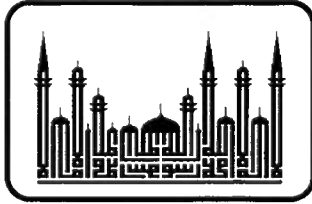


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Perspectives



A bimonthly newsletter published by Foundation for Islamic Knowledge \* April 1996, Zul Qi'dah 1416 \* Vol. 2, No. 2

## Editorial

With the Grace of Allah, the response to the publication of Perspectives by the Foundation for Islamic Knowledge, which started in April 95, has been very positive. The newsletter included articles on Islamic subjects, in which the authenticity of the quoted *Hadiths* was carefully checked. It provided information about new Islamic software, which was not known to many Muslim communities. Also prayer schedules and *Qibla* information were sent to each subscriber for the city of his/her residence. The prayer schedules are prepared using two advanced computer data bases. The basis for the calculation of the prayer times was given on page 5 of volume 1, No. 5.

Allah's willing, beginning this issue, the role of perspectives and its format will expand to include:

- Working with the software developers to enhance the effective use of their software by the Muslim communities in the U.S. . The English interfaces for the Qur'an on CD-ROM, described in this issue, are examples of this effort.
- Writing articles which clearly define the Islamic terminology, and whenever appropriate, use diagrams and charts to simplify their understanding. The articles in this issue provide examples of the new format.
- Working with high-technology

### In This issue:

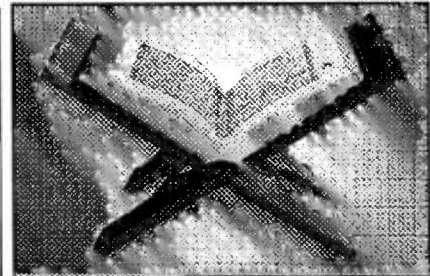
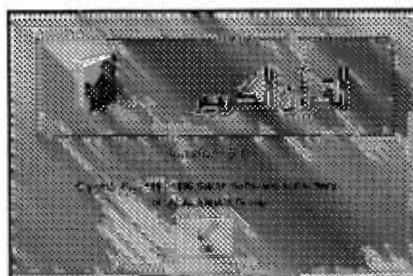
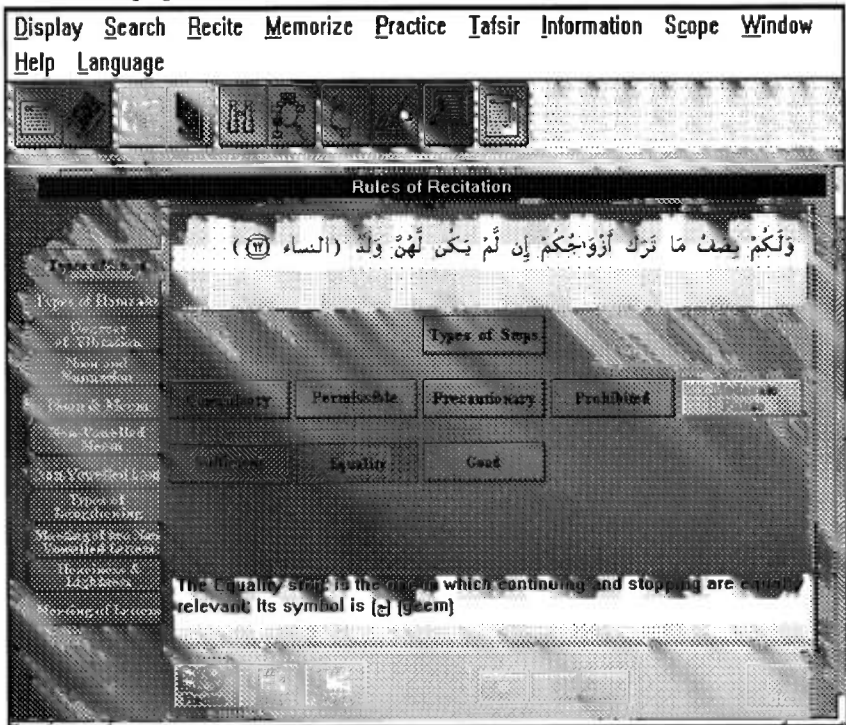
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## Qur'an on CD-ROM with English Interfaces

New versions of two Multimedia Arabic programs of the entire Qur'an on CD-ROM, for the IBM PC, have just been released. Both programs allow switching between the Arabic and English menus.

The first program is version 6 of "*Al Qur'an*". The program requires 4 MB of RAM, 27 MB of free hard disk, and a sound card. It works with windows 3.1, 3.11 or windows 95. The program displays the Quranic text with fully vocalized *Uthmani* script; gives the meaning of words and *Tafsir* of the text in Arabic; the translation and the themes associated with the displayed text in Arabic, English and Malay. User can listen to the recitation of any verse or any *surah*. The program has an elaborate search facility by word, group of words, themes, or multi search. It lists the words which cause confusion in the Arabic search. It teaches the rules of recitation with clear diagrams, and provides general information covering prostration verses, names of revelation recorders, and the history of compilation of the Qur'an. The program is developed by **Sakhr Software Company** in Cairo, and is distributed by **Digitek International Inc.**, 7631 leesburg Pike, Suite B, Falls Church, VA 22043-2520, Tel (703) 883-0134, Fax (703) 883-0137 (see figures).  
(continued on page 9).



## Reflections

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## Knowing Allah

### معرفة الله

The definition of God (Allah); His virtues; His creations; and His divine justice have been the subject of intense studies, and debates, between theologians, philosophers and materialists. This article focuses on the basic sources provided to us for acquiring knowledge about Allah (SWT).

To begin with, it is important to realize that the human mind, because of its limitations, cannot perceive the essence or nature of Allah. The Qur'an stresses the fact that Allah is dissimilar to, and other than, anything within time or space; nothing in anyway resembling Him

لَيْسَ كَمِثْلِهِ شَيْءٌ

(سورة الشورى - من آية ١١)

"There is nothing whatever like unto Him (Allah)." (Qur'an 42:11)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

(سورة الأنعام - من آية ١٠٣)

"No human vision can grasp Allah, but Allah's grasp is over all vision." (Qur'an 6:103)

This is why the Prophet (PBUH) instructed us to think and ponder about the signs and creations of Allah and not about the nature of Allah.

