

## ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

### FROM JUDAISM TO ISLAM (continued)

Since childhood I had been fascinated by the relationship between the Jews and the Arabs. The Jewish books I read told me that Abraham was the father of both peoples; the Jews through his son Isaac while the Arabs traced their lineage through his elder son, the legend or fact? The word "Semitic" meant in America, hatred of Jews. Never was this word applied in the case of the Arabs. Yet in terms of geography, physical appearance and culture, the Arabs were "Semitic" to an infinitely more intense degree. On the other hand, as diluted as the "Semitic" inheritance of the Jews had become during their long sojourn in Europe, their basic kinship with the Arabs remained. Indeed, many Jews I knew in my home community, including some members within my own family, looked as "Arab" as any Arab although supposedly of pure European descent.

During the Palestine War in 1948, Zionist propaganda in America reached its height. Sympathy for Zionism was combined with an organized campaign by the radio and press to incite the most fanatical hatred against the Arabs. Instinctively I sensed the fallaciousness of Zionist propaganda and to the utter

dismay of my family, increasingly identified myself with the Arabs. After reading every book about the history and culture of the Arabs available in our neighbourhood public library, despite the unsympathetic or even hostile tone of most, I became firmly convinced that the propaganda against them was unjust. Everything I learned about the Arabs in those days had a tremendous appeal to me. The very characteristics which repelled the average European and American, attracted me.

As the years passed, the realization gradually dawned upon me that it was not the Arabs who had made Islam great but rather Islam had made the Arabs great. Were it not for the Holy Prophet Muhammad (peace and blessings be upon him), the Arabs would be as obscure a people today as the Eskimos or the Zulus. Were it not for the Qurân the Arabic language would be equally insignificant if not extinct. Because the Holy Prophet Muhammad was an Arab and the Qurân revealed in Arabic, to this extent, every Muslim in the world, regardless of his racial or national origin, is an Arab by culture. The Holy Prophet (peace and blessings be upon him) himself said:

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العَفْوُ

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

THE INDULGENT

العَفْوُ

# Editorial

## MESSAGE FORMUSLIMSINTHEWEST

Muslims have been blessed by Allah throughout Europe and America. We have been blessed economically, academically and socially. Does this blessing demand any responsibility from us? Every Muslim would answer this question affirmatively. Many of our scholars have further defined this responsibility. Maulana Syed Abul Hasan Ali Nadwi was one such scholar. He saw it not only as our responsibility to others but even linked it with our own religious survival. What follows was his advice that he gave in 1982 in South Africa to Muslims who live in a predominantly non-Muslim country. It is still very valid.

Prophet ﷺ had a burning desire to invite humanity to accept Islam. Despite 13 years of untiring effort in *Makkatul Mukarramah* and 7 years in *Madinatul Munawwarah*, there was no large-scale conversion of non-Muslims into Islam. However, between 7 AH and 10 AH, after *fateh* Makkah until the Prophet's ﷺ demise, there was such an influx of people entering into Islam as was not witnessed in the preceding 20 years.

Imam Zuhri Rahmatullahi Alayh, an eminent Muhaddith and Tabee, expresses surprise on this change, with so many people embracing Islam in a matter of just 3 years. He along with other distinguished Muhaddith have commented that this large scale conversion was due to non-Muslims having an opportunity, for the first time, to observe and intermingle with Muslims, witnessing their honesty, fair dealing, compassion, and their sole reliance on Almighty Allah. This left such a deep and profound impression on non-Muslims that thousands entered into the fold of Islam within a relatively short period of time.

This incident also contains abundant lessons on how Muslims should live in this country. Their conduct should be so sublime and captivating that whosoever sees us accepts Islam. Whosoever sits with us should be inclined towards Islam. There should be no need to convince anyone to accept the

Truth.

Therefore, in this country, if you wish to live peacefully and have an opportunity to present Islam to the host community, you will need to inculcate and manifest sterling qualities - not just inside the Mosques - but also outside in the streets, in the markets, in your daily activities, and at home. A life of *Taqwah* will immediately attract non-Muslims towards Islam.

As an ordinary student of Islam it is my religious responsibility to warn you. If you do not lead an upright life, if you continue to live an insular lifestyle, and if you fail to manifest the beauty of Islam to non-Muslims, then you face some real dangers. In such a case, there is no reason for you to feel content and secure in this country.

If ever the fire of race, religion or nationalism rages here, then you will not be saved. In Spain, there were Mosques a hundred times more beautiful than yours. So do not feel content and self-satisfied. As an ordinary student of religion, I would wish to express my joy and happiness at this wonderful new Mosque. But how shall I congratulate you on your achievement when the words of congratulation are self-evident on the walls. How better can I compliment you?

