

CROYDON MASJID & ISLAMIC CENTRE

525 London Road, Thornton Heath, Surrey CR7 6AR Tel/Fax 020 8684 8200

Email: enquiries@croydonmosque.com www.croydonmosque.com

SALAH TIMES DHUL QA'DAH / DHUL HIJAH 1436AH SEPTEMBER 2015

Day	Date	DHUL QA'DAH DHUL HIJAH	FAJR			ZOHR		ASR		MAGHRIB*	ISHA	
			End of Sehri	Jamat	Sunrise	Begins	Jamat	Begins	Jamat	Begins	Begins	Jamat
TUE	1	17	4:07	5:45	6:12	1:05	1:30	5:41	6:30	7:51	9:18	09:30
WED	2	18	4:10	5:45	6:13	1:04	1:30	5:39	6:30	7:48	9:16	09:30
THU	3	19	4:12	5:45	6:15	1:04	1:30	5:38	6:30	7:46	9:14	09:30
FRI	4	20	4:14	5:45	6:16	1:04	1:30	5:36	6:15	7:44	9:12	09:30
SAT	5	21	4:17	5:45	6:18	1:03	1:30	5:34	6:15	7:42	9:11	09:30
SUN	6	22	4:19	5:45	6:20	1:03	1:30	5:32	6:15	7:39	9:09	09:30
MON	7	23	4:21	5:45	6:22	1:03	1:30	5:31	6:15	7:37	9:07	09:30
TUE	8	24	4:23	5:45	6:23	1:02	1:30	5:29	6:15	7:35	9:05	09:30
WED	9	25	4:25	5:45	6:24	1:02	1:30	5:27	6:15	7:33	9:04	09:30
THU	10	26	4:28	5:45	6:26	1:02	1:30	5:25	6:15	7:30	9:02	09:30
FRI	11	27	4:30	6:00	6:27	1:01	1:30	5:23	6:00	7:28	9:00	09:15
SAT	12	28	4:32	6:00	6:29	1:01	1:30	5:21	6:00	7:26	8:59	09:15
SUN	13	29	4:34	6:00	6:31	1:01	1:30	5:20	6:00	7:24	8:57	09:15
MON	14	30	4:36	6:00	6:32	1:00	1:30	5:18	6:00	7:21	8:55	09:15
TUE	15	1	4:38	6:00	6:34	1:00	1:30	5:16	6:00	7:19	8:53	09:15
WED	16	2	4:40	6:00	6:35	12:59	1:30	5:14	6:00	7:17	8:52	09:15
THU	17	3	4:42	6:00	6:37	12:59	1:30	5:12	6:00	7:14	8:50	09:15
FRI	18	4	4:44	6:15	6:39	12:59	1:30	5:10	5:45	7:12	8:48	09:00
SAT	19	5	4:46	6:15	6:40	12:58	1:30	5:08	5:45	7:10	8:46	09:00
SUN	20	6	4:48	6:15	6:42	12:58	1:30	5:06	5:45	7:07	8:45	09:00
MON	21	7	4:50	6:15	6:43	12:58	1:30	5:04	5:45	7:05	8:43	09:00
TUE	22	8	4:52	6:15	6:45	12:57	1:30	5:02	5:45	7:03	8:41	09:00
WED	23	9	4:54	6:15	6:47	12:57	1:30	5:00	5:45	7:01	8:39	09:00
THU	24	10	4:56	6:15	6:48	12:57	1:30	4:58	5:45	6:58	8:37	09:00
FRI	25	11	4:58	6:30	6:50	12:56	1:30	4:56	5:30	6:56	8:35	08:45
SAT	26	12	5:00	6:30	6:51	12:56	1:30	4:54	5:30	6:54	8:33	08:45
SUN	27	13	5:01	6:30	6:53	12:56	1:30	4:52	5:30	6:51	8:32	08:45
MON	28	14	5:03	6:30	6:55	12:55	1:30	4:50	5:30	6:49	8:31	08:45
TUE	29	15	5:05	6:30	6:56	12:55	1:30	4:48	5:30	6:47	8:30	08:45
WED	30	16	5:07	6:30	6:58	12:55	1:30	4:46	5:30	6:44	8:28	08:45

Sunset is three minutes before Magrib Zawal is ten minutes before the beginning of Zohr.

