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PRESIDENT'S MESSAGE

As salaamu'alaikum wrt wbt

I would like to wish everyone Ramadhan Kareem!

Alhamdulillah, Allah SWT has brought us together again in the month full of Blessings - *Barakah* to continue our *Jihad* - **Spending in the way of Allah.**

Al-Hunafa has stood here for almost 40 years. Everyday we work to provide services for the community. We help them by giving financial aid and counselling. We also provide to the needy families with support services and emergency assistance. Al-Hunafa with its many daily activities continues to disseminate knowledge on Islam in many forms and ways as possible. We hope you can assist Al-Hunafa to continue its Da'wah and Welfare work even right from your desk at home or place of work without having to move to execute it. Below is the highlight of some of our activities :

- Islamic Aqidah classes
- Hadith classes
- Fiqh of contemporary issues
- Qur'an reading and recitation classes/ khatam Qur'an
- Special classes for children and adults
- Tafseer classes
- Conduct *zikurullah* sessions
- Help students (in schools) with social problems through our Bridge of Love and Compassion – Titian SAMARA
- Special Tazkirah on Islamic affairs

In the true spirit of giving we at Al-Hunafa would like to be a vehicle for you to contribute as your *Sadaqah, Zakah, Waqaf* and other forms of good deeds - *'Amal Jariah*, which can be means - *wasilah* for you to seek Allah's Mercy - *Rahmah* for the *Dunya* and *Akheerah*. This annual

magazine "**Al-Hunafa**" which we publish yearly and distribute free-of-charge is just the platform for you to help us help you!

Rasulullah (pbuh) has reminded us to be among those most loved by Allah SWT. To be loved by Him we need to be the best person.

"The best of people are those with the most excellent character." [Tabarani, Sahih]. Indeed, in order to achieve that level we must strive to be those who are the best in their good deeds.

Also in another *Hadeeth*, "The best of people are those that bring most benefit to the rest of mankind". [Daraqutni, Hasan]. Let us embrace the words of our beloved Prophet by helping others as much as we can. So let us not be ordinary, common or typical but be the best!

We need funds to support the cost of our cause. Ninety percent of us work on voluntary basis. We seek your help for the administration and running of the above programs. We also have the ability to provide the tax exemption for the Zakah paid to us. Please refer to our Appeal for all the details you need.

We look forward to your generous contributions for us to keep moving in our work - *lillahi ta'ala*. Most IMPORTANT let others know you and be part of our magazine this Ramadhan! I can be reached at this number 012 2343 232 or office number 03 7726 7125.

Wasallaam,

Dr. Dzulkhaini Hj. Husain

Spending in the way of Allah is a virtuous deed in all revealed religions; i.e. Judaism, Christianity and Islam. All Prophets of Allah (peace and blessings of Allah be upon them) emphatically urged their followers to spend in the way of Allah as it is one of the things that helps a person to avoid Allah's punishments and attain His mercy. Moreover, spending in the way of Allah can be optional or a religious duty. Spending in the way of Allah not only protects a person from the punishments of Allah, it saves him from having his time wasted and promotes peace. Additionally, spending in the way of Allah establishes a strong bond between a person and his fellow humans. Just as *salat* is an expression of love of a person for Allah, spending in the way of Allah is an expression of love of a person for his fellow humans. In this article, we shall take a brief look at some of the kinds of *sadaqah* (spending in the Way of Allah) and the virtue and benefits of *sadaqah*.

KINDS OF SPENDING IN THE WAY OF ALLAH

Sadaqah in the wider sense encapsulates every action of goodness, whether material or spiritual, done in order to gain the pleasure of Allah. The following are some of the kinds of *sadaqah*:

1 Eliminating harmful objects from passageway

Eliminating harmful object(s) from pathway is a seemingly small act and yet its magnitude is so great. The Prophet (peace and blessings of Allah be upon him) tells us that it is considered a charitable act by Allah.

"On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Every small bone of everyone has upon it a charitable act for everyday upon which the sun rises. Bringing about justice between two is an act of charity. Helping a man get on his mount, lifting him onto it or helping him put his belongings onto it, is a charitable act. A good word is a charitable act. Every step you take toward the prayer is a charitable act. And removing a harmful thing from the path is a charitable act." [Sahih al-Bukhari and Muslim].

In another hadith the Prophet (peace and blessings of Allah be upon him) describes the act of removing something from the road as being a branch of *iman* or faith: *"Faith is seventy- or*

TYPES AND BENEFITS OF Sadaqah

by Dr. Kabuye Uthman Sulaiman

sixty- some odd branches. The most virtuous of them is the statement, 'There is none worthy of worship but Allah.' And the lowest of them is removing something harmful from the path. And haya' (modesty) is part of faith." [Sahih Muslim].

2 Feeding the poor and needy

Allah exhorts us to spend on the poor and needy from the wealth that has been allotted to us: **"And in their wealth is a recognized right. For the (needy) who asks and the one who is deprived."** [Qur'an 70:24-25].

'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with him and his father) reported: A man asked Messenger of Allah, "Which act in Islam is the best?" He replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know." [Al-Bukhari and Muslim].

3 Quenching the thirst of a thirsty person or animal

Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him) said: "When a Muslim spends on his family intending good it is regarded as charity for him." [Sahih Bukhari 5036].

4 Spending on one's family

Spending on one's family is to a fulfillment of one's responsibility towards one's family members. There are many reports from the Prophet (peace and blessings of Allah be upon him) concerning the virtue of spending on one's wife and children, especially daughters. For example,

Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him) said: "The best charity is what you give when you are independent, and you should start with spending on your dependents." [Sahih Bukhari 5041].



Abu Hurairah also reported that the Prophet (peace and blessings of Allah be upon him) said: "A dinar which you spend for the sake of Allah, a dinar which you spend on freeing a slave, a dinar which you give in charity to a poor person and a dinar which you spend on your family – the greatest of these in reward is that which you spend on your family." [Sahih Muslim 995].

Abu Mas'ud (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: When a Muslim spends on his family intending good it is regarded as charity for him. [Sahih Bukhari 5036].

It is narrated from Sa'd ibn Abi Waqqas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said to him: "You will never spend anything seeking the Face of Allah thereby, but you will be rewarded for it, even (the food) that you put in your wife's mouth." [Sahih al-Bukhari 1295 and Sahih Muslim 1628].

Therefore, one should consider his act of spending on family as *sadaqah*, seeking a reward for that with Allah and intending to draw closer to Him by doing what is required of him. However, one should avoid extravagance in spending just he should avoid being stingy:

"And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)."[Qur'an, al-Furqan 25:67].

5 Smiling in the company of a Muslim brother

The Prophet (peace and blessings of Allah be upon him) is reported to have said: "To smile in the company of your brother is charity..." [Sahih al-Bukhari].

Smiling is a Sunnah (practice) of the Prophet (peace and blessings of Allah be upon him). He was the best example in terms of smiling and making others happy. 'Abd Allah ibn Harith (may Allah be pleased with him) has narrated: "I have

never seen anyone more in the habit of smiling than the Messenger (peace and blessings of Allah be upon him)." [Sunan al-Tirmidhi]. Smile promotes friendliness and gives the other person a reason to be happy. Research has revealed that smiling lowers the heart rate and temporarily reduces blood pressure reducing stress by releasing endorphins that naturally diminish stress hormones simultaneously putting us in a better mood. Endorphins also lessen pain.

6 Dzikir (remembrance of Allah)

Dzikir includes *tasbih* [Subhana Allah (glory be to Allah)]; *takbir* [Allahu Akbar (Allah is most Great)]; *tahmid* [Al-hamdu lillah (all praise be to Allah)]; and, *tahlil* [La ilaha illallah (there is no god to be worshipped but Allah)].

On the authority of Abu Dharr (may Allah be pleased with him): Some of the companions of the Messenger of Allah said to the Prophet "O Messenger of Allah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give away in charity the superfluity of their wealth." He said: "Has not Allah made things for you to give away in charity? Truly every Tasbih is a charity, every Takbir is a charity, every Tahmid is a charity, and every Tahlil is a charity; to enjoin a good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity." They said: "O Messenger of Allah when one of us fulfills his sexual desire will he have some reward for that?" He said: "Do you not think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward." [Sahih Muslim].

“ HAS NOT ALLAH MADE THINGS FOR YOU TO GIVE AWAY IN CHARITY? TRULY EVERY TASBIH IS A CHARITY, EVERY TAKBIR IS A CHARITY, EVERY TAHMID IS A CHARITY, AND EVERY TAHLIL IS A CHARITY; TO ENJOIN A GOOD ACTION IS A CHARITY, TO FORBID AN EVIL ACTION IS A CHARITY, AND IN THE SEXUAL ACT OF EACH OF YOU THERE IS A CHARITY. ”



VIRTUE AND BENEFITS OF SADAQAH

There is a great deal of evidence in the Qur'an and Sunnah/hadith to obligate or encourage spending in the Way of Allah and describing the virtue or benefits of doing so. These include:

1 Spending in the way of Allah is an act of gratitude to Allah for His bounties

Whatever one earns is attributable to the fact that Allah has given man the physical abilities to earn it: "And whatever you have of favor – it is from Allah. Then when adversity touches you, to Him you cry for help." [Qur'an 16:53]. Allah gave us hands to work with, eyes and tongue to see and speak with, mind to plan with. Moreover, He has given man to live in a world which is completely subservient to him: "And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect." [Qur'an 45: 13]. Everything in this world has been designed in such a manner that man can use it to the best of his advantage. If it were not the case, man despite possessing all his physical and mental abilities could not have been able to usefully employ them. If the seeds of wheat were not able to grow, but instead continued to languish like pebbles in the dust, man could not have been able to get the sort of flourishing crops he now gets as his food. Likewise, if nature refused to play its subservient role, generating electricity would have become impossible; similarly all transportation facilities would come to a standstill. The truth is that in the present world man earns only as a direct consequence of God's graciousness. The right return for this kindness is that man should spend his earnings in the way of Allah. He should use his wealth to help out the poor people. He should spend his God-given wealth on God-proposed avenues.

2 Giving sadaqah is a form of 'ibadah and sunnah mu'akkadah

'Ibadah is a comprehensive term covering everything that Allah loves and is pleased with - whether saying, or actions, outward and inward.

Sunnah mu'aakkadah refers to any voluntary act of worship which the Prophet (peace and blessings of Allah be upon him) continuously performed and almost never abandoned. Jabir (May Allah be pleased with him) reported: Messenger of Allah (peace and blessings of Allah be upon him) never said 'no' to anyone who asked him for anything. [Sahih al-Bukhari and Muslim].

