

Better light a candle than curse the darkness

شکوہ ظلمت شب سے ترکہیں بہتر تھا اپنے حصے کی کوئی شمع جلاتے جاتے

<http://bakhbar.biharanjuman.org/>

باخبر

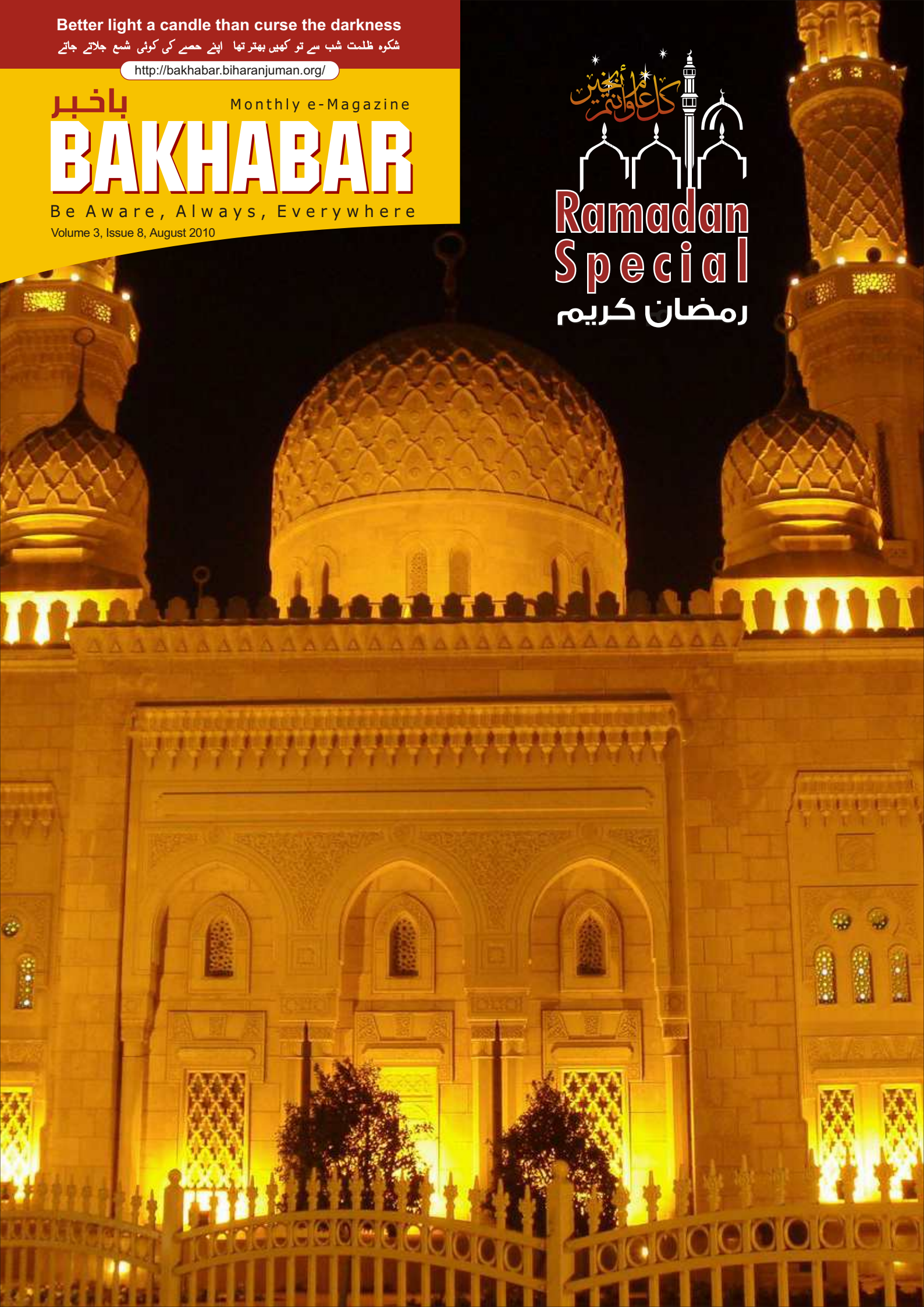
Monthly e-Magazine

BAKHABAR

Be Aware, Always, Everywhere

Volume 3, Issue 8, August 2010

کاءالمنیر
Ramadan
Special
رمضان کریم



Editorial

Dear Brothers and Sisters in Islam.

Assalamo Alaikum Warahmatullah.

The fervor with which July 2010 edition of Bakhabar was received was very encouraging and gratifying. Thanks for all the faith, love and affection that you put on us.

In view of the fact that, August' 2010 will sight the start of holy month of Ramadan' 1431, this edition of Bakhabar is declared as "Ramadan special".

Apart from the regular columns and updates on Anjuman's activities, basic information on the importance and Do's & Don'ts of Ramadan has also been published in this edition. I hope, the information serves its purpose.

It was in the very month of Ramadan that the Holy Quran, the last revealed Book, started descending upon Prophet Muhammad (SAW). Quran testifies: "Ramadan is the month in which Quran was sent down as a guide to mankind" (Al-Quran: 2:185)

Fasting in the month of Ramadan is a divine command. Allah says in the Holy Quran "O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)." (Al-Quran: 2:183)

May Allah, give us the strength and patience to fast during the whole month of Ramadan and forgive our sins. Accept all our fasts, prayers and Good deeds in this holy Month. Make us fortunate enough to worship in the night of Qadr. And help us continue all the good deeds we do in this Holy month of Ramadan.

Ameen...!

The month of August holds a potent significance in the heart of we Indians across the globe.

As, after more than two centuries of British rule, India finally won back its freedom on 15th August, 1947. All the patriotic hearts rejoiced at seeing India becoming a sovereign nation and the triumph of hundreds and thousands of martyred souls. This day is celebrated to commemorate the birth of the world's biggest democracy.

In last 63 years, the phenomenal growth of India despite all hurdles is exemplary, and have set trend to be followed by the developing nations worldwide.

Let's pay homage to the martyrs and all those who sacrificed to let us breathe in freedom and sovereignty. And pledge to contribute for the all round development of our nation

May Allah, make India prosperous and developed on all fronts. Ameen..!
Yours sincerely,

Shibli

What to avoid in Ramadan

1. Reduce watching TV, instead spend more time reading the Quran and other Islamic literature.
 2. Avoid looking at unlawful pictures, whether magazines, department store catalogs or otherwise.
 3. Avoid going to theaters; instead go to Masajid, Islamic organizations and make that a daily habit.
 4. Avoid eating too much. Eat only when you are hungry and try not to fill your stomach completely.
 5. If you drink Coffee, Tea or Soda, be sure to reduce consumption_.
 6. If you smoke, try to reduce daily usage; otherwise Ramadan will be very difficult for you to observe.
 7. If you have friends who do not practice the teaching of Islam, try to avoid socializing with them.
 8. If you travel a lot on business, try to do more local business, so you can be more closer to your family and community_.
 9. If you are used to staying up till midnight, try to go to bed earlier, so that you will be able to wake up early for Salat al-Fajr and Tahajjud prayers as well. To prepare ourselves before the month of Ramadan arrives is far better than waiting till it comes. To prepare ourselves for anything in life is a sign of wisdom and maturity. No one is assured of living one day more; tomorrow may not come. So hurry and benefit from blessings and rewards from Allah.
- Remember:** "Time is not money or gold; it is life itself and is limited. You must begin to appreciate every moment of your life and always strive to make the best use of it.



جو شخص نرم عادت سے محروم رہا وہ ساری بھلائی سے محروم رہا۔



30 Common Mistakes During Ramadan

This list was taken from a class on the fiqh of Ramadan, given by Sheikh Ahmad Musa Jibril. Some of the issues may have a difference of opinion, but these are the most correct opinions.

- 1) Focusing on food; to the extent that people begin to worry about eating more than actually fasting. This also goes along with spending tons of money on Iftaars even though a person does not need to eat that much food.
- 2) Making Suhoor way before Fajr. Some people eat Suhoor a few hours after Taraweeh or Isha Salah, this is wrong. It should be eaten closer to the time of Fajr.
- 3) People don't make Niyyah (intentions) to fast for Ramadan. This is something in the heart and does not need to be verbal. Also it only needs to be done once, at the beginning of Ramadan and not every single day.
- 4) If you find out late that Ramadan started, you should stop eating and fast for that day, making that day up after Ramadan/Eid ends.
- 5) Many people don't think you pray Taraweeh on the first night of Ramadan (such as tonight). They believe you pray it after the first day you actually fast. They forget that the Islamic calendar runs on the moon, maghrib is the start of the new day.
- 6) Many people believe if you eat or drink on accident this breaks your fast. This is false, if you do this on accident then you continue fasting and do not need to make up the day.
- 7) Some people take the opinion that if they see someone eating or drinking they should not remind the person that he/she is fasting.

According to Sheikh Bin Baz (ra), this is incorrect and it is an order from Allah for us to ordain the good and forbid the evil. Thus we tell the person, because we are forbidding the evil this way.

- 8) Many sisters believe they cannot use Henna while fasting. This is incorrect, they are allowed to use it during Ramadan
- 9) Some people believe when you are cooking you cannot taste the food to see if it has the right spices/flavors. This is false, and allowed in Islam as long as the person cooking is not eating the food. Rather they can taste it to see if it needs salt, or more spices.
- 10) Many people think you cannot use a Miswak or toothbrush during Ramadan. This is false, for the Prophet(saw) used to use a miswak during Ramadan. Also you CAN use toothpaste; the reasoning by the scholars is that the Miswak has flavor, thus toothpaste is okay to use (if you are not eating it).
- 11) Some people make the Fajr Adhan early. They do this so people will stop eating before Fajr and not invalidate their fast. This is wrong and something we should not do.
- 12) Some people make the Maghrib Adhan late. They do this so people will start eating late, just incase Maghrib has not come in yet. This too is wrong and we should not do this.
- 13) Many many people believe you cannot have intercourse with your spouse during the whole month of Ramadan. This is false, you cannot do this only during the times when you are fasting. Between Maghrib and Fajr it is permissible to do.
- 14) Many women believe that if their period has just ended and they did not make ghusl, they cannot fast that day (considering their period ended at night, and they went to bed without Ghusl, waking up without having a chance to make it). This is incorrect, if a women has not made Ghusl she can still fast.
- 15) Many men believe that if he has had intercourse with his wife and did not make ghusl (similar to the above) then he cannot fast the next morning. This is also incorrect, for he can fast even if he has not made Ghusl.
- 16) Some people pray Dhur and Asr prayers together during Ramadan. (mainly in Arab countries) This is incorrect and should be avoided.
- 17) Some people believe you cannot eat until the Muadthn is done calling the Maghrib Adhan. This is incorrect, as soon as he starts a

person can break their fast.

