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THE SIMPLE TRUTH MONTHLY

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**TAQWA MESSAGE
OF RAMADHAN**

1

MAN'S PRAYER

“ Verily this Quran guides to the way that is the straight most. To those who believe in it, and do righteous works, it gives the good news that a great reward awaits them and warns those who do not believe in the Hereafter that We have prepared for them a grievous chastisement. Man prays for evil in the manner he ought to pray for Man is ever hasty.”

(Surah Bani Israil, 9-11)

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inside

- 04 Editorial
- 05 Guidance from Holy Quran
- 06 Pearls from the Holy Prophet
- 07 Fatwa
- 09 Islamic Feature: Human
Respect in Islam
- 12 Islamic Feature: Welcome the
month of Quran
- 14 Islamic Feature: Period of
Fasting
- 17 Islamic Feature: Taqwa:
Message of Ramadhan
- 19 Fatwa for Ramadhan
- 25 Islamic Feature: Universal
Prophethood of Muhammad
and Well-being of Human
Society

Editorial:

WE SHOULD LEARN FROM HUDAIBIYAH TREATY

The events of Hudaibiyah bring out a unique aspect of Islam and personality of Prophet Muhammad (S.A.W.). The Prophet set an example for all time to come through his action, that peace is greater than war, forgiveness is better than revenge and meanness is preferable to haughtiness.

The treaty of Hudaibiyah unveils the basic nature of the strategy which was adopted at a critical stage of the struggle to make Islam a living reality in human life. The treaty confirms that Islam believes in peace, stands for peace, lives by peace and wins through peace.

Today the world can learn a lesson that the much sought after world peace can be achieved by following the illustrious example of the Holy Prophet which stresses the power of sincere negotiation and enlightened reconciliation. It stresses that the lasting victory would be the fate of those who adopt peaceful persuasion and meaningful dialogue, and followers of arrogance and disdain will be

losers.

The strategy of the Holy Prophet (S.A.W.) also endorses the importance of consultation, devotion, dedication and patience in the face of provocation. It also endorses the superiority of armistice over arms, and wisdom over anger. It confirms power-fully that Islam requires for its growth an atmosphere of understanding while unbelieving (in One God and Prophet Muhammad as Last Prophet) depends on pride, prejudice and violence. These are lessons we have to learn from the Messenger of Allah (S.A.W.) in the present atmosphere of multi-pronged attacks on Islam.

Having free contacts with believers, the unbelievers got the chance to study closely the Islamic way of life. A large number of unbelievers accepted Islam. This was the turning point for the Muslims and thus proved to be the victory later for Islam and the Muslims. Commitment to a treaty is a precondition for world peace.

A.H. Ashraf

ESTABLISH PRAYERS

“Establish Prayer and dispense the purifying Alms (Zakah) 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; 43-45)

Prayer and Purifying Alms (Zakah) have always been among the most important pillars of the Islamic faith. Like other Prophets, the Prophets of Israel laid great stress upon them. The Jews had, however, become very negligent about these duties. Congregational prayer had all but ceased among them; in fact, a great of the Jews did not perform Prayers even individually. They had also not only ceased to pay purifying alms, but some had even gone, so far as to make their living out or interest.

If they feel difficulty in keeping to righteousness, the remedy lies in resorting to prayer and patience from these two attributes they will

derive the strength needed to follow their chosen Course.

The literal meaning of *Sabr* is to exercise restraint, to keep oneself tied down. It denotes, the will-power, the firm resolve and the control over animal desires which enables man to advance along the path of his choice-the that satisfies his heart and conscience-in utter disregard of the temptations within, and of all obstacles and opposition without. The purpose of this directive is to urge man to develop this quality and to reinforce it from the outside by means of Prayers. Abdullah Yusuf Ali writes: The Arabic word *Sabr* implies many shades of meaning (1) patience in the sense of being through, not hasty, (2) Patience perseverance, constancy, steadfastness, firmness of purpose (3) Systematic as opposed to spasmodic (4) a cheerful attitude of resignation and understanding in sorrow, defeat or suffering.

GOOD MANNERS

“Ayesha says that she heard the Holy Prophet (S.A.W.) as saying: “A believer can achieve the position of one who regularly fasts during the day and spends the night in prayer, through his good manner”. (Abu Daud)

Good manners play a vital role in human life. If a person is good mannered, respects his elders, has love and affection for the youngsters and sympathy for those who stand in need, he gets a position in society. Everyone would like to respect him. This is the position that he would earn here in this physical world.

But good manners are so important in the eyes of Islam that the Holy Prophet (S.A.W.) says that a believer would be highly rewarded in the Hereafter. He gives the good tidings that a believer can achieve the position of one who regularly fast during the day and spend the night in

prayer through his good manners.

In another hadith the Holy Prophet (S.A.W.) calls the believers with good manners the best among the Ummah. Abdullah Bin ‘Amar Bin Aas relates that by nature the Holy Prophet (S.A.W.) neither talked indecently, nor did he listen to indecent talk. He used to say: “The best of you are those who have the best manners”.

It is here that the saying “Politeness cost nothing but earns much credit” comes true. After pride, self-conceit and haughtiness have never been acknowledged as the qualities of a civilized society. They “can simply earn disrespect, dishonor and failure in life. So the fact remains that good manners serve as lubricant in the vehicle of human relationships.

Fatwa:

TAWBAH OF ZANEE (ADULTERER)

By. Abdullah Abdul Aziz Bin Baz

Translation by Dr. Abul Hayat Ashraf

Question: Forced by temptation of Shayteen (Satan), I committed Zina where as I know it very well that Zina is an extremely abominable crime. Now, I want to perform Tawbah (Repentance) before Allah, the Most High. Shall Allah, the Most High accept my Tawbah? Be it known that I used to say that I will perform Tawbah after committing the Zina. Is some scope still remains there for my Tawbah?

