

The SIMPLE TRUTH

MONTHLY

February, 2024

Vol. No.18 Issue No. 2

Chief Editor
Asghar Ali Imam Mahadi Salafi

Editor
Dr. Abul Hayat Ashraf

Publisher
Mohammad Irfan Shakir

Subscription
Rupees 100/= per annum
Rupees 10/= per copy

Address:
Markazi Jamiat-e-Ahle Hadees Hind
Ahle Hadees Manzil
4116, Urdu Bazar, Jama Masjid,
Delhi-110006
Ph: 011-23273407
Fax: 011-23246613
website: www.ahlehadees.org
E-mail: Jamiatahlehaddeeshind@hotmail.com

inside

- 04 Editorial
- 05 Guidance from the Holy Quran
- 06 Pearls from the Holy Prophet
- 07 Aqeedah and Manhaj
- 10 Islamic Feature: Fasting; An
Institution to Purify Soul
- 13 Islamic Feature: Fasting at a
Glance
- 16 Islamic Feature: Periods of
Fasting
- 19 From Darkness to Light
- 22 Islamic Feature: Islam and the
Importance of Knowledge
- 27 Feature: Maulana Azad is the
Father of Nuclear India
- 30 Press Release

February, 2024

“The Simple Truth”

3

Editorial:

HATE CRIME AGAINST MINORITIES

Peace, Love, mutual trust and fellow-feelings are basic requirements of a healthy society. India the most multicultural country requires them badly.

Our country is the second largest country, biggest democracy and emerging super power. But some fascist forces are plundering the name of a particular community and minorities saying as they are anti-national, womanizers and terrorists etc. That's the way, the innocent minds are being indoctrinated with hatred and aversion. No-body knows how long the poisoning of minds will continue.

Hate is the biggest enemy which has the potential of destroying even the greatest countries. Hatred against a particular community is highly deplorable.

Once the Mahatama Gandhi said: "I do not expect the India of my dreams to develop one religion (i.e) to be wholly Hindu or Wholly Christian or Musalman, but I want it to be wholly tolerant with its

religions working side by side with one another.

We appeal the government to enact law to ban the hate activities of those people. The strict action against those hate mongers and anti-social is to be addressed. Then only will we be able to change the very mindset of our society.

Besides it, we should remember that we are the torch bearers of humanism and human values, instead of hatred. We should continue maintaining peace, communal harmony and contributing to nation building. Be not discouraged by the plots or enmity of hate mongers. Leave all things to Allah and trust Him. Allah says in the Holy Quran: "(He is) Lord of the East and the West. There is no god but He; Take Him therefore for (your) disposer of affairs. And have patience with what they say, and leave them with noble (dignity). And leave Me (alone to deal with) those in possession of good things of life" (*Surah Muzammil, 73; 9-11*)

ARE NOT YOU OF MORE VALUE THAN BIRDS?

“How many an animal there is that does not carry about its sustenance. Allah provides sustenance to them and to you. He is All-Hearing, All-knowing” (Surah Al-Ankabut, 29:60)

This verse deals with migration. While migrating in the cause of God the believers should not be overly concerned with questions about how they will obtain their sustenance, just as they are not concerned about the safety of their lives. Before their very eyes, they observe innumerable animals and birds going about on land, sea and air. They do not carry their sustenance, yet God sustain them. Wherever they go, they receive their sustenance. Therefore, mundane considerations should not deter the believers from migrating in the cause of faith. God will provide them with their livelihood from the same treasure house of resources from which He provides all His countless creatures.

The same truth was taught by the Prophet Jesus to his disciples. No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to

the one and despise the other. You cannot serve God and mammon.

Therefore I tell you, do not be anxious about your life, what you shall eat and what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? (Mathew 6:24 onwards)

Abdullah Yusuf Ali in his tafseer writes: “If we look at the animal creation, we see that many creators seem almost helpless to find their own food or sustain their full life, being surrounded by many enemies. Yet in the plan of Allah they find full sustenance and protection. So does man. Man’s need as well as helplessness are by many degrees greater. Yet Allah provides for him as for all His creatures.

Allah listens to the wish and cry all His creatures and He knows their needs and how to provide for them all. Man should not therefore hesitate to suffer exile or persecution in Allah’s Cause”.

INJUSTICE, CRUELTY AND MISERLINESS

Jabir bin Abdullah (may Allah be happy with him) relates that the Holy Messenger (peace and blessings of Allah be on him) said: “Avoid cruelty and injustice, for on the Day of Judgement, the same will turn into several darkness and guard yourselves against miserliness, for this has ruined nations that lived before you miserliness led them to bloodshed and to treat the unlawful as lawful”. (*Saheeh Muslim*)

This Hadith acquaints the believers that acts of injustice and cruelty are despised as darkness on the Day of Judgement. It also reminds them that miserliness leads to bloodshed, and has ruined earlier nations. A miser also not hesitate in making a prohibited thing permissible for himself.

Cruelty and injustice assume different forms. The Blessed Messenger said Allah has decreed the fire of Hell for a person who usurps the property of a Muslim through false oath. He has warned that “your blood, your belongings and your honour are sacred to each

other.” He also said a Muslim is a person who does not harm another Muslim either by his tongue or hands. The Blessed Messenger has admonished the believers against cruelty not only upon beings but also animals, birds and even plants. Miserliness is the manifestation of greed, petty mindedness and stone-heartedness. This inevitably leads one to envy, hatred, illegal means of amassing wealth and not looking after the needy, the poor and the destitute. The haves-nots develop a grudge against the haves and wage a class war. The miser become a bane of society and when the disease spreads, hatred and enmity results in bloodshed.

The Holy Prophet (S.A.W.) said: Men says my wealth, my wealth. Have you got anything of your property except what you have taken as food and then it has ended, or put on a cloth and then it has rotten, or have given charity and then it has gone away.

TAWHEED

By. Sh. Hafiz bin Ahmad Al-Hakami

QUESTION: What is *Tawheed* (Oneness) of Illohiyyah (Godhead)?

