

TRANQUILITY

The bimonthly magazine of

Tsukuba Islamic Association (TIA)

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No. 1



- **New Constitution of the Tsukuba Islamic Association (TIA) passed in Annual General Meeting (AGM)**
 - **New Board of Trustees (BoT) sworn in, first meeting held, and passed the budget 2007**
 - **23 persons included in the TIA Pool of Coordinators (TIACO) to run day-to-day affairs**
 - **Two meetings of the TIACO held**
 - **Plan for Renovation 2007 approved by BoT and Renovation work taken off**
 - **Wireless Internet connection made available in the premises of TIA, Two terminals installed**
 - **Educational Wing planned language (Arabic, Japanese, French, Urdu), Information Technology and Al-Quran classes – First step towards **Tsukuba Islamic School****
- **Education Wing (Women) got four instructors for teaching Tajweed, Tafseer, Fiqh, and languages**
 - **Call for regular payment of Monthly Contribution (2,000 yen) by the members of TIA**

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Chief Editor
Muhammad Imran Al-Haq, PhD
president@tsumra.org
Editor
Ahmed Syahir pub@tsumra.org
Assistant Editor
Imzarul Irwan dcpubl@tsumra.org

Cover Story

New Constitution Approved in the Annual General Meeting (AGM) held on February 26, 2007

The Annual General Meeting (AGM) of the Tsukuba Islamic Association (TIA) held in the Tsukuba Mosque premises under the chairmanship of the Acting President, Said Kerrache, as Dr. Shamsul Haq Prodhan was out of Japan for a few months. The draft of the new constitution was presented before the quorum house and was approved as such. Then, the elections for the members of the Board of Trustees (BoT) were held. In the new constitution there are seven positions as Trustees. Amongst these seven, one will act as President, another one will be elected as Secretary and one will go for Treasurer. These three will be called Officer Trustees, while the other four will be Trustees. Nomination papers were submitted by seven persons and all of them were unanimously elected. These were Dr. Muhammad Imran Al-Haq as the President, Javed Iqbal Khan Niazi as Secretary, Manzurul Hasan Khan as Treasurer. While the four trustees are Dr. Ahmed Hegab, Dr. Said Mirza, Dr. Shamsul Haq Prodhan and Muhammad Nadeem. The term of this BoT is five years (i.e. March 31, 2012).

First Meeting of the BoT held

The first meeting of the Board of Trustees (BoT) was held and the Trustees agreed to appoint a Pool of Coordinators for the term of one year to run the day-to-day affairs of the Association as well as Mosque. A few persons were appointed as Coordinators and Deputy Coordinators, and the BoT deliberated the powers to the President to appoint more persons in the Pool of Coordinators, as and when needed.

Javed Iqbal Khan Niazi
Secretary, TIA

Give your fellow Muslims their rights

Contributed by: **Muhammad Imran Al-Haq**, PhD
President TIA

Abu Hurayrah (RA) narrated that the Messenger of Allah (SAW) said, "The rights of a Muslim upon their fellow Muslim are six." It was said, "And what are they Oh Messenger of Allah?" He replied, "When you meet them, give them the greeting of peace, when they invite you, respond to their invitation, when they seek your advice, advise them sincerely, when they sneeze and praise Allah, supplicate for mercy upon them, when they fall ill, visit them, and when they die follow them (i.e. his funeral)." Muslim

The First Right: "When you meet them, give them the greeting of peace." For verily the greeting of peace is a cause of love for one another, which results in producing faith (Al-iimaan), which results in the person entering the Paradise. This is as Prophet (SAW) said, "By the one in whose hand is my soul, you all will not enter into the Paradise until you believe, and you will not believe until you love each other. Shall I not direct you to something that if you do it, you will love each other? Spread the greeting of peace amongst yourselves."

The greeting of peace is from the virtuous characteristics of Islam. For verily each of the two people who meet each other supplicates for the other for safety from evils, and mercy, and blessing that brings about every good; and what follows this is a cheerful face and appropriate words of greeting which result in unity and love, and it removes feelings of estrangement and cold disassociation. Thus, giving the greeting of peace is the right of the Muslim, and it is obligatory upon the person who is greeted to return greeting with a similar greeting or one that is better than it; and the best of the people are those who start the greeting of peace first.

The Second Right: "When they invite you, respond to their invitation." This means that when he invites you with an invitation to some food and drink, and then fulfill the request of your brother who has drawn near to you and honored you with the invitation. Respond to his invitation (i.e. accept it), unless you have an excuse.

The Third Right: His statement, "And when they seek your advice, advise them sincerely." This means that if he seeks consultation with you regarding some action, as to whether he should do it or not, then advise him with that which you would like for yourself. Thus, if the action is something that is beneficial in all aspects, then encourage him to do that, and if it is something harmful, then warn him against it; and if the action contains both benefit and harm, then explain that to him and weigh the benefits against the harms. Likewise, if he consults with you concerning some dealing with someone among the people, or whether he should marry a woman off to someone, or whether he should marry someone, then extend your pure and sincere advice to him, and deal with him from the view point of what you would do for you own self. And avoid deceiving him in any matter of these things. For verily whoever deceives the Muslims, then he is not of them, and indeed he has left off the obligation of being sincere and advising. This sincerity and advising is absolutely obligatory, however it becomes more emphasized

when the person seeks your advice and he requests from you that you give him a beneficial opinion. For this reason the Prophet (SAW) specifically mentioned it in this important situation.

