



## The message of the Battle of Badr. Rise up for resistance

Don't be intimidated by the number of the enemy, this is the first message of the Battle of Badr. The second message is that Allah Almighty sorts out the hypocrites standing in the ranks of Muslims before every trial. The third message is that no war can be won unless Muslims enter into obedience to one party and one amir. Apart from these, let's consider some of the most important messages which, if implemented, could lead to a revolution even today.

First of all, fasting is obligatory in the year 9 AH and the battle of Badr takes place in the year 9 AH. Is there a connection between Ramadan and jihad? Only Allah knows best. We understand that Allah opens the door of victory and victory for those who suffer from hunger and thirst.

In this blessed month, you may have seen those who break their Iftar handkerchiefs, stay up all night on their mobile phones or in idle sitting and shopping, and fill their stomachs in the morning, complaining that "anything in Ramadan Doesn't work, doesn't get enough sleep, etc. These people make false accusations on Ramadan. Where many other Sunnahs are discussed, repeated and even takfir of each other, such as Taraweeh 8 rak'ats or 20 rak'ats, Iftar on the doctrine of Ahul Hadith or on the Hanafi doctrine etc.

Repetition of these issues will not be of any benefit to the ummah. Yes, how much the Messenger of Allah used to eat and how much he slept during Iftar and Sahar. Hazrat Ayesha Siddique (may Allah be pleased with her) says that the first innovation that started after the Prophet (peace and blessings of Allah be upon him) was veiled from the world was to eat to one's heart's content. If people eat one-third of their stomachs, it will not only keep them healthy but will also make it easier to win wars.

Not only in Badr, but in many other battles and wars, the Muslims have won even while fasting. You may have seen the puppets of most people, including clerics, shaykhs, merchants, leaders and employees. How much was the belly of the Messenger of Allah, how to keep the body like the Messenger of Allah, it is not taught to them at all. This is because they confront all other Sunnahs, but do not follow the Sunnah of eating one third and not waking up unnecessarily.

Food breaks down as if it were the last meal. That is why today the enemies are attacking their mosques, and they can do nothing but pray to Allah for protection. The message of the Battle of Badr is that if you want to fight for the protection of the religion of Allah, then at least eat and prepare yourself for jihad at all times like a soldier.

Badr's message is that do not be afraid to look at the number of the enemy or his weapons or the number of his horses and camels. The commentary on "Lakhoof Alayhim Wala Hum Yahznoon" states that the greatest weapon that Allah Almighty gives in the hands of believers is that He removes fear and sorrow from their hearts. Unless you go out of your way to seek justice, justice will not be done. Those who are sitting at home, writing or giving speeches on social media or in newspapers, now go out thinking that if they go out and fight now, tomorrow their next generation will end this oppression

and abuse. Otherwise, tomorrow your descendants will turn out to be more cowardly than you, cowardly and bowing their heads, exploiting their interests and spying on them out of fear of the enemy. Attacks on mosques take place when the mosques are empty, and the men living around are engrossed in fun, only a few old people coming to the mosque. Defense and resistance are essential if mosques are to be protected. If every man of Basti performs at least one or two prayers in the mosque, then not only 27 times more reward but also protection of mosques and first step towards resistance. Because such a large number of people enter the mosque. When they see the enemy coming and going, their hearts are filled with awe.

Today temples are inhabited, no one can look up to them. Mosques are under attack by thugs because they are empty of young men. These thugs cannot be blamed, because if the lands of mosques, cemeteries, dargahs or endowments are vacant then before the fascist occupation they are occupied by the Muslim leaders, thugs and wrestlers themselves, and the trustees, sajdas, police and the government itself. Together with them, she shares the stolen goods.

Badr's third message is that those who dare to resist can never be massacred or genocide. Genocide is for those who do not dare to resist. A small example is that in 1948, thousands of Muslims in Hyderabad were slaughtered like carrots and radishes, their numerous settlements and fields were burnt down and occupied because they were just praying instead of resisting. Remember that Hyderabad at that time was a state with a very religious culture. There were house-to-house Ayat-e-Karima, Qaseeda-e-Barda-e-Sharif ceremonies, magnificent mosques and madrassas, Taraweeh, Shab-e-Qadr, Shab-e-Barat and Shab-e-Miraj, as well as the sacred gatherings of Urs, Sandal Fans and Dastarbandis. But the madrassa curriculum did not have theoretical and practical lessons on jihad, fighting, resistance and justice. In just four days, an entire country was demolished like the Babri Masjid.

In comparison, take Kashmir or Afghanistan, these nations have been resisting for years. The number of people killed in Hyderabad in just a few days is not as high in Kashmir or Afghanistan in thirty years. Rather, he either defeated the enemy or at least kept it in fear. The message of the Battle of Badr is: The unbeliever has the same right to fight as the believer.

Preparing to fight after believing is a sign of believers, because fascists are in a fighting mood today. They are doing what was said in the Dharma Sansad. Now the Muslims have no choice but to compete as one party. One of the founders of the Popular Front was the late A. Saeed who wrote an important point in his book "Din-ul-Haq" that Comes out, and when the chicks start coming at someone's feet, she jumps up and attacks the person.

She doesn't see that the person she is challenging is far more powerful than this chicken. Allah Almighty has made it in nature to fight or resist for the protection of one's wealth or one's children. Surprisingly, this nature is alive in an animal, but the nature of today's Muslim men ( **Continue on page 2** )

### Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al-Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created." "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

## The message of the Battle of Badr----

( Continue by page 1 )

is buried in the unknown where bulldozers are being driven on their brothers' houses, mosques are being burnt, minarets and shrines are being climbed. Hooligans are waving saffron flags, but it is not known where their pride has died.