ANSWER: It is giving Allah Alone all kinds of *Ibadah* (worship) whether done is public or in private, in words and deed, as well as denying *Ibadah* to any other but Allah; whoever that may be.

Allah said: (*And your Lord has declared that you worship none but Him (Surah Bani Israil, 17:23)*)

Allah said: (*Worship Allah and join none with Him in worship.*) (Surah Al-Nisa, 4:36)

Allah said: (*Verily! I am Allah. La ilaha illa Ana*) (None has the right to be worshipped but I), so *worship Me and perform As-Salat (Iqamat-as Salat) for any Remembrance*) (Surah Taha, 20:14)

Other verses are mentioned to mean the same and the declaration "There is no god but Allah fulfills the meaning perfectly.

QUESTION: What is the opposite of Tawheed (Oneness) of "Ilohiyyah"

ANSWER: Its opposite is (Shirk) (associating other gods with Allah). It is of two types: a major "Shirk" which is the absolute opposite of *Tawheed*, and a minor "Shirk",

which is opposite to it in terms of Allah's perfection.

QUESTION: What is the Major Shirk?

ANSWER: It is when a slave takes a partner besides Allah, making him equal to the Lord and Cherisher of the Worlds, loving him as he loves Allah and fearing him as he fears Allah, turning to him and calling upon him, fearing him and supplicating to him, asking him and trusting him, or obeying him in disobeying Allah, or following him in what displeases Allah..... etc.

Allah said: (*Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin*) (Surah Al-Nisa, 4:48)

Allah further said: (*and whoever sets up partners in worship, with the Allah, has indeed strayed far away*) (Surah Al-Nisa, 4:116)

Allah said: (*Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode*) (Surah

Al-Maidah; 5:72)

Allah said: *(And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to far off place)*". *(Surah Al-Hajj, 22:31)*

Many other verses are there that mean the same thing.

The Prophet (S.A.W.) said: The right of Allah over "Ibad" (Slaves) is that they worship Him and assign no partners to Him. And the right of "Ibad" (Slaves) on Allah is that He does not punish whoever does not assign anything to Him" (mentioned in the Saheehain, (Narrated by Saheeh Al Bukhari and Saheeh Muslim).

In this kind of *Shirk* it is equal whether to make it public, like the Disbelievers of Quraish, or to make it secret, like the Hypocrites of madeenah, who acted publicly as Muslims but secretly they were disbelievers.

Allah said: *"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake*

only, not to show off, then they will be with the believers)" (Surah Al-Nisa, 4:145-146)

Other verses give the same meaning.

QUESTION: What is the Minor Shirk?

ANSWER: It is when the deed, done for the sake of Allah, is tarnished with a little "Riyya" (Hypocrisy) i.e. showing off or wanting others to see how good one is. Allah said: *(Say: I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God: Whoever accepts his Lord, let him work righteous, and, in the worship of his Lord, admit no one as partner)* (Surah-Al Kahaf, 18:110)

The Prophet (S.A.W.) said: "The most I fear for you is the Minor Shirk".

They asked him what it was and he said, "Riya" then he explained. "A man would stand for prayer and would make his prayer very good if he saw others watching him."

Also swearing by the name of any other than Allah, such as saying: "By my father," "By peers," by the Kaabah,' By my trust, etc.

The Prophet (S.A.W.) said: "Do not swear by your fathers, nor your mothers nor by your peers"

(Authentic) Narrated by Abu Dawood.

The Prophet (S.A.W.) said: “Do not say: “By the “Kaabah,” but say, By the Lord of the “Kaabah” (Authentic) Narrated by Al Nisai)

The Prophet (S.A.W.) said: “Never swear except by Allah” (Authentic) Narrated by Ahmad. The Prophet (S.A.W.) said: “Whoever takes an oath saying; “By honesty, is not one of us” (Authentic) Narrated by Abu Dawood). The Prophet (S.A.W.) said: “Whoever takes an oath by other than Allah is a Kafir or “Mushrik” (one who associates others with Allah”). (Authentic) Narrated by Ahmad)

When a man said to the Prophet (S.A.W.) “What Allah wills and what you will; the Prophet (S.A.W.) said, “Have you made me an equal to Allah? Say what Allah alone wills”. (Its relatedness is good but for others it is authentic) Narrated by Ahmad).

There are many other forbidden phrases such as “I have no one but Allah and you”, I seek Allah’s help and yours”. etc.

SIGNIFICANCE OF KNOWLEDGE

Abu Darda relates that he heard the Holy Prophet (S.A.W.) saying: A person who starts his journey to acquire knowledge, Allah eases his passage to paradise, and angels express their appreciation on his acts, spread their wings and all the creatures that are in the heavens and on earth, including the fish in the water, ask for forgiveness of an ‘Aalim (learned person). A learned person is superior to a worshipper as the full moon is superior to all the stars. The learned are heirs of the prophets and, the prophets do not leave any inheritance in the shape of dirhams and dinars (wealth), but they do leave knowledge as their legacy. As such a person who acquires knowledge, acquires his full share (Abu Daud & Tirmidhi).

(2) Abdullah bin ‘Amar bin Al Aas (R.A.A.) relates that he heard the Holy Prophet (S.A.W.) saying; Allah will not withdraw knowledge by snatching it away from people but it will be withdrawn as a result of the death of learned persons (divines), as such when there will be no learned persons, people will appoint ignorant persons as their leaders and will ask them for guidance in religious matters, and they will issue edicts (Fatawas) without knowledge (Thus they will go astray themselves, and will lead others astray (Bukhari & Muslim).

FASTING: AN INSTITUTION TO PURIFY SOUL

By Abdul Hamid Siddiqi

After prayer the second obligatory duty which every Muslim is required to perform is that of fasting during the month of Ramadhan. The word *sawm* which has been used in the Holy Quran and the Hadith for fasting means “to abstain”; thus a horse that abstains from moving about or from eating the fodder is said to be *sa'im*. In the technical language *sawm* signifies fasting or abstaining from food and drink and sexual intercourse from the beginning of dawn till sunset.

