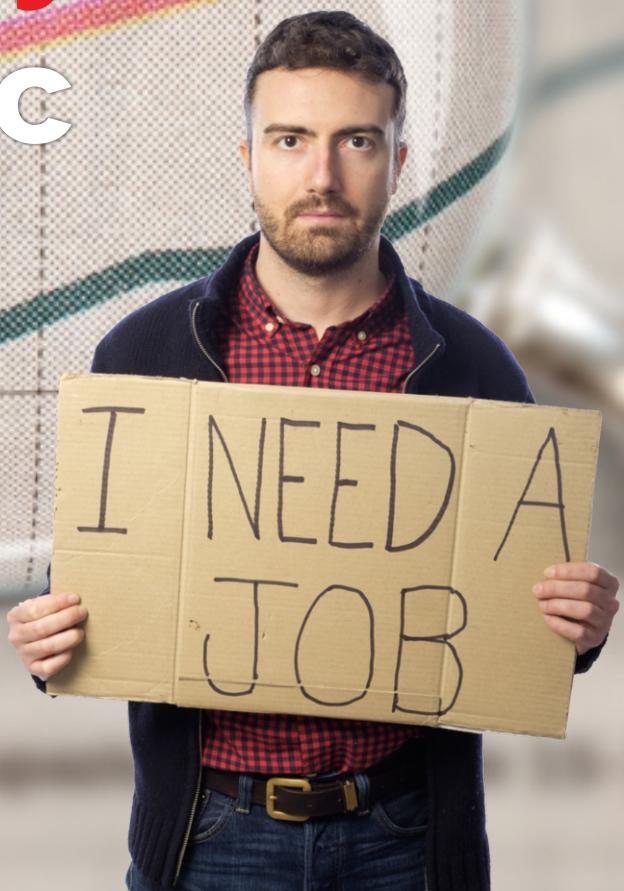


الْحَقُّ

Unemployment rate

# Unemployment & Its Islamic Solution

Unemployment is one of the factors that ravages our society and leads to depression, social unrest, a surge in crimes etc.





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ



# The Call

Come To Success

**The world is changing...**

We can feel it in the water!

We can feel it in the earth!

We can smell it in the air!

In these times,

- When hope seems lost
- When Baatil triumphs over Haqq
- When Secularism is the way of Life
- When the enemies of Islam increase day by day

### **In these dark times, who will defend Islam?**

The Muslim world is in a state of crisis. No one can deny that manipulations are constant in the current world system. The existing global order has much to blame. It does not deliver justice, peace and equality. But the answer lies not in simply stating this fact and sitting back but responding to these challenges in creative and constructive ways. No one will solve the problems of the Muslim Ummah; they will have to own their problems and take initiatives as per Quran & Sunnah to the best possible extent.

Islamic Principles regulate the daily life of a Muslim and serve as a guide for living. As Islam is not only a belief system but a complete way of life, the law covers all aspects of living including moral, spiritual, intellectual, physical, economical, social, political, etc. Shariah is derived by scholars through interpretations of Islam's canonical texts, the Qur'an and Hadith (sayings and actions of Muhammad (SAW)). Shariah is essentially an effort to comprehend Allah's (SWT) instructions and apply them in daily life.

**"The Call"** monthly magazine is an initiative by some Dawah Carriers who believe in Islam in a comprehensive way and as an only true Ideology for humankind.

It is a unique forum for serious discussion of issues pertaining to the Muslim Ummah. It is a platform through which prolific writers, analysts and researchers will be presenting the Islamic viewpoint on different subjects in order to revive the Ummah intellectually, so that it once again becomes the leading nation of the world.

The Call has a team of different levels of Dawah Carriers including students from various Madaris and universities like Jamia Millia Islamia (JMI), Aligarh Muslim University (AMU) etc. with some professors and working professionals too.

**It is an open platform for every Muslim brother and sister who want to help us or write an article with quality content and in a comprehensive manner.**

---

Editor

Mohammad Kamil Hasan

Manager

Mohammed Danish

**Layout and Design**

Faisal Yousufzai Noorain Ali Mohammad Salim Ali Farooqui



# Content

1. Beautiful Names of Allah	01	8. Battle : Army of Alb Arsalaan	15
2. Explanation of Ayah	02	9. Aqeedah : How is Muhammad SAW a messenger of Allah?	16
3. Unemployment and it's Islamic Solution	04	10. Quran Hifdh in 50 Days	18
5. To My Sisters in Islam	07	11. Usul Al Fiqh : 03 Types of Daleel	20
6. Seerah:03 The Impact	10	12. Understanding World: Iran Revolution	23
7. Energy Conservation and Islam	12		





## Beautiful Names of ALLAH Al Haqq – The Truth

Allah swt is **Al-Haqq**, the Absolute Truth

Al-Ghazali says: “**Al-Haqq—the Truth**—is the one who is the antithesis of falsehood, as things may become evident by their opposites...”