Others may not speak to you as plainly, but remember the glorious Masjid-e-Cordova still stands in Spain. Iqbal so eloquently reminisces the great legacy of Islamic Spain in his famous poem Masjid-e-Qurtaba. In Islamic Spain there were such brilliant Mosques, celebrated Madressahs, famous scholars, for instance Shaykh-e-Akbar, Ibne Hazm, Qurtubi, Shatbi - and how many others shall I mention? However, when the flames of religious sectarianism raged, then the Mosques and *Madris* became deserted. Once Islamic Spain boasted such magnificent structures, distinguished educational centres, and a refined culture and society. Regrettably the Muslims, despite such a high standard of living, did not draw the native non-Muslims of that country to see the Truth of Islam, to warn them of the dangers of disbelief, with the result that religious violence subsequently consumed Muslims like a morsel. The Arabs with their glowing history, archi-

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tectural splendour, vast ocean of knowledge, were displaced from the country, and today the ears eagerly wait to hear the Adhaan and the empty Mosques thirst for your Salaat.

You must earn your place in this country. You should leave an imprint on the host community of your usefulness. You must demonstrate that your existence here is more beneficial than that of the native people. You must impart on them the lessons of humanity. You should demonstrate how noble and principled you are, and that there cannot be found more upright humans elsewhere besides you. You need to establish your worth, that you are a blessing and mercy for this country. However if you decide to live in an enclosed environment content with your Prayers and Fasting, apathetic to the people and society you live in, never introducing them to the high Islamic values, and your own personal qualities, then beware lest any religious or sectarian violence flares up. In such a situation you will not find safety.

I pray to Almighty Allah my prediction is totally untrue and baseless. Remember, you are guests here. Your Tabligh, Mosques, *Madris, Ibaadah*, and religious sacrifices are all worthy of commendation. May Almighty Allah grant you *Barakah*, but do not forget to earn your place in this country. Gain mastery of the national language and become proficient so that you can use it effectively to propagate Islam. Prepare writers and orators and, although you will distance yourself from their religion, do not distance yourself from them. Earn credibility through your daily activities, so much so that if you are entrusted with onerous responsibilities, as was Prophet Yusuf *Alayhis Salaam*, you do not shrink but embrace all challenges wholeheartedly.

You will have to present a new pattern of life to this country. You will not earn recognition by exerting yourselves in the workplace. If you overwork, you will be looked upon disparagingly and be likened to horses and bulls and labelled as money-making machines. However if you can show to the natives here that you are worshippers of Almighty Allah and not wealth, you do not bow before power but only before virtue, you are humans and think like humans, you

are concerned not only about yourselves but also about others, and you are compassionate not just to your own children but also to theirs - and to them - you are earnestly concerned about the path of destruction they have chosen for themselves, you will then earn their respect. They will begin to respect Islam and become desirous of studying it. They will ask you for literature concerning Islamic beliefs and practices, and an opportunity will arise here for you to propagate Islam.

However if you remain preoccupied in eating and working and engaged in Prayers, indifferent to what is happening in the country, insulated within Muslims, totally apathetic to what is happening outside, which direction the country is taking, in such a situation if there is any trouble you will not be able to save yourselves.

I have been meaning to convey and emphasise this message to you, because I do not know whether I will be able to visit you in the future. You gathered here with love and affection and therefore it was easy for me. As a student of religion it would have been convenient for me to suggest virtues of

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**MAILING ADDRESS:**  
**Connecticut Council of Masajid**  
P. O. Box 4456, Hamden, CT 06514  
Tel. (203)-562-2757

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“Love the Arabs for three things-because I am an Arab, the Qurân is in Arabic and the talk of the inmates of Paradise is in Arabic.” (Baihaqi)

Many of our modern-educated condemn those injunctions of Islam which reflect their Arabian origin as parochial and valid only in the particular society where the Prophet (peace and blessings be upon him) lived and thus should now be discarded as “out-of-date”. However, to the devout Muslim, the Holy Prophet’s (peace and blessings be upon him) Arab origin was no accident. Had it been the will of God, the Prophet (peace and blessings be upon him) could have been a Greek, a Roman or an Englishman. Surely there must have been good reason why God chose an Arab for the Seal of the Prophethood in preference to any other nation.

The kinship between Judaism and Islam is even stronger than Islam and Christianity. Both Judaism and Islam share in common the same uncompromising monotheism, the crucial importance of strict obedience to Divine Law as proof of our submission to and love of the Creator, the rejection of the priesthood, celibacy and monasticism and the striking similarity of the Hebrew and Arabic languages. Even the cultural atmosphere produced by traditional, Orthodox Judaism and Islam is not very different. The little Jewish boys chanting Torah and Talmud at the New York Rabbinical Academy would not feel strange in a mosque school. Likewise, among a group of learned *ulema* discussing the sacred Law, a rabbi could make himself quite at home.

In Judaism, religion is so confused with nationalism, one can scarcely distinguish between the two. The name “Judaism” is derived from Judah-a tribe. A Jew is a member of the tribe of Judah. Even the name of this religion connotes no universal spiritual message. A Jew is not a Jew by virtue of his belief in the unity of God and the necessity to follow His revealed guidance to mankind but merely because he happened to be born of Jewish parentage. Should he become an outspoken atheist, he is no less “Jewish” in the eyes of his fellow Jews.