3 Sadaqah is a means of increasing and putting barakah (blessings) into one's wealth

Giving sadaqah does not decrease one's wealth. Instead it increases it. Additionally, Allah puts barakah into the possessions of the person who gives sadaqah, in his life, time and personal matters.

"Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties, and Allah cares for all and He knows all things. He grants wisdom to whom He pleases and he to whom wisdom is granted receives indeed a benefit overflowing." [Qur'an 2:268-9].

"And whatsoever you spend of anything (in Allah's Cause), He will replace it." (34:39)

"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." [Qur'an 2:272].

"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain; it grows seven ears, and each ear has a hundred grain. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creature's needs, All-Knower." [Qur'an 2: 261].

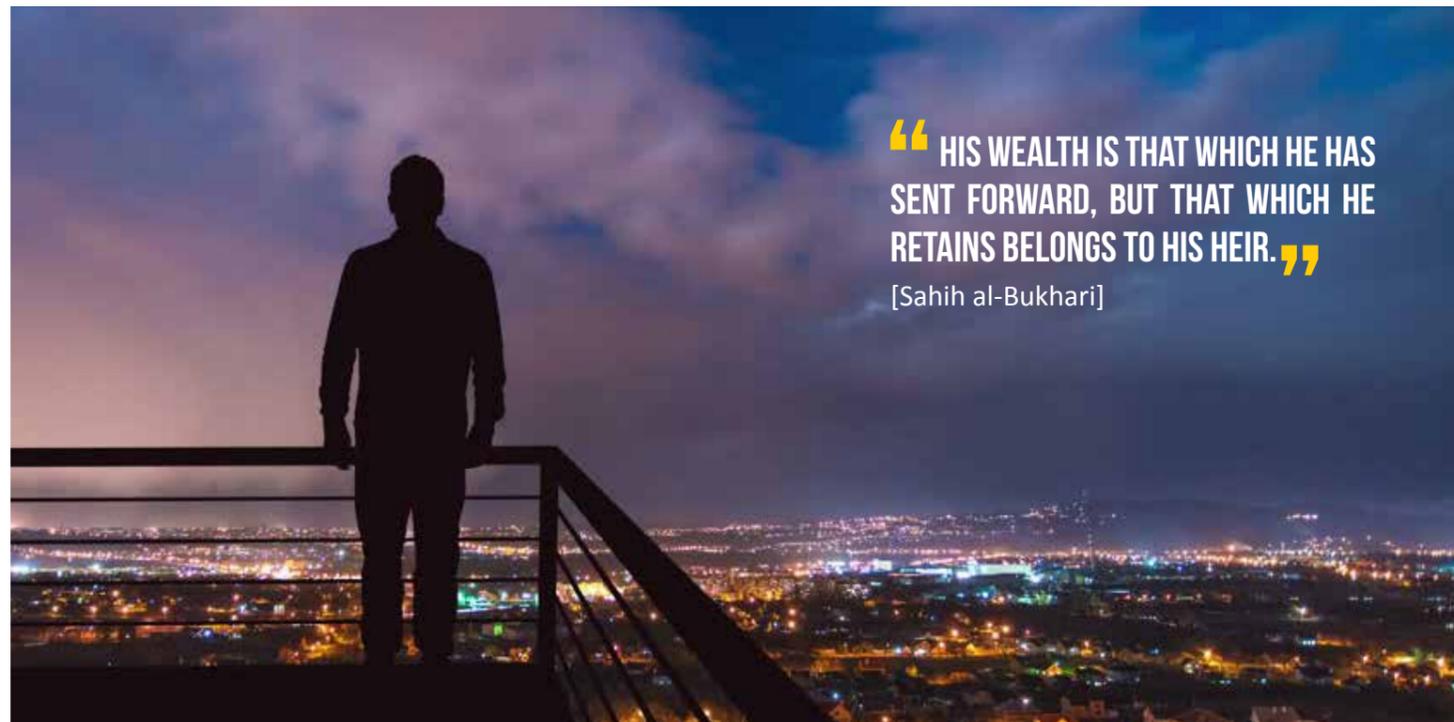
Imam Ibn Qayyim (may Allah grant him mercy) writes in the *tafsir* (interpretation) of this verse, ‘Allah compared the charity that someone gives for His Sake whether on striving in the Way of Allah or other goodly causes, to that of someone, who sows seeds of grains. Each seed grows seven ears of grains, each of them containing a hundred grains. This is how Allah multiplies the good deeds, and much more than that, according to the amount of charity and faith, sincerity and excellence in Islam of the giver of that charity. This charity perfects its usefulness when one gives it to the right person in the right circumstances. The reward of charity varies according to the faith and sincerity of the giver and the amount of goodness and firmness he feels in his heart at the time of giving money. When his heart feels at ease and his chest opens for giving the charity, allowing the charity to leave his heart before his hand, he will be feeling firmness and will not hesitate or fear giving it. He will not allow his lust to follow his charity (in grief) so to avoid having his hand and heart feel shaky in this case.’ [Ibn al-Qayyim al-Jawziyyah, Al-Tafsir al-Qayyim, p.150].

It is from the characteristics of the hypocrites that they are penny-pinching while spending in the Way of Allah, Allah says about them (what means),

“The hypocrite men and women are from amongst each other. They enjoin evil and forbid what is good and they close their hands from spending in the Way of Allah. They have forgotten Allah, so He has forgotten them.” [Qur’an, 9: 67]

Abu Hurairah (may Allah be pleased with him) reported: Messenger of Allah said, “Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.” [Sahih Muslim].

Abu Hurairah (may Allah be pleased with him) also reported: Messenger of Allah (peace and blessings of Allah be upon him) said, “Everyday two angels descend and one of them says, ‘O Allah! Compensate



“ HIS WEALTH IS THAT WHICH HE HAS SENT FORWARD, BUT THAT WHICH HE RETAINS BELONGS TO HIS HEIR. ”

[Sahih al-Bukhari]

(more) to the person who gives (in charity); while the other one says, ‘O Allah! Destroy the one who withholds (charity, etc.)’ [Sahih al-Bukhari 1374; Sahih Muslim 1010].

4 Sadaqah serves as a means of benefiting a person after death

Nothing belongs to a person from his/her wealth after death except what the send forth as *sadaqah*.

Ibn Mas’ud (May Allah be pleased with him) reported: Messenger of Allah (peace and blessings of Allah be upon him) asked, “Who of you loves the wealth of his heir more than his own wealth?” The Companions said: “O Messenger of Allah! There is none of us but loves his own wealth more.” He (peace and blessings of Allah be upon him) said, “His wealth is that which he has sent forward, but that which he retains belongs to his heir.” [Sahih al-Bukhari].

Abu Qatadah (May Allah be pleased with him) reported that Allah’s Messenger (peace and blessings of Allah be upon him) said: “Among the good deeds that continue to benefit a believer after death are: a knowledge that he taught and

disseminated, a righteous child who lived after him, a Qur’an book that he left as inheritance a masjid that he built, a house that he built for the two wayfarers, a stream that he ran, or a charity that he gave from his wealth during his healthy lifetime so that it would reach him (in rewards) after death.” [Reported by Ibn Majah and others. Regarded as hasan by Al-Mundhiri and Al-Albani].

5 Sadaqah saves a person from hellfire

The Prophet (peace and blessings of Allah be upon him) is reported to have said: “said: “Shield yourselves from Hellfire even by giving half a date in charity.” [Al-Bukhari and Muslim]

It is also narrated that ‘A’ishah (may Allah be pleased with her) said: “A poor woman came to me carrying her two daughters, and I gave her three dates. She gave each of them a date, and raised one date to her mouth to eat it. Then her daughters asked her for more food, so she split the date that she had wanted to eat between them. I was impressed by her action and I told the Messenger of Allah (peace and blessings of Allah be upon him)

what she had done. He said, ‘Because of that, Allah has guaranteed Paradise for her, or saved her from Hell.’” [Sahih Muslim 2630].

6 Sadaqah given on behalf of the deceased is one of the things that benefits him/her

Ibn ‘Abbas (may Allah be pleased with him and his father) reported that the mother of Sa’d ibn ‘Ubadah (may Allah be pleased with him and his father) died when he was away from her. He said: “O Messenger of Allah, my mother has died and I am away from her. Will it benefit her anything if I give in charity on her behalf?” He said, “Yes.” He said, “Then I ask you to be my witness that I am giving my garden al-Mikhraaf (so called because it bore so many dates) in charity on her behalf.” (Reported by al-Bukhari, Fath, 2756)

Abu Hurairah (may Allah be pleased with him and his father) reported that a man said to the Prophet (peace and blessings of Allah be upon him): “My father has died and left money behind. He did not make a wasiyyah (a will); will it expiate for his sins if I give some of it in charity on his behalf?” He said, “Yes.” (Reported by al-Nisa’i)

“ SHIELD YOURSELVES FROM HELLFIRE EVEN BY GIVING HALF A DATE IN CHARITY. ”

[Al-Bukhari and Muslim]

Abu Hurairah (may Allah be pleased with him and his father) reported that a man said to the Prophet (peace and blessings of Allah be upon him):

“MY FATHER HAS DIED AND LEFT MONEY BEHIND. HE DID NOT MAKE A WASIYYAH (A WILL); WILL IT EXPIATE FOR HIS SINS IF I GIVE SOME OF IT IN CHARITY ON HIS BEHALF?”

He said,

“YES.”

(Reported by al-Nisa'i)

Sa'd ibn 'Ubadah (may Allah be pleased with him and his father) said: "I said: 'O Messenger of Allah, my mother has died. Should I give charity on her behalf?' He said, 'Yes.' I asked, 'What kind of charity is best?' He said, 'Providing water.'" (Reported by al-Nisa'i)

The reason that one continues to receive rewards for these deeds even though they are done by other people, is that he had initiated them during his life or contributed to them to a certain degree, whether little or large. Since Allah does not neglect an atom's weight of deeds, He records these contribution for a person even after his death. Abu al-Wafa' ibn 'Aqil said:

"The best explanation for this in my view is that a human being, by his efforts and good conduct, had earned friends, produced children, married spouses, done good, and was amiable to the people. Because of this, they invoke mercy for him and do good on his behalf. All of this is then a result of his own earning." [Ibn Al-Qayyim, *Al-Ruh*, p.171].

