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WORLD LEADERS MUST DRAW FROM NEW ZEALAND PM'S COURAGE AND WISDOM

The terrorist attack on two mosques in Christ Church, New Zealand on Friday March 15, 2019 indicates the spread of hate and terrorism every corner of the world. In this case, the terror was perpetrated, by a white Christian called Brenton Tarrant, on Muslims praying at Friday Al-Noor mosque where 49 people were killed including 9 Indians or Indian origin while Bangladeshi's cricket team narrowly escaped. The terrorist was an Australian origin.

New Zealand is considered as the safest place on earth. The terrorist attack on this peaceful land seems to be intended to send twin message: to terrorise people and to spread hate in the society. The terrorist or terrorists behind the attack, have done something inhuman, and against civilization. Most of the world leaders and right thinking people have condemned the terrorist attack.

New Zealand Prime Minister Jacinda Ardern spoke few words after the terror attack with wisdom and courage, thinking heart and feelings. Her words are exceptional and admirable. She said, and I quote her exact words: "Many of

those who will have been directly affected by this shooting may be migrants to New Zealand, they may even be refugees here. They have chosen to make New Zealand their home and it is their home. They are us".

If at one level Ardern gave us a metaphysical statement, at another level she also gave us, spontaneously, a highly practical Philosophy that is critical to human survival today. The simple words. "They are us" is very rich and meaningful.

Most of the world leaders and right thinking people have condemned the terrorist attack in New Zealand. Indian Prime Minister Narendra Modi also expressed condemnation. *Times of India editorial on March 18, 2019 states: "PM Modi was right to promptly issue condemnation and stress that "hatred" and violence have no place in diverse and democratic societies." Some Indians may be wistful that their Prime Minister who they see abroad is not the same PM they see at home, where too hate and divisiveness run amok but condemnations are few and far between (famously, a Harvard-educated*

minister in the Union government even garlanded lynch convicts without inviting any action against himself). Hate crimes endanger the prospect of modern societies co-existing peacefully amid ethnic and religious differences. Preventing lone wolf attacks isn't always possible but leaders like Ardern show capacity for the healing touch-which deserves emulations in India too."

It will be appropriate to mention that Islam is the religion of peace and humanism. It does not tolerate violence and bloodshed. According to it, the ugliest crime is shedding the blood of human beings regardless of their race, religion, nation and colour. Islam preserves lives and penalizes acts of murder, atrocities and mischief. Islam aims at building an integrated human community which has only one concern: to build and develop the human life. Islam is totally against terrorism, terrorists and terrorizing acts. Islam does not approve it whether the perpetrators are Muslims or non-Muslims.

It will also be appropriate to mention that Markazi Jamiat Ahle Hadees Hind, an Islamic Organisation in India, stands for peace and universal brotherhood and upholds the right of peaceful living to everyone on God's earth. It believes that killing a person is not the killing of only one person but is tantamount to killing of the entire human race; and similarly, saving the life of one person is giving life to the entire humanity. Markazi Jamiat Ahle Hadeeth in the

aftermath of terrorist attack in different parts of the world, had issued a Fatwa against terrorism on March 18, 2006 and had organized a symposium condemning terrorism on 23rd July 2006. This noble act, is still going on through Juma khutba, state-level conferences, monthly meetings and religious sermons by Ahle Hadeeth scholars in India.

Coming to the New Zealand's terrorist attack, leaders of the countries, where terrorists are active, have to draw from P.M Ardern a lesson and courage to say that victims of violence are us.

Lastly, if a Noble Prize for Peace could be given to a spontaneous statement for wisdom and courage, New Zealand's Prime Minister Jacinda Ardern deserves it.

MURDER OF A MAN IS THE MURDER OF ALL MANKIND

...He who slew a person unless it be (in punishment) for murder or for spreading mischief in the land it would be as if he slew the all mankind and if any one saved a life it would be as if he had given life to all mankind".....

(Surah Al-Maidah, 5:32)



SIYAM

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint. (Fasting) for a fixed number of days; But if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom? The feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that you fast, if you only knew. Ramadhan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong): so every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.” (Surah Al-

Baqarah:183-185)

Lest it be misunderstood as an act of self-denial, and act of asceticism and therefore a renunciation of the world and of life, as an act of self-mortification, let us not call Siyam by the word fasting. Fasting in the religions which practice it most, viz. Christianity and Theravada Buddhism, rests on a condemnation of this life and this world. In those religions, one fasts because life in the world is “fallen”, “evil”, “tanha”. Fasting is real renunciation, an existential “No”! addressed to life and the process of space and time. For, it is assumed they are a change-for-the-worse which had occurred to the absolute, to the ideal.

Siyam, per contra, is none of that. This life and this world are God’s creation, is therefore good. He established them as man’s destiny and enjoined upon him to seek and promote them. His Prophet Muhammad defined the good, the noble, the felicitous man as one whose career adds a real plus to the total value of the universe, who leaves the world a better place than that in which he was born. But Siyam is definitely an

abstinence from food, drink and sex. What then is its meaning?

Besides constituting another act of obedience to Allah, hence realizing all the values appertaining to obedience to and a communion with the divine (already mentioned), siyam is an exercise in self-mastery, the instincts for food and sex are the basic ingredients of which life is made. They are the strongest and ultimate urges man possesses. For their sake as ultimate goals, normal human life and energy are spent. Siyam addresses them. It does not deny them continuously, perpetually, but during Ramadhan, and does so only between dawn to sunset. That is precisely what self-, astery requires; to deny and to satisfy, to deny again and to satisfy again, and so on for every day of Ramadhan. Had denial been the consequence of condemnation, it would have been commanded for continuous observance as in Christianity, and Buddhism, not for continual observance during one month only. That is why the Muslim rejoices and celebrates every sunset in Ramadhan. For the sunset signifies his victory over himself during the day. This is why Ramadhan is the happiest month of the year.

Siyam is further more an act of “retreat” and self-stock-taking; an occasion for hisab with one self as to one’s whence and whither; a remembrance of and commiseration with the poor, and hungry, the destitute and deprived. It is the prime occasion for every noble act of

sadaqah or charity, of altruistic concern which is the opposite of egotism, and ultimately for all unmatic values. Its effect upon the development of the human personality is capital and decisive. First it disciplines man and enables him to master the strongest urges raging within him. It trains him to subdue them to the nobler ends of the ethics of religion. It orients him in his physical and psychic being toward the Ummah, and thus makes him/an effective executor and actualiser of the divine cause in history.

Indeed, it prepares him par excellence to enter the arena of history, and there to fulfil the pattern of Good. The true observant of Siyam is a person ready to be the subject of history, not its object.

For journeys, a minimum standard of three marches is prescribed by some commentators: others make it more precise by naming a distance of 16 farsakhs, equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart. There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer, aeroplane, or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveler. It is better to determine it in each case according to circumstances.



IMPORTANCE OF I'TIKAF

Aisha (may Allah be pleased with her) reported that the Messenger of Allah (S.A.W.) used to observe I'tikaf in the last ten days of Ramadhan till Allah called him back (to his heavenly home). Then his wives observed I'tikaf after him (Saheeh Muslim)

I'tikaf means seeking retirement by devout Muslims in a mosque during the last ten days of the blessed month of Ramadhan, during which time the Muata kif (who seclude themselves from some time in a mosque) do not leave the place for worldly affairs, except for necessary purposes. The time is spent in recitation of Holy Quran, in performing Zikr, and supplicating and worshipping Allah. They eat there and sleep there in seclusion. This seclusion is called *I'tikaf*.

