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Halal Gelatin
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Eid Al-Adha 2008
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Halal Gelatin

Muhammad Imran Al-Haq, PhD

What is gelatin?

Gelatin (from French gélatine) is a translucent, colorless, brittle, nearly tasteless solid substance, derived from the collagen inside animals’ skin and bones. Gelatin is an irreversibly hydrolyzed form of collagen. Gelatin is classified as a foodstuff, with E number E441. It is in almost every “gummy” confectionery as well as other products such as marshmallows and some low-fat yogurt. Some dietary customs forbid the use of gelatin from animal sources, and medical issues may limit or prevent its consumption by certain people.

Uses of Gelatin

It is commonly used as a gelling agent in food, pharmaceuticals, photography and cosmetic manufacturing. Substances containing gelatin or functioning in a similar way are called gelatinous.

Probably best known as a gelling agent in cooking, different types and grades of gelatin are used in a wide range of food and non-food products. Common examples of foods that contain gelatin are gelatin desserts, trifles, aspic, marshmallows, and confectioneries such as Peeps, and gummy bears (candy). Gelatin may be used as a stabilizer, thickener, or texturizer in foods such as jams, yogurt, cream cheese, and margarine; it is used, as well, in fat-reduced foods to simulate the mouthfeel of fat and to create volume without adding calories.

Production

The worldwide production amount of gelatin is about 300,000 tons per year (roughly 600 million lbs.). On a commercial scale, gelatin is made from by-products of the meat and leather industry. Recently, fish by-products have also been considered because they eliminate most of the religious obstacles surrounding gelatin consumption.

Gelatin is derived mainly from pork skins, pork and cattle bones, or split cattle hides; contrary to popular belief, horns and hooves are not used. The raw materials are prepared by different curing, acid, and alkali processes which are employed to extract the dried collagen hydrolysate. These processes may take up to several weeks, and differences in such processes have great effects on the properties of the final gelatin products.

How it is produced?

Gelatin is a protein produced by partial hydrolysis of collagen extracted from the bones, connective tissues, organs, and some intestines of animals such as domesticated cattle, and horses. The natural molecular bonds between individual collagen strands are broken down into a form that rearranges more easily. Gelatin melts when heated and solidifies when cooled again. Together with water, it forms a semi-solid colloid gel. Gelatin forms a solution of high viscosity in water, which sets to a gel on cooling, and its chemical composition is, in many respects, closely similar to that of its parent collagen. If gelatin is put into contact with cold water, some of the material dissolves. The solubility of the gelatin is determined by the method of manufacture. Typically, gelatin can be dispersed in a relatively concentrated acid. Such dispersions are stable for 10-15 days with little or no chemical changes and are suitable for coating purposes or for extrusion into a precipitating bath. Gelatin is also soluble in most polar solvents.
Gelatin gels exist over only a small temperature range, the upper limit being the melting point of the gel, which depends on gelatin grade and concentration and the lower limit, the ice point at which ice crystallizes. The mechanical properties are very sensitive to temperature variations, previous thermal history of the gel, and time. The viscosity of the gelatin/water mixture increases with concentration and when kept cool (≈ 4 °C).

Can it be produced at home?

Yes, gelatin can also be prepared at home. Boiling certain cartilaginous cuts of meat or bones will result in gelatin being dissolved into the water. Depending on the concentration, the resulting broth, when cooled, will naturally form a jelly or gel.

Manufacturing Process

The manufacturing processes of gelatin consist of three main stages:
1. Pretreatments to make the raw materials ready for the main extraction step and to remove impurities which may have negative effects on physicochemical properties of the final gelatin product,
2. The main extraction step, which is usually done with hot water or dilute acid solutions as a multistage extraction to hydrolyze collagen into gelatin, and finally,
3. The refining and recovering treatments including filtration, clarification, evaporation, sterilization, drying, rutting, grinding, and sifting to remove the water from the gelatin solution, to blend the gelatin extracted, and to obtain dried, blended and ground final gelatin.

Religion and Gelatin Substitutes

Special kinds of gelatin indicate the specific animal origin that was used for its production. For example, Muslim halal or Jewish kosher customs may require gelatin from sources other than pigs, from animals slaughtered ritually, or from fish. Animal-derived gelatin is also a problem for Hindus, most of whom are strict vegetarians. An alternative source of gelatin substitutes could be natural gel sources such as agar-agar (a seaweed), carrageenan, pectin, or konnyaku. A potential advantage over gelatin from pigs or cows is the absence of medical issues. However, alternative sources can be associated with health problems of their own.

Fish Gelatin

Fish gelatin is being extracted commercially in a few countries, e.g., Malaysia, Canada, etc. In Nova Scotia (Canada) by Kenney & Ross at Port Saxon. The raw material is the skin from deep water fish such as cod, haddock and pollock, and is obtained from local salt fish and frozen fish processors. The uniqueness of fish gelatin lies in the amino acid content of the gelatin. Although all gelatins are composed of the same 20 amino acids, there can be a variation in the amount of imino acids, proline and hydroxyproline. With lower amounts of these imino acids, there is less hydrogen bonding of gelatin in water solutions, and hence a reduction in the gelling temperature. Gelatin from cod skin gels at 10ºC, whereas gelatin from carp skin would be more similar to animal gelatin, which gels above room temperature. Most people think of gelatin as a food additive or part of photographic film. With a lower gelling temperature, other commercial applications of fish gelatin have been developed.

Halal Gelatin Produced in Malaysia and Canada

Rousselot Malaysia provides various value added services like regional inventories, re-invoicing and, of course, sales and marketing expertise. It has also developed a specific Halal legislation support and has leaded the certification of China-based Rousselot (Guangdong) Gelatin by MUI (Majlis Ulama Indonesia); JAKIM (Jabatan Kemajuan Islam Malaysia) and CIA (Chinese Islamic Association). This is a key achievement as Halal audits entail the full supply chain audit, starting from raw materials/slaughterhouses to dedicated vessels and tanks of our production lines. These value added services are well appreciated by customers and provide them the edge needed in this very competitive region.

Rousselot Malaysia was incorporated in 2001 and relocated to its current premises, Sri Hartamas, Kuala Lumpur, in July 2007. This regional sales office covers South East Asia countries, Taiwan, South Korea, India, New Zealand and Australia.

Rousselot has a leading market share in this area, thanks to real time sale service and technical solutions for gummies, marshmallows, chewy candies, hard capsules, soft capsules and
paint balls. It also supplies Rousselot Hydrolyzed Collagen for the Nutraceutical.

