



ISLAM IN THEORY AND PRACTICE

Maryam Jameelah

CHRISTIAN SECULARISM IN THE LIGHT OF ISLAMIC VALUES

The acceptance of secularism on principle is the unbridgeable gulf, which separates Christianity from Islam. By secularism is meant the philosophy, which assumes religious faith to claim jurisdiction over only those aspects of human life and affairs of collective concern, which restricts religion as a purely private individual matter, is the foundation of modern Western civilization and the source of nearly every deviation of Christian from Islamic doctrine.



While the Jews had claimed to be the custodians of the Divine Law as revealed to Moses (peace be upon him) or at least preserved the concept that God's law must be obeyed, they committed the fatal error of assuming it as binding upon themselves alone. This racism reached its peak after their exile in Babylonia when the Jews, under the benevolent Persian monarch, Cyrus, were allowed to return to their homeland and Ezra, their leader, refused to include as of them, those Samaritan Jews who had remained behind in Palestine. Even though the

Samaritan Jews professed to be fervent believers in the Torah, Ezra denounced them as infidels merely because they had inter-married among the non-Jews. Although the followers of Jesus Christ (peace be upon him) realized that Divine Truth is universal for the entire human race, the idea finally prevailed that in order to eliminate the barriers between Jew and Gentile, it was essential to reject the Mosaic Law. Thus the followers of Jesus Christ (peace be upon him) forgot the Message and instead took to worshipping the Messenger!

The decision that Christianity should not determine but rather be determined by the dominant civilization of the time, opened the door wide for unlimited innovation and corruption. Such Christian dogmas as the Tri-une God, where God allegedly manifested His mercy to man by appearing in human shape as His son, Jesus Christ (peace be upon him); that by his suffering and alleged death on the Cross, Christ atoned for the sins of all man-kind; that because of the Original Sin of Adam and Eve, human nature by heredity is evil and all men are born sinful and can only achieve salvation by implicit faith in Christ as their Redeemer; are all foreign to

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Asma ul Husna : Allâh's beautiful names and attributes
AR-RAOFU

THE COMPASSIONATE

الرَّءُوفُ

Editorial

ACTION IS REQUIRED DESPONDENCY IS NOT

Generally speaking the aggressiveness that one use to witness in the writings and speeches of “Muslim Scholars” all over the world is at the very least significantly subdued. The sermons on Jihad, destruction of Israel or the “Shaitan Western Governments” groups is low keyed, sporadic or altogether missing. Cursing or seeking destruction of a whole group of people just because they are causing unjust harm to Muslims in their ignorance is not the tradition of our beloved prophet ﷺ. No Muslim needs to be reminded what the Messenger of Allâh ﷺ did after the people of Taif severely ill treated him. Muslims, for whatever reasons are showing signs of restraint in response to the unjustifiable actions of the Kuffar. These are good signs. Extremism and Islâm do not mix. Allâh describes very clearly the Muslim Ummah thus: “And thus have We made you an Ummah justly balanced (moderate) that ye might be witnesses over the humanity and the Apostle a witness over yourselves;.....” Al-Baqara, 2:143

Unfortunately moderation and the “Muslim leadership” for the last few centuries, at least since the actual colonization took hold of Muslim lands, has been a rather rare commodity. Even today, while muted by the pressures of the time, this tendency to covet extremes is not totally nonexistent.

We have among us people who are exploiting Islam for their personal interests. Such people have to hide behind Islam to save their personal interests.

They may not even be averse to being involved in some extreme and Islamically unjustifiable activities. Then among us there is another extremist party - those of us who tirelessly keep themselves busy in projecting these “extremist elements” as the sole representatives of Islâm and in as negative a manner as they could to please their neocolonial masters.

So there are two extremes at work in Muslim societies: the one that hides behind Makka projecting Islâm to be their inherited property and trying to “defend” it by any legal or illegal means and the other that hides behind Washington, rejecting Islam as much as it feel is necessary for staying in the good books of kuffars and their agencies. Both claim that the majority of Muslims are behind them. In fact, the majority suffers, largely without a voice of its own and crushed between these two extremes, one helping to please its extremist domestic constituency and the other struggling to please the masters and foreign sponsors.

This dichotomy afflicts us not only on the national level but even at party and community and masjid level the symptoms of this sickness are plain to observe. It is a vestige of the colonial domination in our behavior and it is responsible for our failure to build and strengthen our communities according to the Islâmîc code of life and to set a working example of a functional moderate Muslim society. Only despondent people go to extremes. People who are promised salvation and deliverance do not resort to extremes, neither are they despondent. Allâh does promise those who are moderate salvation and deliverance: “But Allâh will deliver the righteous to their place of salvation: no evil

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shall touch them nor shall they grieve.:
Az-Zumar, 39:61.

Muslims have failed to successfully implement the orders of Allâh, that we are one Muslim united nation, not fifty-six isolated helpless nations or millions of independent quarreling masjid communities. “Verily this nation of yours is a single nation and I am your Lord and Cherisher: therefore serve Me (and no other).” Al-Anbiyaa, 21:92. “And verily this nation of yours is a single nation and I am your Lord and Cherisher: therefore fear Me (and no other).” Al-Muminun, 23:52

We have failed in nation-building because we have failed miserably in community building. There is not one viable Muslim community or party that is self-sufficient, self regulating and self governing and totally, voluntarily practicing the rules of Sharia in their entirety and exclusively to please Allâh. This situation has generated desperation. A desperate people, crushed between the two extremes, cannot be made into a solid and cohesive state. Especially when the “governments” which supposedly represent Muslim interests are themselves riddled with contradictions under the influence of external forces and the agendas of those who can make a difference are only for addressing their vested interests. Consequently, during most of the time since our so-called independence in the last century Muslims could not create a viable Islamic state. What a shame.

