

13 Rajab 1426

August 19, 2005

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful



QUR'AN
'READ'



اقْرَأْ



صوت الأمة الإسلامية

Vol. 17

A VOICE OF THE MUSLIM UMMAH

No. 8

ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

“Those who imagine that the morality of Islam makes of it a heavy burden for humanity as to prevent its realization in their lives derive this belief from the tribulations undergone by the individual Muslim living in a society which is not governed by Islam. Under such circumstances, the morality of Islam is in reality a heavy burden; it almost crushes the individuals who live with their pure Islam in the polluted society of ignorance. A specific environment then is indispensable for the life of this concept, an environment with its own specific values. Islam is a realistic system and it therefore supposes that the people who live according to its path will be living in an Islamically governed society. Without this environment, the life of the individual becomes impossible or at least extremely difficult. Therefore whoever wishes to be a Muslim should know that he cannot devote himself to his practice of Islam except in a Muslim environment dominated by Islam. He is mistaken if he imagines that he can realize his Islam in the midst of a society devoid of Divine guidance.” (*This Religion of Islam*, Sayyid Qutb, Al-Manar Press, Palo Alto, California, 1967, pp. 32-34.)

Islam is a universal faith actively seeking converts. Unlike the Christians, we feel no need for professional missionaries. Every Muslim is a missionary. To propagate Islam as far as he possibly can is his sacred duty. It may surprise non-Muslims to learn that vast areas of the world (particularly South-East Asia and Africa) have turned Muslim through the activities of ordinary Arab and Indian merchants and traders. No force or violence was ever used. Nor were any of these countries politically subjected by them. This was possible only because those merchants and traders put Islam first and business afterwards.

Like the strict orthodox Jew, the Muslim believes that man draws closest to God through obedience to His sacred laws. Therefore he draws no sharp distinction between ritual and morality, which are inseparably intertwined. The Muslim does not separate the spirit from its outer form because he is convinced that no belief is effective without its tangible expression. Ablution and prayers must be performed in a precise manner after the practice of the Prophet ﷺ. The Muslim who performs his *Salat* as he should, devel-

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الْجَامِعُ

AL-JAAMI'U

THE GATHERER

الْجَامِعُ

Asmā-ul-Husnā : Allāh's beautiful names and attributes

Editorial

The wind of adversity is all over the world against those who profess that Allâh is One and believe in all messengers of Allâh, from Adam ﷺ to Muhammad ﷺ. This adversity is temporary and fleeting. Such tests have come to Muslims before. In the past they did not succumb under pressure and did not accept the pagan alternative. Now we too have to do the same.

Muslims have nothing to do with terrorism, with the ad hoc violence and mischief that is spreading from one end of the earth to the other. This is the work of the traditional mischief mongers. They did it at the time of Musa ﷺ, they did it at the time of Isa ﷺ, and they have been doing it throughout the tenure of Muhammad ﷺ.

So the enemies of themselves are doing what they know best to do: causing mischief in the earth. It will not stop until Isa ﷺ comes back and by Allâh's permission puts an end to it. Our job as Muslims is to practice and preach what we have been commanded and be steadfast and patient and stay the course. Allâh's promise of victory and dominance for His *deen* is unchangeable. Allâh says, "Say: Obey Allâh and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message), plainly. Allâh hath promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe

no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants. So establish regular Prayer and give regular Charity: and obey the Apostle; that ye may receive mercy." (*An-Nur*, 24:54-57) Have we not read these verses many times? This message for Muslims is summarized by Maulana Sayyid Abul Hasan Ali an-Nadawi in a lecture he directed towards us. He used to remind Muslims to be together, have strong faith, work together, forget petty differences and stand for Allâh's message and guidance.

MESSAGE TO THE MUSLIMS IN THE WEST

To my brethren who are not seeing me and whom I am not seeing, greetings of *Salaam* upon you.

You are very fortunate indeed, as Allâh has placed you at a new gold mine, or rather at a new mine of jewels. This is the mine of searching human souls, agitated hearts and restive minds that are looking for a path, a way that will restore to them faith and certitude, establish their link with the Creator of the Universe, make them understand His qualities and attributes, and His unique relation with His creation. They are looking for a path, a way that can create in them the exalted motivations to grasp the expanse of the cosmos, the depth of the human soul, and the flights of the human spirit. Allâh has given you this opportunity, which was not accessible before to many scholars and pious figures. They used to long that Allâh would give them the opportunity to introduce some new spirits to Islam, to build their confidence in Allâh and establish their contact with Him. They used to pass ages without finding such an opportunity.

Allâh has sent you into that land. I do not subscribe to the logic of accidentalism. My mind cannot accept that anything in this world can happen without the will and plan of Allâh. I believe that Allâh has chosen you to live in that land, in the New

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World so that you may discover that New World. It is time now that the New World be rediscovered. It is time that every one of you seeks the discovery of a new world. You have a golden opportunity to discover a new world. The "new world" that I am talking about is not a continent, but a world of humanity, human progress, and human perfection. Whosoever will discover this new world will do a favor to humanity greater than what Columbus did. To discover a new continent for the exploitation of one's nation and its conquests is not a favor to humanity.