Answer: The door of tawbah will remain open till the sun rises from the west. Allah, the Most High, accepts Tawbah of any person who performs a true. Tawbah from Shirk (polytheism) or any other evil/less grave than this.

Following Condition should necessarily be met for a true and loyal tawbah.

1. Complete avoidance of disobedience of Allah;

2. Regret and repentance of previous disobediences of Allah;

3. The true determination of never repeating the same disobediences along with the fear, honour and a hope of forgiveness and remission of Allah, the Most High, As Allah, the Most High, said:

“O you who believe! Turn to Allah with sincere repentance”.
(Surah Al-Tahrim, 8)

Another place Allah, the Most High, said: *“And all you beg Allah to forgive you all, O believers, that you may be successful.”* (Surah An-Noor; 31)

Another place Allah, the Most High, said: *“Say: O Ibadi (my slaves) who have transgressed against themselves, Despair not of the Mercy of Allah; Verily, Allah*

forgive all sins. Truly, He is Oft-Forgiving, Most Merciful". (Surah Al Zumar; 53)

Islamic Scholars converge as this agreement that this gracious source was revealed in favour of those people who seek Allah's pardon and return towards the path of His pleasures.

Besides above three conditions, there is also a fourth condition to be met for a true tawbah. If tawbah is related to Huququl Ibad (Rights of subjects of Allah), the persons who is seeking taubah, he should pay, the dues of people; for instance, if he has usurped some ones wealth, he should return it or he should get the dues waived by the concerned person. Because the Apostle of Allah has Said: "Whoso has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before he will have neither silver or gold coin. If he has good deeds, the like amount of his wrong doing will be taken from him; and if he has no good deeds, they will be taken from the bad deeds of the other and laid on him".

It is incumbent upon every Muslim that he keeps along of shirk, means of polytheism and all other vices, because it may happen that he gets caught in them without regaining the good luck of performing Tawbah. This makes it apparent that it is necessary to avoid all harm (forbidden) things. Now, he should continue to beseech Allah for his well-being. Neither a person should be lazy in dealing with Shaytan (Satan), nor he should commit misdeeds intending to perform tawbah after the fraud of shaitan as well as a means of involving in perpetuating of misdeeds. It may happen that such a person gets caught in punishments and loses every chance of performing Tawbah. At that time, there shall be nothing at hand except distress and remorse whereas even this remorse shall be useless. Allah, the Most High, has said: "*And fear none but Me*". And another place Allah, the Most High has said: "*And Allah wars you against Himself (His punishment)*" (Surah Aal Imran; 28)

HUMAN RESPECT IN ISLAM: A BRIEF ANALYSIS

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Introduction

Respect is essential to peaceful coexistence, as it enables individuals to value diverse beliefs, backgrounds, and cultures. It fosters empathy, understanding, and compassion, contributing to societal harmony. In Islam, respect is both a moral and spiritual duty commanded by Allah (SWT). The teachings of Islam emphasize the dignity of all human beings, transcending religion, race, and social status to build a foundation of mutual respect and peaceful cohabitation.

1. Islam's Emphasis on Respect for Humanity

In Islam, respect for humanity is fundamental, as every person is recognized as an honored creation of Allah (SWT). This is illustrated in the Holy Quran:

"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of

what We have created, with [definite] preference." (Surah Bani Israil, 17:70)

This verse underlines the universal dignity granted by Allah to all humans, confirming the intrinsic value of every individual, regardless of race, religion, or status. Prophet Muhammad (PBUH) expanded upon this teaching with this hadith: *Be merciful on the earth, and you will be shown mercy from above.*" *Sahih al-Bukhari, Hadith 7376 and Sahih Muslim, Hadith 2319* This hadith stresses kindness and compassion toward all creation, demonstrating Islam's teachings of respect and empathy. The Prophet (PBUH) practiced this with acts like the Charter of Madinah, which created a model of mutual rights and responsibilities for all Madinah residents, promoting community harmony.

Additionally, the Quran calls for tolerance, as in:

"To you be your religion, and to

me my religion." (Surah Al Kafiron, 109:6)

This principle of respect for diverse beliefs establishes peaceful coexistence, a core tenet in Islam

2. Objectives of the Article

a) Exploring Quranic and Hadith Teachings on Respect

Respect in Islam is a principle embedded in Quranic verses and Prophetic traditions. The Quran reveals the purpose of human diversity:

"O mankind, We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous of you." (Surah Al Hujrat, 49:13)

This verse underscores that diversity is Allah's design, promoting mutual respect and understanding among all people. The Prophet (PBUH) reinforced this with:

"None of you truly believes until he loves for his brother what he loves for himself." Sahih al-Bukhari, Hadith 13; Sahih Muslim, Hadith 45. The Sahaba (companions of the Prophet) exemplified these teachings. Ali ibn Abi Talib (RA) once accepted a legal ruling in favor of his opponent, a non-Muslim, upholding justice and

demonstrating respect for all.

b) Examining Human Dignity in Islam and Its Modern Application

Human dignity is a foundational concept in Islam, as seen in the following verse: *("Because of that, We decreed upon the Children of Israel that) whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And whoever saves one it is as if he had saved mankind entirely."*

(Surah Al Maidah, 5:32)

This verse amplifies the value of human life and the responsibility to preserve it. Acts like Uthman ibn Affan's (RA) purchasing a well during a drought for free public use are examples of respect for human welfare.

