, namely their fathers and brothers. In the the first years of Islam, there was a time - immediately after the Hijra - when the Prophet and those with him were forbidden from either seeking or providing political and strategic support to a group of their fellow believers! **Allâh** says in *Sura Anfaal*, “...as for those who believe and haven’t yet migrated, you owe no duty of support to them until they migrate...” (Al-Qur’an, 8:72). As for those who had believed and migrated **Allâh** says: “Verily those who have believed, migrated, and fought with their wealth and lives in the way of **Allâh**; as well as those who have sheltered and helped them, they are supporting friends of each other” (Al-Qur’an, 8:72).

In the following verse **Allâh** summarizes the importance of *Al-Walaa’* for the *ummah*. Here the Most High declares: “The non-believers are each others supporting friends. Unless you do it (support one another, and disavow help from the nonbelievers) there will be tremendous tumult, oppression and corruption in the earth.” (al-Qur’an, 8:73)

This verse makes clear that the safety and wellbeing of the Muslims is directly proportionate to their help and support for one another, and their disavowal of the nonbelievers. This is because our failure to support our fellow Muslims weakens Islam, and our seeking support from the non-Muslims strengthens them by lending our forces to augment theirs, and by giving our tacit endorsement to their ungodly system. If we consider the state of Islam and Muslims

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today, we see many sincere and growing efforts to maximize the Muslims' ability to lobby, petition and otherwise seek the support of non-Muslims. When we compare these efforts with the virtually nonexistent organized efforts of Muslims to systematically overcome the divisions and enmity existing in our *ummah*, we can understand why the threat mentioned by **Allâh** has been fulfilled against us, "...Unless you do it, there will be tremendous tumult, oppression and corruption in the Earth!"

**Cautionary Note:** In cases where the Muslims fear the wickedness of the *kuffaar*, or they fear some grave harm from them, it is permissible to befriend them to seek their support. **Allâh** says in His Glorious Book: "Let not the Believers take the non-Muslims as their supporting friends instead of the Believers. Whosoever does that has disassociated Himself from **Allâh**; unless you are guarding yourselves against them...(Al-Qur'an, 3:28)." Hence, it is not proper for Muslims to accuse their brothers and sisters in Bosnia, whose situation was extremely desperate and grave, of violating Islamic principles by seeking help from the United States and Europe. As this verse makes clear, the prohibition doesn't apply in such desperate cases.

We must also caution that the above verses should not be used by Muslims to justify harsh, or disrespectful treatment of nonantagonistic non-Muslims in our everyday interpersonal relations. **Allâh** clearly instructs us: "**Allâh** forbids you not concerning those who have not fought you nor driven you from your homes that you deal with them with righteousness and justice. Verily **Allâh** loves those who are just (Al-Qur'an, 60:8)." We should reiterate, however, that this verse deals strictly with interpersonal relations, and not political and strategic matters.

#### **Ibraheem's ﷻ Disavowal of His People**

Reading the above discussion in our time when Muslims are far removed from an Islamic socio-political consciousness, one may conclude that these words embody a fanatical,

narrowminded stance. For those who would argue thus, we present the story of Ibraheem's ﷻ disavowal of his people. **Allâh** relates this monumental event in *Suratul-Mumtahanah*. It reads thus:

Verily there is for you an excellent example in Ibraheem and those with him when they said to their people: "We disassociate ourselves from you, and from that which you worship other than **Allâh**: we have rejected you, and there has appeared between us and you enmity and hatred forever until you believe in **Allâh** alone!" (Al Qur'an, 60:4)

These are not the words of a hard hearted fanatic, nor of a bitter and frustrated malcontent. These are the words of a noble Messenger of **Allâh** who The Most High describes in the following telling words: "Verily Ibraheem was most tender hearted, most forbearing" (Al-Qur'an, 9:114). Despite these characteristics, when his struggle with his people came down to cooperating with them in their rebellion, or disavowing them, he chose the latter course. **Allâh** gives this course of action the ultimate endorsement by declaring it to be "a most excellent example" for all believers until the

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was the slight, but noticeable difference even in physical appearance between myself and my gentile playmates. All this convinced me that being Jewish meant being 'different' and not really belonging to the society of which we were supposed to be a part.