- 18) Many people don't take advantage of making dua before they break their fast. This is one of the three times when Allah accepts a person dua.
- 19) Many people make the mistake of spending the later part of Ramadan preparing for Eid, neglecting Ramadan. This is incorrect and these people lose the concept of what Ramadan is about.
- 20) Many parents do not let their children fast during Ramadan (young children). This is something counter productive to a child. By allowing him to fast he will grow up to know he must do this act.
- 21) Many people think Ramadan is just about not eating and forget about controlling their tempers and watching what they say. In actuality we are supposed to control our tempers and mouths even more during Ramadan.
- 22) People often waste their time during Ramadan. They go to sleep during the day and get nothing done. We should be taking advantage of this blessed month by doing extra Ibaadat.
- 23) Some people don't go on trips or travel during Ramadan. They think they have to break their fast when traveling. This is actually optional, if you want to break your fast while traveling you can (with making it up later), and if you don't you can continue fasting.
- 24) Many people who are able don't make Itikaaf at the masjid. We should take advantage of our good health and spend lots of time at the Masjid, especially the last 10 days of Ramadan.
- 25) Some people believe they cannot cut their hair or nails during Ramadan. This is also false.
- 26) Some people say you cannot swallow your spit during Ramadan. This too is false. However you cannot swallow mucus that has entered your mouth.
- 27) Some people say you cannot use scented oils or perfumes during Ramadan. This too is false.
- 28) Some people believe bleeding breaks the fast. This is not true.
- 29) Some people believe if you throw up on accident it breaks your fast. This is not true, however if you do it intentionally it does.
- 30) Some people think you cannot put water in your nose and mouth during wuduh in Ramadan. This too is incorrect. Source: <<http://www.azyouth.com/islam/special/ramadan/>>

آج بھی ہو جو ابراہیم سا ایمان پیدا
آگ کر سکتی ہے انداز گلستاں پیدا

The Letter and Spirit of Zakat

By Shakeel Ahmad
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Part-1: The Letter of Zakat (Zakah)

Zakat is compulsory after the personal wealth crosses a threshold, we know this. Zakat is to be given away throughout the year, as soon as the wealth has crossed the threshold of time. We know this as well. Zakat is to be given only to the poor and destitute individuals, we know this! Hardly do we know anything if we use ONLY in this sentence! A reference to Surah Tauba (Surah # 9)'s Ayat number 60 in Quran makes sufficiently clear the eight areas in which zakat money should be spent.

Well, we know this. Sure, we do. Zakat purifies our wealth ... we know this, alhamdulillah. Zakat means "to purify" and also "growth". Well, it's not a new information for us. Really?

Zakat can be used in a bait-al-maal to render all kinds of service to the masses. This may benefit the poor mostly, but some benefits may actually accrue to the rich as well. To the rich as well? Vow! When Allah commands in the above Quran (9:60) to spend zakat money on the wayfarer (Travellers who find themselves in difficult circumstances), it is widely believed that He makes no difference between a poor wayfarer and a rich wayfarer (may be rich in his native place, but is currently without nisab).

The literal meaning of zakat is widely understood and consensus is available on many uses despite differences on some of the points. If logic is applied to the reason why Allah made zakat a mandatory feature of a Muslim's life, most of us believe this could be for taking care of the poor. What if I say it could have been to eradicate poverty? If it was not meant to eradicate poverty but just to feed the poor, thus maintaining the poor in the same conditions as they are, it may be considered by the Munafiqeen as an unfair act of Allah (na'ooz-o-billah), and the claim of Allah that He is the Most Fair and the Most Merciful would be challenged easily.

Let's ask some simple questions. How many of the eight areas (Quran, 9:60) are we using our zakat money for? Should we restrict the use to just a few? If the answer is yes, then what was the need for these eight areas to be mentioned by Allah? Before we discuss the spirit of zakat, the letter of zakat better be clear to us. Are we using zakat to free any slaves? No slaves any more!! Behold! Not long back, liberation of

bonded labourer groups from the clutches of tyrants was in the news on a daily basis, all over India. Did we hear any Muslim organizations or the use of zakat in these movements? Are we getting any indebted persons rid of the debt burden? May be at individual levels, there are some isolated cases, but are there any concerted efforts? Every now and then, we hear cases of



people taking loans from local sharks and Shylocks to get their daughters married off or to get their sons admitted into colleges, or to get looted by clinics and hospitals. We are commanded to use zakah money to pay off the debt of the helpless ones, rather than exploit them.

Well, what about the meaning "growth"? Is zakat helping the community towards this end? Can we start thinking in this direction?

Are we using it for any form of Jihad? Well, today, fighting against enemies of Islam means Jihad-an-nafs (fighting against our own ego), the struggle to strengthen our inner selves or conscience - to purify, commit, motivate ourselves to perform better than others, generate resources and build capabilities that can prepare us for any war imposed on us.

..... Part-2: The Spirit of Zakat (Zakah)

Shall we confine ourselves to the letters of zakah (words alone) or shall we also delve into the hikmah (wisdom/ larger objective, as in Quran, 2:269, 2:164, and 16:12, etc.) behind those words (and allow ijtehad to guide Muslims through changing times)? Are we ready to think out-of-the-box and act wisely, making use of the excellent tools (like the brain) that Almighty has equipped us with? How long shall we continue to waste such precious gifts from Allah that were given with a purpose - to be exploited by this preferred race (Quran, 2:47, 2:122, 45:16)? What use is knowledge that is not exploited to benefit ourselves? Are we not afraid of Allah's punishment for those who behave like the deaf, dumb and the blind [Quran, 7:179]?

No sane person would contest the fact that zakat money is commanded by Allah to be used for Jihad-fee-sabilillah (striving in the way Allah). If we consider Jihad as "fighting for the cause of Allah", that is to spread (or establish) Islam and removing the obstacles in the way of doing so. As each one of us know that today it is not the mere obstacles that hamper any such effort but there

is a strategic plan to nip any such thoughts in the bud itself and proactively engage Muslims in acts that do not leave them with any time or energy to even think in this direction. When it comes to a fight, the enemies of Islam have proved beyond any doubt that they have far superior technological prowess. In order to win any war, Muslims will need to be better equipped. If Jihad means "fighting for the cause of Allah", preparing for such a fight and equipping ourselves for such a fight also means "fighting for the cause of Allah", as commanded in Quran, 8:60.

This means that we will need to match the enemies in all aspects, i.e., (1) in our faith (may come through Jihad an-Nafs and Jihad as-Shaytan), (2) education and knowledge, (3) application of knowledge (technology) and (4) economy, otherwise how can we "make ready" what is needed for Qital (the final form of Jihad: encountering the enemy when needed). All expenses in building these capabilities would be "fighting for the cause of Allah", as expenses incurred on preparations. First two are primary areas, of course, and the last two are derivatives of the first two. As of today, we may be superior to our enemies in just one aspect, the first one. In all the other three areas, we are nowhere close to our enemies and any talk of winning a fight against them must be wishful thinking, and no more.

Even Allah's support to Momineen seems to be conditional. In Quran (65:8), Allah promises a 10:1 support to Momineen (one believer will be enough for ten non-believers). In the very next ayah (65:66), Allah says one Momin (believer) would be able to take on only two kuffar (non-believers)! Why? Allah puts forward the reason as well. He says momins are not prepared, yet; that's why! Allah urges us to improve ourselves in comparison with the non-believers, in all aspects of life. And all such improvements are rooted deep into our education and training. The real Jihad is to become better, spiritually, morally, physically, economically, technologically, and so on. Let's train ourselves to be better than ten non-believers, and then, Allah will definitely be with us.

Therefore, when Yusuf Al Qaradawi extends the meaning of Jihad-fee-sabilillah to include other forms of Jihad like the intellectual and educational forms which serve "to preserve Islamic identity", he cannot be disputed. But, "preserving Islamic identity" is not proactive whereas Jihad has to be proactive. And Jihad-fee-sabilillah in such an extension will then mean "striving towards educational and socio-economic empowerment of Muslims", the vision we should work for. Thus spending zakat money on any project or endeavour that helps fulfill this vision is simply spending on Jihad-fee-sabilillah, or at least on preparing for Jihad-fee-sabilillah. Conclusion:

Agreed that priority should go to fuqara and masakeen while distributing zakat money, and I do not discourage Muslims to take care of their poor relatives and neighbours, but in order to achieve a much greater objective of empowering the Muslim masses, they must allocate a good part of their zakat money to projects that could bring long term benefits to the society.

دین میں ہر نئی چیز بدعت ہے اور ہر بدعت گمراہی ہے۔



A quick preparation for Ramadan Kareem

1. Start reading Quran daily after Salat al-Fajr.
2. Spend some time listening to recitations from the Quran.
3. Train yourself to go to bed early so that you can wake up for Salat al-Fajr.
4. Keep yourself in a state of Wudu (Ablution) most of the time.
5. Evaluate yourself daily before going to bed.
6. Thank Allah for good deeds, and repent to Him for your mistakes and sins.
7. Start giving Sadaqah daily, no matter how little. Make it a habit like eating and drinking.
8. Find time to pray extras, such as Tahajjud prayers.
9. Spend more time reading Islamic books, especially the Quran, Sirah, Hadith, and Fiqh.
10. Find time to help others with your wisdom, knowledge and other talents.
11. Try to write articles on Islam for Muslims as well as for non-Muslims.
12. Associate with Muslim scholars / ulama and other pious people so that you may learn from them.
13. Train yourself to do good, render free service to others to seek the pleasure of Allah.