* **Salatul Jumah: 1st Prayer – 1:30 pm 2nd Prayer – 2:15pm**

FACILITIES AVAILABLE AT CROYDON MASJID & ISLAMIC CENTRE:

MADRASSA CLASSES

HIFZ-AL-QURAN CLASSES

Monday to Friday

5 to 12 yrs: 5 to 6.45 pm

Sat & Sunday

5 to 12 yrs: 10.00am to 12.30pm

For Sisters Dars in English

Wednesday & Thursday
11am to 1pm

For Brothers

Mon & Tue Evening

For Enrolment

Contact: 07932 672484

DARS E QURAN (URDU)

by Sheikh Izhar Ahmad Qasmi
Friday Evening

BAYAAN IN ENGLISH

by Sheikh Inaam ul Haq
Saturday Evening

DARS E HADITH & FIQH

by Mufti Yusuf Danka
Wednesday Evening

ISLAMIC NIKAH & CIVIL REGISTRATION

For more Information and
booking contact: 07737 198776

HALL HIRE FACILITIES FOR ISLAMIC FUNCTIONS

To book contact: 07932 672484

FULL JANAZAH (FUNERAL) SERVICE

For more information and
assistance contact
07737 198776, 07949 176786
+ www.croydonmosque.com

To see the Imams ask at
Masjid Reception or email:
imams@croydonmosque.com

SOLICITOR'S SURGERY

Free surgery on legal matters
ask at Masjid Reception

CIRCUMCISION FACILITIES

For contact numbers see
www.croydonmosque.com

MASJID BOOKSHOP

OPENING TIMES see reception

Hallmark LEARNING

Does your child need extra support
in Maths and English?

We provide a professional tuition
service for 5 to 11 year olds at
Croydon Masjid EVERY Saturday.

- Fully equipped classrooms
- Teaching delivered in groups
of 6-8 students
- Safe learning environment

Mrs Ayesha Anwar Mughal (BA Edu.)
m : 07985 741986w



Palestinian Keffiyeh Scarves

Various Colours

£3 each or 2 for £5

Free delivery in the Croydon Area

Call Nazir: 07866 728 766

info@supershawlsandpashminas.co.uk

www.supershawlsandpashminas.co.uk

PLEASE TAKE A LITTLE TIME TO READ THE ISLAMIC ARTICLE OVERLEAF

﴿ It is Sunnah to Straighten the Rows in Salah by Joining Shoulder to Shoulder and Not Feet to Feet ﴾

In the Shariah of Islam, there is a very great and unique importance placed on the straightening of the rows when Salah is performed in congregation. In the Sahih Ahadith it is mentioned that the straightening of the rows in congregation is a part of performing Salah correctly and also a means of beautifying it. It is also stated in Fiqh that of all the Sunnah Muakkad of Salah, the straightening of the rows in Salah is the most important and in some rulings Wajib. (*Dars'e Tirmidhi vol 1, p485*)

Straightening the rows according to the Sunnah is as follows

The Muqtadi should join their shoulders with others in the row either side of them (the feet should not be so far apart that shoulders cannot be joined) and not leave any space between each other. The feet and chest should face towards the Qibla. No individual should be slightly forward or behind the others (they should all be in one 'straight' line.) The Imam should stand in a central position to the rows behind him the Muqtadis should form rows, completing the front rows first.

RasulAllah ﷺ stated that the Imam should be ahead of the rows in a central position and no gaps should be left in the rows. (*Sunan Abu Dawood, vol 1, p99*)

We will now explain how to position the feet in Salah through the correct meanings and purpose of the Ahadith of RasulAllah ﷺ, the actions of the Companions رضى الله عنه, statements of the Khulafa Rashideen رضى الله عنه and the rulings of the four Imams of Fiqh (*rahimahullah*).

The Ahadith of the Messenger of Allah ﷺ

Sayyidina Ibn Umar رضى الله عنه reported: RasulAllah ﷺ stated "Straighten the rows! Align your shoulders to each others', fill the gaps and be soft to your brother's hand, do not leave an empty space for Shaitaan within the rows. Whoever joins the rows, Allah will join him. Whoever breaks the rows, Allah will break him" (*Sunan Abu Dawood, vol 1, p97*)

Sayyidina Bara bin Aazib رضى الله عنه reported: Before Salah RasulAllah ﷺ used to go from one side of the rows to the other and used to observe us (standing in the rows). To straighten the rows, RasulAllah ﷺ used to place his blessed hands on our shoulders and chests and would say: "Do not differentiate by being behind and in front of each other, or your hearts will differentiate from each other. Allah ﷻ showers his blessings upon those in the first row and the angels pray for their forgiveness." (*Sunan Abu Dawood, vol 1, p97*)

Sayyidina Nauman bin Bashir رضى الله عنه stated: RasulAllah ﷺ used to straighten our rows just like an arrow is straightened. RasulAllah ﷺ would state: "Believing men! Be sure to keep your rows straight or Allah ﷻ will turn you away from each other (you will begin to hate one another)." (*Sahih Muslim, vol 1, p182/ Sunan Ibn Majah #998*)

In all the above mentioned Ahadith, it is clearly evident that RasulAllah ﷺ stated and ordered to straighten the rows, close the gaps and join shoulder to shoulder with the person next to you. It is not proven from any Ahadith that RasulAllah ﷺ personally stated verbally or through action to join feet to feet and/or ankle to ankle. However, some individuals who wish to enforce their own opinions thus deceiving the people; they relate the joining of the feet as an action which was encouraged by RasulAllah ﷺ. This is wrong. In regards to this a very severe threat has been recorded from RasulAllah ﷺ.