3. Hadith on Respect for Humanity:

The Prophet Muhammad (PBUH) consistently emphasized the importance of respect across ages and communities. He said: "He who does not show respect to our elders or mercy to our young is not one of us." Sunan At- Tirmidhi, Hadith 1919

This hadith reflects the importance Islam places on empathy, care, and unity. Another hadith reinforces mutual kindness among believers: *"A servant does not reach the reality (or perfection) of faith until he loves*

for others what he loves for himself." Sahih Bukhari, Hadith 13; Sahih Muslim, Hadith 45

The Prophet (PBUH) showed respect even to non-Muslims. When a Christian delegation from Najran visited, he welcomed them warmly and allowed them to pray in the mosque, illustrating the respect and kindness that Islam teaches.

4. Respect for People of Different Faiths and Protection of Their Lives, Dignity, and Property

Islam advocates for respect towards other religions. Surah Al-Baqarah states:

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong." (Surah Al-Baqarah, 2:256)

The Prophet (PBUH) upheld this principle by safeguarding the rights of non-Muslims. During the Treaty of Hudaibiyyah, he emphasized just treatment, saying: *"Whoever oppresses a non-Muslim under a treaty, diminishes their rights, burdens them beyond their capacity, or takes anything from them against their will-1 will be their advocate on the Day of Judgment."* Sunan Abu Dawood, Hadith 3052

In another hadith, he said: *"Whoever kills a person who has a covenant (a non-Muslim under Muslim protection) will not smell the*

fragrance of Paradise, though its fragrance is found at a distance of forty years." (Sahih al-Bukhari, Hadith 3166)

These teachings promote respect and justice for all individuals, contributing to a harmonious society.

Conclusion:

Islam's teachings on respect and dignity offer an ethical framework centered on the inherent value of every individual. The Quran emphasizes respect for all faiths, backgrounds, and cultures, with the Prophet Muhammad (PBUH) and his companions embodying these values in daily life.. Respect in Islam is not merely acknowledgment; it calls for active compassion and support, transcending differences and promoting unity. In today's world, applying these principles is crucial for fostering inclusive societies. Respect and human dignity are obligations in Islam, uplifting individuals and creating a peaceful, just society aligned with divine guidance. Through these values. Muslims contribute to a world built on tolerance, mutual understanding, and harmony.

WELCOME THE MONTH OF THE QURAN

By: Dr. Muhammad Salem

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 blessing and peace of Allah be upon him) until the day of Judgement. Since it was revealed in the month of Ramadhan, the Prophet (may blessing 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 blessing 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 blessing 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 blessing and peace of Allah be upon him). It is the major and eternal miracle of the Prophet (may blessing 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 pleased with him) said that the number of the verses of the..... **(Cont. One Page No.30)**

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 month.

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 anything 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 *tarawaeah*;

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.

TAQWA: MESSAGE OF RAMADHAN

By: Momin Noorul Hasan

“O you who believe! Fasting is prescribed for you even as it was prescribed for those before you, that you may ward off (evil)” (Surah Al-Baqrah:2,183)

These verses of the Holy Quran bring to light the distinctive characteristic of the Islamic fast, i.e. “warding off evils”. In Arabic it is known as *Taqwa* which means “fear of God” or keeping oneself away from vices”.

As a matter of fact, Ramadhan is a month of training which aims at training the Muslims to keep themselves away from vices for the rest of 11 months to follow. But, unfortunately, the Muslims have confined *Taqwa* to this month only which is totally against the spirit of the Holy Quran. In fact, *taqwa* which is the fundamental message of Ramadhan is not an yearly practice as the Muslims have made it for their own convenience. On the contrary, *Taqwa* should permeate their daily lives.

The Islamic fast tries to create *Taqwa* in two ways- physically as well as spiritually. Physically, the keeper of the fast must abstain from eating, drinking and coition from morning to evening. It is notable that which fasting, the

Muslims have to go without food and water for more than 12 hours either in summer or in winter. So it is a very hard worship ordained by the Holy Quran. Surely, a training is always hard. It is for this reason that wayfarers and the sick and children are exempted from fasting. But they (excluding children) have to complete the fasting in other days of the year.

Fast begins as soon as the whiteness of the dawn becomes manifest from the blackness of the night. That is why the Muslims have to wake up a bit after midnight to eat what is generally called *sahri*, the meal emphasized by the Holy Prophet (S.A.W.) in order to get strength during the day. Traditions say that if one hears the call of Azaan, he should not give up eating, instead, he should finish *Sahri* before the call concludes. Thus it is imperative to eat *Sahri* in order to gain strength to complete the fast till the sun sets in the evening.

The time of breaking the fast is really very very auspicious, sacred and full of blessings. Special arrangements are made in homes, in mosques and in some Muslim restaurants, free of cost, for

breaking the fast. A number of food items, including various kinds of fruits, sweets and other dishes are prepared and served to the observers of the fast. This is popularly known as *iftaar*. It is generally asserted that prayers entreated to God at the time of *iftaar* are answered by Him.

Sofar as spiritual *Taqwa* is concerned, the Muslims keep their eyes and hearts clean of all lustful things and thoughts during the fast. They spend their wealth in the way of Allah by paying the *Zakat*- the poor due and alms to the poor, the needy and the deserved. They submit their own choice to the will of God by reciting the Holy Quran and offering *taraweeh* prayers besides congregational prayers five times a day with renewed zeal and devotion. They remain patient at the time of anger as patience is as inseparable part of *taqwa*. They try their level best to eschew all verbal and corporal disputes as traditions say that abuses, harsh talks and quarrels spoil the fast. Some Ulama have gone to the extent of saying that these things even break the fast depriving one of the immense reward of fasting promised by God.

It goes without saying that the tolerance and self-restraint gained on account of fasting can check many a clash, communal or otherwise, in our country if applied to every-day life by the Muslims.