تفكروا فى آلاء الله ، ولا تفكروا فى الله .

تفكروا فى خلق الله ، ولا تفكروا فى الله .

## The Word Allah

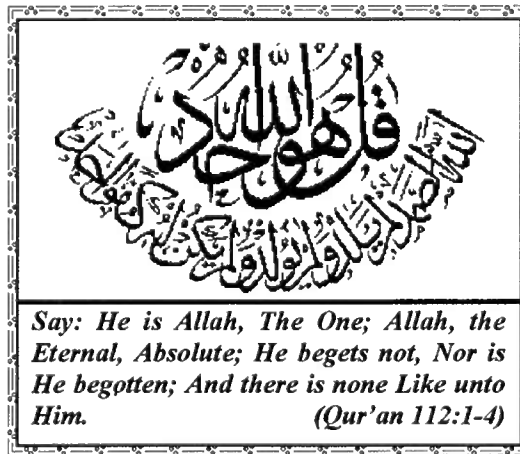
The Arabic word Allah is very significant. It reflects the true nature of the creator and the supreme being. Allah is the one and only universal God of all. In addition to providing a personal touch in communicating with our lord, the word Allah is not subject to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ .  
(سورة الزمر - آية ٦٢)

"Allah is the creator of all things, and He is the Guardian and Disposer of all affairs." (Qur'an 39:62)

plurality and does not lend itself to any gender. This shows its uniqueness when compared with the English word god, which can be made plural-gods, or feminine-goddess. It is interesting to note that Allah is the name of God in Aramaic, the language spoken by Issa (PBUH).

The unique use of Allah as a personal name of God is a reflection of Islam's emphasis on the purity of the belief in unity of Godhood, which is the essence of the message of all God's messengers and Prophets. The word Allah is mentioned 2,690 times in the Qur'an, and the word *Allahumma* اللهم five times. The two words constitute over 1/30 of the total words of the Holy Qur'an.



Say: He is Allah, The One; Allah, the Eternal, Absolute; He begets not, Nor is He begotten; And there is none Like unto Him. (Qur'an 112:1-4)

## Basic Sources For Acquiring Knowledge about Allah

Human beings have been provided with three basic sources for acquiring knowledge about Allah (see the figure at the bottom of page 3): *Fitra* (innate pure nature); human faculties (senses and intellect); and revelations (divine guidance). The three sources are described subsequently.

### Fitra

*Fitra* is the built-in spirituality which is in harmony with all creations of Allah. Every human being is created with natural pure disposition, basic insightful information, to realize his/her

creator, Lord and Deity. The Qur'an refers to the word *Fitra* in Surah 30

فَطَرَتِ اللَّهُ التِّي فَطَرَ النَّاسَ عَلَيْهَا

(سورة الروم - من آية ٣٠)

"The nature (pattern) in which Allah has created human beings." (Qur'an 30:30)

The Prophet (PBUH) said:

كل مولود يولد على الفطرة ، حتى يعرب عنه لسانه ، فأبواه يهودانه ، أو ينصرانه ، أو يمجسانه .

Every child is born on the true human nature, then when he/she becomes able to speak his/her parents make him/her a Jew, or a Christian, or a Magian

People at all times have exhibited a strong urge to look for the creator, the transcendent, and the omnipotent. At times of difficulty, the believer in Allah turns to Him, and even the unbeliever may, in spite of his/her disbelief, turn to Allah

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرْتَنَ بِهِمْ بِرِيحٍ طَبِيبَةٍ وَقَرَحُوا بِهَا جِأَتْنَهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أَحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ .

(سورة يونس - آية ٢٢)

"He (Allah) is He who enables you to traverse through land and sea. So that you even board ships - they sail with them with a favorable wind, and they

*rejoice there at; then comes a stormy wind and the waves come to them from all sides; and they think they are being overwhelmed: they cry unto Allah, sincerely offering their duty unto Him saying; if you deliver us, we shall truly show our gratitude.” (Qur’an 10:22)*

The *Fitra*, which Allah created us with, inspires us to discern the right from the wrong

وَنَفْسٍ وَمَا سَوَّاهَا ، فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا .

(سورة الشمس - آيات ٧ ، ٨)

*“By the soul, and the proportion and order given to it. And its enlightenment as to its wrong and its right.”*

(Qur’an 91:7,8)

However, the *fitra* could be perverted under pressure or indoctrination, as happens with cults. Consequently there is a need for Divine guidance, in the form of revelations, to keep the human being on the right (straight) path.

**Human Faculties**

Allah (SWT) Has distinguished human beings from animals by providing them with intellect. The use of human faculties and senses, including the intellect, in the proper way, can be a source of reinforcing the faith. It provides a strong foundation for a firmer faith. This is why the Qur’an implores us to search for the truth and for the knowledge about Allah on three

interrelated levels:

within one’s own self, in the environment around us, and in the universe at large (the Cosmos).

Within one’s own self, the Qur’an exhorts us to examine and think about the work, signs, and evidence of Allah (SWT) in our own selves.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ .

(سورة الذاريات - آية ٢١)

*“And also in your own selves : will you not see?” (Qur’an 51:21)*

Look at the living cell, very small unit of protoplasm and how it was created - the human body has about 100 trillion cells . Look at how the brain operates. Our attempts to mimic the brain functions by using artificial neural networks are far from achieving that goal. Look at the deliberate design by Allah of the coordinated and integrated way by which the circulatory system, the digestive system and the nervous system work in the human body.