Badr also has an important message that until a party is formed, they have to offer patience and sacrifice. But once the Jamaat is established, Jihad becomes obligatory on every person. For this, if they have to migrate, they should do so, because the Prophet (peace and blessings of Allaah be upon him) said that whoever does not do jihad, or does not even have the desire to do jihad, dies a hypocrite. The command of the children of Allah is that I command you five things.

Congregation, hearing, obedience, migration and jihad. In this regard, a video of Dr. Israr Ahmad, "Why was this hadith hidden?" Is available on YouTube. At such a time, you must invest your time, energy and energy for a party that will eradicate fascism from this country and give it to all human beings, be they minorities, ethnic groups or any kind of injustice. She dares to take to the streets to finish, and dreams of a resurrection, and whose young people are anxious to drink the cup of martyrdom. Then the example of 313 can be repeated on this land.

One of the messages of Badr is that Allah Almighty expels the hypocrites from the ranks of Muslims in every trial. But this is possible only when believers leave their homes for jihad. Otherwise, all will claim to be believers. Don't you see how many conscientious spies have spread among your own mosques,

congregations, dargahs and the walking masses, who are spying on you for their own interests or for their own salaries? You are afraid of them or you are afraid of ED or IT or police or any other department. When did you join the hypocrites? Abdullah bin Abi is a living example of the leader of the hypocrites. When the believers went out to fight against the army of one thousand and said that if the Messenger of Allah (peace be upon him) told them to jump into the sea, they would jump. At that time Abdullah ibn Abi made excuses. It has been reported that they have ordered that whatever water they may drink from this canal is not from me, yet some people drank water and disobeyed. ?

Today, those who are hiding in their homes for fear of the situation, are in danger from the jihad, but they are irritated. Let it be known that these are the same people whom Allah Himself is sorting out. They are always in the majority. When the migration was ordered in Makkah, there were only about 70 Companions who were ready to migrate with the Messenger of Allah.

Although there were many more people in Makkah who believed but backed away from emigrating. He was called a hypocrite in Surah An-Nisa '.

Therefore, those who in spite of all these conspiracies to destroy Muslims in today's situation, save their lives by saying only Allah protect them and do not leave their homes, they are all the same hypocrites whom Allah Himself is sorting out.

Therefore, the message of Badr is that do not give up because of such people, do not complain, because the reward of the believer mujahid is not in this world anyway, his reward has been saved by Allah Almighty in Paradise, and martyrdom At the same time, when he receives this award, he will say, "I wish I had already received this award, why did I wait so long?"

# The world must not accept the 'new normal' in Palestine

When I returned to my hometown near Ramallah in the occupied West Bank in January, the tension was palpable. It reminded me of the second Intifada, which I witnessed firsthand as a child. There was fear and anxiety and an increased sense of uncertainty due to constant attacks by Israeli settlers. Roads to and from the town were blocked by checkpoints, leading to hours-long waits and humiliation for Palestinians trying to enter or leave.

Weeks before I visited, Israeli settlers had set fire to my family's land during the olive-picking season. This followed a similar attack last summer and two more the year before, which had destroyed property, crops, and ancient olive trees.

My father told me he stood powerless, unable to extinguish the fire as the armed settlers were protected by Israeli forces. Even if the soldiers hadn't been there to prevent any action to save the property, there would not have been enough water available to put out the fire because it is diverted by nearby illegal settlements.

The situation across the occupied West Bank has been worsening for years, but violence escalated sharply after October 7, 2023. Nearly half of all Palestinian children killed by Israeli forces or settlers since records began were killed in just the past two years.

So far this year, that violence has seen a two-year-old shot in the head by an Israeli sniper inside her family home, and a 23-year-old pregnant woman killed by Israeli fire. These are not isolated incidents, but part of a broader pattern where Palestinians are killed in unprecedented ways, at unprecedented rates.

Israeli military raids on Palestinian homes and arbitrary detention have become a daily occurrence. Of the

10,000 Palestinians lingering in Israeli prisons, more than 300 are children, most of whom face no charge and have no way of knowing if or when they will see their families again.

Villages are attacked, homes are demolished, and property is destroyed at accelerated rates. The architecture of occupation — checkpoints, barriers, and permits — has intensified and made daily life unbearable for Palestinians. Nearly 900 new military checkpoints and barriers have been installed since October 7. This has led to severe movement restrictions and disruptions to essential services, deepening an already dire humanitarian crisis.

What was once unprecedented has become "routine" — and the world seems to be getting used to it. Our new reality includes Israeli air strikes on refugee camps, hospitals under siege, children shot in front of their homes. Such incidents of brutal violence have become regular occurrences, just like in Gaza.

Remember the first hospital attack in Gaza? The first targeting of a school sheltering the displaced? The first fire from an Israeli air strike tearing through tents of the displaced and burning people alive? Now try to remember the last one. Such violent incidents have become so normalised that they are ultimately accepted as a grim reality in a faraway land.

As Save the Children's representative to the United Nations, I see how this dynamic is reflected on the international stage. The persistent lack of meaningful accountability for Israeli forces has fostered a culture of impunity — allowing acts like bombing schools, burning down homes, and the killing of journalists and humanitarian workers to become perceived as "normal". And even when the spotlight is cast on Palestine at global events, it seems to make no difference. Earlier this month, the Palestinian-Israeli film *No Other Land* won the Oscar for best documentary.

