



END OF RAMADHAN - A TIME TO REFLECT

By.Dr.M.Naseem

Religious persons – in general – have a strange characteristic. They have such a faith in assumptions that they never feel the need to check these assumptions against observed facts. Followers of different faiths share similar concepts, pursue similar practices, believe in similar notions, yet each believe that it has a unique ideology. If a creature from outer space looked at the religious section of the human society and its performance, it would hardly notice any substantial difference.

For the followers of the Quraan – which lays so much emphasis on logic and evidence, on substance rather than form, on delivery, on achievement and on progress – to fall into this mode of aimless routines is really strange. The Prophet – peace be upon Him – said that you would behave as the previous followers of divine message did. So much so that if they went into the hole of a lizard you would do the same.

General illiteracy amongst Muslim masses and ignorance of the teachings of the Quraan have resulted in a belief complex that is quite content with performing religious practices and assumes that if physical performance is correct then the promised reward is bound to follow. We do not examine if the purpose for which a practice was ordained is achieved or not. So we go through an exercise of reading and certify this act to be valid although we have not understood a word. We listen attentively but do not understand a word. This is a unique attitude that we have adopted towards our religion. Nowhere else in life we have this attitude. We would not say that we have eaten if all we did was going through a series of motions involving taking our hands towards our mouths. If there was no intake of food we would remain hungry. We read the Quraan without understanding and are happy that we have read it. We go even further and believe that God would reward us for this pantomime. We pray, we fast but we do not change. We are quite content to believe that although there is no delivery, a reward would follow for achieving nothing. Does it make sense? Sense and sensibility, it seems, is not relevant to religion. We all emphasise that we must go back to the

Quraan and Sunnah, which again and again invite us to think and to reflect. Muslim minds, nurtured under despotic regimes for centuries, have lost the ability to question. We are afraid to question because the foundation of our belief is so weak that we feel safe in ignorance.

However, the purpose of this article is not to get into absentminded musing but to draw attention that there is something substantially wrong in our approach to religion and religious practices. Let us consider fasting as an example. Its purpose was to develop an attitude of care and caution – “taqwa” – towards divine commands and purpose. Have we done so? Have we moved in that direction ?

Let us start with ego recognition and control. The Quraan has given us an example of its destructive power in the story of Satan and his eternal banishment from divine grace. His focus on self-importance is the one that led him to rebellion against God and his consequent damnation. Anger and jealousy both stem from the same cause – i.e the “I” factor. We cannot accept to be in second place, we cannot tolerate if someone has a different view from our own. Personality clashes occur because subconsciously, each one of us worships his/her own personality. So, many times in the day we say “God is Great” but within each of us we nurture a desire for greatness. Ego influences us in many ways. It can escape recognition unless one has trained oneself in the habit of self-examination. Motives can appear to be innocent and worthy unless one has developed the ability to see through them and see what is lurking in the shadows. It is through control of ego that one can develop empathy and respect for others. It is only through consistent self-examination that one can know if one is moving forward or remaining static in this obligation of self purification. This is the road to “Taqwa”. If we followed this route in the month of Ramadhan; if we find ourselves better than last year in behaviour, in disposition, in expression, in human relations, then it is a time to celebrate. If not, then we need to reflect.

EID AND PRAYER – THE WAY OF THE NOBLE PROPHET (PBUH)

The Prophet (ﷺ) started the day with the Eid prayer.

“Narrated Al-Barra: I heard the Prophet (ﷺ) delivering a Khutbah saying, “The first thing to be done on this day (the first day of Eid Adha) is to pray: and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acts according to our Sunnah” (traditions).

However, on Eid al Fitr before proceedings he would consume some food first.

“Narrated Anas bin Malik: Allah’s apostle (ﷺ) never proceeded (for the prayer) on the Day of Eid ul Fitr unless he had eaten some dates: Anas also narrated: The prophet used to eat odd numbers of dates.”

The Eid prayer is not accompanied by any other prayer. The Khutbahs are integral. They are delivered after the salat.

“Narrated Abdullah bin Umar: Allah’s apostle used to offer the prayer of Eid Adha and Eid al Fitr and then deliver the Khutbah after the prayer.”

“Narrated Ibn Abbas: The Prophet (ﷺ) went out and offered a 2 rakaat prayer on the day of Eid ul Fitr and did not offer any other prayer before or after it and after that time Bilal was accompanying him.”

The Prophet (ﷺ) encouraged everyone to join the Eid prayer. The event is an important social gathering. Ladies who are exempt from performing *salāt* should, however, come and listen to the Khutbah.

