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October 21, 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. 10

## ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

### ISLAM AND MENTAL HEALTH

According to Islam, this life is not intended to be a pleasure-trip but the most severe examination, the results of which will materialize in the Hereafter. Thus the misfortunes and calamities experienced in this life are not decisive but only tests for the genuineness and strength of one's faith.

As the Qur'ān says :

“We will most certainly try you with fear and hunger and loss of property, lives and fruits but give good news to the patient.” (2:155)

“Do you think you will enter Paradise while yet the state of those who have passed away before you has not come upon you? Distress and harms befell them and they were shaken violently so that the Apostle and those who believed with him asked: When will the help of Allāh come? Surely the help of Allāh is near.” (2:214)

“You will certainly be tried respecting your wealth and your souls.” (3:185)

“Do men think that they will be left alone saying, ‘We believe,’ and not be tried?” (29:2)

The Qur'ān and Hadīth tell us that the suffering of the faithful in this world expiates their sins so that they may avoid punishment after death and enjoy greater rewards in the Hereafter.

Abu Hurairah (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said, “He for whom Allāh intends good, meets with afflictions to get it.” (Bukhari).

Anas (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said: “When Allāh wishes good to His servant, He hastens punishment for him in this world and when Allāh wishes evil, he lets him off in this world for his sin until the Day of Judgment.” (Tirmizi)

Patience to endure adversity with a serene mind is the sign of every true Muslim:

“Allāh is with the patient.” (2:153)

“And verily We shall bestow upon those who are patient the best rewards on account of what they did. And seek help through patience and surely this is a hard thing except for the humble ones.” (2:153)

“Most surely mankind is in loss except those who believe and do good works and enjoin upon one another truth

*continued on page 4*

الْمُغْنِي

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

AL-MUGHNIYYU

THE ENRICHER

الْمُغْنِي

# Editorial

## A CHANGE IS INEVITABLE

The pace of change has quickened. There is demographic change. There are ever more non-whites increasing in number in continents that were previously all "white". There is political change. Europeans dominated the political arena of the world for the last few centuries. Now Asians and Africans and Hispanics are flexing their political muscles. There is constitutional change. Many countries are drafting new constitutions or contemplating amendments. If amendments are not possible, due to cumbersome political processes, presidential and parliamentary powers are being utilized to enact changes in the laws claiming that such changes are in the best patriotic interest of the nation. There is economic change. The center of wealth is drifting from the west towards the east. Japan, China and India may soon become the Mecca of commerce instead of Europe and America. There is moral change. Meanings of marriage, sexual practices, family relationships, are being redefined. There is a biological change. Methods of reproduction, transplantation and genetic engineering have made miracles possible that were mere fiction a few years ago. There is climatic and geological change. Some have openly accused human beings for causing hurricanes, others only exclaim at the frequency of natural disasters taking place all over the world.

Where is humanity going? What is our obligation as Muslims in this time of trial and confusion?

Living through these changes at a close range distorts our vision. The graphic images of the recent massive floods, horrendous forest fires and devastating earthquakes make us react in various ways. Most of our responses are reactionary and shortlived.

As soon as the pictures are off the front page of the newspaper or the primetime TV screen our attention drifts to some other insignificant event in the universe. We forget that Allah is able to bring floods that submerged mountains (So the Ark floated with them on the waves (towering) like mountains 11:42). We forget what waits the final hour (When the earth shall be shaken to its depths. And the mountains are ground to powder 56:4-5).

Our response to these changes ought to be twofold: immediate necessity and long term preparation. We cannot avoid the change. The change is decreed by Allah. We can only respond in a way that will make us ever successful. Immediately we need to help the cause of those who have directly suffered from these changes, in our *du'a*, monetarily and in any other way possible. Handing money to professional charity organizations is not the best way. They consume too much of the funds themselves (administrative cost). We have to find more direct ways of helping the needy. On a long term basis we have to establish ourselves so that we are in a position to help humanity cope with these changes, natural disasters or man made blunders, in a way that we ourselves are successful in this world and in the hereafter and we offer others a meaningful opportunity for the same.

To this end, a 23 year old message by Shaikh Abul Hasan Ali an-Nadwi is as relevant today as it was then:

"I am filled with happiness by your reception. I would be most ungrateful if I do not respect your wishes and share my inner feelings. If I desire I could shower you with praises, for Almighty Allâh has bestowed me with an abundance of vocabulary, but I would not be fulfilling the right of friendship.

## DA'WAH IN THE SEERAH

(Life of Prophet ﷺ)

As you are aware, the Prophet (ﷺ), had a

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burning desire to invite humanity towards Islam. Despite 13 years of untiring effort in Makkatul-Mukarramah and 7 years in Madinatul-Munawwarah, there was no large scale movement of non-Muslims into Islam. Between 7 AH and 10 AH, which is the period after *Fath-Makkah* (liberation of Makkah) until the Prophet's ﷺ demise, there was such an influx of people entering the ranks of Islam that was not witnessed in the preceding 20 years.