Intro Halal Gelatin

Gelatin (also gelatine, from French gelatine) is a translucent, colorless, brittle, nearly tasteless solid substance, extracted from the collagen inside animals' connective tissue. It has been commonly used as an emulsifier in food, pharmaceutical, photography, and cosmetic manufacturing. Substances containing gelatin or functioning in a similar way are called gelatinous. Gelatin is an irreversibly hydrolyzed form of collagen. Gelatin is classified as a foodstuff and has no E number.

For the Muslims community, availability of HALAL GELATIN is a very sensitive issue to ensure the consumption of genuinely Halal quality products. Halagel® distributes the best quality of edible and pharmaceutical grade gelatin from bovine sources that meets the highest international standards and specifications.

It also strictly adheres to the Islamic procedures of handling and processing techniques in the production of Halal gelatin which has been certified by the Islamic Development Department of Malaysia (JAKIM). The standard gelatin offered ranges from bloom 150 to 250 (to consumer specification). The standard packing will be either white polypropylene bag or brown paper bag of 25kg each.

Halagel® Edible Gelatin

The use of gelatin has become increasingly important in almost all food products. This is due partly to the fact that edible gelatin is itself an excellent food characterized by a high content of instantly digestible protein in contrast to other emulsifying and firming agents.

In food industry, Edible Grade Gelatin is extensively used for the following purposes:
- Gelatination
- Thickening
- Plasticizing
- Emulsification
- Foaming
- Prevention of Synersis
- Moisture retention
- Improvement of texture
- Binding of meat pieces into whole

Major Fields of Applications for Edible Grade Gelatin
- Confectionery items
- Ice-cream
- Fruit juices
- Yogurt, Cheese and Butter
- Sour milk drinks
- Instant deserts
- Jam, jelly and other bread spread
- Sweets, toffees and chewing gum
- Meat products

Recipe using Halagel ™ Gelatin

1) Basic Gelatin Jelly

To make 1 litre of gelatin desert gel, you will require about 20gm (1 sachet) of Halagel Gelatin.

1. Soak the gelatin in about 800ml water (not boil water) and stir until swells.
2. Add about 160gm sugar or to taste.
3. Heat up the solution until gelatin and sugar dissolve.
4. Add flavoring and coloring.
5. Keep gelatin gel cool, for they will melt at about 35 C.
2) Flavored Milk Jellies
- 1 sachets of Halagel Gelatin (6 teaspoons)
- ½ cup hot water
- 2 ½ cups approx. flavored milk
1. Add gelatin to hot water and stir briskly with a fork until dissolve.
2. Combine the dissolved gelatin with flavored milk. Stir well.
3. Pour into small cups mold. Refrigerate until set.

3) Fresh Orange Jellies
- 2 cups of fresh orange juice
- ½ sachet of Halagel gelatin
1. Heat ½ cup orange juice
2. Add gelatin, stir briskly with a fork until dissolve
3. Add the remainder orange juice and mix well
4. Pour into serving dishes and refrigerate until firm.

4) Basic Ice-Cream
- 1 teaspoon of Halagel Gelatin
- 125 ml (1/2 cup) hot water
- 20g (1 tablespoon) sugar
- 20g (1 heaped tablespoon) powdered milk
- 375ml unsweeted evaporated milk, chilled
- Vanillan essence, few drops
1. Add gelatin to the hot water and stir briskly with a fork until dissolved
2. Add sugar and powdered milk to evaporated milk, beat thoroughly, gradually adding the dissolved gelatin.
3. Place in freezing trays. Freeze to a mush.
4. Spoon into a chilled bowl and beat until the mixture at least doubles the quantity.
5. Flavour with essence. Replace in trays.

5) Basic Refrigerated Cheesecake

Biscuit Base:
- 125g sweet biscuits, crushed
- 60g butter or cooking margarine, melted
- Combine biscuit crumb and melted butter.
- Using the back of a spoon, press on to the base of a 20 cm spring form pan. Refrigerated until chilled/

Filling:
- 375g cream cheese s
- 100g (1/2 cup) castor sugar
- 20ml (1 tablespoon) lemon juice
- 3 teaspoon or ½ sachet of Halagel Gelatin
- 60ml (1/4 cup) hot water
- 300ml (1 ½ cups) cream, lightly whipped
1. Beat cream cheese and sugar until smooth.
2. Beat in lemon juice.
3. Add gelatin to the hot water and stir briskly with a fork until dissolved. Allow to cool, add to cream cheese mixture, mix well.
4. Fold in cream.
5. Pour mixture into prepared biscuit case.
6. Refrigerated until firm

Halagel® Pharmaceutical Gelatin
Gelatin is also widely used in pharmaceutical industry for a wide range of purposes. It is mainly used in the manufacture of hard and soft shell gelatin capsules. The gelatin used in soft shell capsules effectively protects the capsule contents against contact with air, light, moisture and microbiological contamination.
Almost all edible oil-based pharmaceutical extracts can be encapsulated in these soft shell e.g. Cod liver oil, evening primrose oil, vitamin E etc.

It also strictly adheres to the Islamic procedures of handling and processing techniques in the production of Halal gelatin which has been certified by the Islamic Development Department of Malaysia (JAKIM).

Meanwhile, hard shell capsule has been established as popular dosage for pharmaceuticals especially antibiotics and herbal formulation. These capsules are made from high grade pharmaceuticals gelatin, selected coloring agents and titanium dioxides which may be clear or colored with or without printing as specified. Pharmaceutical gelatin is also used as binding agent for tablets, pastilles, micro-encapsulation and sugar coated pills. Other uses of pharmaceuticals gelatin is in surgery, dentistry and cosmetic industry.

Uses of Gelatin

The amount of information reported in the literature on fish gelatin is somewhat limited (Mees, 1966; Gustavson, 1956; Piez, 1965). Kenney & Ross has been producing fish gelatin since 1960. Another Canadian company has been marketing an edible type of fish gelatin since 1981.

All gelatin is derived from collagen, the principal protein found in skin and bone. A simplified characterization of the applications of gelatin would be into the following four uses:

1. **Edible gelatin** - Free of heavy metals and aesthetically suitable for eating.
2. **Industrial gelatin** - Where the chemical and physical properties are uniquely suitable for an industrial application. A good example would be gelatin used for the microencapsulation of dye precursors for carbonless paper.
3. **Photographic gelatin** - The requirements being extremely critical. Photographic film requires a long shelf-life, and the gelatin has a major impact on the silver halide chemistry that requires the ability to take a picture and be able to develop it later with standard developing conditions.
4. **Glue** - Essentially for adhesive or gluing applications.