Thus they can proudly say to the world that Islam does not teach violence but patience of the highest quality. Their life can also become as pious, calm and full of bliss as those of the Muslims belonging to the era of the Holy Prophet (S.A.W.).

One may ask, and he will be certainly right in doing so, as to why they Muslims are not so tolerant today as they should have been. The answer is quite simple. Today the Muslims have given themselves to mundane pleasure. They do not care how they come by wealth. Nor do they care how they spend the wealth which Allah has bestowed upon them. They spend it lavishly on worldly comforts and luxuries. They have become accustomed to live life of their own choice. Though they remember very well the teachings of Islam, they are not prepared to conform to those teachings.

But, unfortunately, they are Muslims, though they can be counted on fingers, who still firmly stick to *Taqwa* in their every -day life, that is, they fear Allah and remember Him as He deserves to be remembered. They are the true Muslims and are remembered by Him as He has promised in the Holy Quran. Such Muslims are successful in this world as well as in the Hereafter.

FATAWAS FOR RAMADHAN

By Saudi Ulama

Commencing Fast in a State of Ceremonial Impurity

Question: *Can a person in a state of impurity (Janabat) fast, even if he delays washing his body (ghusl) until after dawn break? Is it true that a fasting person must wash his body not later than midday?*

Answer: If a person wakes up in the morning of a day of fasting and finds himself in the state of ceremonial impurity i.e. *Janabat*, his fasting remains valid. He needs only to have his major ablution, i.e. ghusl. The same applies if he gets into the state of ceremonial impurity during the night and delays having a shower to remove it. That does not invalidate his fasting. Obviously, he may miss Fajr prayer if he delays having a bath.

That such a person should take his shower before midday is preferable, but if he does not, the delay does not invalidate his fast. The preference here is only to take care of his prayers. Otherwise, his fast remains valid. While missing a prayer does not invalidate fasting, it is strongly censurable. The two acts of worship are treated separately, but missing either one is an act that should not be done by a Muslim.

CONCESSION OF NOT FASTING

Question: *At times, I get a very severe pain in my neck which needs analgesic tablets to relieve me because I suffer from cervical spondylitis. It happened once or twice in the month of Ramadhan that the pain was so severe that I could not bear it any longer and broke my fast to take the tablets. Should I still feed one poor person*

for breaking my fast? What procedure should I follow if it happens again? Perhaps I should add that I get such a severe pain two or three times a month.

Answer: It is important that a Muslim should know enough Islamic teachings to enable him to fulfil his duties in the proper manner without accidentally invalidating any duty he is fulfilling. To do this, he needs to study a few Islamic principles and learn the regulations which govern each of the main duties of Islam. There are certain matters which you can fulfill once you know the Islamic position on them. Once you learn that it is forbidden to steal, lie, backbite, give a false testimony, drink intoxicants, you can refrain from doing any of these vices immediately, without any need to learn anything more concerning them. It is needless to say that if you undertake a more detailed study of the Islamic principles, you will be able to understand how Islam views every aspect of human activity, but that is not particularly essential to implement such teaching of Islam which relate to these particular aspects.

On the other hand, it is not enough that you learn that it is your duty to pray, pay Zakah, fast or do the pilgrimage. In each one of these, you have to make a further study in order to know when or how you have to fulfil any of these duties. Moreover, you should learn what thing to avoid in order not to render your efforts null and void. How can any Muslim offer a valid prayer, if he does not know that he has to have ablution before it and to stand

up facing the direction which leads from his spot to the Ka‘abah in Makkah, and that he should offer five prayers every day, and that each one of them has its time range during which it must be offered? How can one fast properly if he does not know that it is during the month of Ramadhan that fasting is a duty, or that he should start this fasting at dawn and finish at sunset?

Fasting in the month of Ramadhan in one of the main Islamic duties. Every Muslim who is able to do so must fast every day of the month of Ramadhan from dawn to dusk, during which time he may not eat or drink or have sex with his wife. Allah knows that people may go through certain conditions when they cannot fulfil the duties of fasting or when its fulfillment presents considerable hardship. Therefore, he has allowed people who may have such conditions for doing so, requiring them at the same time to compensate for the days of Ramadhan during which they could not fast by fasting later in the year an equal number of days to these days. This means that the idea of compensating for non-fasting in Ramadhan is acceptable while such an idea is not acceptable in another major Islamic duty; namely, the obligatory prayers. It is not open to any person to decide that he is unable to offer them at a later time. This principle is acceptable in fasting on certain conditions. Moreover, the compensation is of a duration similar to the concession. If a person does not fast two days in Ramadhan for valid reasons he has to compensate for them by fasting two days (sometime) later. There is no punishment and no need for undertaking an additional duty by way of atonment.

This situation which allow or require a

Muslim not to fast during the month of Ramadhan are illness, traveling and, for women only, being pregnant, breastfeeding and having period. There are certain details for each of these conditions.

When people know about the concession of not fasting when one is ill or traveling, they assume that the illness must be of the severe kind and that the travel must be of the very tiring type to qualify the ill person or the traveller to make use of this concession. This is not right. Allah has stated this condition in the Holy Qura’n in the most general of terms. Therefore, any situation which people normally describe as illness in all that is needed for a person to make use of Allah’s concession. The only thing required of him is to compensate for each day he missed for a valid reason after Ramadhan. It is not necessary that those compensatory days be offered consecutively. Compensatory fasting may be taken at any time during the rest of the year until the next month of Ramadhan is due.

Exemption from fasting during illness or travel is a concession of which all Muslims may avail themselves. If they fast, then their fasting is valid, although it is perhaps more preferable they should avail themselves of the concession. In the case of a woman in her period or in her postnatal bleeding period, non-fasting is mandatory. If she fast, her fasting is not acceptable. Indeed, she puts herself in a difficult position if she does. Compensation by fasting a similar number of days would still be required in these cases.