You must protect your own faith. The word 'protect' however, I consider below the rank of a Muslim. A Muslim is the protector of the faith of the nations of this earth. He protects their proper relationship with Allâh. To tell a Muslim to protect his own faith is below the rank of a Muslim. But the winds of faithlessness that are blowing around, and the new mental and spiritual unrest that is prevalent, especially in America, makes me say that you must protect your faith there. You must in fact increase your faith. The failure of western culture, and the inadequacy of science and technology to fulfill those objectives of life that bring peace and satisfaction should urge you to present to them the noble message of Islam.

As the Arab envoys said long ago, we came to free men from being slaves of other men to becoming the servants of Allâh, and to free them from the narrowness of the world to the vastness of the world. Today, this mission is as important as it was in the seventh century after Christ (peace be upon him); indeed, it has become even more important now. It is possible to fulfill this mission today as it was in the sixth and seventh centuries.

This mission was accomplished then by human beings, by the members of this *ummah* and not the prophets. Those desert dwellers of Arabia, the camel riders

and tent makers, they went to the courts of Caesar and Khosro and presented this message to them. They entered Rustam's palace which was especially decorated for that occasion and when they were asked, "Why did you come here, and what has brought you over here?", theirs was a terse, bold answer without hesitation: "Allâh has sent us and appointed us that we may, by His leave, liberate mankind from being slaves to each other to being the servants of Allâh and from living in the narrowness of the world to living in the vastness of the universes." They meant to say that what you consider as the world is very small and narrow. Your world is only the world of food and drinks, of luxuries, of fulfillment of material needs. Your world is limited to some families, some factories, or to some fun places, but the real world is much bigger and greater than that. It is the world of spirit, of *Iman*, of divine love, of human compassion, of universal brotherhood of man, and the world of efforts and labors to bring happiness to the hearts and souls of

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

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ops a keen conscience and high character because there is nobody but God to see if he does it properly. No other religion places so much emphasis upon the necessity of personal hygiene and cleanliness. Physical purity affects spiritual purity and the outer man is an expression of the inner man.

The penal law of the Qurân and Sunnah is the subject of the greatest misunderstanding on the part of non-Muslims. What Islam regards as the worst crimes against society are hardly considered crimes at all in Western countries and, with the possible exception of theft, legal penalties are rarely, if ever, enforced. The Muslim does not believe that the merit of a law depends upon its leniency nor that the criminal deserves greater sympathy than society. To the Muslim, the penal law of the Qurân and Sunnah is not the cruel and barbaric product of primitive 7th century Arabia irrelevant for today; on the contrary, he is convinced that it is far more humane than the extreme psychological deprivation and moral depravity of our modern prisons and in the context of a genuine Islamic society, infinitely more effective in combating crime than any man-made law.

A Muslim believes that the strict segregation of the sexes is essential for a wholesome society. This means that men and women are forbidden to intermingle freely. That is why a Muslim cannot tolerate mixed social functions, co-educational schools or courtship before marriage. Men must not look at strange women nor women at strange men. Modest dress is required at all times; women are required to shroud their entire bodies whenever they find it necessary to go out and behave as inconspicuously as possible in public. A woman's beauty is for her only. Her body is not under any circumstances to be on public display exposed to the vulgar gaze of strangers. Public demonstrations of affection between men and women are severely punished. In Islam, the man is

responsible for his social duties outside the home while the woman is responsible for everything within the home. Therefore it is not for women to compete with men in business or politics. The Muslim knows only too well that once the woman leaves the home, there is no home!

Celibacy is condemned by the Qurân and Sunnah and every normal man and woman is expected to marry. Although a man is permitted to marry up to four wives, Islam does not ordain polygamy; it is not even encouraged; it is merely allowed. The overwhelming majority of Muslims have always been monogamous. The restricted polygamy permitted by Islam curtails illicit sex to a minimum because if a man desires relations with another woman, he must marry her first, undertake the responsibility of her support and fatherhood.

Islam differs from all the other religions in its discouragement of the "arts". A Michaelangelo, a Rembrandt, a Beethoven or a Mozart would not receive any acclaim in a Muslim community. Consequently, this is why in Muslim cities there is such a conspicuous absence of symphony concert halls, opera houses, theatres and art museums. The genius of Islamic art has expressed itself most fully in an architecture that has never been surpassed and Arabic calligraphy.

Instrumental music is banned from the mosque and condemned elsewhere. The social status of professional musicians in the Muslim world is extremely low. Instrumental music detracts the mind away from the remembrance of God and eventually leads to lewdness. If a man feels compelled to give vent to his emotions, he is allowed to sing to please himself but it is better if he refrains. No respectable Muslim woman will sing in public. The only laudable music is chanting of Holy Qurân, Adhan and unaccompanied chants in praise of the Holy Prophet (ﷺ - peace be upon him).

Because dancing is the most powerful

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known stimulus to illicit sex, it is prohibited completely except possibly on the two Eid festivals, to stir up enthusiasm for *Jihad* or at weddings. Such festivities must never be mixed. Men dance with men and women with women only.

Acting in plays, whether on stage, cinema or television screen is discouraged for the same reason. Islam condemns plays, whether one participates in them as actor or watches them as spectator, because they encourage people to become increasingly preoccupied with their private fantasies and less and less with real life. Islamic cultural values regard it degrading to the human personality for an actor to dress up and pretend to be what he is not and utterly unthinkable for a respectable Muslim woman to perform as an actress in public.