Throughout the two years of my weekly Jewish religious instruction when I was nine and ten years old, the search for my true identity became an obsession as I avidly devoured all the Jewish books in English I could find. Soon I had become so familiar with the tragic history of the Jews that the images it evoked through the pages of the books I read seemed at times more real than the actual life around me-Rashi, one of the most outstanding Jewish scholars of medieval Europe, as a tiny boy with skull-cap, long ear-locks and big sad dark eyes sitting cross-legged and chanting from dawn until dusk from a volume of the *Talmud*; Moses ben Maimon (Maimonides) another brilliant thinker describing in a letter to his friend, his strenuous days in Cairo as personal physician to Salah-ud-Din Ayubi; the flowering of Hebrew culture in Muslim Spain followed by endless chronicles of one persecution and massacre after another - the Crusades, the Spanish Inquisition and finally the forcible segregation of the Jews of Europe into the Ghetto.

Across the street from my cousin's apartment in New York City was a rabbinical training academy where pious parents sent their little boys in skullcaps, long ear-locks and piles of Hebrew books to sit and sway back and forth all day chanting aloud in unison from the *Torah* and *Talmud* at the top of their voices under the strict discipline of a stern teacher with full black beard and a long, heavy stick to rap the knuckles of his lazy pupils. And then there were always the mournful chants of the synagogue.

Although all of these experiences were an integral part of my childhood, my family did not belong to this world. I was born into an "assimilated", "reformed" - not an Orthodox home and neither my parents nor my close

relatives observed the Jewish laws. Unlike the overwhelming majority of Jews in America, my family was of German - not Russian origin. They were not driven out of Germany as the Jews were driven out of Russia by persecution and massacre but voluntarily migrated to America more than a century ago seeking economic advancement. Unlike the Jews from Eastern Europe, those from Germany did not come from the Ghetto but had already been assimilated into the society of the Christian majority. My great-grandmother, who was as blonde and "Nordic" in appearance as a German could possibly be, never failed to observe Christmas with full ceremony including elaborate gifts for all her children and grandchildren and a big decorated Christmas tree. Reformed Jews like us did not call our houses of worship "synagogues" but rather, "temples".

Reformed temple services were patterned after the manner of the Protestant Christian denominations with a trained, professional mixed choir of men and women (some of them Christians) who sang the well-known melodies of Christian hymns set to different words which would not offend a Jewish audience. Our services at the reformed temple were almost entirely in English with very little Hebrew. None of the laws, which the Orthodox deem so essential, were binding upon us as they were scorned as antiquated by the reformed leaders and no longer of any value in modern life. Our home was likewise indistinguishable from those of our Christian neighbours and we felt as remote from Orthodoxy as they. The only thing that kept our family from losing their Jewish identity entirely was the amazing fact that as "assimilated" as we were, there were no intermarriages with Christians. Social intercourse was likewise restricted to our own kind.

I always regarded reformed Judaism with the utmost contempt because in the effort to adjust to modern Western life, it had become nothing more than a collection of empty platitudes devoid of meaning for me. As a

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result of utter disregard of the sacred Law, its adherents were Jews in name only. Indeed, it always seemed to me that the reform movement discarded all the contents of Judaism and retained nothing but the label. Many reformed Jews I knew were atheists who clung to a few Jewish customs merely out of habit, family tradition or the pressures of social conformity.

The purpose of the reform movement in Judaism was supposedly intended to attract and hold those Jews who would otherwise become completely assimilated and lose every trace of their Jewish identity by remaking their faith, both in form and content, compatible with contemporary American life. The inherent fallacy of the whole idea of the reform movement became glaringly evident when I saw with my own eyes that it not only failed to check the cultural assimilation of the Jews I knew but actively encouraged the process. The first generation of immigrant Jews, particularly those of Eastern European origin, were fervent and devout in their strict Orthodoxy. Their children, however, after imbibing the American way of life through a public school education, invariably rebelled both against Jewish law and ritual, so foreign to the prevailing atmosphere and the parental authority which attempted to enforce it. However, being too emotionally and sentimentally attached to the idea of “being Jewish” to renounce it completely, they would become members of a reform temple. This would considerably raise their social status in the eyes of the community since it required money to join and membership was restricted to the upper classes. The third generation, however, was not only eager to discard the contents of Judaism but the label as well. Thus as I approached adolescence, my mother and father eliminated the last barrier separating them from the gentile community when they joined an agnostic, humanist organization known as the Ethical Culture Society. Several years later, when they became dissatisfied with this partly

because the overwhelming majority of members were of Jewish origin, they enrolled in the neighbourhood Unitarian Church. Although the Unitarian Church to which they belonged retained the outward trappings of Christianity, its ideology was identical to the Ethical Culture Society.

When my elder sister found my parents so happy and content as Unitarians, she and her husband immediately followed suit. Her two children will probably never regard themselves as Jews even by name. Thus the process of assimilation had become complete.