As for a woman who is pregnant or who is breast-feeding, she may not fast if she fears for her health or (for the health

of) her baby. I will come to the compensation she has to offer in a little while. My reader asks about feeding a poor person. This is a compensation for not fasting which was required of Muslims in the very early days of Islam when fasting was not obligatory. A Muslim could then choose not to fast, but to feed a poor person instead. Ever since the second year of the Prophet's settlement in Madinah, fasting in the month of Ramadhan became obligatory on all Muslims who are able to undertake this duty. It is no longer a matter of choice between fasting and feeding a poor person. However, if a person is in such a condition that makes him unable to fast in Ramadhan and unable to fast later, what can he do? The answer is that compensation by feeding a poor person is operative in this case. For each day of Ramadhan, he should give every poor person two meals of the average type he has in his home normally. He may, if he so wishes, give the poor person the cost of that meal in cash, according to a number of eminent scholars. The persons to whom this opinion remains valid are: (1) a very old man or woman who can no longer bear the difficulty of fasting from dawn to dusk; (2) a person who is chronically ill and has little hope of recovery; and (3) a woman, who is pregnant or breast feeding, particularly one who finds herself pregnant this year, breast-feeding next year, pregnant again the following year and breast-feeding the year after that. She is thus in a similar situation to a person who is chronically ill. In all these cases, compensation may be made by way of feeding a poor person for one day (two meals) in place of each missed day of fasting.

In this condition which my reader has put to me, this last method of compensation does not apply. When he has this pain, which he says he has two or three times each month, he may go ahead and have his painkiller tablet. What he is required to do is to fast one day in compensation for each day of non-fasting in Ramadhan.

INTAKE OF MEDICINE WHILE FASTING

Question: *I would like to know whether intramuscular or intravenous injection may be given to a fasting person, in normal circumstances or in emergency. Can a person who suffers from asthma use his aerosol inhaler while fasting? What is the ruling regarding the case of ear, nasal and eye drops, suppository and the drawing of blood for investigation during fasting?*

Answer: Injections of both types may be given to a fasting person in any situation. Similarly, samples of blood may be taken from a person while he is fasting. Some people try to distinguish between intramuscular and intravenous injections, approving of the former and disapproving of the latter. There are certainly no grounds for making such a distinction when neither method is used for feeding purposes.

Likewise, the use of aerosol inhalers by asthma patients, to relieve their breathlessness, is permissible and does not invalidate fasting. There are some scholars who argue that the use of such inhalers invalidates fasting. They advise the patients who continue fasting but to take necessary medication and that they should fast later instead, if they are able to. It is perhaps more correct to advise patients to use the inhaler when the need arises and to continue their fasting. It is true that one

uses the inhaler through one's mouth, but the aim is to get the medicine into the lungs. Some fine particles may be left in the mouth, but this is not food. I personally use my Ventolin inhaler when I need to (use it) during the day of fasting, for I have a mild case of asthma.

The use of ear, nasal and eye drops as well as suppositories is, perhaps, a little more controversial. In past generations, scholars ruled that all these invalidate fasting, since they considered that they went through the passages which lead to the "internal space" of the body. We have now learned that this is not the case. Moreover, as Imam Ibn Hazm says, people do not use these organs to get food inside them. Allah has forbidden us to eat, drink and to have sex during the day of fasting. When we take eye drops or nasal drops, we do not violate His orders, because these are not food or drinks. Hence, they do not invalidate our fasting.

Perhaps I should add a word about illness and fasting. When a person is ill, he is allowed not to fast, provided that he compensates by fasting a similar number of days later. Since Allah has given sick people His concession, it is better if they use it. At the same time, I realize that there are certain conditions which may require the use of nasal or eye drops, without the person being considered sick enough to justify exemption from fasting.

PREGANANCY AND OTHER SITUATIONS FOR FASTING

Question: *Recently my husband heard a teacher saying that a pregnant woman may avail herself of the concession not to fast in Ramadhan only if she fears for her health. If she fears for her baby and does*

not fast, she is required not only to compensate by fasting a day for a missed day, but also for feeding ten poor people as well. This seems to me a very stringent measure while the case may be a genuine worry for the well-being of an unborn baby. Please comment.

Answer: There is certainly some mistake either by the teacher or by your husband. No scholar mentions a compensation of feeding ten poor people for a day of fasting when the fasting is not observed. When the compensation of feeding is required for any purpose, it takes only feeding poor person two meals for every day when the duty of fasting was not observed for a legitimize reason. Therefore, it could be a mistake of reporting on your husband's part. Or the teacher could have confused the requirement of feeding ten poor people as atonement for an oath that has not been honoured, with the requirement of feeding one poor person for not fasting.

Be that as it may, scholars have different views on what a pregnant or breast-feeding woman need to do in compensation for not fasting during Ramadhan on account of her respective situation. The differences are the result of how scholars view the situation of these women.

If you take their condition as similar to that of an ill person, then you come up with a requirement that differs from that defined by a secular who considers the condition as similar to that of a person who is too weak to fast.

If we take the case of a pregnant woman similar to that caused by illness, then she is required to fast a day for a

missed day when she has given birth and regained her strength. While on the other hand, if we consider her case similar to that of a person weakened by old age and unable to fast then the requirement is that she should compensate by feeding one poor person for each day when she does not fast.

Some scholars find her situation having similarity to both conditions and require the compensation required of both. Considering all views, it is perhaps more valid to say that the initial requirement of compensation that applies to a woman who does not fast because of pregnancy or breast-feeding is that she should fast a similar number of days after Ramadhan in over, and she is in a position to do so.