The Fourth Right: "And when they sneeze and praise Allah, then pray for mercy upon them." This is due to the fact that sneezing is a favor from Allah, in the expelling of this congested air that is blocked in certain parts of the body of the human being. Allah makes it easy for this air to have a passage out where it can exit, and thus the sneezing person feels relief. Thus, the Prophet (SAW) legislated that the person praise Allah for this favor, and he legislated for his (Muslim) brother to say to him, "May Allah have mercy upon you." He also commanded the person who sneezed to answer his (Muslim) brother by saying to him, "May Allah guide you and set right your affairs." Therefore, whoever does not praise Allah, then he does not deserve for others to pray for mercy upon him, and in this case he cannot blame anyone except himself. For he is the one who has caused himself to lose the two blessings: the blessing of praising Allah, and the blessing of his brother's supplication for him that is a result of the praising.

The Fifth Right: His statement, "And when they fall ill, visit them." Visiting the sick is from the rights of the Muslim, and especially for the person who has a highly stressed and emphasized right upon you, like the relative, and the friend, and so forth. It is from the best of the righteous deeds. And whoever visits their fellow Muslim, they remain engulfed in the mercy (of Allah), and when they sit with him the mercy (of Allah) covers them. And whoever visits the sick Muslim at the beginning of the day, the Angels send prayers of blessing upon him until evening comes, and whoever visits him at the end of the day, the Angels send prayers of blessing upon him until morning comes. It is desired for the person who visits the sick to supplicate for him to be cured and to make him feel at ease. He should ease his worries by giving him glad tidings of well-being and recovery (i.e. be positive). He should remind him of repentance and turning to Allah, and he should give him beneficial admonition. He should not sit with him too long (i.e. over staying his welcome), rather he should only sit with him long enough fulfill the right of visiting, unless the sick person is positively effected by many people coming in to see him and many people coming to sit with him. Thus, for each situation there is a different statement (i.e., advice on how to deal with it).

The Sixth Right: His statement, "And if they die, follow them (his/her funeral)." For verily whoever follows the funeral until the deceased's body is prayed over, then he will receive a Qir'at of reward. (Translator's note: A Qir'at is an amount equivalent to the size of the Mountain of Uhud in Madinah.) And if he follows the funeral procession until the body is buried, then he will receive two Qir'ats of reward. And following the funeral procession contains (fulfillment of) a right for Allah, a right for the deceased, and a right for the living relatives of the deceased. Ash- Shaikh 'Abdur-Rahmaan bin Naasir As-Sa`dee (Rahimahullaah)
Source: Bahjatu Quloob il-Abraar wa Qurratu 'Uyoon il-Akhyaar fee Jaami' il-Akhbaar, pp. 65-67, hadith No. 29.

Importance of Zakat

Abid Khursheed

Kashiwa city, Chiba Prefecture

Abu Huraira (RA) reported Allah's Messenger (SAW) as saying: No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterized till Allah would pronounce judgment among His servants during a day, the extent of which would be 50,000 years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be 50,000 years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be 50,000 years, and he would see the paths leading to Paradise or to Hell. Suhail said: I do not know whether he made mention of the cows. They said: Messenger of Allah (peace be upon him), what about the horses? He said: The horses have goodness in their foreheads (or he said) or goodness is ingrained in the foreheads of the horses (Suhail said: I am in doubt as to what was actually said) up till the Day of Judgment. The horses are of three kinds. They are a source of reward to a person, they are a covering to a person, and they are a burden to a person. As for those which bring reward is that a person would get reward, who rears them for the sake of Allah and trains them for Him, and nothing dissolves in their stomachs but Allah would record for him a good deed. And if they were to graze in the meadow, they would eat nothing but Allah would record for him a reward. And if they were to drink water from the canal, with every drop that would get in their stomachs there would be reward (for the owner). He went on describing till a reward was mentioned for their urine and dung. And if they pranced a course or two, there would be recorded a reward for every pace that they covered. As for one for whom they are a covering, he is the man who rears them for honor and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity. As regards one for whom they are a burden, he is that who rears them for vainglory and showing off to the people; for him they are, the burden. They said: Messenger of Allah, what about asses? He said: Allah has not revealed to me anything in regards to it except this one comprehensive verse: He who does an atom s weight of good will see it, and he who does an atom s weight of evil will see it.

(Reference: Sahih Muslim, Book 005, Number 2163)

Our Life Time is about to Over Soon

Sheikh Muhammad Tahir

Kashiwa city, Chiba Prefecture

Allah (SWT) does not require an accident or a reason to call us back. Allah can call us any time and ask us what did we do with the life we were given? Many researchers have shown that any person can die anywhere without any good reason. For instance, a special nerve in our brain can burst any time for absolutely no reason. All those who have ever been a victim of earthquakes never imagined that an earthquake was about to strike them. Every one of us is standing in the mouth of death ready to become her pray any time. If this moment is our end, can we be sure that we followed the Holy Quran & true teaching of Prophet (SAW) (without shirk/bidaah) and our deeds are good enough to earn us the Paradise (Jannah)? If Allah calls us now, and asks us about our life, and what we did with it, we will surely be ashamed in front of Him. But consider another possibility. Suppose we ask Him to give us another chance (which is not possible) and He gives it to us, imagine what we will do!

Our second chance starts ...Now ...May Allah guide us true path ... A`meen.



(March 18) Mr. Salman Ali Thanwi, Ex-Imam Otsuka Mosque delivering a lecturer in Tsukuba Mosque (Photo: Cahyo).



(April 7) A welcome party was arranged in the honor of the new comers to the University of Tsukuba (Photo: Cahyo).