Among reform Jews it is commonly assumed that the Jews have been a persecuted people because they insisted upon being “different” from their neighbours. Simply eliminate this “difference” and all hostility and conflict would automatically disappear. Never did I find this line of argument convincing especially when I knew only too well that most of the six million Jews who perished in the concentration camps under the Nazi regime of Adolf Hitler were as thoroughly “assimilated” as we.

*This article is part of a book by Maryam Jameelah, formerly Margaret Marcus. She wrote these essays for the educated non-Muslim and Muslim who is interested in discovering what Islam really means to the true believer. Taj Co. 1983*

To be continued ﴿تَمَّتْ﴾

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**O mankind! Submit to your Lord, Who hath created you and those before you, so that ye may ward off evil. It is He who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allâh when ye know better.**  
**Al-Baqara, II: 21-22**  
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## The Salâh of a Believer in the Qur'ân and Sunnah

Shaykh Abu Yusuf Riyadh ul Haq

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### Chapter 6: Raising the Hands (Continued)

Allamah Anwar Shah Kashmiri says:

'In short, this discussion of the topic from the angle of both *hadeeth* and historical data concludes that it is correct to use the *hadeeth* of Baraa (bin Azib) رضي الله عنه, as evidence with the authentic addition of wording (of 'he would not raise them again').'<sup>7</sup>

4. Aswad says, '**I prayed *salâh* with Umar bin al Khattab رضي الله عنه, and he did not raise his hands during any part of *salâh* except in the beginning.**' Abdul Malik (one of the narrators) says, '**I also observed Sha'bi, Ibrahim, and Ishaq not raising their hands except when beginning their *salâh*.**'<sup>8</sup>

5. Aasim bin Kulaib narrates from his father that Sayyiduna Ali رضي الله عنه would raise his hands at the first *takbeer* of *salâh*. He would not raise them again after this.<sup>9</sup>

6. Sayyiduna Abdullah bin Mas'ud رضي الله عنه reports that the Prophet ﷺ would raise his hands at the time of the first *takbeer* and not raise them again.<sup>10</sup>

7. Sayyiduna Abdullah bin Mas'ud رضي الله عنه says, '**I prayed behind the Prophet ﷺ, Abu Bakr رضي الله عنه, and Umar رضي الله عنه, and they did not raise their hands except when beginning *salâh*.**'<sup>11</sup>

8. Abu Bakr bin Ayyash says, '**I have not seen a single *faqeeh* do it: raise his hands at any time other than the first *takbeer*.**'<sup>12</sup>

Muhaddith Dhafar Ahmad al Uthmani says: 'This shows that the raising of the hands when bowing into *ruku'* and when rising from it was most likely not practiced widely during the time of the *Tabi'un*, for Abu Bakr bin Ayyash was one of the foremost *Tab'i Tabi'een*. Malik who was also a prominent *Tab'i Tabi'ee* says as is recorded in *al Mudawwanah al Kubra*, "I do not know of

raising the hands in any *takbeer* of *salâh*, neither whilst rising or bowing except in the beginning when he should raise his hands slightly."<sup>13</sup> Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of *salâh*." This also shows that the raising of the hands was generally not practiced during that time."<sup>14</sup>

9. Abbad the son of Sayyiduna Abdullah bin Zubair رضي الله عنه relates that **when starting *salâh* the Prophet ﷺ would raise his hands in the beginning and not raise them again at any time until he completed his prayer.**<sup>15</sup>

10. Ibrahim al Nakhai relates that, '**Abdullah bin Mas'ud رضي الله عنه would not raise his hands in any part of *salâh* except in the beginning.**'<sup>16</sup>

11. Abu Ishaq says, '**The companions of both Abdullah bin Mas'ud رضي الله عنه and Ali رضي الله عنه would not raise their hands except in the beginning of *salâh*. Wakee' adds, 'And they would not raise them again.'**'<sup>17</sup>

12. Sayyiduna Abdullah bin Umar رضي الله عنه narrates that **the Prophet ﷺ would raise his hands when beginning *salâh* and then not raise them again.**<sup>18</sup>

13. Mujahid says, '**I prayed *salâh* behind Ibn Umar رضي الله عنه, and he would not raise his hands in *salâh* except at the time of the first *takbeer*.**'<sup>19</sup>

14. Abdul Aziz bin Hakeem says, '**I saw Ibn Umar رضي الله عنه raise his hands to the level of his ears at the time of the first *takbeer* in the beginning of *salâh*, and he did not raise them apart from this.**'<sup>20</sup>

The above *ahadeeth* also show that Sayyiduna Abdullah bin Umar's رضي الله عنه own practice was no different than that of the senior companions such as Sayyiduna Abu Bakr رضي الله عنه, Sayyiduna Ali رضي الله عنه, Sayyiduna Abdullah bin Mas'ud رضي الله عنه, and his own father, Sayyiduna Umar رضي الله عنه. They would not raise their hands except in the beginning of *salâh*. However, Sayyiduna Abdullah bin Umar رضي الله عنه (in some narrations – not all, as can be seen above) differs with Sayyiduna Abdullah bin Mas'ud رضي الله عنه in his report about the practice

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of the Prophet ﷺ. He relates that the Messenger of Allāh ﷺ would raise his hands at times other than the first takbeer whereas Sayyiduna Abdullah bin Mas'ud رضى الله عنه reports that he would only raise them in the beginning. In such an instance whose narration is to be given preference? The answer can be gained from the following report.