Imam Zuhri (*rahmatullahi-alayh*), an eminent *Muhaddith* and *Tabi'i*, expressed surprise on this sea change, with so many people embracing Islam in a matter of just 3 years. Along with other distinguished *Muhadditheen* he has commented that this was due to non-Muslims having had an opportunity for the first time, to observe and intermingle with Muslims, witness their honesty, fair dealing, compassion and sole reliance on Almighty Allâh. This left such a deep and profound impression on non-Muslims that thousands entered into the fold of Islam within a relatively short period of time.

### **APPLYING THE LESSONS OF SEERAH HERE AND NOW**

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

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

### **DANGERS OF LIVING ISOLATED AND INSULATED**

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

If ever the fire of race, religion or nationalism rages here you will not be saved. In Spain there were Mosques a hundred times more beautiful than yours. So do not feel content and self-satisfied. As an ordinary student of religion I would wish to express my joy and happiness at this wonderful new Mosque. But what words shall I use to congratulate you?

### **LESSONS FROM SPAIN**

Others may not speak to you as plainly, but remember the glorious Masjid-e-Cordova. It still stands in Spain. Iqbal, Poet of the East, so eloquently reminisces the great legacy of Islamic Spain in his famous poem

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and patience. “(103:3)

Anas (رضي الله عنه) reported that the Holy Prophet (ﷺ) passed by a woman who was weeping near a grave and he said, “Fear Allâh and be patient.” She said, “Surely you have not been so afflicted.” Then she was informed that he was the Holy Prophet (ﷺ). He said, “Verily patience is at the first attack of mishap.” (*Mishkat ul Masabih*)

Ibn Mas’ud (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said, “Patience is half the faith.” (*Abu Nuyim*)

Muslims are taught to perform their duties to God and to their fellow beings assured that God is with them and persist until they attain their goal, believing:

“Allâh is our support and the most excellent Patron.” (3:113)

The true Muslim performs good deeds for the sake of God alone as actions intended to achieve worldly recognition possess no religious merit. Therefore if others fail to appreciate his humanitarian works, he suffers no disappointment.

Say, we feed you for the sake of Allâh only; we expect no reward or thanks from you. (76 : 9)

One who places his total reliance upon Allâh and performs his duties to obey the Qur’ân and Sunnah never suffers from any sense of failure even if his efforts are not successful during his lifetime:

“Whoever submits himself entirely to Allâh and is the doer of good, he has his reward from his Lord.” (2:112)

“Verily those who believe and do good deeds, there is for them Paradise as their reward.” (18 :107)

“There is nothing for man but what he strives for.” (65:39)

The authentic Hadîth also report that the Holy Prophet (ﷺ) warned his followers not to envy any man for his worldly success because it is not possible to know his fate after death.

Umar Ibn Khattab (رضي الله عنه) reported: I went

to the Holy Prophet (ﷺ) while he was lying on a couch of date leaves. There was no bedding between it and him. There were the marks of the mat upon his side. I inquired: Oh Apostle of Allâh, call upon Allâh and let ample provisions be granted for your followers! Surely the Persians and the Romans have been given abundance of wealth though they do not worship Allâh. Oh son of Khattab, replied he, they are a people for whom the pleasures of this world’s life have been hastened, are you not satisfied that for them there should be this world and for us the Hereafter? (*Mishkat ul Masabih*)

Fear and anxiety are two of the greatest enemies of mental health. There is nothing so harmful to one’s mental balance as worry concerning what will happen in the future. Muslims strong in faith do not worry because we cannot know the future. The future is known only to Allâh. That is why it is impossible to judge what will be good for us.

“Perchance you hate a thing while it is good for you or love a thing which is bad for you. Allâh knows best. You know not. “(2:216)

Worry about one’s livelihood is one of the most universal human problems. Here is a typical example what the unbeliever will do when confronted with this difficulty:

“Sybil, eighteen-year old wife and mother of two small children, found herself pregnant for the third time in as many years. Ted, her husband, brought home a meager weekly paycheck as unskilled laborer. Sybil, discouraged and depressed, told Ted she’d get rid of the baby even if it meant killing herself. Desperate and determined, Sybil asked the neighborhood pharmacist to help her. He sold her some pills which only made her sick. She tried on a friend’s advice to abort herself with the greased tip of a goose feather. No luck. She tried other likely objects. All her efforts failed. Sybil didn’t carry out her threat to kill herself to get rid of the baby. The pregnancy went to term. The baby arrived on schedule, unwanted,

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unloved and a most unwelcome newcomer to an emotionally disturbed mother and a poverty stricken household." [The Sex Life of the Modern (American) Teenager, Dr. Leland E. Glover, Belmont Books, New York, 1961, pp 173-174]

In contrast to the above, here is what the true Muslim believes:

Umar ibn Khattab (رضي الله عنه) reported : I heard the Messenger of Allâh (ﷺ) say : If you had all relied upon Allâh with implicit trust, He would certainly have given you your livelihood as He supplies provision to the birds who awake hungry in the morning and return with full belly at dusk. (Tirmizi, Ibn Majah)

Abu Darr (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said: Surely I know a verse of Qur'ân if people would have followed it, it would have sufficed them- "And whoever fears Allâh, He will find out a way for him and He will give him provision from where he knows not." (65 : 3) (Ahmad, Ibn Majah)

Ibn Masud (رضي الله عنه) reported : The Messenger of Allâh (ﷺ) read out to me: Surely Allâh is the Great Giver of sustenance, possessing absolute power, the Almighty. (Abu Daud, Tirmizi)

A coward has no true faith in God because he fears creation and not the Creator. The Muslim fears only God and is certain He is sufficient as his protector. Allâh is always here to protect us and since our Fate has already been predetermined, nobody can cause our death before its allotted time. Belief in this doctrine gives courage and strength of mind.