The Virtues of Sitting in the Masjid

Ghawas Bashir

Kashiwa city, Chiba Prefecture

The Prophet (SAW) Said, "... Then when he enters the Masjid, he is in (the state of) prayer as long as it is the only thing keeping him from leaving (i.e., the only reason why he is staying in the Masjid is to wait for the next prayer). And the Angels send prayers upon one of you as long as he is in the seat (spot) that he prayed in; they say, 'O Allah, have mercy on him; O Allah, forgive him; Allah, accept his repentance,' as long as he does not harm anyone (with speech or deed) while he is in it, and as long as he does not nullify his state of purity (i.e., by passing wind, etc.)."[‡]

From Allah's vast mercy to His slaves, He (SWT) gives them a reward similar to the person who is praying, just for sitting in the Masjid and waiting for the next congregational prayer; furthermore, He (SWT) makes His angels supplicate for them.

We must keep in mind that, as the Hadith informs us, certain conditions must be fulfilled if you are to achieve the aforesaid reward and honor. First, nothing other than the prayer should be preventing you from going back to your home or work or elsewhere. Second, for the angels to supplicate for you, you must remain seated in the spot you prayed in. However, another view is that their supplication encompasses both those who wait for the prayer anywhere in the Masjid and those who remain seated in the spot they prayed in. The Phrasing of the Hadith points to the first view being correct. If you harm Muslim worshippers with speech or deed, or if you do something to nullify your state of purity (i.e., pass wind, etc.), you will not gain the reward of a person who waits for prayer, and the angels will not make the aforementioned supplication for you.

Related Issue: Many people fail to take advantage of a blessed time - the time between the Adhaan (the call to prayer) and the Iqaamah. You will find some people who spend that time looking around at worshippers who are praying or reciting the Qur'an; others who stare idly at the carvings in the Masjid; and yet others who daydream. They would all do much better were they to use that time by reciting the Qur'an, remembering Allah (SWT), and supplication to Allah (SWT) especially considering the fact that it is a time wherein one is likely to have his supplications answered.

[‡]Related by Bukhari (176), Muslim (649), Ahmad (7382), An-Nassaaee (733), Abu Daawood (559), and Maalik (382). And the wording mentioned above is from Muslim's narration of the Hadith

Be lenient to people

Abu Musa (Allah be pleased with him) reported: When the Messenger of Allah (SAW) deputed any of his Companions on a mission, he would say: Give tidings (to the people); do not create (in their minds) aversion (toward religion); show them leniency and do not be hard upon them.

[Sahih Muslim: 3262]

Ten Useless Matters

Tariq Bashir

Kashiwa city, Chiba Prefecture

There are ten useless matters:

1. Knowledge that is not acted on
2. The deed that has neither sincerity nor is based on following the righteous examples of others,
3. Money that is hoarded, as the owner neither enjoys it during this life nor obtains any reward for it in the Hereafter
4. The heart that is empty of love and longing for Allah, and of seeking closeness to Him
5. A body that does not obey and serve Allah
6. Loving Allah without following His orders or seeking His pleasure.
7. Time that is not spent in expiating sins or seizing opportunities to do well.
8. A mind that thinks about useless matters
9. Serving those who do not bring you close to Allah, nor benefit you in your life
10. Hoping and fearing whoever is under the authority of Allah and in His hand; while he cannot bring any benefit or harm to himself, nor death, nor life; nor can he resurrect himself.

However, the greater of these matters are wasting the heart and wasting time. Wasting the heart is done by preferring this worldly life over the Hereafter, and wasting time is done by having incessant hope.

Destruction occurs by following one's desires and having incessant hope, while all goodness is found in following the right path and preparing oneself to meet Allah.

How strange it is that when a servant of Allah has a [worldly] problem, he seeks help of Allah, but he never asks Allah to cure his heart before it dies of ignorance, neglect, fulfilling one's desires and being involved in innovations. Indeed, when the heart dies, he will never feel the significance or impact of his sins.

Allah knows the best.

Farewell



(March 24) An outgoing student expressing his views about 'living in Tsukuba' on the occasion of the farewell party arranged in the honor of the graduating students

(Photo: Cahyo)

Difference— Is it wrong for Muslims to differ?

Muhammad Imran Al-Haq, PhD
The University of Tokyo

The most talked about topic amongst the Muslims is undoubtedly the issue of unity. The manifestation of disunity and proliferation of problems is there for all to see. Difference of opinion is seen by some to be the main cause for this. It is reckoned that until and unless Muslims can not agree on simple matters like prayers, as well as other 'simple' matters, unity can never be achieved. "If there is a right and a wrong how can two differing answers both be correct?" It is a common question posed when the issue of disunity is discussed. Thus some see the difference of opinion amongst the Muslims as a major source of weakness and an obstacle on the path to unity.

To clear the confusion surrounding difference of opinion and the issue of Muslim unity, a number of questions need to be answered.

Is it wrong for Muslims to differ?

In short, No. Evidence for this is an incident in which the Prophet (SAW) witnessed the companions disputing, but did not rebuke them for doing so. The incident relates to the dispute regarding the 'Asr prayer on their way to Bani Qurayzah. The Prophet instructed the companions to go and fight the Jews. He said, "Do not pray until you get to Bani Qurayzah". On route to Bani Qurayzah the time for 'Asr was drawing to a close. A dispute ensued. One group understood the prophet's command metaphorically, thinking that the Prophet (SAW) meant hurry up. A party of the believers prayed there whilst the others prayed after 'Asr time when they arrived at Bani Qurayzah.

When they next met the Prophet (SAW) they asked him who was right and who was wrong. It is important to note the response. Only one of them could have been right, but the Prophet (SAW) did not point out who that was, rather he said, "Whoever performs ijthihad and errs will receive one reward. Whoever performs ijthihad and arrives at the correct answer gets double the reward."