14. Hafidh Raja bin al Murji relates that **Imam Ahmad bin Hanbal, Yahya bin Maen and Ali bin al Madini came together in Masjid al Khaif in Mina and engaged in a lengthy discussion about a mas'alah of wudhu. During the course of the conversation Ali bin al Madini mentioned as his argument that when Abdullah bin Mas'ud رضى الله عنه and Abdullah bin Umar رضى الله عنه differ then Ibn Mas'ud رضى الله عنه is more deserving and worthy of being followed. Imam Ahmad bin Hanbal agreed.**<sup>21</sup>

15. Jabir bin Samurah رضى الله عنه says, **‘The Prophet ﷺ came out to us saying, “Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in salâh.”’**<sup>22</sup>

**(Footnotes)**

<sup>7</sup> *Ma'arif al Sunan* 2/493.

<sup>8</sup> Ibn Abi Shaibah 2454, and Tahawi 1/227. Imam Tahawi adds that it is a *saheeh hadeeth*. Ibn al Turkumani says (2/109) that this *sanad* is *saheeh* according to the conditions of Muslim. Hafidh ibn Hajar says in *al Dirayah* p113 that its narrators are authentic.

<sup>9</sup> Imam Muhammad in his *al Muwatta* 109, Ibn Abi Shaibah 2442, Tahawi 1/225, and Baihaqi 2535. Hafidh Zailae says (1/406) that it is a *saheeh hadeeth*. Hafidh ibn Hajar says in *al Dirayah* 1/113 that its narrators are authentic and Hafidh Badr al Deen Aini says in *Umdat al Qari* as quoted by Imam Nimawi (404), ‘The *isnad* of Aasim bin Kulaib’s *hadeeth* is *saheeh* according to the conditions of Muslim.’

<sup>10</sup> Tahawi 1/224 with two different *isnads*. Muhaddith Dhafar Ahmad Uthmani has discussed each narrator of both these *sanads* and proven that they are all authentic (3/71).

<sup>11</sup> Abu Ya'laa 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a *jayyid* (very good) supporting narration. The *hadeeth* contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dhafar Ahmad Uthmani discusses his position at length before concluding that his *hadeeth* is at least *hasan* (3/67).

<sup>12</sup> Tahawi 1/228. Muhaddith Dhafar Ahmad Uthmani says (827), ‘Its narrators are those of Bukhari except Ibn Abi Dawood and he is *thiqah* (authentic).’ Muhaddith Yusuf Binnouri says (2/494) that its *sanad* is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak, and Imam Ahmad.

<sup>13</sup> *al Mudawwanah al Kubra* 1/165.

<sup>14</sup> *I'laa al Sunan* 3/76-91.

<sup>15</sup> Baihaqi in his *al Khilafiyyat* as quoted by Hafidh Zailae 1721. Allamah Anwar Shah al Kashmiri says as quoted by Muhaddith Yusuf Binnouri 2/496, ‘I have researched the narrators of its *isnad* and the conclusion of the research was that it is *saheeh*.’ He also added, ‘It is a *jayyid* (very good) *mursal hadeeth*.’

<sup>16</sup> Abdul Razzaq 2533-2535, Ibn Abi Shaibah 2443 and Tahawi 1/227. Imam Nimawi says that its *isnad* is *jayyid* (very good) and *mursal*.

<sup>17</sup> Ibn Abi Shaibah 2446. Ibn al Turkumani says (2/115) that this is a great *saheeh sanad*.

<sup>18</sup> Baihaqi in *al Khilafiyyat* as quoted by Hafidh Zailae 1720. Muhaddith Yusuf al Binnouri (2/498) quotes Qadhi Abid Sindhi who says in *al Mawahib al Lateefah*, ‘In my view this *hadeeth* is undoubtedly *saheeh*.’ He also quotes (2/496) Allamah Anwar Shah al Kashmiri as saying, ‘The *sanad* mentioned in the *takhreej* (*Nasb al Ra'yah* by Hafidh Zailae) is *saheeh*.’