Accepting the award, Palestinian filmmaker Basel Adra expressed his hope that his infant daughter would not have to live the same life that he was currently living — always fearing settler violence, home demolitions and forced displacement.

Despite the film winning the highest accolades (or perhaps because of it), the attacks by Israeli soldiers and settlers on Masafer Yatta, Adra's community, have only intensified. There has been no meaningful action from the international community about it. People can be forgiven for being overwhelmed in the face of relentless brutality taking place for more than a year and a half now. It's only human to feel numb. Besides, so many people have been exposed to media coverage that has systematically dehumanised Palestinians and sidelined their voices, severing human connection and empathy.

But governments cannot be forgiven for taking no action. They have a legal obligation to uphold international law. Its norms are not relative; they are not up for negotiation. The truth is that the shocking violations taking place in Gaza and the West Bank have been normalised because they are being accepted by those entrusted to uphold the norms of international law. We must demand that international bodies and governments take concrete steps to hold perpetrators accountable for their actions. This includes suspending arms transfers and supporting mechanisms that challenge impunity for those who flout international law.

The global community must act decisively to restore respect for international law. States that ignore these laws undermine the very foundation of a rules-based global order. While those who violate children's rights and international law bear ultimate responsibility, all member states of the United Nations have a duty under the Geneva Conventions to ensure adherence to these principles.

Weekly massacres are not normal. A population brought to the brink of a man-made famine is not normal. Air strikes on refugee camps are not normal. A two-tier system of rights based on ethnicity is not normal. Detaining, imprisoning and killing children is not normal. The time for passive observation has passed. The world must demand accountability, support humanitarian efforts, and refuse to accept the unacceptable. Every delay costs more lives; every delay weakens the system designed to keep people across the world safe. Only through collective action can we break this cycle of violence and ensure a future where children in Palestine and Israel, regardless of their ethnicity or religion, are protected and valued.

## Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

### SUNDAY

2 to 3pm : Halqae Zikr,  
Darse Hadees,  
Khutbaat-e-Ghouse al Azam  
RA, Fiqahi Masail,  
Tazkiratul Auwliya.

### TUESDAY

Maghrib to Isha: Darse  
Tasswuff, Question  
Answers. At: Qanqahe  
Shujaiya

### EVERYDAY

After Maghrib Zikre Jahri.  
At: Khanqahe Shujaiya

### UNDER

### GUARDIANSHIP

Hazarat Maulana Syed

Shah Obaiullah Qadri

Sahab Qibla

### UNDER ORGANISE

Anjuman-e-Khadimeen  
Shujaiya, Hyderabad.  
Ph: 040-66171244.  
www.shujaiya.com

### THURSDAY

After Asar to Maghrib:  
Halqae Zikre Jahri and  
Waaz. At: Dargah Hazrat  
Syedna Mir Shujauddin  
Hussain Qibla RA, Eidi  
Bazar Hyderabad.

### FRIDAY

2 to 3 pm : (Khitab) Speech  
of Hazrat Maulana Syed  
Shah Obaidullah Qadri Asif  
Pasha Sahab Qibla At:  
Jama Masjid Shujaiya  
Charminar Hyd. Namaze  
Juma at:3-15 pm. After  
Namaz Majlis Darood wa  
Zikr, Salaam Ba Huzoor  
Sallalaho Alaihi Wa Sallam

### SATURDAY

Deeni Tarbiyati Camp: After  
Maghrib to Sunday Isha  
(Zikr, Wazif, Basic Education  
of Islam, Tazkiratul Awliya,  
Muraqiba, Prays Namaze  
Thajjud and Ishraq. At:  
Khanqahe Shujaiya  
Backside Jama Masjid  
Shujaiya Charminar,  
Hyderabad.



# Ramadhan-A Precious Gift For Muslims

THE fragrance of the blessed month of Ramadan is already in the air and almost everyone has started feeling the slight sensation of excitement that this blessed month brings with it. Isn't it amazing how we look forward to this month with such excitement and anticipation? A month where we spend more than half of the day, in the scorching summer heat, without eating or drinking and the nights in reading or reciting the glorious Qur'an. For Muslims, Ramadan is a month filled with so much meaning and goodness that on the final day even the children do not want it to end. How can the believers not rejoice at the coming of this blessed month when Allah 'opens up the gates of paradise, closes the gates of Hellfire, and chains up the devils?' (According to hadeeth in Bukhari)

To reach the month of Ramadan and strive in worship in it is one of the greatest blessings from Allah. This has been explained in a narration by Talha ibn 'Ubaydallah who reported that there were two men who had accepted Islam at the same time. One of them used to strive in good deeds more than the other, but one day he fought in a battle and was martyred. The other remained behind him for another year, and then he also died. Talha said, 'I had a dream in which I saw that I was at the door of Paradise and the two men were with me.

Someone came out of Paradise and allowed the man who passed away later to enter first. Then he came out again and allowed the martyred one to enter. Then he returned and said to me, 'Go back, for your time has not come yet.' Talha woke up and informed the other companions about this. They were all surprised and eagerly went to inform and ask the Prophet (peace be upon him) about it, who said, 'What are you surprised about?' They said, 'O Messenger of Allah! Out of them both, this one strove harder (in Jihad) then he was martyred but this other one entered Paradise before him?'