The problem really lies with Muslims, with us. We must begin grassroots movements to build “Muslim Communities”, *Ribaat* if you prefer, self-sufficient, voluntarily self-regulating, self-governing and above all trying truly to imitate the

mercy and kindness of the last Messenger of Allâh who was sent to all the universes. “We sent thee not but as a mercy for all universes.” Al-Anbiyaa, 21:107. Our situation demands an action not despondency.

وما توفيقي الا بالله

**The Prophet ﷺ said:
A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist.**

Sunan of Abu-Dawood Hadith 2478
Narrated by Imran ibn Husayn

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Jewish tradition and thus the Muslim scholar claims that these doctrines were derived from the pagan “mystery” cults then tremendously popular throughout the Roman Empire. The rejection of the Mosaic commandment prohibiting picture and statue in favour of the artistic traditions of Greece enhanced and reinforced the dogma of Jesus Christ (peace be upon him) as God. It must be remembered in this connection that the Christian New Testament was never canonised in the native language of Jesus Christ (peace be upon him) himself which was Aramaic (another Semitic tongue closely related to Hebrew and Arabic) but first composed in Greek instead. Is it not surprising that the present versions of the New Testament record all the disciples of Jesus Christ (peace be upon him) with Greek and Latin names as if they were ashamed of possessing Hebrew names? That “Saul” changed his name to “Paul” is tremendously significant in this respect, graphically demonstrating his rejection of the Hebrew tradition of Israel in favour of Greek and Roman culture. Similarly, the literary style of the New Testament discards the forceful simplicity of the Hebrew scriptures in favour of the mystical sophistry so characteristic of Hellenistic philosophy. The two most important festivals celebrated by Christians – Christmas and Easter – are entirely of pagan origin. Even the so-called “Christian” calendar, the very names adopted for the days of the week and the months of the year in honour of Greek and Roman gods and goddesses, betray their pagan source. The ecclesiastical hierarchy was (and still is) directly modelled after the administrative reforms of the pagan Roman Emperor, Diocletian. Thus the holiest city of the bulk of the world’s Christians is not Jerusalem but pagan Rome. What indeed could be a greater contradiction in terms than the Roman Catholic Church?

After the Protestant Reformation, the secular ideology Christianity was combined with the parochial nationalism of Jewish

tradition and modern Western civilization as we know it today was born.

“Modern Western civilization, alone among the great cultures of man, is dual. It is explicitly a civilization composed of two traditions, which it has never integrated; one from Greece and Rome and the other from Palestine. Throughout the history of Europe these two have existed and developed side by side, sometimes in conflict, sometimes in uneasy tension, sometimes in harmony but never fused. Though they have influenced each other profoundly, they have remained distinct. ... Christianity was launched upon a world already organized and the Christian’s formative centuries were spent under somebody else’s rule. Although Christianity served for a time in significant measure as the faith of the proletariat, of the Roman Empire...the Christian religion was started in a world that was already a going concern with its own secular laws and its languages, its government and its economic structure. While Christians concerned themselves with their personal moral lives, the task of organizing a social order had long since been accomplished and the task of carrying it on rested on other people’s shoulders. In practice, the social community of the Church had for three centuries little to say as to how history should proceed. The ordering of the historical process was no part of the Christian program. Even when the persecution ended and the Christians themselves came to constitute society rather than a minority on the defensive against it, and when in the historical flux they themselves reached positions of responsibility and power, they took over the existing social order as they found it, yet as something extrinsic to their faith. As Christians they might see their duty at most to improve it but not to replace it with some thing new.”

-Islam in Modern History, Wilfred Cantwell Smith, Princeton University Press, New Jersey, 1957, pp. 29-30.

While Islam tolerates only a single set of values completely self-sufficient, with only

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one standard of Truth and commands the believer to live an integrated life, accepting nothing but what is harmonious and directly relevant to that way of life, Christianity appears to the Muslim mind as confused, incoherent, unrealistic and in practice, totally unworkable. However, we Muslims must bear in mind that what we condemn as defective, the Christian regards as the highest virtue.

“Many Muslim writers, past and present, upbraid Christianity for its failure to discipline and control Western civilization. It has not checked imperialism or corrected exploitation. It is, on the contrary, implicated as aiding and abetting Western dominance in the world The Church in the New Testament is conceived as a society within a society. It is never properly thought of as co-terminous within history with the whole of human society. It is built upon the idea and the fact of redemption. It therefore involves an analysis of human nature as wayward and sinful. There is the “natural” man in his recalcitrance and the “spiritual” man in regeneration and pardon. The Christian understanding of how man is put to rights is that it happens personally and through faith. Goodness, truth and love are not actualized in terms of the natural man but of new-made man. These conditions of the transition, being personal, are not social. Christianity belongs to and inheres in people who believe. It is never co-terminous with any given society or culture. Things are not the final locus of Christianity. People are. The Gospel of Grace does not suppose that man is perfectable by Law. The Christian mind believes that the society of the redeemed will always stand within the community-never identical with the whole. That whole, the secular world, must be free to organize itself. We cannot by legislation or assertion identify it with Christ. This fundamentally is the reason why the Christian faith recognizes an ultimate distinction and in that sense, a separation between Church and State. Christianity agrees with Islam that the claims of God are

total and that nothing is exempt from their relevance. It does not agree that they can be met in a religio-political order externally established.”