Literary fiction in the form of either the drama or the novel is not indigenous to any Muslim country but oratory and poetry are highly developed and eloquent speech most keenly appreciated by Muslims everywhere, especially in the Arabic-speaking world.

True Islamic culture can have no part of the Western mania for sports and games, which is their inheritance from ancient Greece. An Islamic state would encourage athletics as part of military training to promote physical endurance. Thus all sports having military value would be included as part of the physical training in schools and colleges. Horseback riding, swimming, fencing, archery, weightlifting, calisthenics, wrestling, mountain climbing, etc, would be favoured. Cricket, football, baseball, hockey, basketball, rugby, soccer, tennis and golf which are useless for this purpose would be discouraged as a waste of time and energy. Such athletics as are tolerated in an Islamic state, would be strictly amateur. Islamic culture does not honour professional athletes. Nothing could be more abhorrent to Islamic values than for whole populations to stop work for hours or even days on end

to attend, watch on television or listen on the radio to a cricket or baseball match and waste large sums of money which could be far more profitably spent elsewhere to construct vast sport stadiums.

The Islamic way of life is based upon transcendental values. Morality and truth are absolute, eternal and universal. They are instituted by God and not by man. Therefore man has no right to tamper with them. To the Muslim, the Qurân is God's book-not Muhammad's ﷺ book. He believes every word in the Qurân is literally true and must be obeyed. The Qurân is the source of all knowledge and to question any part of it is tantamount to rejection of God's guidance. The Hadith, or sayings of the Prophet (ﷺ - peace be upon him), and the Sunnah or the practice of the Prophet ﷺ, are essential for a correct interpretation of the Qurân. One is meaningless without the other. Since the Qurân is God's infallible, complete and final revelation to man, Islam cannot be "reformed" or "changed". It will never be "improved". Islam is complete and self-sufficient. It has no place for eclecticism. The Muslim understands "progress" as bringing his life into closer conformity with the letter and spirit of the Qurân. His earthly goal is not worldly success but preparation for the Life Hereafter.

Islam demands the Muslim's total allegiance. A Muslim is a Muslim every minute of the day. Islam is rigorous to a degree inconceivable to a person of any other faith. Its laws control every aspect of his life from birth to death. Awake or asleep, Islam is always with the Muslim. He is never for a single instant allowed to forget what he is.

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





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

Shaykh Abu Yusuf Riyadh ul Haq
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Chapter 7: Not fastening the hands after *ruku'*

Leaving the hands hanging at the side after *ruku'* has always been the practice of the entire *ummah*. The method of fastening the hands at this time as adopted by certain people has not been mentioned in any *hadeeth*, nor has it been quoted as the practice of any of the earlier generation of *Sahâbah*, *Tâbi'ûn* and *Tab' Tâbi'een*. If, as some have claimed today, the fastening of the hands after *ruku'* can be immediately understood from a number of *saheeh ahadeeth*, then surely this would never have escaped the '*ulamâ* of the past. We observe, however, that none of the *Muhaddithûn* and scholars of the different *madhâhib* of *fiqh* have mentioned it as being part of *salâh* or even a desirable act, let alone it being a *sunnah*.

Some argue that since fastening the hands is *sunnah* during *qiyâm* before the *ruku'*, it must be the same for the period of standing after *ruku'*. This, however, is an incorrect analogy because the fastening of the hands is for the duration of the *qiyâm* which forms an integral part of *salâh* and in which a person normally recites the *Qur'ân*. The period of standing after *ruku'* and before *sujûd* is not even referred to as *qiyâm* but *qawmah*, '*I'tidaal*, '*al qiyâm ba'd al ruku'*,' or '*al raj' ba'd al ruku'*.' A close study of the *ahadeeth* of *salâh* will reveal that when the word *qiyâm* is mentioned by itself it always refers to the *qiyâm* before *ruku'*, but when the standing after *ruku'* and before *sujûd* is mentioned it is never described as the *qiyâm* but as '*I'tidaal* or 'the raising of the head after *ruku'* or

something similar. Even if the word *qiyâm* or something of the same root is used it is always done so in conjunction with another word or few words to show that it refers to the standing after *ruku'* and not to that before it.

None of the *Sahâbah* have ever mentioned the fastening of the hands after *ruku'* in their narrations despite being so particular and diligent in their description of the Prophet's ﷺ prayer, and in turn this has never been quoted from the *Sahâbah*, *Tâbi'ûn* or *Tab' Tâbi'een*. In fact, it is reported about Sayyiduna Ali عليه السلام, as part of a longer *hadeeth* that:

'When he would stand up for prayer and say the *takbeer* he would place his right hand on his left wrist. He would remain like this until he bowed down into *ruku'* (unless he scratched himself or straightened his clothes).'¹

Some claim that this practice of fastening the hands after *ruku'* is based on the following words which are part of a long *hadeeth* reported by Sayyiduna Abu Humaid al Saidee رضي الله عنه, 'and raise your head until the bones return to their joints.'² This, however, is an incorrect interpretation of the Prophetic words. This and other similar expressions in the *ahadeeth* simply mean that one should stand and sit upright after *ruku'* and *sajdah* and remain motionless for a moment ensuring that the spine is straight by allowing every vertebra to return to its place. The words used in the *hadeeth* are '*adh'm*' and '*faqaar*'. *Adhm* simply means bone but *faqaar* defines this as being the bones of the back, the vertebrae as explained by Hafidh Ibn Hajar in his *Fath al Bari*³ and also by Qadhi Iyadh in his

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1 Ibn Abi Shaibah 3940 and Baihaqi 2333.