I'tikaf bears much importance in the life of the believers. It is very much instrumental in getting the purpose of Ramadhan viz striving for *Taqwa* (Piety) fulfilled. Ramadhan itself is the annual celebration of the Revelation of the Holy Quran. The Holy Quran says that it was revealed in one of the blessed nights of Ramadhan called *Lailatul Qadr*. And the Holy Prophet (S.A.W.) guides the believers to seek *lailatul Qadr* in

one of the last odd nights of Ramadhan. *I'tikaf* helps them seek the Night of Dignity in the best possible manner.

I'tikaf is wajib. Its importance can be ascertained with the fact that at least one person from a locality must observe *I'tikaf* failing which the entire locality may have to suffer some sort of divine punishment or the other. The Muslims are obliged to observe every Sunnah of the Holy Prophet (S.A.W.) And, the Hadith says that the Holy Prophet (S.A.W.) used to observe *I'tikaf* till Allah called him back. This is, the lifelong sunnah of the Holy Prophet (S.A.W.). It is a pity that in some Muslim localities some very old person who has now nothing to do in life comes forward, and in some other cases people search such a person for "spending" the last ten days of Ramadhan in a mosque. However, in some other societies (Muslims dominated society), a number of Muslims, say 20-30, mostly youth observe *I'tikaf*. In the former situation, Muslims need to rectify their attitude that they may be blessed in these last ten days of Ramadhan.



WELCOME THE MONTH OF THE HOLY QUR'AN

By: Dr. Muhammad Salem (King Saud University)

Allah has given the month of Ramadhan a special virtue over the other months of the year by mentioning its name in the Holy Qura'n, by revealing the Qura'n in it and by prescribing fasting on Muslims during this month to promote their power of will and teach them self restraint, thus associating the bliss of the revelation of the Holy Qura'n with the prescription of fasting as an expression of gratitude to Allah for such a great blessing.

This strong link between the revelation of the Holy Qura'n as a blessing and the fasting as an expression of gratitude to Allah is clearly indicated in the verse: *"The month of Ramadhan, during which the Qura'n was revealed, a guidance for mankind, and clear proofs of the guidance and the criterion. Whoever of you is resident, let him fast the month."* (Surah Al-Baqarah, 2:185)

The Holy Qura'n is a Constitution for life by which Allah has meant to move human beings from misery to happiness from the moment He sent our Prophet Muhammad (may blessings and peace of Allah be upon him) until the day of Judgement. Since it was revealed in the month of Ramadhan, the Prophet (may blessings and

peace of Allah be upon him) and Muslims after him recite it day and night during this blessing month. The Holy Prophet used to recite several long Surah of the Holy Qura'n in one single night. Moreover, Angel Gabriel would recite the Holy Qura'n with the Holy Prophet (may blessings and peace of Allah be upon him) every Ramadhan. Our rightly guided ancestors would spend the days of Ramadhan reciting the Holy Qura'n and studying its meanings.

The Holy Qura'n was revealed to communicate to people the purpose of their existence, inform them of the nature of this life, the basis of the test put to them in this world, and their duties towards their Creator, to give them the good news of the hereafter, and describe what constitutes through the Angel Gabriel to the Holy Prophet Muhammad (may blessings and peace of Allah be upon him) in Arabic. The revelation began with the words: *"Read in the name of your Lord."* (96:1) Other Surahs and verses followed over a period of 23 years depending on the events that took place during the life of the Holy Prophet (may blessings and peace of Allah be upon him). It is the major and eternal miracle of the Prophet (may blessings and peace of Allah be upon him). Immune to any possible

form of distortion, it is a book with miraculous fluency, purity and eloquence to an astonishing level. This manifests itself in the miraculous style of the Holy Qura'n characterized by clarity, force and beauty which make human being, unable to imitate. The Holy Qura'n is a guidance and mercy for all mankind. It is also the definitive criterion by which to distinguish right from wrong, for which reason another name of the Holy Qura'n is "*Al-Furqan*", which means the "criterion". Indeed, it moved the Arab from the state of ignorance in which they had been engulfed before the advent of Islam to the position of leadership of the whole world.

The Holy Qura'n challenged the Arabs to bring a similar book. When they could not do it, they were given an easier challenge of bringing just to Surahs similar to the Qura'n. When they even failed to do this, they were challenged to bring one single Surah, but they failed to produce anything close to the Holy Qura'n.

The Holy Qura'n enjoys a special style of expression. Its word arrangement is neither metrical and rhythmic poetry, nor is it free prose. In this manner, one finds that the Holy Qura'n reveals all of its meanings in the expression that befits it, in the words around it and the meanings with it. You will not find that lacking in any of its verses. The challenge to imitate it is clear in its style in terms of being a special genre of speech which does not resemble any speech of human beings, in terms of the application of meanings in words and sentences which befit them and in terms of the effect of the words on

the hearing of those who comprehend its eloquence and look deeply into its meanings. Even those who do not comprehend its meanings feel the majestic eloquence it presents to the extent that they differentiate it from human speech. Although it is not a book of history, it has contained news of the past, the present and the future.

The way the Qura'n is arranged is miraculous and a clear proof that it is a revelation from Allah. Humans usually arrange their written works in an introduction, the main body and a conclusion. No author would put the conclusion before the introduction. However, this rule does not apply to the Holy Qura'n.

The Holy Qura'n has revitalized the goals of the life and commissioned Muslims to play the role of leaders. It has given them the right to guide the lost humanity to light, order and discipline. The concept of monotheism and values of equality, solidarity and morality, the principles that protect faith, life, property, reason and offspring and the stringent measures to eliminate crime all lead the world to a happy life in this world and a happier one in the life to come.

Throughout history, Muslim scholars have authored thousands of books on the various sciences of the Holy Qura'n. Jalaluddin Al-Souyouti stated that Muslim scholars are unanimously agreed that the number of the Holy Qura'n Surahs is 114. Ibn Abbas (may Allah be

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INNER DIMENSIONS OF RAMADHAN

By: Imam Abu Hamid Al-Ghazali

It is reported on the authority of Sahal Bin Sa'ad that the Holy Prophet (S.A.W.) said: Jannah has an entrance by the name of Ar-Rayyan which is exclusively reserved for the fasting individuals. On the Day of Judgement, it will be closed except for the observers of fast.

SEE NOT WHAT DISPLEASES ALLAH:

A chaste regard, restrained from viewing anything that is blameworthy or reprehensible, or which distracts the heart and diverts it from the remembrance of God.

Jabir relates from Anas that Allah's Messenger (S.A.W.) said: *Five things break a man's fast; lying, backbiting, scandal mongering, perjury and a lustful gaze.*

SPEAK NO EVIL:

Guarding one's tongue from twaddle, lying, backbiting, scandal mongering, obscenity, rudeness, wrangling and controversy, making it observe silence and occupying it with recitation of the Holy Quran. This is the fasting of the tongue.

Sufiyan said: backbiting vitiates the fast.

Layth quotes Mujahid as saying: Two habits vitiate fasting: backbiting and telling lies.