Fish gelatin, with the exception of photographic film, is used in all these applications. However, fish gelatin is used as the base for a light sensitive coating (or photoresist) for the electronics trade.

The precursor for gelatin is collagen. Collagen is the major structural protein found in the skin and bones of all animals. The collagen molecule consists of 3 individual polypeptide chains (alpha chains).

There are twenty different amino acids in each alpha chain, and for each animal type of gelatin, these amino acids are in a specific repeated pattern. Glycine, which represents a third of the amino acids content, is in repeated sequence with two other amino acids.

Fish gelatin has similar chemical reactivity to animal gelatin. Aldehydes such as formaldehyde, gluteraldehyde and glyoxal will cross-link and harden the gelatin under appropriate conditions. It can be reacted with anydrides under alkaline conditions, reducing or eliminating the effect of aldehydes as a hardening agent on the gelatin. Fish gelatin also provides a good medium for precipitating silver halide emulsions, as this can be done at lower temperatures than with animal gelatin.

A factory located on the southwestern tip of Nova Scotia, Canada, is in an area rich in fishing grounds. Skins are obtained from frozen fish producers, as well as salt fish processors. Large quantities of skin are used in the plant, and 16,000 pounds of skins are handled daily.

Fish gelatin is also being used in a light sensitive coating. The clarified fish glue was originally used as a base for a water soluble photoresist (Holahan, 1965). If you have a color television set there is a good possibility that the critical part of the television tube, the aperture mask, was made using a photolithographic process with fish gelatin as the photoresist base. There are 400,000 holes or slots in the mask and the purpose of these holes is to delineate the color picture that is projected onto the phosphors on the inside of the television tube. The optics are so critical, that imperfections of a fraction of a micron can be visually seen on the screen, and would be a cause for rejection. These masks are made in a continuous process whereby thin metal is unwound from a role from one end of the equipment, and completed masks are stripped from the sheet at the other end 1,000 feet away.

Fish gelatin is also used in the manufacture of lead frames that hold the silicon chip in computers and microprocessors (American Machinist, 1971). The chip is mounted on a pad at the center portion of the lead frame, and each circuit on the chip is connected to a lead that surrounds it. The lead frame is made using a photochemical machining process and a fish gelatin photoresist.

The necessary part of the optics of a color video camera is a color stripped filter that separates the color signals for the electronics of the camera. Each filter has a series of 3 different color stripes, 12 microns wide, put down on glass in a repeat pattern. The total size of the filter is approximately 1/2” x 3/4″. The stripes are put on the glass using a photolithographic process in the fish gelatin.

Technical uses

- Certain professional lighting equipment uses color gels to change the beam color. These used to be made with gelatin, hence the name color gel.
- Gelatin typically constitutes the shells of pharmaceutical capsules in order to make them easier to swallow. Hypromellose is a vegan-acceptable alternative to gelatin, but is more expensive to produce.
- Animal gels such as hide glue are essentially unrefined gelatin.
- It is used to hold silver halide crystals in an emulsion in virtually all photographic films and photographic papers. Despite some efforts, no suitable substitutes with the stability and low cost of gelatin have been found.
- Used as a carrier, coating or separating agent for other substances; for example, it makes beta-carotene water-soluble thus imparting a yellow color to any soft drinks containing beta-carotene.
- Gelatin is closely related to bone glue and is used as a binder in match heads and sandpaper.
Fig. 2. Capsules made of gelatin.

- Cosmetics may contain a non-gelling variant of gelatin under the name hydrolyzed collagen.
- As a surface sizing, it smoothes glossy printing papers or playing cards and maintains the wrinkles in crêpe paper.

Other uses
- Blocks of ballistic gelatin simulate muscle tissue as a standardized medium for testing firearms ammunition.
- Gelatin is used by synchronized swimmers to hold their hair in place during their routines as it will not dissolve in the cold water of the pool. It is frequently referred to as "knoxing", a reference to Knox brand gelatin.
- When added to boiling water and cooled, unflavored gelatin can make a home-made hair styling gel that is cheaper than many commercial hair styling products, but by comparison has a shorter shelf life (about a week) when stored in this form (usually in a refrigerator). After being applied to scalp hair, it can be removed with rinsing and some shampoo.
- It is commonly used as a biological substrate to culture adherent cells.
- Also used by those who are sensitive to tannins (which can irritate the stomach) in teas, soups or brews.
- It may be used as a medium with which to consume LSD that in gelatin form is known as "windowpane" or "gel".
- Gelatin is used to make the shells of paintballs, similar to the way pharmaceutical capsules are produced.

Safety concerns

All reputable gelatin manufacturers today follow the Quality Management System according to ISO 9001 to comply with all required physical, chemical, microbiological and technical production and quality standards. In this way all process steps follow international laws and customer-specific quality parameters and are guaranteed and documented. For pharmaceutical grade gelatins strict regulations from the Food and Drug Administration (FDA), the European CPMP’s regulation and European Pharmacopoeia must be met. A detailed overview of the regulatory requirements for gelatin production can be found in the Gelatine Handbook, page 99-101 [13].

Summary

1) Gelatin is made from collagen, which is part of the skin and bones of animals and fish.
2) All gelatins have same 20 different amino acids, in slightly different proportions for different species.
3) The amount of the imino amino acids, proline and hydroxyproline, determines the shrinkage temperature and the denaturing temperature, (The temperature at which the collagen helix unwinds), and as a result, the temperature at which solutions of the extracted gelatins gels.
4) Gelatin from cold deep water fish such as cod, haddock, pollock, hake and cusk, gels at 8 to 10ºC compared to calf skin gelatin which gels at 30 to 35ºC.
5) Fish gelatin is used in a variety of coating applications, the largest of which is a base for a water soluble photoresist.

References


Berg, R. and Frederick. Private communication. Biomaterials Centre, Dept. of Pathology, Rutgers Medical School, Piscataway, NJ.


On December 8, 2008, after offering Eid – Adha, the Annual General Meeting (AGM) of TIA was held under the chairmanship of the President TIA, Dr. M. Imran Al-Haq. The agenda was to:

(a) present the Progress/Activity of the last year to the members,
(b) elections for the two vacant positions of Trustees in the Board of Trustees (BoT),
(c) election of a Substitute,
(d) presentation/approval of the Financial & Property Statements of the Fiscal year 2007-08,
(e) inform the members about the financial statement of the ongoing Fiscal year 2008-09.

