



MASJID ABU BAKR

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'Auf ibn Mālik RA says: "I saw some of the Sahabah not asking anyone for help even to pick up their whip if it had fallen from their hands (after having pledged allegiance to the Prophet SAW to not ask anything from anyone)." (Muslim)



Imām Aḥmad (R)

Imam Aḥmad b. Ḥanbal was born in the year 164AH in the city of Baghdad. His ancestry meets with that of the Prophet Muḥammad SAW at Nazār b. Ma'ad b. 'Adnān. He was orphaned as a child after his father fell on the battlefield in his thirties. His mother, Ṣafīyya b. Maymūna raised him as a legend of Islamic history.

Ibrāhīm b. Shammās said: "I knew Aḥmad b. Ḥanbal when he was a boy, and he would spend the night in prayer." One of his first teachers was Imām Abū Yūsuf, a primary student of Imām Abū Ḥanīfa. Later on, he began attending the ḥadīth circle of Abū Bakr b. 'Ayyāsh. He would wake up hours before dawn and enjoy close proximity to the teacher. His mother, out of concern for his wellbeing, would hold onto his clothes urging him to at least wait until the call to prayer was made. Ḥushaym b. Bashīr was another ḥadīth teacher of Imām Aḥmad, who said: "I memorised everything I heard from Ḥushaym during his lifetime." He travelled to Kūfa, Basra and Wāsit in Iraq; then to Morocco, Algeria, Makkah, Madīnah, Yemen, and Persia in pursuit of knowledge. It was in Makkah where he met Imām al-Shāfi'ī, from whom he benefited enormously. When his finances ran dry, he found work carrying people's luggage. His poverty reached such an extreme that he needed to pawn his shoes to a baker in return for some bread. He would use a piece of masonry as a pillow. One of Imam Aḥmad's teachers, Yazīd b. Hārūn, would regularly support his students financially. Most of his students would gladly accept this assistance. Imām Aḥmad b. Ḥanbal was the only student who refused to accept even a dirham.

Imam Aḥmad compiled the Musnad with 40,000 narrations - from a larger corpus of 750,000 ḥadīth he had collected from his teachers around the globe. Imām Ibn al-Jawzi said: "He travelled the world twice until he compiled his Musnad." Ibrāhīm al-Ḥarbi said: "I saw Aḥmad b. Ḥanbal. It was as if Allāh had gathered for him knowledge of each kind from the first and last of people." Imām al-Shāfi'ī said: "When I left Baghdad, I did not leave behind me anyone who was more religiously cautious, pious, and scholarly than Aḥmad b. Ḥanbal." Imām Aḥmad only married after returning from his travels, at the age of 40.

Abū Dāwūd said: "The gatherings of Aḥmad were gatherings of the hereafter. No matters of dunya would be discussed. In fact, I have never seen Aḥmad make mention of the dunya at all." Ismā'īl b. 'Ulayya said: "There were around 5000 students or more sitting in Aḥmad's classes, 500 of whom were writing, whilst the remainder were learning from his manners." Abū Ja'far said: "Aḥmad was the shyest of people and the most generous. He was the best of companions and possessed the loftiest of manners. He would frequently look at the ground and would only ever be heard revising ḥadīth with someone or remembering the righteous people. His character was one of gravitas, composure, and beautiful choice of words. If anyone met him, he would greet them with delight and attention. He would intensely humble himself to the scholars, and they revered him."