The Prophet (peace be upon him) said, 'Did he not remain behind him for one year?' They said, 'Yes (he did).' He said, 'Did he not reach Ramadan, fast and pray with such and such

number of prostrations in the year?' They said, 'Yes.' The Prophet (peace be upon him) said, 'So the difference between them is greater than what is between the heavens and the earth.' (Sahih Ibn Majah 2/345, 346 – Al-Albani's 'al-Silsilah Al-Sahihah)

What a gift and what an honor Subhan Allah! This is why the Muslims of the early generations used to ask Allah six months before Ramadan to grant them long lives so that they could reach Ramadan and they used to ask Allah the Almighty six months after Ramadan to accept from them. Do we do the same or do we take this blessed gift for granted, wasting away its precious days and nights?

Allah says: "The month of Ramadan [is that] in which was revealed the Qur'an, guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey — then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful." (Qur'an 2:185)

According to scholars, the word 'so' (fa) in this ayah leads to the following paraphrase of one aspect of its meaning: "Fast this month because it is the one in which the Qur'an was sent down." We celebrate the Qur'an in Ramadan by reading, reciting, listening to it while pondering over it day and night.

Hazrath Fatimah (may Allah be pleased with her) narrated from her father (peace be upon him) who told her that Angel Jibreel would rehearse the Qur'an with him (in Ramadan) once every year, and he did so twice in the year of his death. (Bukhari). Fasting and spending time with the Qur'an is what reconnects us to our Creator hence nourishing the souls and recharging faith in the blessed month. Since the body is restrained from food and drink and the soul is fed with its divine nourishment, we feel peaceful, satisfied and re-energized in Ramadan.

This is what pushes us to hold ourselves accountable, to repent and reform before it gets

too late. It helps us in bringing positive changes in ourselves for the sake of Allah and be foremost in the race of drawing closer to Him by doing good deeds.

It is said in Tafsir Al Qurtubi that: The name Ramadan is derived from the Arabic word ramida or ar-ramad, denoting intense heat and dryness, especially on the ground. It is so called because Ramadan burns down the sins with good deeds. The Prophet (peace be upon him) said: "Whoever fasts the month of Ramadan out of faith and seeking reward, then Allah will forgive all of his previous sins." (Muslim) He also said: "Verily, Allah has people He redeems from the fire at the time of breaking fast, and that is during every night. (Ibn Majah)

It is indeed from the extreme mercy and love of Allah, that He gives us the opportunity to increase in good deeds and be of the forgiven ones in this blessed month. Let's make sure we don't make it a month of laziness and sleep, or of practicing the art of cooking and planning lavish meals, or of shopping and entertainment. Rather, let's prepare to welcome Ramadan by trying to learn all its virtues and rulings. Let's make sincere intentions to do our best and prepare our Ramadan goals with detailed, realistic schedules for each day. According to a hadeeth, we will be rewarded for our intentions to do good deeds, even if we fail to actually do them. (Bukhari and Muslim). Let's sincerely repent from our sins and learn to forgive, forget and pardon others. It'd be wise to make a massive du'aa list and note down the times from the sunnah when our du'aas have higher chances of being answered e.g. while breaking our fast, in sujood and in the last part of the night before Fajr.

This could be our last Ramadan so let's plan well and make arrangements to have the best one ever. It truly is the month of great gains and profits. The smart trader is the one who makes the most of this special occasion to increase his profits. May Allah make us witness Ramadan in a state of good health and strong faith and help us to be among the smart ones who do their best to gain maximum rewards. Ameen.

## Virtues of I'tikaf

The blessed and blessed month of Ramadan has come and its first decade has passed very fast, the second is near and so will the third decade, and what about us that we eat more than usual and May Allah, the Exalted, forgive us and grant us the ability to appreciate the rest of the days of Ramadan in the right way. This is called I'tikaaf.

**The reality of I'tikaf:-** What is I'tikaf? When a Muslim is caught up in the fog of worldly affairs, a veil of negligence falls on his heart, even though he is praying and fasting, but it is not as it should be with the knowledge of Allah, the Lord of Glory. The worldly work leaves the fog and grabs a corner of the mosque and it is as if he is saying with his tongue: O my Lord, unless You forgive me, I will not leave this door until Your mercy has descended upon me. No, I will not leave here, this is the reality of I'tikaf.

The beginning of the revelation of the Qur'an and I'tikaf The Prophet (peace and blessings of Allaah be upon him) used to spend many days in the cave of Huraa worshipping Allaah, the Lord of Glory. He liked solitude. He sent the first lesson of the last book to the last ummah in this cave.

Researchers state that the condition of the Holy Prophet (saw) at the time of the first revelation was changed to Ramadan. I am a Muslim slave endures hunger and thirst, you used to engage in worship there and the worship of Muslims increases in Ramadan, then you become like the Holy Prophet in Ramadan, but you lived alone in the cave of Haraa Loneliness is not enjoyed by Muslims, therefore I'tikaaf has been prescribed, so that Muslims get all the conditions at the time of revelation of Qur'an.

Allah, the Exalted, wants every single payment of the Holy Prophet to remain among the Muslims, so I'tikaaf has been prescribed. In other religions, monasticism is considered as an act of worship. This is not true, and the Prophet (peace and blessings of Allaah be upon him) had to maintain this state of loneliness. Meet and burn and do not resemble others like monasticism.

**Definition of I'tikaf:-** I'tikaaf is an Arabic word which means to restrain oneself and to restrain oneself.

**Types of I'tikaf:-** There are three types of itikaf: Obligatory: Obligatory There are two types of i'tikaaf: So he will observe I'tikaaf on its completion. So now on completion of this work, it will be obligatory for him to perform I'tikaaf.