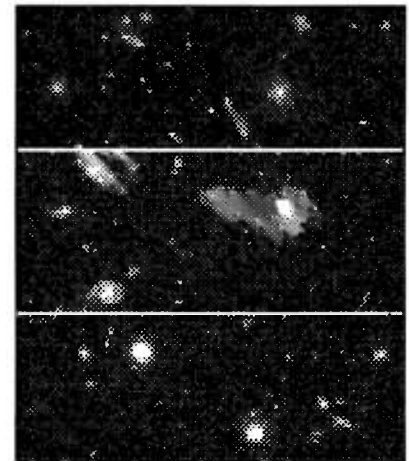
In the environment around us, look at the ecological balance. There is a clear evidence of a coordinated design by Allah.

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا .

(سورة الفرقان - من آية ٢)

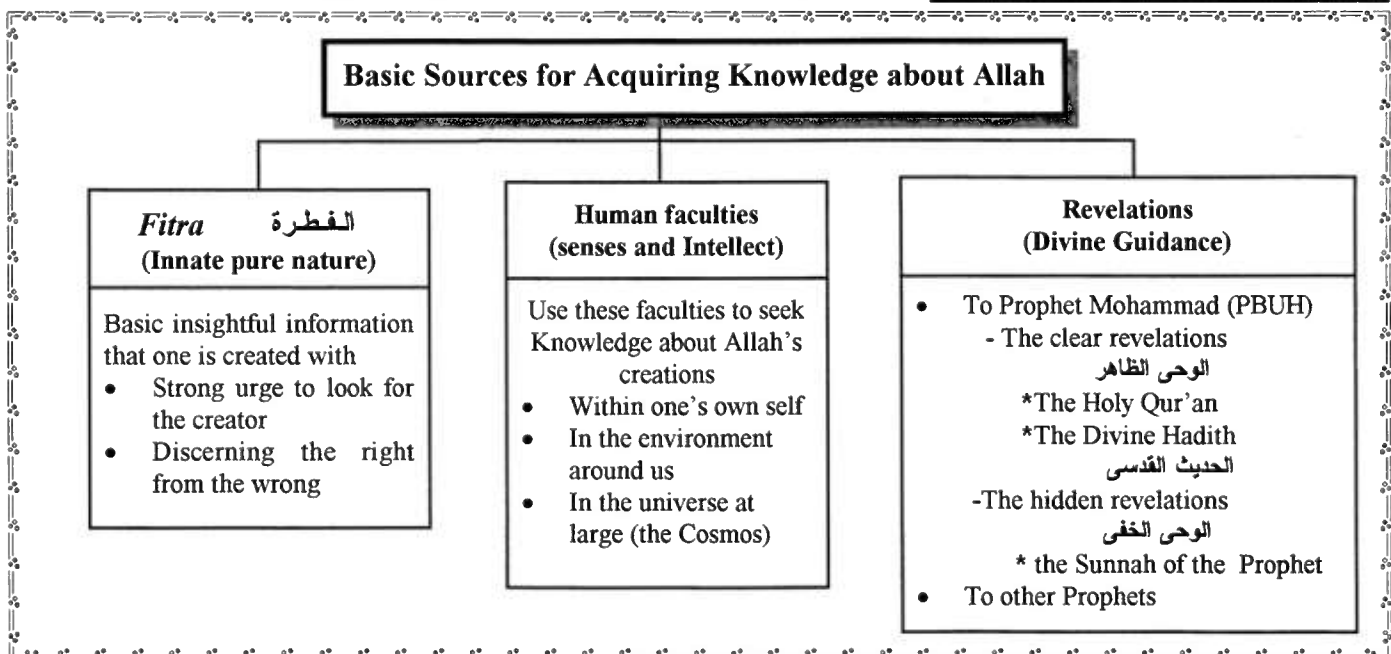
*“It is He who created all things and ordered them in exact proportion.” (Qur’an 25:2)*

The signs of Allah in the universe at large (the Cosmos) include the coordination in the solar system and in the universe; the succession of day and night and seasons; the spaciousness of our galaxy - the Milky Way - which is estimated to be 100,000 light years in diameter [one light year is approximately 5.88 trillion miles]; and the recent discovery of the fact that the universe is stuffed with 50 billion galaxies (see the Hubble Telescope’s photographs, recorded last January, of the deepest ever galaxies of the universe).



Three images showing a variety of galaxy shapes in the deepest ever view of the universe, made with NASA’s Hubble space telescope.

see *Knowing Allah* / page 5



## Reflections on *La Ilaha Illa Allah*

### تأملات في لا إله إلا الله

Although all practising Muslims repeat the *shahadah* many times every day, only few understand its profound meaning, and appreciate its implications. For example, how many Muslims understand why the *shahadah* uses the negative form - *La Ilaha Illa Allah* (There is no *Ilah* except Allah), instead of the affirmative form - Allah is one; and why did the Qur'anic revelations stress this concept for the thirteen years which the Prophet (PBUH) spent in Mecca before migrating to Medina? To help us in understanding the answer to these questions, and in better appreciating the implications of *La Ilaha Illa Allah*, the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ. وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ .  
(سورة الأنعام - آية ١٠٢)

"That is Allah, your Lord! There is no god but He, the creator of all things : Then worship you Him : and He has power to dispose of all affairs."

(Qur'an 6:102)

Qur'an provides us with the following two facts:

▪ All the prophets and messengers of Allah were principally teaching the same thing: *La Ilaha Illa Allah*

يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ .

(سورة الأعراف - من آية ٥٩)

*O my people! worship Allah! you have no other god but Him.*" (Qur'an 7:59)

This is precisely what Noah said; *Hud* declared (Qur'an 7:65); and *Salih* affirmed (Qur'an 7:73). *Shuaib* gave the same message (Qur'an 7:85). The same doctrine was repeated and confirmed by Prophets *Moussa*, *Issa*, and *Mohammad*

(PBUH)

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ .

(سورة ص - من آية ٦٥)

"Say; Truly I am a warner: no god is there but Allah, the One, Supreme, and Irresistible." (Qur'an 38:65)

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ .

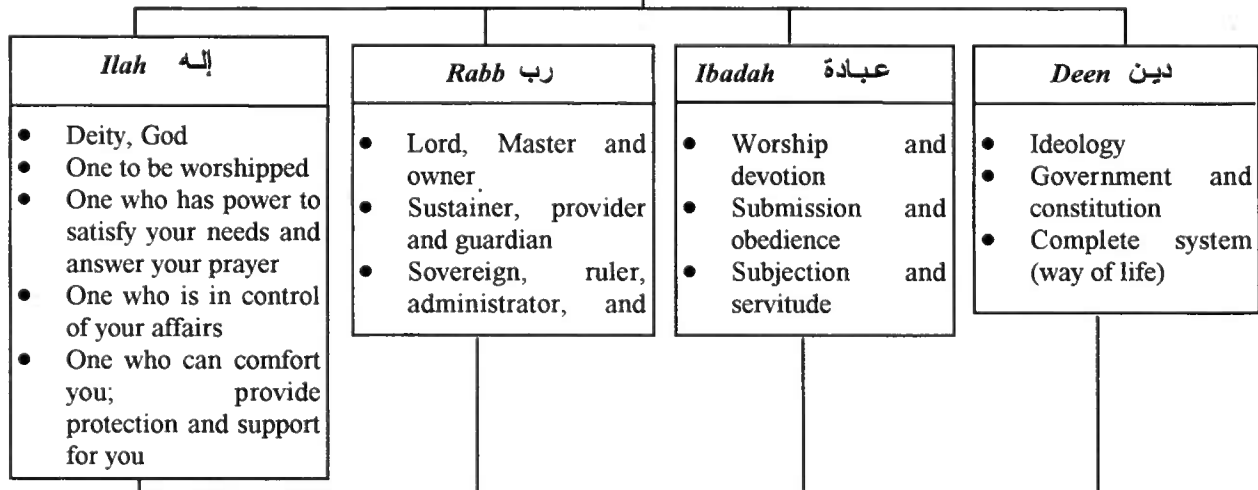
(سورة الزمر - آية ١١)

"Say: Verily, I am commanded to serve Allah, and follow with sincere devotion his *deen*." (Qur'an 39:11)

▪ Many of the unbelievers who

### Four Terms Needed to Understand *La Ilaha Illa Allah*

المصطلحات الأربعة لفهم  
لا إله إلا الله



Allah is the *Rabb* and the the *Ilah*. There is no *Rabb* and no *Ilah* except He. To Him Alone we make *Ibadah*. Only His *Deen* we adopt and sincerely follow.

الله هو الرب و الإله . أنه لا رب و لا إله إلا الله

هو وحده نعبد . وله يتبغى أن نخلص الدين

opposed the prophets did not deny the existence of Allah, nor that he was the sole creator of heavens and earth; and of human beings.

وَلَيْن سَأَلْتَهُمْ مِّنْ خَلْقِ  
السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ  
خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ .  
(سورة الزخرف - آية ٩)

If you were to question them, "Who created the heavens and earth?" they would be sure to reply, "they were created by (Him), the exalted in power, full of knowledge". (Qur'an 43:9)

وَلَيْن سَأَلْتَهُمْ مِّنْ خَلْقِهِمْ لَيَقُولُنَّ  
اللَّهُ فَأَنَّى يُؤْفَكُونَ .

(سورة الزخرف - آية ٨٧)

"If you ask them, who created them, they will certainly say, Allah: how then are they deluded away (from the truth)?" (Qur'an 43:87)

The Muslim scholar Abul A'la Maududi explains *La ilaha illa Allah* by using four basic terms from the Qur'an: *Ilah* , *Rabb* رب , *Ibadah* عبادة , and *deen* دين (see the figure on page 4). The

four words, and their derivatives, are repeated many times in the Qur'an; the word *Ilah* (147 times), *Rabb* (975 times), *Ibadah* (275 times), and *deen* (94 times). Note that the word *deen* is an all encompassing concept dealing with life as an integrated whole. It is not restricted to the so called "religious" observances, practices, and rituals.

In the light of these four basic terms, *La ilaha illa Allah* means : **Allah is our Rabb and our Ilah; there is no Rabb and no Ilah except He. To Him alone we make Ibadah; and only His deen we adopt and sincerely follow.**

In the light of this definition, it is clear that the whole dispute between the unbelievers and the Prophets centered around the uncompromising demand of the prophets that the unbelievers should recognize the very being whom they acknowledged as their creator, as their *Rabb* and *Ilah* (as defined in the figure on page 4), and should assign this position to none else.

There are many important consequences for appreciating the full meaning and

implications of *La ilaha illa Allah*, including the following three :

- Absolute freedom of the human conscience from servitude to, or subjection by, anyone or anything; and realization that one's life, livelihood, and sustenance are all in the hands of Allah and Allah alone.
- The natural urge for making *ibadah* to an *ilah* will be directed towards the true *Ilah* (Allah), rather than towards one or more false *ilahs* (false gods), whether they be humans, or material things.

Following the true *deen* of Allah, gives a sense of direction, and a meaning to one's life in the present world, and leads to success in the Hereafter.

We pray to Almighty Allah to help us in appreciating the meaning and implications of *La ilaha illa Allah*, and in translating its meaning in our daily lives. Ameen ☞



Continued from page 3  
**Knowing Allah**

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمُ الْحَقُّ .  
(سورة فصلت - من آية ٥٣)

Soon will We show them Our signs in the (furthest) regions, and in their own selves, until it becomes manifest to them that this is the truth.

(Qur'an 41:53)

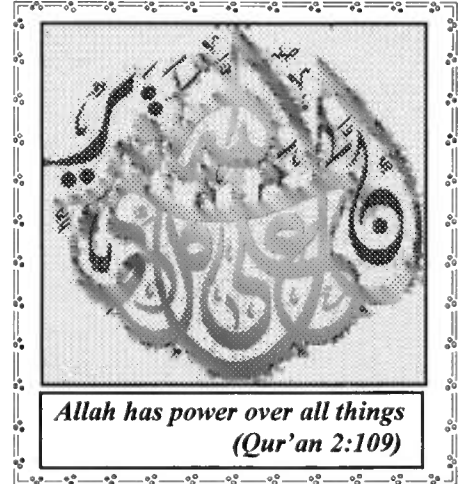
### Revelations

Divine guidance, through revelations, has been given to Prophet Mohammad (PBUH), as well as to other Prophets. The revelations given to Prophet Mohammad can be divided into:

- The clear revelations الوحي الظاهر , which includes
  - \* The Holy Qur'an, the recited revelations
  - \* The Divine Hadith الحديث القدسي , the unrecited revelations
- The hidden revelations الوحي الخفي , which includes the *Sunnah* of the Prophet (PBUH).