The Holy Prophet (S.A.W.) said: *Fasting is a shield; so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say: I am fasting, I am fasting.*"

HEAR NO EVIL:

Closing one's ears to everything reprehensible; for everything unlawful to utter is likewise unlawful to listen to. That is why Allah equated the eavesdropper with the profiteer (they like to) listen to falsehood, to devour anything forbidden. (5:42)

DO NOT:

Keeping all other limbs and organs away from sin, the hands and feet from reprehensible deeds, and the stomach from questionable food at the time for breaking fast. It is meaningless to fast to abstain from lawful food only to break one's fast on what is unlawful. A man who fasts like this may be compared to one who builds a castle but demolishes a city. Lawful food injurious in quantity not in quality, so fasting is to reduce the

former. A person might well give up excessive use of medicine, from fear of ill effects, but he would be a fool to switch to taking poison. The unlawful is a poison deadly to religion, while the lawful is a medicine, beneficial in small doses but harmful in excess. The object of fasting is to induce moderation. Said the Holy Prophet (S.A.W.): How many of those who fast get nothing from it but hunger and thirst! This has been taken to mean those who break their fast on unlawful food. Some say it refers to those who abstain from lawful food, but break their fast on human flesh through backbiting, which is unlawful. Others consider it an allusion to those who do not guard their organs from sin.

AVOID OVEREATING:

Not to over-indulge in lawful food at the time of breaking fast, to the point of stuffing one's belly. There is no receptacle more odious to God, Great and Glorious is He, than a belly stuffed full with lawful food. Of what use is the fast as a means of conquering God's enemy and abating appetite, if at the time of breaking it one not only makes up for all one has missed during the daytime, but perhaps also indulges in variety of extra foods? It has even become the custom to stock up for Ramadhan with all kinds of foodstuffs, so that more is consumed during that time than in the course of several other months put together.

It is well known that the object of fasting is to experience hunger and to check desire, in order to reinforce the soul in piety. If the stomach is

starved from early morning till evening, so that its appetite is aroused and its craving intensified, and it is then offered delicacies and allowed to eat its fill, its taste for pleasure is increased and its force exaggerated.

The spirit and secret nature of fasting is to weaken the forces which are Satan's means of leading us back to evil.

It is, therefore, essential to cut down one's intake to what one would consume on a normal night, when not fasting. No benefit is derived from the fast if one consumes as much as one would usually take during the day and night combined. Moreover, one of the properties consists of taking little sleep during the daytime, so that one feels the hunger and thirst and becomes conscious of the weakening of one's powers, with the consequent purification of the heart.

One should let a certain degree of weakness carry over into the night, making it easier to perform the night prayers (tahajjud) and to recite the praises (awrad).

EXALTED IS HE:

"We surely revealed it on the Night of Power." (97:1) Anyone who puts a bag of food between his heart and his breast becomes blind to this revelation. Nor is keeping the stomach empty sufficient to remove the veil, unless one also empties the mind of everything but God, Great and Glorious is He. That is the entire matter, and the starting point of it all is cutting down on food.

ZAKAT (LEGAL ALMS) IN ISLAM

By Hammudah abdalati

One of the major pillars of Islam is the Zakat. To the Quranic word Zakat and the meaning it conveys, there is no equivalent in any other language as far as we know. Zakat is not merely a deduction of a certain percentage from one's property, but an abundant enrichment and spiritual investment.

The Quranic word Zakat not only includes charity, alms, tithe, kindness, official tax, voluntary contributions, etc., but it also combines with all these God-mindedness and spiritual as well as moral motives.

The literal and simple meaning of Zakat is purity. The technical meaning of the word designates the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries.

The Zakat is neither charity nor alms. Nor is it the "poor due". These are formless acts of altruism, devoid of specification or modality other than that of being given freely. Unlike them, Zakat is a yearly levy at a specific rate of the nisab 2½% of the total wealth appropriated to date, above a certain minimum) for distribution among categories specified in the Holy Quran.

This is why it should be called by its Quranic name whatever the language of discourses, like shahadah, salat and the whole set of Quranic religious vocabulary. Zakat functions as a "sweetening", a making innocent, legitimate and good for consumption of the wealth earned by any lawful activity or means. It is indeed a sharing of one's wealth with the unfortunate who have no wealth. To man, Allah Almighty made the whole universe an inheritance to master and to possess, to suffer and to enjoy. He called the universe His bounty granted to man and He enjoined them to seek and enjoy every material and aesthetic value in it. Sharing it with the destitute, however, Allah's Almighty declared tantamount to the whole of religion, not merely to the observance of the command of Zakat. He instituted the Zakat as a means of forcing wealth to circulate, prevent economic scarcity. And He equated spending of one's substance with spending one's life; both being forms of the supreme sacrifice called jihad.

How does observance of Zakat as "ibadha" affect the development of personality?

First, it is an act of obedience to Allah, requiring man to give up for Allah's sake that which he

cherishes and values most, the fruit of his labour. Therefore it relates man to Allah, His Creator, or Master, and establishes between them a bond of loyalty, of love and esteem.

Zakat makes the observant a “party” to divine providence, a soldier-servant of Allah bearing His brand and raising his banner, Second, Zakat establishes a bond of mutual affection and concern, indeed of genuine brotherhood, between man and man. Thus, it contributes the cohesive cement out of which society is made, marshalling the economic, cultural, moral and religious factors and combining them together in the service of the Ummah (i.e. of societal being). There can be no firmer foundation for society, for social justice for social welfare and solidarity. A group of humans sharing together their physical, psychic, linguistic characteristics is community. One that share together their history and culture and a will to a common future is a society. But the society which observes the ibadah of Islam is an ummah, a new being, a modality of existence higher than all the rest. The personality which is a full member of the ummah in these senses is an ummatic personality.

THE DUE RECIPIENTS OF ZAKAT:

The Holy Quran classifies the due recipients of Zakat as follows:

1. The poor Muslims, to relieve their distress;
2. The needy Muslims, to supply them with means whereby they can earn their livelihood;
3. The new Muslim converts, to enable them to

settle down and meet their unusual needs;

4. The Muslim prisoners of war, to liberate them by payment of ransom money;

5. The Muslims in debts, to free them from their liabilities incurred under pressing necessities;

6. The Muslim employees appointed by a Muslim governor for the collection of Zakat to pay their wages:

7. The Muslims in service of the cause of God by means of research or study or propagation of Islam. Their share is to cover their expenses and help them to continue their services;

8. The Muslim wayfarers who are stranded in a foreign land and in need of help.

The due recipient of Zakat is one who has nothing to meet his necessities or has little at the end of the year. If one has approximately \$15.00 or more he must be a contributor, not a recipient of Zakat. If a recipient receives his share and finds that it is sufficient for his immediate needs with a balance of about \$15.00 he should not accept any more. He should return whatever he may receive to other eligible recipients.

Zakat may be distributed directly to individuals of one or more of the said classes, or to welfare organisations which look after them. It may also be distributed in the form of scholarships to bright and promising Muslim students and researchers, or in the form of grants to welfare organisations and public service institutions which patronize such cause.

A disabled or invalid poor Muslim is preferable

to one who is able and capable of making of some earnings. The contributor should use his best judgement in finding the most deserving beneficiaries.

The taxes we pay to government (in Muslim countries) nowadays do not substitute for this duty; it must be earmarked as a special obligation and paid separately, aside from the government taxes.