Fasting as an institution for the purification of the soul is common to all divine religions. The writer of the article on “Fasting” in the *Encyclopaedia Britannica* states that it would be difficult to name any religious system of any description in which it is wholly unrecognized. This institution was well established among the Jews and the Christians.

The records of the Hadith bear ample testimony to the fact that

fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharam because it was on this very day that Allah saved Moses and his companions from the clutches of the Pharaoh who was drowned in the sea along with his army. The Arabs and other people too were familiar with fasting as an act of penitence or of propitiation or a preparatory rite before some act of sacramental eating or an initiation or a mourning ceremony.

In Islam fasting is primarily an institution for a spiritual discipline and self-control. It is in fact an exercise in religious devotion in the form of cheerful and willing renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful once being ruled out of course).(2:183).

Of all the creation of God only man deviates from His path. We will find that two things are mainly responsible for this; the love for

material possessions and the temptations of the flesh. Islam has through the institutions of Zakat and Sadaqat, purged the hearts of its followers from the love of wealth, and has inculcated in him the habit to part with it readily for the sake of God.

Fasting has been ordained as a religious duty for the Muslims for subduing their lust and keeping their appetites well within reasonable bounds so that man may not become their slave and lose control over himself. The Quran clearly states that a man cannot attain salvation unless he learns to restrain himself from low desires. And as for him who fears to stand before his Lord and restrains himself from low desires, Paradise is surely the abode; (79:40-41).

The exercise of abstaining from things otherwise lawful in the ordinary course of life, at the behest of Allah, strengthens man's morality and self-control and deepens in him the consciousness of the Lord. This is what distinguishes fasting in Islam from fasting in other religions.

It should also be borne in mind

that fasting does not aim at inflicting punishment upon people or saddling upon people unbearable burdens. The underlying idea behind it is to teach moderation and spiritual discipline so that human temptation may not become so wild and uncontrollable as to flout the commands of the Great Master. To be true servant of Allah, it is essential that man should be able to conform his behaviour to the moral and spiritual discipline embodied in the Shari'ah of Islam. One cannot achieve this end if one finds oneself helpless before untamed and turbulent desires. Fasting is indispensable for this moral and spiritual training.

Another distinguishing feature of Islamic fasting is that it does not train a person for complete renunciation but for perfect and cheerful obedience to the Lord. All those things from which man is commanded to abstain during fast, e.g. eating, drinking and sexual intercourse, become permissible for him at the end of the fast. This shows that Islam does not look down upon the appetite of flesh as something ignoble and thus fit to

be exterminated root and branch from the human soul. According to Islam, there is nothing profane or ignoble in human personality; both soul and body are sacred and worthy of respect. No aspect is to be ignored and no urge is to be completely curbed. What is required is to keep all these urges well within their proper limits so that none of them transgresses natural bounds and becomes the source of trouble.

That fasting is an institution for moral elevation can be judged from the fact that Allah does not impose check only upon eating, drinking and sexual intercourse from dawn to sunset, but also exhorts His servants to refrain from other foul acts, for example, backbiting, indulging in foul speech, telling lies, etc. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: if one does not abandon falsehood and other actions like it, God has no need that one should abandon one's food and drink. (Sahih Bukhari)

The social aspect of fasting in Ramadhan is that the whole atmosphere is permeated with religious piety and devotion to

Allah. There is one extra congregational prayer, *Tarwaeeh*, during the night, in which the Quran is recited and the Muslim is reminded of the fact that the revelation of the Quran commenced. The sadaqat are also given with greater zeal and fervour in this month. Thus the whole Muslim society is inspired by the love of God.

Abu Huraira reported Allah's Messenger (peace be upon him) as saying: when Ramadhan begins, the gates of Heaven are opened, the gates of Hell are locked, and the devils are chained (Bukhari and Muslim).

Muhammad Asad, while elucidating the spiritual and moral significance of fast says: "Twofold I learned, is the purpose of this month of fasting. One has to abstain from food and drink in order to feel in one's body what the poor and hungry feel: thus social responsibility is being hammered into human consciousness as a religious postulate. The other purpose of fasting during Ramadhan is self-discipline, an aspect of individual morality.

FASTING: AT A GLANCE

By Ramla Rahiman

A unique moral and spiritual characteristic of Islam is the prescribed institution of fasting. Literally defined, fasting means to abstain completely from food, drink, intimate intercourse and smoking before the break of the dawn till sunset. Fasting is one of the five pillars of Islam. Fasting in Ramadhan is compulsory for Muslims. The one who rejects it, falls outside the pale of Islam, and the one who does not observe it without genuine reason is a grave sinner.

After prayer, the second obligatory duty, which every Muslim is required to perform, is that of fasting during the month of Ramadhan. Fasting as a way of worship, has been common in almost all religions. All Prophets exhorted their followers to purify themselves through fasting in one way or the other. The Holy Quran declares: *“O believers, fasting is prescribed for you as it was prescribed for those before you, so that you may be pious”*.

Fasting is the best method of self-control and self-discipline, it disciplines one just as the rein disciplines a horse. One who abstains from eating, drinking and sex for a full

day, even in the hottest days, when days are longer and nights shorter, would certainly be able to control himself and purify his soul. This training of fast will enable him to refrain from all unlawful and immoral activities which earn the displeasure of Allah and pervert his personality.

Fasting is not only a ritual, it is a source of piety and it generates *taqwa* and inculcates many virtues in believers. The Holy Prophet (S.A.W.) said. “Whoever observes the fast with firm belief and with a hope of divine rewards, all his past sins are forgiven.” (Muslim)

Fasting is a source of moral and spiritual growth. It does not put obstacles in the way of performing social duties, rather it helps in discharging them in a much better way, as it makes him aware of the sufferings and problems of others. Looking after the poor and widows, safeguarding the interest of the downtrodden and spending money on destitutes are consequential effects of fasting.