And Rashid Rida (may Allah be pleased with him and his father) said: "Among the deeds that benefit a person, even though they are done by others, are those that count like his own because he caused them, such as his children's supplication for him, or their performing *hajj*, giving *sadaqah*, or fasting on his behalf - all of which having been established with authentic *ahadith*. [Tafsir al-Manar, 8:247].

It is worth noting that **giving sadaqah by intending its reward for one the deceased does not decrease one's own reward.**

7 Sadaqah prevents/repels tragedies of this world and the hereafter

Giving *sadaqah* to the needy or institutions where 'ilm is acquired and disseminated protects a person against troubles and calamities of this world and the hereafter. It causes one to lead the worldly life in good health. Furthermore, it earns a person the reward of dissemination of 'ilm: "When a man dies, his acts come to an end,

“WHOEVER QUENCHES THE THIRST OF A FASTING PERSON, ALLAH MAKES HIM DRINK FROM MY POND SUCH THAT HE WILL NEVER FEEL THIRSTY AGAIN UNTIL HE ENTERS PARADISE.”

[Sunan al-Bayhaqi].

but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)" [Muslim].

"Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a slave [of His] so long as the slave aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, but tranquility and peace descends upon them, mercy envelopes them, the angels surround them, and Allah makes mention of them amongst those who are with Him. And whosoever is slowed down by his actions will not be hastened forward by his lineage."

8 Sadaqah shall quench the thirst of a Muslim on the Day of Reckoning

The Prophet (peace and blessings of Allah be upon him) is reported to have said: "Whoever quenches the thirst of a fasting person, Allah makes him drink from my pond such that he will never feel thirsty again until he enters Paradise." [Sunan al-Bayhaqi].

9 Sadaqah (Charity) is one of the gates to Jannah

Bab al-Sadaqah (the Gate of Charity) is one of the gates leading into Jannah. Entry through this door will be granted to those who frequently give *sadaqah*. Other gates are: (2) Bab al-Salah (the gate of Salah); (3) Bab al-Jihad (the gate of Jihad); (4) Bab al-Rayyan (the gate of al-Rayyan). Entry

through this gate will be granted to the fasting people. It seems that one gate is also named (5) Bab al-Hajj (the gate for those who perform Hajj); (6) Bab al-Kazimin al-Gaiz wa al-'Afina 'ani Nas (the gate of those who suppress their anger and pardon others). It is mentioned in the Mursal Hadith reported from Hasan who said: "There is a gate in Paradise that none will enter by except the one who forgives others' injustice". [Ahmad as quoted by Ibn Hajr in al-Fath]; (7) Babul Aiman (the gate for those totally rely on Allah. They will enter the gate without their account being taken); (8) Bab al-Zikr (the gate of remembering Allah). Admitted through this gate are those who excessively remember Allah). This gate is referred to in a hadith recorded by Al-Tirmizi.

Therefore, to conclude, not a single act that benefits people should be considered underestimated because it consequently leads to Allah's pleasure. A small act could be what leads a person to Jannah. We should make the act of giving *sadaqah* a habit throughout your life before it's too late!

"Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous; those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good; and those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah.- and are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!" [Qur'an 3: 133-136].

SPENDING IN THE WAY OF ALLAH

by Dr. Kabuye Uthman Sulaiman

There are many Qur'anic verses that articulate the importance of spending in the way of Allah. For example, Allah says (what means):

- 1 "And whatsoever you spend of anything (in Allah's Cause), He will replace it." (34:39)
- 2 "And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." (2:272)
- 3 "And whatever you spend in good, surely Allah knows it well." (2:273)
- 4 "O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers)." (2:254)
- 5 "Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." (2:262)
- 6 "O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people." (2:264)
- 7 "And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do." (2:265)
- 8 "O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise." (2:267)
- 9 "Believe in Allah and His Messenger (Muhammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's way), theirs will be a great reward." (57:7)

Virtues of Ramadan

Ramadan is a priceless opportunity to take action and become a better servant to humanity. Ramadan is a precious gem that attracts God's nearness, His mercy, His blessings, and His forgiveness. Ramadan is a narrow path that reminds us fasting is not just about abstaining from food and drink, but also from back biting, gossiping, malice, suspicion, miserliness, extravagance, vulgarity, immodesty, infidelity, arrogance, ignorance, cowardice, and thinking ill of others, so that when food and drink become permissible once again, we have built an internal fortress to permanently abstain from the aforementioned bad habits -Qasim Rashid.

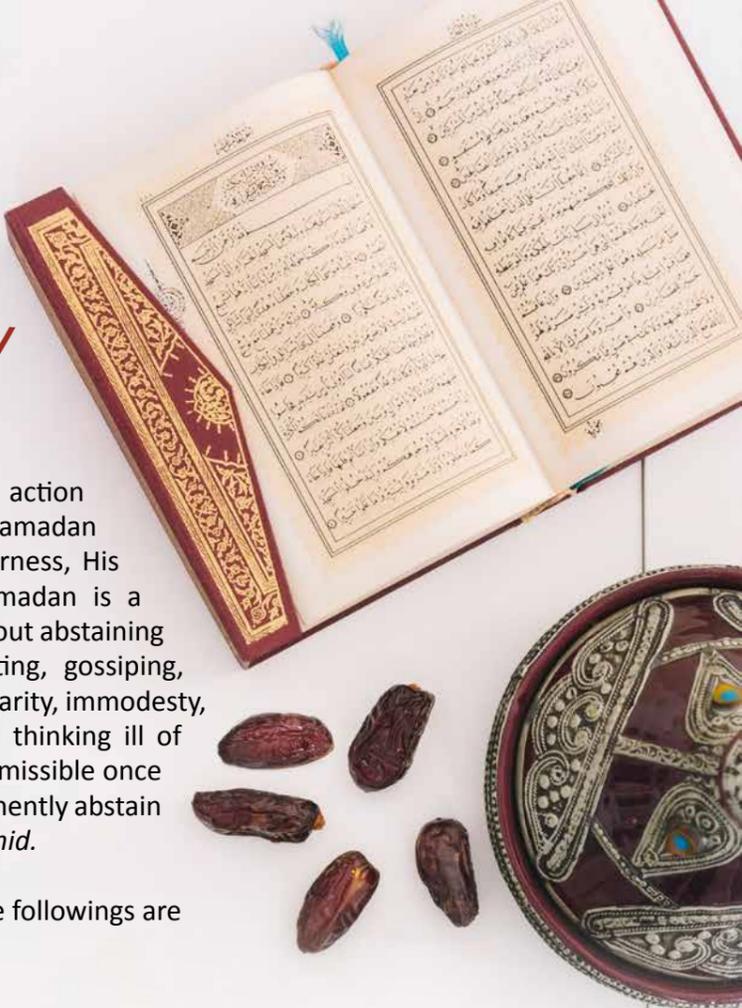
Ramadan is bestowed with dozens of virtues. The followings are some of them:

- 1 **Fasting the Month of Ramadan is the fourth Pillar of Islam**
- 2 **The Qur'an Was First Descended to the First Heaven in Ramadan**

The most significant among the virtues of Ramadan is that, fasting the month serves as the fourth pillar of the five pillars of Islam. The Prophet (peace and blessings of Allah be upon him) said in a *hadith* reported by Imam al-Bukhari and Muslim from the narration of Abdullah ibn 'Umar (may Allah be pleased with him):

"Islam is built on five (pillars): the testimony that there is no god except Allah and that Muhammad is the Messenger of Allah; establishing prayer; paying zakat; fasting Ramadan; and Hajj to the House (the Ka'bah)."

Regardless of whether one is capable of fasting or not, it is mandatory to establish a firm belief that fasting the month of Ramadan is an obligation upon every matured healthy Muslim. Moreover, Ramadan carries the weight of testifying for the oneness of Allah. It also carries the weight of performing the daily obligatory prayers, as well as paying *zakat* and going for *hajj*. Failure to observe Ramadan, therefore, could lead one astray from the path of Islam.



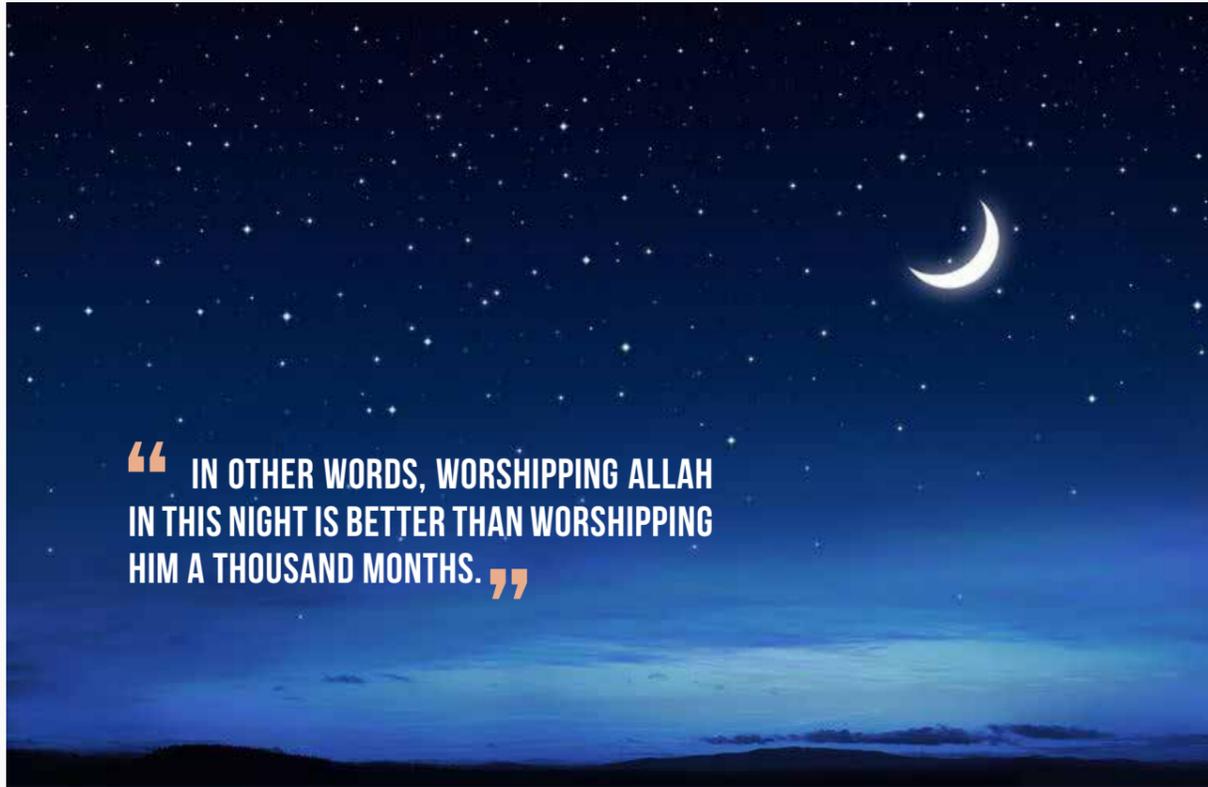
Among the virtues of Ramadan is the descent of the Qur'an in this month. This happened in the night of the decree; *Laylatul Qadr*, when the whole Qur'an was sent down from *al-Lawh al-Mahuz* (the Preserved Tablet) to the first heaven (*Bayt al-'izzah*). It was then sent down in stages over the period of 23 years upon the Prophet (peace and blessings of Allah be upon him). In Surah al-Baqarah, 2:185, Allah says what can be translated into English as:

"The month of Ramadan in which the Qur'an was revealed was sent down, as a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)..."