The contributor should not seek pride or fame by carrying out this duty. He should make it as covert as possible so that he may not be victimized by hypocrisy or passion for vanity which nullifies all good deeds. However, if the disclosure of his name or the announcement of his contribution is likely to encourage others and stimulate them, it is all right to do so.

Zakat is also obligatory on cattle and agricultural products. The shares payable in this regard vary from case to case, and need a detailed discussion.

THE RATE OF ZAKAT:

Every Muslim, male or female, who, at the end of the year, is in possession of approximately fifteen dollars or more, in cash or articles of trade, must give Zakat at the minimum rate of two and one-half percent. In the case of having the amount in cash the matter is easy. But when a person has wealth in business stocks or trade articles, he must evaluate his wealth at the end of every year according to the current value and give Zakat at the same rate of two and one-half

percent of the total value of the wealth. If his investment is in immovable property like revenue building and industries, the rate of Zakat should go by the total net of the income, and not of the total value of the whole property. But if he puts up buildings and houses for trade or selling, Zakat rate should go by the total value of the entire property. Also if someone is a creditor and the indebted person is reliable one should pay Zakat for the amount he has lent because it is still a portion of his guaranteed wealth.

In all cases it should be remembered that one pays only for his net balance. His personal expenses, his family allowances, his necessary expenditures, his due credits – all are paid first, and Zakat is for the net balance.

The Zakat on cattles and agricultural products as well as gold and silver jewellerys are different. Its details may be find out from Ahadith (traditions of the Holy Prophet (S.A.W.)).

Establish Prayers

Establish Prayer and dispense the Purifying Alms (Zakat) and bow in worship with those who bow. Do you enjoin righteousness on people but forget your own selves even though you recite the Scripture? Have you no sense? And resort to patience and Prayer for help. (Surah Al-Baqrah, 2:43-45)



SADQATUL-FITR

It is reported that the Holy Prophet (S.A.W.) said: “Remember! Sadqatul Fitr is *Wajib* (strongly recommended, just short of obligatory) on every Muslim, man or woman, free or in servitude, adult or child.”

PURPOSE:

Ibn Abbas reported that the Holy Prophet (S.A.W.) made the *Sadqatul Fitr* obligatory for the purpose of: purifying our fasting from vain talk and shameful mistakes, to make arrangements for the poor and the needy for food and clothing (for the festival of Eid). *Abu Daud* and *Ibn Majah*

WHO SHOULD PAY?

Every adult Muslim, with sufficient food for the family for a day, should pay *Sadqatul Fitr* for himself/herself and all his/her dependents. Even those who did not fast should pay it. *Sadqatul Fitr* should also be paid for the child born or the person died before the Fajr (dawn) on the day of Eid.

HOW MUCH SHOULD BE PAID?

At the time of the Holy Prophet (S.A.W.), payment of *Sadqatul Fitr* was made in terms of weight of grain. The Muslim jurists agree that *Sadqatul Fitr* can be paid in cash equivalent to

the cost of a full meal for a person.

The measure of *Sadqatul Fitr* in wheat, flower, barn and dried fruits is half Sa'a; and in dates or barley one Sa'a. Imam Shafi'i holds the view that the measure in all the above articles is one Saa'. But in all cases, value of the measure must be ascertained to give laxity to the above rule. In some countries, it can be given in staple food crops such as rice or bread. It is also lawful to pay the equivalent price, because price satisfies the various wants of the poor and the needy. One Saa' is equivalent to 2½ Kilos. Like Zakat, *Sadqatul Fitr* was an organised institution but it fell afterwards into disuse. (It is necessary to rectify it)

WHEN TO PAY?

The Holy Prophet Muhammad (S.A.W.) said, “*whoever paid it (Sadqatul-Fitr) before Salatul Eid, it is acceptable before Allah. Whoever paid it after Salatul-Eid, it is just a charity. “The companion of the Holy Prophet (S.A.W.) used to pay it a few days earlier. (Bukhari)*

Imam Shafi'i holds the opinion that *Sadqatul Fitr* can be paid as early as the beginning of

Ramadhan. I suggest that Sadqatul Fitr should be paid early enough so it will reach the needy and the poor before the Eid day. It will enable them to use it for food and cloth and give them the opportunity to enjoy the happiness of Eid-ul-Fitr.

WHO SHOULD BE PAID?

Sadaqatul Fitr should be paid directly to the needy and the poor. However, you can also pay it to an organisation, which would distribute it in accordance with the teachings of Islam. Remember that it is still your responsibility. So make sure before paying that the organisation will distribute it according to the teachings of Islam and before Salat-ul-Eid.

(Islamic Feature)

TARAWIH PRAYER

An additional prayer known as Tarawih prayer (8 rakaat-units) is offered during the month of Ramadhan after Isha prayer and before the Witr. This is a sunnah prayer in which efforts are made to recite as much of the Holy Quran as possible. These prayers are a special characteristic of the month of Ramadhan. The 8 rakaat are offered two by two with a short break between each two units. It is much more preferable to say them in a congregational form. Those who cannot join a congregation

should offer Tarawih at home.

The virtues and importance of Tarawih prayer during the month of Ramadhan, are established from the sayings and actions of the Holy Prophet (S.A.W.). The Holy Prophet exhorted his followers to devote more time and attention to Prayer so that the soul may be purified and elevated.

It was only for three days that the Tarawih prayer was observed in congregation during the life time of the Holy Prophet (S.A.W.). The people, however, observed it individually or in small groups as the conditions permitted them. Sayyadna Abu Bakr (R.A.) did not issue a command for the observance of congregational prayer of Tarawih. There had been so much Turmoil in the country which had made the congregational prayer of Tarawih difficult. But during the caliphate of Sayyadna Umar bin Khattab (R.A.) when there was peace and order in the country, he decided with the agreement of pious companions to make arrangement for observing the Tarawih prayer in congregation as was done for three days during the life time of the Holy Prophet (S.A.W.), who deliberately avoided to continue this beyond three days so that it might not be treated as an obligatory prayer. Sayyadna Umar bin Khattab introduced it as a voluntary prayer.



HISTORY AND PERFORMANCE OF EID-UL FITRE

By: Mohammad Zakir Hossain

Celebrated at the end of the most sacred Islamic month Ramadhan, Eid-ul-Fitre is a festival that is enthusiastically celebrated by all the Muslims of the world. But how did this exciting festival originate?

According to the Islamic tradition, it was in the year 610 CE that the Holy Prophet Muhammad (S.A.W.), while meditating in Mount Hira one night during the month of Ramadhan, had a vision of the Angel Jibril (or, Gabriel) appearing before him, and declaring that Muhammad was the Messenger of God. Jibril said to him: "Iqraa" (Meaning "read" or "recite").

To this Muhammad replied that he could not read. Jibril embraced him and after releasing him repeated: "Iqraa!! "I cannot read!! Muhammad (S.A.W.) answered again. Jibril hugged him for a third time and asked him to recite what he said. He told him: "*Recite in the name of your Lord. Who created. Created man from a clot. Recite: And your Lord is the Most Bountiful. Who taught by the pen, Taught man what he knew not*" (Surah Al-Alaq, 1-5)

Though the angel informed him that he was the Messenger of Allah and was going to be a

Prophet. Muhammad was greatly disturbed at this incident. It is believed that he at first considered the angel as an evil spirit. It was his wife Khadija who allayed his fears reminding him of his good conduct until then and that it was impossible for him to be visited by a demon. Even her much learned old cousin Waraqa ibn Nawful convinced him that he was indeed a Messenger of God and the angel who visited Muhammad was the one who had also visited the Hebrew Prophet Moses. Muhammad (S.A.W.) was forty years of age at this time.