2 Bukhari 794, Ibn Majah 863, Abu Dawood 730, Tirmidhi 304.

3 *Fath al Bari* 2/391.

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Mashariq al Anwaar.⁴

Chapter 8: Placing the knees before the hands in *sujūd*

Placing the knees before the hands when descending for *sujūd* has been the view and practice of the majority of the *ummah*. Unfortunately some insist that this practice is contrary to the *sunnah* and that their view of placing the hands before the knees is the only correct and valid method. Here we first present those *ahadeeth* that have been adopted by the majority of the scholars followed by those narrations that are often quoted as evidence for placing the hands before the knees together with the relevant explanations and answers.

1. Sayyiduna Wail bin Hujr رضي الله عنه says, ‘I saw the Prophet ﷺ place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.’⁵

Imam Khattabi,⁶ Imam Tibi, Ibn al Mundhir,⁷ and Imam Ibn Sayyid al Naas al Ya’muri have all declared the above *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه to be more established and authentic than the *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه (quoted below) on the same subject. Ibn al Mundhir says in *al Awsat*, ‘The *hadeeth* of Abu Wail رضي الله عنه is more established and it

4 Allamah Abdul Hayy al Luckhnawi in *al Stayah* 2/192 quoting from Qadhi Iyadh’s *Mashariq al Anwaar*.

5 Narrated by Imam Abu Hanifah as quoted in *Jami’ al Masaneed* 1/413; Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his *Saheeh* as quoted by Hafidh ibn Hajar in *al Talkhees al Habeer* 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628, and Baghawi 3/133 no 642.

Imam Tirmidhi says that the *hadeeth* is *hasan ghareeb* and Hakim has declared it *saheeh* and Dhahabi agreed.

6 As mentioned by Hafidh in *Fath al Bari* 2/370, and Baghawi in *Sharh al Sunnah* 3/135.

7 In *al Awsat* 3/166.

is our view (to place the knees before the hands).’

Some have claimed that this *hadeeth* is inauthentic and have tried to weaken it on the basis of Shareek, one of its narrators. This however cannot be accepted because the person narrating from Shareek is Yazeed bin Haroon and he is one of those people who reported *hadeeth* from Shareek before his memory suffered. Therefore, his narrations from Shareek are *saheeh*.

Ibn Hibban says of him in his *Kitaab al Thiqaat*:⁸

‘Towards his last he would err in what he narrated; his memory suffered (changed). Therefore, there is no ‘*takhleet*’ (confusion) in the reports of those narrators who heard *hadeeth* from him in Wasit such as **Yazeed bin Haroon** and Ishaq al Azraq. The reports of those later narrators who heard *hadeeth* from him in Kufah contain many errors.’

The same *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه also has other chains which do not contain Shareek. For example, Imam Abu Hanifah reporting from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr رضي الله عنه,⁹ Hammam narrating from Shaqeeq from Aasim from his father Kulaib as a *mursal hadeeth*,¹⁰ Hammam reporting from Muhammad bin Juhadah from Abdul Jabbar from his father Sayyiduna Wail bin Hujr رضي الله عنه,¹¹ and Yazeed bin Haroon narrating from Israeel bin Yunus from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr رضي الله عنه.¹²

To Be Continued انشاء الله

8 *Kitaab al Thiqaat* 6/444 no. 8507.

9 Imam Abu Hanifah as quoted in *Jami’ al Masaneed* 1/413.

10 Baihaqi 2630.

11 Abu Dawood 838 and Baihaqi 2629.

12 Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhamaan* 487.



AUG-SEPT PRAYER TIMES, NEW HAVEN

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

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.

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REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

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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

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HTFD.

20 Church St, East Hartford, CT 06108 860-282-0786

Juma' prayer time 1:30 PM

Contact: Br. Sajid Bhura (860)830-4453

ISLAMIC CENTER OF HAMDEN

60 Connolly Parkway, Wilbur Cross Commons, Unit

17-212, Hamden, CT 06514 (203-562-2757)

Juma' prayer time 1:00 PM

Friday Dars 8:00 - 11:00 PM

Madrasah: Every Sunday 9:55AM - 1:30 PM

Mon-Thurs 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

MASJID AL-ISLAM

624 George St. New Haven, CT 06511

Juma' prayer time 1:15 PM

Contact: Br. Dawood Yaseen 203-777-4008

ISLAMIC CENTER OF NEW LONDON

16 Fort St, Groton, CT 06340, (860) 405-8006

Juma' prayer time 1:00 PM

Contact: Br. Imran Ahmed 860-691-8015

AL-MADANY ISLAMIC CENTER OF NORWALK

4 Elton Court, Norwalk, CT 06851 (203-852-0847

Juma' prayer time 1:00 PM

Contact: Syed 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 Hazratjji(860-749-8859).

He said: "So (it will be): thy Lord saith `That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." So she conceived him and she retired with him to a remote place.