Such a thorough corruption with nationalism has spiritually impoverished this religion in all its aspects. God is not the God of all mankind but the God of Israel. The Scriptures are not God’s revelation to the entire human race but primarily a Jewish history book. David and Solomon (peace be upon them) are not fullfledged prophets of God but merely Jewish kings. Salvation for the Jew does not lie so much in the Hereafter as in the restoration of Palestine. With the single exception of Yom Kippur (the Jewish Day of Atonement), the holidays and festivals celebrated by Jews, such as Hanukah, Purim and Pesach, are of a greater national than religious significance. Consequently, Jesus Christ and John (peace be upon them) were rejected and despised by their people as heretics because the universal message they taught did not conform to the prevailing nationalist feeling. Hence God took from the *Bani Israil* the Prophethood and bestowed it upon their kindred, the Arabs.

As could only be expected, the Jews repudiated the Holy Prophet ﷺ and his mission with intense vehemence. It was too great a blow to their nationalist pride that God would choose for His Prophet an illiterate Arab.

“Like Christianity, the religion of Islam, which Mohammad founded in the seventh century, was an offshoot of the Jewish religion. Mohammed, like Jesus, did not plan to found a new religion. He had in fact announced himself as a “Jewish Prophet.” ....

“Whether from conviction or expediency - a motive by no means foreign to him-Mohammed at the outset of his prophetic career, addressed his preachings almost exclusively to the Jews of Arabia. He borrowed much of the narrative material as well as doctrine for the Koran from the Talmud and Midrash, but in strangely garbled form. In composing his poetic suras, he used the well-known Jewish Bible stories of Adam, Abraham, Lot, Joseph, Moses, Saul, David, Solomon, Elijah, Job, and Jonah . . . But when

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the Jews of Medina, who were well acquainted with their sacred writings, proceeded to expose his brand of Torah as a fraud, Mohammed furiously turned away from them after many acrimonious disputes with their rabbis. The Angel Gabriel then opportunely paid another visit to Mohammed and ordered him to change the Qibla from Jerusalem to Mecca. He was shortly to avenge the verbal insults of the Jews with fire and sword. Although the Jewish settlements in Arabia were numerous and powerfully fortified, he managed to overcome them by a combination of craft and ferocious attack. Thousands of Jews were decapitated and mutilated.” - *Pictorial History of the Jewish People*, Nathan Ausubel, Crown Publishers, New York, 1953, p. 93.

Thus my increasing sympathy for Islam and Islamic ideals enraged the other Jews I knew, who regarded me as having betrayed them in the worst possible way. They used to tell me that such a repudiation could only result from shame of my ancestral heritage and an intense hatred for my people. They warned me that even if I tried to become a Muslim, I would never be accepted. These fears proved totally unfounded as I have never been stigmatized by any Muslim because of my Jewish origin and as soon as I became a Muslim myself, I was welcomed most enthusiastically by all the Muslims as one of them.

Today the Jews pride themselves above everything else in their successful survival as a people despite one persecution and massacre after another over the ages designed to exterminate them. They never tire of boasting how triumphantly they have survived while countless other nations, much more powerful in wealth and in numbers, have become extinct. But since the religious aspects of Judaism have weakened as the Jews themselves succumbed to modern secularism and materialism, the question arises : the Jews have survived *but survived for what purpose* ? None of the Jews I knew in my home community ever thought of asking

this question, let alone answering it. Like modern Jews everywhere, they considered survival in the mere biological and secular political sense as entirely sufficient. What an irony of fate for this “nation of priests” whose sole mission as the “chosen people” of God was to enlighten the world with the knowledge of His oneness and His divine commandments!

I did not embrace Islam out of any hatred for my ancestral heritage or my people. It was not a desire so much to reject as to fulfill. To me, it meant a transition from a moribund and parochial to a dynamic and revolutionary faith content with nothing less than universal supremacy. Thus I can say with another from the *Bani Israil* who chose to travel on the same journey: “Abraham, that early ancestor of mine, would have well understood why I am here (in Mecca) for to his awe-commanding experience, my puny perplexity would have been no riddle. He would have known as I know it now, that the meaning of all my wanderings lay in a hidden desire to meet myself by meeting a world whose approach to the innermost questions of life, to reality itself, was different to all I had been accustomed to in my childhood and youth. My coming to this land of Arabia, was it not in truth a homecoming? Homecoming of the heart that has spied its old home backward over a curve of thousands of years and now recognizes this sky-my sky-with painful rejoicing? For this Arabian sky, so much darker, higher, more festive with its stars than any other sky, vaulted over the long trek of my ancestors . . . for now I see how simple and straight in spite of all its length my road has been-my road from a world I did not possess to a world truly my own.”

-*The Road to Mecca*, Muhammad Asad (formerly Leopold Weiss), Max Rheinhart, London, 1954, pp. 49-50.

*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** ﴿﴾





## 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)

There is another *hadeeth* quoted by Imam Muslim on the authority of the same companion, Sayyiduna Jabir bin Sumurah رضي الله عنه, which states, ‘When we prayed *salâh* with the Prophet ﷺ we would say *as-Salâmu alaikum wa rahmatullâh, as-Salâmu alaikum wa rahmatullâh*. He (the narrator) also indicated with his hands. The Prophet ﷺ said, “Why are you motioning with your hands as though they are the tails of obstinate horses?”’