In the next 23 years, Prophet Muhammad (S.A.W.) was visited many times by jibril who taught him the holy knowledge in verses. This sacred knowledge consists of the code of conduct that Allah wants his people to maintain on earth. It is inscribed in verses which are compiled in the Holy Quran, the most sacred book in Islam.

It is said that the sacred knowledge was revealed to the Holy Prophet Muhammad (S.A.W.) during the month of Ramadhan. As a mark of respect and thanks to Allah and to show gratitude to Him for the true knowledge that he gifted to

mankind, the Holy Prophet (S.A.W.) asked his followers (and therefore the followers of Islam) to pass the month of Ramadhan in fasting, prayers and other austerities and end the month-long non-indulgence with festive celebrations.

This is how Eid-ul-Fitre was born. This celebration ends the ninth month, and marks the beginning of the month of Shawwal with absolute happiness and contentment for the ability to sacrifice for Allah. The aim of this festival is to promote peace, strengthen the feeling of brotherhood and bring oneself back to the normal course of life after a month-long period of self-denial and religious devotion.

The revelation of the Holy Quran in this month was a great success in that amidst the surrounding darkness of the *Jahiliyah* Period, This Book brought the light of ethical behaviour, kindness and end of cruelty of burying female children alive. It erased the blot tribalism and replaced it with the unity of a single ummah. Bani Israel squandered the blessing of the Prophets from Is-haq's progeny and the Almighty in His infinite wisdom turned over prophethood to the progeny of Ismail and the scene shifted from Mount Sinai to Mount Abu Qubeis, and Syrian greenery was abandoned in favour of the arid Hejaz for the new mission.

SUNNAH OF EID:

We learn about the Sunnah (traditions) of Eid from various narrations:

Wake up early

* Prepare for personal cleanliness, take care of details of clothing, etc.

* Take a *ghusl* (bath) after Fajr;

* Brush your teeth;

* Dress up, putting on best clothes available, whether new or cleaned old ones.

Ibn Qayyim writes: The Holy Prophet (S.A.W.) had a special (Yemini) cloak that he would wear on the two Eids and Jumaa'.

* Use perfume (men only)

* Have breakfast on Eid-al-Fitre before leaving for prayer ground, eat breakfast after *Salat-ul-Azha* or after sacrifice (preferably with the meat of the sacrificed animal) if you are doing a sacrifice. The Prophet (S.A.W.) would not go out on Eid al-Fitre until he had eaten an odd number of dates.

* Pay *Sadqatul Fitre* before Salat-al-Fitre.

The Prophet (S.A.W.) and his Companions paid *Sadqatul Fitre* before Eid prayer, or even few days in advance.

* Offer Salat-ul-Eid in congregation in an open place except when whether is not permitting like the rain, snow, etc.

* Use two separate routes to and from the prayer ground. After the Eid prayer the Holy Prophet and his companions dispersed by a route that to approach the *Musalla*.

* The Holy Prophet (S.A.W.) used to take his wives and daughters to the two Eids and after

he prayed and gave a *Khutbah*, he went to the women and admonished them, reminded them to give charity. (*Saheeh Al-Bukhari*).

* Recite the following *Takbir* on the way to Salaat and until the beginning of Salat ul-Eid: Allahu-Akbar, Allahu-Akbar, La'ilaha illal-lah. Allahu Akbar, Allahu-Akbar, Wa lillahil Hamd (Allah is great, Allah is great. There is no god but Allah. Allah is great. Allah is great. And all praises are for Allah.)

HOW TO OFFER EID PRAYER:

Abu Abbas reported: "*I participated in the EID-UL-FITRE prayer with the Messenger of Allah (S.A.W.), Abu Bakr, Umar and Uthman and all of them said the Eid prayer, and then the Prophet Muhammad (S.A.W.) delivered the sermon*" (*Saheeh Muslim*)

On how Eid to be celebrated, Ali advised to give fitra of the individuals and their dependents.

An Islamic scholar writes: The major part of the celebration is not eating or drinking- rather, it is a prayer that brings Muslims together to remember Allah's boundies and celebrate His glory and greatness. The Eids and their celebration in Islam carry a distinctive meaning and spirit. They are completely different from the celebrations in other nations and cultures. For other nations, a holiday is a chance to immerse in worldly affairs and pleasures, or to involve oneself in prohibited acts to the utmost.

Not so far Muslims! For Muslims, there is an occasion to increase in good deeds. Each Eid

marks the conclusion of an important worship, and the determination to continue in obedience and submission to Allah. In moments of extreme pleasure or sadness, a Muslim never forgets his Lord's greatness, might, glory and watchfulness. A Muslim's actions are always controlled by this continued remembrance and awareress.

Thus the Eid is not an occasion to take a vacation from Islamic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit for the Muslims. The Eid is a chance to multiply good deeds by bringing happiness and pleasure to the hearts of other Muslims, by helping and supporting the poor and needy, and by getting involved in pastimes that emphasized the strong and serious Islamic character.

HOW SHOULD GO TO THE PRAYER GROUND AND OFFER EID PRAYER:

Umm Atiyah reported: "*The Messenger of Allah (S.A.W.) commanded us to bring out on Eid-ul-Fitre and Eid-ul-Adha, young women, hijab-observing adult women and the menstruating women. The menstruating women stayed out of actual Salat but participated in good deeds and dua (supplication). I said to the Holy Prophet: Oh! Messenger of Allah, one does not have an outer garment. He replied: Let her sister cover her with her garment*" (*Saheeh Muslim*)

On the Eid day, every believing man, woman and child must go to the prayer ground and participate in this joyous occasion.

STRUCTURE OF EID PRAYER:

Eid prayer is Sunnat Muakkida. It consists of two rakaat (units) with 13 additional takbirs including takbeere tahreema.

Every worshipper should go to the Eid Congregation in his best, neat and tidy dress in the mosque or the place of assembly. The time of the Eid prayer is any time after the sunrise and before noon. No Adhan or Iqamah is required. The prayer consists of two rakaat (units) with the 12 additional Takbirs excluding *Takbire Tahreema*, 7 takbirs in first unit before surah Fatiha and another passage from the Holy Quran audibly and 5 takbirs in second unit before surah Fatiha and another passage from the Holy Quran. The performance should be like this: The Imam and worshippers should say Allahu Akbar (Takbire Tahrima) in standing position towards Qibla. Then they read thana and repeat Allahu-Akbar 7 times, raising his hands upto the ears and dropping them by his sides at the end of each utterance. On the completion of the 7th takbeer (utterance) they should place the right hand over the left one on the chest as in other prayers. Then recitation of Surah Fatiha and another passage from the Holy Quran, then ruku and sajda like other prayers. The recitation of Surah Al-Fatiha in every Rakaat of

prayer for Imam and worshippers (muqtadi) is obligatory in every prayer and every rakaat (sirri or jehri-silent or loudy prayers) including Eid prayer. In the second rakaat (unit), worshippers say Allahu Akbar 5 times before surah Fatiha and another passage from the Holy Quran. Then ruku and sajda as usual like other prayers. The sermon is delivered by Imam after the prayer.