The two positions in the BoT were vacant because Dr. Said Mirza (Indonesian) went back to his country after living in Japan for more than 10 years. Similarly, the two-times President TSUMRA (now TIA), Dr. Shamsul Haq Prodhan also went back to his county, Bangladesh. Their services for the TSUMRA/TIA were highly acknowledged. May Allah (SWT) reward them. A’meen.

Dr. Dinar Istiyanto (Indonesia) and Mr. Ahmed Syahir (Malaysia) were elected as Trustees and since Dec 8, 2008, the all seven positions in the BoT has been filled up.

Although, as per constitution of TIA, its BoT is fully authorized to elect Substitutes, but BoT decided to elect one person on the seat vacated by Dr. Dinar Istiyanto as a Substitute (as now he had been elected as a BoT member). Members elected Dr. Sherrif (Egyptian) as a Substitute. The other position of the Substitute, vacated by the Dr. Mounir Naili (Algeria) will be filled up by the BoT in a later meeting.

The other agenda items were also taken up. The Progress/Activity Report of the last fiscal year (2007-08) as well as of the current FS 2008-09 were presented by the President.

After the elections, the Financial and Property Statements of the TIA were presented to the members and they were satisfied with the pace of work.

Members were concerned about the registration of TIA as a religious body, the President briefed the members about the three visits to the Ibaraki Prefectural Government by the BoT members in connection with the matter.

The meeting ended with a note of thanks by the President.
Muslims celebrated Eid in December 2008

Muslims of Tsukuba offered Eid Al-Adha on Monday, December 8, 2008, at 7:30 a.m. Their President, Dr. Imran Al-Haq, led the prayers and delivered the khutbah.

BoT Completed [Dr. Imran, Mr. Niazi, Mr. Nadeem, Mr. Ahmed Syahir, Mr. Manzoor, Di. Dinar and Dr. Hegab (absent)]
Volume 7, Book 65, Number 286: Narrated Abu Musa Al-Ash'ari: The Prophet said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."

Volume 7, Book 65, Number 287: Narrated Abu Huraira: The family of Muhammad did not eat their fill for three successive days till he died.

Volume 7, Book 65, Number 287i: Narrated Abu Huraira: Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Apostle, and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

Volume 7, Book 65, Number 288: Narrated 'Umar bin Abi Salama: I was a boy under the care of Allah's Apostle and my hand used to go around the dish while I was eating. So Allah's Apostle said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

Volume 7, Book 65, Number 289: Narrated 'Umar bin Al Salama: Who was the son of Um Salama, the wife of the Prophet: Once I ate a meal with Allah's Apostle and I was eating from all sides of the dish. So Allah's Apostle said to me, "Eat of the dish what is nearer to you." Volume 7, Book 65, Number 290: Narrated Wahb bin Kaisan Abi Nu'a'im: A meal was brought to Allah's Apostle while his step-son, 'Umar bin Abi Salama was with him. Allah's Apostle said to him, "Mention the Name of Allah and eat of the dish what is nearer to you." Volume 7, Book 65, Number 291: Narrated Anas bin Malik: A tailor invited Allah's Apostle to a meal which he had prepared. I went along with Allah's Apostle and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abi Salama said: The Prophet, said to me, "Eat with your right hand." Volume 7, Book 65, Number 292: Narrated 'Aisha: The Prophet used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet used to do so in all his affairs.) Volume 7, Book 65, Number 293: Narrated Anas bin Malik: Abu Talha said to Um Sulaim, "I have heard the voice of Allah's Apostle which was feeble, and I think that he is hungry. Have you got something (to eat)"? She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allah's Apostle. I went with that, and found Allah's Apostle in the mosque with some people. I stood up near them, and Allah's Apostle asked me, "Have you been sent by Abu Talha?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allah's Apostle said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abu Talha. Abu Talha then said, "O Um Sulaim! Allah's Apostle has arrived along with the people, and we do not have food enough to feed them all." She said, "Allah and His Apostle know better." So Abu Talha went out till he met Allah's Apostle. Then Abu Talha and Allah's Apostle came and entered the house. Allah's Apostle said, "Um Sulaim! Bring whatever you have." She brought that very bread. The Prophet ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allah's Apostle said whatever Allah wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet then said, "Admit ten (more)." They were admitted, ate their full, and went out. He then again said, "Admit ten more!"
were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

**Volume 7, Book 65, Number 294:** Narrated 'Abdur-Rahman bin Abu Bakr: We were one hundred and thirty men sitting with the Prophet. The Prophet said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it." So the Prophet bought from him a sheep which was slaughtered, and then the Prophet ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet gave to those who were present, and also kept a share for those who were absent. He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel.

**Volume 7, Book 65, Number 295:** Narrated 'Aisha: The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water.

**Volume 7, Book 65, Number 296:** Narrated Suwaid bin An-Nu’man: We went out with Allah's Apostle to Khaibar, and when we were at As-Sabha', (Yahya, a sub-narrator said, "As-Sabha' is a place at a distance of one day's journey to Khaibar." Allah's Apostle asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablation (again).

**Volume 7, Book 65, Number 297:** Narrated Qatada: We were in the company of Anas whose baker was with him. Anas said, The Prophet did not eat thin bread, or a roasted sheep till he met Allah (died).

**Volume 7, Book 65, Number 298:** Narrated Anas: To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

**Volume 7, Book 65, Number 299:** Narrated Anas: The Prophet halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet.

**Volume 7, Book 65, Number 300:** Narrated Wahab bin Kaisan: The People of Sham taunted 'Abdullah bin Az-Zubair by calling him "The son of Dhatin-Nataqin" (the woman who has two waist-belts). (His mother) (Asma, said to him, "O my son! They taunt you with "Nataqain". Do you know what the Nataqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allah's Apostle with one part, and with the other part I tied his food container." Volume 7, Book 65, Number 301: Narrated Ibn 'Abbas: that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet butter, dried yoghurt and mastigures. The Prophet invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet nor would he have ordered that they be eaten.

**Volume 7, Book 65, Number 302:** Narrated Suwaid bin An-Nu'man: that while they were with the Prophet at As-Sabha' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablation (again after eating the Sawiq).