Also in Surah al-Qadr, 97:1, He says:

"Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)."

The beginning of the period in which the Qur'an was descended upon the Prophet (peace and blessings of Allah be upon him) in 23 years also started in Ramadan.



“ IN OTHER WORDS, WORSHIPPING ALLAH IN THIS NIGHT IS BETTER THAN WORSHIPPING HIM A THOUSAND MONTHS. ”

3 Laylat al-Qadr Repeats Once Every Year in Ramadan

The fact that the Qur'an was sent down from the *Lawh al-Mahfuz* to the first heaven in Ramadan is a blessing on its own for us. The nature of *Laylatul Qadr* being in Ramadan itself is another blessing for us. Sending down the Qur'an has taken place. It is over. But *Laylatul Qadr* repeats every other Ramadan. This makes the month of Ramadan more virtuous, and the blessings upon us more abundant.

In Surah al-Qadr, 97:1-5, Allah says in description of *Laylatul-Qadr* what can be translated into English as:

“Verily, We have sent it (this Qur’an) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months. Therein descend the angels and the Rūḥ [Jibrīl] by Allah’s Permission with all Decrees. (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn.”

This means, if you coincide with the night of decree, the blessings you attain is better than (not equal to) the blessings you attain from the deeds of 83 years and 4 months. In other words, worshipping Allah in this night is better than worshipping Him a thousand months.

4 Observing Ramadan Sincerely Eradicates One’s Past Sins

One of the most important virtues of Ramadan is that fasting sincerely for Allah eradicates one’s sins. This is what is understood from the *ḥadith* of the Prophet (peace and blessings of Allah be upon him), as reported by Imam al-Bukhari and Muslim from the narration of Abu Hurairah (may Allah be pleased with him):

“Whoever fasts Ramadan out of faith and in the hope of reward (from Allah), his previous sins will be forgiven.”

Remember, the only condition attached to this, is to do it out of faith (sincerity) and in the hope of its reward only from Allah.

5 Observing Qiyam al-Lail in Ramadan Also Eradicates Your Past Sins

Qiyam al-Lail is any supererogatory night prayers offered between *Isha’* and *Fajr* prayers. This includes *Tarawih*, *Tahajjud* and *Witr*. In a *ḥadith* reported by Imam al-Bukhari and Muslim from the narration of Abu Hurairah (may Allah be pleased with him), the Prophet (peace and blessings of Allah be upon him) said:

“Whoever spends the nights of Ramadan in prayer out of faith and in the hope of reward (from Allah), his previous sins will be forgiven.”

Tarawih is the Sunnah prayers, which we offer immediately after *Ishā’* in the month of Ramadan. *Tahajjud* is any Sunnah prayer you offer after you wake up from sleep. *Witr* is the Sunnah prayer with odd *raka’at* offered after *Isha’* prayer or after *Tahajjud* for those who intend to perform *Tahajjud*. It seals the night prayers.

6 The Gates of Paradise are opened Wide, and Those of Hell are closed

Among the virtues of Ramadan is that, the gates of Heaven are opened widely and those of Hell are tightly closed. This is what the Prophet (peace and blessings of Allah be upon him) told us in the *ḥadith* of Imam al-Bukhari and Muslim from the narration of Abu Hurairah (may Allah be pleased with him):

“When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up.”

With the doors of Heaven opened widely, and with those of Hell tightly closed, we’re given the easiest accesses to Jannah. Should we miss the opportunity? No way!

7 The Devils are chained up in Ramadan

More virtues of Ramadan: the devils are chained up. As the *ḥadith* mentioned above implies, the

devils are chained up, the moment it’s declared that Ramadan has arrived. Certainly, the devils are chained up. But those that are chained up are the big shots. The small creeps remain in operation.

8 Fasting the Month of Ramadan eradicates minor sins accumulated since the previous Ramadan

On the selected virtues of Ramadan, minor sins committed between any two Ramadans are forgiven. According to a *ḥadith* reported by Imam Muslim the Prophet (peace and blessings of Allah be upon him) said:

“The five daily prayers, from one Jum’ah to the next and from one Ramadan to the next are expiation for (sins committed) in between, so long as major sins are avoided.”

Once again, the sins that are forgiven are the minor ones. Major sins are exempted from this honour.

9 Fasting the Month of Ramadan + 6 days is equivalent to fasting the whole year

Of the virtues of Ramadan, one is awarded with the rewards of fasting the whole year. This is if he fasts 6 days in the month of Shawwal after fasting the month of Ramadan.

10 ‘Umrah performed in Ramadan is equivalent to Hajj

One of the greatest virtues of Ramadan is that, an *‘Umrah* performed in Ramadan carries the reward of performing *Hajj* in the company of the Prophet (peace and blessings of Allah be upon him). According to Imam al-Bukhari and Muslim in a *ḥadith* they authenticated from the narration of Abdullah ibn ‘Abbas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: *“‘Umrah in Ramadan is equivalent to Hajj with me.”*

Volunteerism: Spending Time For Allah

The contents of this article represents the amalgamation of thoughts, introspections, insights, reflections and ideas of the author gelled over a period of over 30 years. The author holds a B Sc in Agribusiness from Universiti Pertanian Malaysia (1975). He subsequently served as an extension officer in a quasi-government agency responsible for the socio-economic development of 500,000 rubber smallholders. He retired in 1996 after which he started his own organisation which focuses on development of "Transformational Leaders".

In 2005, he developed and promotes through talks, seminars and workshops what he calls "The HIJRAH Leadership Model For The Development Of Human Excellence". The HIJRAH Leadership Model is a taqwa-centered, values-driven, transformational leadership style that aims at educating, envisioning, enabling, empowering and energising oneself, one's families, one's organisations and one's communities to strive relentlessly to achieve human excellence. The three enabling attributes are taqwa-centered humanity, taqwa-centered efficacy and taqwa-centered integrity.

The author is not a Islamic Scholar. He tries to explain from a lay-person's point of view the concept of Existential LOVE using educational, philosophical, and socio-psychological constructs, drawing inspiration from Islamic Sacred Literature. This article is aimed at arousing within the Muslim community the yet unfulfilled responsibility to present the values of love and compassion as the hallmark of this profoundly sublime and beautiful religion of Islam. The author fervantly hopes and prays that those with infinitely more knowledge than him will be generous enough to help point out any shortcomings or anything that contradicts the teachings of Islam contained in this article.

Regardless of frequent fluctuations in the intensity of our faith and transgressions in our behaviour, the ultimate overarching desire of a believer is, nevertheless, to seek to gain above anything else the bounteous Loving Kindness of Allah, the Almighty. This epic quest to earn Allah's Loving Kindness, however, must inevitably be balanced upon the duality of fear of His Wrath and hope for His Mercy. But how does one gain this much-sought-after loving kindness, grace and mercy of Allah?

The Noble Quran in Surah Al Asr (103) enjoins that every human being is in a state of loss except those who have faith, do righteous deeds and join together in the mutual teaching of truth and of patience and constancy. We may infer from this that only those who spend time doing righteous deeds driven by the six articles of faith will gain the loving kindness, grace and mercy of the Almighty. Two important elements alluded to in this verse are (1) the mindful use of time and (2) the performance of righteous deeds.

Let us first understand what Islam considers to be "righteous deeds." Surah Al Baqarah (2:177) expands succinctly on the meaning of "righteous deeds". *"It is not righteousness that you turn your faces towards east or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing."* (Approximate Translation by Yusuf Ali)

The other aspect referred to in Surah Al Asr is the mindful use of time. The notion of time itself is an enigma as evidenced by the complex theories put forward by Albert Einstein. To keep it simple, however, for the purpose of this article, I shall refer to it simply as the period between birth and death. In this sense, time is life, during which we make conscious choices on the course of action to take, whether it be towards virtue or towards vice. Surah Al Balad (Quran 90) elucidates further on this choice.

In His mercy, Allah has ensured that everyone is allocated the same rate of time. One hour to a baby is exactly the same as one hour to an old man. The only difference is the total amount of lifetime allocated to each human being. Obviously therefore, what Surah Al Asr is clarifying to us is that gaining the loving kindness, grace and mercy of Allah is proportionate to the length of our lifetime that we spend doing righteous deeds.

To illustrate, for example, a 70 year old person has approximately 794,707,200,000 seconds in his lifetime. The loving kindness, grace and mercy of Allah earned by this person would depend upon the number of seconds he or

she sincerely spends in his or her lifetime on thinking, desiring, speaking about and doing righteous deeds. Every micro-second counts. The prerogative to decide on the love, grace and mercy earned by each person however, remains with Allah. He gives to whomsoever he pleases and takes it away from whomsoever He pleases.

When we speak of "spending time for Allah", there are at least six verses in the Quran declaring that whosoever "loans to Allah a beautiful loan" is guaranteed a compensation from Allah far beyond the value of the "loan" that he or she has given to the needy provided that it is driven purely by the love for Allah and His apostle.

“ TIME IS LIFE, DURING WHICH WE MAKE CONSCIOUS CHOICES ON THE COURSE OF ACTION TO TAKE, WHETHER IT BE TOWARDS VIRTUE OR TOWARDS VICE. ”

The term "loan" means different things to different people. What then is a loan? A loan is something one lends to others who need it in expectation of its return. Obviously Allah does not require a loan. My own understanding of "giving to Allah a beautiful loan" is any act of charity and kindness driven by the unsurpassed love for Allah and His apostle that adds value to and improves the quality of life of others be they human or non-human.