Had it been haraam to differ, the Prophet (SAW) would have rebuked those differing from the correct opinion and praised those who were right. This example teaches us to tolerate opposing Islamic opinions which are arrived at by those qualified to do so after performing ijthihad.

The scholars in the past recognised this; "The most learned amongst the people is also one who is most knowledgeable of the difference amongst the people" (Ghazali, Shawkani, Abu Zahrah)

Before performing Ijthihad it is a prerequisite for a scholar to be aware of all the differences on the issue at hand.

What Causes Differences?

They can occur due to a number of factors which include:

a) *Hadith Criteria*. Different Muhaddith adopt different criteria of classifying hadith. For example Imam Shafi didn't take narration from people who use to eat while walking as he did not consider this as the characteristic of a just person.

b) *Adoption of usool*. Scholars differed on the usools they adopted. Imam Malik regard the consensus of the people of Madinah as indication of the Prophet's sunnah, other scholars like Abu Hanifah and Ahmed bin Hanbal did not.

c) *Interpretation (literal/metaphorical)*. Like in the example of the Asr prayer, a difference can occur depending on the meaning taken from a word. The word 'Touch' in the Qur'an gave rise to a difference on the issue of cleanliness when touching a woman. Abu Hanifah said touch meant intercourse, where as Imam Shafi said the touch was the literal touch and not the metaphorical one, thus if a person touched the hand of a woman, he would lose his wudu.

d) *Arabic Language*. A word can give rise to a number of meanings. The word Quru, can be understood as the period of impurity or the period in between as the word carries both meanings.

Where does it occur

This does not mean that difference can occur in all matters. There are two types of differences. Those that may arise and those that are invalid

Difference can only occur where ijthihad is necessary, *i.e.* where either the text is not definite or the meaning is not definite. If both are definite, ijthihad is not permitted. A difference in this case would not be valid and would be rejected.

Thus, there is no difference of opinion about not drinking alcohol, not eating pork, ruling only by the Shari'ah or having only one leader for the Muslim ummah.

In areas where valid differences may occur, it can be further be divided into two:

- a) Where differences may arise and are permitted to exist, *i.e.* differences regarding personal worships.
- b) Where differences may arise and are not permitted to exist, *i.e.* societal matters like buying and selling.

In the former case, companions differed on various matters, but the companions as a whole, did not condemn the issue of having differing opinions.

In the latter case for example Abu Bakr and Umar (RA) differed on issues relating to divorce and the distribution of money amongst the Muslims (*i.e.* societal matters). Regarding the divorce, Abu Bakr held that if talaq was said three times in one sitting it was only considered as one divorce. He maintained that it must be said on three separate occasions for it to be considered as three talaqs. Umar (RA) on the other hand said, saying it three times in one sitting was considered as three talaqs.

Such a difference cannot be allowed to exist, otherwise if a husband and wife adopted different opinions, a situation could occur in which one would consider themselves married whilst the other would regard themselves as divorced. Only one opinion must exist for the qadi to judge with, otherwise many disputes would go unresolved.

How does Islam deal with differences?

If differences occur on definite matters, the Khalifah can use his authority to put a stop to this. An example of this is when a false prophet emerged claiming that Muhammad (SAW) was not the final prophet, Abu Bakr sent an army to remove this

division. This is the Islamic way to solve these kinds of disputes.

In those areas where differences may arise due to ijihad but will lead to disharmony, it is the right of the Khalifah to adopt an opinion which he believes to be correct and for the believers to obey. Two Shari'ah principles exist which state this:

- o Imam's decree settles disputes
- o Imam's decree is obeyed openly and privately

This is the mechanism for resolving such disputes in Islam. This is the way disputes were resolved between Umar and Abu Bakr. When Khalifah Abu Bakr adopted his opinion, Umar followed. When Umar became the Khalifah, he adopted his opinion and the believers then obeyed him.

Differences have existed during the time of the Prophet (issue of Bani Qurayzah), during the time of the companions, during the period of the great scholars (like Imam Abu Hanifah, Imam Malik, Imam Shafi and Imam Hanbal) up until today. It is not a new phenomenon. These differences however, did not stop the Muslims from being the leading nation in the world. Neither was it or should it be a cause for division.

The differences and division of the ummah today exist not because of difference of opinion but the lack of the mechanism which resolves disputes, namely the Khalifah, the only one who has been given the right to enforce an opinion and resolve disputes. No leader, no imam, no personality other than the Khalifah has been given the authority to resolve disputes by adopting an opinion for the people to follow.

When the Prophet (SAW) passed away and the companions were busy appointing the first Khalifah, a suggestion was made to have two leaders, one from the Ansar and one from the Muhajireen. Abu Bakr (RA) replied by saying that this will cause divisions and infighting, as well as people making bidah and would cease to refer to the Prophet's example in conducting their affairs. Abu Bakr (RA) had the insight to realise that without the one leader, problems would arise. So the many 'problems' that exist today are merely the symptoms of the MAIN problem, that being the absence of the leader of the Muslim ummah.

Conclusion

Difference in opinion in itself is not a bad thing. It ensures that the ummah will never agree on an error. It also encourages the Muslims to exert themselves to seek knowledge and become qualified scholars, so they can recognize weak opinions and errors in ijihad. Forbidding ijihad in the past has led to the intellectual stagnation of this ummah as well as being unable to produce Islamic judgments on various modern day problems affecting the ummah.

We should thus reject differences relating to opinions not arising from Ijtihad or those which are relating to definite matters, tolerate Islamic differences emanating from Ijtihad relating to individual matters and work to establish the Khalifah to resolve those disputes which exist only the Khalifah can resolve. Only by reestablishing the Khalifah and by appointing a Khalifah can the ummah be unified, since it is only he, who has the authority and the power to do so.