Surah Maryam 19:21-22

Visit the Connecticut Council of Masajid website:

<http://ccminc.faithweb.com>

THE CHILDREN'S CORNER

WHO ARE THE ENEMY?

The Prophet ﷺ was preparing for battle and all of Madinah began preparations to accompany him. Some thought he was setting out to the north for Syria while others thought his destination was to the south where the tribes of the Hawazin had been causing trouble. The Prophet ﷺ himself kept silent on the subject and allowed the rumors to fly. Only he and a few of the closest companions knew their true destination. Word was sent out to the Bedouin tribes on whom he could rely for support asking them to join him in Madinah at the beginning of the month of Ramadan.

The largest force that had ever set out from Madinah had assembled by the first of the month. There were seven hundred Emigrants and four thousand Helpers. Every able-bodied Muslim in Madinah was ready for battle. There were many horsemen, who rode camels and led their horses, keeping their mounts fresh for when they would be needed in battle. When the Bedouin tribes were counted in, there were close to ten thousand men. All wondered where they were going, but it did not really matter. The Prophet ﷺ had called upon them for help and they had responded. They would follow him wherever he led them. They had that kind of faith.

The army headed south, away from Syria. It must be the hostile tribes of the Hawazin, or perhaps the idolatrous city of Taif, which marked their final destination. But still the Prophet ﷺ remained silent. He sent word throughout

the camp that those who wished to fast could do so, but those who felt hardship due to the long march should not fast. The Prophet ﷺ himself fasted until they were near their destination. Then he gave orders that the fast should not be observed, in order for them to have strength with which to meet the enemy. But still he remained silent about their destination.

At one stop along their way, they were met by nine hundred men of another tribe, the Bani Sulaim, who asked permission to join and prove their worth. They met the Prophet ﷺ's uncle, Abbas رضي الله عنه, on the road. Abbas رضي الله عنه had finally decided to listen to his heart and openly accept Islam. He and his wife and sons had set out on the road to Madinah to join the Prophet ﷺ there. They joined the Prophet ﷺ's army on its long march instead. Abdullah رضي الله عنه, the son of the Prophet ﷺ's aunt, and the poet Abu Sufyan رضي الله عنه, son of the Prophet ﷺ's eldest uncle, who had both been close to Muhammed ﷺ before his prophethood, came to seek forgiveness for rejecting him, and entered into the fold of Islam. There were no desertions from this army. The numbers seemed to be ever increasing. And still the question was asked, "Who are the enemy?"

The movement of such a vast army through the countryside could scarcely be concealed. Those who had something to fear from the Muslims were also wondering, "Are we the enemy?" The tribes of the Hawazin watched the army's movements with alarm. Word was sent to all their allies to prepare for

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the worst. Troops were drawn up outside the city of Taif. But no one knew, for sure, if they were to be the target of the attack.

And what about the Quraish? The city of Makkah lay between the Muslim army and the city of Taif. However, the Treaty of Hudaibiyah would protect them from attack. If it were still valid. But was it?

Insha Allah, in the next issue of *Iqra*, we will learn the answer to that burning question, "Who are the enemy?"

Bonnie L. Hamid

The Month of Rajab

Rajab is the seventh month of the Islâmic calendar. It is said that when the month of Rajab began, the Prophet ﷺ would make the following prayer:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ
وَ شَعْبَانَ وَ بَلِّغْنَا رَمَضَانَ ☆

Oh Allâh! Bless us in Rajab and Sha'ban and cause us to reach Ramadân. [Bayhaqi]

This *du'â* may be recited regularly in the month of Rajab and Sha'ban.

Rajab indicates the nearness of the blessed month of Ramadân. Hence, Rasullâh ﷺ would express his eagerness to be blessed with the month of Ramadân from Rajab. We should therefore become more inclined towards 'ibâdât in these months.

In order to enter Ramadân in the best possible manner, one has to prepare oneself in the months of Rajab and Sha'ban. It has been said that Rajab is the month to sow seeds (i.e. good deeds), Sha'ban is the month in which we should water those seeds (with tears of repentance), and Ramadân is the month in which we reap the harvest.

Jamiatul Ulama KZN (edited)

Editorial, continued from page 3

others. This world is greater than your continents. If your continent were to be thrown in the ocean of this vast world, it would be no more than a small pebble.

This is our message to all Muslims. One of your brothers without seeing you, but trusting your faith, asks you that when Allâh has sent you to this new land, you become the ambassadors of Islam there. You are the unofficial ambassadors. You are not paid any salaries, or have any formal contact with any government, but you are the direct ambassadors of Islam; ambassadors of faith, morality, and goodness. Wherever you are, and whatever social or economic levels of life you are in, you must consider yourself as the representatives of Islam and its religious ambassadors.

وما توفيقى إلا بالله

THE ABC'S OF ISLAM

Shahadah

When you become a Muslim, you must say the *Shahadah*,

Shahadah is proclaiming the *Tawheed* of Allâh,

Tawheed means that Allâh is One,

And partners He has none,

And that Muhammad ﷺ is the last messenger of Allâh.

Taubah

Repenting to Allâh,

Is called *taubah*,

Allâh is Most Forgiving, Most Merciful,

Ask for His bounty, He is Most Bountiful,

More good and less bad is better in the *akhirah*.