<sup>19</sup> Ibn Abi Shaibah 2452 and Tahawi 1/225. Hafidh Badr al Deen al Aini says (*Umdat al Qari* 5/273) that its *isnad* is *saheeh*.

<sup>20</sup> Imam Muhammad in *al Muwatta* 108.

<sup>21</sup> Daruqutni 538, Hakim 482 and Baihaqi 648.

<sup>22</sup> Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184.

**To be continued** ﴿﴾

## FEB-MAR PRAYER TIMES, NEW HAVEN

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

نہ ہوتا پرواز اگر آسماں تک تو واں تک اڑو ہورسائی جہاں تک ماں

**LACKING THE STRENGTH TO FLY TO THE HEAVENS**

**FLY AS HIGH AS YOUR STRENGTH WILL ENDURE**

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. CT06468 (203-261-6222)  
**Juma' prayer time** 1:15 PM  
**Contact:** Br. Ahmed Reza 203-746-0683

**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 Hussain Qadri. 203-852-0847).

**STAMFORD ISLAMIC CENTER**

10 Outlook St. Stamford, CT 06902 (203-975-2642)  
**Juma' prayer time** 1:00 pm  
**Contact:** Hafiz Haqqani Mian Qadri 203-975-2642

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

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



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

## THE CHILDREN'S CORNER

### THE NECKLACE


A short time after the Battle of the Trench, the Muslim army set out towards the coast to persuade some of the allies of the Quraish that it would not be a good idea to try to raid Madina, since news had reached the Prophet ﷺ that those tribes had been considering just such a move. The campaign had been brief and successful, with very few casualties and very many captives taken by the Muslims. Aisha رضى الله عنها and Umm Salamah رضى الله عنها, wives of the Messenger of Allah ﷺ, had accompanied him on this campaign. The women traveled in howdahs, which were curtained seats strapped to the backs of camels. In this way the women could travel in privacy within the shelter of the howdah. When the army camped, two tents were set up for the Prophet ﷺ and his household, a little apart from the rest of the camp.

Several days into the return trip, the army had stopped just briefly at sunset, but was planning to continue to a place with a well to camp for the night, because the place where they had stopped was without water. However, Aisha رضى الله عنها, who was only fourteen years old at the time, lost her necklace. It had become unclasped and fallen unnoticed to the ground. By the time she realized that it was missing, it was too dark to search for it. This necklace had been given to Aisha رضى الله عنها by her mother on her wedding day, so it was very precious to her and she did not want to leave without it. The

kindhearted Prophet ﷺ therefore gave orders to camp there for the night so that a search could be made for the necklace the following morning. What a grumbling there was in the camp. Just because the daughter of Abu Bakr رضى الله عنه could not hold onto a necklace, they would not be able to make *wudhu* for the *fajr* prayer at dawn. All the water had been used up and they had been planning to replenish their supply at the other site.

Sometime during the night, however, the Prophet ﷺ received a revelation which turned the complaints into words of praise for the daughter of Abu Bakr رضى الله عنه. The use of clean sand in place of water for ablution, where no water is available, became permissible (al Qur'an 4:43). This practice of *tayammum* solved a lot of problems for the early Muslim community, which lived in an environment with very little water. The necklace, by the way, could not be found the following morning, either. After a fruitless search the group prepared to break camp and continue on their way home. But when Aisha's camel stood up, there, on the spot where it had kneeled all night, was the necklace.

Bonnie L. Hamid

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

## LETTERS TO THE EDITOR

As salamu alaikum

This Website [www.muslimconsumergroup.com/cufd.htm](http://www.muslimconsumergroup.com/cufd.htm) provides a list of halal foods. They also publish a book titled "A Comprehensive List of Halal Food Products in US Supermarkets" by Syed R Ahmed.

I called Breyers and on 3 separate phone calls they confirmed that the Natural Flavor they add to Breyers Ice Cream, Popsicle Brand Ice pops, Klondike Bars, and Good Humor ice cream bars is diluted in CORN ALCOHOL.

Also Nestle said that all the ice creams they manufacture with Natural Flavor also contain ALCOHOL.

Wa salaam,  
Aisha Rashid Khan  
Manchester

Editor's Note: We have not confirmed the above reports. We encourage all Muslims to question and confirm from the manufacturer about the food they consume and inform others when something is not halal. However this questioning should be in writing. Please send us a copy of the reply from the food manufacturers. This method is necessary for many reasons and has an advantage that it makes the companies respond more responsibly and perhaps they will consider modifying their recipes if enough enquiries are made.



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

### THE ABC OF ISLAM

Allâh

Allâh is the only deity,  
He doesn't share His majesty,  
Everything in the universe says,  
To Allâh belongs all praise,  
So submit to the sustainer of humanity.