Islamic History (Chronology) 8th Century (700-799) C.E.

Contributed by: *Talal Albalushi*
University of Tsukuba

- 700: Campaigns against the Berbers in North Africa.
- 702: Ashath's rebellion in Iraq, battle of Deir ul Jamira.
- 705: Death of Abdul Malik. Accession of Walid I as Caliph.
- 711: Conquest of Spain, Sind and Transoxiana.
- 712: The Muslims advance in Spain, Sind and Transoxiana.
- 713: Conquest of Multan.
- 715: Death of Walid I. Accession of Sulaiman.
- 716: Invasion of Constantinople.
- 717: Death of Sulaiman. Accession of Umar b Abdul Aziz.
- 720: Death of Umar b Abdul Aziz. Accession of Yazid II.
- 724: Death of Yazid II. Accession of Hisham.
- 725: The Muslims occupy Nimes in France.
- 732: The battle of Tours in France.
- 737: The Muslims meet reverse at Avignon in France.
- 740: Shia revolt under Zaid b Ali. Berber revolt in North Africa. Battle of the Nobles.
- 741: Battle of Bagdoura in North Africa.
- 742: The Muslim rule restored in Qiarowan.
- 743: Death of Hisham. Accession of Walid II. Shia revolt in Khurasan under Yahya b Zaid.
- 744: Deposition of Walid II. Accession of Yazid III and his death. Accession of Ibrahim and his overthrow. Battle of Ain al Jurr. Accession of Marwan II.
- 745: Kufa and Mosul occupied by the Khawarjites.
- 746: Battle of Rupa Thutha, Kufa and Mosul occupied by Marwan II.
- 747: Revolt of Abu Muslim in Khurasan.
- 748: Battle of Rayy.
- 749: Battles of Isfahan and Nihawand. Capture of Kufa by the Abbasids. As Saffah becomes the Abbasid Caliph at Kufa.
- 750: Battle of Zab. Fall of Damascus. End of the Umayyads.
- 751: Conquest of Wasit by the Abbasid. Murder of the Minister Abu Salama.
- 754: Death of As Saffah. Accession of Mansur as the Caliph.
- 755: Revolt of Abdullah b Ali. MURder of Abu Muslim. Sunbadh revolt in Khurasan.
- 756: Abdul Rahman founds the Umayyad state in Spain.
- 762: Shia revolt under Muhammad (Nafs uz Zakia) and Ibrahim.
- 763: Foundation of Baghdad. Defeat of the Abbasids in Spain.
- 767: Khariji state set up by Ibn Madrar at Sijilmasa. Ustad Sees revolt in Khurasan.
- 772: Battle of Janbi in North Africa. Rustamid. state set up in Morocco.
- 775: Death of the Abbasid Caliph Mansur, Accession of Mahdi.
- 777: Battle of Saragossa in Spain.
- 785: Death of the Caliph Mahdi. Accession of Hadi.
- 786: Death of Hadi. Accession of Harun ur Rashid.
- 788: Idrisid state set up in the Maghrib. Death of Abdul Rahman of Spain, and accession of Hisham.
- 792: Invasion of South France.
- 796: Death of Hisham in Spain; accession of al Hakam.
- 799: Suppression of the revolt of the Khazars. Ninth century.

Why do we pray?

Contributed by: **Abd Allah Gilani**
TIA's Country Coordinator Pakistan

The famous doctor and philosopher, Ibn Sina (Avicenna), recalls such a moment in his life. One cold and icy night, he and his slave were resting at an inn in a remote part of Khuraasaan. During the night, he felt thirsty, so he called to his slave to bring him some water. The slave had no desire to leave his warm bed, so he pretended not to hear Ibn Sina's call. But finally, after repeated calls, he reluctantly got up and went to fetch the water. A little while later, the melodious sound of the *azaan* (call to prayer) filled the air. Ibn Sina began to think about the person calling the people to prayer. "My slave, 'Abdullaah, he mused, has always respected me and admired me. He seizes any opportunity to lavish praise and affection on me, but tonight he preferred his own comfort to my needs. On the other hand, look at this Persian slave of Allah: He left his warm bed to go out into the chilly night, he made ablution in the icy water of the stream, and then he ascended the high minaret of the mosque to glorify Him Whom he truly serves: "I bear witness that there is none worthy of worship except Allah. I bear witness that Muhammad is the Messenger of Allah." Ibn Sina records: "I learned the essence of true love, which love results in complete obedience." The love of Allah demands total and unconditional obedience. Allah, the Almighty says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

[3:31] Proclaim [oh, Muhammad]: "If you love Allah, you should follow me." Allah will then love you, and forgive your sins. Allah is Forgiver, Most Merciful (Amramites, Al-Imran).

Prayer: A cry of the inner soul

His arrogance and pride have often led man to behave as an oppressor and a tyrant. Some men have been carried away by their own self-importance that they have even claimed divinity. Pharaoh, the ruler of Egypt, was among those who announced: "I am your supreme Lord!" With his sense of greatness and pride, Pharaoh subjugated the Israelites and made their lives wretched and miserable.

But is man really as strong and great as his ego tells him? The Qur'an tells us the reality of man's nature:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

[30:54] Allah is the One who created you weak, then granted you after the weakness strength, then substituted after the strength weakness and gray hair. He creates whatever He wills. He is the Omniscient (all-knowing), the Omnipotent (all-powerful) (The Romans, Surah Al-Room).

