

11 Shā'baan 1426

September 16, 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. 9

ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

ISLAM AND MENTAL HEALTH

One of the most serious problems facing modern society is the epidemic of nervous and mental disorders. Paradoxically, the faster science and technology progress and the more economic prosperity experienced by Europe, America and Japan, the more psychiatric patients, the more mental hospitals grow crowded beyond capacity with inmates and the more people committing suicide. It has become increasingly evident to serious thinkers throughout the world that the universal adoption of materialist philosophy is, to a very large extent, responsible.

According to the prevailing contemporary philosophy, the creation of the universe and its living creatures was but a mere accident. Through the process of mechanical evolution, the human race gradually emerged over the ages from the lower animals. Since the law of nature is impersonal, it has no concern either with the moral law or with the intimate lives of individuals. As life depends upon organic matter, the soul cannot exist. Consciousness cannot survive without the brain; this life is the only life and nothing can preserve the individual personality beyond the grave. Thus, man

created from nothingness, must inevitably return to nothingness, as extinct after his death as before his conception. Hence, any concept of the Hereafter is mere wishful thinking. The purpose of the human being is to create conditions of life most favorable to his happiness and material welfare without the aid of any supernatural power.

The most outstanding personality of modern times concerned with mental health was Sigmund Freud (1859-1939). The psychological treatment of mental and nervous diseases to this day is largely determined by his theories. On the authority of Greek mythology, Freud maintained that human behavior is largely the result of compulsive, instinctive drives of the unconscious mind almost entirely sexual in origin. In his view, disorders of the mind are caused by the frustration of sexual urges unacceptable by civilized society. Even in earliest infancy, Freudian theory maintains that the human mind is filled with passions destructive to one's self and to others and that all the spiritual and material achievements of the human race are but the sublimation of the sex drive. As Freud writes:

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

أَلْغَنِي

AL-GHANIYYU

THE SELF-SUFFICIENT

أَلْغَنِي

Editorial

MERCY IS A GIFT FROM ALLĀH

Humanity is experiencing unprecedented confusion. The floods of materialism are drowning all concepts of spirituality and morality. All aspects of human behavior, from dress code to reproductive and sexual relationships are being redefined. The unprecedented yet morally questionable technological success of the human race is erroneously popularizing secularism. Overwhelming doubts about the very necessity of spirituality, religion and divine laws are overpowering feeble human minds. Increasing numbers of men and women are living without “God” in their individual lives. Groups and nations seem convinced that religion is unnecessary, if not altogether a hindrance, in establishing and running a state or a community. Religion exists, if at all, only in the lives of individuals. As part of groups it seems to have lost its force so much so that even people who claim to be religious accept the superiority of secular laws quite willingly in our daily lives.

Disappearance of mercy, kindness, affection and concern for each other is a result of this callousness towards the commands of Allāh. The things that are happening to us are not unrelated to our beliefs and actions.

A mother buries her newborn child alive. An alcoholic spouse physically abuses his life-mate. Visit a nursing home, the best one in the community, and see the well-cared for, yet love-starved, eyes of the elderly of our communities longing for a visit from long-absent offspring. These are not tales from *Al’f Lailah* (One Thousand Nights). These are happening every day in and around our communities. Indeed, we seem not to care about our future, worry about our present or remember our past.

Perhaps it is so because we fail to heed the divine decree? “And be not ye as those who

forgot Allāh, therefore He caused them to forget their own souls.” (59:19).

While the ingredients to acquire the quality of mercy are endowed in all humans in due proportions, the actual manifestation of this quality depends on how much we exercise to develop it and from whom we learn it. Just as who among us becomes an athlete depends on how much and under whose coaching we exercise the muscles we have. Exercising without a coach will no doubt produce a mediocre athlete if at all. So also, without a teacher, we will develop a lackluster merciful society, at best.

Leaving this training to people and institutions that do not know themselves what mercy is has produced the society that we live in. Depending on television and Hollywood stars and the legislative, executive and judicial theaters of our own making for this training is nothing but hoping that a comatose coach will teach us to become an Olympic grade athlete. We need not settle for any teacher but the best.

A man was born to a widow during the third lunar month, *Rabi ul Awwal*, some 1471 years ago in the city of Baca (another name for Makkah) (Psalm 84:6). He settled in “Teman (an oasis near Madinah) and his glory covered the heavens, and the earth is full of his praise.” (Habakkuk 3:3). About this man Jesus (ﷺ peace be upon him) said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” (John 14:16). This man’s name is Muhammad (ﷺ peace and blessings of Allāh be upon him). Allāh says about him in the Qurân, “Verily in the (Qurân) is a Message for people who would (truly) worship Allāh. And We have sent thee (Muhammad) not but as a mercy for all universes.” (21:107).

One can be aware of mercy yet not know its real meaning until encountering a true example, just as one can smell the scent of a rose in a cologne bottle yet totally miss the delight of seeing a rose bud and smell-

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“It seems not to be true that there is a power in the universe which watches over the well-being of every individual with parental care, bringing all within His fold to a happy ending. On the contrary, the destinies of men are incompatible with any universal principle of justice. It is by no means true that virtue is rewarded and wickedness punished. It often happens that the violent, crafty and unprincipled seize the desirable good of this world while the pious go away empty. The concept of Divine justice, which according to religion rules the world, seems to have no existence. No attempt to minimize the supremacy of science can alter the fact that it takes into account our dependence on the real, external world while religion is only childish illusion which derives its strength from the coincidence that it happens to satisfy our instinctual desires. Some of our fellow men who are dissatisfied with this state of affairs and want something more for their momentary peace of mind may look for it where they can find it but we cannot help them.”