Ummah

Muhammad's ﷺ *Ummah*,

Is the best *Ummah*,

Because its people enjoin good,

And forbid falsehood,

And believe in Allâh.



Obaid Ahmed

Age 10

Hamden, CT

Celebration of Lailatul Me'râj

It is generally believed that the great event of *Me'râj* (ascension of the Holy Prophet ﷺ to the heavens) took place on the night of 27th *Rajab*. Therefore, some people celebrate the night as "*Lailatul Me'râj*".

Indeed, the event of *Me'râj* was one of the most remarkable episodes in the life of our beloved Nabi ﷺ. He was called by Almighty Allâh. He traveled from *Makkah* to *Baitul Maqdis* and from there he ascended the heavens through the miraculous power of Allâh. He was honored with a direct contact with his Creator at a place where even the angels had no access. This was the unique honor conferred by Allâh to the Holy Prophet ﷺ alone. It was the climax of the spiritual progress which is not attained by anybody except him.

No doubt the night in which he was blessed with this unparalleled honor was one of the great nights in the history of this world. But, as we have explained in our discussion about the month of *Rabi'ul-Awwal*, Islam has its own principles with regard to the historic and religious events. Its approach about observing festivals and celebrating days and nights is totally different from the approach of other religions. The Holy Qur'ân and the *Sunnah* of the Holy Prophet ﷺ did not prescribe any festival or any celebration to commemorate an event from the past, however remarkable it might have been. Instead, Islam has prescribed two annual celebrations only. One is *Eid-ul-Fitr* and the other is *Eid-ul-Adha*. Both of these festivals have been fixed at a date on which the Muslims accomplish a great *ibâdah* (worship) every year. *Eid-ul-Fitr* has been prescribed after the fasts of *Ramadhân*, while *Eid-ul-Adha* has been fixed when the Muslims perform the *Hajj* annually. None of these two *Eids* is designed to commemorate a particular event of the past, which has happened in these dates.

This approach is indicative of the fact that the real occasion for a happy celebration is the day in which the celebrators themselves have accomplished remarkable

work through their own active effort. As for the accomplishments of our ancestors, their commemoration should not be restricted to a particular day or night. Instead, their accomplishments must be remembered every day in our practical life by observing their teachings and following the great examples they have set for us.

Keeping this principle in view, the following points should be remembered with regard to the "*Lailatul-Me'râj*":

1) We cannot say with absolute certainty in which night the great event of *Me'râj* had taken place. Although some traditions relate this event to the 27th night of the month of *Rajab*, yet there are other traditions which suggest some other dates. Al-Zurqâni, the famous biographer of the Holy Prophet ﷺ has referred to five different views in this respect: *Rabi'ul Awwal*, *Rabi'ul Akhir*, *Rajab*, *Ramadhân* and *Shawwal*. Later, while discussing different traditions, he has added a sixth opinion, that the *Me'râj* took place in the month of *Zul-Hijjah*.

Allamah Abdul Haq Muhaddith Dehlawi, the well-known scholar of *Hadith*, has written a detailed book on the merits of Islamic months. While discussing '*Lailatul Me'râj*', he has mentioned that most of the scholars are of the view that the event of *Me'râj* took place in the month of *Ramadhân* or in *Rabi'ul Awwal*.

2) It is also not certainly known in which year the event of *Me'râj* took place. There are a number of views mentioned in the books of history, which suggest a wide range between the fifth year and the twelfth year after the Prophet ﷺ was entrusted with prophethood.

Now, if it is assumed that the event of *Me'râj* took place in the fifth year of his prophethood, it will mean that the Holy Prophet ﷺ remained in this world for eighteen years after this event. Even if it is presumed that the *Me'râj* took place in the twelfth year of his prophethood, his remaining lifetime after this event would be eleven years. Throughout this long period, which may range between eleven and eighteen

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years, the Holy Prophet ﷺ never celebrated the event of *Me'râj*, nor did he give any instructions about it. No one can prove that the Holy Prophet ﷺ ever performed some specific modes of worship in a night, calling it the '*Lailatul Me'râj*' or advised his followers to commemorate the event in a particular manner.

3) After the demise of the Holy Prophet ﷺ also, not one of his companions is reported to celebrate this night as a night of special acts of worship. They were the true lovers of the Holy Prophet ﷺ and had devoted their lives to preserve every minute detail of the *Sunnah* of the Holy Prophet ﷺ and other Islamic teachings. Still, they did not celebrate the event of *Me'râj* in a particular night in a particular way.

All these points go a long way to prove that the celebration of the 27th night of *Rajab*, being the *Lailatul Me'râj* has no basis in the *Sunnah* of the Holy Prophet ﷺ or in the practice of his noble companions. Had it been a commendable practice to celebrate this night, the exact date of this event would have been preserved accurately by the *ummah* and the Holy Prophet ﷺ and his blessed companions would have given specific directions for it.

Therefore, it is not a *Sunnah* to celebrate the '*Lailatul Me'râj*'. We cannot take any practise as a *Sunnah* by our own emotions, unless it is established through authentic sources that the Holy Prophet ﷺ or his noble companions have recognised it as such, otherwise it may become a *bid'ah* about which the Holy Prophet ﷺ has observed in the following words:

“Whoever invents something in our religion which is not part of it, it is to be rejected.”