The person who keeps fast, being himself in the throes of hunger and thirst, can better realise the misery of the hungry poor. Prophet Muhammad

(S.A.W.) said; “In Ramadhan whoever provides food for a person who is fasting to breakfast, will earn forgiveness for his sins, deliverance from the fire and as much reward as the one who is fasting, without any reduction in the recompense of the latter”.

The objective of fasting is to inculcate in man the spirit of abstinence from sins and to cultivate virtue. The prime consideration in undertaking fasting as in any act of devotion is to seek “nearness of God” and beseech His pleasure and forgiveness. This itself generates a spirit of piety in man. Fasting should thus prove itself to be an ordinance to abstain from things breaking the fast and forbidden acts. Genuine fasting helps us at the beginning of the road leading to perfection.

The chief merit of fasting is that its observer does it purely out of love of and devotion to Allah and there is not an iota of show and exhibition of one’s piety in it. The act of fasting is completely hidden from the view of men; it is, therefore, done merely for the love of God and thus deserves full reward from Him.

The breath of an observer of fast is sweeter to Allah than the musk. The fragrance of musk is something which can be sensed, whereas fast is that which not one knows except God and hence the intention behind it is that it

is the best devotion of man to his Master.

Fasting is only for God. Abu Huraira reported Allah’s Messenger (S.A.W.) as saying, “Allah, the Majestic and the Exalted, said: “Every act of son of Adam is for it. By Allah in whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk”. (Muslim)

Fasting is a shield in various senses. Firstly, it protects the observer against the fire of Hell. Secondly, it saves man from falling a victim to lower to desires by inculcating in him the habits of self-control. Thirdly, it safeguards him against indulging in foul talk, picking up quarrels and fighting with people.

It equips man with a creative sense of hope and an optimistic outlook toward life; because when he fasts, he is hoping to please God and seeking His Grace. It imbues man with a genuine virtue of effective devotion, honest dedication and closeness to God; because when he fasts, he does so for God and for His sake alone. It cultivates in man a vigilant and sound conscience; because the fasting person keeps his fast in secret as well as in public. It indoctrinates man in patience and unselfishness because when he fasts, he feels the pain of deprivation but endures patiently.

Ramadhan is the month of the Islamic lunar calendar. Ramadhan, the spring of good deeds, arrives with its refreshing winds of Allah's mercy, showers of blessing and innumerable rewards for a single good deed done sincerely for and only for Him.

Prophet Muhammad (S.A.W.) has termed this month as "a month of endurance", which implies that in this month man undergoes a training of self-discipline with help of which he becomes prepared for the rest of the 11 months and is in possession of a zest for obedience of God.

The faith of heart and purity of intention are the very first requirements for fasting. It must be performed with the desire of obtaining Allah's pleasure. Secondly, the faster must constantly keep an eye on his thought and actions to ascertain that he is not doing anything contrary to the commands of Allah, he must adopt the course approved by Allah and keep away from what is disapproved by Him, because his belief in the reward and punishment in the hereafter is profound. He does not have even the slightest spot of doubt in his mind. He believes that this fast purifies his hearts, soul and body as well. This training is meant to enable him to transform his whole life into a regular Ibadah. This long practice of obedience must show its effects in the next 11

months. Another great feature of this month is that it creates a general environment of goodness and piety. The whole atmosphere is filled with the spirit of virtuousness. It automatically rouses the desire to do some good work.

Allah has promised unbounded rewards in lieu of good deeds during this month. The Prophet Muhammad (S.A.W.) said: "Every deed of man gets some increment or other from Allah. One good deed flourishes 10 times to 700 times. But Allah says, "Fasting is exempted from this, it is exclusively for Me and I give reward for it as much as I like.

GOD'S FAVOURITES

"Indeed the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works. Therefore, We have revealed the Holy Quran in your tongue and made it easy to understand that you may give glad tidings to the God-fearing and warn a contentious people"
(Surah Maryam, 96-97)

THE PERIOD OF FASTING

By: Hammudah Abdalati

The period of obligatory Fasting is the month of Ramadhan. The daily period of observance starts before the break of the dawn and ends immediately after sunset. Normally there are accurate calendars to tell the exact time, but in the absence of such facilities one should consult one's watch and the sun's positions, together with the local newspapers and, weather bureau, etc.

The Fasting of Ramadhan is obligatory on every responsible and fit Muslim (Mukallaf). But there are other times when it is strongly recommended, after the traditions of Prophet Muhammad (S.A.W.) .Among these times are Mondays and Thursdays of every week, a few days of each month in the two months heralding the coming of Ramadhan, i.e. Rajab and Sha'ban, six days after Ramadhan following the Eid-ul-Fitre Day. Besides, it is always compensating to fast any day of any month of the year, except the Eid Days and Fridays when no Muslim should fast. However, the only obligatory Fasting is that of Ramadhan which may be 29 or 30 days, depending on the moon's position. This is a pillar of Islam, and any failure to observe it without reasonable excuse is a

severely punishable sin.

Knowing what Fasting can do for man, God has enjoined, as an alternative, the fast of three days on anyone who breaks an oath. Similarly, if someone declares his wife as forbidden for him as his mother, as old pre-Islamic custom, he must pay for his carelessness and irresponsibility. To expiate for this sin he has, as an alternative, to observe the fast of two consecutive months. (The Holy Quran, 2:183; 5:92; 58:1-4)

WHO MUST FAST

The fasting of Ramadhan is compulsory upon every Muslim, male and female, who has these qualifications;

- 1.To be mentally and physically fit, which means to be sane and able;
2. To be full age, the age of puberty and discretion of which is normally about fourteen. Children under this age should be encouraged to start this good practice on easy levels, so when they reach the age of puberty they will be mentally and physically prepared to observe the Fasting;
3. To be present at your permanent settlement, your home town, your farm, your business premises, etc. This means not to be travelling on a

journey of about fifty miles or more;
4.To be fairly certain that the Fasting is unlikely to cause you any harm, physical or mental, other than the normal reactions to hunger, thirst, etc.