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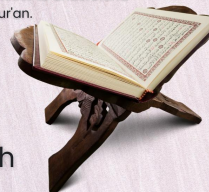
Date			Beginning Times					Jama'ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Fri	1	15	4:06	6:12	1:05	5:41	9:21	5:15	6:45	7:52	9:45
Sat	2	16	4:09	6:14	1:05	5:39	9:19	5:30	6:30	7:50	9:30
Sun	3	17	4:11	6:15	1:05	5:37	9:18	"	"	7:48	"
Mon	4	18	4:13	6:17	1:04	5:35	9:16	"	"	7:46	"
Tue	5	19	4:16	6:18	1:04	5:34	9:14	"	"	7:43	"
Wed	6	20	4:18	6:20	1:04	5:32	9:13	"	"	7:41	"
Thu	7	21	4:20	6:22	1:03	5:30	9:11	"	"	7:39	"
Fri	8	22	4:22	6:23	1:03	5:28	9:09	"	"	7:37	"
Sat	9	23	4:25	6:25	1:03	5:26	9:06	5:45	5:45	7:34	9:20
Sun	10	24	4:27	6:26	1:02	5:24	9:03	"	"	7:32	"
Mon	11	25	4:29	6:28	1:02	5:23	9:01	"	"	7:30	"
Tue	12	26	4:31	6:30	1:01	5:21	8:58	"	"	7:27	"
Wed	13	27	4:33	6:31	1:01	5:19	8:55	"	"	7:25	"
Thu	14	28	4:35	6:33	1:01	5:17	8:53	"	"	7:23	"
Fri	15	29	4:37	6:34	1:00	5:15	8:50	"	"	7:20	"
Sat	16	30	4:39	6:36	1:00	5:13	8:48	5:45	5:45	7:18	9:10
Sun	17	1	4:41	6:38	1:00	5:11	8:45	"	"	7:16	"
Mon	18	2	4:43	6:39	12:59	5:09	8:42	"	"	7:14	"
Tue	19	3	4:45	6:41	12:59	5:07	8:40	"	"	7:11	"
Wed	20	4	4:47	6:42	12:59	5:05	8:37	"	"	7:09	"
Thu	21	5	4:49	6:44	12:58	5:03	8:35	"	"	7:07	"
Fri	22	6	4:51	6:46	12:58	5:02	8:32	"	"	7:04	"
Sat	23	7	4:53	6:47	12:58	5:00	8:30	6:00	5:30	7:02	9:00
Sun	24	8	4:55	6:49	12:57	4:58	8:27	"	"	7:00	"
Mon	25	9	4:57	6:50	12:57	4:56	8:25	"	"	6:57	"
Tue	26	10	4:59	6:52	12:57	4:54	8:22	"	"	6:55	"
Wed	27	11	5:01	6:54	12:56	4:52	8:20	"	"	6:53	"
Thu	28	12	5:03	6:55	12:56	4:50	8:17	"	"	6:50	"
Fri	29	13	5:04	6:57	12:56	4:48	8:15	"	"	6:48	"
Sat	30	14	5:06	6:59	12:55	4:46	8:13	6:15	5:15	6:46	8:45

Dhuhr Jama'ah **1:30**First Jumu'ah **1:25**
Second Jumu'ah **2:20**

Islamic dates are subject to moon sighting reports
 Jama'ah times may be adjusted if a need arises
 Asr time ends 5 minutes before the published Maghrib time
 Speculative Isha time based on Sub`ul-layl calculation ends on 6th

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that Christmas was recognized as a regular Christian feast.

In original Islamic resources we do not find any instruction about the celebration of birthdays or death anniversaries. Many Companions of the Holy Prophet SAW passed away during his life-time. His beloved wife Sayyidah Khadijah RA passed away in Makkah. His beloved uncle Sayyidina Hamzah RA was brutally slaughtered during the battle of Uhud, and yet, the Holy Prophet SAW never observed their birthday or their death anniversaries, nor did he ever advise his followers to celebrate his own birthday in Rabi'ul-Awwal.

What is Wrong with celebrating?

The reason for abstinence from such celebrations is that they divert the attention of people from the real teachings of Islām towards the observance of certain formal activities only. Initially, these celebrations may begin with utmost piety and with a bona fide intention to pay homage to a pious person. Yet, celebration is ultimately infused with an element of merrymaking and rejoicing. It is generally confused with modern festivals and often sinful activities will gradually creep into it.

The example of Christmas will again be relevant. It was originally innovated to commemorate the birth of Jesus Christ and, of course, to remember his teachings. But once the occasion had been recognized as a feast, all the elements of public festivals crept in.

All the teachings of Islām were communicated to the Muslims through the Holy Qur'ān and the Sunnah of the Holy Prophet SAW. It is forbidden to add anything to them as a part of religion. What was not a part of religion during the lifetime of the Holy Prophet SAW can never become part of it. Such additions are termed by the Holy Prophet SAW as Bid'ah or innovation.

It was in the year 604 AH that some monarchs started observing the 12th of Rabi'ul-Awwal as the birthday of the Holy Prophet SAW without a sound religious basis, and the congregations in the name of Maulood or Milad were held where the history of the birth of the Holy Prophet SAW used to be narrated.