The above quotation illustrates the fact that the atheists and materialists can refute religious doctrine only by their negative theories and that they possess no answers which satisfy the spiritual needs of every human being to replace it. It is doubtful if the theories of Sigmund Freud have contributed anything constructive towards the reduction of human suffering. They owe their popularity and influence because they reinforce the prevailing trend of materialist philosophy to degrade the human being to the level of the beast. Consequently, for one afflicted by misfortune and grave calamity who has accepted this mental outlook, is there any alternative for him but to go insane and commit suicide? If religion is only a childish illusion, the materialists are at an

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ing its real fragrance until one encounters a rose.

If you cannot believe the word of a Muslim that in Muhammad (ﷺ peace be upon him) there is a perfect and learnable example of a teacher of mercy, perhaps you will believe a polytheist. Listen to a Hindu, Diwan Chand Sharma, “Muhammad ﷺ was the soul of kindness, and his influence was felt and never forgotten by those around him.” (“The Prophets of the East”, Calcutta 1935).

If we desire to develop a merciful society, where babies are safe from the cruelty of their mothers, and spouses are safe in each other’s presence and the elderly don’t have to die waiting for a sight of their loved ones, we need to know this man.

And Allāh has full knowledge and is well acquainted (with all things).”

(Al-Hujurat, 49:13)

وما توفيقى الا بالله



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utter loss to explain why these instinctive desires, so universal in the human race at all times and all places, must be satisfied if sanity is to be preserved.

Some major causes of mental breakdowns are (1) self-hatred; (2) inability to tolerate misfortune; (3) failure to achieve worldly success; (4) fear and anxiety concerning the future; (5) the delusion that one's life has no ultimate significance.

“Death is good in itself at the proper time. Rarely is it good for the young, the healthy, the happy, and the useful. It may be very good indeed for the old, the sick, those in pain and those to whom life is without hope. The suicide who decides under certain circumstance, to choose his own time and make a dignified exit, deserves our respect rather than our pity or condemnation.” [*People! A Plea for Universal Birth Control*, William Vogt, Hillman Books, New York 1961, pp 28-29]

Islam encourages self-protection. Because the individual Muslim personifies Islam itself, Islam could not exist without him. Only when the individual Muslim's welfare and that of his society conflict so that one cannot be attained without the loss of the other, is the Muslim compelled to value his society more than himself as he is a part of that society and a part of a thing cannot be more important than the thing itself. It is only in pursuit of Jihad that the Muslim is permitted not to protect himself. Otherwise he must never willfully injure himself nor commit any self-destructive act. That is why the Muslim is not allowed to eat dirty foods like swine-flesh as these will impair his physical, mental and moral health. He is forbidden to drink poisonous beverages or any intoxicants such as narcotics or alcohol which destroy the body and mind. He is not allowed to indulge in excesses of any kind because these all result in self-destruction. He must also love others and help them so

that he may be loved and helped. Above all, he is forbidden to commit suicide under any circumstances:

Abu Hurairah (رضي الله عنه) reported that the Holy Prophet (ﷺ) said: “Whoever strangles himself, strangles himself into the Fire (of Hell) and whoever stabs himself, stabs himself into the Fire and whoever shoots himself, shoots himself into the Fire.” (*Bukhari*, 23:83)

As life and death can occur only by Divine decree, Islam regards suicide as one of the worst sins because the taking of one's own life demonstrates a complete absence of faith in God and in the Hereafter. Consequently, suicide among genuine believers in Islam is virtually unknown.

The social disintegration characteristic of contemporary society has been responsible for countless mental breakdowns.

“The over-emphasis which is being put on individualism in modern society is disrupting family ties. As a result of disregard for the condition of neighbors and even of friends and relations, more and more people are suffering from loneliness. Middle-aged secretaries, civil servants, teachers, nurses and even doctors complain of loneliness. Their work involves people; they are not solitary by nature but they have no opportunity to form personal relationships in the city where they live alone. The loneliness of the young and that of the old have their roots in the same malaise. One has his job and the other his pension and no one bothers whether they might need anything more. The plight of the old people is still more pathetic. Confined in a room or flat by rheumatism or arthritis, often deaf, sometimes blind, they may have outlived both children and friends. Their greatest fear is that they may fall ill or die without anybody noticing it. The number of lonely people in Britain and

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other Western countries and even in the U. S. A, which is the richest country in the world, has been steadily rising for the last twenty years and is posing a problem for general practitioners, psychiatrists and social workers as a serious malaise in those countries which are becoming steadily more impersonal as their mobility grows. In England, mental patients occupy a third of all hospital beds and hundreds put an end to their existence unable to bear the strain of life in solitude. [“The Dilemma of the Welfare State- Loneliness in the Midst of Plenty” Dr. M. Nasim, *The Light*, February 1, 1966, ppl-2]

That is why Islam places so much emphasis upon the crucial importance of marriage and a wholesome family life. The Holy Prophet (ﷺ) said that believers in Islam must bestow abundant affection upon their little ones and respect for their old ones. When a desert Arab once approached the Holy Prophet (ﷺ) and confessed that he had ten children but had never kissed any of them, he was sharply rebuked. Muslims are not only obliged by the teachings of Islam to love and help their family members but maintain close ties of mutual help to their neighbors as well as all their brethren in faith, This strong sense of community is a great preservative of mental health.