EXEMPTION FROM FASTING

These said qualifications exclude the following categories:

- 1.Children under the age of puberty and discretions;
- 2.Insane people because they are unaccountable for their deeds. People of these two categories are exempted from the duty of fast and no compensations or any other substitute is enjoined on them;
- 3.Men and women who are too old and feeble to undertake the obligation of fast and bear its hardships. Such people are exempted from this duty, but they must offer, at least, one needy poor Muslim and feed him an average full meal or give him something of the same value per day. This compensation indicates that whenever they can fast even for one day of the month, they should do so, and compensate for the rest. Otherwise they are accountable for their negligence.
4. Sick people whose health is likely to be severely affected by the observance of fast. They may postpone the fast, as long as they are sick, to a later date and make up for it, a day for a day.
5. People in the course of travelling of

distances about fifty miles or more. In this case such people may break the fast temporarily for a day. But it is better for them, the Quran tells, to keep the fast if they can without causing extraordinary hardship;

6.Expectant women and women nursing their children may also break the fast, if its observance is likely to endanger their own health or that of their infants. But they must make up for the fast at a delayed time, a day for a day.

7.Women in the period of menstruation (of a maximum of ten days) or of confinement (of maximum of forty days). It is not allowed to fast even if they can and want to during these days. They must postpone the fast till recovery and then make up for it a day for a day.

8.Vomiting deliberately.

It should be understood that here, like in all other Islamic undertakings, the intention must be made clear that this action is undertaken in obedience to God, in response to His command and out of love for Him. Intention is marked by the feeling of the heart and not the utterance of the mouth.

The fast of any day of Ramadhan becomes void by intentional eating or drinking or smoking or indulgence in any intimate intercourses or spermatizing by any means, and by allowing any-thing to enter through

the mouth into the interior parts of the body. And if this is done deliberately without any lawful reason, the penalty is to observe the fast of sixty consecutive days or, as a second alternative, feed sixty poor persons sufficiently, besides observing the fast of one day against the day whose fast was made void.

When the fast of days other than those of Ramadhan is broken for a lawful reason like those classified under the heading "Exemption" above, the person involved must make up for that fast later, a day for day.

If anyone, by mistake, does something that would ordinarily break the fast, his observance is not nullified, and his fast stands valid, provided he stops doing that thing the moment he realizes what he is doing.

On completion of the fast of Ramadhan, the special charity known as *Sadqatul-Fitr* (Charity of Fast-breaking) must be distributed.

GENERAL RECOMMENDATIONS

It is strongly recommended by the Holy Prophet (S.A.W.) to observe these practices during Ramadhan:

- 1.To have a light meal before the break of the dawn, known as *Suhoor*;
- 2.To eat three dates and have a drink of water right after sunset, saying this prayer: *Al- Lahumma Laka Sumtu, wa ala rizqika aftartu* (O God, for your sake I have fasted and now I break the

fast with the food you have given me).

3.To make your meals as light as possible because, as the Holy Prophet put it, the worst thing man can fill is his stomach.

4.To observe the supererogatory prayer known as *tarawaeeh*;

5.To exchange social visits and intensify humanitarian services;

6.To increase study and recitation of Holy Quran.

7.To exert the utmost in patience and humbleness;

8.To be extraordinary cautious in using the senses, the mind and especially the tongue in order to abstain from careless and gossipy chats and avoid all suspicious motions.

Charity increases wealth and begging diminishes it. The reason is that a hard working-man believes in the earning through honest labour and when he spends a part of his income on charitable acts, he does not sit idle but, strives more to attain an honest living in order to fulfil the needs of his family and continue this noble acts. Whereas there is no question of charity on the part of a person who makes begging as his vocation as he is devoid of that sense of honour which only could compel him to strive for an elevated position in both worlds and therefore always remains indigent.

From Darkness to light:

I FOUND JESUS WORDS IN THE HOLY QURAN MORE APPEALING

By. Kaighla um Dayo

I was raised in a generally non-religious, typical mid-western American home. I became a very practicing Evangelical Christian when I was 15 years old, much to the chagrin of my family. Every, one called me a Bible thumper because I was always advising people to behave in Biblically sound ways. This, of course, made me less-than-popular in high school.

By the time I got around to college. I had found my calling; Missions. I wanted travel the world for Jesus, showing people his love by helping them in practical things in life.

In Bible College, I learned how the Bible was compiled and changed across thousands of yours, and what the Bible actually teaches.

Many of these teachings bothered me primery among them was the concept of “original sin”, or the belief that because of the sin of Adam and Eve- and the Bible story blames Eve-all people are born with

a sinful nature, inclined towards sin, and doomed for hellfire until and unless they decide to accept Jesus as God and worship Him.

Despite my inner doubts, in the summer of 2007, I embarked on a missionary journey to India and I was changed forever by the experience. I met people from all walk of life and was forced to confront my doubts and questions head-on for the first time in my life.

By the time I left India, I had lost all my faith, gotten married to a virtual stranger, and dropped out of Bible College. I had two words for God: “See Ya”.

For two years, I ignored God and scared for fulfillment elsewhere. And then, in January of 2009, I shattered my left leg in an accident and was forced to lie in bed, essentially for 6 months.

Let me tell you; that accident is my greatest joy now, and every time I walk somewhere and the pain in my leg is unbearable; all these years. Later, I thank God, because it was those months of being forced

to ponder on the meaning of life and my role in it that led me eventually to Islam.

Later that year, I had learned to walk again and moved to Chicago. I found myself a dream job and a great apartment.

But on one strange day, I lost both my job and my apartment. I had nowhere to go, nowhere to turn. I was homeless with my young son, living in a motel. But rather than focusing on finding jobs, I spent my days and nights, while my baby slept, watching video after video on You Tube of people who had chosen to embrace Islam, many against Violent odds.