Sayyidina Ibn Aqwa رضى الله عنه related: 'I heard RasulAllah ﷺ state: "Whomsoever relates from me that which I have not stated, their abode will be the hellfire." (*Sahih Bukhari #109*)

The Ahadith of the Khulafa Rashideen رضى الله عنه

Just as it is not related anywhere from Nabi ﷺ, after his demise, those who were given the responsibility of leading the prayers have not encouraged by speech or action the joining of the feet to feet or ankle to ankle. Nor did they enforce or propagate this amongst the masses.

It is stated about Sayyidina Umar bin Khattab رضى الله عنه that he had given the responsibility of straightening the rows in Salah to an individual. Sayyidina Umar رضى الله عنه would not give the Takbeer for prayer until he was not informed by this individual that all the rows were straight and correct. It is also related about Sayyidina Uthman رضى الله عنه and Sayyidina Ali رضى الله عنه that they too were very particular about ensuring the rows were straight prior to commencing prayer. They would instruct people to either move forward or back when checking the rows. (*Jami Tirmidi, vol 1, p53*)

Sayyidina Uthman bin Affan رضى الله عنه would state in his Khutbah: "When the prayer is established, straighten the rows and join your shoulders. (Muwatta Imam Muhammed, p86)

The Rulings of the Four Imams of the Ummah (*rahimahullah*)

The Hanafi rule is that in the state of standing the two feet should be four finger widths apart, this is preferred for men. This is due to the fact that this state is closest to comfort and helps in attaining peace and serenity in prayer. The Shafi rule is that in the state of standing the two feet should be one hand span apart.

The Maliki and Hanbali rule is that in the state of standing the two feet should not be too close together nor too far apart. The stance adopted should not look unattractive or uncomfortable when looked upon by others. (*Al Fiqhul Islami Wa Adilah, vol 2, p881- 882*)

The very wording of the rulings of the four schools of thought prove that they are unanimous in that the feet should not be placed very wide apart as has become a custom today, nor is it proven to join feet to feet. This is a solid proof with regards to the Islamic ruling on the topic. (*Imdadul Ahkam p290/ E'laaul Sunan, vol 4, p360*)

Abdullah Ibn Umar رضى الله عنه would not keep the distance between his feet very wide apart nor keep the feet together in Salah. (*Al Mugni, vol 1, p698*)

Hafiz Ibn Hajar Al Asqalani (*rahimahullah*) stated: "The purpose of the Hadith of Sayyidina Nauman bin Bashir رضى الله عنه is to enforce strongly the straightening of rows and closing the gaps, it is not to encourage the joining of the feet and ankles." (*Fathul Bari Sharah Bukhari, vol 2, p247/ Irshadul Sari Sharah Bukhari, vol 2, p368/ Umdadul Qari Sharah Bukhari vol 5 p295*)

Who was Nauman bin Bashir رضى الله عنه

He was an Ansari Sahabi, he was the first Ansari baby boy to be born after Nabi ﷺ migrated to Madinah Munawwarah. When Nabi ﷺ passed away, he was 8 years 7 months old. (*Fathul Bari Shara Bukhari, vol 1, p126/ Tehzeeb Ul Tehzeeb, vol10, p 447/ Taqzeebul Ul Tehzeeb, vol 2, p248*)

Verily, the statement of a Sahabi in regards to a matter is a categorical proof. However, in the time of Nabi ﷺ Nauman bin Bashir رضى الله عنه was an immature child. During the presence of other great holders of knowledge and judgments amongst the Sahabah رضى الله عنه including the Khulafa Rashideen, who were very much older, there is no narrate on verbally or through action in respect of joining the feet in Salah.

Nauman bin Bashir رضى الله عنه being a child at the time of Nabi ﷺ would be in these rows at the back. It is also proven from those Sahabah رضى الله عنه above who have related opinions in respect of joining the feet in Salah, that after attaining maturity in age, they too left this practice.

It is related from Maa'mar: Sayyidina Anas رضى الله عنه stated "If today I join my foot to the one next to me, then out of repulsion he should run from me like a mule" (*Fathul Bari Shara Bukhari, vol 2, p247*)

﴿ Please Read the Full Article on the Masjid Website visit: www.croydonmosque.com ﴾