Some people state this second *hadeeth* as an explanation to the first and claim that both pertain to the *salâm* and not generally to the raising of the hands during *salâh*. However, as many *ulama*, including Hafidh Jamal al Deen Zailaee,<sup>23</sup> have explained, it is quite possible that the above two *hadeeth* are unrelated and both refer to two separate incidents. Pronouncing the *salâm* and signaling the greeting with one’s hands indicates the end of prayer. It cannot be said to such a person: remain calm ‘in *salâh*’. Even if we were to assume that the above two *hadeeth* were connected and both referred to one and the same incident, the rule of ‘calmness in *salâh*’ is more pertinent to the raising of the hands before and after the *rukû’* and *sajdah*, rather than at the time of *salâm* which is the moment of ending the prayer and in a way not even part of *salâh*. Another reason for considering the two to be separate *hadeeth* is that in the first *hadeeth* the *Sahabah* were engaged in *salâh* and the Prophet ﷺ entered the *masjid* and said the above words. The second *hadeeth* on the other hand shows that they were praying with the Prophet ﷺ and he corrected them after completing the congregational *salâh*.

16. Husain bin Abdul Rahman relates, ‘Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, “Alqamah bin Wail al Hadhrami narrated to me from his father رضي الله عنه that he prayed *salâh* with the Prophet ﷺ. He saw him raise his hands when he said the *takbeer*, when he bowed into *rukû’* and when he rose therefrom.” Ibrahim replied, “I do not know. He may possibly not have seen the Prophet ﷺ pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas’ud رضي الله عنه and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of *salâh* when saying the *takbeer*.”<sup>24</sup>

17. Sufyan bin Uyaynah reports that Imam Abu Hanifah and Imam Awzaee met and came together in Makkah. Imam Awzaee asked, ‘What is it with you – and in one narration, with you people of Iraq, – that you do not raise your hands in *salâh* at the time of bowing into *rukû’* and rising therefrom?’ Imam Abu Hanifah replied, ‘Because nothing authentic has been established about it from the Prophet ﷺ.’ Imam Awzaee remarked, ‘How can nothing authentic be established when Zuhri narrated to me from Salim from his father (Abdullah bin Umar رضي الله عنه) that the Prophet ﷺ would raise his hands when beginning *salâh*, and at the time of bowing into *rukû’* and rising therefrom?’ Imam Abu Hanifah narrated in reply, ‘Hammad related to me from Ibrahim from Alqamah and Aswad from Ibn Mas’ud رضي الله عنه that the Prophet ﷺ would not raise his hands except in the beginning of *salâh*. He would not raise them again.’ Imam Awzaee retorted, ‘I narrated to you from Zuhri from Salim from his father, and you say Hammad narrated to me from Ibrahim?’ Imam Abu Hanifah said, ‘Hammad was a greater *faqeeh* than Zuhri and Ibrahim was a greater *faqeeh* than Salim. Alqamah was no less a jurist than Abdullah bin Umar رضي الله عنه although Ibn Umar رضي الله عنه enjoyed *suhbah* continued on page 7

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**(the company of the Prophet ﷺ) and that is a noble virtue. Aswad was also of great merit and Abdullah (Ibn Mas'ud رضى الله عنه) was Abdullah.' Upon these words of Imam Abu Hanifah Imam Awzaee became silent.**<sup>25</sup>

Imam Nimawi says,

'The *Sahabah* and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first *takbeer* of *tahreemah*. And Allâh knows best.'<sup>26</sup>

#### **(Footnotes)**

<sup>23</sup> For details of his life, learning and works see the biographies section at the end of the book.

<sup>24</sup> Imam Abu Hanifah as recorded in *Jam'i al Masaneed* 1/353, and Imam Muhammad in his *al Muwatta* 108 of which Muhaddith Dhafar Ahmad Uthmani says (825) that its narrators are authentic. Also reported by Tahawi 1/224, Daruqutni 1108, and Baihaqi 2536.

<sup>25</sup> Khawarazmi in *Jam'i al Masaneed* 1/352 and Hafidh Ibn al Humam 1/319, as well as many others.

**To be continued** ﴿تَمَّتْ﴾

#### **COLOUR-CODED QUR'AN**

A new fad called 'Color Coded Qur'an' has been introduced in some quarters. Looking at a copy of such a color- Qur'an, one is appalled at the degree of defilement of the sacred Qur'anic text. The whole Qur'an is messed with a variety of colors in which different words have been shaded. The misguided inventors of this silly fad have failed to understand the notoriety of their act. A fad has been introduced for commercial purposes using the glorious *Qur'an Majeed*—the noblest and the most sacred of Allah's Scriptures. The mess of colors defacing the *Qur'an Majeed* is an act of defilement of Allah's Book. In the misconception of the originators of this sacrilege, the frivolous method of dumb '*tajweed*', which the colors purport to teach, is the best method for teaching *Tajweed*. This misconception implies that the method and

system of teaching *Tajweed* which Rasulullah (*sallallahu alayhi wasallam*) had imparted to the *Sahaabah* is obsolete — that it has outlived its utility, hence the need for the ludicrous methods of western kindergarten schools.