Weakness in the beginning and weakness in the end: This is the essence of man. He is so weak and helpless at birth that his entire existence depends on his parents and his family. If he were to be abandoned in these first crucial years, he could not survive on his

own. He needs a gentle and loving hand, not only in his infancy, but in his childhood and even in his teenage years. As this child enters the years of youth and independence, he begins to take control of his own life. He looks with pride at his strong physique, his handsome features and his many talents. He begins to despise those of lesser abilities, even scorning his parents, who exhausted their own health to nurture him. He becomes unjust and cruel, using his strength and vigor to dominate others. He thinks he is master, free to act as he wills. But does this youth, these good looks last forever? In only a few decades, he begins to lose his strength? This youth is replaced by old age. Weakness in the beginning, weakness in the end." The message is clear: The real Master is Allah. He Alone is Mighty, He Alone, is great. He Alone is never tired, never needs rest, is never dependent upon anyone. Allaahu Akbar! - Allah is the Greatest! In our everyday lives, we say a warm thank you for the small acts of kindness which others do for us. So what about thanking Allah, Who, in His infinite Mercy, has provided for every single one of our needs? Just observe the beauty and perfection of the earth around you and fall down in gratitude to your Lord.

Prayer: The ascension for a believer

After the Messenger of Allah (SAW) was commissioned for Prophethood, the first thing he was commanded to do by Allah was to pray. The angel Jibreel (AS) came to him and a spring of water gushed out of the rocks in front of them. Jibreel (AS) then showed Allah's Messenger how to make ablution. He then showed him how to offer prayers to Allah. He began to pray two *rak'ah* twice a day, once in the morning and once in the evening. He then went home and showed his wife Khadeejah what he had learnt from the angel Jibreel (AS).

From that time, the Prophet (SAW) never went through a day without praying. Just before his migration to Madinah, he was taken on a night journey to Jerusalem and then to the heavens (*Mi'raaj*). During this journey, Allah, Almighty, ordered him to pray five times a day. This prayer was a gift given to every Believer to enable him to experience a spiritual ascension five times a day. The Prophet (SAW) said: "The prayer is the *Mi'raaj* of the Believer." It gives every Muslim the chance to communicate with his Lord. During each prayer, the Muslim recites Surah Al-Faatihah: This recitation is not a dull monologue by the Believer, but Allah promises that it is a conversation between Him and the worshipper. The Messenger of Allah (SAW) reported that Allah, the Almighty says: "When my slave says in his prayer: "All praise is for Allah, the Lord of the worlds," I say: "My slave has praised me" When he says: "The Merciful, the Compassionate, Master of the Day of Judgment," I say: "My slave has glorified Me." When he says: "You alone we worship and your Aid we seek," I say: "This is between me and my slave." When he says: "Show us the Straight Path," I say: "This is for my slave, and I give my slave what he wants."

The Messenger of Allah once said: "Prayer is the pillar of religion." (Narrated by Al-Baihaqi). He also informed us that Islam is built upon five pillars, the second being to establish prayer five times a day (Narrated by Al-Bukhaari). This makes the image very clear: Islam is like a building supported by five columns; remove just one column and the entire building weakens. In the same way, when a person stops praying, his faith becomes weak, and the mildest blows can cause it to crumble. The prayer is so very important that the Prophet e said: "Verily, between man and polytheism and disbelief is abandoning prayer." (Narrated by Muslim)

Allaah says, concerning the plight of the disbelievers on the Day of Judgment that they will be asked by the Believers:

مَا سَأَلَكُمْ فِي سَقَرٍ ﴿٤٤﴾

[74:42] "What brought you to this retribution (hell-fire)?"

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

[74:43] They will say, "We did not observe the contact prayers (Salat) [The Hidden secret, Surah Al-Muddathir].

Allaah also says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

[23:1] Successful indeed are the believers;

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

[23:2] who are reverent during their Contact Prayers (Salat) [the Believers, Surah Al-Mu`minun].

and:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

[70:34] They consistently observe their contact prayers (Salat) on time.

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ﴿٣٥﴾

[70:35] They have deserved a position of honor in Paradise.

Allaah has emphasized the need for humility and concentration in prayers. **There is no doubt that Satan is the bitterest enemy of man**; he always tries to disturb the Believer's prayers. He (the worshipper) finds his mind suddenly engulfed with memories, problems, worries, work and his family? and he will often find himself wondering whether he has prayed three *rak`ah* or four. This is how Satan steals the prayer. Man was created to worship Allaah. **Allah says:**

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

[51:56] I did not create the jinns and the humans except to worship Me alone. [Drivers of the wind, Surah Al-Dhareyat].

Man is to live in this world as a worshipper of Allaah and prayer is the best for of worship. On the Day of Judgment, man will have to answer for his deeds. Allaah says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

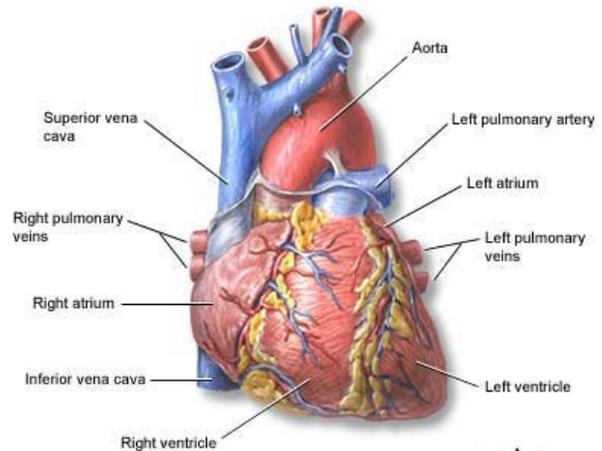
[102:8] Then you will be questioned, on that day, about the blessings you had enjoyed [Hoarding, Surah Al-Takaathur].