Jabir (رضي الله عنه) reported that he fought with the Prophet (ﷺ) near Najd. Then midday sleep overtook him in a valley full of stones... and lo, there was a desert Arab near him brandishing his sword over him while he was asleep. He awoke while it was in his hand unsheathed. He asked, "Who will protect you from me now?" "Allâh!" replied the Holy Prophet (ﷺ). Then the sword fell

down from his hand and the Messenger of Allâh (ﷺ) lifted it up and asked, "Who will protect you from me?" He replied, "By the Almighty who punishes severely!" Then the Holy Prophet (ﷺ) let him have his way. He came to his friends and said, "I have come to you from the best of men..." (Mishkat ul Masabih)

Whatever happens, the genuine Muslim takes positive and constructive action. If it is a good thing, he will exploit its advantages. If it is a calamity, he should think only of its positive side for there is a lesson in every experience. When a Muslim is afflicted by some inevitable tragedy, he accepts it with resignation:

"Say, nothing shall happen to us but what Allâh has decreed for He is our Patron and in Him shall the faithful trust." (9:51)

Some people deceive themselves by attempting to escape from the inevitable. When they find themselves overwhelmed by adversity, they drown themselves in alcohol or commit suicide. By attempting to flee from the inevitable, one only succeeds in destroying his mind and soul.

Pessimism is forbidden by Islam because it kills hope and striving. To hope for death to finish earthly suffering is unlawful because by living longer, the Muslim may yet win salvation through an increase in his good works and thus expiate his sins while death ends these opportunities forever.

Those who believe in Islam possess everything they need to make them happy. The word "Islam" in Arabic literally means "peace" - peace with God, peace with one's self, peace with one's fellow beings and eternal peace in the Life Hereafter.

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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**Continued from previous issue**

### Chapter 9: To stand up straight after sujûd and not to sit.

When a *musalli* completes the second *sajdah* in the first and third *rak'ah* of *salâh* he should rise up straight to the next *rak'ah* and not sit in between. This is the view of the majority of the scholars, and this is the understanding gained about this part of *salâh* from most *ahadeeth*.

Some are of the opinion that after the second *sajdah* person should sit properly before rising to the second and fourth *rak'ah*. They claim that this is *sunnah* and should be done by all healthy or sick, young or old. This sitting is often referred to as '*Jilsah al istirahah*' (the sitting of rest). As with many other *masaail* there are some of this opinion who are very persistent and vociferous in their claim that this is the only valid practice and all else is contrary to the *sunnah*.

Whilst the proponents of the former view accept the validity of the sitting of rest they maintain that this should only be adopted by those in need such as the old and the sick. This, they say, is the best understanding and application of all the *ahadeeth* on the subject. Below is a discussion of those *ahadeeth* that support this view followed by an analysis of the narrations that are quoted by those who say that the *Jilsah al istirahah*' (the sitting of rest) is a *sunnah* for all.

1. In the longer *hadeeth* of Sayyiduna Abu Hurairah رضي الله عنه, about the man who did not complete his *salâh* the Prophet ﷺ says to him, '**Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then**

**fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your *salâh*.**'<sup>1</sup>

The Prophet ﷺ does not mention any sitting after the second prostration but instructs him to stand up straight.

2. In the long *hadeeth* of the description of the Prophet's ﷺ *salâh*, Sayyiduna Abu Malik al Ashari رضي الله عنه also '**said the *takbeer* and fell down into prostration, said the *takbeer* and raised his head, said the *takbeer* and fell down into *sujûd*, then said the *takbeer* again and stood upright. When he completed his *salâh* he turned to his people and, facing them, said, "Remember my *takbeer* and learn my *ruku'* and *sujûd*, for this is the prayer of the Messenger ﷺ with which he would lead us at this time of the day.**'"<sup>2</sup>

3. Sayyiduna Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of the Prophet ﷺ was present. In the gathering there was also Sayyiduna Abu Hurairah رضي الله عنه, Sayyiduna Abu Humaid al Saidee رضي الله عنه, and Sayyiduna Abu Usaid رضي الله عنه. He relates a long *hadeeth* in which he mentions that '**He (the Prophet ﷺ) said the *takbeer* and prostrated. He then said the *takbeer* again and stood up but did not sit.**'<sup>3</sup>

4. Sayyiduna Abu Hurairah رضي الله عنه says, '**The Prophet ﷺ would stand up on the balls of his feet in *salâh*.**'<sup>4</sup>

After quoting this *hadeeth*, Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up

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1 Bukhari 6290 & 760.