#### **TAJWEED**

It should be borne in mind that *Tajweed* is a sacred branch of *Shar'i Uloom*. It is directly associated with the *Qur'an Majeed*. It is a branch of *Ilm*, which has attained its highest state of perfection in the very time of Rasulullah (*sallallahu alayhi wasallam*). Jibraeel (*alayhis salaam*) taught Rasulullah (*sallallahu alayhi wasallam*) the way of Qur'an *Tilaawat* with *Tajweed*. Rasulullah (*sallallahu alayhi wasallam*) passed on this *Ilm* and the method to his *Sahaabah* who in turn produced the greatest *Qurraa* (plural of *Qaari*) the world has ever seen. Until the Day of *Qiyaamah* no one can hope to supersede and surpass the standard and degree of excellence and perfection in *Tajweed* and *Qira'at* which the great *Qurraa* among the *Sahaabah* had achieved.

#### **NO BETTER METHOD**

There is no better method nor will there ever be a better method of teaching *Tajweed* than the method which the *Ummah* has inherited from the illustrious authorities of the *Khairul Quroon* era. It is not permissible to displace the holy Method of Islam with this or any other new-fangled method. The 'color-coded' method is indeed ridiculous. Anyone accepting this fad and sacrilegious method at the cost of abandoning the study of *Tajweed*, will be falling from the sublime to the ridiculous.

#### **NOT PERMISSIBLE**

It is not permissible to adopt this method as an aid to recite the Qur'an Majeed. It is not permissible to defile the holy text of the *Qur'an Majeed* with this type of silly interpolation. It is not permissible to buy and sell such Qur'an copies. The only correct and valid method of acquiring the *Ilm* of *Tajweed* is to study it in the way the *Ummah* has been studying it for the past fourteen centuries.

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## MAR-APR PRAYER TIMES, NEW HAVEN

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

نہ ہوتا ہے پرواز اگر آسمان تک تو واں تک اڑو ہورسائی جہاں تک

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

### NECKLACE MISSING AGAIN

In last month's story, Aisha's رضي الله عنها missing necklace led to the revelation that permitted *tayammum* for ablution if water was scarce. This happened as the Muslim army had been returning to Madina from an expedition. Aisha رضي الله عنها and Umm Salamah رضي الله عنها had accompanied the Prophet ﷺ on this campaign. In this month's story we shall rejoin the returning army at one of its last stops before reaching Madina. The call to march had been made and the two wives had taken their places in their howdahs, waiting to be lifted onto the camels. But at this point Aisha رضي الله عنها realized that her necklace was once again missing. She slipped out of the howdah to go and search for it. Meanwhile the men, not realizing that she had gone, lifted the howdahs to the camels' backs and strapped them in place. They did not notice that the howdah which Aisha رضي الله عنها used seemed lighter than usual. The army resumed its march.


Aisha رضي الله عنها had gone out a short distance from the camp, where she thought she may have lost the necklace, and sure enough, she found it. Imagine her surprise when she returned to the camp to find that everyone had gone! She walked to the spot where her howdah had been and sat down to wait until her absence would be noticed and someone would return to look for her. As she waited, she felt drowsy and fell asleep. A young man named Safwan رضي الله عنه, who had become separated from the main body of the army, noticed the sleeping Aisha رضي الله عنها as he followed the

path taken by the army. He stopped and offered to escort her to the camp.

The army had halted for a brief rest stop, but no one had noticed that Aisha رضي الله عنها was missing. She had not emerged from her howdah when it had been lifted to the ground, but they assumed that she was sleeping and left her undisturbed. The last thing they expected to see was Aisha رضي الله عنها riding into camp on a camel, with Safwan رضي الله عنه walking alongside. But that is just what they saw, and it did not take long for rumors to start traveling. The hypocrits, especially, were delighted with the situation. It made for such a lovely scandal, two young people traveling alone, without chaperone, and one of them being the wife of the Prophet ﷺ.

Upon her return to Madina, Aisha رضي الله عنها became ill and went to her mother's house to be nursed back to health. She seemed to be the only person in Madina who was not aware of the stories that were circulating about her. It was only after she had recovered from her illness, nearly three weeks later, that someone told her about the rumors. She was devastated by the information and could not stop crying. She now understood why the Prophet ﷺ had been unusually impersonal and distant from her since their return.

*continued on page 11*

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

*continued from page 10*

The Prophet ﷺ on his part wanted to disbelieve the rumors, but he had to be very sure. All those who knew Aisha رضي الله عنها well, such as the Prophet's ﷺ other wives and Aisha's رضي الله عنها maid-servant, defended her and spoke up on her behalf. At last he went to the home of Aisha's parents to question Aisha رضي الله عنها herself about the scandal that surrounded her. She knew that it was **Allah** who had to declare her innocence, for if she said she were innocent her word would be doubted and if she said she were guilty of any wrongdoing she would not be telling the truth. As the Prophet ﷺ sat by her side, a revelation came to him declaring Aisha رضي الله عنها free of guilt (al-Qur'an 24:11-20).