(2) A person vows to perform I'tikaaf absolutely, that is, without any condition, for example, to say that he is obliged to perform I'tikaaf on a certain day, or to perform I'tikaaf on a certain day; So even in this case, I'tikaaf will be obligatory on him. Obligatory I'tikaaf will be for at least one day and one night. Fasting is also a condition for this. Obligatory I'tikaaf will not be performed without fasting.

Sunnah Muqadah Ali Al-Kifaya: I'tikaaf of the last ten days of Ramadan is called Sunnah Muqadah Ali Al-Kifaya. Then the Sunnah will be performed and no one in this mahalla or village will be a sinner and if not a single person has observed I'tikaaf. So the people of the whole neighborhood and village will be sinners because of abandoning this Sunnah.

I'tikaaf is performed in the last ten days of Ramadan. Whoever wants to perform this I'tikaaf, should enter the mosque on the twentieth day of Ramadan before sunset, with the intention of I'tikaaf, and until the moon of Eid (Shawwal) rises. I'tikaaf in the mosque, now whether the moon of Eid is 29 or 30, I'tikaaf is complete.

Mustahab or Nafil: Mustahab or Nafil I'tikaaf is that if a person wants to go to the mosque for one minute with his intention, it will become Mustahab I'tikaaf, there is no requirement of fasting and time etc. That whenever he enters the mosque So when entering, make the intention of I'tikaaf and as long as he stays in the mosque, abstain from nonsense and engage in recitation, dhikr or supererogatory prayers, etc .;

**Wisdom of I'tikaf:-** Worship that is commanded in the Shari'ah, or worship that is encouraged; The wise and knowledgeable Lord has placed great wisdom and wisdom in it. I'tikaaf is also a kind of worship. The one who

attains nearness to Allaah, in i'tikaaf, seeks nearness to Allaah, surrenders himself to the worship of Allaah altogether, and keeps his soul away from the pursuits of this world, which prevents him from seeking nearness to Allaah which the servant seeks. Yes, and in it the devotee is engaged in real or wise prayers all the time; Because the real purpose of the legitimacy of I'tikaaf is to wait for the congregational prayers and the one who is in retreat makes himself like the angels, who do not disobey the commands of Allah, they do what is commanded to them and recite Tasbeeh day and night. Don't be negligent. "

**I'tikaf place:-** It is obligatory for men to observe I'tikaaf in the mosque. I'tikaaf of men will not be valid in any place other than the mosque. The mosque of the city of, then the mosque of the neighborhood where the five-time congregation is organized, that is, the mosque in which there is an imam and muezzin, if the woman is married; So, after the permission of her husband, she should perform i'tikaaf at the same place in her house where she prays daily, if she does not pray at a certain place every day. So she can temporarily set a place and perform I'tikaaf, prayers, recitation and Tasbeeh at the same place. She cannot do the housework in the state of I'tikaaf but can guide others in the work.

**I'tikaf is also qadha :-** If a person was in the obligatory i'tikaaf and the i'tikaaf was broken for some reason; So it is necessary for him to make up this i'tikaaf. Because continuity in this is necessary, if a person was in the last ten days of Ramadan, the Sunnah of I'tikaaf and I'tikaaf was broken for some reason; He should perform qadha only for one day, the day on which i'tikaaf is broken, but the precaution is to perform qadha for a full ten days. It ends, it doesn't break Therefore, there is no problem in his judgment etc. Mention of I'tikaf in Quran And do not associate with your wife while you are in the mosque. Mention of I'tikaaf and its virtue in Ahadith Mubarakah The Messenger of Allah, may Allah bless him and grant him peace (Bukhari and Muslim) Hazrat Ayesha narrates that when the last ten days of Ramadan came, Hazrat Aqdas used to fasten his apron and pray all night long and wake up his family (also for worship). According to a hadith, the Prophet (peace and blessings of Allaah be upon him) used to worship as hard as he used to during the last ten days of Ramadaan. (Muslim)

The virtues and rewards of I'tikaaf are very high. The Sunnah of I'tikaaf is observed in the last ten days of Ramadan. The virtues and blessings of I'tikaaf in the last ten days can be understood from the Due to the ban, they used to observe I'tikaaf during the last ten days of Ramadan. Hazrat Abdullah bin Umar (may Allah be pleased with him) said: (Sahih Bukhari Sharif, Hadith: 1) That is, the Prophet used to observe I'tikaaf during the last ten days of Ramadan.

The Messenger of Allah, may Allah bless him and grant him peace, said: (Shaab-ul-Iman: 1) Whoever observes I'tikaaf for ten days of Ramadan, then (this action of his) is like two Hajj and two Umrah (ie he will get the reward of two Hajj and two Umrah). The Messenger of Allah, may Allah bless him and grant him peace, said: (Faiz-ul-Qadir 1/2) Translation: A person who observes I'tikaaf in the state of faith, hoping for a reward, his past sins are forgiven.