(May 13) Senior Coordinator in action on the Monthly Cleaning Day (Photo: Cahyo)

Health Corner

Moazzam Ali, MBBS, MBA, PhD
The University of Tokyo



ADAM.

Q1: What are the thumb rules for a layman to take care of his heart ? These are as follows:

(a) Diet - less of carbohydrate, more of protein, less oil, (b) Exercise - half an hour's walk, at least five days a week; avoid lifts and avoid sitting for a longtime, (c) quit smoking, (d) control weight, (e) control blood pressure and sugar intake.

Q2: Is eating non-veg food (fish) good for the heart? No

Q3: It's still a grave shock to hear that some apparently healthy person gets a cardiac arrest. How do we understand it in perspective? This is called silent attack; that is why we recommend everyone past the age of 30 to undergo routine health checkups.

Q4: Are heart diseases hereditary? Yes

Q5: What are the ways in which the heart is stressed? What practices do you suggest to de-stress? Change your attitude towards life. Do not look for perfection in everything in life.

Q6: Is walking better than jogging or is more intensive exercise required to keep a healthy heart? Walking is better than jogging since jogging leads to early fatigue and injury to joints.

Q7: Why is the rate of heart attacks more in men than in women? Nature protects women till the age of 45.

Q8: Can people with low blood pressure suffer heart diseases? Extremely rare

Q9: Does cholesterol accumulates right from an early age or do you have to worry about it only after you are above 30 years of age? Cholesterol accumulates from childhood.

Q10: How do irregular eating habits affect the heart? You tend to eat junk food when the habits are irregular and your body's enzyme release for digestion gets confused.

Q11: How can I control cholesterol content without using medicines? Control diet, walk and eat walnut.

Q12: Can yoga prevent heart ailments? Yoga helps.

Q13: Which is the best and worst food for the heart? Fruits and vegetables are the best and the worst is oil.

Q14: Which oil is better - groundnut, sunflower, olive? All oils are bad, however, olive is the best .

Q15: What is the routine checkup one should go through? Is there any specific test? Routine blood test to ensure sugar level, cholesterol is ok, check BP, Treadmill test after an echo.

Q16: What are the first aid steps to be taken on a heart attack? Help the person into a sleeping position, place an aspirin tablet under the tongue with a sorbitrate tablet if available, and rush him to a coronary care unit since the maximum casualty takes place within the first hour.

Q17: How do you differentiate between pain caused by a heart attack and that caused due to gastric trouble? Extremely difficult without ECG.

Q18: What is the main cause of a steep increase in heart problems amongst youngsters? I see people of about 30-40 yrs of age having heart attacks and serious heart problems. Increased awareness has increased incidents. Also, sedentary lifestyles, smoking, junk food, lack of exercise.

Q19: Is it possible for a person to have BP outside the normal range of 120/80 and yet be perfectly healthy?

Yes.

Q20: Marriages within close relatives can lead to heart problems for the child. Is it true?

Yes, co-sanguinity leads to congenital abnormalities and you may not have a software engineer as a child.

Q21: Many of us have an irregular daily routine and many a times we have to stay late nights in office. Does this affect our heart? What precautions would you recommend?

When you are young, nature protects you against all these irregularities. However, as you grow older, respect the biological clock..

Q22: Will taking anti-hypertensive drugs cause some other complications (short / long term)?

Yes, most drugs have some side effects. However, modern anti-hypertensive drugs are extremely safe.

Q23: Will consuming more coffee/tea lead to heart attacks?

No.

Q24: Are asthma patients more prone to heart disease?

No.

Q25: How would you define junk food?

Fried food like Kentucky, McDonalds, samosas, and even spicy foods.

Q26: You mentioned that Indians are three times more vulnerable. What is the reason for this, as Europeans and Americans also eat a lot of junk food? Every race is vulnerable to some disease and unfortunately.

Q27: Does consuming bananas help reduce hypertension? No.

Q28: Can a person help himself during a heart attack (Because we see a lot of forwarded emails on this)? Yes. Lie down comfortably and put an aspirin tablet of any description under the tongue and ask someone to take you to the nearest coronary care unit without any delay and do not wait for the ambulance.

Q29: Do, in any way, low white blood cells and low hemoglobin count lead to heart problems?

No, but it is ideal to have normal hemoglobin level to increase your exercise capacity.

Q30: Sometimes, due to the hectic schedule we are not able to exercise. So, does walking while doing daily chores at home or climbing the stairs in the house, work as a substitute for exercise?

Certainly, avoid sitting continuously for more than half an hour and even the act of getting out of the chair and going to another chair and sitting helps a lot.

Q31: Is there a relation between heart problems and blood sugar?

Yes. Strong relationships since diabetics are more vulnerable to heart attacks than non-diabetics.

Q32: What are the things one needs to take care of after a heart operation?

Diet, exercise, drugs on time, control cholesterol, BP, weight.

Q33: Are people working on night shifts more vulnerable to heart disease when compared to day shift workers? No.

Q34: What are the modern anti-hypertensive drugs?

There are hundreds of drugs and your doctor will chose the right combination for your problem, but my suggestion is to avoid the drugs and go for natural ways of controlling blood pressure by walk, diet to reduce weight and changing attitudes towards lifestyles.

Q35: Does dispirin or similar headache pills increase the risk of heart attacks? No.

Q36: How can one keep the heart in a good condition?

Eat a healthy diet, avoid junk food, exercise everyday, do not smoke and, go for health checkups if you are past the age of 30 (once in six months recommended).

What's the point of going to *Jumah*?