The words of **Allah** scolded the believers for listening to the rumors and spreading them rather than asking the propagators of the story to produce four witnesses. The seriousness of falsely slandering pious women was emphasized. The punishment both in this world and in the hereafter would be severe.

In this way the Muslim community was given instructions for dealing with slander and accusations of adultery. Three of the Muslims who confessed to their role in spreading the stories about Aisha رضي الله عنها were whipped, but as for the hypocrits, who admitted to nothing, the Prophet ﷺ left their punishment in the hands of **Allah**.

**Bonnie L. Hamid**



**THE ABC OF ISLAM** ★

**Devil**  
Shaitan is the devil,  
His intention is evil,  
He leads mankind astray,  
And shows them the bad way,  
So make sure you are not at his level.

**Eating**  
Always remember when you eat,  
To have some manners and be neat,  
Care for others,  
And share with your brothers,  
And make sure halal is what you eat.

**Faith**  
Our faith is called Iman,  
Our religion is Islam,  
In Iman you must believe,  
In seven things Allâh decreed,  
To become the happiest man.

★

**Obaid Ahmed**  
10 years  
Hamden, CT

*continued from page 3*

reciting various *Zikr* or prescribe certain *Wazifahs*, but you might not have had an opportunity of listening to the message I have just conveyed.

Please strengthen your position in this country and earn your recognition. Do not be like a straw or crop that is uprooted by the slightest breeze. You should be so firm that not even a hurricane is able to shift you. Display such noble character that it captivates the imagination of the ordinary citizen, and then see how these people will stand to defend you. If there is the slightest opposition against you, they will be the first ones to argue on your behalf and vouch what a blessing you are for them.

May Almighty Allah grant us the ability to understand what is right; may He bless and protect you. Ameen.

وما توفيقي إلا بالله  
وما أعوذ إلا به

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

## WHAT OTHERS SAY

Ghaith Abdul-Ahad in Falluja  
Thursday November 11, 2004

[The Guardian](http://www.guardian.co.uk)

<http://www.guardian.co.uk>

**'The only place I am going from here is heaven'**

Yemeni tells how he left family to join fighting

From inside a room in one of Falluja's safe houses came a beautiful voice reciting verses from the Qur'an and choking with tears. "Say: If it be that your fathers your sons your brothers your mates or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight are dearer to you than Allah or His apostle or the striving in His cause;" chanted the voice, "then wait until Allah brings about His decision: and Allah guides not the rebellious."

The room was half-lit, the walls were bare except for one picture of Mecca.

The only piece of furniture was a prayer mat in the middle of room twisted at an angle to face the south. A Kalashnikov rifle and an ammunition pouch were laid against the wall.

A pair of old trainers stood at the edge. On the mattress sat a man with a small Qur'an in one hand and a set of prayer beads in the other. Sometimes his voice would be drowned out by the sounds of explosions rocking the city.

As he finished his prayers he stood up, held his hands high and started praying: "Oh Allah, you who made the prophet come out victorious in his wars against the infidels, make us come out victorious in our war against America. Oh Allah, defeat America and its allies everywhere. Oh Allah, make us worthy of your religion."

The man - tall, thin with a dark complexion, black eyes and a thin beard - arrived in Falluja six weeks ago. He spent a few days sharing a room with other fighters until they were

### **HOLY QURÂN - DA'WAH!**

**Help distribute English and Spanish translations of Holy Qurân.**

Send \$15.00 donation to receive 10 copies of English translation or \$25.00 to receive 10 copies of Spanish translation to Imam Muhammed Zakiuddin Sharfi, Islamic Education Services, P. O. Box 1653 Burlington, NJ 08016. Phone 609-261-5640, E-Mail [Darul\\_kitab@yahoo.com](mailto:Darul_kitab@yahoo.com)

distributed among the *mujahideen* units in the city. He was with a group of the Tawhid and Jihad stationed in the west of Falluja in the Jolan district where heavy fighting has been raging for the last two days.

Living with other Arab and Iraqi fighters, he was given the honour of leading the prayers because of his beautiful voice.

Anxiously waiting for the Americans outside a makeshift bunker, he told his story. He said he was not here because he loved death as death but because he perceived martyrdom as the most pure way in which to worship God.

He was, he said, a Yemeni religious student from the the capital San'a, who had been studying sharia law for six years, while working as minibus driver to support a pregnant wife and five children.

He first tried to come to Iraq to fight the Americans during the war 18 months ago.

"I wanted to come and fight for Islam. I met a Jordanian merchant who provided me with tickets to Syria and \$100. He even drove me to the airport himself."

#### **Sent back**

But once there, he was prevented from going any further by the airport police.