Finally, after weeks of this, I decided to call the local mosque because I wanted to speak with someone in person who had embraced Islam.

I received a phone call later that same evening from a woman who was a Puerto Rican/Italian Convert to Islam. We arranged to meet at her home the following day. She was so kind and so welcoming and seemed like a normal American to me.

She asked about my work experience and when I told her I was an experienced ESL teacher, she jumped at the chance and

called her old workplace, a Small Islamic School near Chicago. She knew they needed an English teacher right then, and arranged an interview for the next day.

As long as I love, I will never forget the way the Principal of that school made me feel like a dignified, respectful woman who deserved kindness and straight talk. He told me that he believed I was qualified for the job, and was hiring me based on that assessment alone. He told me that he had no interest in hiring me in order to “convert me”, and that my job was absolutely not conditional on my acceptance of Islam.

Since it was a boarding school, there were rooms for students to stay in, dormstyle rooms, and my baby and I were welcome to come stay in a room there.

In just a few days, the holiest month of the year of Muslims began; Ramadhan. The students, who were my age and were studying Islam in depth (so not my middle school students) moved into the dorms and I found myself surrounded by women who understand their place in their faith and their communities, which were rich and varied.

I read whatever books I found in the library, and eventually decided to read the English meaning of the Holy Quran. I came to the middle of the chapter called Al Maidah (The Table Laid with Food, referring to the Last Supper of Jesus and his disciples). In that chapter God says about Jesus.

“And (beware the Day) when Allah will say, “O Jesus, son of Mary, did you say to the people, take me and my mother as deities besides Allah”. He will say, “Exalted are You! It was not for me to say that which I have no right. If I had said it. You would have known it. You know what is within myself, and I do not know what is within yourself”.

And that was the day I knew, for sure, that Islam was the truth. I became Muslim on August 28th, 2009, on the 7th of Ramadhan in the Hijra year 1430. It was then that the real struggle began, my internal jihad to hold strong to my faith in the face of a culture and people who were and are ruled by fear and paranoia, and would forever be a stranger amongst my own people.

UNDESIRABLE DAYS OF FASTING

- 1. The days of the Tashrik, the three days following the feast of the sacrifice,*
- 2. Specific fasting of Friday, if not preceded or followed by another day is undesirable but not taboo.*
- 3. Fasting on Saturday is undesirable, because this day is glorified by the Jews.*
- 4. Fasting on the day of doubt is undesirable. The day of doubt is that day which is uncertain whether it is the beginning of Ramadhan or the end of Shaaban.*

IMPORTANCE OF I'TIKAF

Ai'sha(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.(Sahih Muslim)

❖❖

ISLAM AND THE IMPORTANCE OF KNOWLEDGE

By Jamal Ansari

Pre-Islamic Arabia had no traditional culture and civilization. In fact, they were the most backward and despised people in the world. They lived mostly as wanderers in search of water and pasturage. They had no government. In short, they were a rough and primitive people who led a tribal life with little consciousness of national unity. They worshipped idols, fed on dead animals and practiced immorality.

But after the rise of Islam in the beginning of the seventh century. A.C. the Arabs became united and emerged as one of the most powerful and cultured nations of the world. And within a century after their rise, they became the masters of a vast empire which extended from the shores of the Atlantic Ocean to the Confines of China. This empire was greater than Rome at its zenith.

The main factor responsible for the change among the Arabs was

the influence of Islam both as a religion and as a system of life. The influence was physical, intellectual and spiritual. Islam is not a dogmatic religion confined in the four walls of the mosque, but rather it is a scientific way of living which aims at both spiritual uplift and material well-being of man.

Islam came to give man confidence in his own destiny by enlightening him on position both in relation to his Creator and the Universe. He is described as the noblest creature of Allah. Everything else in the universe is created to serve him. Even angels are below him in dignity and rank. Islam taught man to play the role of man rather than that of the angels on earth. The following verse describes the special blessings of Allah on man. *“Verily we have honoured the children of Adam. We carry them on the land and the sea and have made provision of good thing for them, and have preferred*

them above many of those whom We created with a marked preferment". (Surah Bani Israil, 17, 70)

Of the numerous blessings showered upon man, the most remarkable one is that he is created on the disposition of Allah Himself. While explaining the Apostolic Tradition, i.e. Allah created him on his disposition. Imam Al-Nishahuri, a renowned Muslim thinker, says that Allah has endowed with some of His own Attributes by breathing into him of His spirit.

As regards mission of man, it is vice-gerency of Allah on earth. He is asked to perform by establishing and promoting here a civilization as well as on the principles of truth, justice and universal brotherhood of mankind. And, in return for discharging his responsibility by "enjoining right conduct and forbidding indecency; he is promised success both in the world and the Hereafter.

Thus Islam gave the most comprehensive conception of worship which consists not only in prayers of the Muslim but also in his active participation in exploring

and passing into the service of man for the welfare of humanity at large.

With a view to enabling man to fulfill his responsibility to the fullest possible extent. Islam inspired him to untravel the secrets of Nature. Instead of demanding from him to have blind faith in its message by suspending his rational and intellectual faculties, it seeks to convince him of the truth by sharpening and stimulating them. The following verse clearly shows the scientific spirit of Islam. "*It is the scholars among His servants who fear Allah alone. Lo! Allah is Mighty, Forgiving*" (Surah Fatir; 35:28)

Man has been repeatedly asked (in the Holy Quran to apply his intellect and power of observation, instead of superstitions and false notions. It is with the explicit of worshipping Allah with full awareness of His existence. That Islam has put the greatest possible emphasis on the pursuit of knowledge and learning. That man has been urged time and again in the Holy Quran to apply his brain and reason to attain knowledge clearly evident from the fact that the word *ilm* (knowledge) and its

derivatives have occurred 805 times, the word *albab* (mind) has occurred 16 times and the word *aql* (*reason*) and its derivatives have occurred 49 times in the Book.