“Narrated Um Atiya: We used to be ordered to come out on the day of Eid and even bring out the young girls and ladies going through their monthly cycle so that they might stand behind the men and say *Takbir* along with them and invoke Allah (swt) along with them and hope for the blessings of that day and for purification from sins.”

“Narrated Ibn Abbas: I (in my boyhood) went out

with the Prophet on the day of Eid ul Fitr or Eid Adha. The Prophet (ﷺ) prayed and then delivered the Khutbah and then went towards the women, preached and advised them and ordered them to give alms.”

The Prophet (ﷺ) used alternate routes to go to and come back from Eid prayers

“Narrated Jabir (bin Abdullah): On the day of Eid the Prophet (ﷺ) used to return (after offering the Eid prayer) through a way different from that by which he went.”

On these special days the Prophet (ﷺ) did not refrain from expressing joy. He encouraged others to do the same

“Narrated Urwa on the authority of Aisha: On the day of Mina, (11th, 12th & 13th of Zulhijjah) Abu Bakr came to her while 2 young girls were beating the tambourine and the Prophet (ﷺ) was lying covered with his clothes. Abu Bakr scolded them and the Prophet (ﷺ) uncovered his face and said to Abu Bakr, “Leave them, for these days are the days of Eid and the days of Mina.”

According to the version in Muslim: Aisha reported: Abu Bakr came to see me and I had two girls with me from among the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu’ath. They were not, however, singing girls. Upon this Abd Bakr said: What! (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (ﷺ) and this to on Eid day? Upon this The Prophet (ﷺ) said: Abu Bakr, every people have a festival and it is our festival (so let them play on).

Explanation:

It is recognised that human beings need relaxation to recuperate their energy and so in Islam there is room for merriment and sport. However, such activities should be in keeping with the Islamic teachings and not sinful. To cite an example, it was the Eid day and girls were singing songs of battle applauding the valour and

perseverance of warriors in the face of hardships. The words of the hadith, “*that they were not singing girls*” by profession, indicates that it is permissible to sing songs of bravery on Eid days and other festivals when it is a fit occasion to be happy. The singing of love poetry and obscene songs which arouses the baser self in man is completely forbidden. Similarly playing on the musical instruments and singing as a profession – according to my understanding – is not allowed in Islam.

Aisha further said, “Once the Prophet (ﷺ) was screening me and I was watching the display of black slaves in the Mosque and (Umar) scolded them. The Prophet (ﷺ) said, “Leave them. O Bani Arfida! (carry on), you are safe (protected).”

The traditions make it clear congregational prayers are central to Eid celebrations. It is a communal activity engrossed in the remembrance of God with love and goodwill for fellow men.

Prophet Muhammad (ﷺ), our paragon par excellence, did not go for the Eid al Fitr prayers on an empty stomach. He had a private light meal before proceeding for the public service. In the mission for the Divine, he showed that we must not forget the temporal. The place for prayers, whether a mosque or an open place, is the focal point and the focus to highlight, Muslims of all ages, colours, social standing and sex attended the rituals and listened to the message of the day. Even women of all stages of maturity and purity attended, with decorum and proper observances, and invoked God for His blessings on this auspicious occasion. The societal and spiritual significance of Eid celebrations cannot be over emphasised.

The Prophet (ﷺ) and his companions did not stop their pious observances when the Eid prayers ended. The Khutbah and subsequent preaching reminded them of the need for continued charity. The day was marked by gaiety and elation for all, rich or poor, disadvantaged or privileged. Their celebrations, as a social manifestation, aspired to forge the Ummah closer.

In celebrations of Eid, the emphasis is on social cohesion and devotion to God.

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Maghrib prayers, Both in **Urdu (& English**
commentary if required) After Maghrib (during
summer time) **Tafheem ul-Islam-** Last
Saturday of every month at 7pm. Usually in
Urdu sometimes in English. Info: 07989515647
Jumma (Friday) Prayers - 12.30pm
onwards. Sermons in **English, Urdu & Arabic** -
Main Congregation: **1.30pm**