#### Books of Allâh

Allâh wrote books,  
The best of books,  
Qur'an, Injeel, Zabur, and Torah,  
To guide us to Jannah,  
But Qur'an is the best of His books.

#### Call to Islam

The call to Islam,  
Is the holiest one to man,  
So bear witness  
And make a promise,  
To become pious and filled with *iman*.

**Obaid Ahmed**

10 years

Hamden, CT

### Iqrâ CORRESPONDENCE

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

If you request back issues of **Iqrâ**, please send request on an official letterhead of your institution.

We try especially to fulfill a request if it comes from an incarcerated Muslim. This request, however, must come from an official of the institution. Although **Iqrâ** and **kufi caps** are sent free of charge, the institution may, in some instances, have to pay for the mailing costs.

*continued from page 3*

day the Qur'an is lifted from the pages of the *mushaf*.

### **The Way Forward**

Political action is not limited to those methods which are traditionally employed within the governmental system to affect the policy formation process - voting, lobbying, petitioning, bribing, litigation, etc. Under the right circumstances extrasystemic action can bring about favorable policies from a governmental system, or even lead to the overhaul of that system. The challenge for us as Muslims in America is to examine the entire range of our political options and then collectively construct a political strategy most consistent with the Qur'an, the *Sunnah*, the *Seerah*, our human and material resources, and the unique political environment of this country.

In constructing such a strategy our goals must be clearly defined. This is a simple matter as the goal which the *ummah* has been commissioned to pursue has already been defined by **Allâh** - the establishment of the *deen* of **Allâh** on earth. **Allâh** tells us in unambiguous terms:

“And fight them on until there is no more *Shirk (fitnah)*, and Religion is for **Allâh** (alone).” (Al Qur'an, 2:193)

“It is He who has sent His Messenger with Guidance and the Religion of Truth that it may triumph over all other religions and **Allâh** is sufficient as a Witness.” (Al Qur'an, 48:28)

“They desire to extinguish the light of **Allâh** (His *deen*) with their mouths, **Allâh** will complete His light (make it victorious), even though the non-believers hate it.” (Al Qur'an, 60:8)

The achievement of this goal comes about ultimately through divine intervention. In other words Muslims must struggle ceaselessly for its attainment, and at a certain point in time, according to His wisdom, **Allâh** gives us the victory. As Muslims we must never lose sight of the ultimate goal. Defining and working to implement process goals or “activities which must be accomplished in order to have a

reasonable chance of success (in reaching one's ultimate goals)”<sup>4</sup> must be the priority for Muslims wishing to see the victory of Islam in this country.

Instead of focusing their energies on process-goals consistent with the ultimate goal of establishing **Allâh**'s *deen* in this country, many Muslims are entering the political process to work for the attainment of lesser goals. These goals include everything from opposite side of the street parking to official Muslim holidays. While these things may be laudable, if they are not clearly linked as process-goals to the attainment of the ultimate goal, or if an ultimate goal is never defined, they amount to substitutes for that higher goal, and an indirect admission by their advocates that the ultimate goal is unattainable. This process is known as goal displacement.<sup>5</sup>

Concentrating on clearly defined process-goals can help to avoid the dangers of preemption, where “a group's demands are adopted into the program of those in power without the legitimacy of the group itself being accepted;”<sup>6</sup> and cooptation, where a group's leaders are brought into the existing system without the system changing to accommodate the group's ultimate goals. Attaining process-goals, which should be the priority of Muslims in this country, would include among other things, engaging in political education campaigns based on Qur'an and *Sunnah*; development of a core group committed to the ultimate goal - the establishment of Islam and *Shariah* in America; deciding *a priori* what are the tactics which will be utilized in the effort to attain that goal; building an appropriate organization to push for the attainment of the ultimate goal.

One of the greatest defects of uncritical Muslim involvement in the political process is that political involvement, the means, is transformed into the end. Success in registering to vote, lobbying a government official, or waging a successful petition campaign becomes confused with or takes the place of success in implementing Islam in this



*continued from page 12*

country. Much work has to be done in educating, unifying, and organizing Muslims before we can reasonably expect to successfully engage in any political project-systemic or nonsystemic. Furthermore, national and local political strategies have to be developed. In some areas Muslims of all backgrounds are encouraged to register to vote and to get involved in politics, oftentimes with no idea or instruction as to the strategic objective of this involvement. In many instances no strategic planning has even taken place in advance of the call to mobilize. Off charge the Muslims in the words of a Russian poet, “swashbuckling with a flimsy sword.”