Again, Adam is made superior to the angels on the basis of knowledge given to him. In doing so Allah seems to have demonstrated the dignity of the high office of knowledge. Who can deny that the first five verses revealed to the Prophet (S.A.W.) commanded him to read and learn? The following verse clearly set the pattern. *“Allah will exalt those who believe among you and those who have knowledge, to high ranks, Allah is informed of what you do”* (Surah Al-Mujadilah; 58:11)

Similarly, the Prophet of Islam did not lag behind in emphasizing upon his followers the importance of knowledge and learning. Inspired by the Holy Quran and the Prophet’s teachings, Muslims were filled with the spirit of scientific enquiry. They also developed keen intellectual curiosity and voracious appetite for learning. They travelled far and wide in search of knowledge. They also contributed a great deal of human thought and

progress by pursuing and patronizing studies and researches in all branches of learning. As a result, they soon became in possession of the chief philosophical and medical works of Greek Scholars as well as of Persian Scientific works. In only a few decades thereafter they assimilated what had taken the ancient civilized nations centuries to develop.

Arabic became the language of natural science, medicine and philosophy. Between the beginning of the eighth century and the middle of the thirteenth century the Arabic speaking people were the main torchbearers of culture and civilization.

The Muslims further showed signs of their intellectual awakening by providing educational facilities on a large scale. The famous Muslim capitals like Cairo, Damascus, Baghdad and Cordova etc became the chief centers of spreading education-An idea of the rich Muslim intellectual legacy can be easily gained from the fact that they have left more than one million Arabic manuscripts, out of which only about one lakh

manuscripts could be studied and analysed so far. When misfortune befall the Muslim world in general and the Arabs of Spain, France and Italy in particular, the most precious booty treasured by Europeans was a large number of Arabic books and manuscripts. As described by Umar al-Dasuqi, the European collected more than 250000 rare Arabic books and manuscripts and decorated their libraries with them. For example, the libraries of Berlin, Paris, London, Leipzig, Leiden, Oxford and Madrid are still very famous for having a large number of rare books and manuscripts on different branches of learning.

The Muslims made valuable contributions especially in history, geography, philosophy, mathematics and medicine. Ibn Khaldun, the greatest historical thinker of Islam, is admitted in the West as founder of the modern sciences of sociology and historiography. In the realm of geography the names of Ibn Khurdadhbih, Ibn Hawqal, Yaqut, Al-Bakri and Al-Idrisi are very famous. The great mathematician, Al-Khwarizmi wrote the oldest work on Algebra with over eight hundred

examples known as Hisab-ul-Jabraw wal Maga-blah (the calculation of Integration and Equation). It is worth mentioning here that the Latin version of this book was used until the 16th century as the main mathematical text book by western scholars of the original writers on medicine Ibn Zakariya Al-Razi, the author of Al-Hawi, an encyclopedia of medicine and Ibn Sina, the great author of the *Canon of Medicines* and Abul Qasim Al Zahrawi, the great Arab surgeon of medieval times are very famous. Up to the 16th century, the works of these authors constituted the basis of the lectures on Medicine in European universities. Similar contributions to philosophical studies can be judged from the fact that Muslim philosophy continued to be taught in the university of Europe up to the middle of the century and Aristotle was understood in Europe only through the commentaries of Ibn Rushd for a long time. Besides, they achieved considerable distinction in Chemistry, Mineralogy, Botany, Fine Arts and Music etc. Their contributions to these fields of study form the connecting link between the Geo-

Roman classical age and modern civilization. Hence, Muslims can justifiably claim to be harbingers of the modern scientific age.

An idea of the richness of Muslim scientific legacy can be derived from the Becker, a German scientist, who says: "The contribution of the Arabs to science is so important that if I know I have like twenty years to live and that I could get an abundant supply of Arabic books on science, I would learn Arabic even at this advanced stage of my life".

It may be fairly said that Islam as an educational force not only inspired its followers to cultivate knowledge and learning but also infused in them the spirit of scientific enquiry which is the very life and soul of modern science. Their lofty achievements in different branches of knowledge and direct result of their having been closer to the spirit of their religion. And in striking contrast to the heroic role played by them during the middle ages, their educational backwardness and intellectual decay in modern times can be best interpreted only in terms of their degeneration as followers of Islam.

FASTING SIX DAYS IN SHAWWAL

Abu Ayyub, may Allah be pleased with him, narrated that the Messenger of Allah (S.A.W.) said: "He who fasts Ramadhan and follows it with six days of Shwwal, will be as if he had performed a perpetual fast.

(Saheeh Muslim)

ASCERTAIN THE TRUTH BEFORE YOU ACT

O you who believe! If a sinner comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done.

(Surah, Al Hujrat 49: 6)

MAULANA AZAD IS THE FATHER OF NUCLEAR INDIA

By. Haider Abbas

In what may be construed as a clash of titans was the scene at Maulana Azad's birth anniversary, in between Syed Kalbe Sadiq the Vice President of All India Muslim Personal Law Board, and Professor Khan Muhammad Atif a Persian Scholar, and a former MLA. The venue was Rai Uma Nath Bali Auditoriam, Lucknow. Sadiq is credited for running a series of Schools, intermediate colleges, technical institutions, medical, management and also degree colleges. He prides himself as a "Hakeem-e-Millat".

The inaugural speech by Sadiq was quite brusque. He exemplified, in his own traditional style that he would like to call Muslim community as a *Qaume-Taleem* (community of Education) instead of the Day (Nov.11) being observed as "Yaume-Taleem" (Education Day) in memory of Maulana Azad, the first Union Education Minister. Sadiq said that Jews despite being

2.5% are controlling the world.

Maulana Abul Kalam Azad's real name was Ghulam Mahi-ud-Din Ahmad and he was born in Mecca from an Arab mother and an Indian father Khairu-ddin Ahmad. Azad has started an Urdu newspaper *Al-Hilal* in 1912 which was banned by the British. Undeferred, he started *Al-Balagh* which also saw the ban six months later. Azad would qualify himself to be the first to exhort Muslims and Hindus to stand together against the colonialism.