-The Call of the Minaret, Kenneth Cragg, Oxford University Press, New York, 1956, pp. 323-7, (abridged).

Modern exponents of Christianity, especially the “liberal” Protestant denominations, now endorse the secular humanist doctrine that everybody should be granted unrestricted freedom to believe whatever he likes and to do whatever he pleases so long as he does not injure his neighbour. This philosophy of individual freedom, basic to the democratic form of government practised by England and America, works only because of the pre-vailing religious indifference. Were conditions otherwise, society would land in hopeless chaos because man, being inherently social, will always try to propagate to others what he believes is right and fight for the spread of his particular beliefs against his rivals. Eventually some set of beliefs must triumph and become dominant. Hence the fallacy of religion as a purely private, individual concern. No individual can live isolated from society, unaffected by his environment. Whatever the individual does will surely have its impact upon those with whom he lives and consequently, whatever his neighbours do will have an immediate effect upon him. How can individual matters be isolated from social matters ?

Since man is social by nature, no idea can flourish or even survive without being organised into a social institution. Hence the Christian Church with its ecclesiastical hierarchy and the fusion of spiritual with “temporal” power from the reign of the Emperor Constantine in 313 A.D. until the onset of the Protestant Reformation. Unlike liberal Protestants, the Roman Catholic would certainly not spurn this period of European history, but look back upon it with considerable nostalgia and even regard it as the ideal. Although recognizing secularism



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

Shaykh Abu Yusuf Riyadh ul Haq

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Chapter 6: Raising the Hands (Continued)
Answers to the ahadeeth of raising the hands.

1. Sayyiduna Abdullah bin Umar رضي الله عنه relates that the Prophet ﷺ would raise his hands when he would begin salâh, when bowing into rukû' and when raising his head from rukû'. He would not raise his hands in sujûd. This remained the method of his prayer till he met Allâh.²⁷

Imam Nimawi says that this hadeeth is not just weak but actually fabricated. He writes: 'It is extremely strange that certain authors have included this narration in their works even though some of its narrators are those who have been accused of fabricating hadeeth.

Dhahabi says in Mizaan that Abdul Rahman bin Quraish bin Khuzaimah al Harawi was a resident of Baghdad and he was accused by al Sulaimani of fabricating hadeeth.

He also says in the biography of Ismat bin Muhammad al Ansari: "Abu Hatim said 'He is not strong.'; Yahya said that he is a great liar who fabricates hadeeth. Uqaili said that he relates forged narrations even from authentic narrators. Daruqutni and others have said that he is matrook.'

Imam Nimawi adds that some authors have claimed that the ten companions who were promised Jannah have all related similar reports that this remained the method of the Prophet's ﷺ prayer till he met his Lord.

He says quoting from Kashf al Rayn of Allamah Hashim Sindhi:

'There is not one authentic report related to this let alone reports from the ten who were promised Jannah. Yes, there is one narration to this end of Abdullah bin Umar رضي الله عنه, recorded by Baihaqi (quoted above) but

its sanad is not saheeh, and whoever claims its authenticity or the authenticity of similar reports then the burden of proof lies upon him.²⁸

Some people have also claimed that the hadeeth of raising the hands is mutawatir as it is narrated from some fifty Sahabah

رضي الله عنهم. It should be understood well here that these 50 or so narrations are related to the raising of the hands in the beginning of salâh, not about before rukû' and after rukû'. Even Shawkani says in Nail al Awtaar,

'Hafidh Iraqi has compiled a list of the Sahabah who have narrated the hadeeth of raising the hands in the beginning of salâh. They number fifty Sahabah.'²⁹

The raising of the hands has been mentioned for a number of different occasions of the salâh in the ahadeeth. Of these, the mujtahid ulama are unanimous in declaring the desirability of raising the hands at the beginning of salâh with the takbeer al tahreemah. They are also agreed that it is not desirable to raise the hands on three occasions of salâh: between the two sajdahs, after two rak'at (at the beginning of the third rak'ah), and together with every takbeer in every rise and descent of salâh. This is their view, even though there are clear established ahadeeth for all of these occasions, some of which are quoted below. The ulama only differ about the raising of the hands before and after rukû'. Imam Abu Hanifah, Imam Malik, Sufyan al Thawri, Ibrahim al Nakhai, Sha'bi, Alqamah, and the people of Kufah say it is not desirable, whilst Imam Shafiee and Imam Ahmad say it is. Observe the following ahadeeth about raising the hands for many different places in salâh.

Ahadeeth on raising the hands when falling down for sujud.

There is also a saheeh hadeeth in Nasai and Ahmad on the authority of Sayyiduna Malik bin al Huwayrith رضي الله عنه (quoted below) that describes the raising of the hands at the time of falling down into sajdah. (This means raising the hands twice after rukû'.)

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Allamah Anwar Shah Kashmiri says, ‘In my opinion, this practice has a basis in the ahadeeth but no one has paid attention to it. Ibn Rushd, however, has mentioned this in his Qawaid in a manner that suggests that it was the practice of certain scholars.’