However, a woman may find herself pregnant this year and breast-feeding next year, then pregnant again the following year, than breast-feeding the year after that. She may not find herself able to fast for several consecutive years. In such a situation, she may take advantage of compensating by feeding one poor person two meals for each day she has not fasted. It is not necessary to feed the same poor person. She may feed any number of persons, provided she keeps a proper count and ensures that for each day she feeds one poor person two meals.

I hope I have clarified the question for you. You will appreciate that there is nothing stringent about such a requirement. Indeed, the concession given by God to those who are travelling and those who are unwell, including pregnant and breast-feeding women and the elderly people, which exempts them from fasting and replaces it with appropriate compensation, has a clear purpose outlined by God in the

Holy Qura'n: "Allah intends for you ease and does not intend for you hardship." (Sura Al-Baqarah: 185)

It is human beings who make things difficult and hard to follow, while God wishes to make them easy.

SWIMMING WHILE FASTING

Question: *Is it permissible for a fasting person to have a bath or to swim in a pool or a river where there is a chance of water entering his ear or nose, etc?*

Answer: If you are asked to define Islamic fasting, you are likely to say that it is a deliberate abstention from eating, drinking, and sex, every day during the month of Ramadhan from dawn until sunset. If this is a correct definition, which it is indeed - if we add to it that such deliberate abstention is undertaken in obedience to Allah and fulfillment of His order – then anything that constitutes a breach of any restriction which fasting involves will render your fast invalid. Therefore, in order to know whether a particular action invalidates your fasting or not, we have to make sure whether it constitutes such a breach. When you swim, it is true that there is a chance of having a drop of water getting in your ear or nose, but does it constitute drinking? On the other hand, can the use of nasal eye or eardrops be considered a form of drinking? Obviously not. Hence, such use does not invalidate fasting. Similarly, the use of nasal or mouth inhaler, of the type normally used by people who have asthma is perfectly appropriate for a fasting person.

TASTING FOOD WHILE FASTING

Question: *I have read that a fasting woman is allowed to taste the food that she cooks for her husband if he is of the type*

who gets very angry if the taste is not right. If this is true is it permissible for a fasting mother to taste the food she prepares for her infant?

Answer: Let us first be clear about what we are talking about. Eating is different from tasting. You do not need to eat a mouthful or a spoonful of something and swallow it in order to determine its taste. If a woman takes a spoonful of her cooking, chews it and swallows it, she spoils her fast. Whether she does it in order to avoid a row with her husband who may be very difficult to please when it comes to food, or for any other reason, the verdict remains the same. What she does in this case is eating, which is forbidden during fasting.

However, it is not necessary for any person to swallow something in order to find out its taste. It is with the front part of one's tongue that one finds out how something tastes. If a woman puts a small piece of her cooking in her mouth in order to taste it with her tongue, without allowing it to reach her throat, before bringing it out her fast remains valid. However, scholars agree that this should be done only when there is a real need for it, as in the case of a woman's husband who may be very upset over his food. A woman should try to make her husband more understanding when it comes to cooking while fasting.

The need to taste an infant's food is less pressing, since it is possible to feel the temperature of the food with the back of one's hand. It is also possible to determine how sweet or salty the food is, by following the right recipe. But if the tasting is done as I have explained it does not

invalidate fasting. The thing to watch out for is whether the woman feels the taste in her throat. If she does, she has invalidated her fast.

USE OF MISWAK OR BRUSHING TEETH

A miswak is a short stick which is taken from the branches of a particular tree, known as "araak". When the outer skin is removed, it can be used as a toothbrush. Normally it is used without any toothpaste. It apparently has good cleansing effects on the teeth. The use of such a miswak is recommended during ablution and before prayer.

To use a miswak or a tooth brush while fasting is permissible. However, when one used toothpaste, one parts oneself unnecessarily, in a position which could spoil one's fast. When one rinses his mouth, one needs to do that thoroughly, not as one normally does in ablution. Therefore, there is really a danger of swallowing something involuntarily. That is enough to render his fasting invalid for the day. From another point of view, it is discouraged to use a miswak or toothbrush after midday on any fasting day. The Holy Prophet mentions that the smell of the mouth of a person who is fasting is "better," in Allah's sight, than the smell of musk." When he uses a miswak or a toothbrush, he spoils that smell. This is the reason why it is discouraged. But it does not invalidate his fasting if he does not swallow anything of the water with which he rinses his mouth or washes out the toothpaste.

UNIVERSAL PROPHETHOOD OF MUHAMMAD AND WELL-BEING OF HUMAN SOCIETY

By. Dr. Ishtiaque Danish

The concept of Prophethood is well defined in Islam. The Holy Quran is replete with the stories of Prophets. Then a verse of the Holy Quran claims that Allah sent Prophets to all nations (13:7) The long chain of divine Prophets ended on Muhammad. Thus the finality of Muhammad's Prophet-hood is not a denial of previous Prophets or the core of the message *Tawheed* they preached; on the contrary it confirms the Tawheed is message of the previous Prophets. (2:89, 2:10) and brings perfection (5:3) to the mission that began with Adam, the first man as well as first Prophet.

An important aspect of the Islamic concept of Prophet is that Prophet Muhammad's life is the interpretation *par excellence* of the Holy Quran;

This is what the Quran conveys when it exhorts believers to follow Allah and the Prophet Muhammad (4:59). The same implication is

contained in Hazrat Ayesha's saying *Khulquhu hua Al-Quran*; his character (Life) was the embodiment of the Holy Quran.