2 Ahmad 22399. Imam Nimawi says that its *isnad* is *hasan* (450).

3 Abu Dawood 733 & 966. Imam Nimawi says 449 that its *isnad* is *saheeh*. Tahawi 4/354, Ibn Hibban 1863 and Baihaqi 2642.

4 Tirmidhi 288 and Baghawi 669.

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on the balls of his feet in *salâh*.’

Abu al Tayyib writes in his commentary of Tirmidhi, ‘Tirmidhi’s words “This is the practice of the people of learning” show that this *hadeeth* is *hasan*, for if it was not *hasan*, but weak then they would never have acted upon it, especially when contradicted (by other reports).’

Hafidh Ibn al Humam says in *Fath al Qadeer*, ‘Tirmidhi’s statement “This is the practice of the people of learning” shows that this has a basis, even though this particular chain may be weak.’

5. Ikrimah says, **‘I prayed *salâh* behind a shaikh in Makkah; he pronounced 22 *takbeers*. I said to Ibn Abbas رضي الله عنه that he is a fool. He replied, “May your mother lose you. This is the *sunnah* of Abu al Qasim عليه السلام.”’<sup>5</sup>**

Imam Nimawi says that it can be understood from the above *hadeeth* that there is no posture or sitting of rest between the *sujûd* and *qiyâm*, the prostration and standing. For if it was so then the number of *takbeers* would have been 24 because it has been established that the Prophet صلى الله عليه وسلم would say the *takbeer* at the time of each rising, bowing, standing and sitting.

6. Nu’mān bin Abu Ayyash says, **‘I have seen more than one of the companions of the Prophet صلى الله عليه وسلم. When they raised their heads from the prostration in the first and third *rak’ah* they would stand up straight as they were and they would not sit.’**<sup>6</sup>

7. Abdul Rahman bin Yazeed says, **‘I observed Abdullah bin Mas’ud رضي الله عنه in *salâh*, and saw him rise and not sit.’ He adds, **‘He would stand up on the balls of his feet in the first and third *rak’ah*.’**<sup>7</sup>**

5 Ahmad 1889, Bukhari 755, and Ibn Hibban 1762.

6 Ibn Abi Shaibah 3989. Imam Nimawi says (451) that its *isnad* is *hasan*.

7 Abdul Razzaq 2966 & 2967, Ibn Abi

Hafidh Ibn Hajar says in *Fath al Bari*, ‘Saeed bin Mansoor has reported with a weak *sanad* that Abu Hurairah رضي الله عنه would stand up on the balls of his feet. He has also reported the same from Abdullah bin Mas’ud رضي الله عنه with a *saheeh sanad*.’<sup>8</sup>

8. Wahb bin Kaysan says, **‘I saw Abdullah bin al Zubair رضي الله عنه standing up on the balls of his feet when he had completed the second prostration.’**<sup>9</sup>

9. Khaithamah and Nafi’ both report that **Abdullah bin Umar رضي الله عنه would stand up on the balls of his feet in *salâh*.**<sup>10</sup>

10. Abu Atiyah reports that **Sayyiduna Ibn Abbas رضي الله عنه and Sayyiduna Ibn Umar رضي الله عنه would do the same.**<sup>11</sup>

11. Sha’bi says, ‘Umar, Ali and the companions رضي الله عنهم of the Prophet صلى الله عليه وسلم would stand up on the balls of their feet in *salâh*.’<sup>12</sup>

Ubaid bin Abi al J’ad reports the same about Sayyiduna Ali رضي الله عنه.<sup>13</sup>

12. Zuhri says, **‘Our shaikhs would not do *mumayalah* (reel), meaning when one of them would rise from the second *sajdah* in the first *rak’ah* he would stand up as he was and not sit.’**<sup>14</sup>

To Be Continued انشاء الله

Shaibah 3979 & 3986, Tabarani in *al Mu’jam al Kabeer* 9/266 no. 9327, and Baihaqi 2764. Hafidh Haithami says 2/136 that its narrators are those of Bukhari, and Baihaqi has also declared it *saheeh*.

8 *Fath al Bari* 2/385.

9 Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its *isnad* is *saheeh* (453).

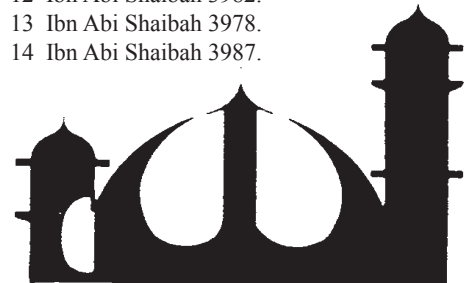
10 Ibn Abi Shaibah 3980 & 3985.