1. Sayyiduna Malik bin al Huwayrith رضي الله عنه reports that he saw the Prophet ﷺ raise his hands in his salâh until he brought them in line with the top of his ears, when he bowed into rukû’, when he raised his head from rukû’, when he fell down into sujûd, and when he raised his head from sujûd.³⁰

Imam Nimawi says: ‘Hafidh Ibn Hajar writes in Fath al Bari, “The most authentic hadeeth that I have come across related to raising the hands at the time of falling into sujud is that recorded by Nasai.” After quoting the above hadeeth with its chain of narration, he adds, “Muslim has also recorded the latter part of the hadeeth with this very chain of narration as we have mentioned in the beginning of the previous chapter. It should also be known that Saeed is not alone in reporting this narration in this manner, for Hammam has followed him up in reporting it this way from Qatadah as recorded by Abu Awanah in his Saheeh.”

Imam Nimawi adds, ‘Actually, many of those reporting from Qatadah have followed him up on this: Hammad in the narration recorded by Ahmad bin Hanbal and Abu Awanah; and Shu’bah, Muadh, and Hisham in the narration recorded by Nasai. There is no doubt, therefore, that the addition of “raising the hands for sujûd” is authentic and correctly preserved, and it is not shaadh as some have claimed.’³¹

2. Sayyiduna Anas رضي الله عنه relates that the Prophet ﷺ would raise his hands when bowing down into rukû’ and falling into sujûd.³²

(Footnotes)

²⁶ *al Ta’leeq al Hasan* 215.
²⁷ Baihaqi as quoted by Hafidh Zailaee 1/409.
²⁸ *al Ta’leeq al Hasan* 394.
²⁹ *Nail al Awtaar* 2/183.

³⁰ Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its *isnad* is *saheeh* (396).

³¹ *al Ta’leeq al Hasan* 396.

³² Abu Ya’laa 6/399, no. 3752. Imam Nimawi says that its *isnad* is *saheeh* (397). Hafidh Haithami says 2/101 that its narrators are those of *Saheeh*.

To be continued إشاعة

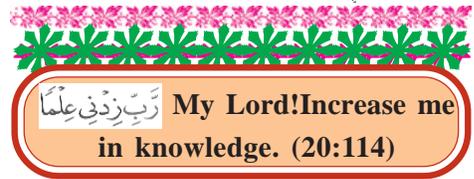
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on principle, the Roman Catholic Church by no means advocates it in such a thoroughgoing manner, as do liberal Protestants. Aware that the social and institutional decline of Christian “temporal” power and the rise of atheism and materialism occurred simultaneously, in con-trast to the liberal Protestant, the Roman Catholic does not believe in the unrestricted freedom of the individual, for believers in a faith cannot tolerate the existence of aggressive rivals bent upon its destruction. Truth cannot tolerate, with indifference, the growth and propagation of falsehood at its expense. In its essence, unrestricted toleration of individual freedom means non-resistance to evil and the assumption that Truth will triumph without any effort on our part!

At this stage the question inevitably arises: because the welfare of the individual and society is so intertwined, specifically where is the clear-cut line of demarcation between what is religious and what is secular? In other words, where can Divine authority be found for determin-ing what belongs to Caesar and what belongs to God?

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

To be continued إشاعة



APR-MAY PRAYER TIMES, NEW HAVEN

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

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.

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AND JUM'A PRAYER TIMES**

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Juma' prayer time 1:30 PM
Contact: Br. Syed Ahmed Pasha 203-371-1979

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Friday Dars 8:00 - 11:00 PM
Madrasah: Every Sunday 9:55AM - 1:30 PM
Daily Afternoons, 5:00 - 7:00 PM
Community Dinner 1st Sunday of each month.
Contact: Dr. Abdul Hamid 203-562-2757

ICFC MASJID (JAMIA KARAM)

57 Pepper St, Monroe. CT06468 (203-261-6222)
Juma' prayer time 1:15 PM
Contact: Br. Ahmed Reza 203-746-0683

MASJIDAL-ISLAM

624 George St. New Haven, CT 06511
Juma' prayer time 1:15 PM
Contact: Br. Dawood Yaseen 203-777-4008

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Juma' prayer time 1:00 PM
Contact: Br. Imran Ahmed 860-691-8015

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Juma' prayer time 1:00 PM
Contact: Syed Hussain Qadri. 203-852-0847).

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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

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(MASJID RAHMAN)**

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Contact: Br. Majeed Sharif. 203-879-7230.

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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

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MASSACHUSETTS**

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

**She said: "I seek refuge from thee
with (Allah) Most Gracious: (come
not near) if thou dost fear Allah."
Maryam, Surah 19:18**



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THE CHILDREN'S CORNER

HUDAIBIYAH

During the sixth year of Hijra, the Prophet ﷺ wished to perform *umrah* (lesser haj) and called upon any who would like to join him to make the necessary preparations. Seventy camels were purchased to be sacrificed in the holy precinct of Macca and the men set out unarmed, except for what might be needed for hunting along the way. The lot fell to the Prophet's ﷺ wife Umm Salamah ؓ to accompany him on the pilgrimage and several other women were also among the pilgrims.

