



Better light a candle than curse the darkness

شکرہ ظلمت شب سے تو کہیں بہتر تھا اپنے حصے کی کوئی شمع جلائے جائے

BAKHABAR  
بآخبہر

Monthly e-Magazine

Be Aware, Always, Everywhere



عید کے دن اداس سے گھر میں ایک بیوہ غریب روتی ہے  
اس کا بچہ یہ پوچھ بیٹھا ہے عید بنگلوں میں ہی کیوں ہوتی ہے

### Lighting a Candle Needs Courage; and Leadership

Sharjeel Ahmad, Delhi

A lot of erudite and thought-provoking articles on the holy month of Ramadan have been included in this issue of BaKhabar; therefore, I will try my hands at something different. At the onset itself, let me state that this brief write up has been inspired by a quotation by Mr. Shakeel Ahmad sb in one of his email messages:

“As a Muslim, you must have the passion to lead, because Allah is with you. As a Muslim, you must have the courage to assume responsibility, because you are from among the Ummah of Mohammad, Sallallahu Alaihe Wasallam, the greatest and most courageous Rasool of Allah.”

As always, allow me to ask a few questions: How many of us Muslims in India have leadership qualities? How many of us feel confident to take initiatives and assume responsibilities? How many of us know the exact definition and meaning of leadership? How many of us have the courage to light a candle instead of cursing the darkness?

Leadership might sound a big ambiguous term; having different meanings for different people. In a broad sense, leadership implies two basic skills – the ability to identify new avenues and take initiatives, and the courage to assume responsibilities and take risks to achieve the new avenues. A leader could be a politician; for example, who would seek to identify Parliamentary representation as a new avenue. He/she would take the risk of representing his/her constituency in the Parliament and being answerable to the people. Similarly, an entrepreneur who spots a new business model can be a leader. He/she would take the risk of successfully conducting the business among different competitors and threats. All these sound big. However, do you know that you actually don't need to be big to become a leader? Let's explore this: A person sees a stone in the middle of the road; picks it up and throws it away such that it does not harm anyone. Do you see a leader in this person? Yes, indeed! He is a leader because he has identified a new avenue to assist people in overcoming the probability of getting hurt by the stone, which had not been identified by anyone till then. And, he has taken the initiative to throw the stone away at a proper location. What courage is involved in this; you may ask. It involves the courage to be an agent of change.

Change is something that is almost always resisted at the first instance. A leader is someone who spots a need to change, and takes initiative to implement the change. Change is inevitable, and is the only thing in this world that is constant. However, being an agent of change is a difficult challenge. Cursing the darkness, for example, is easier and more common as compared to lighting a candle. In other words, if you and I were to believe and implement the quotation “Better to Light a Candle rather Than Curse the Darkness”, it would require courage and initiative. Lighting a candle also requires knowledge and expertise; the lack of which might lead to burning your own fingers. This is symbolic, and the essence of what I wish to state can be summarized by the following instance:

The cycle of life is the same for all of us: we are born, we get educated, we start working, we get married and start our families, we fend for ourselves, and then we die. In this cycle, we witness many ups and downs, but rarely care to take initiatives and ensure that things go on well. For example, we work as professionals, are bitten by discrimination and various other challenges at our workplaces because of our identity as Muslims, but tend to seek out ways to avoid the same individually. This might be seen synonymous to cursing the darkness. Ironically, if we succeed in avoiding these challenges, we often tend to celebrate it as a grand triumph. Very few of us would think of going out of the way and taking initiative to light a candle – looking at entrepreneurship; for example, more specifically in Islamic or Sharia related domains such as Islamic Banking and Finance. This is what our Community needs desperately: unity, the ability to spot new avenues, leadership, and the power to facilitate Community Members to adapt to the changes being initiated. If we do not come forward to light this candle, the leadership might well go into undesirable hands. Maybe, then we might not even have the option to curse the darkness.



- نیک ہمسایہ دور کے بھائی سے بہتر ہے
- زندگی وہ منتظر آنکھ ہے جو موت کا انتظار کرتی ہے
- جس پر نصیحت اثر نہ کرے وہ جان لے کہ اس کا دل خالی ہے
- زندگی کا مقصد حصول مسرت ہی نہیں بلکہ تکمیل انسانیت ہے
- خودی راز حیات ہے
- دنیا مومن کا قید خانہ ہے اور کافر کی جنت (محمد ﷺ)

عید مبارک  
Eid  
Special

عید مبارک

باخبر کی جانب سے آپ سب کو دلی عید مبارک

عید منائیے مذہبی جوش و جذبے کے ساتھ

خوشیاں سمیٹئے خوشیاں بانٹئے

... اس عید پر ...

روٹھوں کو منالینا پھٹروں کو صدادینا

اک سچی مسکراہٹ چہرے پہ سجالینا

ہو پیرہن دلکش آنکھوں میں ہو چمک بھی

اجلے لباس جیسے من بھی اجالینا

بھلے موج موج اڑنا گل و گلبدن نکھرنا

جو ہو سکے تو رک کے گرتوں کو تھام لینا

احساس کی چادر کو ریشم کی نمود بیکر

کسی ریختہ بدن کے دامن میں ٹانگ دینا

کرے روح جو معطر خوشبو وہ رچا لینا

اب کے برس سنویوں عید منالینا



مال زندگی کا دوست، عیال کشن دفن تک کا دوست اور اعمال مرنے کے بعد کا دوست

شوق جسکو ہے مئے پرستی کا  
وہ تھنیت میں زہر پیٹتے ہیں

اسی کا شہر، وہی مدعی، وہی منصف ہمیں یقین تھا ہمارا قصور نکلے گا

## ماشاء اللہ... ماہ مبارک کی برکت

سراج اکرم

ماہ مبارک

ماشاء اللہ، رمضان کے ماہ برکت مہینے میں مسلمانوں کا رویہ کافی بہتر ہو جاتا ہے۔ لوگوں کی کوشش رہتی ہے کہ اس مہینے میں برے کام سے گریز کیا جائے اور نیکی زیادہ سے زیادہ کیا جائے۔

کاش... ہملوگ باقی مہینے میں بھی ایسا ہی رویہ رکھیں، نیکی ہر مہینے میں ہونی چاہئے اور برائی سے پرہیز ہمیشہ لازم ہے تاکہ اللہ ہم سے ہمیشہ خوش رہیں۔

روزہ

ماشاء اللہ، اکثر مسلمان روزہ رکھتے ہیں، انکی کوشش ہوتی ہے کہ کوئی روزہ نہ ٹوٹنے پائے، کوئے نافرمانی نہ ہونے پائے، ساری دقتوں کے باوجود بخوشی مسلمان تیسوں روزہ رکھتے ہیں تاکہ اللہ خوش ہو جائے۔

کاش... ہملوگ روزہ کے پس پردہ حکمت کو بھی سمجھ پاتے اور روزہ کی بھوک پیاس سے عبرت لیتے ہوئے اپنے غریب مسلمانوں کی تکلیف کا احساس کر سکیں اور انکے مدد کے لئے ہر ممکن کوشش کرتے تاکہ کوئی مسلمان پریشان نہ رہے۔

قرآن

ماشاء اللہ، اس مبارک مہینے میں لوگ زیادہ سے زیادہ قرآن پڑھتے ہیں تاکہ کئی گنا زیادہ ثواب حاصل کیا جاسکے

کاش... ہم قرآن کے پڑھنے کے ساتھ ساتھ اسکے نازل ہونے کی حکمت اور اسکے ہدایت کو بھی سمجھ پاتے اور پڑھنے کے علاوہ قرآن کے بتائے ہوئے راستے پر عمل بھی کرنے لگے تو اس قوم کی ساری پریشانی ختم ہو سکتی ہے۔

افطار

ماشاء اللہ، اس مہینے میں لوگوں کی خواہش ہوتی ہے کہ زیادہ سے زیادہ لوگوں کو افطار کرائیں تاکہ بیش قیمتی ثواب حاصل کر سکیں۔

کاش... افطار پورے خلوص کے ساتھ کرائیں اور افطار میں صرف اپنے رشتے داروں یا دوستوں کو ہی مدعو کرتے بلکہ غریب، مسکین اور پڑوسی کا بھی خیال رکھتے جو زیادہ مستحق ہیں۔