The life of the Holy Prophet SAW is the most important source of guidance for all Muslims, and every Muslim is under an obligation to learn and study the events of his life, and to follow the practical example set by him in every sphere of life. The narration of his pious biography (the Seerah) in itself is a pious act, which invites the divine blessings, but the Holy Qur'ān and the Sunnah have not prescribed a particular time or method for it. This pious act should be performed in all the months and at all the times. The month of Rabi'ul-Awwal has not been designated by the Sharīah as a special season for holding such congregations to commemorate the birth or life of the Holy Prophet SAW. It is thus an innovation (Bid'ah) to restrict the Seerah meetings to the month of Rabi'ul Awwal only, or to believe that the meetings held in this month are worthy of more reward than the meetings held on any other date during the year. In fact, the Companions of the Holy Prophet SAW used to commemorate the life of the Holy Prophet SAW throughout the year, not only by studying and conveying his message to others, but also by following his way of life and acting upon his teachings in each and every branch of their activities; and this is exactly what a Muslim is required to do.

Real Message of Seerah

What is really important with regard to the Holy Prophet SAW is, first, to follow his teachings, and second to make his pious Seerah available to every Muslim; to preserve it in the hearts of the Muslims from childhood; to educate family members, encouraging them to run their lives according to it and to hold it as the most glorious example of the human conduct the universe has ever witnessed — and all this with utmost love and reverence, not manifested by formal activities only, but also through actual behaviour of following the Sunnah. This cannot be done by merely holding processions and illuminating the walls. This requires constant and consistent efforts and a meaningful programme of education and training.

Rabi al-Awwal

By Mufti Taqi Usmani (DB)

The birth of the Holy Prophet SAW was the most significant and the most remarkable event in human history. However, the celebration of birthdays or anniversaries is against the nature of Islamic teachings. That is why, unlike Judaism, Christianity, and Hinduism, there are very few festivals in Islām - two 'Eids - during the whole year. The dates of these two 'Eids do not correspond to the birthday of any of the outstanding persons of Islamic history.

The manner prescribed for the celebration of these two 'Eids is also different from non-Islamic festivals. There are no formal processions, illumination or other activities showing formal happiness. On the contrary, there are congregational prayers and informal visits to each other, which can give real happiness instead of its symbols only.

Neither the Holy Prophet SAW nor his companions observed birthdays or anniversaries. Even the birth day of the Holy Prophet SAW, the most happy day for mankind, was never celebrated by the Holy Prophet SAW himself, nor by his blessed Companions.

The Companions of the Holy Prophet SAW remained alive after him for about a century, but despite their unparalleled and profound love towards the Holy Prophet SAW they never celebrated the birthday or the anniversary of the death of the Holy Prophet SAW. Instead, they devoted their lives promoting the cause of Islām, bringing his teachings into practice, conveying his message to the four corners of the world and establishing Islamic order in every walk of life.

In fact, commemorating the birth of a distinguished person has never been prescribed by any religion attributing itself to divine revelation. It was originally a custom prevalent in pagan communities only. Even Christmas, the famous Christian feast commemorating the birth of Jesus Christ, finds no mention in the Bible or in the early Christian writings. It was only four centuries after the ascension of Jesus Christ

Activity:

Find the names of all the Prophets mentioned in the Quran

Z X N V X P Z V M H M D D R H I N D A W A X H W A
 H U A B V N R S E I D U U B Y N L D O V S T E I L
 D Q M G P R A H U N H L H H T C A Q O O Y U L X Y
 C E I J Y S E L J B J A M A Q M K V H A W J A S A
 L B A L V U B N U F L T R Q M N M A Q O M A S E S
 I M L G A I S Y M J U I A B E M R Y S I H M D R A
 A U U H A Y Y U C J T H L P I U A Y Y I R A K A Z
 M S S O R A H C F B S U J Y N Q I D R I S S P R W
 S A H L J Z I A C I L E U I A S I L F I K L U H D
 I S U X C E O T Y Y U N U S L S Y A Q U B E U B E

ADAM ALYASA AYYUB
 DAWOOD DHULKIFL HARUN
 HUD IBRAHIM IDRIS ILYAS
 ISA ISHAQ ISMAIL LUT
 MUHAMMAD MUSA NUH
 SALEH SHOAB SULAIMAN
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