Prophet Muhammad (SAW) came to preach the entire humanity. A verse of the Holy Quran describes him as mercy for all mankind (2:107) likewise, the Book of Allah that he brought is meant for all mankind (39:41) In fact a careful deliberation on the first two chapters of the Holy Quran, especially on their co-relationship, would reveal that Islam surrender to the will of Allah, is the innermost desire of all human-beings. It is because of this fact that men beg for guidance and pray to Allah to show them the straight path, *al Sirat al-Mustaqeem*. In response, Allah says: *This is the Book There is no doubt in it, a "Guidance" for those who fear Allah*". (2:1)

The implication is obvious. Allah is the Master and Lord of all

creatures and all mankind, hence both His Message and Messenger ought to be equally universal.

The two words, Allah and *Hidayah* are important. Allah is from the root ALH and when it comes with *ila*, it means to love somebody, Allah is both subject and object; He is the lover and the Loved. He loves His creatures, above all human beings, and is loved by them. Likewise the *hidayah*, when it comes with *ila*, implies not only to show the right path but also to take the seeker to the desired destination. Allah is “*Hadi*” One who shows the right path and enables men to reach the desired destination. It will be natural here to conclude that the last Messenger of Allah should also be one who loves all humanity and eagerly guides them to the lasting salvation.

The essence of Islam lies in the concept and conviction of *Tawheed*, belief in the oneness of Allah. This belief, inter alia, establishes a direct relationship between man and his creator, Allah. Allah caring and loving as He is, has provided man with all that he needs, to lead a life of success. Success in Islam is both material and spiritual. In fact, Islam seeks a balance between

material and spiritual needs of man. Then this balance is required in both individual and collective lives of men. A person is successful when he achieves the desired balance between the material and spiritual spheres of life. His success may be described as *Falah*, which is not lop-sided, materially or spiritually.

The well-being of man, according to Islam, lies in leading a life that neither denies man of genuine material desires nor seeks excessive spirituality. It is a simultaneous journey; one has to seek the world as well as remember Allah at the same-time; this pattern of journey is to be maintained all through the life, Maintaining a reasonably perfect balance between materialism and spirituality is not an easy task. It is possible that man may go astray, espousing either materialism or spirituality, Allah, the All-knowing, is aware of mans-weaknesses and therefore, Sent Prophets from time to time to show him the right path. The last Message of Allah. It was therefore, natural for Muhammad (S.A.W.) not only to tell humanity what Allah revealed to him but also to practice them so that the world will love living example of the Divine

teachings. In sum, the Holy Quran is the final revealed Message of Allah and Muhammad's life is the practical shape. The combination of the two is known as the Shariah in Islam.

Shariah is an Arabic word, which means the path that leads to a watering place. In Islamic parlance it implies "the way to Allah" as explained in the Holy Quran and the Ahadith. In its broader sense shariah means "a complete scheme of life and an all-embracing social order where nothing is superfluous and nothing is lacking".

The aim of shariah is to ensure the well-being of man. Ibn-Al-Qayyim a classical scholar of Islam, says, "The basis of the Shariah is wisdom, and welfare of the people in this world and the Hereafter. This welfare lies in complete justice, mercy, well-being and wisdom. Anything that departs from justice to oppression, from harshness, from welfare to misery and from wisdom to folly has nothing to do with the Shariah". (As quoted before) Imam Abu Hamid Al-Ghazali has defined the purpose of the *Shariah* as follows: "The very objective of the Shariah is to promote the welfare of the people

which safeguards their faith, their life, their intellects, their posterity and their wealth, Whatever ensures the safeguarding of these five services public interest and is desirable". (Quoted in Ibid)

It may be noted that the goals of the Islamic Shariah are neither purely materialistic nor excessively spiritualistic; they are rather a fine mixture of both and their purpose is to ensure the well-being of man. In Islam the concept of well-being, *Falah*, too, is unique, for it promotes brother-hood, insists on socio-economic justice and seeks to fulfill both the material and spiritual needs of all human beings, *Al-Nas*. The reason for avoiding discrimination between man and man is that all humans are God's vicegerents on earth, hence fellow-beings or brothers to each other. A brother can hardly be happy, if his fellow brothers are not leading a life of happiness and Tranquility.

In Ghazali's five objectives of the *Shariah* faith is on the top which is understandable. The reason is simple. In Islamic scheme of things for human welfare, faith occupies the all-important and most prominent piece. It is the belief in one God that create and

promote the feeling of mutual brotherhood as well as encourages men to become caring agents for the entire human society.

The following there objectives; life, intellect and posterity are directly related with every individual whose welfare the shariah seeks to promote and protect. Herein also comes the Islamic concept of justice which the Al-Qayyim considers an important objective of the *Shariah*. The Islamic Shariah is protecting and promoting the life, intellect, posterity of all individuals and not of the privileged few only. The idea leads of the Islamic concept of Social Justice, which, however, is not the subject matter of discussion here. Al-Ghazali treats wealth as the last but vital aim of the shariah. Wealth in Islam; is not an end in itself; it is however, important to acquire wealth, for it enables man to satisfy his material desires and also to help the needy fellow-beings. Thus the acquisition of wealth is desirable provided it serves the individual as well as the society.

Islam places no restriction on individual acquisition of binding on the wealthy to sincerely feel and fulfill their due responsibilities

towards the society. The state has been made responsible to ensure the well-being of the society but there is also a lot of emphasis on the moral obligation of individuals in eradicating socio-economic inequality from the society. Says the Holy Quran *“And in their wealth there is a due share for the beggar and the deprived”*. (51:19) There are men who do not hesitate in asking for help. There are also men who for reasons avoid begging and seeking help. It is, therefore, the responsibility of both the State (of society) and the individuals to find out such men and help them. Then important of such material and financial assistance has been well highlighted in the following verse; *“seek you one who denies the judgement? (to come?) Then such is the one who repulses the orphan, and encourages not the feeding of the indigent So who to the worshippers who are neglectful of their prayers, those who (want but) to be seen but refuse (to supply) even neighbourly needs”*. (107:1-7)

It is now clear how strongly Islam feels about the less privileged segments of the society. This writer has deliberately choses to highlight the moral obligations of individuals in order to remove economic

inequality from the society for it is the individual also who ultimately from a society.

