

TA'ARUF

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تعارُف

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AN INTRODUCTION TO ISLAM

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Assalamu alaikum,

Al-hamdulillah, here is the fifth issue of Ta'aruf.

With the limited space we have tried to mention some basic principles of Fasting for review. In this blessed month of Ramadan not only we observe Fasting, we establish Tarawih prayers and we give Zakat. We need to reorganize our life as Islam demands. It is time to learn and practice according to the Holy Qur'an.

Dear sisters and brothers! We must re-turn to the true spirit of the Qur'an; we must have the courage to follow the Islam. Which requires real sacrifice and a drastic change in our lifestyles. We must go back to the Qur'an as the primary source.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The injunction about fasting was revealed in 2 A.H. in Islam. Fasting was previously resorted to as a sign of grief of mourning or for commemoration of great event. The underlying idea was to propitiate an angry god. Islam abolished this pantheistic idea and introduced a highly developed significance.

[2:183] O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

The object is that one may guard against evil. In other words, the chief object of fasting is to generate power in man which can control unruly passion.

In Sura *Al-Baqara* Aya 183 to 187 *The Holy Qur'an* gives some of the details of the conditions to be observed during the fasting.

The fasting of the ordinary man is to withhold only from food and drink. The fasting of the pious man is to curb sensory desires, to refrain from looking at the unlawful, hearing the harmful, and thinking about the distasteful, or about what stimulates the lower nature. The fasting of a true believer is to seal the heart from paying any attention to other-than-Allah, and safeguard himself with thorough awareness of the divine laws. Fasting (*sawm*) is one of the obligatory functions of the faith.

The Fasting is a form of *Ibadah* which is entirely private. If somebody secretly eats or drinks during the *Suhur* and *Iftar*, nobody except Allah (SWT) will know about it. The private nature of the Fasting ensures that one has strong faith in Allah (SWT); the One who knows everything. One can observe Fasting only because of profound belief in the reward and punishment of Hereafter. For this reason the Prophet (S.A.W.) said: "Every good deed of man is granted manifold increase, ten to seven hundred times but about Fasting Allah (SWT) said: "

Fasting is an exception; it is exclusively for Me, and I will reward for it as I wish. (Bukhari)

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H a d i t h / S u n n a h

The Prophet Mohammad (SAW) explained the aim of Fasting as:

*Whoever observes the Fast , believing and counting ,
has all his past sins forgiven (Bukhari , Muslim).*

Believing means the faith in Allah (SWT) should remain alive in the consciousness of Muslim. Counting means that one should seek only Allah's (SWT) pleasure, constantly watching over thoughts and actions to make sure one is doing nothing contrary to His pleasure, and trusting and expecting the rewards promised by Allah (SWT) and the Messenger Mohammad (S.A.W.).

Observing these two principles brings the rich reward of all the past sins forgiven. The reason is that if one was disobedient and now he has turned , fully repentant to The Master, he is like one never committed a sin at all. (as said The Prophet [S.A.W.], Ibn Majah).

To get the rich reward of all the past sins forgiven the Prophet Mohammad (S.A.W.) has pointed out the real sprit of Fasting and has explained that to go hungry and thirsty while ignoring the sprit carries no value in the sight of Allah (SWT).

*If one does not give up speaking falsehood and acting by it,
Allah (SWT) does not require him to give up eating and drinking (Bukhari)*

On another occasion , The Prophet Mohammad (S.A.W.) said:

*Many are the people who fast but who gain nothing from their fast except
hunger and thirst; and many are those who stand praying all night but
gain nothing except sleeplessness (Darimi)*

Explanations are clear that merely being hungry and thirsty is not by itself worship, but a means for performing real worship. Real worship means desisting from violating the law of Allah (SWT) out of this fear and this love of Allah (SWT), pursuing activities that pleases Him, and refraining from the indiscriminate satisfaction of physical desires.

Abdullah Ibn Abbas (R.T.) says that the Prophet Mohammad (S.A.W.) used to become unusually kind and generous during the month of Ramadan. No beggar in that period went empty-handed from his door, and as many slaves as possible were set free (Baihaqi)

The Prophet Mohammad (S.A.W.) said:

*In Ramadan, whoever provides food to a person who is fasting to break that Fast will earn
forgiveness for his sins, deliverance from the Fire and as much reward as the one who is fasting,
without any reduction in the recompense of latter (Baihaqi)*

رمضان ۱۴۲۰ھ ہجری

تعارف

وہ نبیوں میں رحمت لقب پانے والا

وہ نبیوں میں رحمت لقب پانے والا
مرادیں غریبوں کی بر لانے والا
مصیبت میں غیروں کے کام آنے والا
وہ اپنے پرانے کا غم کھانے والا

اُتر کر حرا سے سوئے قوم آیا
اور اک نسخہء کیمیا ساتھ لایا

کہ ہے ذاتِ واحد عبادت کے لائق
زباں اور دل کی شہادت کے لائق
اُسی کے ہیں فرماں اطاعت کے لائق
اُسی کی ہے سرکار خدمت کے لائق

لگاؤ تو لو اُس سے اپنی لگاؤ
جھکاؤ تو سر اُس کے آگے جھکاؤ

(مُسَدِّسِ حَالِی)