As to the question : Why revelations are needed ?, the following reasons can be cited.

- Our *fitra*, and our human faculties, though very useful, are not perfect. Specifically, our *fitra* could be perverted under pressure or indoctrination.
- Our perceptions are limited and fall short of knowing everything. Sometimes, they can deceive us (e.g., mirages in desert).
- Certain aspects of knowledge are either beyond human reach (e.g., knowledge about Allah and about the unseen), or are subject to debate by humans (e.g., stories of previous prophets).
- There is a need for a higher authority (Allah) to establish stable standards for morality and ethics . Science can resolve purely technical issues, but certain issues pertaining to morality and ethics cannot be resolved by science.



There are certain facts about Allah which are given in the Qur'an, including His power of giving life and causing death, of creation, of guarding and protecting, of cherishing and sustaining; His mercy; His help, bounties and favors on His creatures; His guidance; His justice and wisdom; His omnipresence and omniscience; His honor, self-subsistence, might, invincibility, and other attributes.

We pray to Almighty Allah to help us keep our *fitra* in the pure form created by Him; use our faculties to enhance our appreciation of His signs; to study and understand His Divine guidance; and become obedient servants for Him: seeking His pleasure, and avoiding His wrath and displeasure. Ameen ☞

## Shari'ah and Fiqh

### الشريعة والفقہ

In our strive as Muslims to remain on the straight path, we need to discern the right from the wrong in every aspect of our life. The *Shari'ah* (sacred law) and the *Fiqh* (Islamic jurisprudence) provide us with the rulings in different matters. In this article simple definitions of *shari'ah* and *fiqh* are given.

### Shari'ah

The Arabic word *shari'ah* refers to the laws and way of life prescribed by Allah (SWT) for his servants. The *shari'ah* deals with the ideology and faith; behavior and manners; and practical daily matters.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً  
وَمِنْهَا جَاءَ

(سورة المائدة - من آية ٤٨)  
"To each among you, we have  
prescribed a law and a clear way."  
(Qur'an 5:48)

*Shari'ah* includes the Qur'an and the *sunnah* of the Prophet (PBUH). The Qur'an is the direct word of Allah (SWT), and is the first most important source of guidance and rulings. The *Sunnah* of the Prophet (PBUH) is the second source of guidance and rulings. The *sunnah* is an inspiration from Allah (SWT), but relayed to us through the words and actions of the Prophet (PBUH), and his concurrence with others' actions. The *sunnah* confirmed the rulings of the Qur'an; detailed some of the concepts, laws and practical matters which are briefly stated in the Qur'an (e.g. definition of Islam, *Iman*, and *Ihsan*, details of *salah*, types of usury); and gave some rulings regarding matters not explicitly stated in the Qur'an (e.g. wearing silk clothes for men).

### Fiqh

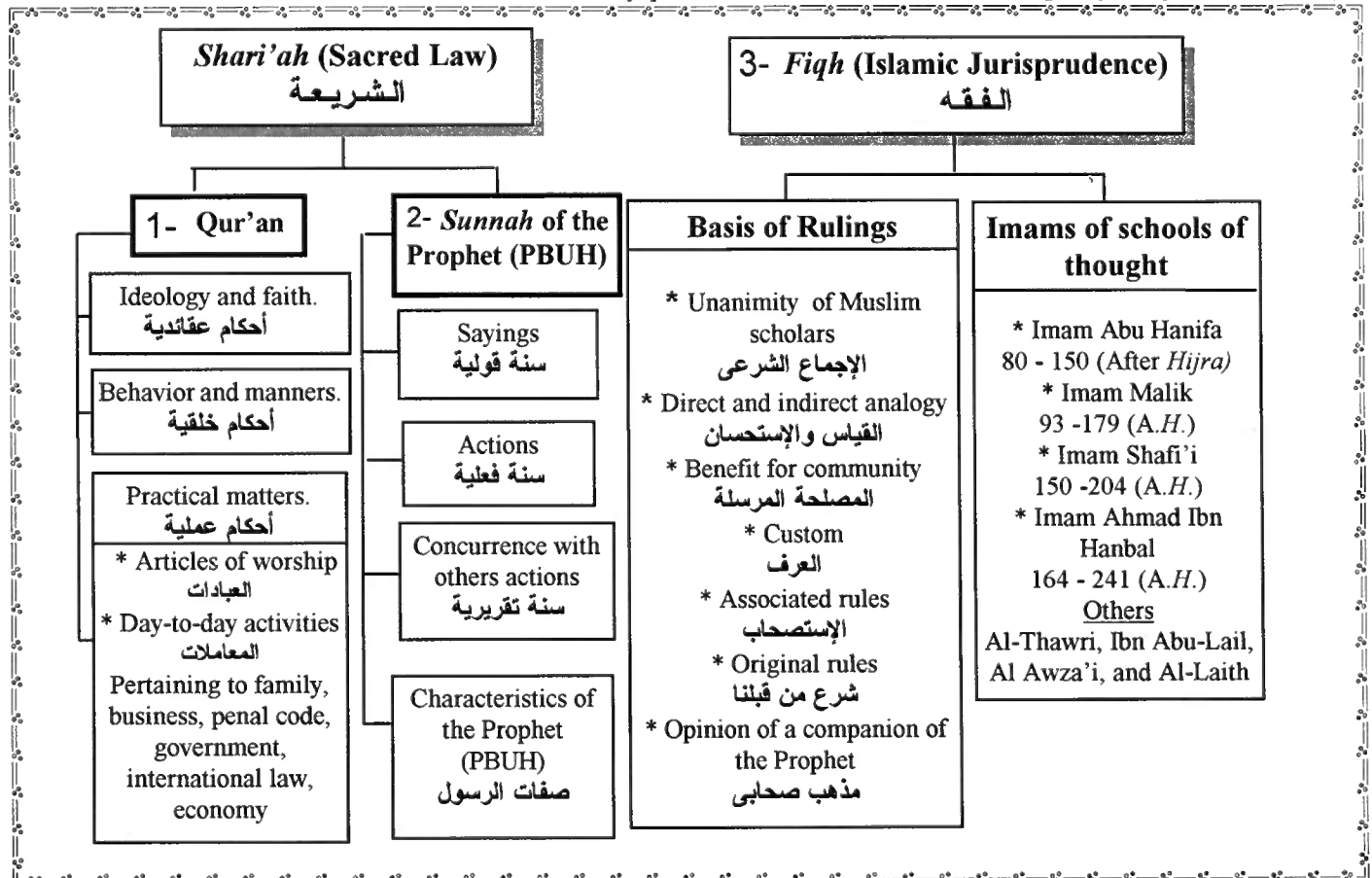
The Arabic word *fiqh* means knowledge, understanding and comprehension. It refers to the legal rulings of the Muslim scholars, based on their knowledge of the *shari'ah*; and as such is the third source of rulings. The science of *fiqh* started in the second