11 Abdul Razzaq 2968.

12 Ibn Abi Shaibah 3982.

13 Ibn Abi Shaibah 3978.

14 Ibn Abi Shaibah 3987.



# OCT-NOV PRAYER TIMES, NEW HAVEN

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

The month of Ramadân is that in which the Qur'an was sent down: a guidance for mankind and clear proofs of guidance and the criterion (of right and wrong)...[al-Qur'an 2:185]

رمضان

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

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

*Your (real) friend can be only Allâh; and His messenger and those who believe-- who establish prayer and pay the poor due and bow down (in worship). And whoso turns (for friendship) to Allâh and His messenger and those who believe: lo! the party of Allâh, they are the victorious.*  
(5:55-56)



Prayer times are for the New Haven area and are based on 18° for Fajr and Isha. Check local newspapers for your local time difference.



## REGULAR MASJID ACTIVITIES AND JUM'A PRAYER TIMES

### 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 (203)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 (203)777-4008

**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 (203)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.

*But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee; And shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee..."*

Surah Maryam 19:24-25

Visit the Connecticut Council of Masajid website:

<http://ccminc.faithweb.com>

# THE CHILDREN'S CORNER

## THE RETURN TO MAKKAH

After Abu Sufyan رضي الله عنه had taken the *shahadah*, the Prophet ﷺ bestowed on him a favor. He told Abu Sufyan to return to his people with the message that whoever stayed in the house of Abu Sufyan would be safe, whoever locked himself inside his own house would be safe, and whoever entered the Masjid would be safe. But before Abu Sufyan رضي الله عنه returned to Makkah, he stood with Abbas رضي الله عنه, and watched the Muslim army parade past him on the final leg of its march to Makkah. He was amazed at the numbers of men. He was astounded to see tribes which had previously been hostile to the Muslims. His friend Nuaim the Ghatafanite, who had tried to deceive the Muslims prior to the second Battle of Badr, carried the banner for one of these clans. Khalid bin Walid رضي الله عنه, who just a short time ago had tried to prevent the entry of the pilgrims into Makkah, led a large troop of horsemen. There were also tribes which had never been under the influence of the Quraish, tribes from remote regions of Arabia. Each troop as it passed him made the hills echo with a resounding *takbeer*.

When the last of the troops had passed, Abu Sufyan رضي الله عنه hastened back to the city of Makkah. Outside his house he started shouting to the men of Quraish that a force was descending on them which they could not resist. He recognized that it was not only a force of men, but also the force of Allah which bound those men together in one cause. He told the townspeople how they could be protected by staying within their homes or within the Masjid.

As the word spread, people hastened to their homes or to the Masjid. By the time the slower-moving army reached the outskirts of the town, the streets appeared to be as deserted as they had been during the

three days of the pilgrimage the previous year. The army split into four units and entered the city from four different directions. The only resistance they met was from a small band of Quraish which had been watching the proceedings from the top of a hill. This group attacked Khalid's رضي الله عنه men, but they were no match for them. The Prophet ﷺ was dismayed at even that small amount of bloodshed.

The Prophet's ﷺ red leather tent was pitched near the Masjid. Although he was, indeed, the conqueror of the city, he chose not to use his power to occupy any of the houses. He repeated again and again that this was to be a time of reconciliation, not of retaliation. Many of the men of his army had reason to seek revenge for the deeds of their longtime enemies, but the Prophet ﷺ remained firm in his call for forgiveness and mercy.

However, the Prophet ﷺ also remained committed to creating a Muslim community and destroying all signs of *shirk*. One of his first acts was to destroy the 360 idols which encircled the Ka'bah. Then he entered the Ka'bah and removed the paintings of the false gods from the walls. Finally he sent word throughout the city that anyone with an idol in his home should destroy it.

The Prophet ﷺ then withdrew to the hill of Safa, outside the city. There he received the hundreds of men and women who were now ready to embrace Islam. Even Hind, the wife of Abu Sufyan, who had torn out the liver of Hamza رضي الله عنه after the battle of Uhud and who had remained one of the Muslims' most unrelenting enemies, had a softening of heart. Fearing that she would be killed before she had a chance to embrace Islam, she wore a veil to hide her identity until she was in the Prophet's ﷺ

*continued on page 11*

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presence. Having taken the *shahadah*, she removed her veil, being no longer afraid to die. However, the Prophet ﷺ welcomed her to Islam with the same mercy and forgiveness that he had shown to others. He even sought out those who had led the final attack against Khalid رضي الله عنه, and promised them several months of protection while they sorted out their feelings and became familiar with the ideas of Islam. They all eventually entered Islam.

And that was the “conquest” of Makkah, as it is called in the history books. The very word suggests battle and blood, swords and weapons. But the Prophet ﷺ, although he approached Makkah with a great show of force, had delayed his return to Makkah until he felt that the time was right. He knew that resistance to the teachings of Islam had been slowly crumbling away amongst the Quraish. It required only a gentle nudge to topple that resistance over.

**Bonnie L. Hamid**

## THE ABC's OF ISLAM

X

X can't be rhymed easily,  
But we must humbly,  
Submit to Allāh the great,  
For good we shouldn't be late,  
Or do good lazily.