It's Trial, Not Punishment

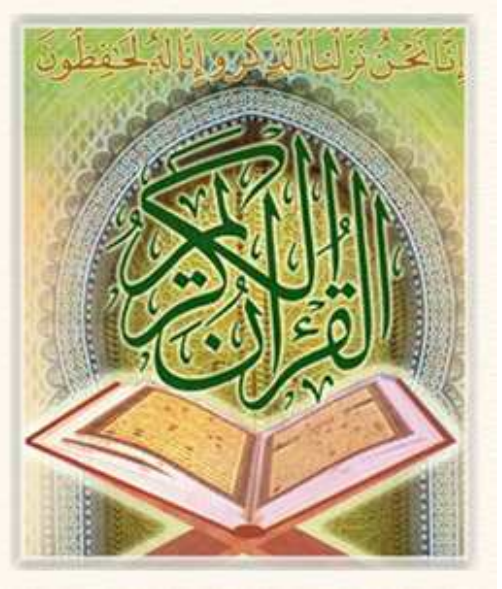
- Sharjeel Ahmad (sharjeel.ahmad@gmail.com)

"Cursed were the people of the ditch (the story of the Boy and the King). ... They had nothing against them, except that they believed in Allâh, the Almighty, Worthy of all Praise! ... Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allâh), will have the torment of Hell, and they will have the punishment of the burning Fire." Al Quran :: Surah Al Burooj :: Verses 4, 8, and 10

A lot of scholars assert the fact that the pitiable condition of Muslims world over that we witness today is due to the fact that Muslims are being PUNISHED for their misdeeds. We all at times, gullibly agree to the same. Perhaps it is not so... Our Apartment has been blessed with one endowment that we have a splendid Dars-e-Quran session every Saturday after Isha. The last one saw a description of Surah Al Burooj, where the Mufti sb emphasized on this aspect of people propagating and believing that the Community's bad times are punishments from the Almighty. Mufti sb emphasized on various logical reasons to outstandingly defy and nullify this perception, which actually appealed to me so much that I am penning down this brief discourse. Mufti sb emphasized on the following aspects:

1. This Surah was revealed at a time when few Muslims were faced with a lot of torture and torment from the disbelievers. These verses were a respite to the Muslims, who were acquainted with the fact that through the ages, believers have been put to trial, something that will continue for the remaining days of the world. The believers faced the trial and torment because "They had nothing against them, except that they believed in Allâh, the Almighty, Worthy of all Praise!" Deductively, this implies that the believers have been faced with torment and trial through the ages, but they had no fault except for believing in Allah...
2. The Holy Quran uses the word "trial", and not punishment, to describe these torments by the disbelievers. Quran is Divine Word; therefore, selects the most appropriate words to describe something. The choice of trial makes it evidently clear that what we perceive as punishment is not actually punishment. It is TRIAL...
3. Allah has promised the punishment of hellfire for people involved in tormenting the believers. So, how logical is it to say that the people who punish the wrongdoers [if we perceive the believers as being punished for their wrongdoings] are destined for the hellfire abound? If we perceive the torments to be punishments, it is similar to perceiving an executioner being punished for carrying out the executions ordained by the Court of Law!! Definitely, the Divine logic will never curse and punish someone who punishes wrongdoers and prohibits wrongdoing; but what the tormenters are doing is definitely not the same.

4. If Allah is so forgiving and merciful that He promises to pardon these tormenters if they repent [even after tormenting the believers for ages], how can He, the Almighty, be so cruel to the believers to punish them with such torments at the hands of the disbelievers? Isn't it contradictory to believe that on the one hand, Allah offers to pardon the tormenters if they repent, but ordains punishments for the



believers? A believer is always higher, as per Allah, as compared to a disbeliever.

To conclude, Allah has mentioned at numerous places in the Glorious Quran that the believers will be put to trial; will be surely put to trial. Trials could come in any form; monetary, health, unwanted situations, untoward incidents... We, as believers, need to ensure that our belief [eemaan] does not give way to these trials under any circumstances, Insha Allah. We must continue to believe that with each trial, we grow as more strong and believing Muslims. We must continue to believe that Allah offers leniency to the disbelievers in their ordeals in this World; simply to enlarge their Heavenly Torment. Mufti sb observed that we should not fall prey to the perception that the situations we face today are due to our wrongdoings; rather we should strive to struggle in the way of the Truth! We must also believe that we, who face trials, are fortunate to the extent that Allah puts His best creations to varying degrees of trials at all times!

"Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success." [Al Quran :: Surah Al Burooj :: Verse 11]

(I have tried my best to put into writing the explanations offered by Mufti sb; any errors that might have crept in would be my personal onus. May Allah guide us to the Right Path always, Ameen!) ■

ANJUMAN'S ACTIVITIES

Quick Update on Bihar Anjuman's Activities during July 2010

TCN "Organization of the Year Award 2010" for Bihar Anjuman?: Bihar Anjuman bagged nominations, in both the individual (personality) category as well as in the organization category, competing with the giants among the Muslim personalities and Organizations. It got nominated for the Organization of the Year Award (launched simultaneously with the personality award), an encouraging milestone for a young organization yet to achieve much. TwoCircles.net, an online newspaper, focusing on the Muslim-related news invited nominations for individuals and organizations that brought about tangible difference in the lives of Indian Muslims. Their recognition of Bihar Anjuman, by nominating it in both categories, is a remarkable achievement for Bihar Anjuman. Although the BA moderators appeal to people for their hands, not for votes, this kind of recognition by a global media organization can make pooling of resources easier by raising the confidence of well-wishers. This should help speed up the march of BA towards fulfilment of its vision to educationally empower the Muslim community.

Voting is open for:

Organization of the Year Award:
http://twocircles.net/polls/tcn_organization_year_2010.html

Personality of the Year Award:
http://twocircles.net/polls/tcn_person_year_2010.html

66% of Grade-10 students from RAHBAR Coaching make it to Diploma Engineering: What's the future of the 100% pass-outs of 10th Board BSSEB exam? This was a natural question in the minds of Bihar Anjuman's representatives. With dedicated service rendered by the ground force, led by Janab Enam Khan Sb and Janab Manzurul



Haque Sb, 4 out of 6 boys among the 10th Board pass-outs from RAHBAR Coaching centre, Patna, qualified for admission into the Diploma Engg course of MANUU, thus turning their fates around, from imminent drop-outs before 10th board to confident engineers, alhamdulillah! They were coached for the entrance exam in Urdu medium for just 10 days. Urdu medium books could not be found in Patna, but brother Jawed Ahmad's (secy of RAHBAR) arranged it from Delhi and sent through courier to reach Patna just-in-time. Similar coaching was also arranged in Darbhanga, for about 15 days, and 3 boys got through taking the number of successful candidates from RAHBAR Coaching Centres to 7 (seven).

A campaign is underway to fulfil their financial needs for the entire education of 3 years in MANUU. This justifies the need for the kind of intervention undertaken by Bihar Anjuman to spread further, and further proves that drop-outs can indeed be eliminated.

Bangalore chapter of Bihar Anjuman becomes the 1st Indian chapter to sponsor a RAHBAR Coaching Centre: Last month was historical with

brothers in Bangalore deciding to assume the responsibility of sponsoring the coaching centre that is to start at Arwal. Who says only NRIs are charitable? If you are in Bangalore, you can join the most active chapter by visiting http://groups.yahoo.com/group/Bihar_Anjuman/join

Funds urgently required for First school project of Bihar Anjuman

Casting of 1st slab (roof of ground floor) for RAHBAR-e-Banat (madarsa-cum-school for holistic education of GIRLS only) is pending due to lack of funds. The school is operational since 1st December 2009, offers FREE education to 125 poor girls, with 3 teachers: Building construction work started in 1st week of May 2010 for its 3 storeyed hostel building, designed by a professional gulf-based engineer. The hostel building has been so designed that it can serve the dual purpose of class-rooms as well as hostel, until we can construct separate class-room buildings, for which design is ready [available on the website]. Be a part of the first school project of Bihar Anjuman: view details @ <http://school.biharanjuman.org/> ... This is the largest project of Bihar Anjuman, so far, and the most ambitious as well. This is expected to serve as a model of excellence, to be replicated in all the districts of Bihar, insha-Allah.