It is because of this that the Holy Quran also chose to address the individuals along with the human society or the State. In recent time there has been a spate of volumes on Islamic economics, which interested readers may consult for details.

Alongside the teachings of the Holy Quran, the Messenger of Allah has also highlighted the importance of charity or individuals moral and economic responsibility rewards fellow beings. He himself practiced charity, the Books of Seerah are full of the accounts of his charitable works. The Holy Quran has rightly described him as a blessing for the entire humanity, the Prophet urged his followers to be merciful, for mercy brings mercy. He is reported to have said: "He who does not have mercy (on Creatures, human beings), he would have no mercy from Allah". The meaning is obvious. Allah is all-Mercy; He sent His Prophet as a Mercy for mankind (who also urged his followers to have mercy on the deprived.

While dealing with religious personalities people tend to

highlight their spiritual greatness and neglect the excellent services that they render to the society. The Holy Prophet Muhammad (S.A.W.) is, no doubt, a spiritual figure but his spirituality has strong social elements. In fact, the care for the poor was ingrained in him. One ought to recall what Hazrat Khadijah, his first wife, said about him when he told her about the mission that Allah had put his mission that Allah had put his shoulder and expressed the fear whether he would be able to accomplish it well. What Hazrat Khadija told the Prophet in response is one elegant commentary on the importance of social service in Islam. "Never, Never, your Allah will not you down or forsake you Been you take care kith and kin, you look after the destitute, you help people during natural disaster ". (Al-Bukhari, Babul Wahy)

One should not get the impression that in Islamic Perspective well-being is primarily concerned with the material aspects of man's life. As it has been emphasized time and again. Islam seeks a balance between material and spiritual requirements of man. Islam wants to develop man who

worships Allah and fulfills his worldly needs according to the rules He has set for him. The Holy Quran describes the purpose of man's life as follows: "I have only created jinn and men, that they may worship Me". (51:56)

The word "worship" is important here. The idea is that man's every act, when performed in accordance with the dictates of Allah, is worship. Thus the *Salat* that he offers five times a day as well as the business the business he conducts in the market in consonance with the guidelines of Allah, are both worship. Islam, in sum, is a combination of two kinds of duties or rights. The man has rights of Allah as well as rights of fellow human beings that he must fulfill in order to be called a true Muslim. By offering *Salat* the way it ought to be offered a Muslim fulfills his obligation towards Allah and by *Zakat*, in its wider sense, he accomplishes his duties towards the mankind. In other words *salat* symbolizes the rights of Allah and *Zakat* that of the fellow-beings which ultimately ensures the well-being of the human society, both materially and spiritually.

(From Page No.13)....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. The 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, The 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.

AN EARNEST APPEAL TO ESTABLISH MAKTAB IN EVERY VILLAGE AND MOHALLA

The Holy Quran is the last Heavenly Commandment revealed to the last Prophet of Allah, Muhammad (S.A.W.)

It becomes upon each and every Muslim who seeks the dignity of this world and bliss of the Hereafter to regulate his life according to it, to implement its commandments and to pay homage to the magnificence of the One Who revealed it. This is a unique Book and it contains the foundation for an entire system of life, covering a whole spectrum of issues.

The identity and historical personality have been derived from and fashioned by the Holy Quran. There is reward on each word of Holy Quran. Wherever the Muslims went they consider it their prime responsibility to establish a Maktab to study and learn. It through this medium that Muslims have done exemplary service to Islam. Every city and town had a number of Maktabas and millions of students. This is the reason why there has to be Maktabas in a small habitation of Muslims as they are symbols of Islamic way of life and abode of learning. Maktabas have been cultivating fields of good behavior and character.

Jamaate Ahle Hadeeth and other Muslim Organisations had started tajweedi Quran in the country yielding good results. This was due to Educational Awakening movement some years back. But this chain has been declining.

Therefore, we appeal to people to establish morning and evening Maktabas in every Village and Mohalla to give Tajweedi learning of Holy Quran. In case, it already exist in the areas, kindly activate it.

May Allah give us courage to unite and serve the MulkuMillat-and protect us from corona and other evils.

(Appeal made by)

Asghar Ali Imam Mahadi Salafi, (Ameer Jamiate Ahle
Hadeeth Hind and other officials)

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HELP IS REQUIRED TO FINISH GRAND BUILDING CONSTRUCTION AND AUDITORIUM AT AHLE HADEETH COMPLEX,OKHLA, NEW DELHI-110025

Markazi Jamiat Ahle Hadeeth Hind has started construction of a new Grand Building and an Auditorium at Ahle Hadeeth Complex Okhla, New Delhi. Its foundation stone was laid at a ceremony by Imam of Holy Mosque at Makkah Al-Mukarrimah His Holy Highness Sheikh Abdur Rahman Al-Sudais on 27th March 2011.

As the construction of this building and an auditorium aims at doing dawat, educational and social work in a well organized manner besides ensuring smooth functioning of the social, educational and human welfare works, we need to complete the construction work which is at its initial stage.

We make an earnest appeal to all kind-hearted, and philanthropists to extend their helping hands generously and benevolently. Kindly make your invaluable contributions to this noble and great cause. May Almighty Allah bless you with His Mercy and Rahmah. ‘Ameen!

“And whatever good you send forth for yourselves, you shall find it with Allah, which is better and greater in reward” (Surah Al-Muzammil, 73:20)

Request made by: **paytm ♥ LPI**

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A/c 629201058685 (ICICI) Bank,

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Note: Donations are welcomed only from Indian Nationals in Indian currency.



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