### Yawm-ul-Qiyamah

Do good deeds to get the garden,  
Make sure you do not have the burden,  
Of going to hell to burn,  
Where you cannot turn,  
And ask for pardon.

### Zakat

Zakat is a pillar of Islam,  
Give it to build your Iman,  
Zakat is charity,  
Required on those who have enough  
money,  
And things needed by man.



**Obaid Ahmed**

Age 10

Hamden, CT

## WHAT TO DO AT THE TIME OF NATURAL CATASTROPHES

Shaykh Muhammad Saleem Dhorat

*Editor's Note: The following article was written in the aftermath of the earthquake and tsunami that occurred in the Indian Ocean earlier this year. Subsequent to more recent happenings - the hurricanes in the southern US and earthquakes in Pakistan, it serves as a good reminder to revisit the lessons that this article mentions.*

Everyone is aware of the devastation caused by the recent earthquake in the Indian Ocean. According to reports over 125,000 people have lost their lives, hundreds of thousands have lost their relatives, entire communities have been wiped out and countless buildings and properties have been destroyed. Over a million people have been left homeless, having lost everything they once owned, now living under open skies with nothing to eat and cover themselves with. And the death toll may rise further as the spread of disease is very likely to occur if adequate assistance is not provided in time.

When such calamities strike, one often ponders over one's role and responsibility, as a human being and as a Muslim. It is unfortunate that for most of us, it takes such calamities to make us reflect on the Power and lofty Attributes of Allah *ta'ala*. Rather than expressing shallow sorrow and a momentary shock, there are a few points that we need to reflect and act upon, so that events like these can cause us to become better Muslims for the rest of our lives:

**1. Allah *ta'ala* is the *Hākīm* (The Supreme Ruler) and the *Hakeem* (The Most Wise)**

First of all, one has to reaffirm in one's mind and heart that whatever happens, whether good or bad in appearance, is according to the Wish of Allah *ta'ala*. Allah *ta'ala* is *Hākīm* i.e. He has Power over everything. Every single particle in the whole universe is under His Control. The turning of the leaf in the air while it is falling from

*continued on page 13*

*continued from page 3*

*Masjid-e-Qurtaba*. In Islamic Spain, there were such brilliant Mosques, celebrated Madrasahs, famous scholars like Shaykh-ul-Akbar, Ibnu-Hazm, Qurtubi, Shatbi - and how many others shall I mention? However, when the flames of religious sectarianism raged then the Mosques and Madrasahs became deserted. Once, Islamic Spain boasted such magnificent structures, distinguished educational centres, refined culture and society. Regrettably, the Muslims, despite such a high standard of living, did not draw the non-Muslims of that country to see the Truth of Islam, to warn them of the dangers of disbelief, with the result that ensuing religious violence subsequently consumed them like a morsel. The Arabs with their glowing history, architectural splendour and vast oceans of knowledge, were displaced from the country. Today, unfortunately, the ears eagerly wait to hear the *Azaan* and the empty Mosques thirst for the *Salah*.

### **EARN YOUR PLACE IN YOUR COUNTRY**

My dear brothers, you must earn your recognition in this country. You should earn your place and leave an imprint on the host community of your value and significance. You must show your exemplary conduct is far nobler than that of other people. You must impart on them the lessons of humanity. You should demonstrate such commitment and noble virtues that impress on people that there cannot be found more upright humans elsewhere besides you. You need to establish your worth, showing what blessing and mercy you are for the country.

If, however, you decide to live in an enclosed environment simply content with your prayers and fasting, apathetic to the people and society you live in, never introducing them to the high Islamic values and your own personal qualities, then beware lest any religious or sectarian violence

flares up. In such a situation, you will not find safety or protection.

I pray to Almighty Allâh my prediction is totally unfounded. But remember, you are guests here. Your *Tabligh*, Mosques, Madrasahs, *Ibadah* and religious sacrifices are all worthy of commendation. May Almighty Allâh grant you *Barakah*. But do not forget to earn your place in this country. Gain proficiency of the national language and use it to effectively propagate Islam. Prepare writers and orators to convey the message of Islam. Although you will distance yourself from their religion, do not distance yourself from them. Establish your credibility to the extent that if you are entrusted with onerous responsibilities, as was Prophet Yusuf (*alayhis-salam*), you do not shirk but embrace all challenges wholeheartedly.

### **YOUR PRIORITY SHOULD NOT BE WEALTH AND LUXURY**

You will have to present a new pattern of life to this country. You will not earn recognition by exerting yourselves in the workplace. If you overwork you will be looked upon disparagingly and be likened to horses and bulls. In fact, you will be labeled as money-making machines. However, if you can show to the people here that you are worshippers of Almighty Allâh and not wealth, you do not bow before power but only before virtue, you are humans and think like humans, you are concerned not only about yourselves but also about others; and you are compassionate about your own children as well as theirs, that you are earnestly concerned about the path of destruction they have chosen for themselves, you will then earn their respect. They will begin to respect Islam and become desirous of studying it. They will ask you for literature concerning Islamic beliefs and practices and an opportunity will arise here for you to promote Islam.