زکوٰۃ و صدقات

ماشاء اللہ، اکثر مسلمان اس مواسات کے مہینے میں صدقات زیادہ کرتے ہیں اور خیرات بھی اسی مہینے میں نکالنے کی کوشش کرتے ہیں تاکہ اللہ کی خوشنودی حاصل کیا جاسکے۔

کاش... ہمارا صدقات ریا سے پاک ہو اور خیرات کا اصل مقصد کو سمجھتے ہوئے اسکو مجموعی طور پر بہتر منصوبہ کے ساتھ خرچ کریں تاکہ سماج میں بہتری آسکے۔

اعتکاف

ماشاء اللہ، کثیر تعداد میں لوگ اعتکاف میں بیٹھتے ہیں تاکہ پوری دلجوئی سے اللہ کی عبادت کیا جاسکے اور رمضان کے مبارک مہینے کا سہی فائدہ اٹھا سکے۔

کاش... ہم اپنے دکھی مسلمانوں کے تکلیف دور کرنے کے لئے بھی اتنے ہی سنجیدہ ہوتے جس سے اعتکاف سے کہیں زیادہ ثواب ملتا اور اس سے ہمارا سماج بھی ایک بہتر سماج بن سکتا۔

تقویٰ، ٹرینینگ کا مہینہ

ماشاء اللہ، رمضان کے آنے کے پہلے سے ہی لوگ اس مبارک مہینے کی تیاری شروع کر دیتے ہیں تاکہ اس مبارک مہینہ جس میں شیاطین قید کر دیئے جاتے ہیں، اللہ کی خاص رحمت ہوتی ہے اور روزہ کے ذریعہ انسان کو متقی ہونے کا پورا موقع ملتا ہے۔

کاش... ہم لوگ ساری عبادت کے علاوہ رمضان کے بعد اپنا محاسبہ کر سکیں کہ اس باریکی ٹرینینگ سے ہمیں کیا فائدہ ملا آگے کی زندگی کے لئے، رمضان کی ٹرینینگ سے ہمارے کردار میں کتنا اور کون کون سی بری عادتیں ختم ہوئیں یا اس میں کمی آئی۔ کیا ہم لوگ رمضان کو صرف عبادت کرنے کا مہینہ بنا دیا لیکن حکمت جو ہمیں اپنے کردار، اخلاق کو بہتر بنانے کی ٹرینینگ دیتا ہے اسکو فراموش کر بیٹھے۔ کاش، ہم ہر رمضان میں اگر دس فیصد بھی اپنی اصلاح کر پاتے تو سماج میں با کردار، با اخلاق لوگوں کی کثرت ہو جاتی۔ یہ کیسی ٹرینینگ ہے جو سالہا سال آ رہا ہے لیکن ہمارے کردار، اخلاق میں سال کے دوسرے مہینے میں کوئے فرق نہیں پڑتا۔

کیا دنیا میں کوئی ایسی ٹرینینگ ہے جو انسان دس میں بار کر چکا ہو پھر بھی اسکی صلاحیت میں کوئی فرق نہیں آیا ہو؟ کاش ہمیں اس ٹرینینگ کا صحیح مقصد سمجھ میں آئے اور اسکا فائدہ ہماری پوری زندگی میں اثر انداز ہو۔

دعا

ماشاء اللہ، اس مہینے میں ہملوگ کثرت سے دعا مانگتے ہیں تاکہ ہمارا رب ہم سے راضی ہو جائے، ہمیں بخش دے اور ہماری آئندہ کی زندگی پر سکون ہو جائے۔

کاش... ہم اپنے دعاؤں کو اسکی مقبولیت کے شرط کے ساتھ مانگتے، ہمارا جسم حرام خون سے پاک ہو اور دعا کو ہم اپنے ارادے، تدبیر اور عمل سے زیادہ مقبول ہونے میں مدد کر سکتے۔

توبہ

ماشاء اللہ، ہملوگ اس مہینے میں دن رات اللہ کے آگے سر جھکا کر اور اٹھتے بیٹھتے اپنی خطاؤں کے لئے توبہ کرتے ہیں تاکہ ہمارے گناہوں کو اللہ معاف کر دے اور ہمیں جہنم کی آگ سے نجات حاصل ہو۔

کاش... ہماری توبہ صرف ہونٹوں کا جنبش بھرنہ ہو، ہم اپنے رب سے دل کی گہرائیوں سے توبہ کریں۔ پورے ارادے اور وعدے کے ساتھ کہ جو غلطی ہم سے سرزد ہوگئی حتیٰ لامکان اسکو دور کرنے سے بعض رہیں گے اور اسکے لئے ہم پوری طاقت سے سال کے پورے مہینے میں برائیوں سے دور رہنے کی کوشش کریں تاکہ ہمارا رب ہمارے توبہ کی سنجیدگی کو دیکھتے ہوئے پچھلے گناہوں کو بھی معاف فرمادے اور آئندہ اپنی خاص رحمت سے ہر طرہ کی برائیوں سے دور رکھیں... آمین

کاش... اس بار کا رمضان واقعی میں ہمیں متقی بنادے اور ایسی ٹرینینگ دے کہ ہم سچے مسلمان بن جائیں، جیسے اللہ کو مطلوب ہے، اور اگر اگلے رمضان سے پہلے ہماری موت بھی آجائے تو یہ رمضان کی عبادت، توبہ ہمارے مغفرت کے لئے کافی ہو۔

تسکین دل کے واسطے وعدہ تو کیجئے  
ہم جانتے ہیں آپ سے آیا نہ جائے گا



If you fall, fall like a seed to germinate,  
but not like a leaf to die

زبان کو شکایت سے بند رکھو خوشی کی زندگی عطا ہوگی

Hesham Syed, Riyadh

## غزل

اب تک تلاشِ زیست میں کھویا نہیں ہوں میں  
اک بے خودی ہے آپ میں رہتا نہیں ہوں میں  
میں منزلی مراد ہوں اے ہوش گوشِ سن  
پامال کرنے والوں کا رستہ نہیں ہوں میں  
اک انجمن ہوں آپ میں لیکن رہے خیال  
تعبیر دو جہاں ہوں تماشہ نہیں ہوں میں  
دل میں تو اک لحاظ ہے لوگوں کے واسطے  
لیکن منافقت کو بھی بھولا نہیں ہوں میں  
پیتا رہا ہوں زہر کے پیالے پہ قدرِ ظرف  
پھر بھی زبان سے کبھی ڈستا نہیں ہوں میں  
تھر کے جیسا کالج پہ لگتا ہے ہر کلام  
اب تو خود اپنی بات بھی سہتا نہیں ہوں میں  
دنیا کو لوگ کہتے ہیں خواب و سراب ہے  
لیکن خود اپنی ذات میں دھوکہ نہیں ہوں میں  
عرفاں کی منزلوں کا بھی کیسے پتہ چلے  
خود ہی کسی مقام پر رکتا نہیں ہوں میں  
ہے انکسار کی مجھے دولت یہاں نصیب  
لیکن کسی بھی جنس سے سستا نہیں ہوں میں  
میخانہ حیات میں عرفاں کی ہوں شراب  
ساغر میں ہر کسی کے چھلکتا نہیں ہوں میں  
اک خاکِ کربلہ ہی تو میرا خمیر ہے  
باطل کے سامنے کبھی جھکتا نہیں ہوں میں  
دنیا حسین ہے مگر اتنی حسین نہیں  
رنگینوں کو اس کے ترستا نہیں ہوں میں  
کمزوریوں پہ اپنی بھی رکھتا ہوں میں نظر  
اوروں کو دیکھ کے کبھی ہنستا نہیں ہوں میں  
دل سے دعا نکلتی ہے ہر کی خوشی کے ساتھ  
کوئی حسد کی آگ میں جلتا نہیں ہوں میں  
نایاب تو نہیں مگر کیاب ہوں ضرور  
احساسِ برتری میں بھی رہتا نہیں ہوں میں  
پرتی ہے آئینے پہ جو اپنی کبھی نظر  
آنسو سوال کرتے ہیں کیا کیا نہیں ہوں میں  
حشام جانتے ہیں مرے دل کا معاملہ  
دل میں کسی سے پیر بھی رکھتا نہیں ہوں میں

## Experiencing Qur'an this Ramadan

As the month of Ramadan has arrived, we, as a Muslim society, are ready to utilize it best to become more spiritual and make use of the month. One of the foremost though in any Muslim's mind is to read the complete Qur'an at least once, apart from the mandatory fasting.