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



رَمَضَانَ

Effort should be made to sight the moon of Ramadan after sunset on October 4, 2005.

Passing of Sheikh Ahmed Deedat

(A message on behalf of Trustees, Director and Staff of IPCI)

Early this morning (8 August 2005 / 2 Rajab 1426), Sheikh Ahmed Hoosen Deedat passed on to meet his Creator. This was after succumbing to a severe stroke that left him paralysed for more than nine years. Throughout this period, he gracefully persevered under the most difficult personal conditions; however, not forgetting his task as a *da'ee* (Islamic worker) and an ambassador of Islam, he continued to inspire, educate, challenge and inform people about the universal message of Islam. It is on this solemn occasion of his demise that we salute the courageous spirit and phenomenal work of this world-renowned personality, a hero of the Muslim World, nay, a true hero of believers all around the globe!

Brief Biography of Sheikh Deedat

Sheikh Ahmed Hoosen Deedat was born on 1 July 1918 in the Surat district of India. His father emigrated to South Africa in 1927 with him. Ahmed Deedat was a very bright student and excelled in school. Lack of finance interrupted his schooling and at an early age of 16 he took on the first of many jobs in retailing and short assistant.

After reading a book called *Izharul Haq* – The Truth Revealed, a book about a debate with Christian Missionaries in the then British India, Sheikh Deedat was spurred on in the direction of *Da'wah* – Islamic Missionary Activity – to halt the tide of the then Christian onslaught against Islam.

Over the next four decades, he immersed himself in a host of activities. Conducting Bible classes, lectures and debates the world over. He established the first Islamic Seminary in Southern Africa to train propagators at Assalaam Educational Institute, Braemar.

He is the founder of the largest Islamic Dawah Organization in the world, the Islamic Propagation Center International and

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

Shaykh Abu Yusuf Riyadh ul Haq
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Continued from previous issue

Chapter 8: Placing the Knees Before the Hands in *Sujud*

2. Sayyiduna Ibn Umar رضي الله عنه, reports that when the Prophet صلى الله عليه وسلم would fall into *sajdah* he would place his hands before his knees.¹

Imam Nimawi says:

‘This is a *ma’lool hadeeth* (containing defects). Daruqutni has marked its defect in the fact that Abdul Aziz bin Muhammad al Darawardi is alone in narrating this report from Ubaidullah. Baihaqi says, “Abdul Aziz has narrated it in this manner and I do not think it (ascribing this action to the Prophet صلى الله عليه وسلم) anything but a mistake.”

If someone claims as Shawkani has in *Nail al Awtar* that there is no harm in Abdul Aziz being alone in narrating this report because Muslim has recorded his *hadeeth* in his *Saheeh*, and Bukhari has also recorded his *hadeeth* in conjunction with Abdul Aziz bin Abi Hazim, then it will be said that many scholars have declared him *layyin* (weak). Imam Ahmad bin Hanbal says, “When he narrates by heart he makes mistakes, he is (then) nothing. However, when he narrates from his book then yes... (his *hadeeth* is acceptable) When he narrates he produces baseless things.” Abu Hatim says, “He cannot be quoted in evidence.” Abu Zur’ah says that he has a bad memory. Hafidh says in *Taqreeb*, “*Sadooq* but he would relate

hadeeth from the books of others and thus err.” Nasai says that his *hadeeth* reported from Ubaidullah al Umri is *munkar*.

I (Imam Nimawi) say that this very *hadeeth* under discussion is also reported from Ubaidullah al Umri through Darawardi. The *hadeeth* as preserved by the *huffadh* is *mawquf* (only ascribed to the action of a companion). Bukhari has also reported it as a *mawquf hadeeth*. Al Darawardi is alone in reporting this narration as a *marfu’ hadeeth* (ascribed to the Prophet صلى الله عليه وسلم) and he is not followed up by anyone, therefore he cannot be quoted in evidence even though he may be a narrator of Muslim.²

Muhaddith Dhafar Ahmad Uthmani writes,

‘Even if we were to assume the authenticity of this (placing the hands before the knees), some scholars have claimed that it is abrogated. Ibn al Mundhir says, ‘Some of our scholars have said that the placing of the hands before the knees is abrogated.’ (Ibn Khuzaimah has also claimed that it is abrogated).³

Imam Tahawi says in *Sharh Maani al Aathaar* that there are differing reports from Sayyiduna Abu Hurairah رضي الله عنه, but Sayyiduna Wail bin Hujr رضي الله عنه, narrates only one thing, therefore his *hadeeth* will be preferred over that of Sayyiduna Abu Hurairah رضي الله عنه.