Being mindful of this serious warning, we should appreciate that the 27th night of the month of *Rajab* is not like '*Lailatul Qadr*' or '*Lailatul Bara'ah*' for which special merits have been mentioned expressly either by the Holy Qur'an or by the Holy Prophet ﷺ.

However, all the recognised modes of *ibâdah* [worship] like *salâh*, recitation of the Holy Qur'an, *dhikr*, etc. are commendable at any time, especially in the late hours of the night, and obviously the 27th night of *Rajab* is not an exception. Therefore, if someone performs any recognised *ibâdah* in this night from this point of view, nothing can stop him from doing so, and he will be entitled to the *thawâb* (reward) allocated for that recognised act of worship, *Insha Allâh*). But it is not permissible to believe that performing *ibâdah* in this night is more meritorious or carries more *thawâb* like '*Lailatul Qadr*' or '*Lailatul Barâ'ah*', because this belief is not based on any authentic verse or *Sunnah* of the Holy Prophet ﷺ. Similarly, it is not a correct practice to celebrate this night on a collective scale and to invite people to special ritual congregations.

4) Some people suggest some special modes of worship to be performed in this night. Since the *Shari'ah* prescribes no special mode of worship in this night, these suggestions are devoid of any authority and should not be acted upon.

It is believed by some that the Muslims should keep fast on the 27th *Rajab*. Although there are some traditions attributing special merits to the fast of this day, yet the scholars of *Hadîth* have held these traditions as very weak and unauthentic reports which cannot be sufficient to establish a rule of *Shari'ah*. On the contrary, there is an authentic report that Sayyidinâ Umar رضي الله عنه used to forbid people from fasting on this day. He would compel them to eat if they had started fasting.

It should be borne in mind here that a '*nafl*' fast can be observed on any day (except the six prohibited days of the year). Therefore, fasting on the 27th *Rajab* is not prohibited in itself. What is prohibited is the belief that fasting on this day is more meritorious than fasting in other normal days. One should not fast on this day with this belief. But if someone fasts therein, believing it to be a normal *nafl* fast, there is no harm in doing so.

Print Edition Published by: Madrasah Arabia Islamia, Azâdville 1750, Krugersdorp, S.Africa

Letters to the Editor

Br. Korie Burns asked these three questions:

Q1: Is it mandatory for the *khatib* to lead *Jumu'ah salâh*?

A1: *Khutbah* for *Jumu'ah* and *Eid salâh* must be in Arabic. Before or after the *salâh*, as is convenient for the people, a *wâz* (*bayân*: lecture, advice, warning and glad tidings or educational speech) may be given in the local language. Using any language other than Arabic for the *khutbah* is not from the *Sunnah*. The person who gives the *wâz* (speech) may be different than the *khatib* and *imâm*. The *khatib* and *imâm* should be the same person normally. However, in exceptional circumstances the *khatib* may designate someone else to lead the *salâh*. No big issue should be made if there is any minor deviation from the norm on occasion. However, one should not get into the habit of having two persons giving *khutbah* and lead the *salâh*. It is written in *Radd al-Muhtâr (Fatâwâ Shâmi)* by Ibn Abidîn that it is valid – though improper if without genuine excuse – for the Friday prayer to be led by other than the one who gave the Friday sermon (*khutba*).

Q2: Did the Prophet ﷺ pray with his hands at his side and folded over his chest or did he just pray one way?

A2: There are *ahadîth* or circumstantial evidence that indicate that the Prophet ﷺ varied the position of his hands at different times. We follow what is the most authentic evidence from the practice of the Prophet ﷺ and his *Sahâbah*. We are sending you “**You should position both hands below the navel**” from *The Salâh of a Believer in the Qur'ân and Sunnah* by Shaykh Abu Yusuf Riyadh ul Haq. Other readers who would like to receive this section of the book should send a SASE. Please mention “You should position both hands below the navel” in your request.

Q3: Is it *halâl* for men to get tattoos?

A3: Tattoos are forbidden for men as well as for women. Read the following general prohibition of tattoos:

Narrated ‘Aun bin Abu Juhaifa: “My father bought a slave who practiced the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, ‘The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving *Riba* (usury), and cursed the picture-makers.’” (*Sahih Bukhari*, Sales and Trade, Volume 3, Book 34, Number 299)

We are sending you many other *ahadîth* on this subject. Other readers who would like to receive the same should send a SASE. Please mention “Tattoos in light of *ahadîth*” in your request.

And Allâh knows best.

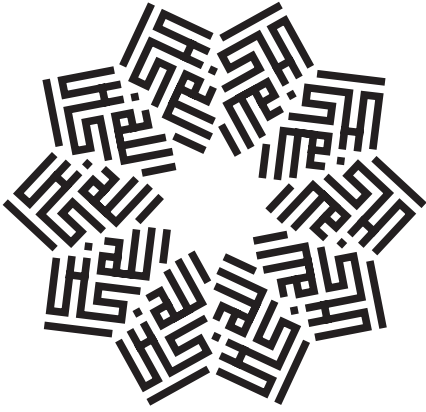
Backbiting and Slander

Often we receive letters that are incomprehensible, deal with issues that are beyond our scope, or sometimes, sadly, are written against a person or a group of Muslims. Such letters are anonymous. It is unfair to expect us to write about or take any other actions, considering that the person involved is not even willing to let us know their own identity. Obviously such a person is reluctant or unwilling to present any proof of the complaint. It is unfair to the person or group being complained about. It is not good for the person complaining.