8th RAHBAR Coaching Centre became operational at Jamshedpur, on 11th July: A grand inauguration ceremony was arranged at the M.O. Academy. Jamshedpur became the first centre of the 2nd phase. It is the only centre where separate classes for boys and girls started simultaneously, as if this is two centres in one, thus taking the number of classes to 6 (Grades 8th, 9th, and 10th for Boys, and same 3 for girls) and making it the largest centre so far with 120 students on the roll. Subhanallah! The centre is sponsored by Riyadh chapter which becomes



Inauguration Ceremony, RAHBAR Coaching Centre, Jamshedpur
[<http://jamshedpur.biharanjuman.org/>]
Guests, Left to Right: Dr. S.H. Usmani Sb, Director of MO Academy;
Dr. Mohd Zakaria, Principal of Karim City College;
Alhaj Mohd Fahim, Chairman of Jharkhand State Waqf Board;
Dr. Syed Saifdar Razi, Registrar of Kolhan University;
Mr. Syed Shahzad Karim, Head of Project & Procurement, Tata Steel;
Mr. M.H. Usmani, Sr. Personnel Manager, TRF.

the most valuable chapter by managing the coaching of maximum number of potential drop-outs with this sponsorship of 2 centres simultaneously (Gopalganj being the 2nd centre). View details of this coaching centre @ <http://jamshedpur.biharanjuman.org/>

First Teachers Training Program conducted by RAHBAR Coaching Centre, Patna: On 4th July 2010, at Najam Foundation, Phulwarisharif, Patna, Janab Mullick Habib Ghufuran, M.Sc; M.Fd; Dip in Sc. Ed (U.K), Cert. in Adult Education (Edinburgh), Ret. Teacher Netarhat Residential School, Ex-

Principal:
Navodaya Vidyalaya, Begusarai, Ex-Principal: District Institute of Education & Training, Purnia & Jamshedpur, Ex-Regional Director: Maulana Azad National Urdu University conducted a day-



ANJUMAN'S ACTIVITIES

دعا! اے اللہ ہم تجھ سے مانگتے ہیں۔
ایسی معافی جس کے بعد گناہ نہ ہو۔
ایسی ہدایت جس کے بعد گمراہی نہ ہو۔
ایسی رضا جس کے بعد ناراضگی نہ ہو۔
ایسی رحمت جس کے بعد عذاب نہ ہو۔
ایسی کامیابی جس کے بعد ناکامی نہ ہو۔
ایسی عزت جس کے بعد ذلت نہ ہو۔
یا اللہ مجھے اور میری فیملی اور عز و اقارب و دوست
احباب کو دنیا اور آخرت کی ہر قسم کی رسوائی سے
بچا اور آئیو لے دنوں میں ہمیں ہر قسم کا سکون اور
امن عطا کر۔ (آمین)

An office boy became
Chartered Accountant.
24 years Shailesh Ghule
of Surat became CA



Attention

**Collective use of Zakaat money
can change the society**

Please give your zakaat
money to Bihar Anjuman's
local chapter, for collective
use, to educate and
empower the society."

**Help needy people through
RAHBAR (NGO)**

A/c name: RAHBAR
A/c number: 00891450000123,
Bank name: HDFC Bank
Branch: D-965, Mata Ka Mandir,
New Friends Colony, New Delhi -
110065, IFSC Code: HDFC0000089,
MICR Code: 110240009

Continued... Quick Update on Bihar Anjuman's Activities during July 2010

Day-long training program for teachers of coaching centre and Najam Foundagtion school. Teachers Training Programs would be arranged at all coaching centres: Mullick Habib Ghufuran Sb has kindly consented to facilitate the training program at all the coaching centres, and this will be coordinated by Patna chapter.

9th RAHBAR Coaching Centre (2nd centre of 2nd phase) is starting on 1st August, in Arwal [<http://arwal.biharanjuman.org/>]: After Jamshedpur (1st coaching centre of 2nd phase), Bihar Anjuman announced the confident launch of their 9th centre in Arwal (earlier, part of Jahanabad district of Bihar) – details of this district are available at <http://arwal.bih.nic.in/>. Moderators of Bihar Anjuman say this is yet another baby-step towards 60 centres, insha-Allah (38 districts of Bihar and 22 districts of Jharkhand). Natives of remaining 52 districts are being urged to come forward to initiate a centre in their respective districts. What a noble invitation! Let's help them by connecting them to potential sponsors. Location of centre: Al-MOJIB URDU GIRLS HIGH SCHOOL, Mohalla: Shahi, P.O. & Distt: Arwal-804401, Bihar, Mobile: 9279519048, 9835422986

RAHBAR Coaching Centre, Muzaffarpur conducted its 1st Awards ceremony, on 22nd July 2010: Just 24 days after classes started, based on the two assessment tests, 12 students were awarded for performance and attendance to

RAHBAR Coaching centre, Patna, conducted 11th Awards ceremony on 26th July 2010, in Najam High School Patna at 5 P.M. Mr. Mumtaz Alam Falahi, took video interview of Br. Anwar Bari Sb, asking questions about activities of BA. He covered the entire awards ceremony, and published it in his newspaper



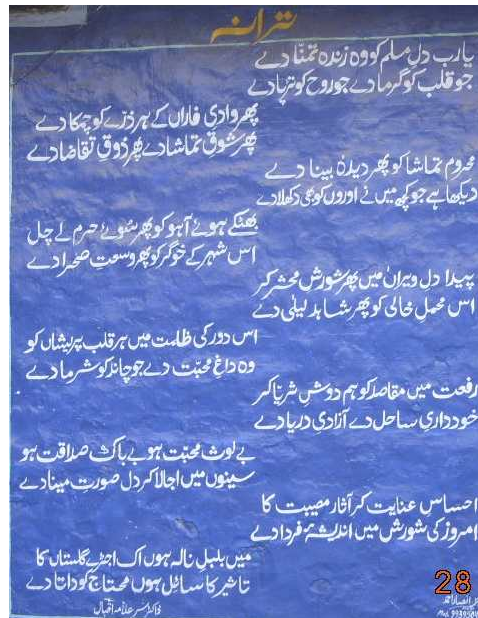
read: <http://bit.ly/c5JETN>. The awards were given by Anwar Bari Sb, Tarique Farid Sb and Mumtaz Alam Falahi Sb. Br. Anwar Bari attended awards ceremony at Muzzaffarpur (22 July) and Darbhanga (24 July) also. He motivated the students to do hard work and take advantage of this coaching centre. He introduced the 4 boys who qualified for engineering, few days back they were sitting on benches and after few days, insha-Allah, they will stand here as chief guests. Mumtaz Alam Falahi Sb also addressed the audience along with Tarique Farid Sb. The programme started with recitation of Quran by Enam Khan Sb, who then introduced the guests. The programme ended with the Dua of Maulana Anisur Rahman Qasmi Sb.

7,426 members @ Bihar Anjuman's Yahoo group, the lifeline of the community, on 31st July 2010, in comparison with 7,144 members a month back – 282 new members in a month, alhamdulillah. Visit <http://groups.yahoo.com/group/biharanjuman/>, created on 14th June 2001, it remains at the top of all online groups from Bihar or Jharkhand. If you are not a member, as yet, but your heart beats for your homeland, get in, and walk along.

2,230 friends of Bihar Anjuman's facebook page: Facebook Profile of Bihar Anjuman, created on 23rd March 2010, has jumped from 1,700 friends, last month, to this level, now ... Become a friend, now! <http://www.facebook.com/profile.php?id=100000909102297>

BAJEE (Bihar Anjuman's Jewels for Educational & economic Empowerment), the ladies wing of Bihar Anjuman (www.bajee.org): BAJEE Centre, Patna launched its first Computer training centre for women, with 30 students joining its first batch. Join BAJEE @ facebook. The course being taught at the computer centre, covers following subjects:

1. Computer fundamentals
 2. Microsoft Office
 3. Tally for beginners
- Duration of Course: 8 months ■



encourage these students who have been laggards in the past. View the details @ <http://muzaffarpur.biharanjuman.org/>

Voting launched on "Which Coaching Centre is YOUR favourite": On 25th June, a poll was launched to assess the likeness of Bihar Anjuman's members for any specific centre out of the seven. The criteria have been left open, but it is expected that the voting would be done as per the centre's performance. Cast your vote @ <http://bit.ly/ap8haU>

اختیار، دولت اور طاقت ایسی چیز ہیں جن کے ملنے سے
لوگ بدلنے نہیں، بے نقاب ہوتے ہیں۔
حضرت علی

خبروں کی خبر

Seraj Akram

-Ramzan ki aamad par phir josh wa kharosh se tayyari shrou
Pichhle ramzan ke bad hamari zindagi me kya tabdili aayi kuch is par bhi gaur hona chahie.

-Foreign Minister S.M Krishna bina masayel sune hue apni taqreer karke Haj Committee ki meeting se chale gaye.
Election se pahle unhe Muslim masayel se kya lena dena?

-Haj subsidy kuch bhi nahi bas Air India asal price se zyadah charge karti he aur sarkar badhe hue charge ko subsidy karke Air India ke account me jama karti he, Haji ko asal quimat chukana padta he, unhe koi fayeda nahi hota...ek khabar.

Yah khel sirf Muslim ke sath hi ho sakta he, agar dusri qaum hoti to 1,60,000 Haj Musafir aur phir Umrah karne walon ke liye apni Airline service shrou kar deti.
Sarkar ki subsidy ka ahsan bhi nahi hota aur kafi aamdani bhi hoti.

-11,000 crore rupee ke ghapla ke liye Bihar Assembly me khub hangama- ek khabar
Jab mil bant kar nahi khaya jayega to hangama to hoga hi.

-Sohrab ke encounter me Gujrat BJP minister Amit shah shamil – ek khabar
Kaun se bare fasad ya qatl me in logon ka haath nahi.

-Sarkar Muslim ko jobs me 10% dene par vichar kar rahi he.
Election qarib hote hi aisi khabrain aani shrou ho jati he. Congress naye facility dene ke bajaye us waade par kyon vichar nahi karti jo aaj se 60 sal se wah Muslim ke liye karti aa rahi he, aakhir wah lagoo kyon nahi hota.

-lakhon tonn genhu Punjab ke gudam me kharab ho gaya
is se pata chalta he ke hamari sarkar garibon ke liye kitni hamdard he.
Mahngayi ki wajah se garib pareshan aur gudam me genhu kharab ho raha he.

Ramadan at a Glance

- G h e y a s S M a h f o z H a s h m i ,
(hgheyas@savola.com)

Ramadan is approaching. It is the month of Quran. It is the month better than 1,000 months (83 years). Happiness is at every corner. Why should not, it is the month of Mercy (1st 10 days), Forgiveness (2nd 10 days) and Salvation (last 10 days). It is the month of taking rewards as much one can. It is the month where Devine Generosity rains. It is a month of raising hands of request to The Lord of Heavens & Earth. It is the month in which Shatan is clamped. A good Muslim always awaits Ramadan to receive it openheartedly and at the end they bid it farewell with eyes full of tears, because they don't know if they will be able to see the next or not. Ramadan expects all Muslims to have same sentiments towards it. A good Muslim try always to have good use of Ramadan for which Allah Almighty has given it to His servants as a gesture of His kindness towards them.