Allamah Anwar Shah Kashmiri has another unique explanation to the apparent difference in the two *hadeeth*. He says that the placing of the hands before the knees is in respect of those who are ill, old or weak. It has been prohibited for them in the *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه, that they should fall to the ground in the manner of a camel, though they may still

1 Ibn Khuzaimah 627, Tahawi 1/254, Daruqutni 1288 and Hakim. Hakim declared it *saheeh* and Dhahabi agreed.

2 *al Ta’leeq al Hasan* 430.

3 *I’laa al Sunan* 3/36.

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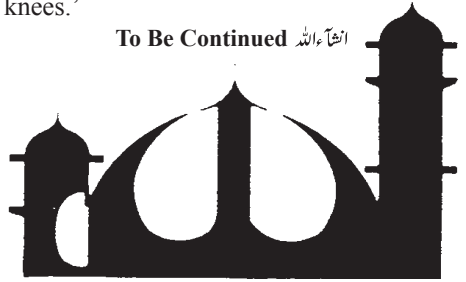
place their hands before their knees. This is because a camel sinks to the ground in a way that leaves its posterior incongruously raised while the front part of its body is close to the ground. So those who need to place their hands on the ground for support before their knees may do so but they should avoid this undesirable posture of a camel falling to the ground. The discouragement in the *hadeeth*, therefore, is not for placing the hands before the knees but for this posture of a camel falling to the ground in which the rear is raised whilst the front part of the body is closer to the ground. This is supported by those narrations of the *hadeeth* which do not contain the words ‘He should place his hands...’ such as the narration of Tirmidhi in which it is related from Sayyiduna Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said, ‘When one of you sinks to the ground (for *sujūd*) does he fall down in the manner of a camel?’

Another explanation offered by Allamah Anwar Shah al Kashmiri is that the meaning of the words ‘He should place his hands before the knees’ is to place the hands on the ground, not that the hands should be placed on the ground before the knees because the word ‘ground’ is not mentioned in conjunction with the word ‘hands’ anywhere in the related *ahadeeth*. This reconciliation of the *ahadeeth* was also suggested by Muqbil as quoted by Shawkani in his *Nail al Awtar*. It is also supported by another narration of the same *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه recorded by al Baihaqi in his *al Sunan*. Sayyiduna Abu Hurairah رضي الله عنه relates that the Prophet صلى الله عليه وسلم said, ‘When one of you prostrates then let him not fall down in the manner of a camel. He should place his hands on his knees.’

Placing one’s knees before the hands when falling into *sujūd* is the known view and practice of Sayyiduna Umar bin al

Khattab رضي الله عنه, and Abdullah bin Mas’ud رضي الله عنه, amongst the *Sahābah*, Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the *Tābi’ūn*, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafiee, Imam Ahmad and their followers, Sufyan al Thawri, Ishaq, the majority of the *fuqahā* and all of the people of Kufah. It has also been quoted from Ibn Wahb and is the view of Imam Malik as well according to the narration of Ibn Sha’ban. Imam Tirmidhi says after narrating the above *hadeeth* of Sayyiduna Wail bin Hujr رضي الله عنه, ‘This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.’

To Be Continued انشاء الله



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became its president.

He has published more than 20 books and distributed millions of copies of FREE literature and pamphlets the world over. Many of Sheikh Deedat’s publications have been translated into the many different languages of the world: Russian, Urdu, Arabic, Bengali, Bangladeshi, French, Amharic, Chinese, Japanese, Mayalam, Indonesian, Zulu, Afrikaans, Dutch, Norwegian amongst others.

He delivered thousands of lectures all over the world, crossing all the continents and successfully engaging some of the biggest names in Christian evangelists in public debates. Sheikh Deedat’s debates and lectures are available all over the world in the various languages in Video and DVD format.

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SEPT-OCT PRAYER TIMES, NEW HAVEN

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

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.

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

REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

BERLIN MASJID

1781 Berlin Hwy., Berlin, CT 06037, (860) 829-6411

Juma' prayer time 1:15 PM

Contact: Dr. Ali Antar 860-582-1002

MASJID AN-NOOR

1300 Fairfield Ave., Bridgeport, CT. 579-2211

Juma' prayer time 1:30 PM

Contact: Br. Syed Ahmed Pasha 203-371-1979

UNIVERSITY OF BRIDGEPORT

Christan Hall, Park Ave. Bridgeport, CT.

Juma' prayer time 1:00 PM

MASJID DAAR-UL-EHSAAN

739 Terryville Av., Bristol, CT 06010. (860) 585-9742

Juma' prayer time 1:30 PM

Contact: Br. Muhammed Akhtar Ali (860)589-4512.

ISLAMIC SOCIETY OF WESTERN CONNECTICUT, DANBURY

388 Main St, Danbury, CT 06810. 203-744-1328

Juma' prayer time 1:00 PM

Contact: Br. Asif Akhtar (203)746-7530

QADARIYA COMMUNITY SER. CTR. (JAMIA MASJID MUSTAFA ﷺ) E.

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).