**Volume 7, Book 65, Number 303:** Narrated Khalid bin Al-Walid: That he went with Allah's Apostle to the house of Maimuna, who was his and Ibn 'Abbas' aunt. He found with her a roasted mastigure which her sister Hufaidah bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Apostle who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Apostle stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Apostle of what you have presented to him. O Allah's Apostle! It is the meat of a mastigure." (On learning that) Allah's Apostle withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Apostle! Is this unlawful to eat?" Allah's Apostle replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Apostle was looking at me.

**Volume 7, Book 65, Number 304:** Narrated Abu Huraira: Allah's Apostle said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons." Volume 7, Book 65, Number 305: Narrated Nafi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nafi! Don't let this man enter my house, for I heard the Prophet saying, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats too much)." Volume 7, Book 65, Number 306: Narrated Ibn 'Umar: Allah's Apostle said, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much)." Volume 7, Book 65, Number 307: Narrated 'Amr: Abu Nahik was avaricious eater. Ibn 'Umar said to him, "Allah's Apostle said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle." Volume 7, Book 65, Number 308: Narrated Abu Huraira: Allah's Apostle said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much)." Volume 7, Book 65, Number 309: Narrated Abu Huraira: A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much)." Volume 7, Book 65, Number 310: Narrated Abu Juhaifa: Allah's Apostle said, "I do not take my meals while leaning (against something)."

**Volume 7, Book 65, Number 311:** Narrated Abu Juhaifa: While I was with the Prophet he said to a man who was with him, "I do not take my meals while leaning." Volume 7, Book 65, Number 312: Narrated Khalid bin Al-Walid: "A roasted mastigure was brought to the Prophet who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found in the land of my people, and that is why I do not like eating it." So Khalid started
eating (it) while Allah's Apostle was looking at him. An-Nadr said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk.

Volume 7, Book 65, Number 313: Narrated 'Urban bin Malik: who attended the Badr battle and was from the Ansar, that he came to the Prophet and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Apostle! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Apostle came with Abu Bakr. The Prophet asked for the permission to enter and I admitted him. The Prophet had not sat till he had entered the house and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two Rakat and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: "None has the right to be worshipped but Allah," seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure." Volume 7, Book 65, Number 314: Narrated Ibn 'Abbas: My aunt presented (roasted) mastigures, Iqt and milk to the Prophet. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet drank the milk and ate the Iqt only.

Volume 7, Book 65, Number 315: Narrated Sahl bin bin Sad: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. After the husk flew away, we used to prepare the dough (bake) and eat it. Then Tharid (a dish prepared from meat and bread) would be cooked. Then Tharid (a dish prepared from meat and bread) would be

Volume 7, Book 65, Number 316: Narrated 'Abbas: The Prophet ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew. Narrated Ibn 'Abbas: The Prophet took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew.

Volume 7, Book 65, Number 317: Narrated Abu Qataada: We went out towards Mecca with the Prophet.

Volume 7, Book 65, Number 318: Narrated Abu Qataada: Once, while I was sitting with the companions of the Prophet at a station on the road to Mecca and Allah's Apostle was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it. Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my companions), "Give me the lash and the spear." But they said, "No, by Allah we will not help you in any way to hunt it." I got angry, disbowed, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed.

My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram.

Volume 7, Book 65, Number 319: Narrated 'Amr bin Umairyya that he saw the Prophet holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for prayer without performing ablution again.

Volume 7, Book 65, Number 320: Narrated Abu Huraira: The Prophet never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked Volume 7, Book 65, Number 321: Narrated Abu Hazim: that he asked Sahl, "Did you use white flour during the lifetime of the Prophet?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)." Volume 7, Book 65, Number 322: Narrated Abu Huraira: Once the Prophet distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

Volume 7, Book 65, Number 323: Narrated Sad: I was one of (the first) seven (who had embraced Islam) with Allah's Apostle and we had nothing to eat then, except the leaves of the Habala or Hubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

Volume 7, Book 65, Number 324: Narrated Abu Hazim: I asked Sahl bin Sad, "Did Allah's Apostle ever eat white flour?" Sahl said, "Allah's Apostle never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Apostle?" Sahl said, "Allah's Apostle never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it." Volume 7, Book 65, Number 325: Narrated Abu Huraira: that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allah's Apostle left this world without satisfying his hunger even with barley bread." Volume 7, Book 65, Number 326: Narrated Anas bin Malik: The Prophet never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatada, "Over what did they use to take their meals?" Qatada said, "On leather dining sheets." Volume 7, Book 65, Number 327: Narrated 'Aisha: The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.

Volume 7, Book 65, Number 328: Narrated 'Aisha: (the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be
prepared and the Talbina would be poured on it. 'Aisha would say (to the women), "Eat of it, for I heard Allah's Apostle saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.'"

**Volume 7, Book 65, Number 329:** Narrated Abu Musa Al-Ash'ari: The Prophet said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of’ Imran, and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food.

**Volume 7, Book 65, Number 330:** Narrated Anas: The Prophet said, "The superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food."

Volume 7, Book 65, Number 331: Narrated Anas: I went along with the Prophet to the house of a young tailor of his. The tailor presented a dish of Tharid to the Prophet and resumed his work. The Prophet started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd.

**Volume 7, Book 65, Number 332:** Narrated Qatada: We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes." Volume 7, Book 65, Number 333: Narrated 'Amr bin Umayyay Ad-Damri: I saw Allah's Apostle cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution.

**Volume 7, Book 65, Number 334:** Narrated 'Abis: I asked 'Aisha "Did the Prophet forbid eating the meat of sacrifices offered on 'Id-ul-Adha for more than three days" She said, "The Prophet did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah." Volume 7, Book 65, Number 335: Narrated Jabir: We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet.

**Volume 7, Book 65, Number 336:** Narrated Anas bin Malik: Allah's Apostle said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet). So I used to serve Allah's Apostle whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we returned from the battle of Khairar. The Prophet then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure)."

**Volume 7, Book 65, Number 337:** Narrated 'Abdur-Rahman bin Abi Laila: We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."
whereupon the Prophet said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma'il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

**Volume 7, Book 65, Number 346**: Narrated Anas: I was a young boy when I once was walking with Allah's Apostle. Allah's Apostle entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah's Apostle started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah's Apostle doing what he was doing.

**Volume 7, Book 65, Number 347**: Narrated Anas bin Malik: A tailor invited the Prophet to a meal which he had prepared, and I went along with the Prophet. The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

**Volume 7, Book 65, Number 348**: Narrated Anas: I saw the Prophet being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd.