Mirza Saeed Akhtar

Yokohama city, Kanagawa Prefecture

A Muslim wrote a letter to the editor of a newspaper and complained that it made no sense to go to Mosque every Friday. He said "I've gone for 30 years now," he wrote, "and in that time I have heard something like 3,000 sermons. But for the life of me I can't remember a single one of them. So I think I'm wasting my time . . . and the Imaam they are wasting theirs by giving sermons at all."

This started a real controversy in the "Letters to the Editor" column, >much to the dismay of the editor. It went on for weeks until someone wrote this clincher: "I've been married for 30 years now. In that time my wife has cooked some 32,000 meals. But for the life of me, I cannot recall what the menu was for a single one of those meals. But I do know this: they all nourished me and gave me the strength I needed to do my work. If my wife had not given me those meals, I would be dead today."

No comments were made on the sermon contents anymore.

"The lips of the righteous nourish many"



(March 18) First Meeting of the TIA Pool of Coordinators (TIACO) was held in the office of TIA (Photo: Cahyo)



(May 26) The second meeting of the TIACO held more professionally. Coordinators presented their reports through Powerpoint presentations (Photo: Cahyo).

Hadees on Adhan

Sahih Bukhari Hadith

If people are equally proficient in the recitation of the Qur'an then who should lead prayer?

Hadith 1.653, Narrated by Malik bin Huwairth (RA)

We went to the Prophet (SAW) and we were all young men and stayed with him for about twenty nights. The Prophet (SAW) was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And all the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

Imam leading prayer on a visit

Hadith 1.654, Narrated by Itban bin Malik Al Ansari (RA)

The Prophet (SAW) (came to my house and) asked permission for entering and I allowed him. He asked, "**Where do you like me to pray in your house?**" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he finished the prayer with Taslim and we did the same.

The Imam is appointed to be followed

Hadith 1.655, Narrated by Ubaidullah Ibn Abdullah bin Utba (RA)

I went to 'Aisha (RA) and asked her to describe to me the illness of Allah's Apostle (SAW). 'Aisha (RA) said, "**Yes, the Prophet (SAW) became seriously ill and asked whether the people had prayed.** We replied, 'No. O Allah's Apostle (SAW)! They are waiting for you.' **He added, 'Put water for me in a trough.'** Aisha (RA) added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, 'No, they are waiting for you. O Allah's Apostle (SAW),' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people prayed?' We replied, 'No, they are waiting for you. O Allah's Apostle (SAW),' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people prayed?' We said, 'No, they are waiting for you. O Allah's Apostle (SAW)! The people were in the mosque waiting for the Prophet (SAW) for the 'Isha prayer. The Prophet (SAW) sent for Abu Bakr (RA) to lead the people in the prayer. The messenger went to Abu Bakr (RA) and said, 'Allah's Apostle (SAW) orders you to lead the people in the prayer.' Abu Bakr (RA) was a softhearted man, so he asked 'Umar (RA) to lead the prayer but 'Umar replied, 'You are more rightful.' So Abu Bakr (RA) led the prayer in those days. When the Prophet (SAW) felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-'Abbas (RA). while Abu Bakr (RA) was leading the people in the prayer. When Abu Bakr (RA) saw him he wanted to retreat but the Prophet (SAW) beckoned him not to do so and asked them to make him sit beside Abu Bakr (RA) and they did so. Abu Bakr (RA) was following the Prophet (SAW) (in the prayer) and the people were following Abu Bakr (RA). The Prophet (SAW) (prayed) sitting."

'Ubaidullah (RA) added "I went to 'Abdullah bin 'Abbas (RA) and asked him, 'Shall I tell you what Aisha (RA) has told me

about the fatal illness of the Prophet (SAW)?" Ibn 'Abbas (RA) said, 'Go ahead. I told him her narration and he did not deny anything of it but asked whether 'Aisha (RA) told me the name of the second person (who helped the Prophet (SAW) along with Al-Abbas (RA). I said, 'No.' He said, 'He was 'Ali (Ibn Abi Talib) (RA).' "

Hadith 1.656, Narrated by Aisha (RA)

The mother of the believers: Allah's Apostle (SAW) during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet (SAW) beckoned them to sit down. On completion of the prayer, he said, "**The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, 'Sami a-l-lahu liman-hamida ' (Allah heard those who sent praises to Him) say then 'Rabbana wa laka-l-hamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting.**"

Hadith 1.657, Narrated by Anas bin Malik (RA)

Once Allah's Apostle (SAW) rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said, "**The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says, 'Sami a-l-lahu-liman hamida', say then, 'Rabbana wa Lakal-hamd' and pray standing if he prays standing and pray sitting (all of you) if he prays sitting.**"

Humaid (RA) said: The saying of the Prophet (SAW) "**Pray sitting, if he (Imam) prays sitting**" was said in his former illness (during his early life) but the Prophet (SAW) prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet (SAW) did not order them to sit. We should follow the latest actions of the Prophet (SAW).



Tsukuba Mosque has been equipped with a wireless internet connection and a few PCs have also been provided for surfing. Printer and more peripheral will be provided soon (Photo: Ayman Ezzat).

Renovation 2007 in the Tsukuba Mosque

The Board of Trustees (BoT) has allocated a special budget for the renovation of the existing facilities of the Tsukuba Mosque. It will be done in different phases.

In the first phase, the extension of the Main Hall has been renovated.



A view of the extension of Main Hall (before renovation)
(Photo: Cahyo)



A view of the extension of Main Hall (after renovation)
(Photo: Cahyo)

In the second phase, the Hall 'B' is being renovated.



A view of the Hall 'B' (before renovation) (Photo: Cahyo)



Renovation work in Hall 'B' is on-going (Photo: Cahyo).



A look of the present Library-cum-Women Hall



A new comer to Tsukuba is happy to get an internet facility
(Photo: Ayman Ezzat)