Charity here may take the form of proactive and selfless contributions in cash, kind, emotional support or voluntary service aimed at bringing about social, economic, intellectual, physical, aesthetic, emotional or spiritual improvement to those who need it. As different from the prescribed 5 pillars of Islam which seeks to develop our relationship with Allah, charity emanates from an attitude of conscious and conscientious concern and genuine love for others be they human or non-human. Charity aims at developing social capital.



The overarching objectives of acts of charity and kindness among the believers would include proactive and progressive acts to

- (1) promote glorification of and subservience to Allah
- (2) disseminate the message of Islam
- (3) encourage human beings to worship Allah
- (4) improve the general well-being of and promote love, compassion, justice for Allah's creatures.

The overarching objectives of acts of charity and kindness among the believers would include proactive and progressive acts to (1) promote glorification of and subservience to Allah, (2) disseminate the message of Islam, (3) encourage human beings to worship Allah, (4) improve the general well-being of and promote love, compassion, justice for Allah's creatures. Existentially, "spending time for Allah" may be described as "taqwa-centered" volunteerism which should be the innate nature of a true believer.

How does one develop the habit of "spending time for Allah", the habit of "taqwa-centered" volunteerism? First one would have to develop the habit of consciously scanning for the prevalence of problems or unfulfilled needs in one's sphere of influence. This requires one to be acutely sensitive, observant and analytical in nature. Second one would have to actually feel the need for and the value of volunteering to do charity work. Third one has to develop a strong confidence in one's ability to do charity work. Fourth, one has to take time to equip oneself with the requisite skills to perform the relevant charity work. Fifth, one has to meticulously plan for sustainable positive and progressive action. Sixth, one has to continuously monitor

and evaluate the efficacy of the process and impact and initiate on-course corrective action as and when required. Seventh, one has to "steel oneself to stay the course", to persevere in the face of the many adversities that will surely arise.

The seventh step is absolutely essential in order to ensure sustainability of effort. One way to achieve this is through the practice of a daily affirmation to remind ourselves of what the purpose of our life in this world is, our fear of his wrath and what our hopes are for ourselves in the hereafter. I believe that it would be most helpful if after every *tahajjud* prayers, and at any other opportunity, one quietly whispers to oneself the following affirmation,

"I am an human being, created by Allah as Khalifah on His earth to worship Him by doing righteous deeds for all and sundry before I die in the hope of earning the love and compassion of Allah before and after I die."

Ya Allah, most merciful, most compassionate, we plead with You, suffuse us with Your loving kindness, forgive us all our transgressions, both conscious or unconscious, and shower us with Your bounteous mercy in this world and in the hereafter, ameen.

GIVING CHARITY: WITH OUR TIME

by Khadijah Monica



In this article I would like to focus on non-monetary forms of *sadaqah* in general and *saqadah* in the form of spending time in volunteering activities specifically.

Islam encourages mankind to spend their time, wealth, knowledge, talents with other humans. We are urged to contribute and be beneficial to our family, community and the world.

Sadaqah is derived from the root word, *Sidq*, truthfulness. When giving *sadaqah*, we are parting from what we love (wealth) for what we love more (reward from Allah), so it shows the truthfulness of our *Imān*.

A believer does not consider spending money in charity as a loss. Having faith (*Imān*) changes our worldview: giving money in charity is just a transfer from our worldly account to our *Ākhirah* account. The rewards are reaped in the next life.

Nevertheless, not everyone is able to give charity by monetary means, but –alhamdulillah- Allah (s.w.t.) and Rasulallah (s.a.w.) have given us many other ways of giving charity, like spending your time in charity.

Prophet gave us glad tidings of that **ALL good deeds** can be considered as charitable acts:

On the authority of Abu Dharr (r.a.): "Some people from amongst the Companions of the

“ HAVING FAITH (IMĀN) CHANGES OUR WORLDVIEW: GIVING MONEY IN CHARITY IS JUST A TRANSFER FROM OUR WORLDLY ACCOUNT TO OUR ĀKHIRAH ACCOUNT. THE REWARDS ARE REAPED IN THE NEXT LIFE. ”

RasulAllah (s.a.w.) said to the Prophet (s.a.w.), "O Messenger of Allah, the rich have taken away all the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity from their surplus wealth." He (s.a.w.) said, "Has not Allah made things for you to give in charity? Truly every *tasbeehah* [saying: 'SubhānAllah'] is a charity, and every *takbeerah* [saying: 'Allahu akbar'] is a charity, and every *tahmeedah* [saying: 'alhamdulillah'] is a charity, and every *tahleelah* [saying: 'laa ilaha illaAllah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act between spouses] of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (s.a.w.) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

[Muslim] Hadith 25 of Imam an-Nawawi's 40 hadiths.

Ibn Rajab concluded from this and similar hadiths that, “*Sadaqah* is a word used to refer to all types of doing good and acts of kindness”. He divided non-wealth *sadaqah* into 2 categories:

- 1) what benefits the people e.g. enjoining the good, forbidding the evil, removing harm, smiling in the face of your brother etc.
- 2) what benefits yourself e.g. doing dhikr. By benefiting yourself you are also benefitting others as you are improving your personality so will be good to others

Another hadith lays down the foundations of social interaction and relates it to *sadaqah*.

Abu Hurairah (r.a.) reported that the Messenger of Allah (s.a.w.) said, On every person’s joints or small bones (i.e. fingers and toes), there is *sadaqah* (charity) every day the sun rises. Doing justice between two people is *sadaqah*; assisting a man to mount his animal, or lifting up his belongings onto it is *sadaqah*; a good word is *sadaqah*; every step you take towards prayer is *sadaqah*; and removing harmful things from pathways is *sadaqah*.

[al-Bukhārī & Muslim] Hadith 26 of Imam an-Nawawī’s 40 hadiths

In Sahih Muslim, the Prophet (s.a.w.) states that we have 360 bones in our body, therefore we understand from this hadith that we need to give *sadaqah* 360 times a day! (However, to fulfill that charity, it is sufficient to pray two rak’at of *Duha* – minimum of 2 rak’ah between sunrise and *Zuhr*) the prophet said [Muslim]

Our Time is Immensely Valuable

Referring to surah al-‘Asr, it is clear we are in loss in regard to time. The moment we are born, the clock start ticking, counting down. And since we do not know how much time on this planet we are is given, we should use our time wisely, beneficially, either for the Hereafter or for the benefit of both *Dunya* and *Ākhirah*. When an action has only benefit for *Dunya*, it is not a real beneficial action, maybe only a very short lasted benefit. We have to use our time beneficially now, so its rewards will benefit us in *Ākhirah*.



“SMILING IS AN ACT OF CHARITY”
[Tirmidhi]

“SPEAKING GOOD WORDS IS AS GOOD AS GIVING CHARITY”
[Bukhari]

“IS THERE ANY REWARD FOR GOOD OTHER THAN GOOD?”
[The Quran 55:60]

[Tirmidhi]

Therefore, RasulUllah said: **Take advantage of five before five:**

- Youth before old age
- Health before sickness
- Wealth before poverty
- Free Time before becoming busy
- Life before death

[imam Ahmad, al-Hākim, al-Bayhaqi]

Giving Charity by giving our time can have many forms

Like stated in the above mentioned hadiths we have many opportunities in our daily life to give charity with your time. The thing is that we have to become more aware of our surroundings to see those opportunities. We only have to start looking around every day for opportunities to help out. Small tasks like helping someone with heavy bags, a blind person wants to cross the street, or want to get a taxi. Holding the door open in a store for people behind you. Anything good and helpful. For example, how many of us stop on the side of the road if we see a person with a flat tire?

Volunteering

A steady regular form of charity with our time is volunteering for any good cause.

There are many NGO’s available who strive to improve the situation of animals, underprivileged children, refugees, senior citizens, single parents, women, youth. Moreover, we have organisations who work for the preservation of our environment, culture or striving for better health care or better education etc.

Benefit of volunteering

- If done for the Pleasure of Allah alone: Narrated ‘Umar bin Al Khattab: “The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.” [al-Bukhari]
- Rewards in the Here-after. If we are really volunteering for the sake of Allah, not for showing off or achieving secondary benefits, then we are “working” for the best Employer in existence: Allah (s.w.t.)! And we will reap the fruits when we need it the most: on the Day of Judgement. “Is the reward for good (anything) but good?” [the Quran 55:60]

- Is fills us with a feeling of tremendous fulfilment, when we are able to help others, doing good, useful activities. Especially when we work with underprivileged people it makes us more thankful for our own blessings.
- Allah urges us to “compete with each other in good deeds” [The Quran 2:148] instead of the common competition in wealth and tall buildings.

Da’wah-effect

Malaysian Muslims tend to be only involved in their own Muslim community. Nonetheless, **volunteering beyond our own community is form of Da’wah**, showing the beauty of Islam by our actions and our character. Indirectly it is showing that Allah wants us also to care for the environment for example, by volunteering together with non-Muslim Malaysians. Building bridges between the different communities in the society is desperately needed more to keep the peace in this beautiful country. Non-Muslims only will get a more positive view of Muslims when they have positive experiences / encounters with Muslims.

Volunteering needs Commitment

If we choose something we are passionate about, or have an interest in, it will be the easiest to persevere with the activity.



“COMPETE WITH EACH OTHER IN DOING GOOD”
[The Quran 2:148]

Volunteering is not something we should only do when spare time left over, when we have nothing else to do. No! As Muslims we should show steadfastness, commitment and reliability. We need to commit on a regular basis, so people can rely on us.

Professionalism

There is a common misconception that volunteers do not need to be professionals. This is wrong, our talents and knowledge can be used as a continuous service to mankind. Allah wants us to strive for excellence in everything we do: Rasulullah said:

<<Allah loves that when one of you accomplishes a work, that he accomplishes it with excellence>>

[Al Bayhaqi]

Where can I volunteer?

If you wonder where you can spend your free time beneficially, there are many organisations which need extra hands, below I will give you only a few suggestions:

- Part of being a *khalifah* is to make this world a better beautiful place for everyone to live in. Our environment is slowly but surely destroyed by our own hands. Supporting an environmental cause is highly recommendable. For example; the Malaysian Nature Society (www.mns.my).
- Masjid Tour Guide Program
Tourists in Malaysia visit all kind of religious buildings. When they come to the masjid, they want to know something about the masjid and about Islam. We don't have to go out to find people to share the beauty of Islam. They come to us!