**Volume 7, Book 65, Number 349**: Narrated 'Aisha: The Prophet did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad did not eat wheat bread with meat or soup to their satisfaction for three successive days.

**Volume 7, Book 65, Number 350**: Narrated Anas bin Malik: A tailor invited Allah's Apostle to a meal which he had prepared. I went with Allah's Apostle to that meal, and the tailor served the Prophet with barley bread and soup of gourd and cured meat. I saw Allah's Apostle picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

**Volume 7, Book 65, Number 351**: Narrated 'Abdullah bin Ja'far bin Abi Talib: I saw Allah's Apostle eating fresh dates with snake cucumber.

**Volume 7, Book 65, Number 352**: Narrated Abu 'Uthman: I was a guest of Abu Huraira for seven days. Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Apostle distributed dates among his companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

**Volume 7, Book 65, Number 353**: Narrated Abu Huraira: The Prophet distributed dates among us, and my share was five dates, four of which were good, and one was a Hashafa, and I found the Hashafa the hardest for my teeth.

**Volume 7, Book 65, Number 354**: Narrated Jabir bin 'Abdullah: There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Apostle."

**Volume 7, Book 65, Number 355**: Narrated 'Abdullah bin Umar: While we were sitting with the Prophet a spadix of palm tree was brought to him. The Prophet said, "There is a tree among the trees which is as blessed as a Muslim" I thought that it was the date palm tree and intended to say, "It is the date-palm tree, O Allah's Apostle!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet! Then the Prophet said, "It is the datepalm tree."

**Volume 7, Book 65, Number 356**: Narrated Said: Allah's Apostle said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

**Volume 7, Book 65, Number 357**: Narrated Jabala bin Suhaim. At the time of Ibn Az-Zubair, we were struck with famine, and he provided us with dates for our food. 'Abdullah bin 'Umar used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet forbade the taking of two dates together at a time (in a gathering)." Ibn 'Umar used to add, "Unless one takes the permission of one's companions."

**Volume 7, Book 65, Number 358**: Narrated 'Abdullah bin Ja'far: I saw the Prophet eating fresh dates with snake cucumbers.

**Volume 7, Book 65, Number 359**: Narrated Ibn 'Umar: The Prophet said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."

**Volume 7, Book 65, Number 360**: Narrated 'Abdullah bin Ja'far: I saw Allah's Apostle eating fresh dates with snake cucumbers.

**Volume 7, Book 65, Number 361**: Narrated Anas: My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?"' Abu Talha went out to him and said, "O Allah's Apostle! It is just a meal prepared by Um Sulaim." The Prophet entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all then Allah's Apostle ate and got up. I started looking (at the food) to see if it decreased or not.

**Volume 7, Book 65, Number 362**: Narrated 'Abdul 'Aziz: It was said to Anas "What did you hear the Prophet saying about garlic?"
Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

Volume 7, Book 65, Number 363: Narrated Jabir bin 'Abdullah: The Prophet said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)."

Volume 7, Book 65, Number 364: Narrated Jabir bin 'Abdullah: We were with Allah's Apostle collecting Al-Kabath at Mar-Az-Zahran. The Prophet said, "Collect the black ones, for they are better." Somebody said, (O Allah's Apostle!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them"

Volume 7, Book 65, Number 365: Narrated Suwaid bin An Nu'man: We went out with Allah's Apostle to Khaibar, and when we reached As-Sahba', the Prophet asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Apostle stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths. Narrated Suwaid: We went out with Allah's Apostle to Khaibar, and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablation again.

Volume 7, Book 65, Number 366: Narrated Ibn 'Abbas: The Prophet said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

Volume 7, Book 65, Number 367: Narrated Said bin Al-Harith: that he asked Jabir bin 'Abdullah about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter without performing new ablution again.

Volume 7, Book 65, Number 368: Narrated Abu Umama: Whenever the dining sheet of the Prophet was taken away (i.e., whenever he finished his meal), he used to say: "Al-hamdu lillah kathiran tayiban mubarakan fihi ghaira makfiy wala muwada' wala mustaghna'anhu Rabbuna."

Volume 7, Book 65, Number 369: Narrated Abu Umama: Whenever the Prophet finished his meals (or when his dining sheet was taken away), he used to say, "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied." Once he said, upraise be to You, O our Lord! Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord!

Volume 7, Book 65, Number 370: Narrated Abu Huraira: The Prophet said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

Volume 7, Book 65, Number 371: Narrated Abu Mas'ud Al-Ansari: There was an Ansari man nicknamed, Abu Shu'aib, who had a slave who was a butcher. He came to the Prophet while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet said, "O Abu Shu'aib!

Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said, "No, I will admit him."

Volume 7, Book 65, Number 372: Narrated 'Amr bin Umaiyya: that he saw Allah's Apostle cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablation

Volume 7, Book 65, Number 373: Narrated Nasr bin Anas: The Prophet said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first."

Volume 7, Book 65, Number 374: Narrated Aisha: The Prophet said, "If the Iqama for (Isha) prayer is proclaimed and supper is served, take your supper first."

Volume 7, Book 65, Number 375: Narrated Nasr: I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle got up and went away, and I too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.
Volume 7, Book 69, Number 481: Narrated Ibn 'Umar: Allah's Apostle said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter."

Volume 7, Book 69, Number 482: Narrated Abu Huraira: On the night Allah's Apostle was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

Volume 7, Book 69, Number 483: Narrated Anas: I heard from Allah's Apostle a narration which none other than I will narrate to you. The Prophet said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much that for every fifty women there will be one man to look after them."

Volume 7, Book 69, Number 484: Narrated Abu Huraira: The Prophet said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: 'Abdul Malik bin Abi Bakr bin 'Abdur-Rahman bin Abu-Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (tak-ing)"

Volume 7, Book 69, Number 485: Narrated Ibn 'Umar: "Alcoholic drinks were prohibited (by Allah) when there was nothing of it (special kind of wine) in Medina."

Volume 7, Book 69, Number 486: Narrated Anas: "Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates."

Volume 7, Book 69, Number 487: Narrated Ibn 'Umar: Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind."

Volume 7, Book 69, Number 488: Narrated Anas bin Malik: I was serving Abu 'Ubaida, Abu Talha and Ubai bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have been prohibited." (On hearing that) Abu Talha said, "Get up, O Anas, and pour (throw) it out! So I poured (threw) it out.