On the other hand, if you remain preoc-

*continued on page 13*

cupied in eating and working, engaged in prayers, remaining indifferent to what is happening in the country, insulated within the Muslim community, totally apathetic to what is happening outside, which direction the country is taking - in such a situation if there is trouble you will not be able to save yourselves.

### **STRENGTHEN YOUR POSITION**

I have been meaning to convey and accentuate this message to you as I do not know whether I will be able to visit you again in the future. You gathered here with love and affection and therefore it was easy for me to convey. As a student of religion it would have been convenient for me to recommend the virtues of reciting various *Zikr* or prescribe certain *Wazifahs* but you may not have had an opportunity of listening to the message I have just conveyed from anyone else.

Please strengthen your position in this country. Earn your recognition. Do not be like a straw or crop that is uprooted by a mere breeze. You should be so firm that not even a hurricane is able to displace you. Display such noble character that you attract the hearts of the people. See then how these people will stand up to defend you. If there is the slightest hostility towards you, they will be the first ones to argue on your behalf and argue what a blessing you are for them.

May Almighty Allâh grant us the ability to understand what is right; may He bless and protect you. *Aameen.*"

Shaikh Abul Hasan Ali an-Nadwi (r)  
*Speech delivered in Dewsbury, UK in 1982 at the opening of the Dewsbury Markaz*



the tree, to the up turning and shaking of the earth itself, as in the case of an earthquake, everything is in His Absolute Control. The commands, wishes and controls of everyone else are subjugated to His Command and Governance. The varied circumstances that one observes or experiences in one's life are also in His total Control.

There are many incidents and events in a person's life, during which one hopes for a positive outcome through worldly means e.g. when a relative is seriously ill we can hope for recovery by consulting a specialist, along with our belief that only that will happen which Allah *ta'ala* has ordained. Nevertheless we take the help of worldly means to satisfy ourselves and try to rectify the situation to the best of our ability.

However, when faced with natural disasters like storms, earthquakes and floods, there is no hope of any worldly means which we can employ to circumvent, overcome or prevent re-occurrence of such situations. Such natural disasters are entirely in the Control of Almighty Allah and we are forced to acknowledge that. Indeed as Muslims we should never have disregarded and ignored the Absolute Power of Allah *ta'ala* and it should have been reflected upon in our day to day actions and deeds.

However, it is comforting to know that Allah *ta'ala* is not only the *Hâkim* (The Supreme Commander) but He is also the *Hakeem* (The Most Wise). Allah *ta'ala*'s Governance of the universe is unlike that of worldly rulers. His Control and Governance is full of Supreme Wisdom and Divine Justice. Hence even in calamities, such as this earthquake, there is the hidden Wisdom of the Almighty, which may not be apparent to our physical eyes.

### **2. Turn Towards Allah *ta'ala* in Repentance**

Every person, during such times should turn towards Allah *ta'ala* with humble-  
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ness, faith and genuine repentance. According to the *Sharee'ah*, common and open disobedience of Allah *ta'ala* is one of the many reasons for the cause of calamities like earthquakes. When the land is overloaded with the disobedience of Allah *ta'ala*, earthquakes from beneath and violent storms from above are commonplace. There are quite a few scientific explanations for earthquakes and tsunamis; however the underlying facts point towards 'how' they happen and not 'why' they happen. The answer to 'why' and 'when' and even to 'how', in reality, remains with Allah *ta'ala*. An answer to 'why' has been revealed in the Qur'ān:

(Corruption and) Mischief has appeared on land and sea because of what the hands of men have earned, that He (Allah) may give them a taste of some of their deeds in order that they may turn back (from evil). (30:41)

Incidents like these are, as it were, 'wake-up' alarm calls from Allah *ta'ala*. Allah *ta'ala* in His Infinite Mercy is jolting us through such incidents, so that we may mend our ways and reflect on our transgressions and as a result rectify ourselves before it is too late. Allah *ta'ala* has revealed to his beloved Prophet ﷺ, that as long as this *Ummah* continues to repent for their wrong-doings, He will not punish them through calamities. Incidents like these should not be viewed with some momentary sympathy or investigated out of curiosity, but treated strictly as a reminder to wake up and reflect on our lives of disobedience. The very Allah who has the Power to cause an earthquake in the watery depths of the Indian Ocean also has the Power to cause any other catastrophe here, in this very city, in the very vicinity of our homes.

Hence it is absolutely essential for Muslims, not just from the affected regions, but from all over the world, to turn towards Al-

lah *ta'ala*. They must direct all their attention towards Him and reflect on their lives to find out where the Commands of Allah *ta'ala* are being violated, then sincerely repent and resolve to adorn their future lives with *taqwā*, abstain from the disobedience of Allah *ta'ala*, and observe His Commands.