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PRAYER TIMETABLE

"Indeed prayers are enjoined on believers at a stated time." - Al-Quran 4:103



November 2005 Ramadhan/Shawwal 1426 AH

November	Ramadhan	Fajr		Sunrise	Zawál	Dhuhr		Asr		Sunset	Maghrib		Isha	
		Date	Day			Lunar Date	Start	Jamāt	Start		Jamāt	Start	Jamāt	Adhān
1	Tue	28	5.19	5.45	6.59	11.51	11.56	2.49	3.15	4.43	4.46	6.15	7.30	
2	Wed	29	5.21	" "	7.01	" "	" "	2.47	" "	4.41	4.44	6.14	" "	
3	Thr	Shawwal	5.22	6.30	7.02	" "	" "	2.46	" "	4.39	4.41	6.12	" "	
4	Fri	2	5.24	" "	7.04	" "	" "	2.44	" "	4.37	4.40	6.10	" "	
5	Sat	3	5.26	" "	7.06	" "	" "	2.41	" "	4.36	4.39	6.09	" "	
6	Sun	4	5.28	" "	7.08	" "	" "	2.39	" "	4.34	4.37	6.07	" "	
7	Mon	5	5.30	" "	7.10	" "	" "	2.37	3.00	4.32	4.35	6.06	" "	
8	Tue	6	5.31	" "	7.11	" "	" "	2.36	" "	4.30	4.33	6.04	" "	
9	Wed	7	5.33	" "	7.13	" "	" "	2.34	" "	4.29	4.32	6.03	" "	
10	Thr	8	5.35	" "	7.15	11.52	11.57	2.33	" "	4.27	4.30	6.02	" "	
11	Fri	9	5.37	" "	7.17	" "	" "	2.31	" "	4.26	4.29	6.00	" "	
12	Sat	10	5.39	" "	7.19	" "	" "	2.30	" "	4.24	4.27	5.59	" "	
13	Sun	11	5.40	" "	7.20	" "	" "	2.28	" "	4.22	4.25	5.58	" "	
14	Mon	12	5.42	" "	7.22	" "	" "	2.28	" "	4.21	4.24	5.56	" "	
15	Tue	13	5.44	6.45	7.24	" "	" "	2.27	" "	4.20	4.23	5.55	" "	
16	Wed	14	5.46	" "	7.26	" "	" "	2.26	" "	4.18	4.21	5.54	" "	
17	Thr	15	5.48	" "	7.28	11.53	11.59	2.24	" "	4.17	4.20	5.53	" "	
18	Fri	16	5.49	" "	7.29	" "	" "	2.23	" "	4.15	4.18	5.52	" "	
19	Sat	17	5.51	" "	7.31	" "	" "	2.22	" "	4.14	4.17	5.51	" "	
20	Sun	18	5.53	" "	7.33	" "	" "	2.21	" "	4.13	4.16	5.50	" "	
21	Mon	19	5.54	7.00	7.34	" "	" "	2.20	2.45	4.12	4.15	5.49	" "	
22	Tue	20	5.56	" "	7.36	11.54	11.59	2.18	" "	4.10	4.13	5.48	" "	
23	Wed	21	5.58	" "	7.38	" "	" "	2.17	" "	4.09	4.12	5.47	" "	
24	Thr	22	5.59	" "	7.39	" "	" "	2.16	" "	4.08	4.11	5.46	" "	
25	Fri	23	6.01	" "	7.41	11.55	12.00	2.15	" "	4.07	4.10	5.46	" "	
26	Sat	24	6.03	" "	7.43	" "	" "	2.15	" "	4.06	4.09	5.45	" "	
27	Sun	25	6.04	" "	7.44	" "	" "	2.14	" "	4.05	4.08	5.44	" "	
28	Mon	26	6.06	7.15	7.46	11.56	" "	2.13	" "	4.05	4.08	5.44	" "	
29	Tue	27	6.07	" "	7.47	" "	" "	2.12	" "	4.04	4.07	5.43	" "	
30	Wed	28	6.09	" "	7.49	" "	" "	2.12	" "	4.03	4.06	5.43	" "	

Daily Dhuhr & Jumm'ah (Friday) Congregation at 1.15pm

(Urdu sermon begins at 12.40pm | English sermon begins at 1.10pm | Main Arabic Khutba begins at 1.30pm)

The Asr prayer time given above is according to *Mithl-Thani*, *Mithl-Awwal* starts 1hr 15mins before *Mithl-Thani*

PRAYER TIMES IN OTHER CITIES WITH RESPECT TO BIRMINGHAM

CITY	FAJAR	DHUHR	ASR	MAGHRIB	ISHA
BRADFORD	- 01	- 01	- 03	+ 03	+ 02
GLASGOW	+06	+ 06	+ 11	+ 05	+ 05
CARDIFF	+ 08	+ 10	+ 01	+ 05	+ 04
LIVERPOOL	+ 04	+ 04	+ 02	+ 08	+ 07
LONDON	- 06	- 07	- 04	- 04	- 14
LUTON	- 06	- 05	- 04	- 03	+ 07
NEWCASTLE	- 02	- 01	- 07	- 04	- 14
MIDDLESBOROUGH	- 04	- 03	- 01	+ 02	- 0
MANCHESTER	+ 01	+ 02	- 01	- 01	+ 0



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