Developing a series of immediate and intermediate achievement-goals can help to bring about the changes, which are necessary for the attainment of the ultimate goal. Distinguishing between varying types of goals helps to prevent confusion between ends and means. The ultimate goal must always remain the end and the process and intermediate goals the means to achieve that end.

#### Notes

<sup>1</sup> Madison was arguing for the abandonment of the Confederacy and replacing it with a much larger federated union which included all of the original thirteen independent states, each with its own legislature. The new union would have a single national legislature.

<sup>2</sup> Far from advancing a dualistic worldview the central concept in Islam is the idea of Tawheed, the oneness and uniqueness of **Allâh**. The world didn't originate from two opposing forces whose struggle is the central theme in history; rather it originates from the singular decree and command of **Allâh**. The idea of *Tawheed* is the dominant force in **Allâh**'s creation, as this creation is a unified whole, where varying, oft times opposing, forces run their course according to the term which **Allâh** has fixed for them. This assigning to all created things an individual fixed term negates the possibility of a Manicheanistic dualism being the motivating force in creation.

<sup>3</sup>The Arabic word Walii is usually translated “protecting friend.” The associated noun Wala’ is usually rendered “friendship and protection.” I have chosen to use the word “support” in my translation of these terms. This latter word is more consistent with the full implications of the original Arabic terms, according to the meanings elucidated by the relevant Tafseer literature. The term “protection” is too narrow as it excludes a wide range of actions, which are associated with the original terms. These include providing political, strategic and material help. The term support can accommodate all of these actions as well as protection.

<sup>4</sup>Ralph E. Crow et al., *Arab Nonviolent Political Struggle in the Middle East* (Boulder, Co.: Lynne Rienner Publishers, 1990) pp. 116-117.

<sup>5</sup>Crow, p. 117.

<sup>6</sup>Crow, p. 117.



### ISLAMOUR CHOICE FROM JEHOVAH'S WITNESS TO ISLAM (continued)

“How did this religion get started?” “Well, there was a prophet “.

“A prophet?”

“Muhammad.”

I started some research. But I just came from one religion. I had no intention of becoming Muslim.

The holidays are over. The booth moves. She's gone.

I continued to pray, and asked why my prayers weren't being answered. In November of 1991, I was going to bring my uncle Rockie home from the hospital. I started to empty his drawers to pack his stuff and there was a Gideon Bible. I said, God has answered my prayers. This Gideon Bible. (Of course, they put it in every hotel room.) This is a sign from God that He's ready to teach me. So I stole the Bible.

I went home and I started praying: O God,

*continued on page 14*

*continued from page 13*

teach me to be a Christian. Don't teach me the Jehovah's Witness' way. Don't teach me the Catholic way. Teach me Your way! You would not have made this Bible so hard that ordinary people sincere in prayer could not understand it.

I got all the way through the New Testament. I started the Old Testament. Well, eventually there's a part in the Bible about the prophets.

Bing!

I said, Wait a minute, that Muslim lady said they had a prophet. How come he's not in here'?

I started thinking, Muslims-one billion in the world. Man, one out of every five people on the street theoretically could be a Muslim. And I thought: One billion people! C'mon now, Satan is good. But he's not that good.

So then I said, I'll read their book, the Qur'an, and I'll see what kind of pack of lies this thing is. It probably has an illustration on how to disassemble an AK-47. So I went to an Arabic bookstore.

They asked, "What can I help you with?" "I'm looking for a Qur'an." "Okay, we have some over here."

They had some very nice ones-thirty dollars, forty dollars."

"Look, I just want to read it, I don't want to become one, okay?"

"Okay, we have this little five-dollar paper-back edition."

I went home, and started reading my Qur'an from the beginning, with Al-Fatihah. And I could not get my eyes off of it.

Hey, look at this. It talks about a Noah in here. We have Noah in our Bible too. Hey it talks about Lot and Abraham. I can't believe it. I never knew Satan's name was Iblis. Hey, how about that.

When you get that picture on your TV set and it's got a little bit of static and you push that button [klop] fine-tune. That's exactly what happened with the Qur'an.

I went through the whole thing. So I said, Okay, I've done this, now what's the next thing you got to do? Well, you gotta go to

their meeting place. I looked in the yellow pages, and I finally found it: Islamic Center of Southern California, on Vermont. I called and they said, "Come on Friday."

Now I really start getting nervous, 'cause now I know I'm going to have to confront Habib and his AK-47.

I want people to understand what it's like for an American Christian coming into Islam. I'm kidding about the AK-47, but I don't know if these guys have daggers under their coats, you know. So I come up to the front, and sure enough there's this six-foot-three, 240-pound brother, beard and everything, and I'm just in awe.