As the month of Ramadan approaches near, a pertinent question that had rigged my mind is – what should be a better approach to recite the Qur'an? To understand the Qur'an in its entire spirituality, first we have to accept the critical voice of orientalist and undergo a complete reorientation in our approach. We need to come out of the approach of "do not question your religion, just follow it else your faith will become weak" to "until you do not question you will never understand and if you do not understand, your faith will not be in right direction".

I got many answers to my critical mind from the Qur'an itself. I stopped carrying the unwanted baggage of being born a Muslim, but took a scholarly approach to understanding it. This opened my eyes to what the Qur'an tells us about itself and how to approach it.

First of all, the Qur'an does accept that there are many verses in the Book that have different meanings, some have clear cut fundamental meaning and the others symbolic (3:7). So it has been advised to read this with the best meaning and interpretation that our mind can best intercept (39:18; 7:145). We should accept the fact that the interpretation of the Qur'an or people who try to comprehend it are human beings; and despite their best effort to be very fair, might tend to get influenced by their environment in which they are born. Therefore, it is not possible for them to not bring those thoughts of their own culture, surrounding, and education to influence the translation and understanding of the text in the Holy Qur'an. Thus, differentiating between the fundamental and the symbolical meaning becomes tough, but then we have to get the best meaning for which we should not just stand back and be relaxed with one exegesis but be open to read and understand all and derive our own best meaning.

The best way to approach the Book and engage with it is by not just picking up a verse and concluding in pieces (15:89-93) but reading it intra-textually and holistically to grasp the full meaning as the whole of the Qur'an is from Allah (3:7). By intra-textually, I mean trying to look at all the verses in the Book that talk about a specific issue or related topics; and by holistically, I mean to analyze each of these related verses, comprehending the circumstances under which they were revealed and to whom they have been addressed. In this age, we are lucky to have technology which can make these interpretations easily available at our figure tips.

Qur'an says that it is clear and consistent; but it does not mean that our own understanding of it can be also as clear, unless we keep the broad perspective in our minds. The Book does point towards this by showing us the historical evidence and relating to the people of Moses, who quoted things out of context from their Book, which gave a shift to the meaning from their rightful place (5:13; 4:46). These are the historical incidents given in the Qur'an to make us aware that people of the books before us have made these mistakes, and we need to avoid the same. There are many verses in the Qur'an that warn us against such influences (2:78-79); to start looking for the meaning and verse which suits us our own desires rather than understanding the Qur'an in the true spirit and rationale.

If we want, we can write a book defending slavery by quoting selected verses from the Qur'an; instead of reading all the verses in it with their direct and symbolic meaning. However, if we analyze the verses by analyzing the context and time frame when they were revealed, we would conclude that Qur'an was phasing out slavery and not encouraging it. Similarly, we can refute the claim made by many about promoting polygamy, illicit sex (even with concubines), and use of terrorism in the name of Islam.

So, this Ramadan let us try to not only read the Qur'an, but to understand it as well. Let us engage ourselves with the Qur'an!

Amit Faisal Hashmi - afhashmi1211@yahoo.com



"...And whoever fears Allaah – He will make for him a way out – And will provide for him from where he does not expect. And whoever relies upon Allaah – then He is sufficient for him. Indeed Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent." At-Talaaq: 2-3  
Narrated Abu Burda: That the Prophet sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu'adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." (Sahih Bukhari: Book #59, Hadith #632)

دشمنوں کے ستم کا خوف نہیں  
دوستوں کے وفا سے ڈرتے ہیں



He who asks is a fool for five minutes,  
but he who does not ask is a fool forever

جو تم اپنے لئے پسند کرتے ہو وہی دوسروں کے لئے پسند کرو

## Actions in Ramadan at a glance

Apart from obligatory fasts, following are some actions to be performed in Ramadan. A brief description of each item is given. For more details, the concerned books can be referred or the author may be contacted for any further clarifications.

**Taraweeh:** There are two optional night prayers; one is Tahajjud and the second one is Taraweeh. Tahajjud was Wajib for our Prophet (PBUH) and remained Sunnah for his Ummah. Among Nafil (optional) prayers, Tahajjud is of great significance in terms of its status and virtue. The minimum is two Rikah and maximum is eight Rikah, excluding Witr. Tahajjud is meant for the whole year and remains as usual and unchanged in the month of Ramadan. The best time to offer Tahajjud is after midnight (3rd part of the night) after getting a sleep. Rewards of good deeds in Ramadan increase many folds.

The second optional night prayer "Taraweeh", which is meant for the whole month of Ramadan. Taraweeh is a Ramadan-bound confirmed Sunnah. It is completely separate from Tahajjud. Its Rikah is not confirmed from the prophet (PBUH) from any authentic Hadith, as he prayed it 2/3 days in the mosques with his companions and remained absent for 3rd or 4th days onwards for its being obligatory.

**Zakat:** It is a Fard (obligatory). Any Muslim who has a saving of minimum of 52½ Tola silver (612.35 grams) or 07½ Tola gold (87.47 grams) or its equivalent in any currency or all together reaching the value of 52½ Tola silver, qualifies for the payment of 2.5% Zakat on the total value of these assets.

While determining the eligibility for payment of Zakat based on the possession of silver and gold, the material with lesser price should be taken into consideration. In order to properly calculate Zakat, a date should be set according to Hijrah calendar as a boundary line to count completion of one year. Most of the Muslims take Ramadan as the cutoff date to calculate and disburse Zakat. For example, if 1st Ramadan is taken as a boundary line for completion of one year this date becomes due for calculating and payment of Zakat. All qualifying income for Zakat earned before 1st Ramadan (it may be on 29th or 30 Shaban) should be calculated. There are details among 4 schools of thoughts about it.

Zakat is payable without delay upon being due. It can be given earlier also, and this amount may be deductible from the Zakat amount when it is due. Any Muslim who does not reach Nisab (a minimum amount of property) of Zakat is eligible to receive Zakat. Among them, the poorest is the most deserving. Zakat can be given to one's own relatives first if they are eligible, provided they are not parents, children, and wives. Zakat should not be given to "Syeds" [or confirmed descendents of our Prophet (PBUH)]. They can be helped with the normal money. Quran mentions eight categories of Zakat recipients in Surah Tobah (9:60): The poor, the needy, Zakat administrators, those whose hearts are made to incline to Truth, ransoming of captives, insolvent debtor, people working in the Cause of Allah, and traveler in need (Scholars have details about all of these categories).

**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 him to observe fasts. Its purpose is to purify those who fast

from any indecencies or speech, and to help the poor and needy in celebrating Eid-ul-Fitr.

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 that varies according to stuff. 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 low 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).

**Laylat-ul-Qadr:** Let us quote here the meaning of Surah Al-Qadr that signifies its importance.

We have indeed revealed this (Quran) in Laylat-ul-Qadr. And do you know what Laylat-ul-Qadr is. Laylat-ul-Qadr is better than a thousand months. The angels and the Spirit come down therein by Allah's permission, on every errand. Peace! ..... This is until the rise of Morn.

It can also be further seen in Surah Addukhan (44:2-6) and Al-Baqarah (2:185).

This night falls at any odd date in the last ten days of Ramadan, i.e., 21st, 23rd, 25th, 27th and 29th. Although 27th seems to be most appropriate date among these 5 dates according to Hadith, let us not be dependable on this date only as it may fall on any date. So, all the five dates should be considered and observed as Laylat-ul-Qadr in order to make sure that virtues of Laylat-ul-Qadr are achieved. One can worship and Pray as much as he/she can.

**I'tekaaf:** As per Hanafih School it is Wajib Kefaya, i.e. if a faster Muslim from a village or from a Mohallah has done 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 oneself away and cutoff from the materialist world. During I'tekaaf, a person is not allowed to come out of the mosque except for essential needs. Those who do it indeed get better advantages of the last ten days of Ramadan. However, it can be lesser than that period. Its time is from Maghrib of 20th Ramadan till the new moon of Eid is sighted. Women can also perform I'tekaaf with the consent of her husband' at home (Hanafi) or mosque (Maliki, Shafayi, and Hanbali). May Allah Almighty give us strength to do the above in sincerity.

Gheyas S Mahfoz Hashmi  
Jeddah, hgheyas@savola.com



### Appeal for support to Madarsa in Champaran

We appeal for support to Madarsa in West Champaran district of Bihar, which is providing education to both boys and girls.