*And the pains of childbirth drove her to the trunk of a palm-tree:
she cried (in her anguish): "Ah! would that I had died before this!
Would that I had been a thing forgotten and out of sight!"*

Surah Maryam 19:23

Visit the Connecticut Council of Masajid website:

<http://ccminc.faithweb.com>

THE CHILDREN'S CORNER

THE CONQUEST OF ABU SUFYAN

The Quraish of Makkah had reason to be worried about the massive Muslim army which was camped not far from their city. According to the terms of the treaty of Hudaibiyah, they were not allowed to engage in warfare with the Muslims of Madinah nor with the allies of the Muslims of Madinah. However, a few weeks before Muhammad ﷺ had begun preparing for his military campaign, there had been a disagreement between some members of a tribe friendly to the Quraish and some members of a tribe under the protection of the Muslims. Fighting had broken out within the sacred precinct of Makkah. The Quraish, under cover of darkness, had sent some of their own men to assist their allies. Although they had hoped that no one would notice, someone did notice, and the allies of Muhammad ﷺ sent a delegation to him seeking his assistance against such illegal activities.

The Prophet ﷺ was furious with the Quraishi actions, and realized that if this incident were ignored, there would be increasingly more incidents. The terms of the treaty had been broken. Meanwhile, the Quraish continued to pretend that they had done nothing wrong, but nonetheless they sent Abu Sufyan, their most senior chief, to Madinah to try to smooth over any problems. Abu Sufyan suspected that the Prophet ﷺ knew of the incident when he passed the departing delegation of Muslim allies who had come to complain. His suspicions were confirmed by the icy cold reception he received from the Prophet ﷺ. Yet he never admitted that the Quraish had done anything wrong. Rather he claimed that he wanted to renew the terms of the treaty because he had not been present when the original treaty had been signed.

Having failed in his interview with the Prophet ﷺ, Abu Sufyan searched for sup-

port amongst other Muslims with whom he had close ties. He tried his daughter, Umm Habibah رضى الله عنها, but she berated him for worshipping stones instead of the one true God. His response was that he could not forsake the ways of his forefathers. Then he went to Abu Bakr رضى الله عنه, and other companions, and finally he called on Ali رضى الله عنه, who was a distant kinsman, and Ali's wife Fatima رضى الله عنها, daughter of the Prophet ﷺ. They all advised him that it would be useless to try to change the Prophet's ﷺ mind. By the end of his visit in Madinah, he was almost certain that the Prophet considered the treaty to have been broken, although no words had been said to that effect, and that his mission to appease the Muslims and smooth things over had been a dismal failure.

Several weeks later, a great army of ten thousand Muslims was camped within sight of Makkah, and, to make the army appear even larger, the men spread out at night and each lit his own campfire. Although the Quraish tried to hope that the vast army camped at their doorstep was destined for the tribes of the Hawaazin to their south, deep in their hearts they knew that they were the object of this massive military campaign. Abu Sufyan volunteered to visit the Muslim camp once more in a last-ditch effort to avoid a confrontation. He and two others set out for the camp and were met by Abbas رضى الله عنه, who escorted them to the Prophet ﷺ. The Prophet ﷺ at last confirmed that indeed his intent was to liberate Makkah which would, *insha Allah*, lead to an easy victory over the Hawaazin also. He invited all three men to bear witness that there was no god but Allah and that Muhammad was His prophet. The two men accompanying Abu Sufyan immediately complied. Abu Sufyan affirmed that there was no god but Allah, but

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he could not bring himself to admit that Muhammad ﷺ was His prophet.

The three Quraishi delegates were invited to spend the night at the Muslim camp. The following morning Abu Sufyan was awakened by the *adhan* for Fajr prayer. He started asking questions then about what it was and how many times a day the Muslims prayed. He was impressed by the idea that they prayed five times each day. He observed how the men eagerly jostled each other in an attempt to catch a few drops of the water used by the Prophet ﷺ to make his ablution. And, like so many other visitors before him, he came to realize that the sovereignty which Muhammad ﷺ exercised over his followers reached far beyond that of any ordinary emperor or general. The faith that was so strong it could almost be touched finally touched Abu Sufyan ﷺ. He asked to be taken before Muhammad ﷺ and without any more lingering doubts was able to declare that there was no god but Allah and that Muhammad ﷺ was indeed His bondsman and apostle. *Allâhu akbar*.

Bonnie L. Hamid

THE ABC's OF ISLAM

Victory

Believers have victory,
Disbelievers have ignominy,
In the hereafter,
Believers are better,
And from punishment, disbelievers can't
flee.

Wudu (Ablution)

We do wudu to clean our body,
And to get ready
To pray *salat*,
Allâh ordered us that,
To succeed in the life of eternity.



Obaid Ahmed

Age 10

Hamden, CT

Cheese Enzymes



The following letter was received from Sargento Foods Inc. regarding their cheese products.

(August 10, 2005)

Thank you for your question about the types of rennet in Sargento cheeses.

Rennets (enzymes) are added when making cheese to thicken the mixture to form the curds. These milk-clotting enzymes originate in microbial (synthetic) and animal sources. The manufacture of most varieties of cheese, in fact all cured or ripened cheese, involves enzyme coagulation.