I walked up and said, "Excuse me, sir."

[Arabic accent:] "Go to the back!"

He thought I was already a brother. I said, "Yessir, yessir" [meekly].

I didn't know what I was going back for, but I went back anyway. They had the tent and the rugs were out. I'm standing there, kind of shy, and people are sitting down listening to the lecture. And people are saying, Go ahead, brother, sit down. And I'm going, no, thanks, no, thanks, I'm just visiting.

So finally the lecture's over. They're all lined up for prayer and they go into *sajdah* (prostration). I was really taken aback.

It started making sense intellectually, in my muscles, in my bones, in my heart and my soul.

So prayers are over. I say, hey, who's going to recognize me? So I start to mingle like I'm one of the brothers, and I'm walking into the mosque and a brother says, "*Assalamu alaikum*." And I thought, Did he say "salt and bacon"? "*Assalamu alaikum*."

There's another guy who said "salt and ba-con" to me.

I didn't know what in the world they were saying, but they all smiled.

Before one of these guys noticed that I was not supposed to be there and took me to the tor-ture chamber, or beheaded me, I wanted to see as much as I could. So eventually I went to the library, and there was a young Egyptian brother; his name was

*continued from page 14*

Omar. God sent him to me.

Omar comes up to me, and he says, “Ex-cuse me. This is your first time here?” He has a real strong accent.

And I said, Yeah, it is.

“Oh, very good. You are Muslim?” “No, I’m just reading a little.”

“Oh, you are studying’? This is your first visit to a mosque?”

“Yes”

“Come, let me show you around.” And he grabs me by the hand, and I’m walking with an-other man-holding hands. I said. These Mus-lims are friendly.

So he shows me around.

“First of all, this is our prayer hall, and you take your shoes off right here.”

“What are these things?”

“These are little cubicles. That’s where you put your shoes.”

“Why?”

“Well, because you’re approaching the prayer area, and it’s very holy. You don’t go in there with your shoes on; it’s kept real clean.”

So he takes me to the men’s room.

“And right here, this is where we do *wudu* “Voodoo! I didn’t read anything about voodoo!” “No, not voodoo. *Wudu!*”

“Okay, because I saw that stuff with the dolls and the pins, and I’m just not ready for that kind of commitment yet.” He says, “No, *wudu*, that’s when we clean ourselves.” “Why do you do that’?”

“Well, when you pray to God, you have to be clean, so we wash our hands and feet.”

So I learned all these things. He let me go, and said, “Come back again.”

I went back and asked the librarian for a booklet on prayer, and I went home and practiced. I felt that if I was trying to do it right, God would accept it. I just continued to read and read and visit the mosque.

I had a commitment to go on a tour of the Midwest on a comedy circuit. Well, I took a prayer rug with me. I knew that I was supposed to pray at certain times, but there are certain places where you are not supposed to pray,

one of which is in the bathroom. I went into a men’s room on a tourist stop and I laid out my carpet and I started doing my prayers.

I came back, and when *Ramadhan* was over, I started getting calls from different parts of the country to go and lecture as a Jehovah’s Witness minister who embraced Islam. People find me a novelty.

[Two immigrants converse:] “This guy likes apple pie and he drives a Chevy truck. He is a red-blooded American boy. He was a Jehovah’s Witness.”

“Those people that come in the morning?”

“Yeah, those.”

“Those who never let us sleep on Sundays?” “Yeah, this guy was one of them. Now he’s one of us.”

ISLAMICBULLETIN,  
San Francisco, CA  
94141-0186

***“We are what we  
repeatedly do.  
Excellence then, is  
not an act,  
but a habit.”  
THEN SHOULDN'T  
WE BE MUSLIMS  
HABITUALLY?***

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**CONNECTICUT COUNCIL OF  
MASAJID**

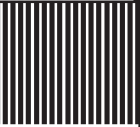
**SERVICES AVAILABLE**

Islamic Center of Hamden has set up the following committees to help the community to fulfill its religious obligations. Community Development Committee; Fund-raising 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)

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Dr. Abdul Hamid, Editor, **IQ&A**,  
Connecticut Council of Masjid  
P. O. Box 4456,  
Hamden, CT 06514



**Hilal  
Sighting**

The first of Muharram 1426 was on February 10<sup>th</sup> after 29 days of Zulhijjah. The Hilal for Safar would be sighted on 11<sup>nd</sup> of March after 30 days of Muharram (1st of Safar would be on Sat. Mar. 12<sup>th</sup>) Insha Allâh.

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

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



**Important Islamic days**

- ASHURAH** (Fast on 9<sup>th</sup> and 10<sup>th</sup>, or 10<sup>th</sup> 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).



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