Volume 7, Book 69, Number 489: Narrated Anas: While I was waiting on my uncles and serving them with (wine prepared from) dates---and I was the youngest of them----it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

Volume 7, Book 69, Number 490: Narrated Anas bin Malik: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

Volume 7, Book 69, Number 491: Narrated 'Aisha: Allah's Apostle was asked about Al-Bit. He said, "All drinks that intoxicate are unlawful (to drink.)"

Volume 7, Book 69, Number 492a: Narrated 'Aisha: Allah's Apostle was asked about Al-Bit a liquor prepared from honey which the Yemenites used to drink. Allah's Apostle said, "All drinks that intoxicate are unlawful (to drink.)"

Volume 7, Book 69, Number 492b: Anas bin Malik said: Allah's Apostle said, "Do not make drinks in Ad-Dubba' nor in Al-Muzaffat.

Abu Huraira used to add to them Al-Hantam and An-Naqir.

Volume 7, Book 69, Number 493: Narrated Ibn 'Umar: 'Umar delivered a sermon on the pulpit of Allah's Apostle, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." 'Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Ribā (usury)."

Volume 7, Book 69, Number 494a: Narrated 'Umar: "Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey."

Volume 7, Book 69, Number 494b: Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

Volume 7, Book 69, Number 495: Narrated Sahl: Abu Usaid As-Sa'id came and invited Allah's Apostle on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allah's Apostle? She had soaked some dates in water in a Tur overnight.

Volume 7, Book 69, Number 496: Narrated Jabir: Allah's Apostle forbade the use of (certain) containers, but the Ansar said, "We cannot dispense with them." The Prophet then said, "If so, then use them." Volume 7, Book 69, Number 497: Narrated Abdullah bin 'Amr: When the Prophet forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet, "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.


Volume 7, Book 69, Number 499: Narrated Al-A'mash: (As above, 494).

Volume 7, Book 69, Number 500: Narrated Ibrahim: I asked Al-Awsad, "Did you ask 'Aisha, Mother of the Believers, about the
soaked some dates in water in a Tur (bowl) overnight. Usaid As Sa'idi invited the Prophet to his wedding banquet. At that evil upon him, in which case he would go back. The Prophet agreed. Suraqa bin Ju'shum came to us riding a horse (chasing us). The Prophet by a shepherd and at that time Allah's Apostle was thirsty. I milked a Prophet came from Mecca with Abu Bakr. Abu Bakr said "We passed stick across it?". Abu Humaid brought a cup of mix from a place called Al-Naqi. Allah's Apostle said to him, "Will you not cover it, even by placing a stick across it?". I asked Ibn 'Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before it was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said,'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).". The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. ( One may have such drinks as long as it is fresh). The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. ( One may have such drinks as long as it is fresh). Abu Bakr, and on his right there was sitting an Ansari man, came from An-Naqi carrying a cup of milk to the Apostle. He then gave the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam).". Abu Talha had the largest number of datepalms from amongst the Ansars of Medina. The dearest of his property to me was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Apostle used to enter it and drink of its good fresh water. When the Holy Verse--: 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Apostle! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Apostle, where-ever Allah instructs you. ' Allah s Apostle said, "Good! That is a permissible (or profitable) wealth" (Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Apostle!" Abu Talha distributed that garden among his kith and kin and cousins. Allah's Apostle drank milk and then rinsed his mouth and said, "It contains fat. The Prophet added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam).". The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. ( One may have such drinks as long as it is fresh).
him and he drank of it, washed his face, hands, head and feet. Then he
stood up and drank the remaining water while he was standing. and
said, "Some people dislike to drink water while standing thought the
Prophet did as I have just done."

**Volume 7, Book 69, Number 521**: Narrated Ibn 'Abbas: The
Prophet drank Zam-Zam (water) while standing.

**Volume 7, Book 69, Number 522**: Narrated Um Al-Fadl:
(daughter of Al-Harith) that she sent a bowl of milk to the Prophet
while he was standing (at 'Arafat) in the afternoon of the Day of 'Arafat.
He took it in his hands and drank it. Narrated Abu Nadr: The Prophet
was on the back of his camel.

**Volume 7, Book 69, Number 523**: Narrated Anas bin Malik:
Milk mixed with water was brought to Allah's Apostle while a bedouin
was on his right and Abu Bakr was on his left. He drank (of it) and

**Volume 7, Book 69, Number 524**: Narrated Sahli bin Sad: Allah's
Apostle was offered something to drink. He drank of it while on his
right was a boy and on his left were some elderly people. He said to the
boy, "May I give these (elderly) people first?" The boy said, "By Allah,
O Allah's Apostle! I will not give up my share from you to somebody
else." On that Allah's Apostle placed the cup in the hand of that boy.

**Volume 7, Book 69, Number 525**: Narrated Jabir bin 'Abdullah:
The Prophet and one of his companions entered upon an Ansari man.
The Prophet and his companion greeted (the man) and he replied, "O
Allah's Apostle! Let my father and mother be sacrificed for you! It is
hot," while he was watering his garden. The Prophet asked him, "If you
have water kept overnight in a water skin, (give us), or else we will
drink by putting our mouths in the basin." The man was watering the
garden The man said, "O Allah's Apostle! I have water kept overnight
in a water-skin. He went to the shade and poured some water into a
bowl and milked some milk from a domestic goat in it. The Prophet
drank and then gave the bowl to the man who had come along with
him to drink.

**Volume 7, Book 69, Number 526**: Narrated Anas: I was waiting
on my uncles, serving them with an alcoholic drink prepared from
dates, and I was the youngest of them. (Suddenly) it was said that
alcoholic drinks had been prohibited. So they said (to me), 'Throw it
away.' And I threw it away. The sub-narrator said: I asked Anas what
their drink was (made from), He replied, "From ripe dates and unripe
dates."

**Volume 7, Book 69, Number 527**: Narrated Jabir bin 'Abdullah:
Allah's Apostle said, "When night falls (or when it is evening), stop
your children from going out, for the devils spread out at that time. But
when an hour of the night has passed, release them and close the doors
and mention Allah's Name, for Satan does not open a closed door. Tie
the mouth of your water-skin and mention Allah's Name; cover your
containers and utensils and mention Allah's Name. Cover them even by
placing something across it, and extinguish your lamps."

**Volume 7, Book 69, Number 528**: Narrated Jabir: Allah's
Apostle said, "Extinguish the lamps when you go to bed; close your
doors; tie the mouths of your water skins, and cover the food and
drinks." I think he added, "... even with a stick you place across the
container."