Sargento Foods Inc. does not make cheese. We buy cheese from many cheesemakers, shred or slice, package, and market cheese. We have surveyed our suppliers and have found that most of our shredded and sliced cheeses and all of our refrigerated Sargento Snacks natural cheese sticks are made with non-animal rennets. The only Sargento natural cheeses that may contain animal enzymes are those that contain Romano, Provolone, Asiago, or Jarslsberg cheeses. Those include: Fancy Parmesan & Romano Shredded Cheese, 6 Cheese Italian Shredded Cheese, Reduced Fat 4 Cheese Italian Shredded Cheese, Italian with Garlic Shredded Cheese. Chef-Style Mozzarella & Provolone Shredded Cheese, Deli Style Sliced Provolone, Reduced Fat Deli Style Sliced Provolone, Romano Wedges, Extra Fine Shredded Asiago Cheese, Bistro™ Blends Mozzarella & Asiago with Roasted Garlic Shredded Cheese, and Deli Style Sliced Jarslsberg Cheese. The cheese dip in our non-refrigerated Sargento Snacks, Cheese Dips!, Cheese Dip & Sticks, Cheese Dip & Pretzels, and Cheese Dip & Crackers, is made with beef rennet.

We hope this information is helpful. Thank you for contacting Sargento.

Virtues of Sha'baan

Sha'baan (شعبان), the eighth month of the Islamic calendar, is associated with various blessings and virtues. During this month, Muslims should be preparing for the great month of Ramadaan. It is said that when the month of Rajab began, the Prophet (ﷺ) would make the following prayer:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ .

Oh Allāh! Bless us in Rajab and Sha'baan and cause us to reach Ramadaan. [Bayhaqi]

It is also reported that the Prophet (ﷺ) used to fast more during Sha'baan than any other month besides Ramadaan [Abu Dawood; Hadith 2425]. He also advised the Muslims to be diligent in sighting the moon of Sha'baan, in order to be sure about the beginning of Ramadaan. [Tirmidhi; Hadith 665]

The fifteenth night of Sha'baan is a blessed occasion. Hadrat 'Ali (رضي الله عنه - Allāh be pleased with him) reported that Allāh's Messenger (ﷺ) said: "When it is the fifteenth night of Sha'baan, observe prayer during the night and observe fast during the day; for Allāh, the Exalted and Glorious, descends to the heaven of the world as the sun sets and says: Is there anyone to seek forgiveness so that I should forgive him? Is there anyone to seek sustenance so that I should provide him? Is there anyone in trouble so that I may relieve him? And so on and so forth, until the dawn breaks." [Ibn Mājah]

Hadrat 'Ā'ishah (Allāh be pleased with her) reported: I missed Allāh's Messenger (ﷺ) during the night and found him in the graveyard of al-Baqī. He said: "Did you fear that Allāh and His Messenger would deal unjustly with you?" I said: Allāh's Messenger, I thought that you had gone to some other wives of yours. He said: "Verily Allāh, the Exalted and Glorious, comes down to the heaven of the world in the middle night of Sha'baan and forgives

sins even more abundant than the hair of the goats of Kalb. [Tirmidhi, who said that Bukhāri considered it weak]

She also reported Allāh's Messenger (ﷺ) as saying: "Do you know (how rewarding) is this night?" – meaning the fifteenth night of Sha'baan. She said: Allāh's Messenger, what lies therein? Thereupon he said: "It is in this very night that the record is prepared of every human being who has to be born during the year and the record is prepared of every human being who has to die during the current year, and (it is during this night) that deeds (of the people) are lifted (to the heaven) and their provisions descend." She further said: Allāh's Messenger, there would be none who would be able to get into Paradise except because of the mercy of Allāh, the Exalted? Thereupon he said: "None would be able to get

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His career in the field of Comparative Religion took him across all five continents and dialogue with the heads of the Protestant world in America and the late Pope John Paul.

So fearless was his stand in defending the truth that Sheikh Deedat was refused entry into France and Nigeria on the pretext that 'he would cause a civil unrest'.

Sheikh Deedat also received a personal phone call at the IPCI from former President Nelson Mandela who was in Saudi Arabia at the time, congratulating Deedat for his international icon status in the Muslim World.

He was awarded the prestigious King Faisal Award in 1986 for his sterling services to Islam in the field of propagation.

May Almighty Allah bless his soul, accept his efforts for the cause of *da'wah* and grant gracious patience to his loved ones during this trying time.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Ramadân

The month of Ramadân is a most blessed month, in which the reward for performing a *nafl* will be as the reward of a *fard* in any other time of the year; and the reward for performing a *fard* will be as the reward of seventy *fard* in any other time of the year. It is a month of patience, whose reward is *Jannah*. It is the month of sympathy for one's fellowmen. Whoever provides food to someone to break their fast, he will have forgiveness for his sins and freedom from the fire of *Jahannam* (Hell). The first of this month brings Allâh's Mercy; the middle brings His Forgiveness and the end brings emancipation from the Hellfire. In this month the devils are chained and confined, as a result of which evil is diminished. In this month, the Qur'ân was sent down from *al-Lawh-ul-Mahfûz* (the Protected Tablet) to the *Samâ-ud-Dunyâ* (heaven of the earth), from where it was revealed bit by bit over a span of twenty-three years.