century after *Hijrah*, when the Islamic state expanded and faced several issues which were not explicitly covered in the Qur'an and *Sunnah* of the Prophet (PBUH). Rulings based on the unanimity of Muslim scholars and direct analogy are binding. The four *Sunni* schools of thought, *Hanafi*, *Maliki*, *Shafi'i* and *Hanbali*, are identical in approximately 75% of their legal conclusions. Variances in the remaining questions are traceable to methodological differences in understanding or authentication of the primary textual evidence. Differing viewpoints sometimes exist even within a single school of thought.

### Rulings of the Shari'ah

The rulings of *shari'ah* for all our daily actions are five : prescribed, recommended, permissible, disliked and unlawful . The distinctions between the five categories are in whether their performance (P) and nonperformance (NP) is rewarded, not rewarded, punished or not punished (see the figure at the bottom of page 7).

The prescribed (*fard*) is also referred to as obligatory (*wajib*), mandatory



(*muhattam*) and required (*lazim*). It is divided into two categories : personally obligatory (*fard al-'ayn*), which is required from every individual Muslim (e.g. *salah* and *zakah*); and communally obligatory (*fard al-kifaya*), which if performed by some Muslims is not required from others (e.g., funeral prayers).

The recommended (*mandub*) is also referred to as *sunnah*, preferable (*mustahabb*), meritorious (*fadila*), and desirable (*marghub fih*). Examples are night vigil (*tahajjud*) prayers, and remembrance of Allah (*zikr*).

The performance and nonperformance of the permissible/allowed (*mubah*) is neither rewarded nor punished.

Nonperformance of both the disliked (*makruh*) and the unlawful/prohibited (*haram*) is rewarded. Performance of the unlawful is punished, but that of the disliked is not punished. ☞



## Blessings of Zul-Hijjah

### فضائل ذى الحجة

The month of *Zul-Hijjah* is a sacred and a blessed month. The Prophet (PBUH) emphasized the blessings of the first ten days of *Zul-Hijjah* and the importance of doing good deeds in them

أفضل أيام الدنيا أيام العشر .

*The best days of this world are the first ten days (of Zul-Hijjah).*

ما العمل في أيام أفضل منه في عشر ذى الحجة ، ولا الجهاد في سبيل الله إلا رجل خرج يخاطر بنفسه وماله ، فلم يرجع من ذلك بشيء .

*No good deeds done on other days are superior to those done on the first ten days of Zul-Hijjah, not even Jihad in the way of Allah, except a person who went by himself and his wealth (in the way of Allah) and never came back with any.*

According to the Prophet (PBUH), fasting the day of *Arafah* (9 th of *Zul-Hijjah*), for the nonpilgrims, wipes out the sins of the preceding year and the current year, and fasting the day of *Ashur'a* wipes out the sins of the preceding year.

سئل رسول الله صلى الله عليه وسلم عن صوم يوم عرفة - فقال يكفر السنة الماضية والباقية . وسئل عن صوم يوم عاشوراء فقال يكفر السنة الماضية .

We pray to Almighty Allah (SWT) to give us the strength to avail ourselves of the opportunities provided by the month of *Zul-Hijjah*. *Ameen* ☞