When the Quraish learned of the Prophet's ﷺ intention to perform the pilgrimage, they were upset. There was a large group of pilgrims approaching the town of Macca, with the intention of visiting the holy Kaaba. The Quraish, as guardians of the Kaaba, would be disregarding their duty by blocking the approach of any Arab wishing to perform pilgrimage. Yet, these were not just any Arabs who were nearing the city; these were bitter and longtime enemies. It would be a moral victory for the Muslims if they were allowed to enter Macca in peace, especially after the recent failure of the Quraish at the Battle of the Trench. The Quraish would be lending the new religion respectability and acceptance by allowing the Muslims to visit the house of Ibrahim ؑ. An assembly was quickly called, and hard feelings against the Muslims clearly outweighed any sense of civic duty. Khalid, the leader of the cavalry, was quickly dispatched with a group of horsemen to block the path of the pilgrims. The Prophet ﷺ, however, received word of the Quraishi plans and took a different approach to the city. By the time Khalid realized that they had outwitted him, it was too late for him to head them off and he had to return to

Macca.

The pilgrims, meanwhile, reached an area of land outside the town of Macca which was known as Hudaibiyah and which marked the boundary of the holy precinct. The Prophet ﷺ gave orders to pitch camp just outside the boundary at Hudaibiyah after his favorite camel, Qaswaa, refused to advance any further. He knew that Qaswaa was not being stubborn but was being held back by the power of Allah.

Several scouts were sent by the Quraish to the camp to find out what the pilgrims were up to. But the messengers returned with news that the Quraish did not want to hear. The messengers all confirmed to the Quraish the peaceful intent of the pilgrims and their willingness to give the Quraish time to arrange for their entry into the city. One scout who spent considerable time at the Muslim camp on a fact-finding mission returned in awe and told the Quraish of the great honor and respect with which the companions of the Prophet ﷺ regarded him.

The Prophet ﷺ also sent several envoys to the Quraish, including his son-in-law, Uthman ؓ. Although the Quraish offered to allow Uthman ؓ and several others to perform the haj individually, they would not agree to allow the pilgrims as a whole to proceed. And none of the pilgrims, not even the hypocrite Ibn Ubai, agreed to perform the pilgrimage without the rest of the group.

Finally envoys were sent by the Quraish to the Muslims' camp to draw up a treaty. After hours of discussion, the Prophet ﷺ and the Quraish came to an agreement on the terms of the treaty. According to this treaty, there was to be an end to all

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hostilities for a period of ten years. It was also agreed that anyone who tried to join the Muslims without the permission of his guardian would be sent back to the Quraish, but anyone who wanted to join the Quraish would be free to do so. Both sides would also be free to form pacts with other tribes. The Muslims agreed to leave without performing the haj for the moment, but the following year the Quraish would arrange to leave Macca, and during their absence the Muslims would be allowed to enter Macca and remain there for three days to perform their pilgrimage.

The Prophet ﷺ was satisfied with the treaty, and foresaw that it was the beginning of the end of Quraishi resistance to the Muslims. But his companions were completely disheartened. They had traveled all that distance, confident that their goal would be accomplished, but they would now have to turn back without having set foot in Macca. And to make matters worse, a young man, who had been imprisoned by his guardian to prevent him from joining the Muslims, made his way to the camp, but according to the terms of the treaty, he was returned in tears to his guardian by the Prophet ﷺ.

Before their departure, the Prophet ﷺ went to his companions and told them to sacrifice their animals and shave their heads. But although he repeated the command three times, they just sat dumbfounded, for according to tradition, the sacrifice had to be performed within the sacred territory. They were not rebelling; they just could not grasp the idea of breaking with a longtime tradition. The Prophet ﷺ, being troubled by their apparent disobedience, retired to his tent and told Umm Salamah ؓ what was happening. She advised him to go out and do the sacrifice of his own camel, without saying a word to anyone. Sure enough, as soon as he had taken the camel that he had

selected and sacrificed it, his men sprang into action, nearly falling over each other in their eagerness to slaughter their animals. And when he called on someone to shave his head, they fell to shaving each others' heads with great enthusiasm. A sudden gust of wind came up and blew the pilgrims' hair, which lay strewn about the camp, across the boundary into the sacred territory and towards Macca. In this way the companions understood why the Prophet ﷺ had ordered them to perform the sacrifices. Their sacrifices had been made acceptable to Allah by the good intentions of the pilgrims, even though they had not been performed within the sacred precinct.

Bonnie L. Hamid

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

THE ABC OF ISLAM

Gardens of Jannah

If the Gardens of Jannah is what you desire,
And you want to save yourself from the fire,
Then believe in Allâh and do good deeds,
In the end you will succeed,
But never listen to Shaitan the liar.

Haji

Make the pilgrimage,
When you reach the age,
And have the power,
To do every hour,
Of the holy pilgrimage.

Ihsan

We must try to achieve Ihsan,
For that we must have Iman,
To have Iman we must learn Islam,
To learn Islam we must follow the man,
Muhammad ﷺ and the Qur'an.

Obaid Ahmed

10 years
Hamden, CT



THE CHANGING FACE OF SECULARISM AND THE ISLAMIC RESPONSE

If we are to intelligently discuss issues related to secularism it is imperative that we first define the term. Secularism is the divorcing of religious belief, religious ritual, or a sense of community based on religious affiliation from the moral life of society. Secularism has manifested itself historically in both a subjective and an objective sense. Subjectively, or at the level of individual experience, secularism involves the disappearance of religious thought, feeling and imagery from the understanding of worldly things. At this level of experience, many people who may appear outwardly extremely religious, may in fact be thoroughly secularized as their thought processes, sentiments, and worldview are void of any truly religious referents.