**The purpose of I'tikaaf :-** It is known from the hadiths that the Holy Prophet (sws) used to observe I'tikaf for the last ten days especially for seeking Laylatul Qadr and getting its blessings. Hazrat Ayesha (may Allah be pleased with her) narrated that the Holy Prophet (peace and blessings of Allah be upon him) used to observe I'tikaaf in the last ten days and said that in the last ten days of Ramadan, seek Laylatul Qadr. (Sahih Bukhari: 1)

Hazrat Abu Saeed Al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) observed I'tikaaf for the first ten days and we also observed I'tikaaf. The search is on, so the Prophet (peace and blessings of Allaah be upon him) observed I'tikaaf

( Continue on page 8 )

# Ramadhan Is Celebration Of Qur'an

---

EVERY year Muslims from all over the world and from all ethnic and economic backgrounds begin fasting from dawn to sunset every day during a most blessed month in the Islamic tradition, known as Ramadan. But what makes Ramadan a blessed month? Why do Muslims fast during this month? What are the spiritual benefits of fasting? The Qur'an says: "It was the month of Ramadan in which the Qur'an was revealed from on high as a guidance for humanity and a self-evident proof of that guidance, and as the standard by which to discern the true from the false." (Qur'an)

The month of Ramadan is in essence a celebration of the Qur'an's revelation, which is described as a "Guide and mercy for those who do good." (Qur'an, 31:3) Ramadan celebrates God's mercy by which He sent a guiding light in the Qur'an that leads human life toward the path of good and virtue and protects the human soul from evil and vice.

Muslims show their gratitude to God for this guidance by abstaining from eating, drinking and sexual intimacy during Ramadan, as a way of coming closer to God and developing a deep inner awareness of God's presence in life. This internal mechanism of feeling God's presence leads the soul to do right even under life's most difficult situations, and protects the soul against wrongdoing even when it is the easier or more tempting path to take.

This is why the Qur'an switches to a most intimate relationship between God and servant immediately following the passage on fasting in Ramadan: "When My servants ask you about Me, I am close indeed — I hearken to the prayer of the supplicant when one calls on Me; so let them hearken to Me, and let them believe in Me, that they may go the right way." (Qur'an, 2:186)

When the soul enters into a station of gratitude and submission to its Lord, through fasting, there is a recognition that life has been given by God as a gift and trust to be used for good works that reflect God's mercy, compassion, love, generosity and so on. In fact, the Qur'an says that the natural inclination of our souls is to submit to God's will by having sincere belief in One God and doing righteous acts of worship. "Set your face to the Faith turning totally toward Him, and fear Him, and establish Salah..." (Qur'an, 30:31)

As such, the very concept of sin, in the Islamic tradition, is known as an act of oppression against one's own soul for forcing it into a state that is antithetical to its very nature and created purpose. "... Allah has not wronged them; rather, they did wrong to themselves." (Qur'an, 3:117, among many other verses).

Fasting, then, seeks to free the soul from these shackles by suppressing the lower self of desire and raising the God-conscious soul of giving that naturally aspires toward good. By depriving the soul of life's basic necessities for some hours, one is able to teach the soul self-restraint and self-control from such evils as anger, revenge, lying, stealing, sexual immorality and so on. This is why Prophet Muhammad (peace be upon him) said: "When anyone of you is fasting on a day, he should neither indulge in obscene language nor should he raise his voice; and if anyone insults him or tries to quarrel with him, he should say: 'I am fasting'."

The Prophet (peace be upon him) also warned Muslims not to make fasting an uneventful ritual that has no effect on the character and habits of a person: "If anyone does not refrain from

lies and false conduct, God has no need for him to abstain from his food and drink."

One of the most important qualities fasting seeks to develop within an individual is humility before God and God's creation. Hunger and thirst cause one to realize that if it were not for God's mercy and sustenance, one would be in a most difficult and undesirable state of affairs. Fasting is a humbling experience, which is an important characteristic of a righteous soul, for false pride and arrogance can never live side-by-side with sincere piety.

The act of fasting, therefore, also provides the fortunate, wealthy members of society to experience for a time the pain and suffering which millions of people go through every day without food, water and other basic necessities of life. Fasting bridges the gap between rich and poor, sustained and impoverished, fulfilled and needy. This experience should then inspire compassion and mercy, which is manifest by generosity of wealth and time to help those in need. Muslims are encouraged especially during this month to go out and feed the hungry and to spend their wealth on good causes, such as building schools, hospitals, soup kitchens and so on, in the tradition of Prophet Muhammad (may the mercy and blessings of God be upon him) whose generosity would increase 10 folds during Ramadan. In the Islamic tradition, God promises to return all acts of goodness and generosity in this blessed month by 10 times, both in this world and in the Hereafter.

Due to the blessings and rewards associated with Ramadan, Muslims are encouraged to share their food with their neighbors and to invite guests to their home to begin the fast at sunrise and for breaking of the fast at sunset. Muslims are also encouraged to significantly increase their worship to God during this month, and therefore special prayers are offered in every mosque well into the night, with most mosques packed with worshippers. As such, Ramadan always brings with it a strong communal atmosphere and ties in the community are strengthened greatly as a result. Most Muslims are therefore very sad to see the month of Ramadan go and its return is highly anticipated well in advance of its arrival.

In conclusion, Ramadan is a celebration of God's guidance to humanity, through the Qur'an, which is a guide for doing good and a warning against evil. In order to bring the soul into harmony with the Qur'anic ideals of belief and virtue, fasting is prescribed as a way for individuals to come closer to God and to lift their souls to new heights of piety. In doing so, the entire human body is able to transform itself into an agent of positive moral and social change that seeks to replace miserliness with generosity, anger with patience, revenge with love, and war with peace, in effect, replacing good with evil in the world.

A saying by God transmitted through Prophet Muhammad (peace be upon him), known as a Hadith qudsi, best explains the transformation that takes place in an individual through good acts, which in part are inspired by fasting. "And the most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing extra righteous deeds till I love him. When I love him, I become the hearing with which he hears, seeing with which he sees, hands with which he acts, and legs with which he walks; and if he asks of Me, I give him, and if he asks My protection, I protect him."