This madarsa is managed by Siraj Foundation, a registered society in West Champaran.

Building and Hostels are under construction and they need support to complete.

This Madarsa has plan to provided technical and Para Medical Training, free to Poor Muslim Girls of this area which is totally backward . EMARAT SAHRIYA has also recommended to support this MADARSA.

The details are as follows

- SIRAJALALLOM (SIRAJ FOUNDATION)  
- MADHOPUR – NARKATIYA GANJ, WEST CAHMPARAN  
A/ C No- 30851736403 , SIRAJ FOUNDATION, STATE BANK OF INDIA - BRANCH AMY, NARKATIYAGANJ, WEST CHAMPARAN – BIHAR



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 رسوا نہ ہو
- دنیا سے دل لگائے اور پشیمان نہ ہو
- ہمت اور استقلال کو شعار بنائے اور مراد کو نہ پہنچے



A great man is Strong on himself;  
a small man is strong on others

خدمت خلق بہترین عبادت ہے

Thank Allah for what you have, TRUST Allah for what you need.

## Madarasa RAHBAR-e-Banaat (for holistic education and guidance of girls)

[Http://www.biharanjuman.org/RAHBAR-e-Banaat\_madarsa.html]

### Madarasa RAHBAR-e-Banaat (for holistic education and guidance of girls)

**Vision:** Educational empowerment of Muslim women

**Mission:** Absolutely Free Comprehensive and Wholesome Education [Islamic + Contemporary] thorough a madarsa-cum-school and a Vocational Training centre for Muslim girls – one madarsa in every district of Bihar and Jharkhand

**Location:** Rahimabad village, near Tajpur block, district: Samastipur, State: Bihar Rahimabad is the birth place of Maulana (Shaykh) 'Abdul 'Aziz Rahimabadi, RA, who was a great 'alim and muhaddith.

**Introduction:** This is the first school (madarsa) project of Bihar Anjuman, and needs your full support so that quality of education in Bihar and Jharkhand can change for ever, insha-Allah.

**Why girls only?** There is no residential madarsa for Muslim girls, in Bihar or Jharkhand. Existing schools and madarsas provide education to boys and girls, both. Unfortunately, both sit in the same classroom (even in higher classes). Illiteracy among women may be the main reason for the degradation of our culture and our value system. If our upbringing and education can make them true ambassadors of Islam, jannah will become easily accessible to us. On the other hand, if our upbringing and education take them in the opposite direction, we would be the source of destruction for our society. The choice is ours!

**What kind of education?** Deeni Ta'aleem is inclusive and comprehensive, as every education and training is deeni, and there is no other type of education in Islam. The types we know may be sub-sections, but placing them parallel to deeni ta'aleem is a fallacy. This madarsa will provide holistic education by teaching science along with Islam, Arabic along with English, Urdu and Hindi. Vocational training centre will, insha-Allah, be established soon to enhance the skills of those whose parents wish their children to acquire these.

**Why another educational institution?** This is not just going to be another institution, but as explained above, a centre for quality education. Pulling away poor children from their homes is, in fact, pulling away an earning hand. If quality education is not provided, the whole family is being cheated along with the child's future being ruined. There is need to impart quality education which really serves the purpose of educational empowerment. There is even greater need to impart education to the girls, that's why this institution has been conceived.

#### Progress Update:

**(1) Land acquisition:** 6 katha land has been already acquired, and Rs. 20,000 arranged for land-development and temporary class-rooms (thatched roof on bamboo supports).

**(2) Appointment of Teachers:** two teachers (one for Islamic studies, and another for Contemporary education) are already appointed, and their salaries sponsored.

**(3) Approval from Islamic institutions and authorities :** Maulana Anisur Rahman Qasmi Sb, Nazim of Imarat Sharia and Chairman, Bihar State Haj Committee , and Maulana Sanaul Hoda Qasmi Sb, Naib Nazim of Imarat Sharia, Patna visited the site and approved it. Approvals and recommendations from other institutions and idaraas are being sought.

**(4) Classes for primary sections to start after Eid-al-Fitra, insha-Allah.** More classes will be added as more funds become available.

**Total immediate financial requirements for the madarsa:** Total estimate for requirement of funds is Rs. 4,460,000 (Rs. 44 lakhs sixty thousands or Rs. 4.46 million). We would like to have one such madarsa in every district of Bihar and Jharkhand.

**Donations:** All kinds of donations are acceptable. The students in this madarsa will be from poor families, most of whom are not going to any

schools or madrasas, at all. Therefore, zakah funds will be used to impart literacy to them. Yateem girls will be accommodated in a hostel which will be built when funds become available. Hostel is planned to become functional in September 2010 (Eid of 2010), insha-Allah.

#### Please donate for:

- sponsoring a teaching staff for the madarsa @ Rs. 3,500 to Rs. 4,500 per month,
- sponsoring a non-teaching staff (matron @ Rs. 3,000 per month , peon @ Rs. 1,500 per month, muhassil @ Rs. 2,000 per month, etc.) (c) for construction of class-rooms, hostel, library, masjid, kitchen, dining hall (facilities) – we may name the part, as per your choice (e.g., for eesaal-e-sawab to a family member),
- for books, stationery and uniforms to the children,
- for books and other facilities in the library (e.g., cassettes, CDs, cassette or CD player). Those interested in paying sadaqah, zakah, fitrah, or any kind of donations, may please write to myrahbar@gmail.com, with subject line "Donation for Madarsa RAHBAR-e-Banat".

[Quran, 9:60] Zakat is only for the needy (1) and the indigent (2), and for those who are employed to collect them (3) and for those whose hearts are to be won over (4) and for the ransoming of slaves (5) and for helping the debtors (6) and for the way of Allah (7) and for the hospitality of the wayfarers (8). This is an obligatory duty from Allah: and Allah is All-Knowing, All-Wise.

#### Operational Mechanism:

- No collection of zakah money by teachers: Teachers will not be asked to run around for donations, so there will be no sharing by them from the amounts contributed by donors - the madarsa culture of giving away 50% to the teacher-collector would not be followed. Teachers will be paid a higher salary than those in other madarsa - this will compensate them for the loss of income from zakah collections (50% of all collections). Teachers (mudarriseen) would just focus on teaching. This is also important, because we would have only female teachers, in the long run.
- Residential facility will start by September 2010, with accommodation for 50 students, and every year residential facility for 50 more students will be added. Residential facility will be allotted mostly to orphan girls (preference will be given to them). Destitute girls will get the next preference.
- Warden (Matron): A warden for the hostel will stay within the madarsa campus. She will be a mature, educated practicing Muslim lady, from good cultural background, who can exercise the required control.
- Prayer facilities will be provided from the beginning, and training will be provided to students on all aspects of practicing Islam in daily life.

**Monitoring mechanism:** Bihar Anjuman has chapters in various places, and a three-layer monitoring will happen. First layer of monitoring is from local chapter. Second layer of monitoring will be from Patna, Delhi and Aligarh chapters. Third layer of monitoring will come from mentors from online groups visiting their native places – they would guide the students and teachers.

**Account-keeping:** Proper account shall be maintained by an accountant of the school/ madarsa (employed part-time or full-time), or initially, by a volunteer.

**Audit:** Account-books would be made available, for audit, to any member of Bihar Anjuman, or partner organizations, whenever they approach the centre, with such a request.

**Counselling:** Regular counseling programs would be conducted by engaging respectable figures from the local community, and by visiting members of online forums. Services of some reputed counsellors may be availed of, at least once-a-year, on a payment basis or otherwise.





میرے وطن کے غریبوں کی عید کیا ہوگی

علم ایک ایسا پھول ہے جو جتنا کھلتا ہے اتنا ہی خوشبودار ہوتا ہے

داناوہ ہے جو کم بولے اور زیادہ سنے

## Zakah: the letter and spirit of the concept

Shakeel Ahmad, shakeeluae@gmail.com, Full article: <http://www.biharanjuman.org/zakat-letter-and-spirit.html>

### Part-1: The Letter of Zakat (Zakah)

Zakat is compulsory after the personal wealth crosses a threshold. Zakat is to be given away throughout the year - as soon as the wealth has crossed the threshold of time. General understanding that Zakat is to be given only to the poor and destitute individuals is faulty. A reference to Surah Tauba (9:60) makes sufficiently clear the eight areas in which zakat money should be spent. Zakat purifies our wealth - Zakat means "to purify" and also "growth". 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. When Allah commands in the above Quranic verse 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 and a rich wayfarer (may be rich in his native place, but is currently without nisab).