At the objective level secularism involves the exclusion of religious offices, institutions, and ceremonies from public life. All modern states are thoroughly secularized. This reality also includes the states of the Muslim world as our countries are ruled by elites who have adopted the secular institutional and bureaucratic structure of the Western Kafir state. Even those states, which have undergone some degree of Islamic reform, have done little to alter those structures. The roots of secularism have been variously identified as emanating from Hellenic rationalism, the civil and communal values of Greco-Roman life, the Renaissance, the Reformation, Calvinism, and most prominently the moral and empirical philosophies spawned by the Enlightenment. Regardless of which of these developments we view as being pivotal in the development of secularism, we must return to one salient fact: Secularism constitutes open rebellion against Allâh.

We are informed that the rationale for the creation of the human being is to worship Allâh, and that the Islamic polity and the principles, which underlie it, are instituted to facilitate that worship. Hence, Islam is fundamentally anti-secular. Allâh informs us in the Qur'an: I have only created the Jinn and Humans that they worship Me. Al-Dhariyyat: 56 He also informs us that the rejection of that worship involves grave consequences. He says: Whoever turns away from My Remembrance will have a wretched life and We shall resurrect him blind on the Day of Judgment. Ta Ha: 124. Whoever rejects the

Remembrance of his Lord, He [Allâh] will lead him into a severe, unbearable punishment. Al-Jinn: 17.

Having thus defined secularism, we turn to the second theme introduced by the title of this lecture: secularism's changing face. If we understand that secularism initially involved a struggle between its advocates and the European Church, we can see that it has indeed undergone significant changes. The first major change occurred during the latter 19th Century when the struggle between secularism and the church was replaced by a struggle between two competing versions of secularism: the Marxist/Socialist version and the liberal version. With the victory of the liberal version, a victory finalized by the falling of the "Iron Curtain" and the subsequent demise of the Soviet Union, a set of circumstances was created which led to the return of the debate between secularism and religion. Secularism was to indeed change faces, or more precisely to reveal a new manifestation of an old face.

In the new debate between secularism and religion, Islam emerged as the standard bearer of religion. The reason for this is that Islam is, as admitted by Ernest Gellner, Zbigniew Brezinski and other leading Western intellectuals, the last true, or normative religion. The current secularist assault against Islam is thus assuming the intensity that characterized the earlier attack on Christianity. It is our contention that the origin of this assault lies in the rebellion of Satan against Allâh, and his subsequent declaration of war against the descendants of Adam. The Qur'an describes that declaration in the following words: Because you have caused me to stray, I'm going to lie waiting to ambush them [humankind] along your Straight Path. I'm going to assault them from in front, from behind, from the right and from the left; and you won't find most of them thankful [for your blessings]. Al-'Araf: 16

It is interesting to note that the earliest Muslim commentators as producing all of the psychological and behavioral traits that characterize the contemporary secular individual have understood this assault of Satan. Ibn Kathir relates the following passage in his commentary on this verse: 'Ali ibn Abi Talha relates from Ibn 'Abbas (May Allâh be Pleased with them both) that Satan's assault from in front means he will cause them to doubt about the Hereafter. From behind means he will make them excessive in their

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craving for the World. From the right means he will cause them confusion concerning their religion. From the left means he will make sin appealing to them. (This quote is from memory thus there may be slight changes from the original wording)

When one views the damage which has been wrought by secularism in the Christian world, and the nature of the damage which is currently manifesting itself in the Muslim world, one can readily see the accuracy of Ibn ‘Abbas’ explanation. In the Muslim world, the reality of a life after death seems the furthest thing from many people’s mind. The obsession with the World, which drives Muslim participation in a new globalized consumer culture, is too clear to warrant further comment. Increasingly large numbers of Muslims feel deprived if growing arrays of labels and logos aren’t plastered over their clothing. The confusion in the *Din* is apparent in the expanding ranks of the religiously noncommitted, and the increasing pettiness of the issues being vehemently argued by the committed. The appeal of sin can be gauged by the ubiquitous nature of the satellite dishes, which adorn the rooftops of houses throughout the Muslim world and the increased viewing of soft and hard pornography, which those dishes facilitate.

The need for an Islamic response to an increasingly pervasive secularism is all too clear. The destructiveness of man’s effort to orchestrate the social, economic and political life of society has to be arrested if we are to conceive of a meaningful future for this planet. At the individual level, the insecurity, rootlessness, and anomie resulting from the elimination of religiously informed traditional institutions provides the conditions, which encourage gangs, ethnically based hate groups, and an oftentimes violence-prone religious fundamentalism. The legions of willing recruits for extreme Zionist groups, ultraconservative armed militias in the American Midwest, chauvinistic Hindu nationalism, and increasingly inflexible “Jihad” groups in the Muslim world are all the direct or indirect result of secularism.

At the family level, the disintegration of traditionally ascribed roles, rights, and responsibilities for men, women, and children is leading to stresses that many families cannot survive. In the Muslim community, the familial stability which made spouse and child abuse rare occurrences has given way to a volatile instability

whose presence can be gauged by the rapidly escalating numbers of battered women, homeless children, and divorces.