**Volume 7, Book 69, Number 529**: Narrated Abu Said Al-Khudri:
Allah's Apostle forbade the bending of the mouths of water skins for
the sake of drinking from them

**Volume 7, Book 69, Number 530**: Narrated Abu Said Al-Khudri:
I heard Allah's Apostle forbidding the drinking of water by bending the
mouths of water skins, i.e., drinking from the mouths directly.

**Volume 7, Book 69, Number 531**: Narrated Abu Huraira: Allah's
Apostle forbade drinking directly from the mouth of a water skin or
other leather containers. And forbade preventing one's neighbor from
fixing a peg in (the wall of) one's house.

**Volume 7, Book 69, Number 532**: Narrated Abu Huraira: The
Prophet forbade the drinking of water directly from the mouth of a
water skin.

**Volume 7, Book 69, Number 533**: Narrated Ibn Abbas: The
Prophet forbade the drinking of water direct from the mouth of a
water-skin.

**Volume 7, Book 69, Number 534**: Narrated Abu Qatada: Allah's
Apostle said, "When you drink (water), do not breath in the vessel; and
when you urinate, do not touch your penis with your right hand. And
when you cleanse yourself after defecation, do not use your right
hand."

**Volume 7, Book 69, Number 535**: Narrated Thumama bin
Abdullah: Anas used to breathe twice or thrice in the vessel (while
drinking) and used to say that the Prophet; used to take three breaths
while drinking.

**Volume 7, Book 69, Number 536**: Narrated Ibn Abi Laila: While
Hudhaita was at Mada'in, he asked for water. The chief of the village
brought him a silver vessel. Hudhaifa threw it away and said, "I have
thrown it away because I told him not to use it, but he has not stopped
using it. The Prophet forbade us to wear clothes of silk or Dibaj, and to
drink in gold or silver utensils, and said, 'These things are for them
(unbelievers) in this world and for you (Muslims) in the Hereafter.' "

**Volume 7, Book 69, Number 537**: Narrated Hudhaifa: The
Prophet said, "Do not drink in gold or silver utensils, and do not wear
clothes of silk or Dibaj, for these things are for them (unbelievers) in
this world and for you in the Hereafter."

**Volume 7, Book 69, Number 538**: Narrated Um Salama: (the
wife of the Prophet) Allah's Apostle said, "He who drinks in silver
utensils is only filling his abdomen with Hell Fire."

**Volume 7, Book 69, Number 539**: Narrated Al-Bara' bin 'Azib:
Allah's Apostle ordered us to do seven things and forbade us from
seven. He ordered us to visit the sick, to follow funeral processions, (to
say) to a sneezer, (May Allah bestow His Mercy on you, if he says,
Praise be to Allah), to accept invitations, to greet (everybody), to help
the oppressed and to help others to fulfill their oaths. He forbade us to
wear clothes of silk or Dibaj, for these things are for them (unbelievers) in
this world and for you in the Hereafter."

**Volume 7, Book 69, Number 540**: Narrated Um Al-Fadl: The
Prophet forbade us to wear gold rings, to drink in silver (utensils), to use
Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of
silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).

**Volume 7, Book 69, Number 541**: Narrated Um Al-Fadl: that the
people were in doubt whether the Prophet was fasting on the Day of
'Arafat or not, so a (wooden) drinking vessel full of milk was sent to
him, and he drank it.

**Volume 7, Book 69, Number 542**: Narrated Hudhaifa: The
Prophet forbade us to wear clothes of silk or Dibaj, and to
drink in gold or silver utensils, and said, 'These things are for them
(unbelievers) in this world and for you (Muslims) in the Hereafter.' "

**Volume 7, Book 69, Number 543**: Narrated Al-Bara' bin 'Azib:
Allah's Apostle ordered us to do seven things and forbade us from
seven. He ordered us to visit the sick, to follow funeral processions, (to
say) to a sneezer, (May Allah bestow His Mercy on you, if he says,
Praise be to Allah), to accept invitations, to greet (everybody), to help
the oppressed and to help others to fulfill their oaths. He forbade us to
wear clothes of silk or Dibaj, for these things are for them (unbelievers) in
this world and for you in the Hereafter."

**Volume 7, Book 69, Number 544**: Narrated Um Al-Fadl: The
Prophet forbade us to wear gold rings, to drink in silver (utensils), to use
Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of
silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).
"I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on Umar bin 'Abdul 'Aziz requested Sahl to give it to him as a present, and he gave it to him as a present.

Volume 7, Book 69, Number 542: Narrated 'Asim al-Ahwal: I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period)." Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Apostle has made." So Anas left it as it was.

Volume 7, Book 69, Number 543: Narrated Jabir bin 'Abdullah: I was with the Prophet and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

We bring you to the Masjid

Hayyan Al-Sibai

Tsukuba Masjid gathers over 100 Muslims every Friday prayer and about 30 Muslims as teachers and students for Tsukuba Islamic school (every Saturday). The masjid is located in Kaname 315-10 which is considered as conveniently close to Tsukuba University and other institutes. But buses to that part of city are not too much frequent which makes private cars and bicycles the best way to reach the Masjid. Although it takes no more than 10-15 minutes by bicycle to reach the Masjid from Tsukuba university – Ichinoya Dormitory. For other people, who are not students at Tsukuba university and don’t have cars, it is bit difficult to reach it, especially in rainy season and hot weather. To facilitate reaching the Masjid for Muslim Brothers Tsukuba Islamic Association (TIA) decided to provide a van facility from Tsukuba Center to the Masjid and back every Friday and Saturday since 2007 (More information and schedule http://www.tsukubamosque.com/details.asp?id=215). The van is limited for 7 passengers but it is still a good alternative solution for brothers who don’t have any other way to reach the Masjid every week.

Every member can have a website

Ayman Atiya and Mehriz Kristou

Since early 2007, TIA is providing to all members a wireless Internet facility inside the Masjid’s main hall and other rooms. It was truly helpful in many aspects especially for supporting weekly classes and providing a high speed connection for new comers. Since then, the IT team launched a bunch of services to facilitate TIA members with a worthy use IT solutions. Now, each member can have his own webpage hosted by the main TIA server for free with a technical support provided by volunteer’s experts in IT. Later on, the IT team develops an internal wiki page to keep track of all activities, reports and discussions handled by the pool-of-coordinators and board of trustees for the effective use of future management members. Furthermore, a bar-code computer system has recently been designed and launched in Halal Food facility. The target of this system is to speed up the delivery of Halal food. Recently, an interactive web system is scheduled to be operated soon to help managing the donations by the TIA members in a more feasible way.