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 are we using our zakat money for? Should we restrict the use to just three (fuqara, masakeen, Ameleen)? 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, let the letter of zakat be clear to us. Are we using zakat to free any slaves (e.g., bonded labourers)? Did we hear any Muslim organizations using zakat for this purpose? Are we getting any indebted persons rid of the debt burden?

Well, what about the meaning "growth", associated with the word "zakah"? 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 must start with 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, the peace-loving nation of Muslims.

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

This is where I would like to graduate from the literal meaning (the letter) of zakat to the spirit behind the concept of zakat. Let's look at the number of times Allah has commanded us, in Quran, to pay zakat. Look at the importance of this system from the way Allah combines the commandment to establish prayer with paying of zakat [82 times, as per thezakat.org]. Look at these commandments along with the commandments to dole out sadaqat and to do good deeds in many forms. Allah commands us to establish a culture of giving that could lift our status in the society both materialistically, in the eyes of other communities, and spiritually in the eyes of Allah.

Why at all think logically when many ulemas have asked us against applying logic to what is commanded by Allah? Why delve into the spirit of the term rather than simply follow the letter? Well, I tend to do so, simply because the pathetic situation of our people appalls me. I don't believe that people do not pay zakat. Therefore, I tend to believe that either the way we give away zakat, or the way it is used by the beneficiaries, is grossly defective.

Since I have no control over how the zakat money (or its equivalent in kind) can be used by a beneficiary, I would rather look at the way we give zakat. Refer to Quran's verses 2:164, 2:269; 16:12; 7:179 about why we must apply our minds. Shall we then confine ourselves to the words alone or shall we also delve into the hikmah (wisdom/ larger objective), and the spirit, behind those words? 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?

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 knows 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".

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly. [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 with the enemy upfront). 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.

Syed Abul A'ala Maududi (tafseer of ayah 9:60 in Tafheem ul Quran): "Jihad in the Way of Allah is a much more comprehensive term than mere fighting in the Way of Allah. Jihad applies to all those efforts that are made to degrade the word of kufr and to exalt the Word of Allah and to establish the Islamic System of life (aqamat-e-deen), whether by propagating the Message of Allah in the initial stage (dawat-o-tableegh) or by fighting in the final stage of the struggle."

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 of Bihar Anjuman. 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, but if we try to change their situation by making them self-reliant, I don't see why it would be wrong? I may not agree with those who believe that zakat money can be used even for construction of masjids (e.g., Dr. Muzammil Siddiqi, Sheikh 'Abd al-Halim Mahmud and Sheikh Hasanayn Muhammad Makhluaf, etc.), but I do not see any reason why we should not be advocating the use of this money for all the eight areas advocated by Allah (Quran, 9:60), that has been strategically weaved into Bihar Anjuman's projects which strive to empower the poor educationally and economically. 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 at least half of their zakat money to projects directed towards this end, so that long term benefits can accrue to the society.

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).





حسد کی آگ میں جلنے والے کو کبھی سکون میسر نہیں ہوتا

کردار ایسا ہیرا ہے جو پتھر کو کاٹ سکتا ہے

دولت بہت سے ذائقے خراب کر دیتی ہے

## Ramadan Appeal

During Ramadan, maximum food is wasted. People cook lavishly just to show their grandness of iftar. After fasting the whole day, and praying all the 5 times, finally committing a big sin – throwing away food. Did you ever realize in some countries, not having anything to eat, water and salt is used for iftar. Instead of cooking extra food and throwing it away just to please your friends and relatives, prepare what is necessary and please Allah by sending a sizeable amount to poor countries for their saier and iftar. Jazakallah



## بڑے لوگ..... بڑی باتیں

ہذا انسان کا اپنی زندگی کے ایام میں ایک درہم صدقہ کرنا، مرنے کے وقت سو درہم صدقہ کرنے سے بہتر ہے۔ (ابوداؤد)

ہذا حیران کن تھوڑے ہی کام کرائے گا، جس کے ساتھ تو نے اُسے مانوس بنایا ہے۔ (حضرت علی)

ہذا اپنی ضرورتوں کو کم کرو گے تو راحت پاؤ گے۔ (حضرت اویس قرنی)

ہذا جو توقع تم دوسروں سے رکھتے ہو، پہلے خود اس کی تکمیل کرو۔ (حضرت حسن بصری)

ہذا انسان کا سب سے بڑا کارنامہ یہ ہے کہ وہ اپنے دل اور زبان کو قابو میں رکھے۔ (امام محمد غزالی)

ہذا لوہے کا کلہاڑا کلہاڑی کے جھگ سے ایک چھلکا تک نہیں اُتار سکتا، جب تک خود اس کے ساتھ کلہاڑی کا دستہ شامل نہ ہو۔ (حکیم اقصیٰ)

ہذا تو بزرگان سے نہیں بلکہ عمل سے اور بُری باتوں سے بچنے سے ہوتی ہے۔ (امام زین العابدین)



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

## 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."



For Islamic info

For vast collection of free Islamic materials, Quran translations and tafseer, ahadeeth, biography of prophet Muhammad Sallallohu Alaihe Wasallam, visit <http://islam.biharanjuman.org/>



FROM THE DOCTORS DESK

## LET'S KNOW ABOUT FLU

Dr. Moiz Shams, Aligarh

FLU (Influenza) is a respiratory infection, characterized by symptom similar to common cold, and often caused by several flu viruses. A difference between common cold and flu is that people with common cold rarely suffer from fever or headaches or extreme exhaustion, as compared to flu cases.

### KINDS OF FLU:

There are several kinds of flu:

#### 1. SEASONAL FLU:

Seasonal flu is the term used to refer to the flu outbreaks that occur yearly, mainly in autumn and winter seasons.

2. PANDEMIC FLU: Pandemic flu refers to particularly virulent strains of flu that spread rapidly from person to person and creates a world-wide epidemic. Swine flu, cause by the H1N1 virus, has been declared as a pandemic by the World Health Organization (WHO). In India, about 79 deaths caused by swine flu have been reported nationwide.

For more detailed information on Swine Flu, please visit the following site: <http://www.swineflu.co.in/>

#### 3. AVIAN (BIRD) FLU:

In nature, the flu virus also occurs in wild aquatic birds, especially ducks. It does not normally spread from birds to humans. However, pigs can be infected by bird influenza and can pass it on to humans.

### TYPES OF FLU VIRUSES:

Influenza viruses are classified as Type A, B, or C. Type A viruses are found in animals such as ducks, chicken, pigs, whales, and humans as well. Type B viruses are widely circulated in humans.

Type C has been found in humans, pigs, and dogs; and causes mild respiratory infections, but does not spark epidemic.

Type A influenza is the most frightening of the three, and millions of people have died due to this influenza in different parts of the world in 1918, 1957, and 1968.

### SYMPTOMS OF FLU:

A patient affected by flu may start showing the symptoms from day 1, to day 4. In such cases, a person can spread the flu to others before even knowing that the person is showing the symptoms of the infection. The symptoms start very quickly and may include bodyaches, chills, dry cough, fever, headaches, sore throats, and stuffy nose. Typically, the fever begins to decline on the second or the third day of the illness. The flu does not show any symptoms in the stomach and the intestines most of the times.

### COMPLICATIONS:

Flu can cause serious complications. Most people who suffer from flu get better within a week; though the cough and fatigue may linger. For the elderly, newborns, and people with certain chronic illness, flu and its complications can be life threatening.

### TREATMENT:

Flu is treated and prevented with antiviral drugs. For prevention, it can be given to a person who has been in contact with someone suffering from flu. Although this does not prevent the one from getting flu, it does reduce the chances of catching it or passing it on to others. But these antiviral medicines should be used in place of the flu vaccine.

### DRUGS USED FOR FLU:

Currently, there are four licensed antiviral drugs against influenza A and B: TAMIFLU is prescribed for treating and preventing influenza A and B virus infections in adults and children 1 year and older.

RELENZA is prescribed for treating influenza A and B virus infections in children 7 years and older and adults who have an uncomplicated flu infection and who have had symptoms for no more than 2 days. Relenza is also used to prevent flu infections in people 5 years and older.

Caution: Please consult your physician before taking any antiviral drug.