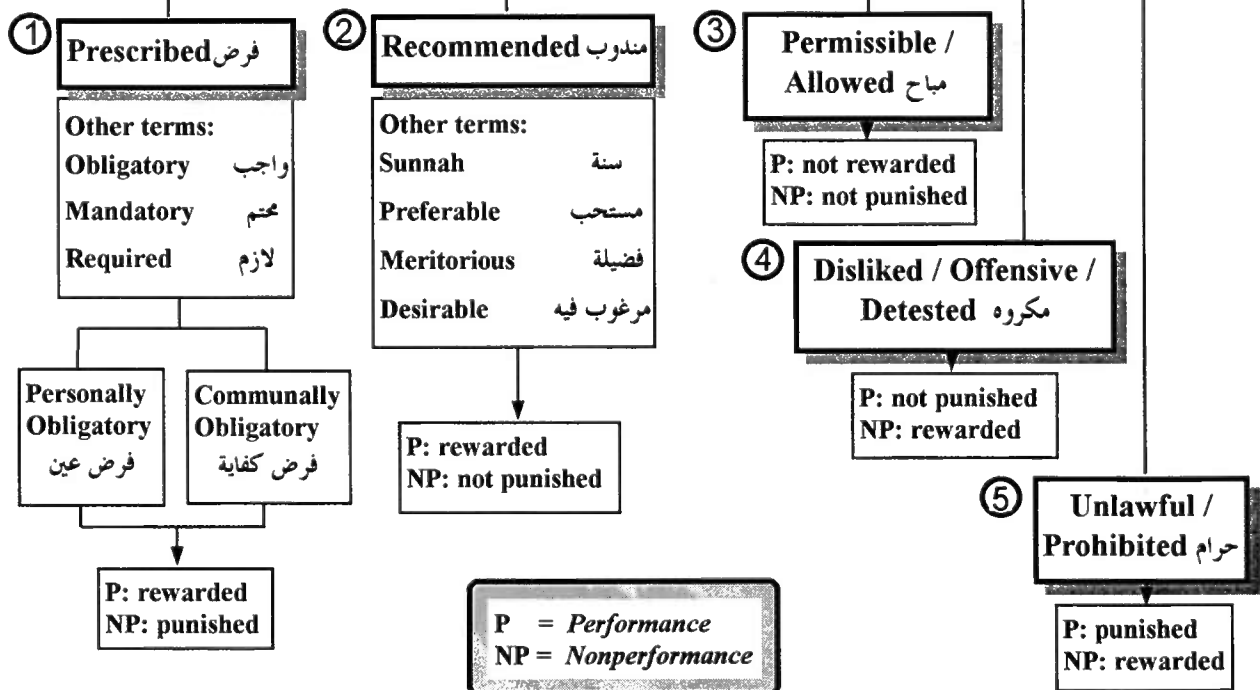
### Important Dates

*Eid-ul-Adha* (10th of *Zul-Hijjah*)  
April 28, 1996.

New Year (1st of *Muharram*)  
May 19, 1996

Please contact the National organizations for confirmation.

### Rulings of Sacred Law



## Eid Prayers and Etiquette of Eid

### صلاة العيد وآداب العيد

The prayers of the two *Eids* were prescribed in the first year after *Hijra*. It is a *sunnah mu'akkadah* as the Prophet (PBUH) always performed these prayers and he ordered the men, women and children to attend them.

### Grooming for the Two Eids

It is preferred to make the *ghusl*, perfume one's self and don one's best attire on the occasion of *Eid*. The Prophet (PBUH) used to wear his most beautiful clothes for them, and he had special cloak that he would wear on the two *Eids* and *Jumu'ah* (Fridays).

### Eating on the Eid day

It is a *sunnah* to eat an odd number of dates before going to *Eid-ul-Fitr* prayers. For *Eid-ul-adha*, the eating should be delayed until one returns from *Eid* prayers.

### Time of Eid Prayers

The time for *Eid* prayers begins from the time the sun is three meters above the horizon until the sun reaches its meridian. The Prophet (PBUH) performed *Eid-ul-Fitr* prayers when the sun was (approximately) six meters above the horizon, and he performed *Eid-ul-Adha* prayers when the sun was three meters above the horizon.

## Azan and Iqamah for Eid Prayers

The Prophet (PBUH) performed *Eid* prayers without any *azan* or *iqamah* and without saying "*As-Salatu jami'ah*" (prayer in congregation). The *sunnah* is not to do any of that.

### The Takbir during Eid Prayers

The *Eid* prayers consist of two *rak'ah*, during which it is *sunnah* to pronounce the *takbir* seven times, after the opening *takbir* and before the recital of *Al-Fatiha* in the first *rak'ah*. In the second *rak'ah*, one makes *takbir* five times before recital of *Al-Fatiha*. One is to raise one's hands during each pronouncement of the *takbir*.

### Prayers before or after Eid Prayers

The Prophet (PBUH) never performed any *sunnah* prayer before or after the *Eid* prayers, neither did his companions.

### The Sermon of Eid Prayers

The *Khutb'ah* (sermon) after *Eid* prayers is a *sunnah*, so is listening to it. There are two *Kutb'ahs* for the *Eid* and the Imam sits between them.

### Takbirat during the Days of Eid

It is a *sunnah* to pronounce the *takbirat* on *Eid* days. On *Eid-ul-Fitr* *takbir* starts from the time one goes to *Eid* prayers until the *khut'bah* begins. The time of *takbirat* during *Eid-ul-adha*

is from the day of *Arafah* (9th of *Zul-Hijjah*) until the *Asr* of the 13 of *Zul-Hijjah*. There is no specific time for the *takbirat*. It is recommended to pronounce them often during these days. The *takbirat* can be made in many different forms. One form is given below. The first three lines have been reported by many. ☐

Continued from page 1

### Editorial

Islamic groups and communication companies specialized in distance learning to provide low-cost video conferencing facilities for Islamic schools throughout the U.S. . A pilot program is currently being planned, and Allah's willing will be described in one of the succeeding issues.

As Muslims, we are required to attempt to do everything to the best of our ability, as clearly stated by the Prophet (PBUH)

إن الله يحب إذا عمل أحدكم عملاً أن يتقنه .

Allah (SWT) wants you when you do something, you attempt to do it to perfection.

Your comments, support and donations are requested to carry out our mission. We pray to Almighty Allah (SWT) to guide us and help us in making this effort useful to Islam and the Muslims. Ameen ☐

Allahu Akbar, (thrice).

La ilaha illa-L-Lah.

Allahu Akbar (twice) wa lil-Lahi-l hamd

Allahu Akbaru Kabeera.

Wa-l-hamdu li-l-Lahi Katheera.

Wa subhana-l-Lahi bukratan wa aseela.

La ilaha illa-l-lahu wahdah.

Sadaqa wa'adah, wa nasara 'abdah.

Wa a'azza jundahu wa hazama-l ahzaba wahdah.

La-ilaha illa-l-Lahu wa la na'bdu illa Iyyah, mukhliseena laHu-d-deena wa law kariha-l-kafirun.

Allahumma salli 'ala Sayyidina Muhammad,

Wa 'ala ali Sayyidina Muhammad,

Wa 'ala as'habi Sayyidina Muhammad,

Wa 'ala ansari Sayyidina Muhammad,

Wa 'ala azwaji Sayyidina Muhammad,

Wa 'ala dhurriyyati Sayyidina Muhammad,

Wa sal'lim tasleeman katheera.