The most important thing that makes Ramadan valuable is the revelation of Quran in this month from Loh-e-Mahfouz (Heavenly Tablet) to The House of Heaven. It is reported thrice in the Quran in verses (2/185, 44/3&4 and 97/1-5). The 1st describes that it is Ramadan in which Quran was ascended. The 2nd specifies the time saying Quran was revealed in a blessed night (of Ramadan) an it is the night where angels are assigned to execute commandments of Allah Almighty with regard to Human Destiny, while the 3rd further specify that Quran was ascended in the night of Al-qadr (power), e.g. one of the odd nights of last ten days of Ramadan, which is better than thousands months where angles and Jebrael come down with the permission of Allah having fate matters (here it refers to same matter of verse 44/4). This is to clarify here that some interpreters and most prominent of them is Hazrat Akramah did confuse with aforesaid verse (44/3&4) that the revelation of Quran was at the night of 15th Shabaan, as it was also mentioned in some weak Hadiths.

We understand from above verses that a night was elevated and exalted to the degree of 1,000 months in terms of sanctity, holiness and blessing to make it adaptable to receiving the words of Allah Almighty. Keeping this in view we should think how importance is Ramadan and precisely last ten days and more precisely Lailat-ul-qadr. We also know that Rahbaniat (Monasticism) for this nation was closed but E'TEKAAF during the last 10 days of Ramadan may be replacing it for getting, Beiznillah, same reward or more.

Some of our brothers in our societies understand, due to lack of knowledge of Islam, that performing of good worshiping in Ramadan with sincerely and devotedness can compensate lack of duties of 11 months. This is a blunder. None is exempted whatever great deal of worshiping they do in Ramadan from their throughout year rights towards Allah Almighty and His servants. Ramadan is mainly for two things (1) a training of religious requirements whose effects can be felt

during the rest 11 months (2) offsetting optional worships that remained to be done or done little during last 11 months. Ramadan, however, has two obligatory worships (1) Fasting (2) Zakat-ul-Fitr) and two special optional worships (3) Taraweeh (4) E'tekaaf. The last three items have nothing to do other than Ramadan. Reward of all worships in Ramadan increases many folds due to its importance. Similarly bad actions may have the same effects or more. Most of the people pay Zakat (2.5%) in this month in order to get advantage of multiplication of reward. Here I am pleased to give below a very brief description of worships earmarked for Ramadan.

Taraweeh: There is different opinion on Rik'at of Taraweeh but 20 is Sunnah of Hazrat Omar (R) on which conformity is reported. This 20 Rik'at figure is undisputed among righteous scholars while other figures are controversial. The prayer is for whole month and completion of recitation of full Quran in this prayer is another Sunnah.

E'tekaaf: As per Hanafi School it is a confirmed Sunnah Kefaya, i.e. if a fasting Muslim from a village or from a Mohallah does it the accountability gets dropped from all living in the same village or Mohallah. It is ten days devoted worship at one's mosque keeping one-self away from materialist word. Not allowed to come out of mosque except for essential needs. Its time is from 20th Maghrib till seeing the moon of Eid. As for woman, she can do it also with her husband's consent at home (Hanafi) or mosque (Maliki, Shafayi, and Hanbali). These are Fiqhi differences which are not required to be discussed here.

Zakat-ul-Fitr (Fitra): Every Muslim is required to pay Zakat-ul-Fitr at the conclusion of the month of Ramadan as a token of thankfulness to Allah for having enabled them to observe fasts. Its purpose is to purify Muslims' worship from any mistakes and inappropriateness that they might have committed, and also to help poor and needy. Those who possess Zakat Nisab (a minimum amount of property) have to pay Zakat-ul-Fitr (Abu Hanifah), but according to most of the scholars Zakat-ul-Fitr is incumbent on every free Muslim who possesses one Sa' of dates or barley which is not needed as basic food for himself or his family for the duration of one day and night. Sa' is a certain measure varies according to foodstuff. It may be 2,176 – 2,520 grams per head. It may be dates, cereals or its value. It is generally what an individuals eats. If a Muslim eats high quality Basmati rice, it is unfair to give lower quality rice or its value.

Its disbursement starts from Eid day after dawn (Fajr) up to before Eid prayer. In case it was not given before Eid, it could be given after Eid prayer but it loses its essence and spirit, and some say it is reprehensible. Therefore, its payment does not get nullified due to delay. It can be given 1 or 2 days earlier also (Ahmad & Malik) and can be paid in the beginning of Ramadan (Shafayi), and can be paid even before Ramadan (Abu Hanifah).

(For any query, I can be reached at my e-mail)

کوئی بندہ اس وقت تک مسلمان نہیں ہو سکتا جب تک کہ اپنے بھائی کے لئے وہی پسند نہ کرے جو اپنے لئے پسند کرتا ہے۔

A quick checklist in Ramadan

1. Make a resolve to win the maximum favor of Allah by performing extra Voluntary prayers (Nawaafil), making frequent Dua and increased remembrance (D h i k r) .
2. Try to recite some Holy Quran after every Prayer. In fact if you read 3-4 pages after every Prayer you can easily finish the entire Quran in Ramadan!
3. Study the Tafseer (commentary) every m o r n i n g .
4. Invite a person you are not very close with or your relatives to your home for Iftaar, at least once a week (Weekend). You will notice the blessings in your r e l a t i o n s h i p s !
5. Bring life to your family! Everyday, try to conclude the fast with your family and spend some quality time together to understand each other better.
6. Give gifts on Eid to at least 5 people: 2 to your family members, 2 to your good friends, and 1 to a person whom you love purely for the sake of Allah.
7. Make commitment to join Islamic study circles to learn more about Islam and improve your own life.
8. Donate generously to the Masjid, Islamic organizations, and any where people are in need or oppressed. "Because Ramadan, is a month of sharing!"
9. Share month of Ramadan and its teachings of peace and patience with your n e i g h b o r .
10. Sleep little, eat little! Make sure you do not defeat the purpose of fasting by over-indulging in food and being lazy.
11. Seek the rare and oft-neglected rewards of the night better than 1000 months (Laylatul-Qadr / Shab-e-Qadr).
12. Weep in private for the forgiveness of your sins: Ramadan is the month of forgiveness and Allah's Mercy! It's never t o o l a t e .
13. Learn to control your tongue and lower your gaze. Remember the Prophet's (pbuh) warning that lying, backbiting, and a lustful gaze all violate the Ramadan fast!
14. Encourage others to enjoin and love goodness, and to abandon everything that Allah dislikes. Play the role of a Da'ee (one who invites to Allah) with zeal, passion, and sympathy _____.
15. Experience the joy of Tahajjud prayers late at night and devote yourself purely and fully to Allah in the itikaf retreat during the last 10 days of Ramadan.

How to Avoid Cell Phone Radiation? Safety Tips

- Courtesy: Md. Tanweer (tanweer_q@yahoo.com)

(Ref: 1. <http://cellphoneharm.org/> 2. <http://www.ehso.com/ehsoext.php?URL=http%3A%2F%2Fwww.independent.co.uk/life-style/health-and-families/health-news/mobile-phones-more-dangerous-than-smoking-802602.html>)

Cell phones have become very common nowadays, as almost every one of us has a cell phone. Cell phone also creates radiation when it is in use. This radiation is harmful for the body. There are few things that can reduce the cell phone radiation exposure by as much as possible.

Daily we are swimming in a sea of electromagnetic radiation (EMR) produced by electrical appliances, power lines, wiring in buildings, and other technologies that are part of modern life. From the dishwasher and microwave oven in the kitchen and the clock next to your bed, to the cellular phone you hold to your ear is dangerous and becoming a serious health risk.

EMR from cellular phones, both the radiation from the handsets and from the tower-based antennas carrying the signals have linked to develop health problems such as headaches, high blood pressure, brain tumors, cancer, Alzheimer's, and more. The effects are cumulative and safety measures should be taken now before it is too late.

Tips to minimize effects of Cell phone Radiation:

Headset: A headset is a cell phone accessory that can considerably reduce radiation exposure to the brain. Not a Bluetooth headset or a wireless headset but a headset that plugs into the phone, eliminates cell phone radiation near your brain.

Speakerphone: Speaker phone must be used as often as possible. Speakerphone also reduces the cell phone radiation exposure because you do not have to keep the cell phone near you.

Avoid Bluetooth and wireless handset: These cell phone accessories produce their own radiation along the radiation produced by the cell phone. The use of these accessories must be avoided.

Cell Phone Radiation Shielding Case: exposure while the mobile phone is in your pocket or clipped to your belt this can prevent radiation. It dissipates the radiation so that it decreases going into your body. They also have clips and antenna radiation dispersers.

Limit your calls: Many of us make unnecessary calls. Reducing needless calls will reduce radiation exposure.

Wear an air tube headset: The regular wired headset has been found to intensify radiation into the ear canal. The wire transmits not only the radiation from the cell phone but also serves as an antenna attracting electromagnetic fields from the surroundings.

Don't put the cell phone in your pocket or belt: The body tissue in the lower body area has good conductivity and absorbs radiation more rapidly than the head. One study shows that men who wear cell phones near their groin could have their sperm count dropped by as much as 30 percent.

Purchase a phone with a low SAR (Specific Absorption Rate): Most mobile phones have a SAR level listed in its instruction manual. The SAR level is a way of measuring the quantity of radiofrequency (RF) energy that is absorbed by the body.

Use a scientifically validated EMF protection device: There are a d v a n c e d technologies obtainable nowadays that strengthen the immune system against the effects of EMF. The EMF radiation causes a problem only when the cumulative effects due to repeated exposure weaken the body's ability to repair it.



Other Tips:

If using the phone without a headset, wait for the call to connect before placing the phone next to the ear.

Do not use the cell phone in enclosed metal spaces such as vehicles or elevators, where devices may use more power to establish connection. The metal enclosure also acts as a Faraday cage that traps the radiation and reflects it back onto the occupants.

Do not make a call when the signal strength is one bar or less, which means the phone must work harder to establish a connection.