زندگی ایک ہیرا ہے جسے تراشنا انسان کے ہاتھ میں ہے

موت سے محبت کرو زندگی عطا ہو جائیگی

جسم اور لباس کی پاکیزگی آدھا ایمان ہے (محمد ﷺ)

## WAYS TO INCREASE OUR IMAAN

[Www.jannah.org/articles/imaan.html]

These are some of the solutions to increase our IMAN

A) Recite and ponder on the meanings of the Quran. Tranquility then descends and our hearts become soft. To get optimum benefit, remind yourself that Allah is speaking to you. People are described in different categories in the Quran; think of which one you find yourself in.

b) Realize the greatness of Allah. Everything is under His control. There are signs in everything we see that points us to His greatness. Everything happens according to His permission. Allah keeps track and looks after everything, even a black ant on a black rock on a black moonless night.

c) Make an effort to gain knowledge, for at least the basic things in daily life e.g. how to make wudu properly. Know the meanings behind Allah's names and attributes. People who have taqwa are those who have knowledge.

d) Attend gatherings where Allah is remembered. In such gatherings we are surrounded by angels.

e) We have to increase our good deeds. One good deed leads to another good deed. Allah will make the way easy for someone who gives charity and also make it easy for him or her to do good deeds. Good deeds must be done continuously, not in spurts.

f) We must fear the miserable end to our lives; the remembrance of death is the destroyer of pleasures.

g) Remember the different levels of akhira, for instance when we are put in our graves, when we are judged, whether we will be in paradise or hell.

h) Make dua, realize that we need Allah. Be humble. Don't covet material things in this life.

i) Our love for Subhana Wa Ta'Ala must be shown in actions. We must hope Allah will accept our prayers, and be in constant fear that we do wrong. At night before going to sleep, we must think about what good we did during that day.

j) Realize the effects of sins and disobedience- one's imaan is increased with good deeds and our imaan is decreased by bad deeds. Everything that happens is because Allah wanted it. When calamity befalls us- it is also from Allah. It is a direct result of our disobedience to Allah.

May Allah Subahahu Wa Ta'ala increase everyone in Faith"



اللہ تعالیٰ کا ارشاد ہے کہ ہم مصیبت میں انسانوں کا امتحان لیتے ہیں۔ اس لئے بندوں کو صبر ہی کرنا چاہئے اور یہ کہنا چاہئے کہ اللہ جو کرتا ہے اچھا ہی کرتا ہے، یا خدا تیری جو مرضی، مجھے صبر کی قوت عطا کر۔ اللہ کسی بندے پر ظلم نہیں کرتا ہے بلکہ انسان خود اپنے کئے کا بدلہ پاتا ہے۔ اللہ ماں باپ سے بھی کتنی گناز یادہ شفیق ہے، اس لئے مصیبت میں گھبرانا نہیں چاہئے، مصیبت سے گھبرانے سے مصیبت اور بڑھ جاتی ہے، مصیبت یا تو آپ کے گناہ کے کفارہ کے لئے آتی ہے یا آپ خدا کی حکمت کو پہچان نہیں پارہے ہیں۔ اور جسے آپ مصیبت یا اپنے لئے نقصان دہ سمجھ رہے ہیں ہو مستحق ہیں آپ کے لئے فائدہ مند ثابت ہو اس لئے زبان سے بس یہ الفاظ نکلی چاہئے... اللہ جو کرتا ہے اچھا کرتا ہے، یا خدا میرے لئے وہ کام کر دے جو ہمارے دین و دنیا اور آخرت اور انجام کے لئے بہتر ہو، بیشک ساری تعریف تیرے لئے ہے تو آگے پیچھے کا جاننے والا بڑا حکمت والا اور نوازنے والا ہے۔

## ادب کا قرینہ

ایک مرتبہ خلیفہ ہارون الرشید کے صاحبزادے اپنے استاد کو حضور کر رہے تھے اور ان کے پاؤں پر پانی ڈال رہے تھے کہ خلیفہ ہارون الرشید اچانک وہاں آگئے۔ جب یہ کچھ دیکھا تو بہت برہم ہوئے اور صاحبزادے کو ڈانٹ دیا۔ استاد نے کہا کہ نماز کا وقت چار باگھا۔ اس لیے میں نے شہزادے کو زحمت دی۔ خلیفہ نے کہا کہ میں نے شہزادے کو اس لیے ڈانٹا کہ اس کا ایک ہاتھ خالی تھا۔ اس ہاتھ سے شہزادے نے آپ کے پاؤں کیوں نہیں دھوئے۔

## علم کا راستہ

ارسطو سکندرا عظیم کو پڑھانے لگا تو سکندرا عظیم جو شہزادہ تھا اتنا گیا۔ اس نے ارسطو سے پوچھا کہ علم کے حصول کا کوئی آسان راستہ نہیں۔ "ہمارے ملک میں دو قسم کے راستے ہیں" ارسطو نے کہا۔ "ایک قسم کے اور دوسرا راستوں کی ہے۔ جس پر کسان، مزدور اور عام لوگ چلتے ہیں اور دوسری قسم شاہی خاندان کے لیے مخصوص ہے۔ یہ راستے کے اور خوبصورت ہیں لیکن علم کی منزل تک ایک ہی راستہ جاتا ہے۔ جس پر شاہوگدا گھٹے چلتے ہیں۔"

## Do you ever expect to wear the below attire?



But where are your expensive clothings, the jewelry, the luxurious house, the car and everything else for which you worked so hard? Do you still need to know what you are supposed to do?



Thank Allah for His kindness not only in words, but by action through good deeds



How hard worker are you?



اک تسم ہزار شکووں کا  
کتنا پیارا جواب ہوتا ہے



Kind words and forgiving of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing. [Quran, 2:263]

امیروں کے سہارے جینا خود کو دکھ کا دینا ہے

## The Essence of Ramadan

Like other Islamic injunctions, the benefits of Ramadan are not limited to either "spiritual" or "temporal" elements of life. In Islam, the spiritual, social, economic, political and psychological intermingle in a consistent and cohesive whole. For convenience of presentation, the significance of fasting is discussed under four subheadings; spiritual and moral, psychological, social, and physical and medical.

### Spiritual and Moral Elements

1- Above all, fasting is an act of obedience and submission to Allah the Almighty. Submission and commitment is based upon love for Almighty Allah and earnest effort to gain His pleasure and avoid His displeasure. If this is the only reason for fasting, it surely suffices.

2- Fasting is an act acknowledging Allah the Almighty as the Only Master and Sustainer of the universe. It is only through His bounties that we have our existence and sustenance.

3- Fasting is an act of atonement for our errors and mistakes, as the Prophet (peace and blessings be upon him) said:

"Whoever fasts (the month of) Ramadan on the basis of faith and seeking (the pleasure of Allah), his past errors are forgiven." (Ahmad)

4- Fasting trains the believer in taqwa (piety and fear of Allah). If one volunteers to refrain from lawful food and sex, he or she will be in a better position to avoid unlawful things and acts.

5- Fasting trains the believer in sincerity. Unlike other acts of worship, it is entirely based on self-restraint. Others can never know for sure if the person is fasting or if he broke the fast in secret. Self-restraint requires a high degree of sincerity and faithfulness.

6- Fasting teaches other virtues. Fasting does not exclusively mean refraining from food and drink. Essentially it means refraining from all vice and evils. The Prophet (peace and blessings be upon him) said: "If one does not abandon falsehood in words and deeds, Allah has no need for his abandoning his food and drink." (Al-Bukhari)

7- The spirit of Ramadan with its nightly voluntary prayer (called Salat Al-Qiyam or Tarawih Prayer) and frequent recitations and study of the Glorious Qur'an provides a chance for spiritual revival (a kind of annual spiritual overhaul).

8- Fasting is a form of jihad (striving for Allah). It teaches self-discipline and enhances one's ability to master his needs and desires rather than be enslaved by them.