During this month every Muslim should endeavor to read the Qur'ân at least once from cover to cover. Our great and pious predecessors and scholars such as Imâm Shâfi' and Imâm Abu Hanîfah (رحمة الله عليهم)

used to complete the reading of the entire Qur'ân 60 times over in this month. Hazrat Jibra'il (عليه السلام) used to recite or listen to the recitation of the entire Qur'ân by our *Nabi* Muhammad (ﷺ) in the month of Ramadân. Also during this month, *Rasûlullâh* (ﷺ) advised us to make much *dhikr* and *istighfâr*. [*Virtues of Ramadhân*]

Sighting the Moon

It is *wâjib kifâyah* to look for the moon on the night of the 29th of Sha'bân. If some people from the locality do this, the obligation is removed from the entire community. If no one goes to sight the moon, it will be a sin upon the entire community. If the sky is not clear, then the witness of a single upright, mature, intelligent Muslim is sufficient. If the sky is clear, then it is necessary that a large group of people should bear witness to the sighting such that there can be no doubt in the report. If the moon is not sighted, then 30 days of Sha'bân are to be completed. [*Rahnama-e-Mudarrisîn* Ml. Muhammad Tâhir Rahîmi, Multan, Pakistan; *Noorul-Eidâh* Imâm Shurunbulâli; *Bahishti Zewar*]

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into Paradise except by the mercy of Allâh, the Exalted." He said it three times. I said: Allâh's Messenger, not even yourself? He placed his hand on the crown of his head and said: "Not even I, but for the fact that Allâh should wrap me in His Mercy." He said this to her thrice. [*Bayhaqi*]

Hadrat Abû Mûsa Ash'ari (رضي الله عنه)-Allâh be pleased with him) reported Allâh's Messenger (ﷺ) as saying: "Allâh, the Exalted and Glorious, looks down on the middle night of Sha'baan and forgives all His creation except a polytheist or one who is hostile." [*Ibn Mâjah*]

These ahâdîth may be found in *Mishkaat-ul-Masâbih*, Chapter on *Qiyâm-e-Ramadân*.

Notes: The descending of Allâh does not mean that He climbs down from the upper heaven to the lower heavens somehow, as He is Omnipresent. What this implies is that His Mercy comes comparatively nearer to the human-beings during that night and they can very easily avail themselves of it if they care to do so by begging pardon of their sins from Him. [*Commentary on Mishkaat* by Abdul Hameed Siddiqi]

Among some ignorant Muslims, the tradition of lighting lights and engaging in all sorts of frivolous activities during Sha'baan is practiced. This is an ugly innovation which is probably borrowed from the actions of the Christians or Hindus and should be avoided completely. The Islamic method of celebrating such events as the middle night of Sha'baan should be adhered to at all times. [*Khutbaat* by Ml. Ashraf Ali Thanvi]

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Du'â (Supplication) Upon Sighting the Moon of Ramadân

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ
وَالتَّوْفِيقِ لِمَا نَحِبُ وَتَرْضَى ، رَبِّي وَرَبُّكَ اللَّهُ .

Allāhumma ahillāhū 'alaynā bil-yummi wal-îmāni;
was-salāmati wal-islāmi; wat-tawfeeqi li mā tuhibbu
wa tardā; rabbî wa rabbukal-lāh.

“Oh Allāh! Let the moon appear over us with blessing and *Imân*; with peace and *Islām*; with the ability for us to practice that which You love and which pleases You.

(O moon): Your Lord and my Lord is Allāh.”

Intention for the Fast

It is necessary to make intention for the validity of the fast. The intention may be expressed in the heart, but it is much more preferable to recite the following statement of intention verbally before the beginning of the dawn:

وَبِصَوْمٍ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

Wa bi sawmi ghadin-nawaytu min shahri ramadân.

“I have the intention of observing a fast of the month of Ramadân tomorrow.”

Supplication at Time of Breaking the Fast (*Iftâr*)

It is *sunnat* to make *iftâr* immediately after sunset and not to delay. The *iftâr* should not be so long that the Maghrib prayer is delayed or missed. There are several recommended *du'â* at the time of *iftâr*. Among them,

اللَّهُمَّ إِنِّي لَكَ صُمْتُ ، وَبِكَ آمَنْتُ ،

وَعَلَيْكَ تَوَكَّلْتُ ، وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allāhumma inni laka sumtu; wa bika âmantu; wa
'alayka tawakkaltu; wa 'alâ rizqika aftaru.

“Oh Allāh! Truly for You did I fast, and in You do I believe and upon You do I place my trust, and with Your provision have I broken the fast.”

Warning

With regard to fasting, the Prophet ﷺ has left an important warning which we must

endeavor to heed: “Many are those who fast but whose fast brings them only hunger and thirst; and many are those who pray at night, but whose prayer only results in sleeplessness.” Abstaining from carnal pleasures is not the only condition of the fast. The fast is also meant to strengthen the spiritual and moral character of the Muslim. Thus, all actions of the hands, feet, eyes, ears, and especially the tongue, must be kept in strict accordance with the *Shari'ah*. The Prophet ﷺ repeatedly emphasized the avoidance of lying, backbiting, gossip, cheating, swearing, obscene, and useless talk while fasting. All these actions can ruin the fast. May Allāh guide us and help us.