Children should be allowed to use the cell phone in cases of emergency only. Because of their developing skulls, the radiation can penetrate much more deeply.

Avoid carrying cell phone on the body at all times. Do not keep it near the body at night such as under the pillow or on a bedside table, particularly if pregnant. You can also put it on "flight" or "off-line" mode, which stops electromagnetic emissions.

Make sure that the keypad is positioned toward the body and the back is positioned toward the outside while carrying it, so that the transmitted electromagnetic fields move away from you. Avoid using the cell phone when the signal is weak or when moving at high speed, such as in a car or train, as this automatically increases power to a maximum as the phone repeatedly attempts to connect to a new relay antenna.

آدمی کے برے ہونے کے لیے یہ بات کافی ہے
کہ وہ اپنے مسلمان بھائی کے حقیر سمجھے۔ (مسلم)

WEEKS BEFORE RAMADHAN: 'Heart Focus' Weeks

Make Tawbah Nasooaha

Listen to Islamic lectures. Choose a scholar and topic that you feel will motivate you and get your heart into the right state
Read Islamic books about self development and purifying the heart
Do your best to pray all your Salah on time
Ensure that you pray the Sunnah al-Mu'akkadah raka'at with your five daily fard prayers
Actively focus on improving your Khushoo' in salah by spending more time on it and concentrating on what you are saying.
Allocate time to doing Tasbeeh and istighfar, especially after salah.

HOW TO MAKE TAWBAH

Tawbah consists of three parts: Knowledge, repentance and determination

Knowledge: If you have knowledge of Islam then you will recognise your sins and understand why they are harmful for you and know what the punishment is if you continue to do those sins. You must also have sincere faith and devotion to Allah, because if you know that something displeases/angers Him then you will feel bad about doing it.

Repentance: Once you understand that the sins you have done are harmful and that you have earned Allah's displeasure, then you will feel bad about having sinned. You will feel deep regret and remorse, even grief at having committed those sins.

Determination: When you feel so bad about doing those sins, then you will refrain from doing them and be determined never to do them again, especially if you know what the harmful effects and punishment are for those actions.

If you have committed a sin involving taking away someone else's rights, then you must return those rights and ask forgiveness from that person also. (Adapted from Imam al-Ghazali, Ihya Ulumuddin, translated by Maulana Fazlul Karim, Taj Company, 1982, Vol. 4)

TIPS TO HELP YOU STAY AWAY FROM SINS:

Stay away from the places of sinning
Keep yourself in the company of those who remember Allah
Keep your hands busy with useful work and your tongue busy with remembrance of Allah
Understand the harmful effect of sins and read about the punishment for sinning
Remind yourself about the rewards for doing good deeds, both in this life and in the hereafter

On building young muslim leadership from grass-roots

--Syed Shahabuddin

Not only from friends of the Muslim Community but within the Community itself, one always hears a litany of lament that the Muslim Community lacks leadership. This has a nugget of truth when leadership is identified with political status as it is normally done. But there is no lack of leadership in the theological domain or even in religious affairs in the field of education and to a lesser degree in the economic field.

Apart from Muslim politicians, the Muslim society often turns towards its religious leaders for guidance. This creates the impression, which is rather mistaken that the Muslim society is basically in the hands of the Mullahs and practices, within the larger framework of democracy, a form of Mullahcracy!

Considering that religious faith is the core element of Muslim identity, it would indeed be surprising if the Community as a whole was not inclined towards religion, even those who were only culturally Muslims turned towards religion; when they faced situations of discrimination. Some problem arises because most religious scholars and functionaries continue to live in the past and have a generally conservative outlook and do not quite understand the way the larger national society is managed. Their hold on the masses also opens the Community to the charge of embracing extremism and rejecting liberalism and modernization. However, given its religious sensitivities, the Muslim community, which is living in a hostile environment, resists all propositions for 'reforming' Islam made by ill-informed and even basely motivated intellectuals and stoutly resists attacks on Islam, per se, the Holy Quran and the Holy Prophet. But it responds to economic, social and cultural changes, not only in the Muslim majority states but Muslim minority countries. The process of change, however, is relatively slow in the latter because a minority always, everywhere, tends to be conservative.

There is an understandable reason for the prevalent level of orthodoxy in Muslim India: the overall sense of insecurity in the mind of the Community which has been living for decades in a state of siege. No doubt the Constitution grants them equality of citizenship and freedom of religion, for historical and psychological reasons the Muslim Indians constantly experience victimisation as physical, religious, cultural, economic and social targets. This is further strengthened by political under-representation and economical deprivation. In the circumstances, there is a strong urge at least to hug its religiosity and express it in various ways.

Orthodox or liberal, modern or obscurant, no one can take away the rights of the religious group as human beings, as a minority and as citizens. The modern state, even if does not proclaim its secularism from the housetop, can not deny equality and justice to a community, only because it appears to be orthodox.



The theologians with all their piety and moral influence, and the Mullahs with all their proximity to the grass-roots cannot be a substitute for politicians. At critical times, the religious 'leaders' also enter politics. Get their reward in the form of seats in the legislatures or in the party hierarchy. But they are largely useful for themselves because they simply lack the necessary legal knowledge and political experience. They fail to keep the Community together because of sectarian differences. In other words, they cannot unlock the doors of power and manage the pressure of change. And that is why political leadership is, in the final analysis, important for the future of the Community.

Few Muslims in politics can take a bold, independent stand and remove obstacles and impediments the Community faces, not the least of which is the memory of Muslim rule and dominance, particularly, its dark aspects which are emphasized and publicized endlessly by the anti-Muslim forces. Their path is also impeded by the course of political development under the British which culminated in the division of the county and the fact that at the critical time during 1945-1947 virtually the entire Muslim public opinion in what is now India stupidly supported the idea of Pakistan. Since the more vocal supporters migrated to Pakistan in search of greener pastures, the Muslim Indians faced a vacuum and indeed became leaderless. Those who took off Jinnah caps to put on Gandhi caps were looked upon as unreliable both by the Hindus and the Muslims. In the first 15 years after independence the community simply did not know which way to turn for support and succor. Inevitably it took shelter under the existing power structure. To survive, it learnt to keep mum even on its legitimate grievances, to accept whatever came its way, to speak humbly and softly, seek favours and to crawl its way into the durbars of the new rulers.

Along with democracy had come an electoral system based on first-past-the-post principle which did not allow any aggrieved and oppressed section freely to choose its representatives, who may sincerely and selflessly project their concerns and seek viable remedies. Muslims who entered the legislature and became Ministers, by the grace of political parties, with few exceptions represented their parties and not the Community.

Continued on page 11

عقابی روح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے انکو اپنی منزل آسمانوں میں



کس قدر تم پہ گراں صبح کی بیداری ہے
ہم سے کب پیار ہے، ہاں نیند تمہیں پیاری ہے
طبع آزاد پر قیدِ رمضان بھاری ہے
تہی کہ دو، یہی آئینِ وفاداری ہے؟
اقبال

"He is not a perfect muslim
who eats his fill and lets his
neighbor go hungry."
(Mohammed PBUH)



اللہ تعالیٰ اس شخص پر رحم نہیں کرتا جو لوگوں پر رحم نہ کرے۔

Continued...On Building Young Muslim Leadership from Grass-roots

Nearly all persons who dominated political parties generally looked upon Muslims with hostility or suspicion. They nursed an overall apathy towards them and tended to overlook their miserable condition, 'let them stew in their own juice and pay for the sins of their forefathers.' The Muslims living in their ghettos had no option but to accept every affront, all injustice and suffer patent inequality. Few had the courage to raise grievances in the councils of power; fewer tried to seek remedies and invoke understanding or sympathy of the powerful. Muslim legislators or Muslim Ministers knew which side of their bread was buttered and always kept on the right side of the party and the government. They refused to knock loudly, lest it upset the 'Malik', even while their people were being butchered.

Muslim masses had to accept as their representatives those imposed by the system and built up as living evidence of secularism. Their personal ambition coupled with relative incompetence came in their way. If they raised inconvenient questions, they would be cut to size or dropped in the next reshuffle or denied tickets in the next election. The masses were kept divided in the name of sects and denominations and even baradaris, a form of Muslim casteism. This was not only encouraged by their religious or social leaders but also promoted from outside by political parties. Each party wanted a slice of Muslim votes to further the interests of its core social constituency. This we see happening even today. This disunity in the Community which it often laments makes it impossible for it to act unitedly, even at the local levels such as elections to panchayats or municipalities.

With democratic experience every social group in the multi-group Indians society has mastered the technique of breaking the monopoly of powerful groups which control national parties and forming state and regional parties with itself at the core and in the driving seat. The Community never mastered this political strategy or developed its own brand of 'camouflage' politics, though it has learnt to see through the mask of secularism and social justice, worn by political parties.

1971 was a water-shed and since the 70's, Muslims have gradually stabilized economically and politically. The younger generation has overcome the burden of partition. But given the electoral system and the open hostility or fake secularism of political parties, Muslim masses had no option but to support the party which made the sweetest promises and assured physical security. Their political strategy was reduced to vote for the strongest secular party across the board, throughout a state. In the 1990s, however, they began to differentiate between one constituency and another and to practice tactical voting, constituency-wise depending upon the winnability and record of candidates. Now the third change is taking place; preference to Muslim candidates in Muslim concentration constituencies. No Muslim party or Muslim-core party has ever registered its presence in the vast expanse of north India. And even the parties the Muslim vote for sometimes put up token Muslim candidates from unwinnable seats. If the ruling party or coalition has some Muslim members, it gives rise to an illusion that the Muslims have become king-makers! In reality Muslim ministers were fobbed off with minor portfolios. In a nut-shell, the political field has so far been a barren wasteland for the Community. This explains why during the last 50 years it has not benefited as it should have from welfare and development schemes at the local level. Some times it receives a morsel but that too as an act of charity or benevolence.

This sad state was put by the Sachar Committee in all its starkness before the nation. But it ignored the continuing thread of bias, prejudice and historical

animus in the government machinery when it seeks remedies.