---



# RAMADAN: DO NOT WASTE

Waste is one of the sins that wrong-doers have fallen into. It is not the custom of those who revere Allah. Allah the Almighty has forbidden us to waste:

“And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shapes and taste and olives, and pomegranates similar (in kind) and different (in taste). Eat of their fruit when they ripen, and pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not those who waste by extravagance.” (Surah Al-An’am:141)

## Many people waste a great deal in Ramadan.

Amongst the various forms of waste that people participate in during this month are: the preparation of excessive foods that go beyond our needs; consuming many different varieties of food and drink; loading dining tables morning and evening with more than can be consumed, most of which is left to spoil or thrown away.

O you who fast! Beware of extravagance and waste! There are many poor and needy people amongst the Muslims. We should give whatever we have in excess to them. Allah says of his servants:

“And they give food, in spite of their love for it, to the Miskin (the poor), the orphan and the captive, (saying): ‘We feed you seeking Allah’s Countenance only. We wish for no reward, nor thanks from you. Verily, we fear from our Lord a Day, hard and distressful, that will make the faces look horrible.’” (Surah Al-Insan:8-10)

Excessive sleep above normal needs, especially during the day, is another form of waste in Ramadan. Many people turn their fasts into times of slumber and this wastes one of our most precious commodities – time. Many people also waste valuable time by excessive socializing with no benefit during Ramadan. In this way, their valuable days are lost. Others lose their time in entertainments and recreation. Will we not take the time to remember Allah?

Wealth is also wasted on excessive spending on Eid al-Fitr, with many Muslims incurring expenses that are beyond their means to pay. Large amounts of money are spent on food, clothing, games and toys and other fruitless items, when the same people are not generous when it comes to giving charity.

O you who Allah has blessed with wealth! Know that there are poor, needy and orphans amongst our communities. Will you not then feed the hungry and clothe the poor? Will you not build a mosque? Will you not contact someone with whom your relationship is broken? Will you not relieve the distress of one who is afflicted? There are so many ways to gain the pleasure of Allah during Ramadan, we should strive to do good deeds, and be careful not to earn Allah’s anger during this month by wasting the blessings that He has bestowed on us.

## RAMADAN: THE WAY TO REPENTANCE

Of perhaps the greatest benefit to the Muslim in Ramadan

is sincere repentance – turning to Allah, beseeching Him for forgiveness, and looking deep into ourselves to evaluate how we are conducting our lives.

Allah advises us: “Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.’” (Surah Az-Zumar:53)

The door of repentance is always open, but where are those who will seek forgiveness?

Ramadan is a time for repentance and forgiveness. It is the month of tolerance and mercy. Surely our sins are many; and yet His compassion is even more. Our misdeeds are great but His Mercy is greater. Glory be to Him who continues to forgive us when we go astray, as long as we turn to Him and repent and ask Him to guide us to what is best. He, all praises and glory be to Him, tells us: “And those who, when they have committed fahishah (grave sins such as illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; – and none can forgive sins but Allah – and do not persist in what (wrong) they have done, while they know.” (Surah Al-Imran:135)

Note that they do not ever persist in the wrong doing, for this would mean that the repentance was not sincere. If we make mistakes and acknowledge them, and pledge to change our ways, then Allah promises to forgive us. If we do not change our ways, we may not earn His forgiveness. Ramadan is an opportunity for us to gain Allah’s forgiveness and to change our ways to what is better. Those who are sincere will find that all their previous sins throughout the year will be forgiven in Ramadan, if they avoid major sins. The shortcomings and faults of the entire year are therefore rectified. As human beings, we do err and commit sins, Allah knows this and gives us the opportunity to make amends. Those of us who do not repent and seek Allah’s forgiveness but persist in doing wrong, forsake Allah’s guidance on His Straight Path and fall astray.

This month of fasting is therefore an opportunity for us to sincerely repent to Allah, all praises and glory be to Him. Will we not take up this excellent opportunity? Take initiative with sincere repentance before your soul is taken away. Do not delay, for we do not know what tomorrow will bring. Many of the people who fasted with us last year, have returned to their Lord. If we fail to repent in Ramadan, when will we do so? Do not be like those Muslim who rectify themselves in Ramadan, only to go back to their ways after it departs. Their lives are spent pledging and then betraying. Allah the Almighty warns:

“And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception...” (Surah An-Nahl:92)

When Ramadan ended, many of our predecessors used to cry. They felt for the passing of this blessed month, from which they gained so much. They purified their hearts and illuminated their souls, and sought forgiveness from their Lord during this month. O Allah, grant us what you granted our righteous predecessors, and enable us to earn your forgiveness in this blessed month, Ameen!

## RAMADAN: THE WAY TO REPENTANCE

Of perhaps the greatest benefit to the Muslim in Ramadan is sincere repentance – turning to Allah, beseeching Him for forgiveness, and looking deep into ourselves to evaluate how we are conducting our lives.

Allah advises us: “Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.’” (Surah Az-Zumar:53) The door of repentance is always open, but where are those who will seek forgiveness?