Tarâweeh

Rasûlullāh ﷺ said: “The one who observes the *Tarâweeh* prayer at night during Ramadân with complete faith and devotion, only for the sake of the reward of the Hereafter, will have all his previous sins forgiven by Allāh.” [Agreed upon]

The *Tarâweeh* prayer starts from the evening that the moon of Ramadân is sighted up till (but not including) the night of 'Eid. Imâm Nawawi رحمه الله عليه has written about this prayer:

“Know that the *Tarâweeh* prayer is a *sunnah* by the consensus of the scholars and it is 20 *rak'ât* with *tasleem* between every two. And the prayer is performed just like all other prayers, with *rukû'*, *sujûd*, etc.

“As for the recitation, the correct way which has been expressed by most of the scholars and acted upon by the people is that the entire Qur'ân should be completed in the *Tarâweeh* of this month. Every night, about one *juz* (1/30th of the Qur'ân) should be recited. It is preferable that the recitation be at a steady pace and not be longer than a *juz* every night, so that the people are not put to hardship. And es-

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pecially avoid the baseless innovation of reciting the entire *Sûrah al-An'âm* in one *rak'ah* of the 7th of *Ramadân*, thinking so due to the reason that it was revealed all at once..."

[*Kitâbul-Adhkâr* Imâm Nawawi]

As mentioned above, the *Tarâweeh* is performed in units of two *rak'ât*. After every four units, a short pause is observed during which one may rest quietly or recite supplications such as the following *tas-beeh*:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ
ذِي الْعَرْشِ وَالْعِزَّةِ وَالْعِزَّةِ وَالْقُدْرَةِ
وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُوْحٌ قُدُّوسٌ
رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوْحِ
اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ
يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

Subhâna dhil-mulki wal-malakût. Subhâna dhil 'izzati wal-'azmati wal-haybati wal-qudrati wal-kibriyâ'i wal-jabarût. Subhânal-malikil-hayyil-ladhi lâ yanâmu wa lâ yamût. Subbûhun quddûsun rabbunâ wa rabbul-malâ'ikati war-rûh. Allâhumma ajirnâ minan-nâri; Yâ mujîru; Yâ mujîru; Yâ mujîr.

"Glorified is the Owner of the Kingdom of earth and heaven; Glorified is the Possessor of Honour, Magnificence, Awe, Power, Greatness and Omnipotence; Glorified is the Sovereign, the Living, Who neither sleeps nor dies; Exceedingly glorified and sanctified is our Lord and the Lord of the angels and the Spirit (Jibreel); Oh Allâh! Save us from the Fire: Oh Mighty Savior, Oh Mighty Savior, Oh Mighty Savior!"

(During *Ramadân* only, the 3 *rak'ât* of *Witr* prayer is also performed in congregation after the *Tarâweeh*.)

Among the nights of *Ramadân*, the "Night of Power," *Laylatul-Qadr*, is a night of extremely great blessing. The virtues and reward of good actions on this night are multiplied by 1000 months, as mentioned in the *Qur'ân* itself. *Laylatul-Qadr* most probably occurs on one of the odd nights of the last ten nights of the month. It is recommended to search for it and involve oneself in extra worship and recitation of the *Qur'ân*. The best *du'â* to make on that night is:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي
Allâhumma innaka 'afuwwun tuhibbul-'afwa fa'fu 'anni.

"Oh Allâh! You are the One who grants pardon for sins; You love to pardon; So pardon me." (This supplication is related in a famous *hadîth* by *Hadrat Â'ishah radhiyallâhu-anha*)

I'tikâf

The practice of remaining in the *masjid* for a certain period of time, with intention of doing so, is called *I'tikâf*. It is *sunnat mu'akkadah 'alal-kifâyah* (upon a community) to perform *I'tikâf* in the last ten days of *Ramadân*. If even one person from a particular locality remains in the *masjid* then the *sunnah* is fulfilled on behalf of the community. But if no one performs this duty, then the entire community is sinful for having neglected to fulfill a *sunnah*. The purpose of this seclusion is that the heart should get attached to Allâh and that one should remain in a constant state of His remembrance, with no distraction of worldly affairs. The detailed rulings of *I'tikâf* may be found in various Islamic books, such as *Bahishti Zewar* (Ml. Ashraf Ali Thanvi) or *Kitâbus-Sawm* (Mufti A.H.Elias).

Note, *I'tikâf* can only be performed in an established *masjid* by men, and is performed by women in the room of the house where they say their prayers.

IF YOU MOVE PLEASE SEND US YOUR NEW ADDRESS

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except the fasting which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing fast is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast and he is joyful by virtue of his fast when he meets his Rubb." [*Bukhari and Muslim*].

In a narration recorded by *Bukhari*, the Messenger of Allah صلى الله عليه وسلم said, "Allah says: '(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."

In a narration recorded by *Muslim*, the Messenger of Allah صلى الله عليه وسلم said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah says: 'The reward of observing Saum is different from the reward of other good deeds; *Saum* is for Me, and I Alone will give its reward. The person observing fast abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Lord. Surely, the breath of one observing fast is better smelling to Allah than the fragrance of musk."

Riyaadh-us-Saaliheen

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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 صلى الله عليه وسلم (Rabiul Awwal) - **Death of the Prophet** صلى الله عليه وسلم (12 Rabiul Awwal).

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

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

BEGINNING OF THE MONTH OF RAMADAN.

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

EID UL-FITR (1st. Shawwal)

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

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

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