In most Malaysian masjids visited by tourists, there are volunteers to guide them around the masjid, explaining the masjid and giving explanation about Islam. But most masjids do not have enough volunteers to cater all the tourists (it can be as high as 800-2000 tourist daily), they need many more volunteers. For more information: <https://www.facebook.com/MTGprogram>.

Besides the 'touristic' masjids, there are also initiatives to make our residential masjids more open and welcoming to our non-Muslim neighbours. Check out an active masjid in your neighbourhood.

- National Museum
The Museum also depends on volunteers to guide tourists around. If you are passionate about Malaysian culture and heritage this might be the right activity for you.
- There are several websites where we can search for volunteer activities:
 - <http://www.hati.my/about>.
Non-profit directory/website that provides listings on Malaysian charities, non-profit and non-governmental organisations, as well as underprivileged communities. You can find your future volunteer activity divided in different categories of interest; such as advocacy, animal welfare, children, culture, education, environment, health, refugees, senior citizens, single parents, women, youth etc.
 - <https://www.sols247.org/5-ways-to-volunteer-in-malaysia-you-should-know/>
They suggest organisations for the homeless, animal welfare, education, community development and child protection.
 - <https://www.dosomething.gd/all-events/>
By the PT Foundation; Tutoring English, Maths, Science and Bahasa Malaysia to HIV infected or affected children on Sundays in Chow Kit, KL.

I hope the message above showed that we can give always charity, because there are so many forms of giving charity. And I hope it will encourage us to start volunteering somewhere to use our time most beneficially.

Khadijah Monica (BA Quran & Sunnah Studies, IUM) is volunteering in Perkim International (follow her dawah efforts on Facebook: @Perkim International), volunteering as a Masjid Tour Guide in Masjid Negara, teaching new Muslims the basics of Islam and is an instructor Self-Defence Workout for ladies on Jalan Gombak (FB: Sisters First). She is from the Netherlands and embraced Islam more than 30 years ago.

TYPES OF *Sadaqah* WITHOUT MONEY

“And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, “O my Lord! why did You not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good”. [The Quran 63:10]

Sadaqah is not only limited to giving money; there are many other ways;

17 types of sadaqah everyone should know.

1 <i>Making Dua for others</i>		2 <i>Giving sincere wise advice</i>	3 <i>Smiling at someone</i>
4 <i>Offering help to someone</i>	5 <i>Spending time with your family</i>		6 <i>Having patience in difficult times</i>
7 <i>Advise people to do good</i>	8 <i>Stopping people from doing bad things</i>	9 <i>Talking softly (not harsh, rude, arrogant)</i>	10 <i>Forgive people</i>
	11 <i>Visiting the sick</i>	12 <i>Being a part of someone's happiness, don't be jealous!</i>	13 <i>Removing harmful things from the road</i>
14 <i>Guiding someone on the right way</i>	15 <i>Treating people with respect (including elders & youngsters)</i>	16 <i>Nurturing your kids</i>	17 <i>Sharing your knowledge</i>

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Surah Al-Baqara, Verse 261:

حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
مِائَةٌ مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمِثْلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

**Assalamualaikum Wrt Wbt,
Muslimin and Muslimat,**

Persatuan Al-Hunafa is a non-profit organisation registered in 1983 and is today recognised as an active Islamic NGO committed to Da'awah and Islamic Education. Our activities focus on propagation of Islam and the development of a proactive, caring Muslim community guided by the holy Quran and Sunnah. We conduct *tafsir*, *aqidah*, *hadith*, Quran reading and *tajwid* classes in our Kuala Lumpur and Klang Offices. We rely largely on contributions from Muslims to fund our activities.

AIMS

Refinement of Character (*Tahdhib al-Akhlaq*): Non-Muslims may not read the Qur'an but they can read our character through our actions. Hence by beautifying and refining our character according to the Qur'an and Sunnah non-Muslims can see the beauty of Islam through us.

ACTIVITIES AND OBJECTIVES

The above aims are done by aspiring to the following objectives:

- Conduct classes to promote better understanding of Islam. Education at al-Hunafa is in English and Malay and is aimed toward every Muslim, regardless of age, race, language, gender, prior education level. The following are the regular classes at Persatuan al-Hunafa, and/or in collaboration with other Islamic NGOs :
- Islamic Aqidah classes
- Tafseer classes
- Hadith classes
- Fiqh of contemporary issues
- Qur'an reading and recitation classes
- Special classes for children and adults
- Conduct Dzikrullah sessions
- Provide needy families with support services and emergency assistance
- Conduct spiritual and moral training of school children under Titian SAMARA, in Selangor and Wilayah Persekutuan Kuala Lumpur. The primary aim of the training is to ensure that these young children

and youth can be good citizens and able to contribute to the communities in which they live.

- Organize sports activities. Al-Hunafa cares not only for the spiritual and moral well-being of its members, but their physical well-being as well.
- Engage in interfaith dialogue by working with various NGOs in Malaysia (ACCIN) to promote peace, respect and harmony
- Organize *ukhwwah* gatherings such as *iftar jama'i*. The aim of these gathering is to promote the spirit of Islam and strengthen the bonds of Islamic and human brotherhood
- Provide mental health services by spiritually-oriented counselors.
- Conduct Training of Trainers (TOT) – Islamic motivation classes
- Iftar with prisoners, refugees, the poor/unfortunate & orphans.
- Da'wah to non-Muslims
- Conduct visit to old folks' homes/orphanage and the sick.
- Publish books, periodicals & bulletins on Islamic matters.

To conduct all these activities, we need RM250,000.00 or more. We are appealing to you for donations. This is definitely part of " Fardhu Kifayah ".

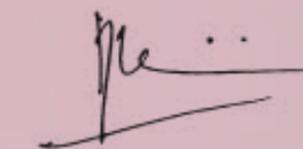
As President of Persatuan Al-Hunafa, I sincerely appeal to all Muslims, both individuals and corporate citizens to donate generously for the cause of Allah SWT. As in previous years, we publish this annual magazine which is distributed free of charge to members and the public.

Persatuan Al-Hunafa has also obtained the approval of Lembaga Hasil Dalam Negeri (LHDN) of income tax exemption status for all donations received. Please issue cheques in favour of "Persatuan Al-Hunafa". Donations can also be made directly to Bank Islam, Account

No. 1204-7010005620. All donations will be acknowledged with receipts bearing LHDN reference number for income tax exemption.

Thank you dear Brothers & Sisters, May Allah SWT accept your Zakat, Waqaf and Sadaqah and may Allah bless you, your family and your organisation in this life and the hereafter. *Ameen*

Wassalamualaikum.



Dr. Dzulkhaini Hj. Hussain
President, Persatuan Al-Hunafa

ACTIVITIES 2017/2018

ANNUAL GENERAL MEETING 2017



MAGAZINE LAUNCH 2017



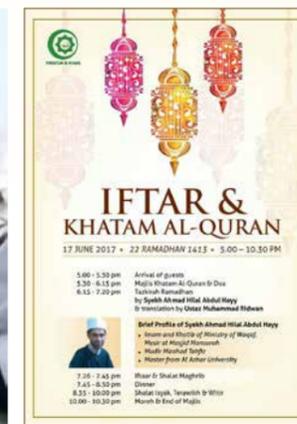
AQIDAH CLASS



MONTHLY MANAGEMENT MEETING



IFTAR & ANNUAL KHATAM AL-QURAN 2017



DZIKRULLAH SESSIONS



MONTHLY KHATAM AL-QURAN



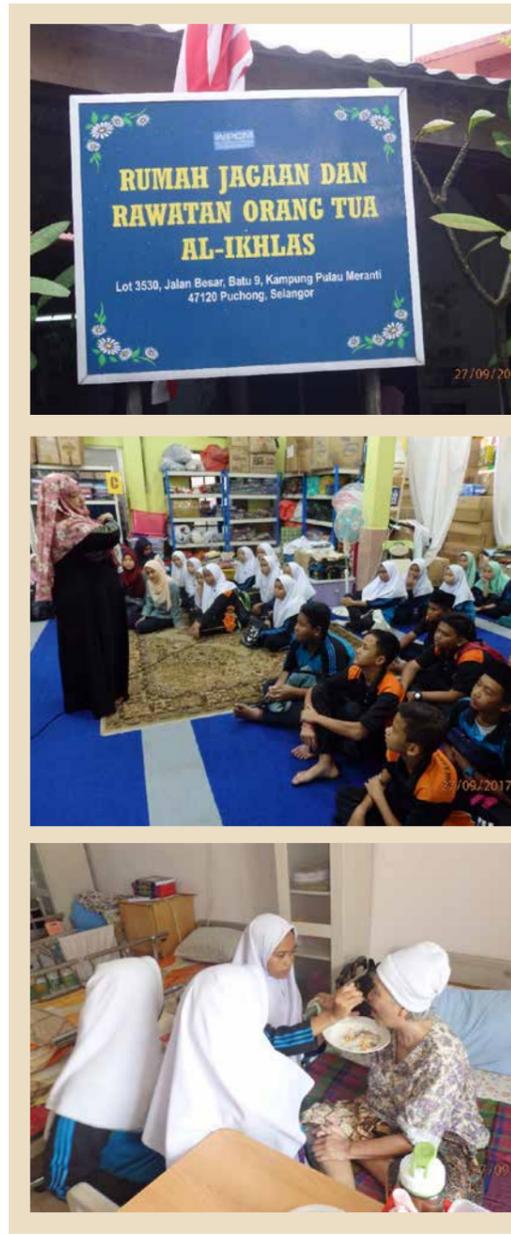
PROGRAMME ON ADAB IN SMK KAMPUNG JAWA, KLANG



PROGRAM AKHIR TAHUN 2017



OLD FOLKS HOME VISIT



MEETING WITH ALUMNI SULTAN ABDUL SAMAD (ASAS)



PROGRAMME IN SMK LALOH, KELANTAN



WEEKLY CLASSES

Persatuan Al-Hunafa offers to empower you and your loved ones with knowledge through the following activities: Tafseer, Qur'an, Hadith, Arabic and Children's classes, as well as seminars and workshops conducted by leading experts.



FIQH CLASS

TUESDAYS
10.30 AM - 12 NOON

This class is an explanation of the treatise on Shafi'i fiqh written by Qadi Abu Shuja. The class gives explanations for the acts every Muslim must perform including prayers, purification, zakat, fasting, etc. All the information is supported and substantiated by textual evidence from authentic books of the Shafi'i school.