The sermon is part of the worship and listening to it is Sunnah. During the sermon, the Imam must remind the community about its responsibilities and obligations towards Allah, fellow Muslims and the fellow human beings. The Imam must encourage Muslims to do good and ward off evils. The Muslim community must also be directed to the state of the community and Ummah at large and feelings of sacrifice should be aroused in the community. At the conclusion of the prayer the Muslims should convey greetings to each other, give responsible gifts to the youngsters and visit each other at their homes. Muslims should also take this opportunity to invite their non-Muslim neighbours, co-workers, class-mates and business acquaintances to Eid festivities to expose them to Islam and Muslim culture.

The message of Eid-al-Fitre is that no Muslim remains hungry on this day. It is a day that the rich and the poor enjoy happiness of the day, as the haves give the fitra to the have nots.



PROPHET MUHAMMAD AS AN ENVIRONMENTALIST

By. V.A. Mohammad Ashrof

Till the advent of the industrialization the world, relatively, was free from the ecological problems. Within a century, the materialist world-view of the industrial society began to bring about the environmental problems. In the real sense, the concern for the environmental destruction is of recent origin. Incredibly, in teaching of Prophet Muhammad (S.A.W.), we find detailed guidelines on all aspects of a sustainable life on earth.

Prophet Muhammad (S.A.W.) himself was an unlettered person, yet the wisdom he possessed and the knowledge that he imparted to the generations remain unmatched. He accomplished this with divine assistance. Muhammad (S.A.W.) was but a holy mirror of divine knowledge and his knowledge and his teachings are based on purely on divine revelation. (Al-Quran, 2:6)

Human species is not apart from others but is instead intricately and intimately related to the remainder of the web of life. In an ecosystem, like a forest, all the plants and animals interact and depend on each other. The parts of machines are interdependent in exactly the same way. The interaction in nature is incredible complex and precise. Ecologists are those biologists who

study living things in relation to their natural environment. There they find an infinitely complex inter connectedness of living each other and with the inorganic world.

With the onset of industrialization, our earth is no more the sparkling blue jewel as Edger Mitchell described it while observing it from his spacecraft Apollo 14, in 1971. We have polluted it gravely. Lynn white argued that both our present science and our present technology are so structured with orthodox Christian arrogance towards nature that no solution for the ecological crises can be expected from them alone.

In the present impostures of Western culture its views are only one sided, keeping the other eyes always shut. Some Ahadith refer Dajjal as a person (perhaps, as an allegory) whose one eye is always closed. If Dajjal means modern Western culture, it is very apt. Prophet Muhammad (S.A.W.) also foretold: Faithfulness will be found inscribed between the eyes of Dajjal (Anti-christ). Dajjal will be one eyed of the left eye and this eye will be swollen like a grape and will be devoid of light.

Man became almost a geological force, changing the face of the planet earth chemically, physically and biologically. In a very real sense we are

shipwrecked passengers on a doomed planet. Environment degradation reduces the potentially of reprocessing capacity of the biosphere.

Islam develops a system of social responsibility and natural solidarity and protects them from the selfishness, greed and exploitation by they vested interests. It develops in human being a sense of responsible individualism as well as develops a healthy and integrated society. It is a moral society for a moral man. Such a morally sublime atmosphere cannot breed any social tendency towards environmental degradation. Islam places the highest emphasis on ethical values in human life. In a way, Islam is basically an ethical and moral code of conduct for human life. Prophet Muhammad (S.A.W.) declared: I have been sent only for the purpose of perfecting good morals. Islamic ethics permeates all spheres and fields of human life, whether individual and collective. Islam considers ethics as an offshoot of a Muslim belief system.

In Islam, to keep the environment clean and unpolluted is a spiritual and moral obligation. The internal cleansing of the heart and mind requires the external cleaning of the body, dress, surroundings, the mosque and the environment. Man may eat and drink that which is good and clean, but should not be extravagant.

TAWHIDI PARADIGSM

The laws of nature look first as if they have been selected as the most simple and elegant principles of intelligible change by a wise and intelligible Creator. Belief in the intelligibility of nature strongly suggests the existence of a cosmic Mind, Who can construct nature in accordance

with rational laws. Science is not likely to get started if one thinks that the universe is just chaos of arbitrary events or if one thinks there are many competing gods. The assumptions of one rational and wise creator is thus strongly confirmed by the success of science.

The world is a Cosmos, or ordered system, and not chaos. It is a reign of law and not a chance order. It is a moral order and not an amoral conglomeration of wayward particles. The affirmation of the universe as a cosmos is necessary for regarding the human life as meaningful. Unless human life is meaningful, all talk of environment, ethics are, beside the point jean-paul Sartre wrote in 1946. The existentialist finds it extremely embarrassing that God does not exist, for their appears with him all possibilities of finagling values in an intelligible heaven. Sartre was wrestling with the problems that if mankind is a product of chance, then there is no truly human nature, or human essences, which defines for us how we ought to live. Neither human purpose nor morality has any logical basis.

God has provided all the resources for the entire welfare of both human and non human beings. The nature reveals the divine unity of purpose and design. All the environmental subsystems are complexly interlocked together so as to form a grand cosmic system governed by cosmic ecological balance referred to in the Holy Quran as *al Mizan*. All the creatures of Allah, including man, are linked in a strong chain of mutual order, discipline, relationship and coordination.

Although the elements in nature are pressed into service through natural laws and man has a

limited capacity to harness them to sustain life and maintain progress, he is not given license to mar or defame his environment out of sheer greed, arrogance or extravagance. God's wrath will be on excessive consumption or wastage of what God has provided. Wasteful consumption (Israf) has been condemned repeatedly.

The Holy Prophet Muhammad (S.A.W.) taught the entire divine knowledge required for a successful life in our earthy sojourn, As a steward, his duty is to reform the earth. He stated: Whoever sees evil with his eyes should stop it with his hand; if this not possible then the word of mouth and if even this is not possible (at least) hate it heartily, and this is the weakest state of faith. Everyone of you is protector and guardian of his immediate charge and is responsible for the action of this who are committed to his or her charge. A ruler is also a steward and is accountable for those who are put under his charge (*Saheeh Bukhari*)

It is related the Holy Prophet (S.A.W.) once said: The distressed should help the needy. On being asked what one should do if one was not in a position to help the needy, the Holy Prophet (S.A.W) replied. Enjoin what is good. The companion again asked, if it too may not be possible? The Holy Prophet (S.A.W.) remarked, abstain from evil. This also is a charity.

The Islamic attitude of economic justice negates all types of exploitation and conforms to the Prophet's saying: Do not injure and do not inflict injury. Allah detests that you destroy wealth. He stood for a simple living. Simple living is a part of faith. He discouraged wastage of resources in times of scarcity as well as abundance. God

has revealed to me to teach you to be humble so that no one may wrong others or show arrogance.

According to Islamic concept social ownership allows all citizens to participate in the ownership of natural resources (ie. Rivers, river banks, streams) and natural resources that do not result from human effort (i.e natural water reservoirs and pastures). According to the Holy Prophet (S.A.W.) people are partners in three things: water pastures (or grazing) and fire.

The Holy Prophet (S.A.W.) instilled in his followers the importance of environmental protection so that he may be rightly called the greatest environmentalist ever lived on earth. It was Prophet Muhammad (S.A.W.) who formulated the idea of biological reserve.