[http://www.islamonline.net/English/Ramadan/Heart\\_Softening/Softening/16.shtml](http://www.islamonline.net/English/Ramadan/Heart_Softening/Softening/16.shtml)



اللہ سے محبت کرو گے تو وہ تمہاری غلطیاں معاف کر دیگا، لیکن انسان سے محبت کرو گے تو وہ تمہاری سالوں کی محبت کے بدلے ایک چھوٹی غلطی پر ناراض ہو جائیگا

## Sadaqat-ul-Jariyah

### The actions which outlive you!

1. Give a copy of quraan to someone and each time they read from it, you will gain hasanaat.
2. Donate a wheel-chair to a hospital, and every time a sick person uses it, you will gain hasanaat.
3. Share constructive reading material with someone.
4. Help in education a child.
5. Teach someone to recite a dua. With each recitation, you will gain hasanaat.
6. Share a dua or quraan cd.
7. Participate in the building of a masjid.
8. Place a water cooler in a public place.
9. Plant a tree. Each time any person or an animal sits under its shade or eats from the tree, you will gain hasanaat.
10. Share this information with someone. If one person applies any of the above you will receive your hasanaat until the day of judgment.

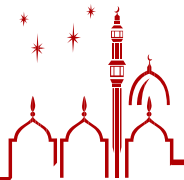


### From Azim Premji's lessons in life:

We must have faith in our own ideas even if everyone tells us that we are wrong. There was once a newspaper vendor who had a rude customer. Every morning, the Customer would walk by, refuse to return the greeting, grab the paper off the shelf and throw the money at the vendor. The vendor would pick up the money, smile politely and say, 'Thank you, Sir.' One day, the vendor's assistant asked him, 'Why are you always so polite with him when he is so rude to you? Why don't you throw the newspaper at him when he comes back tomorrow?' The vendor smiled and replied, 'He can't help being rude and I can't help being polite. Why should I let his rude behavior dictate my politeness?

I hope you achieve success in whatever way you define it and what gives you the maximum happiness in life. 'Remember, those who win are those who believe they can.'

Prayer is not a spare wheel that you pull out when YOU ARE IN TROUBLE, It is a steering wheel that keeps you on the right path throughout your life



### The 7 habits of highly successful muslims

1. Be Truthful
2. Be Trustworthy
3. Have Self-Restraint and Be God-Conscious
4. Be Thorough
5. Be Focused
6. Be Punctual
7. Be Consistent

مدت سے نہیں آیا اب یاد بھی کیا ہوگا  
دہلیز پہ جا بیٹھو گھر بھول گیا ہوگا



میں دنیا کو ہٹل نہیں ہسپتال سمجھتا ہوں، یہ ٹھہرنے کی نہیں مرنے کی جگہ ہے (براوننگ)

آئی ہے عید روزِ مسرت لئے ہوئے بیٹھے ہیں تیری دید کی حسرت لئے ہوئے

## RAHBAR Coaching Centre, Darbhanga to be inaugurated

Free coaching classes for 8th, 9th, and 10th grades, to reduce drop-out levels

### Project details:

[http://www.biharanjuman.org/coaching\\_to\\_minimize\\_drop-outs.html](http://www.biharanjuman.org/coaching_to_minimize_drop-outs.html)

After classes started at the RAHBAR Coaching Centre, Patna (in Najam Foundation school, Phulwari Sharif) on 4th August, and at the RAHBAR Coaching Centre, Samastipur (in Madarsa Islamia, Shahpur Baghauni) on 16th August, the third centre is to be inaugurated in Darbhanga.

Brother Hasan Arshad's efforts over the last two months have finally yielded the desired fruit, leading to the Darbhanga centre's inauguration on the 2nd September, insha-Allah.

The Venue for this centre will be Middle School, Bheego, at the epicentre of poor Muslim population of Darbhanga.

Bihar Anjuman will sponsor this centre which is to be managed in partnership with Mass Association for advancement of society (MAAS), an organization led by Janab Noorullah Sb., a senior Alig (businessman by profession). Janab Noorullah Sb. is well known as a mukhlis deeni/ social worker. He is managing a madarsa, in the area, and construction of a new building of this madarsa is in progress.

A committee of teachers and professor of Darbhanga has been formed to select best possible teachers for this centre, and the interview for selection will take place on the 6th September (Sunday). In the meantime, registration of students has started for classes to start immediately after Eid-Al-Fitra, insha-Allah.

Management committee for this centre will consist of members of MAAS, along with Janab Badruddin Sb (Novelty book house, Qila Ghat, member of Jamat-e-Islami) two more active members of the local community.

Mohammad Hasan Arshad, Assistant Professor in the Chemical Engineering Department of Qatar University, Doha is the team-leader of this centre. He graduated from Zakir Hussain College of Engineering, AMU, and completed his Masters degree from King Fahad University of Petroleum and Minerals, KSA. During his vacation, he spent his time teaching at the Rahmani-30, apart from meeting people of Darbhanga to launch this coaching centre. May Allah accept his efforts and bless him with greatest possible success in this world as well as in the hereafter!

BaKhabar team congratulates brother Hasan Arshad, and every member of Bihar Anjuman, on the successful launch of the third centre of this visionary project. BaKhabar team urges every one to extend his or her support.



The FREE online  
Recruiting Service  
in Gulf region  
[www.GulfLet.com](http://www.GulfLet.com)

## The qualities of a believer

Allah says in the Holy Quran Chapter 23 Surah Muminoon verses 1-11: Most certainly those Believers have attained true success

1. who perform their Salat with humility:
2. who refrain from vain things:
3. who spend their Zakat dues in appropriate ways:
4. who guard their private parts scrupulously, except with regard to their wives and those women who are legally in their possession, for in that case they shall not be blame-worthy, but those, who go beyond this (in lust for sexual desires), shall be transgressors:
5. who are true to their trusts and their promises, and
6. who strictly guard their Prayers.

These are the heirs who will inherit Paradise and dwell therein for ever.



## Fasting - Why?

**Primary objective:** To attain taqwa "God consciousness"/ self-discipline. Taqwa is an Arabic word that comes from the root "wiqaya" which means prevention/protection.

### Spiritual objectives/benefits:

Helps Muslims draw closer to God through increased recitation and reflection of the Qur'an and additional prayers/worship.

Aids in increase of iman (faith) and ihsan (sincerity and righteousness) and removal of riyya' (showing off).

Aids in purification of the heart/soul and helps to improve one's character.

Trains the person to do praiseworthy acts e.g. charity, kindness, generosity, patience and forgiveness.



Always be prepared for death,  
it can come any time, any  
where, without any prior notice



For information about Islam  
in different languages  
[www.accesstoislam.com](http://www.accesstoislam.com)



Don't play or wrestle with pigs; you will get all muddy and the pigs will love it."

عید کی سچی خوشی تو دوستوں کی دید ہے میرے سامنے تو نہیں تو خاک میری عید ہے

محمد نجیب سنہلی

## تحفہ رمضان

**رمضان کیا ہے:** رمضان کا مہینہ قمری مہینوں میں نواں مہینہ ہے۔ اس کی وجہ تسمیہ یہ ہے کہ رمضانِ رمض سے مشتق ہے، اور رمض کے معنی لغت میں جلادینے کے ہیں۔ چونکہ اس مہینہ میں یہ خصوصیت ہے کہ مسلمانوں کو گناہوں سے پاک صاف کر دیتا ہے (بشرطیکہ رمضان المبارک کا پورا احترام کیا جائے)، اس لئے اس کا نام رمضان ہوا۔

**رمضان اور روزہ:** ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾  
ترجمہ: اے ایمان والو! تم پر روزہ فرض کیا گیا جس طرح تم سے پہلے (امتوں کے) لوگوں پر فرض کیا گیا تھا، اس توقع پر کہ تم (روزہ کی بدولت رفتہ رفتہ) متقی بن جاؤ۔ (القرآن الکریم)۔

رمضان اور تراویح:

☆ حضرت ابو ہریرہؓ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا: جو شخص رمضان (کی راتوں) میں ایمان کے ساتھ اور ثواب کی نیت سے (عبادت کے لئے) کھڑا ہو، اس کے پچھلے تمام گناہ معاف ہو جاتے ہیں۔ (بخاری و مسلم)

**نوٹ:** تراویح کی تعداد رکعات کے سلسلہ میں علماء میں اختلاف ہے۔ ۲۰ یا ۸ رکعات۔ البتہ یہ بات سب کو تسلیم ہے کہ حرمین (یعنی مسجد حرام اور مسجد نبوی) میں خلفاء راشدین کے زمانے سے آج تک (یعنی ۱۴۰۰ سال سے) ۲۰ تراویح سے کم نہیں پڑھی گئیں۔  
رمضان اور شب قدر:

رمضان کی راتوں میں ایک رات شب قدر کہلاتی ہے جو بہت برکت اور خیر کی رات ہے۔ جس میں عبادت کرنے کو قرآن کریم میں ہزار مہینوں سے افضل بتلایا گیا ہے۔ ہزار مہینے کے ۸۳ برس اور ۴ ماہ ہوتے ہیں۔ گویا اس رات کی عبادت پوری زندگی کی عبادت سے بہتر ہے۔

سورہ القدر کا ترجمہ:

بے شک ہم نے قرآن پاک کو شب قدر میں اتارا ہے (یعنی قرآن شریف کو لوح محفوظ سے آسمان دنیا پر اس رات میں اتارا ہے)۔ آپ کو کچھ معلوم بھی ہے کہ شب قدر کیسی بڑی چیز ہے۔ (یعنی اس رات کی بڑائی اور فضیلت کا آپ کو علم بھی ہے، کتنی خوبیاں اور کس قدر فضائل اس میں ہیں، اس کے بعد چند فضائل کا ذکر فرماتے ہیں) شب قدر ہزار مہینوں سے بہتر ہے۔ (یعنی ہزار مہینوں تک عبادت کرنے کا جتنا ثواب ہے اس سے زیادہ شب قدر کی عبادت کا ہے، اور کتنا زیادہ ہے؟ یہ اللہ ہی کو معلوم ہے)۔ اس رات میں فرشتے اترتے ہیں۔ اپنے پروردگار کے حکم سے ہر امر خیر کو لے کر زمین کی طرف اترتے ہیں۔ اور یہ خیر و برکت فجر کے طلوع ہونے تک رہتی ہے۔

**مسئلہ:** اختلاف مطالع کے سبب مختلف ملکوں اور شہروں میں شب قدر مختلف دنوں میں ہو تو اس میں کوئی اشکال نہیں، کیونکہ ہر جگہ کے اعتبار سے جو رات شب قدر قرار پائے گی اُس جگہ اسی رات میں شب قدر کی برکات حاصل ہوں گی انشاء اللہ۔

☆ حضرت ابو ہریرہؓ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا: جو شخص شب قدر میں ایمان کے ساتھ اور ثواب کی نیت سے (عبادت کے لئے) کھڑا ہو، اس کے پچھلے تمام گناہ معاف ہو جاتے ہیں۔ (بخاری و مسلم)  
کھڑے ہونے کا مطلب: نماز پڑھنا، تلاوت قرآن اور ذکر وغیرہ میں مشغول ہونا ہے۔

ثواب کی امید رکھنے کا مطلب یہ ہے کہ شہرت اور دیکھاوے کے لئے نہیں بلکہ خالص اللہ کی رضا حاصل کرنے کے لئے عمل کرنا ہے۔

☆ حضرت انسؓ کہتے ہیں کہ ایک مرتبہ رمضان المبارک کا مہینہ آیا تو حضور ﷺ نے فرمایا: تمہارے اوپر ایک مہینہ آیا ہے جس میں ایک رات ہے جو ہزار مہینوں سے افضل ہے۔ جو شخص اس رات سے محروم رہ گیا گویا ساری ہی خیر سے محروم رہ گیا، اور اس کی بھلائی سے محروم نہیں رہتا مگر وہ شخص جو حقیقتاً محروم ہی ہے۔ (ابن ماجہ)

☆ حضرت عائشہ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا: شب قدر کو رمضان کے اخیر عشرہ کی طاق راتوں میں تلاش کیا کرو۔ (بخاری)۔ (مذکورہ حدیث کے مطابق شب قدر کی تلاش ۲۱، ۲۳، ۲۵، ۲۷، ۲۹ راتوں میں کرنا چاہئے)۔

ایسے ملا کرو کہ کریں لوگ آرزو  
ایسے رہا کرو کہ زمانہ مثال دے



ہلال عید کیا دیکھیں کسی کی دید ہو جائے ہم اپنے چاند کو دیکھیں ہماری عید ہو جائے

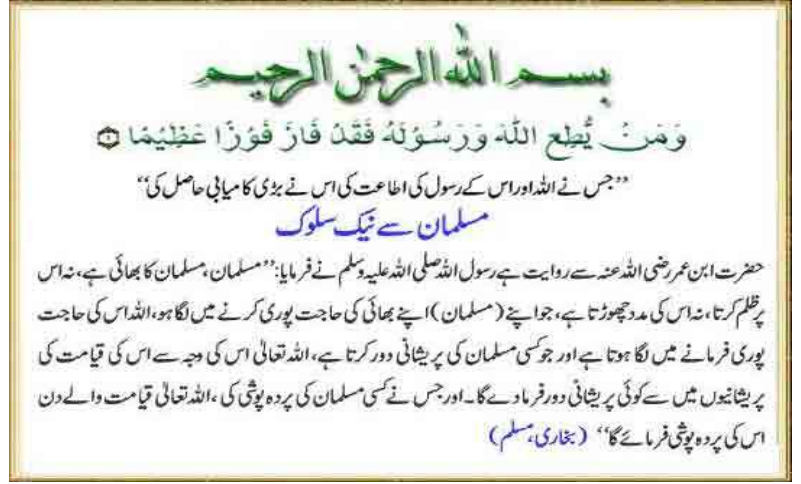
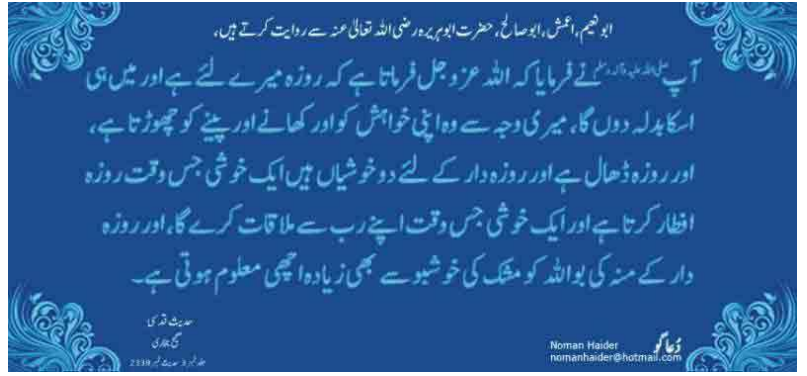
جنم اور جنت کی بنگ آفس ہے یہ دنیا عمل دے کر نکٹ لے لے جہاں جانے کی خواہش ہے



## غزل

سلسلے توڑ گیا وہ سبھی جاتے جاتے  
ورنہ اتنے تو مراسم تھے کہ آتے جاتے  
شکوہ ظلمت شب سے تو کہیں بہتر تھا  
اپنے حصے کی کوئی شمع جلاتے جاتے  
کتنا آسان تھ تیرے ہجر میں مرنا جانا  
پھر بھی ایک عمر لگی جان سے جاتے جاتے  
جشن مقتل ہی نابرا ہوا ورنہ ہم بھی  
پایہ جولان ہی سہی ناپتے گاتے جاتے  
اسکی وہ جانے، اسے پاس وفا تھا کہ ناتھا  
تم فراز اپنی طرف سے تو نبھاتے جاتے

Ahmad Faraz



“The editors and publishers are not responsible for the views of writers, and their views do not reflect our policy or ideology in any way. We however reserve the right to edit any material submitted for publication, on account of public policy, or for reasons of clarity and space. – From Publishers.”  
Pictures have been picked up from available public sources.



There is nothing worthless than doing effectively what should not be done at all



This is a view of Rauna e Rasool (P.B.U.H) Which is not visible/open for Zayeriens / Visitors Perhaps not even 0.1% Muslims had the opportunity to see this View. Please pass it to all you know for the spiritual benefits. May Allah bless all of us (Ameen)



### Editorial Board

Publisher: Bihar Anjuman  
Chief Editor: Sharjeel Ahmad (New Delhi)  
Editors: Md. Shamim Ahmad, (Delhi)  
Seraj Akram (Riyadh)



EMAIL bakhbar@biharanjuman.org



Together we can change our society.  
Join Bihar Anjuman  
www.biharanjuman.org

write to bakhbar@biharanjuman.org, to form a chapter in your city or country

Dubai

Abu Dhabi

Chennai

Bangalore

Delhi

Jeddah

Riyadh

Chicago

California

Patna

Aligarh

Jubail

Qatar

Kolkata

Hyderabad

Toronto

Muscat

Muzaffarpur

Ranchi

Gaya

Hafoof/Dammam/Khobar

Makkah Mokarrama