CONDUCTED BY

Sister Mariam Bashar
MA Islamic Fiqh (IIUM),
MSc Molecular & Cellular
Physiology (US),
BSc Biological Sciences,
Marshall Univ. (US)/Oxford
Univ, England

TAZKIAH CLASS

TUESDAYS
(ALTERNATE WEEK)
12 NOON - 1:30 PM

This class covers the book of kitab al-Tarruf written by the great jurist and hadith scholar, Abu Bakr al-Kalabadhi (d. 380 H), [the book Kitāb al-Ta'arruf (The book of introduction)] which is a beautifully authored introductory work on the ways of purifying the heart, according to the orthodox sunni Islamic tradition. The book begins with a basic outline of Islamic belief as derived from the revealed sources of Islam, establishing Allah's oneness and absolute transcendence. It then moves one to describe the contents of the heart of a believer (such as patience, piety, love...) and similarly describing the qualities that corrupt the human heart and fouls his soul (such as hate, jealousy, anger...).

CONDUCTED BY

Ustaz Masood Yusof
He currently resides in
Malaysia and is pursuing
a master's degree in
CASIS, UTM in Shariah
studies.

HADITH & SUNNAH RASULULLAH

TUESDAYS
8.30 PM - 10.00 PM

Explore the exemplary life of our beloved Prophet Muhammad (SAW) through his wisdom, compassion and love for his ummah. *'We have sent unto you (Muhammad SAW) the dzikir (reminder) and the advice (the Qu'ran) that you may explain clearly to men what is sent down to them, and that they give thought'* (Surah An-Nahl: 44).

CONDUCTED BY

Ust. Sulaiman Ding
PERKIM HQ,
Kuala Lumpur.

**EVERY LAST
THURSDAY
OF THE
MONTH**
8.30 PM - 10.30 PM

DZIKIRULLAH

In Surah Al-Zukhruf verse 36, Allah (SWT) says *"And whosoever turns away blindly from the remembrance of the most Gracious (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Satan to be a Qarin (companion) to him"*. Dzikirullah is the best way to come close to Allah.

CONDUCTED BY

**Ustaz Sayyid Musal
Al Kadzimi**
Head, Department of
Da'wah, PERKIM HQ,
Kuala Lumpur.

TAFSEER AL-QUR'AN

FRIDAYS
8.30 PM - 10.30 PM

Discover the meaning of the secrets from the holy verses as bequeathed for all Mankind. *"Indeed in that is a reminder for whoever has a heart or who listens while he is present."* (Surah Qaf:37)

CONDUCTED BY

**Ustaz Sayyid Musa
Al Kadzimi**
(Head, Department of
Da'wah, PERKIM HQ,
Kuala Lumpur)

TAFSEER QUR'AN HARFYAH

SATURDAYS
10.30 AM - 11.30 AM

Let's understand the meaning of the Qur'an through the word-by-word translation method, before proceeding to study the deep meaning of the Qur'an. Also, a systematic and easy way to memorise the Qur'an.

CONDUCTED BY

**Ust. Hussain
Abdeen**

SEERAH RASULULLAH (SAW)

SATURDAYS
11.30 AM - 12.30 AM

Learn the life stories of Prophet Muhammad (SAW) and other prophets. Emulate noble akhlak of Prophet (SAW), inculcate values of love, compassion, mercy, justice, trust, honesty and develop love for our Prophet (SAW).

CONDUCTED BY

**Ust. Hussain
Abdeen**

MENGAJI AL-QUR'AN/TAJWID

SATURDAYS
12.30 AM - 2.00 PM

Qur'an reading class for those wanting to improve reading skills. An innovative method for adults aimed at reinforcing techniques to master the Al-Qur'an by a qualified and experienced teacher who will guide you in tajwid (correct enunciation) using a basic step by step approach.

CONDUCTED BY

**Ust. Tengku
Syeh Zubaili
bin Teuku Raja**

AQIDAH/FIQH

SUNDAYS
FIQH
10.00 AM - 10.30 AM
AQIDAH
10.30 AM - 12 NOON

Islam is likened to a house and belief (aqidah) is its foundation. When the foundation (aqidah) is strong, the structure (deeds) will be strong, and vice versa.

CONDUCTED BY

**Dr. Kabuye
Uthman Sulaiman**
Asst. Professor at IIUM

YOUNG MINDS PROGRAMME (FOR CHILDREN)

SUNDAYS
11.00 AM - 12.30 PM

Classes are informal and mostly relaxed. Children are encouraged to participate actively in class and communicate in English. If you want your children to seek more knowledge on Islam and make new friends, then do send them to join us every Sunday morning. Classes are free and the main aim is learn something new every week and it's all to seek Allah's blessings.

CONDUCTED BY

**Hjh Hezreen
Abdul Rashid**

Titian SAMARA 2018

Alhamdulillah, with the blessings of Almighty Allah, our Titian Samara Project has now entered its 10th year. We hope that we will enjoy many more fruitful years to come.

The project first began with the participation of 15 students from SMK Sri Istana, in 2008. Now, the Titian Samara Project receives a total of 120 students per year from 4 schools within Klang.

A list of some of our major activities is as follows:

- In 2009, we sought assistance from the LPPKN, which resulted in the creation of 2 camps: the first, for male students, followed by a camp for female students, two weeks after the previous one.
- In 2012, YAYASAN EMKAY allowed us to use their facilities for guiding our students.
- In 2014, Universiti Malaya honoured us, by sending 11 of their students to us for 2 weeks, for the purpose of networking with us. This was then followed by 9 students in 2015.
- In 2016 we extended our Titian Samara Program to Laloh, Kelantan. This was a joint venture with another NGO (Alumni Sekolah Alam Shah 6770). It is currently managed by 3 of our trainers, who have been specially trained by us to conduct the program in Kelantan. This year is our third year running this program in Kelantan, and we have been looking after approximately 30 students per year, thus far.
- In November 2017, we were invited to conduct a 2-day, 1-night camp at Sekolah Menengah Sains Tengku Abdullah, in Raub, Pahang. In January 2018, we were asked again by the same school to conduct a 3-day, 2-night camp for their Form 5 students.

Throughout our years of training and observing many students, we have realized that the majority of them are not receiving enough attention from

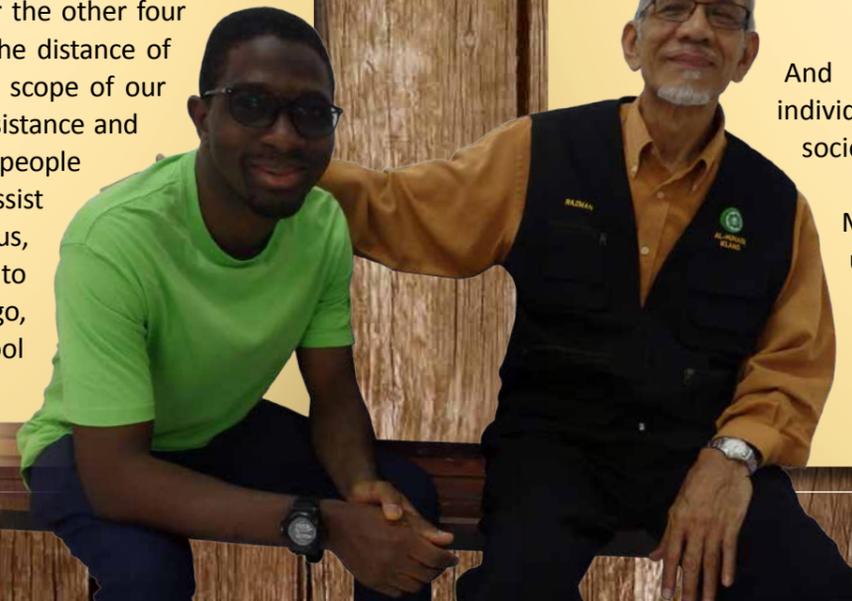
their parents or their guardians. More recently, we discovered that more than half of them were not on good terms with their parents.

We believe that good students come from harmonious families. We are also aware that parents, nowadays, have found it quite difficult to spend time with their children, since both parents are usually working, often ending up too tired to look after their children after a hard day's work. This is especially prevalent in poor families.

This year, in light of the above realization, we have added a new session to aid our students in understanding the emotions of their parents that affect them when they return home from work. We hope that the students will understand the reasons why their parents were sometimes unable to look after them in a loving manner.

Recently, Tuan Syed Barkat Ali conducted five weekly 3-hour sessions to train more volunteers, to aid in the expansion of this project. This effort requires many more volunteers, and much more funds to pay for their transportation to the schools that we support. Rather than a one-time session, it is a weekly program for 4 schools in Klang.

Recently, 2 more schools have asked for our aid: one school in Kapar, Selangor, and another in Bangsar, Kuala Lumpur. Due to the distance of these two new locations, we have conducted their programs on a fortnightly basis, unlike the weekly programs for the other four schools. In addition to the distance of these schools, given the scope of our programs, we sought assistance and guidance from qualified people and organizations to assist us. Fortunately for us, Universiti Malaya came to our aid, about 2 weeks ago, to assist us with the school in Bangsar.



The majority of our students come from poor backgrounds and most of their parents are often working. By giving them love and teaching them good manners, both of which are currently missing from their lives, these children may become better people, in future, Insya-Allah.

We have also realized that the closer the students are to their families, the easier it will be for them to carry on their duties as **“Insan Cemerlang” (Exemplary Human Beings)** in their life. “Insan Cemerlang” is the belief that they should become more respectful and more responsible in their daily lives, and in what they do.

Our aim is to groom at least 3 such leaders, for every school, by the end of the program. These future leaders will be tasked with helping us with new Titian Samara students, guiding them and sharing the knowledge and wisdom that they once obtained from us in the past.

Through this effort, and many others like it, we hope that we will be able to make a greater difference in society, and that our students will have an increased sense of self-worth and love, both valuable attributes that will see them throughout a changing world.

However, we cannot do this alone, and we humbly request for your assistance.

For an annual donation of RM 500.00 per student, you can help us provide more opportunities for students to join The Titian Samara Project, and give them the chance to become more responsible, more respectable, and more successful in life, Insya-Allah.

And by cultivating more successful individuals, we can, in turn, change society for the better, Insya-Allah.

May Allah bless all of us and provide us with continuous success, for here and the Hereafter.



Young Minds Program 2018

by Hezreen Abdul Rashid

Alhamdulillah. It's been a great year. Just like before, students in the class have contributed to mind maps and artistic works. But this year, we decided to do something different. Students wrote short essays about what Ramadan means to them. They put in a lot of effort in planning and pre-writing and everyone came up with their own stories. You may read through them in the next page.