Environmentally, secularist ideals have led to what Professor ‘Abd al-Hakim Murad has referred to as the “gang rape” of the planet. The toxic byproducts of an ill-conceived developmental model poison our land, air, and the seas. Untreated sewage chokes and defiles our rivers and streams. Whole communities in coastal areas are rendered economically unviable due to over fishing so severe that in some areas even the hardy, once abundant codfish has disappeared. Even in remote areas of the planet, which are presented by the tourist industry as “island paradises”, the destructiveness of man’s economic hubris is all too clear.

In Oahu, the most populous of the Hawaiian Islands, a ceiling of smog hovers over the densely populated downtown area and the airport/American Air Force base during still summer days. Beaches are often closed due to sewage spills. The countryside is littered with garbage dumps and junkyards. Large areas of the island have been transformed into treeless wastelands, abandoned by the pineapple industry, which has moved on to greener pastures in the Philippines and elsewhere. What few forested areas remain are rapidly disappearing as developers throw up acres of new “ticky tacky” condominiums. Keeping golf courses green uses up a disproportionate percentage of available fresh water, while pesticide residues from those same golf courses poison scarce ground water.

The above-mentioned victory of the liberal version of secularism has meant the victory of what Francis Fukuyama, one of the leading advocates of that version, refers to as free market capitalism and liberal democracy. These twin forces have worked to ensure that the ethics of profit replace the ethics of the Prophets (Allāh’s

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***He who kneels
before Allāh
can stand before
anyone***

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Peace and Blessings be upon them). Corporate profits determine if potentially privatized schools will teach children to think or to mindlessly consume. Profits determine if our rivers and lakes are swimmable. Profit determines if genetically engineered food grown in warehouses will eliminate the small farmer throughout the “developing” world just as corporate greed and agribusiness giants have practically eliminated the family farm in America. Furthermore, the relentless pursuit of profit has been the primary impetus behind the oppressive provisions of the recent Uruguay Round of GATT (General Agreement on Tariffs and Trade) and the associated WTO (World Trade Organization). This will allow massive transnational corporations to dump cheaply produced junk food, junk products, and a junk culture on any nation of the world, with the right to declare any opposition to that process -no matter how principled that opposition- as an impediment to free trade.

In terms of liberal democracy, the corrupt implications of this arrangement are epitomized by one of its leading philosophical schools - deconstruction. This school elevates a form of literary criticism and linguistic analysis to inform social action. It posits that just as language is the product of a set of subjectively experienced “deep structures” which don’t admit the existence of any universal referents for meaningful objective knowledge, so too social and political reality is subjectively formed and experienced. Hence, there are no universal or objective referents for meaningful transcending social or political action. Whatever, social or political action does unfold in this intellectual climate, unfolds along fragmented ethnic, cultural or gender lines. The spiritual strength and philosophical principles necessary to challenge the destructive hegemony of transnational capitalism disappear before they are created, leaving both pseudo-liberated woman and a growing array of multiculturalisms united by a single unchallengeable characteristic: consumerism.

This dangerous school of thought, of which the more fundamentalist wing of our current Islamic reform is in many ways an unwitting agent, eliminates the possibility of meaningful social and political action, leaving a void in the human soul, which is filled by consumerism. It is no accident that McDonalds and Kentucky Fried Chicken, two symbols of the emerging global

consumer culture, have appeared in Mecca, the Holiest place in Islam, under the auspices of the most fundamentalist of all Muslim governments. Taken to its logical end, this consumerism will destroy the Earth. Islam obviously opposes this arrangement. Although deconstructionists don’t admit the existence of universal principles such as tolerance or compassion, which make ethnic, cultural and gender politics possible, Islam contains no such internal contradiction. Let us consider one of numerous examples. Allâh declares in His Noble Book: What is wrong with you that you don’t fight in the way of Allâh and the oppressed; men, women, and children who say, “Our Lord deliver us from this town whose people are oppressors. And raise up for us from yourself one who will protect us, and raise up for us from yourself one who will help!” Al-Nisa’: 75

Assisting the weak, working to eliminate oppression, and protecting the defenseless are higher principles, the knowledge of which is made possible by the existence of an ultimate, objective reality from which all else derives its existence, and upon which all else depends for its continued existence -Allâh. Hence, Islam admits an ultimate reality. It admits a higher purpose to life, the worship of Allâh. It similarly presents a set of principles and ideals that serve as the basis for meaningful collective action. Reflecting on the state of the world, one cannot help but be struck by the penetrating words of Allâh in His Glorious Book: Corruption has appeared in the land and sea because of what the hands of men have wrought [by their sinful recklessness] This is so that We may give them a taste of what they have done, in order that they may return [to the way of Divine Guidance]. Al-Rum: 41

If man is to return to the way of the Divine, it will be the Muslims who will lead that return. Islam presents a viable critique of contemporary atheistic thought and it is also the only major socio-religious force with a viable ecological philosophy. The thoughtless abuse and waste, which characterizes our contemporary secular world, is roundly condemned by the Qur’an and the Sunnah. Allâh declares in the Qur’an: Eat and drink from the provision of Allâh and don’t go through the Earth working corruption. Al-Baqara: 60 Son of Adam! Adorn yourselves at every place of prayer; eat, and drink, but don’t waste. Surely, He [Allâh] doesn’t love those who are wasteful. Al-’Araf: 31 Allâh says concerning the mercy,