Ramadan is a time for repentance and forgiveness. It is the month of tolerance and mercy. Surely our sins are many; and yet His compassion is even more. Our misdeeds are great but His Mercy is greater. Glory be to Him who continues to forgive us when we go astray, as long as we turn to Him and repent and ask Him to guide us to what is best. He, all praises and glory be to Him, tells us: “And those who, when they have committed fahishah (grave sins such as illegal sexual intercourse) or wronged themselves with evil, remember

( Continue on page 8 )

# TRAINING OUR CHILDREN IN RAMADAN UL Mubarak

Our righteous predecessors used Ramadan as a training ground for their children. During this time, we should guide our children wisely, and train them to fast and stand in prayer at night. If you desire that your young ones should succeed, here are some matters that will help you to train your children:

1. The father must be an example in character and behaviour and how he conducts his life. Remember that children look to their father as a teacher, guide and model. Allah, all praises and glory be to Him, has told us of the Prophet Zakariya:

“So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” (Surah Al-Anbiya:90)

2. Whatever children see and hear in the home has a tremendous impact on their lives and future. The presence of faith, the Qur'an, Prophetic traditions, remembrance of Allah and adhering to His commands and avoiding what He has prohibited, will all contribute to making a child upright and steadfast. Amusements, enticements, instruments of fun and negligence of Allah's law will all render your child ineffectual and undisciplined.

3. Bond your child to the book of Allah through memorisation and recitation according to its rules of intonation. This is the period of memorisation and reception. If the child loses this golden opportunity by wasting it aimlessly in television and relaxation, they will regret it in the future. 4. The companions of your child in these early years are extremely important. They should be prevented from associating with corrupt people. Bad companionship can do more harm to your child than disease. The Prophet, Sallallahu Alayhi Wa Sallam, advised us: “A person is on the religion of his companions. Therefore let every one of you carefully consider the company he keeps.” [Recorded by Tirmidhi] 5. Nurture your child to seek success and maturity. Create in their hearts a love for sublime aspirations. Make them hate all that is indecent. 6. Observe the child in their dress and appearance.

They should seek to emulate our beloved Prophet, Sallallahu Alayhi Wa Sallam, and not the disbelievers. As the Prophet, Sallallahu Alayhi Wa Sallam, advised us: “Whoever imitates a people is one of them.” [Reported by Ahmad] As such, Muslim men should avoid wearing gold or silk or dragging their garments on the ground. They should shun instability and despair in their conversations as well as excessive laughter, haste, feeble-mindedness, time-wasting and other such faults and defects. If our children witness these things in their fathers, they will imitate them. 7. Instill the importance of Allah and all that relates to His religion in the heart of the child. The parent should also sanctify Allah's names, qualities and actions. They should instill the greatness of Allah in the heart of the child, and a love for His Qur'an and his noble Messenger, Sallallahu Alayhi Wa Sallam. 8. Encourage the child to seek useful knowledge. The parent should help them be serious and sincere in this undertaking. They should also be taught to sacrifice, persevere and repeat what they learn. Make the child feel that the fruits of ripe knowledge and its alluring results are a good enough reason to rise up from slumber and negligence.

9. Pray for your children to be successful after every prayer and desire from Allah that He should reform and guide them. Implore Allah in the early hours of the morning and at time when prayers are granted, that Allah should write faith in their hearts and help them with his angels. Allah the Almighty says: “And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun.” (Surah Al-Furqan:74) 10. Show kindness and mercy towards children. Bestow upon them gentle emotions by playing with them, kissing them, and entering into their hearts happiness. Do not be harsh and dispassionate with them. Neither should you hurt or embarrass them in front of other people. Every Muslim should treat their children the way the Prophet, Muhammad, Sallallahu Alayhi Wa Sallam, did. Those who show mercy to

others, Allah will show mercy to them.

**( Continue by page 7 )**

Allah and ask forgiveness for their sins; – and none can forgive sins but Allah – and do not persist in what (wrong) they have done, while they know.” (Surah Al-Imran:135)

Note that they do not ever persist in the wrong doing, for this would mean that the repentance was not sincere. If we make mistakes and acknowledge them, and pledge to change our ways, then Allah promises to forgive us. If we do not change our ways, we may not earn His forgiveness. Ramadan is an opportunity for us to gain Allah's forgiveness and to change our ways to what is better.

Those who are sincere will find that all their previous sins throughout the year will be forgiven in Ramadan, if they avoid major sins. The shortcomings and faults of the entire year are therefore rectified. As human beings, we do err and commit sins, Allah knows this and gives us the opportunity to make amends. Those of us who do not repent and seek Allah's forgiveness but persist in doing wrong, forsake Allah's guidance on His Straight Path and fall astray.

This month of fasting is therefore an opportunity for us to sincerely repent to Allah, all praises and glory be to Him. Will we not take up this excellent opportunity? Take initiative with sincere repentance before your soul is taken away. Do not delay, for we do not know what tomorrow will bring. Many of the people who fasted with us last year, have returned to their Lord. If we fail to repent in Ramadan, when will we do so? Do not be like those Muslim who rectify themselves in Ramadan, only to go back to their ways after it departs. Their lives are spent pledging and then betraying. Allah the Almighty warns:

“And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception...” (Surah An-Nahl:92)

When Ramadan ended, many of our predecessors used to cry. They felt for the passing of this blessed month, from which they gained so much.

**( Continue by page 5 )**

for the second decade and so did we. Then Gabriel (peace and blessings of Allaah be upon him) told you that the desired night is still ahead. He stood up for the sermon and said: He who was doing I'tikaaf with me should also do I'tikaaf for the last ten days. I was shown Shab-e-Qadr which was later forgotten. (Sahih Bukhari: 1) In summary, the purpose of I'tikaaf is to attain Laylat al-Qadr, the virtue of which is more than a thousand months. Therefore, it is better to wake up all the nights of this last decade, otherwise at least odd nights must be spent in worship.