No doubt an important factor is the inability of the Community to throw up a political leadership which has knowledge and experience, which is selfless and committed, which is courageous and uncompromising. The residue of the feudal order which has passed into history, the propertied class and a few bureaucrats are largely self centred. The affluent who sometimes contribute to religious charities cannot provide leadership. The well-placed elite suffer no disability, except perhaps in times of communal carnage. They can get things done for themselves and for their families, including admission and jobs for their progeny. Their interest lies in keeping on good terms with the people who run the system. They are rarely inclined to speak for the masses who suffers deprivation, with no primary school in their villages and no jobs even as chaprasi, driver or clerk.

Even if some practicable ideas are distilled from the Sachar Report, the Community lacks the leadership to monitor its implementation at various levels, to ensure that development funds, set aside for the Community reach the deserving, that the Community gets appropriate share of state expenditure on welfare and development, at least in the operational area. Those in the power structure, the elite and the affluent, the theologian and the Mullahs cannot even monitor local distribution.

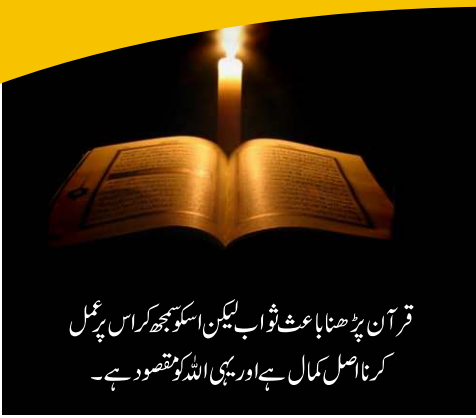
What then is the solution? My only hope is the Muslim youth who are not just literate but educated enough to be assertive, bold enough to speak to the authorities face to face and demand due share, ask for transparent accounting, expose corruption and oppose diversion. Since the system silences individuals, the community needs to set up institutions to disseminate information about openings and schemes and to service the potential beneficiaries, to file their applications and pursue their cases.

A positive asset the Community has is Masjids. Masjid was the Community center to begin with in the time of the Holy Prophet and has been gradually reduced to a place of worship and no more. Resources of the Masjid, its space, its income from wakfs and donations can provide a base for their 'reverse modernisation' and restoration of their original function. The Masjids in villages, qasbas, mohallas and towns can establish or encourage a committed team of local youth to establish Information-cum-Service Centres in their premises, fight injustice level by level. This new Muslim leadership will arise from the grass-roots and gradually build the network upwards, as it acquires confidence and experience. This is the only hope. ■

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
اے لوگو جو ایمان لائے ہو تم پر روزے فرض
کردئے گئے جس طرح تم سے پہلے انبیاء
کے پیروں پر فرض کئے گئے تھے۔ اس سے
توقع ہے کہ تم میں تقویٰ کی صفت پیدا ہوگی

(الفرقة 183)

جس پر نصیحت اثر نہ کرے وہ جان لے کہ اس کا دل خالی ہے



قرآن پڑھنا باعث ثواب لیکن اسکو سمجھ کر اس پر عمل
کرنا اصل کمال ہے اور یہی اللہ کو مقصود ہے۔

Islam, Muslim and the question of modernity

- Mohammad Allam, Minto Circle, A.M.U.
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If any single factor that has been posing a constant challenge to the very tenants of Islam is considered; for sure it will be "the question of modernity". By using the notion of modernity (now post-modernity), one can demolish any well established and durable religious, social, political or cultural structure.

The fact that can be seen in term of modernity is the constant compulsive demand of changing without thinking of the outcome. The adventurous act of modernity can be fruitful for those structures of religion, politics, economy and culture which are man made and focus on betterment with the passage of time.

But what about "Islam" as a religion; covering entire life of Muslims and their society according to the command of Allah (swt) and guidance of His prophet (pbuh).

About present day modernity it can be said that there is no moral, social, religious and cultural foundations in change.

Can Islam allow Muslims to go beyond the boundaries laid by Shariah of Allah (swt) in the urge of coping up with fast changing life? Can Islam allow change beyond recognition?

The notion of present day modernity which started in Europe has its own model of religion, politics, culture, social values and morality. This suited the man made structure of Europe worked out by their thinkers, philosophers, scholars, governments etc. The start of scientific revolutions, commercial revolution and industrial revolution brought a new type of society, values of life, morality government and cultural trends in the west.

The dominance of Europe through imperialism introduced modernity to the third world including Islamic world. Modernity was a compulsive force in the Islamic world and it introduced to Islamic world a new system of society polity, economy, culture, moral values which was not found in the thousand years of Islamic history. The political anarchy in the world of Islam made Muslims and Islamic world incapable to respond to modernity in the right way. The static of Islamic world started with the introduction of alien notion of rationality and values. The undecided attitude of Islamic world

created wider gulf between world of Islam and master race. With two hundred years of response of wait and watch moved Europe beyond the reach of Islamic world in coming century. Only in the later half of the 19th century Muslim thinkers started to ponder over to apply trends of modernity in Islamic world. The advocate of modernity was considered as the rebellion of Islamic world while the opponents of modernity like Ulema ruled over the masses. This division of Islamic world made Muslims and Islamic world to respond to modernity in effective ways.

Throughout the hundred years of 19th and 20th century the response was lukewarm. Only at present, Muslim middle class is advocating the application of modernity with some reservations. Here the Muslims in general and Islamic world in particular have to think about some questions regarding modernity.

These are:

(I) Is western discourse of modernity applicable in the world of Islam?

(II) Is there any other discourse of modernity?

(III) Can Muslim and Islamic world start own discourse of modernity based on religion of Allah?

(IV) Is it necessary to follow modernity in totality?

(V) Can Muslim and Islamic world adopt selective trends of modernity in different fields?

In a fast changing world, the importance of modernity and shining of other communities through the adoption of modernity has attracted the intellectuals, scholars and philosophers of the Islamic world. They want to follow modernity without pondering over the pros and cons. There is no doubt that the unlimited freedom from religion, society and state provide higher chances of development to science. Both individual and society in success of science not even challenged the very established norms of religion, society, moral values of life but wrecked them within to become master of own destiny in the west. They Proclaimed themselves as creator, sustainer and even question the existence of Al-mighty who opened the door of knowledge and wisdom (wala yuheetoona beshaien min ilmehi Illa be masha). They became so much self conscious by riding on scientific research and out come that they tried to create own world of existence rather than live in the natural world of Allah RabbulAlameen.

The one big mistake that west and their followers did in the scientific research was that they started to open all the fields of study without pondering on the result of that study in long run. They rejected the god's forbidden rule for selected field of study. As a result they ventured in all those forbidden fields that should not be opened for the sake of individual and society. Further with the passage of time, they started applying their own rules on the lives of the individual and society. In other world one can say that they made human being a matter of scientific research. No doubt that they progressed well in all fields but they lost the mastery on their own life. This slavery of science and scientific objectivity (Now refute by the scholars of post-modernism) put the individual and the society in the hands of community of science and later to market and multi-national corporation (One can see the objective and large scale participation of multi-national corporations in scientific research). Can Islam allow Muslims such unlimited freedom to go from the bond of Allah Rabbul Alameen to the slavery of multi-national corporations in the name of modernity?

The application of modernity in science brought unprecedented change in the materialistic approach and material stock of west. This success has also paved the way for demand of application of modernity in other fields of human being. As a result modernity brought a society of present day Europe. How many

western scholars and Islamic Scholars having slight love of humanity appreciated the European society in totality? The modernity which attracted the one section of Islamic society created the problem for Muslim in all fields without a clear cut solution. In education Muslim remains a mute spectator to decide between modern and traditional education, in the field of religion Muslim again standing on cross road to decide to accept change. The numerous terminologies like orthodox, fundamentalist, extremists, liberal, Secular, came into circulation on the basis of adoption of degree of modernity, In the filed of political system, the Islamic world again has been divided into numerous camps from pro-democratic to anti-democratic, pro-Sharia to anti Sharia, pro-liberal to anti-liberal etc. In the fields of culture, the division has been done in the way of living, dressing, dinning by terming them as pro-sharia or anti-sharia. In such condition what should be the response of Muslim to modernity?

There is no question of need of sharia if one decides to leave Islamic tenant's. But what about those who are standing on cross road to face the challenge of modernity being a follower of Islam. Muslim should adopt selective approach towards modernity. Open and march only in those fields which Islam allows, and stop themselves from those areas where they have been prohibited. They adopt the way of Ijtihad to select a field. Unfortunately due to de linking of Ulema from the filed of Scientific knowledge the key of Ijtihad has been lost. Due to negligence of our Ulema from the fields of science, culture and western ideological revolutions made them incapable to make a key for ijtehad to open the lock of modernity which making Ummah and nations static and just to watch the fast moving world with out participating. How may years a community can stay in such condition? Can such community compete with other? Can a community which selected by Al-mighty to guide the humanity toward success in this world and world after would be a passive for a long period of time?

The question of adoption of modernity by Muslims should be selective. Let the west to wander from field to field to confuse themselves on the question and application of modernity to establish a just society. What Muslim should to do is to use the experience of the west to bring a society based on principle of Islam and positive modernity. No doubt that Islamic world cannot stop the large section of people to follow modernity blindly as this is a dominant trend of present day world. But Muslim can modify the trend and out come of modernity by injecting the Islamic values in this movement by producing a well knowledge able class of Ulema, Scholars and common man. The recent trend of spreading of Islam in the west is going to provide a well class of Ulema and scholar for the service of Islam to face the challenge of modernity. These western born Muslims will tackle the question of modernity for general Muslims and Islamic nations.

There is no doubt that to be relevant till the last day of the world sharia has to solve the problems of the fast changing world for the Muslims. Other wise the challenges that the modernity is posing Islam will remain a constant factor of trouble for Muslims and Islam. The modernity which is a product of revolt against the absolute nature of church has revenged from religion by destroying it from the society. The weapon of modernity which has been used by the enemy of religion to dynamite the very basic of Christianity cannot be allowed by Muslims to dynamite Islam by own followers in the name of modernity. So the need of hour is to clear the notion of modernity in clear words not in ambiguous language. For this purpose every Muslim forces Ulema and Scholars to understand the modernity well and put forward the solution to the challenges of modernity in stipulated time. Other wise what the modernity did with the west and their people will do the same to the world of Islam.