### 3. Pray for the Afflicted

Our beloved Prophet ﷺ has commanded us to support and help the victims of calamities, whether they be Muslims or otherwise. The best and the most valuable support and help is to make *du'ā* i.e. sincere prayers for the wellbeing of the victims. *Du'ā* is a very powerful and potent means, which is available to each and every one of us, the one with worldly resources as well as the one without. Hence one should sincerely pray for the well being of the victims. One should pray that Allah *ta'ala* gives them strength, patience and comfort and that He protects and guides them through these critical times and provides rapid recovery from their physical, mental and spiritual wounds. Only Allah *ta'ala* has the ability to provide the things asked for in the above prayers. No amount of worldly means will provide for the loss that has been suffered by the victims.

It is difficult to comprehend or empathise with the situation of the victims. Scores of them have death hovering over their heads while their dead family members lie beside them. Thousands of dead bodies lie in the water piled up like logs unable to receive a proper burial. Thousands of people have lost their sons and daughters and thousands of young children have become orphans. Only prayers will help those people. So take out some time from listening to the news, reading newspaper reports and chatting about the events and bow down to Allah *ta'ala*, and pray sincerely and earnestly (after making repentance) for the victims of the calamity. The victims certainly deserve our prayers, to say the least. It is their

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right over the entire Muslim community.

It is also worth mentioning that it will be a gross transgression for anyone to forget their own deeds and start judging the victims, claiming their misdeeds to be the reason for the calamity. We are in no position to do that. Besides, this will be tantamount to trying to guess the 'Hikmah' (Wisdom) of Allah! Therefore we should refrain from uttering such words.

#### **4. Donate Generously**

For people far from the afflicted region, the next best thing that they can do to help and support is to provide financial and material help. The victims have lost everything, their homes and the shelter above their heads, their entire belongings and their livelihoods. There is an immediate need to provide shelter (as a protection from the cold nights), food and clothing. There is also a dire need to provide them with medication and other medical accessories and supply them with clean water and sanitation.

*Alhamdulillah*, Allah *ta'ala* has given us abundantly, more than we need. We do not have to sacrifice our daily food or clothing in order to donate towards the cause. I request all my brothers and sisters to reflect upon the material blessings that Allah *ta'ala* has bestowed upon us, despite our not being deserving of them, and donate generously for the victims of this calamity. There are people out there, among the victims, who, until yesterday, were the patrons of or contributors towards charities themselves, and had donated profusely. Now, having lost everything, they are in need of charity themselves. Allah *ta'ala* will *inshā'allah* look favourably upon our generosity and remove future calamities awaiting to befall us. The Prophet ﷺ has mentioned:

Truly *sadaqah* extinguishes the Wrath of Allah and saves from an evil death.  
(Tirmidhi)

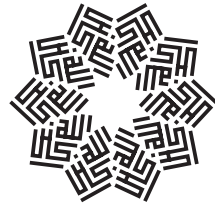
So, as human beings, and more so as Muslims, we should not let this suffering continue without providing help and support according to our individual capabilities. Do not wait for your *Zakāh* to become due to make a donation. The need of the situation demands that we donate everything that is in our possession, even if that means undergoing hardships ourselves. However, since Allah *ta'ala* has blessed us with adequate wealth we know that we can donate sufficiently without having to undergo such troubles. We should spend abundantly and generously, as generously as Allah *ta'ala* has provided for us. Remember, whatever we will spend, we will do so from that which Allah *ta'ala* has given us. It is His Money we will be spending to relieve His Creation. The Prophet ﷺ said:

All creatures are the dependants of Allah. The most beloved to Allah from all Creation is he who treats His dependants the best. (*Bayhaqi*)

Therefore give as much as you can. This is not a time to wait for someone to come and knock at your door. Go out looking for reliable organizations and charities with correct channels, so that your money reaches the genuine victims and fulfills their needs.

May Allah *ta'ala* give us the guidance to learn a lesson from such calamities and grant us the resolve to change our lives for the better. May Allah *ta'ala* also give us the *tawfeeq* to pray for the victims and to donate generously. *Āmeen*.

***Allāhu Akbar!***



***Allāh is the Greatest!***

## The Date Palm

Rasulullah (ﷺ) said, "The example of a believer is like that of a date palm, every part of it is of benefit to you."

This *hadith* has been classified as *sahih* (authentic) by Hafiz ibn Hajar (RA).

### Commentary

The *Ulama*, in the light of this and other *Ahadith* - have explained that a date palm is such that benefit is derived from it at all times. While it is alive and standing on its roots (by the different types of dates that it bears, in fact the date palm begins bearing dates from the very beginning stages) as well as when it is dead and uprooted. Every portion of it is used up, *i.e.* the seeds of the dates are crushed and used for fodder, the leaves for the making of ropes, the bark for wood, etc.

Similarly with a Muslim, people benefit from his knowledge, his good character and truthful dealings while he is alive and his charitable works as well as his knowledge even after he leaves this world. People still act upon what he taught them and what they learn from his books and writings.

One of the lessons to be derived from this *hadith* is the benefit of explaining something through an example for a clearer understanding and the permissibility of testing students to gauge their level.

Mufti Ebrahim Desai

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### Important Islamic days

**ASHURAH** (Fast on 9<sup>th</sup> and 10<sup>th</sup>, or 10<sup>th</sup> and 11<sup>th</sup> 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).