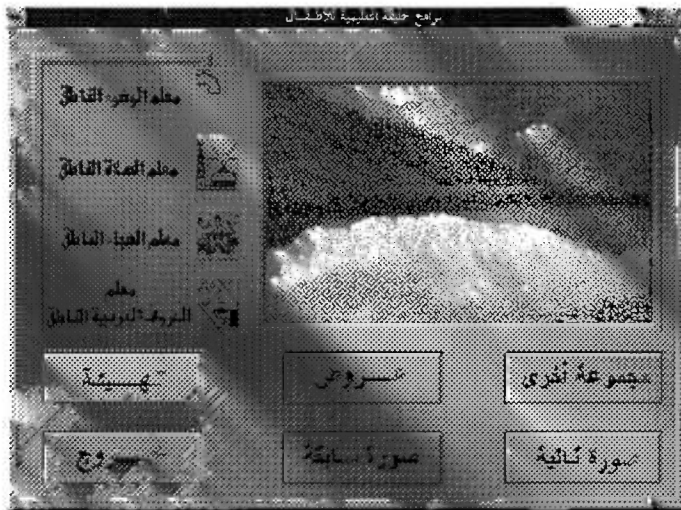
الله أكبر ، الله أكبر ، الله أكبر . لا إله إلا الله  
الله أكبر ، الله أكبر والله الحمد . الله أكبر كبيراً .  
والحمد لله كثيراً . وسبحان الله بكرة وأصيلاً .  
لا إله إلا الله وحده ، صدق وعده . ونصر عبده .  
وأعز جنده وهزم الأحزاب وحده .  
لا إله إلا الله ولا نعبد إلا إياه .  
مخلصين له الدين ولو كره الكافرون .  
اللهم صل على سيدنا محمد ، وعلى آل سيدنا محمد ،  
وعلى أصحاب سيدنا محمد ، وعلى أنصار سيدنا محمد ،  
وعلى أزواج سيدنا محمد ، وعلى ذرية سيدنا محمد ،  
وسلم تسليماً كثيراً .



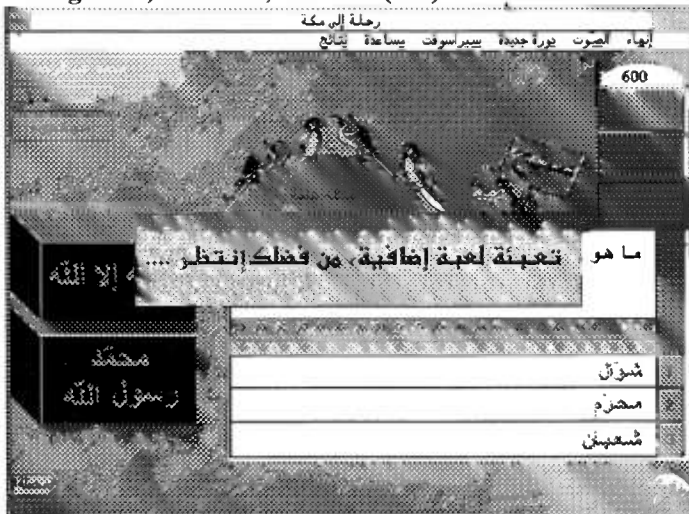
## Islamic Software - Educational and Games

A number of new software systems have recently been released; three of which are described subsequently.

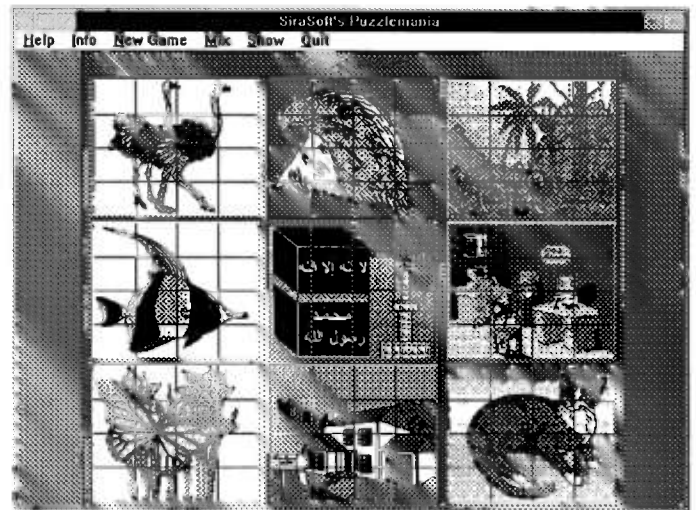
The first is a set of 18 programs on a single CD-ROM, with sound and animation, which were sold individually before. They include the teachers for: *Wudu*, *Salah*, Arabic letters, spelling, computer, and Basic; children stories; and games. The Programs are available from **Khalifa Computer Company** (address given on the right column of this page).



The second program is entitled **Journey to Mecca**. It is an Arabic version of the program reviewed in Perspectives, Vol. 1, No. 4. It contains over 600 questions about the *Sirah* of the Prophet (PBUH); other Prophets and Companions; Islamic history and the Muslim World. Each game consists of three levels. You hear *Talb'iya* as you advance towards Mecca. After successfully finishing the third level you get to color the *Ka'aba* and print your own personalized award. The program is available from **SiraSoft, 9229 S. Thomas Avenue, Bridgeview, IL 60455, Tel./Fax (708) 430-9696**.



The Third program is entitled **"Puzzlemania"**. It is a computer puzzle in both Arabic and English (see figure). The program is available from **SiraSoft** (address given above).



Continued from page 1  
*Qur'an on CD-ROM with English Interfaces*

The second program is a new version of **"Al-Kuttab"** on two CD-ROMS. It requires a 4 MB of RAM, 3 MB of hard disk space, windows 3.1 with Arabic support, and sound blaster. The recitation is made by Sheikh M. Al-Hossari. The program allows switching between the Arabic and English menus. It has search facility (by words or subjects) in both English and Arabic. It has English translation of the verse, and Arabic interpretation of the meaning. It allows the user to listen to the recitation of the verse(s), (in Arabic). The program is available from **Khalifa Computer Company, P.O. Box 23759, Sharjah, United Arab Emirates, Tel. 011-971-654-1533, Fax 011-971-654-9553** (see bottom figures).