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which His Messenger (Allâh's Peace and Blessings be upon him) exemplified: We have only sent you as a mercy to all the Worlds. Al-'Anbiya: 107

It is interesting to note that in the opening chapter of the Qur'an, Al-Fatiha, after mentioning his Lordship over all creation, Allâh immediately mentions the vastness of His Mercy. He says, "Al-Hamdu lillahi Rabb al-'Alamin, Al-Rahman Al-Rahim (All Praise is for Allâh the Lord of All the Worlds, The Most Beneficent, The Most Merciful). Allâh similarly reminds humanity that all living creatures comprise organized communities, which have many of the basic rights possessed by humans. He says: There is no creature on the Earth, nor any bird flying upon its wings, except that it comprises communities like yourselves. Al-An'am: 38

Muslims must honor the rights of those creatures as part of our custodianship over the Earth. However, petty little Islamic groups cannot exercise that custodianship. If Muslims are to provide badly needed direction for humanity we will have to transcend the divisions, which in many cases are the byproducts of the ill-conceived schemes of small men. In his insightful book, *Out of Control: Global Turmoil on the Eve of the Twenty-First Century*, Zbigniew Brzezinski clearly implies that Islam can potentially offer a viable socio-political alternative for humanity. However, that Islamic alternative is generally unknown because, unlike the failed communist alternative it hasn't been articulated at the state level. Such an articulation must occur before Islam can respond seriously to the challenge of secularism.

In order for Islam to be a viable international actor, state or nonstate, Muslims will have to move beyond the petty political divisions, which have afflicted the *Ummah* for much of the past century. In the West, we will have to prevent the emerging "Traditionalist-Salafi" division from becoming a fundamental, irreconcilable split. One way to do this is to define *Ahli al-Sunnah w'al-Jama'ah* as broadly and as inclusively as possible, instead of the narrow, exclusive definitions, which dominate current discourse. One such definition is provided by Tahir al-Baghdadi (d. 429 AH) in his book, *al-Farq bayn al-Firaq* (The Difference Between the Sects). He mentions *Ahl al-Sunnah w'al-Jama'ah* as being comprised of eight basic groups. These groups accommodate all of the orientations, which serve as the basis for the

thought of informed Traditionalists and *Salafis*. He then mentions an objective standard (*Dabit*), which distinguishes these eight groups from the adherents of the sects such as the Khawarij, M'utazilah, and others. Adopting such a broad view, which represents the best of a rich academic tradition, is essential if we are to move forward as a unified community.

I have chosen to close by emphasizing the need for Muslim unity because the tremendous challenges confronting humanity and our *Ummah* require our collective action. Secularism doesn't have to be the enduring socio-political legacy of humanity. Islam, as we have tried to show, offers something a lot better to humanity, to a ravaged Earth, and her creatures. It is up to us Muslims to demonstrate to humanity through our unity, our love, our spiritual elevation, our sacrifice, our living, and our dying that Islam is truly the "solution." If we can understand and take up the challenges of the day humanity will be able to see the first rays of a new dawn after a long, dark, and difficult night.

Zaid Shakir

Aylesbury, England

February 1999



Allah's Messenger ﷺ

said: Verily Shaitan is the wolf of a man just as the wolf is (the enemy) of a flock. He seizes the solitary sheep going astray from the flock or going aside from the flock. So avoid the branching paths; it is essential for you to remain within the community.

Transmitted by Ahmad. Al-Tirmidhi Hadith 184 Narrated by Mu'adh ibn Jabal



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

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

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

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

BEGINNING OF THE MONTH OF Ramadan.

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

EID UL-FITR (1st. Shawwal)

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

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



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Islamic ethics (ḥaqq, ḥayy, ḥayyūn... ḥayyūn), defined as "good character," historically took shape gradually from the 7th century and was finally established by the 11th century. It was eventually shaped as a successful amalgamation of the Qur'anic teachings, the teachings of Muhammad, the precedents of Islamic jurists (see Sharia and Fiqh), the pre-Islamic Arabian tradition, and non-Arabic elements (including Persian and Greek ideas) embedded in or integrated with a generally Islamic structure. Although Muhammad's Practice: Focus on continuity and change: the spread of Islam. Next lesson. Sunni and Shia Islam. Arts and humanities World history 600 - 1450 Regional and interregional interactions Spread of Islam. The military expansions of the earlier period spread Islam in name only; it was later that Islamic culture truly spread, with people converting to Islam in large numbers. This spread of Islamic culture was facilitated by trade, missionaries, and changes in the political structure of Islamic society. As a result, we encounter multiple different interpretations of Islam across many different Islamic societies. Modern academics and scholars have rejected early orientalist theories asserting a non-Islamic origin of Sufism,[46] The consensus is that it emerged in Western Asia. Sufism, the religious philosophy of Islam, is described in the oldest extant definition as 'the apprehension of divine realities,' and Mohammedan mystics are fond of calling themselves Ahl al-Haqq, 'the followers of the Real.' {Al-Haqq is the term generally used by Sufis when they refer to God.} In attempting to set forth their central doctrines from this point of view, I shall draw to some extent on materials which I have collected during the last twenty years for a general history of Islamic mysticism--a subject so vast and many-sided that several large volumes would be required. Let us return for a moment to the Koran, that infallible touchstone by which every Mohammedan theory and practice must be proved. Are any germs of mysticism to be found there?