شبِ قدر

حضرت عائشہ صدیقہ (رضی اللہ تعالیٰ عنہا) سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ شبِ قدر کو تلاش کرو رمضان کی آخری دس راتوں کی طاق راتوں میں۔ (صحیح بخاری)
حضرت عائشہ صدیقہ (رضی اللہ تعالیٰ عنہا) نے رسول اللہ ﷺ سے عرض کیا کہ مجھے بتائیے کہ اگر مجھے معلوم ہو جائے کہ کوئی رات شبِ قدر ہے تو میں اس رات کو اللہ ﷻ سے کیا عرض کروں اور کیا دعا مانگوں؟ آپ رسول اللہ ﷺ نے فرمایا کہ یہ عرض کرو۔

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ
تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي
ترجمہ: اے اللہ آپ معاف کرنے والے ہیں (اور)
کریم ہیں، عفو کو پسند کرتے ہیں لہذا مجھ سے درگزر کر
دیتے (معرف الحدیث)

صدقہ فطر

حضرت عبداللہ عمرو بن عاصؓ سے روایت ہے کہ رسول اللہ ﷺ نے ایک شخص کو بھیجا کہ مکہ مکرمہ کے گلی کوچوں میں منادی کر دے کہ صدقہ فطر ہر مسلمان پر واجب ہے خواہ مرد ہو یا عورت، آزاد ہو یا غلام، چھوٹا ہو یا بڑا۔ دو مد (تقریباً دو سیر) گیموں یا اس کے سوا ایک صاع (ساڑھے تین سیر سے کچھ زائد) کسی دوسرے غلہ یا کھجور وغیرہ کا۔ اور یہ صدقہ نماز عید کو جانے سے قبل دے دینا چاہیے۔ (ترمذی)

ماہ رمضان کے حروف

رمضان کے لفظ میں پانچ حروف ہیں اور ہر ایک حرف میں ایک اشارہ ہے، ر میں اپنے رب کی رضامندی کی طرف ایک اشارہ ہے، اور میم میں اللہ کی محبت کی طرف ایما ہے، اور حرف ض سے اس طرف اشارہ کیا گیا ہے کہ اللہ ﷻ اپنے بندوں کا ضامن ہے اور الف سے اللہ ﷻ کی الفت مقصود ہے اور ن سے اللہ ﷻ کا نور مراد ہے۔ تو یہ مہینہ رضامندی، محبت، ضمانت، الفت اور نور کا مہینہ ہے۔

(غنیۃ الطالبین: شیخ عبدالقادر جیلانیؒ)

from page 1 [Quranic Studies](#).

Mercy and blessings of Allah (SWT) descends in month of Ramadan just as in Paradise and supplications duly made therein are generally granted. We need to pay attention to the ayat 186 of Sura Al- Baqara:

[Al-Baqara, 2:186] *When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

ZAKAT

[an-Noor 24:56] *So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.*

Zakat means grow (in goodness) or 'increase', 'purifying' or 'making pure'. So the act of giving zakat means purifying one's wealth to gain Allah's (SWT) blessing to make it grow in goodness.

One of the most important principles of Islam is that all things belong to Allah (SWT). The Earth is the source of all the provisions of life. Like water, air and light, the Earth has been created by Allah (SWT) for the benefit of all. Therefore, no one has the right to own it except Allah. We, humans, are only the trustees and beneficiaries. We are not owners.

The word *zakat* means both 'purification' and 'growth'. Our possessions are purified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth.

Zakat not only purifies the property of the contributor but also purifies his heart from selfishness and greed.

It also purifies the heart of the recipient from envy and jealousy, from hatred and uneasiness and it fosters instead good-will and warm wishes for the contributors.

The Zakat is a form of giving to those who are less fortunate. It is obligatory upon all Muslims to give 2.5 % of wealth and assets each year (in excess of what is required) to the poor. Giving the Zakat is considered an act of worship because it is a form of offering thanks to God for the means of material well-being one has acquired.

Zakat is not an economic ritual to purify a Muslim's wealth and to earn salvation in the hereafter. Quranic *Zakat*, as implemented by the Prophet Muhammad (S.A.W.) and the rightly-guided Khalifas, forms the basis of an economic system which ensures economic security, with dignity, to everyone under its jurisdiction, right here, in this world.

Giving Zakat achieves two things. First, it provides a source of nourishment, growth and development at the physical level. Second is that it leads to spiritual growth. In the interest of simplicity and brevity it is said that "giving" leads to spiritual growth. But what is this spiritual growth and how does it occur?

The Qur'an explains in concrete terms that "spiritual growth" is not something imaginary or metaphysical. It says there is a higher law that operates on the "self" just as the physical law operates on the body. This higher law is that the "self" grows by giving whereas the body grows by "taking."

To whom *Zakat* can be given fall into seven categories:

1. *Faqir* or beggar.
2. *Miskeen* or destitute.
3. *Amil* or petty collector of *Zakat*.
4. For emancipation of slaves,
5. For liquidation of a debt of a person who, if he himself liquidates it, will not be left with *nisab*.
6. *Fi sabil-il-Lah* or in the cause of Allah.
7. *Ibn-us-sabil* i.e., a wayfarer.