So, what do we do at Young Minds Program? We play games, discuss, learn new stories and yes we do work too. Last year we focused on stories that we had never learnt in school. Here are some stories that we had learnt last year:

- Fatimah al-Fihri and the first university she'd built in Morocco.
- Umm Khaltoum bt Ukbah
- Queen Balqis and Prophet Sulaiman
- Sumayyah bt Khayyat
- Prophet Muhammad's story on how he split the moon.
- Pharoah's wife Aasiyah and her sacrifices.
- The spider and Cave Thur.
- A fable about a boy, his father and their donkey.
- Puzzles, quizzes and presentations on Ramadan.

Special appreciation goes to Ustaz Sulaiman Ding, Ustaz Sayyid Musa, Dr. Kabuye and Ustaz Hussain Abdeen for the knowledge they have passed to me and their assistance in the clarification of fiqh and aqidah. May Allah reward them immensely. Ameen.

Note: Classes are held from 11am to 12.30pm every Sunday at Al-Hunafa (second floor). Especially catered for children between the ages of 9-14 years. However, students must be able to attend the classes every week to be able to benefit better from this.

Hezreen Abdul Rashid conducts creative writing workshops and teaches English in Kuala Lumpur. Her short stories have appeared in anthologies. She will be publishing her second book for children entitled *The Treasure Hunt Trail*.

Kids' Stories on Ramadan

My Ramadan

What is Ramadan? Ramadan is the ninth month in the Islamic calendar and we Muslims fast during this month. This means we do not eat or drink from before Fajr to Maghrib.

My father is one of the Imams in Masjid Al-Ghufran in Pinggir Taman Tun Dr. Ismail, Kuala Lumpur. His name is Imam Zul. He sometimes head the special sunnah solat or Tarawih. My brothers, sisters and I pray behind him together with other Muslims. In this masjid, we pray Tarawih for 8 rakaats in jamaah. After that, we get to eat ice cream and kuih or Malay cakes served at the cafe of the mosque.

At the end of Ramadan, we celebrate Hari Raya. We celebrate because we have fasted for one month. On Hari Raya day, we get to use new *baju kurungs* and attend a special Eid prayer in Masjid Al-Ghufran. My family and I usually 'balik kampung' to Kelantan to visit our grandparents. I like it because I get to play with my cousins. We receive *ang pows* and get to eat delicious food.



By Zulfa Sumayyah

Ramadan is Here!

Ramadhan is the month of fasting for us Muslims. We celebrate Ramadhan to exercise the third pillar of Islam. People will not eat and drink all the way from 5:40 in the morning until 7:20 in the evening. Ramadan is to experience the life of the unfortunate people who live without much food and drinks.

Like the previous years, my extended family and I celebrate *iftar* or the breaking of fast together. I took the

opportunity to ask my my grandaunt, Siti Fatimah Sheikh Othman how she fasted Ramadan when she was younger. She's 75 years and the only thing that she could remember was that they celebrated Ramadhan like any other Malaysians.

"Everyone looked forward to iftar to break fast with family members at home."

Just like us children, the adults also look forward to the end of the fasting month which is when we get to celebrate Hari Raya.

Happy Ramadan everyone!

By Yazmin Hasnan



Iftar at Anjung Aboh

Ramadan is special to me because I get to celebrate iftar with my big family. Last year, we had a 'buka puasa' at my grandfather's restaurant. It is called Anjung Aboh. He has two outlets one in Bandar Country Homes and the other one in Bandar Tasik Puteri in Rawang.

There are so many types of Malay food. We had Asam Pedas, Gulai Lemak, Vegetables, fried fish and many more. They also serve Malay kuih like cikodok pisang (banana balls) and sweet porridge and many more.

During my family's iftar, my aunty cooked a special fish head curry, vegetables and Che'

Mek Molek kuih for desert. We had great fun at our 'buka puasa'. I look forward to this every Ramadan.

By Zain Hasnan



About Ramadan

Ramadan is a special month for Muslims. This month is different from any other month of the year because we fast from Subuh to Maghrib. I cannot eat or drink during that time (except for special excuses like when I have stomach ache).

During Ramadan, I perform a lot of extra prayers like Tarawih at night. I also read the Quran. Iftar which is the breaking of fast is my favourite time. I can eat my favourite food which

is fried chicken. I usually go to the masjid with my father and brother to pray Isha and Tarawih. The next morning, I do the same thing which I continuously do for thirty days.

After thirty days, we celebrate Eid or Hari Raya. My family and I visit my cousins. I receive Hari Raya money from my uncle and aunt. After Hari Raya, I fast for another six days during Syawal. After that, I am the happiest person in the world. I feel that Ramadan is the best month ever.

By Abdul Karim



How I Spent My Ramadan In Kedah

My name is Sarah Alrowashan. I am 11 years old. I am going to tell you how I spent my Ramadan in Kulim, Kedah. I went to Kulim 2 days before Hari Raya. On the first day, I made sarung ketupat with my uncle. Next, I filled the ketupat with glutinous rice with Cousin Aida. The next day Aida and I planted watermelon, bitter gourd and eggplant seeds in my grandma's garden. At night, we waited for our other cousins to arrive in Kulim. They finally did at 10 pm.

On Hari Raya morning, my cousins and I went to the masjid. After that we went to buy water bombs (balloons which we fill in with water). Some people came to my grandma's house to visit and all of us played water bombs the whole day.

We went Hari Raya visiting the next day. We ate a lot of food. That night, my aunt made laksa which was so tasty. The next day, Aida and my family returned to Kuala Lumpur. That was the best Hari Raya ever. I look forward to Syawal the next year.

By Sarah Alrowashan



A Precious Islamic Month

Ramadan is a month of fasting. During Ramadan, I wake up at 4:00am and drink a glass of water and eat rice. I stop eating the moment I hear the azan. Then, my family and I go to the masjid to perform Fajr. After that, I go to school.

My favourite time during Ramadan is during iftar. That's when I can break my fast and eat tomyam and spicy mutton curry. I fast for a

month and extra six days during Syawal. On Hari Raya, I wake up early and wear new clothes and use perfume. I go to Masjid Al-Ghufran with my father and brother to perform solat Aidilfitri.

After that, we come home and eat kuih, shuki and samai which are traditional Rohingya food. We also have rasgulla which is a dessert served with milk. Later, we go to my relatives' house with my family and eat more food. My brother and I receive Hari Raya money.

In conclusion, I've learnt that Ramadan is a valuable month in the Islamic calendar because this month teaches us the importance of food and saying only good words to my family. Next year, I look forward to fasting and celebrating the Eid again, Insha Allah.

By Muhammad Karim



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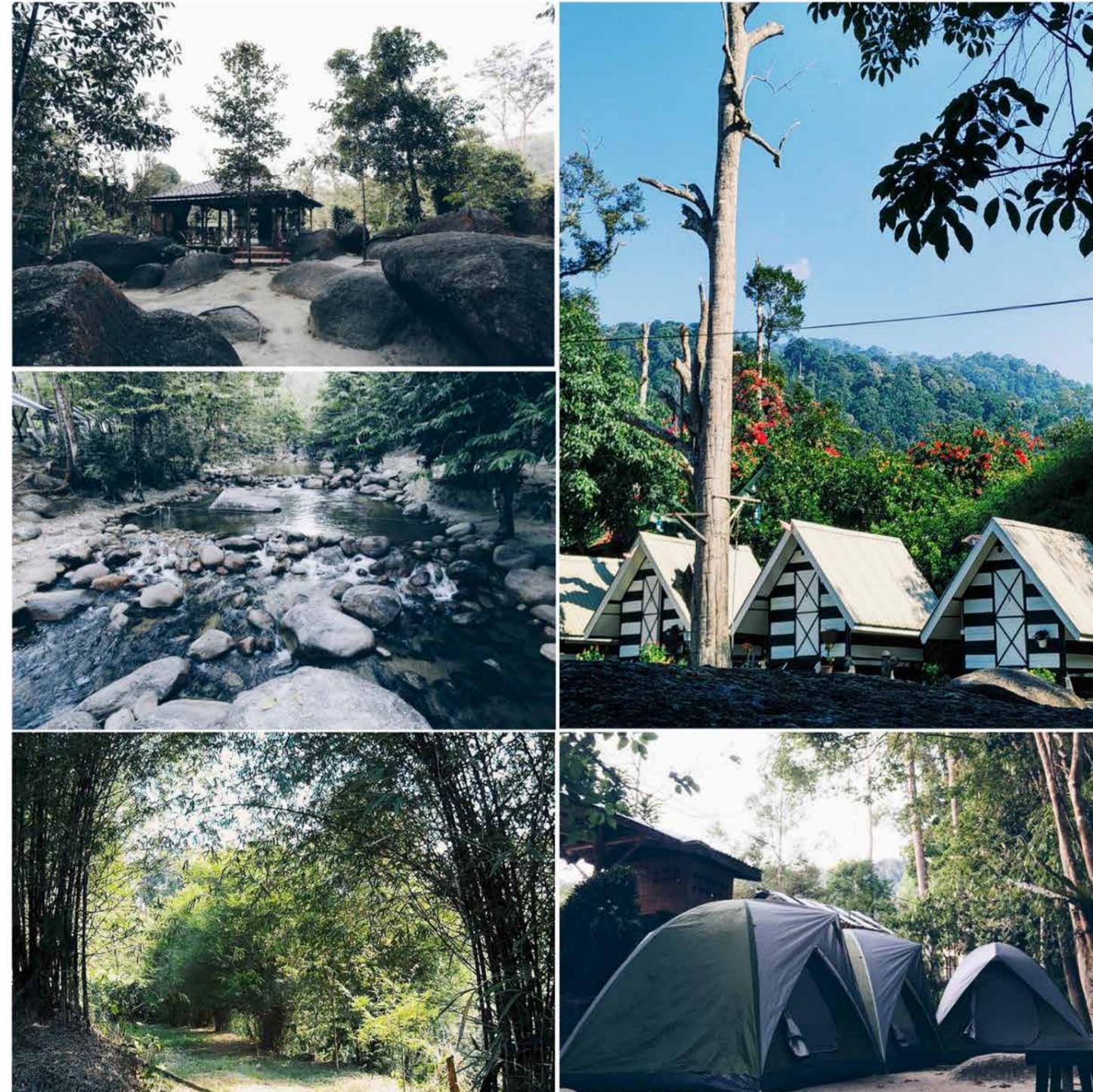
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