Allâh orders us to be very particular about producing evidence when the honor or chastity of a Muslim is involved. He orders us: “And those who accuse honorable women and produce not four witnesses, (to support their allegation) flog them with eighty stripes: and never (afterward) ac-

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Allâhu Akbar!



Allâh is the Greatest!

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cept their testimony. They indeed are evil-doers.” (24:4)

It may be backbiting or even slander. About backbiting, Allâh and His messenger (ﷺ - peace be upon him) warn us such:

1. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it. But fear Allâh, for Allâh is Oft-Returning, Most Merciful. (49:12)

2. Allâh ‘s Apostle (ﷺ - peace be upon him) said: “Do you know what is backbiting?” They (the Companions) said: “Allâh and His Apostle (peace be upon him) know best.” Thereupon he (the Prophet ﷺ) said: “Backbiting implies your talking about your brother in a manner which he does not like.” It was said to him: “What is your opinion about this that if I actually find (that failing) in my brother which I made a

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IQRA REACHES 10,000 MARK

Alhamdulillah, this month symbolizes a very special landmark in the journey that we have named, *IQRA*, a Voice of the Muslim *Ummah*. We are, this month *insha-Allah*, distributing ten thousand copies of this message.

When we earnestly began this effort in Dhul Hijjah 1411 (June 1991), hopes were there but apprehension was considerable: Will this little publication last for any appreciable length of time? Will it receive Allâh’s permission to exist? Will it get support from the Muslim community? Will Allâh permit us the stamina and span of life to continue with this work?

Alhamdulillah many of these apprehensions proved to be nothing more than apprehensions. By Allâh’s leave and the support of the Muslim community *IQRA* has lasted to see this major expansion in its circulation. Partly, *IQRA* has worked because all work for it is done by Muslims *fisabeelillah*. No Muslim asks for or gets any monetary rewards. Our expenses are strictly printing, postage and supplies, and any other services that we have to get from non-Muslim institutions. May Allâh reward all who have so unselfishly contributed their time, efforts and *du’as* for *IQRA*. May Allâh reward you all who have committed your monetary resources for this noble cause.

The mission of *IQRA* is nothing short of a functional, viable, and practical unity among all Muslims. This unity is only possible if there is continuous and regular dialogue among us. It is only possible if, in all of our dialogues we agree to use compassion, and not compulsion, to convince each other about a disputed issue. *IQRA* is only one medium for such dialogue. We pledge that *IQRA* shall continue to try to be a compassionate glue. The meeting of hearts, if it comes, is from Allâh alone. May Allâh make it possible. *Ameen*.

QURA Hits 10,000 Mark
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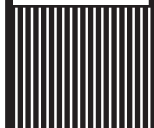
mention of?" He said: "If (that failing) is actually found (in him) what you assert, you have in fact backbiten him, and if that is not in him it is a slander." (*Sahih Muslim, hadith 6265, narrated by Abu Hurayrah*)

3. Malik related to me from al-Walid ibn Abdullah ibn Sayyad that al-Muttalib ibn Abdullah ibn Hantab al-Makhzumi informed him that a man asked the Messenger of Allâh, may Allâh bless him and grant him peace, "What is backbiting?" The Messenger of Allâh, may Allâh bless him and grant him peace, said, "It is to mention about a man what he does not want to hear." He said, "Messenger of Allâh! Even if it is true?" The Messenger of Allâh, may Allâh bless him and grant him peace, said, "If you utter something false, then it is slander." (*Al-Muwatata, hadith 56.10*)

Atonement for Backbiting

It is related that the Prophet, ﷺ - peace be upon him, said, "The atonement for backbiting [and slander] is to pray for forgiveness of the person who was slandered and to say, "O Allâh, forgive us and him". The preferable course in this regard is to pray for forgiveness of the person who was the target of the slander and to mention his good qualities. This will wipe off the effects of such backbiting, and it is not necessary to announce such a thing. (*Fiqh-us-Sunnah 4.107b*)

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Important Islamic days

ASHURAH (Fast on 9th and 10th, or 10th and 11th of Muharram.)

MAULUD-UN-NABI Birth of the Prophet Muhammad ﷺ (Rabiul Awwal) - **Death of the Prophet** ﷺ (12 Rabiul Awwal).

ISRA and MIRAJ (The anniversary of the Night Journey of the Prophet Muhammad ﷺ to Jerusalem & his Ascension then to Heaven)(27 Rajab).

NESFU SHABAAN (Shub-e-Barat)(middle of the month of Shabaan)(night between 14 & 15).

BEGINNING OF THE MONTH OF Ramadan.

LAILA TUL QADER (NIGHT OF VALUE) A night during the last 10 days of Ramadan.

EID UL-FITR (1st. Shawwal)

WAQFATU-ARAFAT (Pilgrims assemble on Arafat Plain, Makkah)(9 Zul-Hijj).

EID UL-ADHA (Feast of sacrifice)(10 Zul-Hijj).