Azad became the youngest President of All India Congress Committee at an age of 23. Ironically, MK Gandhi gained in Size to become the father of the nation and made Azad to step down as Congress President in 1946 to pave way for Jawahar Lal Nehru to become the Prime Minister.

Atif was next speaker and with his vast knowledge of Arabic and

"It was Azad who formed the University Grant Commission and opened up hundred of Engineering and Technology Colleges. This ultimately helped India become nuclear."

Persian, he questioned as to where Muslim have been directed to seek *Taleem (Education)* and not *Ilam (Knowledge)*. The Prophet has directed Muslims to seek *Ilm (Knowledge)* even if one was to go as far as China. This was in the context to move out, and understand the rise and fall of civilizations, explore people, their heritages, languages, cultures, and traits. He said that Jews have totally abandoned Torah and have outrightly embraced US and Europe, which are in alignment with the Jews against Islam. Muslims, on the contrary, have also abandoned the Prophet and Islam, and have also not fallen on any material superpower, and are therefore, finding the hot tide against them. Sadiq thesis to enhance literacy, and not political power, is totally built on the wrong premise,” he said.

Taking Sadiq further to task he said that is Gujrat, Andhra Pradesh, Tamil Nadu, and Karnataka, the literacy percentage of Muslims is higher than Hindus but they are no-where in the power structure. “The whole energy should instead be directed to attain power. Even the Dalits who have been trampled for 5000 years attaining power, due to the push of

reservation in jobs, which made them become a political unity, and have hence, today acquired power in a Brahminical State like UP. If Muslim became 100% literate would Sadiq make them have jobs equal to their representation in assemblies, judiciary, military, media and bureaucracy?”

Atif, whose maternal uncle Abdur-Razzaq khan are Maulana Malihabadi had written a book *Zikre-Azad* out of his 40 years of association with Azad. Malihabadi’s leanings were actually conditioned by Allama Rasheed Raza of Egypt who had come to Nadwatul-Ulama, Lucknow in 1915. Rasheed Published Al-Manar and ran an Institute Al-Rishad in Egypt. Malihabadi went to Egypt to complete his studies at *Al-Rishad* and by 1918 went to Turkey where he met Anwar Beg, much before Mustafa Kamal Pasha was to dominate the Centre stage. Malihabadi offered his help to which Anwar suggested that he enough military prowess but if Muslims in India were able to uproot the British, it would be the great service, as the British while sitting in India were bludgeoning the Middle East.

Malihabadi came back to India and met Azad and they formed a

consensus on the British. He later met Muhammad Ali Jauhar to whom he communicated the sentiment of Anwar Bey and thus, began to *Khilafat* Movement which finally led to the evicton of the British three decades later. Atif further said that Azad made Malihabadi start an Arabic journal *Saqafatul Hind* (Indian culture), after 1947. It was widely read in the Arab world and India was thus able to forge & relationship with the Arabs despite the propagation by Pakistan that there were no Muslims left in India after Pakistan. "Malihabadi has written a 1000 pages manuscript Bahare Arab.

It is based on his understanding of 10000 books in Arabic. The book is yet to be published. "Would the government of India facilitate it?" Arif asked.

"There was a great bonhomis between Azad and Malihabadi as both were to write in each other's names. *Insaniyat Maut Key Darwaze par* (Humanity at the door of death) is considered one of the finest works of Azad but it was actually penned by Malihabadi," Said Atif. Malihabadi was also the head of the Arabic section of All India Radio.

Atif also said that Azad was

responsible for making India as powerful as it is today. He said that it was Azad who streamlined Indian foreign policy by making India remain neutral to the Soveit and U.S. blocks, and thus keep equldistance, sought their help in hours of need. He said that Azad had made Nehru form the Non-Alignment Movement which India led for a considerable amount of time, before giving it a final divorce when the embassy of Israel upened up in 1992. "It was Azad who formed the University Grant Commission and opened up hundred of Engineering and Technology Colleges. This ultimately helped India become nuclear. Azad is the father of nuclear India', he said amidst thunderous applause.

But now as things would have had it, the Indian experment of democracy, has fallen on its own civilizational baggage. Obviously this has come on the caste and communal lines. Hence, today J.L. Nehru, has become the leader of Brahmins, Sardar Patel of Backwards, BR Ambedkar of Scheduled Caste and Scheduled Tribes and Maulana Azad of Muslims. Remember they were all once Congress politicians.

Press Release:

THE PROTECTION OF SUNAHRI BAGH MASJID NEED CERTAINTY

New Delhi 30, December

The Press Release issued by Markazi Jamiat Ahle Hadeeth Hind stated that Sunahri Bagh Masjid is one of the old mosque in Delhi. It is one of the mosque counted among the heritage architecture whose fate now hangs in the balance. The NDMC (New Delhi Municipal Council) has published a Public Notice in various Newspapers seeking opinion on the demolition of the historical mosque.

The people are worried on this notification which is natural. Therefore the said notification should be dismissed immediately and the mosque should not be harmed in any way. In this regard, the 1991 special law should be considered and bear in mind. So that the historical mosque and places of worship should not be destroyed.

However, a part from the appeal to concerned authorities and governments the people at large are

requested to avoid this issue leading to destruction and extremity.

(Issued by Markazi Jamiat Ahle Hadeeth Hind)

VALUE OF SELF-CONTROL

Abdullah bin Masud relates Allah's Messenger (S.A.W.) as saying: Whom do you count as Raqub among you? They (his Companions) said: One who has no children (the children are born unto him but they do not survive). Thereupon he (the Holy Messenger) said: He is not a Raqub, Raqub is one who does not find his child as the forerunner (in the Paradise). He then said: Whom do you count as a wrestler among you? We said: He who wrestles with persons. He said: No, it is not he but one who controls himself when in a fit of rage"
(Saheeh Muslim)