There are many Ahadiths related to afforestation and land reclamation. If a Muslim plants a tree then whatever is eaten from it by the birds and animals is charity on his part and whatever is stolen or lost is a charity. Whoever plants a tree and diligently looks after it until it matures and bears fruits. Allah will count as charity for him anything for which its fruits are used. On Doomsday, if anyone has a palm shoot in hand, he should plant it. The Apostle of God strongly disapproved of cutting down trees that give shade to travelers and animals, as it begets wrath of the Lord. The Holy Prophet is reported to have enjoined, honour your aunt, the palm, which was made of the same clay as Adam. He compared the believer with the tree of date Palm. All those who cut Sidr (cedar or Lot tree) would be sent to Hell with their heads down. These Ahadith against the destruction and cutting of

trees was a part of his scientific attitude to conserve the vegetable wealth and maintain the ecological balance.

He admonished, "Guard yourself against three causes that beget the wrath of the Lord: polluting the water reserves, befouling the pathway and shades".

According to the teachings of the Holy Prophet (S.A.W.) even a drop of crime of filth makes the body or the cloth unclean. It is, therefore, to be washed away with water. A westerner never cares to wash the water. A Westerner never cares to wash the concerned part after urination and pulls up his pants and button it. He often does not care that a drop of urine can bear invisible germs and can lead to contraction of a disease. Even during the time of war expedition Muslim warriors were instructed neither to harm the innocent people nor to cut down any green plant. Based on Prophet's teachings, Sayyadna Abubakr, the first Caliph of Islam (633-634 CE), while sending troops to Syria and Iraq, had instructed the warriors not to destroy the towns and crops. This acute sense of the conservation of plants was a revolutionary idea and practical approach for the development of the human society.

The dominant human role continues to be that of mindless butchery and habitat destruction, often for minor short term goals. The Islamic spiritual and moral attitudes, its social laws and regulations, its code of ethical behavior, and its overall ideals and mission in Iye-all have contributed towards mitigating those forces that

give rise to environmental depletion. The basic elan of the Holy Quran is to inculcate in man a sense of responsibility. This responsibility is towards our fellow men, towards the coming generation and towards the environment in which we live. It wants to establish an essentially egalitarian social, political order, based on a viable ethical foundation. This is what it calls, reforming the earth or removing corruption from the earth. The straying away from the divinely guided path is bound to be harmful to man. These violations are at the prompting of Satan 40 who is the archenemy of man.

Man must maintain not only equity and justice in his social interaction, but also eco-justice in his dealings with the environment. The virtue of humility needs to be extended towards environment. Every day products should be used in moderation, recycled as much as possible and energy should be cut down.

The view is emerging that we all share a common life raft in a cosmic ocean. This deprovincialisation of mankind has been aided powerfully by space exploration by exquisite photographs of the earth taken from a distance, showing a cloudy, blue, spinning ball set alight sapphire in the endless velvet of space. Environmental degradation is a product of certain cultural forces, of a peculiar social circumstance, of a value pattern that make man obsessed with his personal comforts and pleasures, the neglect of the society and our species. No technology, high or low can be regarded as appropriate if its application reflects exploitative attitude.

DUAA AS A GOAL-SETTER

By. Uwaymir Anjum

“Dua is worship”, said the Messenger of Allah (S.A.W.) and then he recited the words of Allah; *“And your Lord says: Call on Me; I will answer you; verily those who are too arrogant to worship Me will surely enter Hellfire, abased”*. (40:60) Abu Dawud and Tirmizi)

Duaa, or supplication to Allah, is, in other words, the essence of all acts of worship. What could be a greater statement about its value? After all, it is the essence of the very purpose the entire project of human creation was taken up for. Its spiritual benefits are countless. Only the most wretched would deprive themselves of the gift of Allah.

I want to talk about just one aspect of duaa, which in one way encompasses all other aspects. Particularly, by duaa I will mean the mathoraat, the regular supplications that the Holy Prophet (S.A.W.) has taught us to say day and night, before, after and during each and every important action we do. There is a special charm to these beautiful and heart warming supplications, from a day to day life perspective, besides their multiplicity of benefits and multitudes of rewards.

The management and planning gurus would have us believe that “if you fail to plan, you plan to fail”. This smart statement happens to be quite true. Experts of Islamic psychology too describe the significance of planning in the context of niyyah, or intentionality. Intentionality simply means to be and act in our life with good intentions and no intentions. Because it is enough for the satanic forces in the world to over-whelm you that you are living pointlessly and listlessly, without clear intention, purpose, goals and objectives, even if you have no bad intentions. It is this very lack of good, considered intentions that becomes bad intentions and then, subsequently, bad actions, and finally, a very bad day on the Day of Judgement.

The bottom line is, don't fail to plan, especially for your Hereafter. The first step in any back of planning is: goal-setting, you got to decide where you want to go before you even begin to plan for your journey. If you are going to the moon, for instance, your preparation is going to be it better be very different than if you were going to the closest grocery store. The most important aspect of supplications is that they do this most crucial part of planning for you, and do so in the

best possible way and in the most beautiful words.

Let us take the planning workshop analogy a little further. If you attend one of these high sounding new age workshops on planning and organization, you are likely to spend a lot of time, after the first lesson on goal-setting, on how to write good, catchy, precise and workable mission statements. The next important lesson focuses on how to remember your missions, and remember it all the time. The big shots in the field then charge us an arm and a leg to tell us about things like how to keep our planners and palm-pilots handy so we can review our mission statements every day, and so on and so forth.

The prophetic supplications do all that for us, and more, and all that for free. They remind us of our true and ultimate mission in life, and set our goals appropriately. In fact, they remind us of our means and strategies as well. And they do so in the most eloquent and concise way. They remind us of the right aspect of this mission, and the right means to adopt, at the right occasion. Of course, for the particular aspect of our individual lives, we need to set our own specific goals and strategies, like excelling in our field of study or trade still, we can incorporate supplications for these specific goals in our daily routine. Imagine a student who aims really high in her academic career and makes duaa every day sincerely to achieve the goal, and one who never consciously thinks about her academic goals? There are at least two great advantages the first of these two persons enjoys: one, she is always motivated to achieve what

she is praying for, two, she does not make the mistake of unconsciously putting any of her academic or worldly goals ahead of the goals of the Hereafter, because she makes duaa to Allah regularly and remembers the right place of her specific goal in the larger picture.

The master of all supplications, the greatest of all Surahs of the Holy Quran, al-Fatiha, is also the best example of goal-setting and, indeed, means setting, if you will. Recite it in your heart with meanings and imagine how it does that. "In the name of Allah, Most Merciful, Most Beneficent. Praise is for Allah, the Lord of the Worlds, Most Merciful and Most Beneficent. Master of the Day of Judgement. "These phrases remind us of what is the kind of world we are living in, that is, the most fundamental questions of existence. What is our origin and our end; who, if any, is our owner and our sustainer; who, if any, are we answerable to? Is our Creator, owner and master good or bad? Merciful and just or merciless and unjust? For if the creator were not good and merciful, there could be no hope for goodness, morality, and happiness for us; there would be no rationale for us to act righteously, ethically, and selflessly. Our existence would be manifestly bleak and miserable. The first and the greatest chapter of the Holy Quran assures us again and again, day and night that our Creator and our Lord is indeed God, Merciful, in fact, Most Merciful. This assurance of "*ar Rahman-in-Raheem*" is repeated twice so as to emphasize and assure.