"I was wearing my *jalabiya* and a small turban and when the police asked me why I was going to Damascus I said, to work. They asked me what kind of work. I said to work for the salvation of my soul. And they sent me back."

*continued on page 13*

*continued from page 12*

He pointed at his cheap cotton trousers and said: "This time I learned the lesson and bought these."

For a year he went back to his studies and his family, forgetting Iraq and *jihad*. But the scandal of prisoner abuse at Abu Ghraib woke him up, he said.

His wife, a religious student working on her masters thesis, urged him to leave everything and go for *jihad* in Iraq.

"She told me they are doing this to the men, imagine what is happening to the women now. Imagine your sisters and me being raped by the infidel American pigs."

He suddenly realised his mistake, he said, and spent the night crying.

The next day he borrowed money for another journey - one that he described as his last. He was given a contact name in Aleppo, a city in the north of Syria, who would arrange for him to be smuggled across the border.

"I didn't tell anyone, I just told my wife. I borrowed a car from a friend and we went out to do some shopping. She bought me two trousers and a shirt. We went then to my father's house. I told my mother, forgive me if I had done anything wrong. She said, why? I told her nothing, I just want forgiveness from you and dad.

"She asked me if I was going to Baghdad. I said no. She hugged me and cried."

The fighter told how he went back home and sat with his wife and children, who had no idea that this was their last dinner with their father.

"My favourite daughter came and sat in my lap and slept there. She opened her eyes and said, 'Daddy, I love you'."

Weeping as he spoke, he said: "You know these memories are the work of the devil trying to soften my heart and bring me back home. The only place I am going from here is heaven."

When he arrived in Damascus, he learned from other *jihadi* networks that the Syrians had tightened security on the border.

Other would-be *mujahideen* were waiting

in small apartments in Damascus, Aleppo and Hams.

After a month he realised that the cleric who was running the smuggling network was working with the Syrian *mukhabarat*, the secret service, handing over the *mujahideen* to the police.

He fled, but in a small mosque in Aleppo, he met a young cleric who promised to help him reach Iraq.

The Yemeni was handed to another group, which placed him in a small house with other *jihadis* for two weeks.

One night he was taken to a village on the Syrian side of the border in the north. "They came and said we are crossing today. It was a very scary journey. We had to lie still in the desert if we heard American helicopters.

"We spent two nights on the border in a village, then we were taken to another village to be given military training. Most of the brothers with me have never used a weapon in their life.

"I knew how to use an AK-47. After a few days they came and said we need fighters to go to Hit" - a town northwest of Baghdad.

There he joined a minibus filled with Arab fighters, driving through the night. They were escorted by two cars, he said, including a police car.

He produced his Qur'an from his pocket. "When I was in Syria, I bought seven copies of this, wrote the name of my wife and my five children on each and left the seventh empty - I didn't impose a name for the newborn on my wife. She called me later when I was preparing to cross and told me she has written on it 'shahid' - martyr."

\*\*\*\*\*

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

*continued from page 7*

Tajweed, like all the other branches of Deeni *Uloom*, are not mundane pieces of equipment which are upgraded constantly and which are rendered obsolete when a better version is invented.

#### DECLINE

While there is and will always be advancement in technology and mundane sciences, there can never be such advancement in the Branches of *Shar'i Uloom*. on the contrary, the closer *Qiyaamah* approaches, the more deterioration sets in. Standards in *Ilm* and *Taqwa* are on the decline, not on the advance.

Just as everything else, including the *Hajj*, is heavily commercialized in this age, so too is the sacred Text of the *Qurân Majeed* being commercialized. The greed of the publishers of this corruption is conspicuously displayed by their registration of copyrights. If they had a true understanding of *Ilm* and a true feeling for the *Qurân Majeed*, they would never have stooped to the extremely low moral ebb of preventing others from distributing and disseminating Qurânic knowledge and methods of *ta'leem*.

Muslims should not be so prone to gullibility to fall in every trap which the *Shaitaan* sets to divert from the ways, methods and styles of the *Salf-e-Saaliheen*. Remember that along with a method comes the attitudes and effects of its founders and originators. By the same token, when a Sacred Method is abandoned, the *roohaani* (spiritual) effects, which grace such a holy Method, are also lost. Thus, there is a world of difference teaching the *Qurân Majeed* sitting on the floor in humility and teaching it in *kuffaar* style sitting on benches in the way in which they do at *kuffaar* schools. Some so-called 'Islamic' schools too have incorporated the style of the *kuffaar* to teach the Qurân. In these methods of the *kuffaar*, which displace the Methods of the *Salf-e-Saaliheen*, there is no goodness. Such ways destroy whatever little spirituality there may still be. May Allâh Ta'ala open up the minds and eyes of Muslims to see and understand

the harms and ruin in new-fangled methods which displace the Methods of the illustrious pious predecessors who were all the students of the *Sahaabah* or the Students of their Students.