وہ گناہ جکا تمہیں رنج ہو اس نیکی سے
بہتر ہے جس سے تم میں غرور پیدا ہو۔
حضرت علی



اللہ کے نزدیک سب سے زیادہ گناہگار
چیز جھوٹ بولنے والی زبان ہے۔

Har Mirch
Seraj Akram



- Ham sabhi ka mukammal iman he ke hame jo kuch bhi milta he NASEEB se milta he, yani Allah deta he. Agar waqayi hame aisa yaqeen he to phir Allah ke diye hue daulat ko Allah ki raah me kharch karne me itni takleef kyon hoti he? Agar usne hame apne paisa ko azadi se kharch ki chhut diya he to ham usi ke raah me kharch karne se daraig karen to kya yah khayanat nahi?

- Ramzan Quran ka mahina he, is mahine me Quran parhne ka be-inteha sawab he lekin sawab kamane ke justuju me aisa bhi na ho ke jab bhi ham parhna shrou karen to hamari nigah aakhri ayat pat ho, balke hamari nigah Quran ki hikmat ko samajhne aur us par amal karne par hona चाहie, yahi Allah ko maqsud he.

- Ramzan, training ka mahina he, har sal training lene ke bad bhi agar hamare kirdar me farq nahi parta to fikr karne ka maqam he ke ham Ramzan ki kaisi qadar karte hain.

جب میری دعا قبول ہو تو میں خوش ہوتا ہوں کے اس
میں میری مرضی ہے اور جب قبول نہ ہو تو اور خوش ہوتا
ہوں کے اس میں اللہ کی مرضی ہے۔ حضرت علی

Source: Book of Fiqh,
Dawa wa Irshad, Saudi Arabia

روزہ کے احکامات

روزہ کے ارکان

۱- نیت کا ہونا ۲- روزہ توڑنے والی چیزوں سے فجر سے لیکر غروب آفتاب تک رک جانا
روزہ کے صحیح ہونے کی شرطیں:

- (۱) اسلام کا ہونا۔ (۲) رات سے ہی اگلے دن کیلئے روزہ کی نیت کا ہونا۔ (۳) عقل کا ہونا۔
- (۴) تیز کا ہونا، یعنی جو روزہ توڑنے والی چیزوں کو سمجھ سکے۔ (۵) حیض کے خون کا نہ آنا۔
- (۶) نفاس کے خون کا بند ہونا۔

روزہ کی سنتیں

- (۱) افطاری میں جلدی کرنا۔ (۲) کھجور یا چھوہارے یا پانی سے افطاری کرنا۔
- (۳) افطاری کا وقت قریب ہونے کے وقت دعائیں کرنا۔ (۴) سحری کھانے میں تاخیر کرنا۔
- (۵) نقلی نمازیں اور نیکی کے کام زیادہ سے زیادہ کرنا۔ (۶) قرآن کریم کی تلاوت اور عمرہ ادا کرنا۔
- (۷) قیام اللیل یعنی تراویح کی نماز پڑھنا۔ (۸) اعنکاف میں بیٹھنا۔

روزہ میں مکروہ چیزیں:

- (۱) کھلی یعنی فرارہ کے وقت مبالغہ کے ساتھ پانی حلق کے پاس کھینچنا یا ناک میں مبالغہ کے ساتھ پانی چرھانا۔ (۲) جھوٹ، یا غلط بات، غیبت اور چغلی خوری کرنا۔ (۳) شہوت کو بھرنانا۔

روزہ کو فاسد اور توڑ دینے والی چیزیں:

- (۱) کھانا، پینا اور جو چیزیں انکے مشابہ ہوں۔ (۲) جماع یعنی ہمبستری۔ (۳) جان بوجھ کر قتل کرنا۔ (۴) شہوت کے ساتھ جان بوجھ کر مٹی نکالنا۔ (۵) حیض اور نفاس۔
- (۶) زیادتی مقدار میں بدن سے خون کا نکلنا۔ (۷) روزہ کو توڑ دینے کی نیت کر لینا۔

ملاحظہ: یہ مندرجہ بالا چیزیں جو روزہ کو توڑ دینے والی ہیں انکے لئے یہ شرط ہے کہ۔

- (۱) ان چیزوں کا اسے علم ہو (ب) اسے ان پر مکمل اختیار ہو (ج) جان بوجھ کر اسے کرے۔

جن چیزوں کی وجہ سے روزہ نہ رکھنا مباح اور جائز ہو جاتا ہے۔

- (۱) سفر کی وجہ سے۔ (۲) مرض کی وجہ سے۔ (۳) حیض اور نفاس کی وجہ سے۔ (۴) کسی شخص کو ہلاکت سے بچانے کے لئے ایک روزہ دار اپنا روزہ توڑ سکتا ہے تاکہ وہ نہ ہلاک ہو جائے، یا حمل والی خواتین کے روزہ رکھنے سے انکی صحت اور بچے پر اثر پڑے گا، یا دودھ پلانے والی عورتوں کا بچہ بھوکا رہ جائے گا۔ تو پھر ان سب کے لئے مباح ہے کہ روزہ چھوڑ دیں اور بعد میں اسکی قضا کریں۔

حضرت سلمان فارسیؓ سے روایت ہے، انہوں نے کہا کہ شعبان کی آخری تاریخ کو نبی ﷺ نے خطبہ دیا جس میں فرمایا: ”اے لوگو! ایک بڑی عظمت والا، بڑی برکت والا مہینہ قریب آ گیا ہے۔ وہ ایسا مہینہ ہے کہ جس کی ایک رات ہزار مہینوں سے بہتر ہے۔ اللہ تعالیٰ نے اس مہینہ میں روزہ رکھنا فرض قرار دیا ہے اور اس مہینہ کی راتوں میں تراویح پڑھنا نفل کر دیا ہے (یعنی فرض نہیں ہے بلکہ سنت ہے، جس کو اللہ پسند فرماتا ہے)۔ جو شخص اس مہینہ میں کوئی ایک نیک کام اپنے دل کی خوشی سے بطور خود کرے گا تو وہ ایسا کرے گا کہ رمضان کے سوا اور مہینوں میں فرض ادا کیا ہو، اور جو اس مہینہ میں فرض ادا کرے گا تو وہ ایسا کرے گا جیسے کہ رمضان کے سوا دوسرے مہینہ میں کسی نے (۷۰) فرض ادا کئے۔ اور یہ صبر کا مہینہ ہے اور صبر کا بدلہ جنت ہے۔ اور یہ مہینہ سوسائٹی کے غریب اور حاجت مندوں کے ساتھ مالی ہمدردی کا مہینہ ہے۔“ (مشکوٰۃ)

زندگی وہ منتظر آنکھ ہے جو موت کا انتظار کرتی ہے



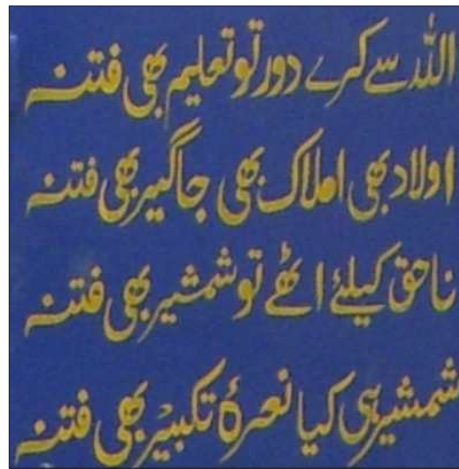
ایسا نہیں ہو سکتا کہ
 - جس صحبت میں بیٹھے اور ویسا نہ بنے
 - ہر کام جلدی کرے اور نقصان نہ اٹھائے
 - عورتوں کی صحبت میں بیٹھے اور سوانہ ہو
 - دنیا سے دل لگائے اور پشیمان نہ ہو
 - ہمت اور استقلال کو شعار بنائے اور مراد کو نہ پہنچے

The condition of hunger gets highlighted on each fasting person leading to:

- Care and concern for the poor and hungry
- Helping attitude towards have-nots
- Charity and donations
- Refrain from wasting food and drinks.
- Social responsibility

Continued...The Letter and Spirit of Zakat

Let's allow our hearts to feel the urgency of pushing ourselves into action. Let's allow our eyes to see a bright future aligned with our vision. Let's allow our minds to be used to translate these feelings into plans. Let's allow our hands and feet to implement these plans into result-oriented actions. Let's all our senses help us monitor, follow up and improve upon continuously. It is high time we broke out of the slumber that has plunged us into stagnancy and allow our senses to be exploited to the full so that we can revert to the dynamism of the golden Islamic era. Let's compete with each other in a race to do good deeds, as commanded by Allah (5:48, 23:61).



Genious Tathagat Tushi

youngest Assistant Professor at IIT

Mumbai: Patna-born child prodigy Dr Tathagat Tushi has taken up a job as professor at Indian Institute of Technology - Bombay at the age of



22. Tushi is possibly the youngest Assistant Professor at IIT. He will join the IIT faculty at Powai in Mumbai next week and teach Physics.

IIT Bombay sent his appointment letter sent on June 30 in which IIT Bombay Director Professor Devang V Khakar informed Tushi that the institute's Board of Governors had offered him assistant professorship on contract at the Department of Physics.

He had finished high school at the age of nine, earned his BSc degree at 10, and MSc degree at 12 and then received his Doctorate in Quantum Computing from the Indian Institute of Science at the age of 21.

[Http://ibnlive.in.com/news/patna-boy-tushi-is-youngest-professor-at-iitb/126570-3.html](http://ibnlive.in.com/news/patna-boy-tushi-is-youngest-professor-at-iitb/126570-3.html)



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