Next come our pledge to that Most Merciful and Most Beneficent Creator and Master: we will reserve our worship, love, devotions, obedience and supplications only for You, O Allah. This is a statement of means for achieving our goal. Ibnul Qayyim, the great scholar of Islam, explains some of the meanings and implications of this pledge of “*iyyakana’ budu wa iyyakanastaen*” (1:5) in a three-volume tone, Madarij-us-Salikeen.

Next comes our ultimate request for Allah, our goal: the Straight Path that will lead us to Allah, His pleasure and His Promise. This imploration for continuous guidance, while seeking Allah’s help, also reminds us of our final, ultimate goal. A true believer never loses sight of this goal of guidance to Allah’s ultimate pleasure.

The examples are many, and left as an exercise for us to think about how they constantly remind us of our end as well as means. The message is: if you want to change your life for the better, one great way to start is to memorise and understand these supplications. Check out and Islamic bookstore for a book of supplications suited for you.

Blessed are those who memorize the supplications of the Holy Prophet (S.A. W.) for all occasions, and say them with an awakened heart and mind. They let their words of Allah and His Messenger set their goals and take care of their planning. Those who care about success in their ultimate mission of life, what more could they ask for?



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pleased with him) said that the number of the verses of the Holy Qura’n is 6616, that the number of the verses of its words is 77934, and that the number of its letters is 323671.

In his book the History of Arabs, Philip Hitti states that the number of Surah revealed during the Makkah period are ninety. They reflect the state of struggle of the Prophet (may blessing and peace of Allah be upon him) and his companions (may Allah be blessed with them). These Surah are short and replete with calls to monotheism. However, the number of Surahs revealed during the Madinan period is twenty four. They are long and rich with legal provisions and regulations concerned with social life.

A major characteristic of the Holy Qura’n is that reciting it is itself an act of worship. However, the Qura’n is not meant to be chanted on certain occasions. Rather, it is a guide to a comprehensive style of life on which the early generation of Muslims built their civilization and took it as a pillar for their state, thought and society.

It is not strange for Muslims to take the Qura’n to heart throughout the months of the year especially during Ramadhan as it is the month of the Qura’n.

Last but not least, the Qura’n is the source of happiness for Muslims and a spring of inspiration and power. Thanks to it, Muslims conquered the world, became the leaders of nations and the best nation ever, a position which they will not regain unless and until they revive its teachings in their hearts, minds and real life.

NO HAYA NO LIFE

By. Khalid Baig

What is Haya? It is normally translated as modesty or inhibition, but neither word conveys the same idea as haya. Modesty suggests shunning indecent behavior but it also implies bashfulness based on timidity. That is why the adjective based on its opposite immodest, is sometimes also used as a compliment suggesting courage. Inhibition is defined as “Conscious or unconscious mechanism whereby unacceptable impulses are suppressed. This is a very neutral definition with no reference to right or wrong. So one finds psychiatrists helping their patients overcome inhibitions.

In contrast to the moral ambiguity of these words, haya refers to an extremely desirable quality that protect us from all evil. It is a natural feeling that brings us pain at the very idea of committing comes the unique value of haya in Islam Prophet Muhammad (S.A.W.) said: “Every religion has a distinct call, For Islam it is haya”. (*Ibn Majah*)

Another famous Hadith says: “There are more than 70 branches of Iman (Faith). The foremost is the declaration that there is no god except Allah and the least of it is moving harmful things from the path. And *haya* is a branch of Iman”. (*Saheeh Bukhari & Muslim*)

Moreover, haya is a centerpiece of most of the actions that Iman calls for. It is the basic building block of Islamic morality. When it is lost everything is lost. Based on such teachings, Islam brought about a moral revolution of unprecedented dimensions with *haya* as its cornerstone.

The pre-Islamic jahilyya society of Arabia knew the word but did not understand its meaning. Nudity, the anti-thesis of *haya* was not only common in everyday life, it was even life, it was even part of the most important religious ritual of Zawaf. So were all the evils at flow from it. Islam uprooted all those evils and changed the society in such a way at *haya* became one of its most cherished values.

To this day, in Friday Khutaba around the world, the third khalifa Sayyadna Uthman (may Allah be happy with him) is mentioned as the person with perfect haya and perfect Iman (*Kamil-lil-haya wal Iman*). Is there any other religion that celebrates haya like this?

Islam’s rules about Hijab, its ban against free mixing of men and women, its teachings about gender relations all of these reflect a deep concern for haya For men and women who have not lost their haya, these come naturally. There is a moving story from the earlier Islamic period

about a woman who learnt that her young son had been lost in a battle. She ran in a panic to confirm the news, but before that she took time to make sure that she covered herself fully in accordance with the newly revealed laws of Hijab. She was asked how did she manage to do that in a time of great, personal tragedy; she replied: "I have lost my son, but I did not lose my *haya*".

And for centuries afterwards, Muslim Societies did not lose their *haya*. When Muslim lands came under colonial rule about three centuries ago, they were faced with a civilization jahiliya in the matter of *haya*. While it did not have better morality, it did have better guns. At the gunpoint of military and political domination, Muslim societies were made to lose their grip on *haya* on a massive scale. The powerful and attractive media became an important instrument in this war. First it was books, magazines and newspaper Then radio. Now it is also television Together they are used to spread ideas and images that subvert *haya* and morality. They make indecency look attractive. Television now commands more firepower than all the previous media combined.

When historians write about the moral decline in Muslim societies in the 20th century, they will probably underscore the role of television in subverting the moral fabric of society. We can get a sense of the rapidity of our fall by realizing that what was unthinkable just a decade ago has become routinely accepted today. In some cases, we seem to have lost all control. Isn't it shocking that while contraceptive ads cannot be shown that on TV in the UK or US for moral reasons, they are easily shown in most of the Islamic countries.

We can get out of the morass by making *haya* as our number one concern in both individual as well as public lives. There is no Islamic life without Islamic morality. There is no Islamic morality without *haya*.

OBITUARY

Maulana Muhiyuddin 'Umari, patron and former deputy Ameer Markazi Jamiat Ahle Hadeeth Hind, Ameer Jamiatul Ulama Kerala, member of Exct. Council, Nadwatul Mujahedeen, Kerala as well as a well known Islamic scholar passed away on March 27, 2019 at the age of 85. May Allah shower His Mercy and Blessing and give him rest in Jannatul Firdaus. A'meen!

He was younger brother of Shaikh Abdus-Samad Al Katib (expert of patrony science) He was born at Mallapuram, Kerala on December 27, 1934 in a reputed family. After graduation he served at Kulliya Ansar for ten years and at Government College Kerala. He was pious, practical Muslim, having spirit of Islamic Preaching and kind hearted man. He used to participate in all Conferences of Jamiat Ahle Hadeeth with warm enthusiasm and high spirit. He was able to understand and communicate in Urdu and Arabic languages. Considering his religious, social and scholarly services, Markazi Jamiat Ahle Hadeeth Hind had given him award as a token of praise and thanks. He is survived by his widow, three sons, five daughters and several grandsons/daughters.

Ameer Jamiat Ahle Hadees Maulana Asghar Ali Imam Mahadi Salafi, General Secretary and other office bearers are praying for his heavenly abode and condoling the family too.