Condensed from: "The Majlis" Vol.15 No.5  
Majlis-ul-Ulama

S. Africa: <http://www.themajlis.net>.

\*\*\*\*\*

#### WOMEN SHARIAH SCHOLARS

Islamic history is full of glittering examples of women shariah scholars —who had mastered Islamic sciences such as exegesis of Qur'an, Hadeeth, Seerah, Islamic Jurisprudence, history, etc. It was only after the fall of Baghdad in the 13<sup>th</sup> century that Muslims started to believe that women do not have the ability to become scholars of Islam. The situation became worse by the end of 19<sup>th</sup> century (1850-1899) when the British invaded and colonized almost all Muslim countries and then dismantled the Islamic educational institutions of Muslims and established the secular school system in those Muslim countries instead. As a consequence, for a Muslim woman to become a shariah scholar is thought to be impossible. Today, Muslim parents might say: "Our daughter is very intelligent. We will make her doctor or engineer." If you ask them: "Why don't you make her Shariah scholar?" They will reply: "How can a girl become scholar of Islam? It is very hard for her." Actually, these parents are living in such an age in which women are not encouraged to become scholars of Islam. Let's take a tour in the past to see if women shariah scholars ever existed in Islamic history:

Ayeshah رضي الله عنها, the wife of Prophet Muhammad ﷺ, was such a brilliant scholar of Islam that great *sahaabah* (companions of Prophet ﷺ) used to study Islam from her. She is one of the six *sahaabah* who narrated the most number of traditions from Rasool Allah ﷺ.

Ayeshah رضي الله عنها, the daughter of Saad bin Waqaas, was a great scholar of Islam and her students included jurists and *muhadditheen*

*continued from page 14*

like Imam Malik and Ayub Sakhtiani.

· Ayesah bint Talha رضى الله عنه was such a great scholar of Islam that she had a debate with the leading figures of the Ummayyad house and she surprised caliph Hisham bin Abdul Malik by her knowledge.

The students of Umara bint Abdur Rehman included Imam Zuhri, Abu Bakr bin Hazm and Yahya bin Saeed. Caliph Umar bin Abdul Aziz gave so much importance to the traditions of Rasool Allah ﷺ narrated by her that he told Abu Bakr bin Hazm, governor of Madinah, to compile those traditions in the form of a book.

One of the teachers from whom Imam Shaafi learned the knowledge of Hadeeth was Syedah Nafeesah, grand daughter of Hasan

Imam Shaafi taught his daughter and she became such a great shariah scholar that her opinion would outweigh the opinions of great men scholars of her time.

Sheikh Usman Dan Fodio, the spiritual and political leader of the Sokoto community in Africa, had five daughters and one of his daughters, Nana Asma'u, was a great poet, teacher, and Islamic scholar. Her erudition can be judged from the fact that she had written a *tafseer* (exegesis) of the Qur'an in many volumes.

Imam Ibn-e-Taymiyyah is known by this name because his great-grandmother's name was 'Taymiyyah' who was a scholar of Islam.

Maryam Jameelah (formerly Margaret Marcos) was a Jew from Brooklyn, New York. She accepted Islam in 1962 and then permanently immigrated to Pakistan. She has written various books on Islam, which present the classical and true picture of Islam.

These are just a few examples of women shariah scholars in our history. Historically, most of the women shariah scholars have not written any books on Islam but a book is not a requirement to be a scholar of Islam. Instead, in a lot of the cases, those women had 'written' (prepared) Islamic personalities. Once the father of Sheikh Hasan Al-Banna Shaheed asked him: "Why are you not writing any

book?" Upon hearing that, Sheikh Hasan Al-Banna replied to his father:

"I write (prepare) personalities and they will write books."

That is precisely the role of many Muslim women scholars in the history. Imam Bukhari's father died at a very early age. His mother and elder sister taught him and he became the greatest scholar of Hadith in Muslim history. Imam Malik's mother used to inspire him about getting Islamic knowledge and used to teach him to be humble. Sheikh Abdul Qadir Jilaani's mother not only taught him Islam but also she used to recite Qur'an when she nursed Sheikh Abdul Qadir Jilaani during his infancy so that he would get the light of Qur'an right from the first day from his mother's milk. Syed Qutb stated in one of his books that his mother used to listen Qur'an for hours and it was because of his mother that he was inspired to write the *tafseer* of Qur'an.

This is an age of crisis for the Muslim *ummah*. Today, Islam is in dire need of both men and women shariah scholars who would wake up other Muslims and who would become the harbingers of the Renaissance of Muslim nation. We have to remember the advice given to us in Qur'an:

"And if you turn away (from spreading the message of Islam), He (Allah) will exchange you for some other people, and they will not be your likes."

(Surah Muhammad: Ayah No. 38)

**Gohar Mushtaq, Ph.D.**



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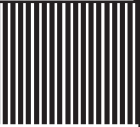
رَبِّ زِدْنِي عِلْمًا My Lord! Increase me in knowledge. (20:114)

**CONNECTICUT COUNCIL  
OF MASAJID**

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**CCM** is seeking applications from individuals, both male and female, who are willing to help establish *madaris* for Qur'anic education on a daily basis at various masjid and Islamic Centers in Connecticut. Qualified, interested individuals should send their curriculum vita to:  
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**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).



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

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