**“For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?”**  
(Quran 10:32)

Allah swt is the reality, the truth. Whatever ‘**He**’ has said is true and will definitely going to happen because it is ‘**He**’ who has created the reality. Since ‘**He**’ created everything so that’s why ‘**He**’ knows about everything be it apparent or hidden.

Think! Hidden is also a reality created by ‘**Him**’

**Allah swt** commanded us to show this Haqq to everyone by conveying through our mouths, by acting according to it and by implementing it.

We are trying to observe something which is out of our limited Mind that is why it (**His Power**) is difficult to understand but if we try then we can maybe understand part of his nature and his power by comprehending it through His creation.

This **Haqq** in itself has very wide meaning; this Haqq

means **Allah swt** itself, **His commands, His prohibitions, His knowledge, His power and whatever He informed us**. In short, everything associated with Him is **Al Haqq**.

We should love the truth (Haqq)

If we truly love Allah and His attributes, then we need to be sincere lovers of truth over all else—even over our own selves and interests. Some may wonder what the difference is between truth and justice. Justice is the implementation of the truth. Truth is a value, and justice is its implementation.

**Truthfulness includes being truthful towards Allah by worshipping Him sincerely; being truthful towards one’s own soul by making it adhere to the laws of Allah; and being truthful with people in one’s words and by keeping one’s promises, and in dealings such as buying, selling and marriage, so there should be no deceiving, cheating, falsifying or withholding of information. Thus a person should be the same on the inside and the outside.**

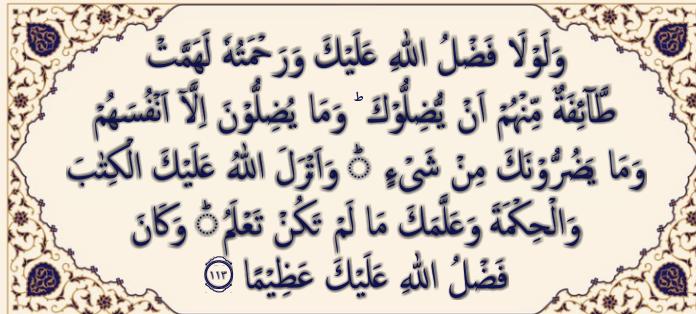
**(Reported by al-Bukhaari, 4/275 and Muslim, 1532.)**

**By - Faraz Khan**  
farazalamkhan2000@gmail.com



# Explanation of Ayah

Surah An-Nisa : Ayah -113



The translated meaning of the Ayah

“And if it was not for the favor of Allah upon you, and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and Hiqmah and has taught you that which you did not know. And ever has the favor of Allah upon you been great.”

The above-quoted ayah is from Surah Nisa. This ayah clearly dictates to our Prophet (saw) and His Ummah that we are on a guided path because of favor and Mercy from Allah (swt) who bestowed on us his mercy and guidance. If this mercy from Allah were not showered on us then definitely we Muslim had become astray and misguided, mislead on our judgement. Because as ayah states there is always a group of misguided people who are determined to misguide people of guidance. Their sole purpose is to mislead the Muslim Ummah so that Muslim Ummah get distracted from their objective and goal.

The Asbaab e Nuzool of this ayah was when a theft was done by Banu Ubairiq and Banu Ubairiq put the blame on Jews, and twisted the reality in such a way so that It looks like Jews has committed theft, so Banu Ubairiq wanted to mislead to our Prophet(saw) in his judgement but because Allah has his mercy on our beloved Prophet (saw) that's why that misleading group could not do anything with our prophet(saw) and his companions (May Allah have mercy on all of them) in their judgements, Allah exposed them by giving correct information to our Prophet Muhammad (saw). Misleading group mislead none except themselves, this was their final destination

because of their crookedness in their heart.

If we want to save ourselves from a misleading path and misguidance then we have no other option except to seek Allah's mercy and His favor on us. Allah (swt) further explains in the same ayah his great favor is nothing but Kitaab and Hiqmah, and through this favor, Allah taught us what we did not know.

**What is Great Favor** - from the Ayah, Kitaab and Hiqmah is a great favor. It is a consensus of Scholars here Kitaab means Quran (Kalamullah), however, for the word 'Hiqmah' scholars offered different meanings of this word. Before we go into details of the meaning of this word. It is noteworthy to say Hiqmah is widely used word by modern scholars, they always keep suggesting to act with Hiqmah to young dawah carriers like us but if we ask them to tell us what should we suppose to do in a current oppressive environment? What is hiqmah? What is the act of hiqmah? Then they reply nothing but to maintain status quo, not to speak against an oppressive ruler, keep silence on all suffering which Muslim Ummah is facing today, not to raise any movement against zaalimeen. In other words, they meant to say Hiqmah is nothing but a kind of "compromise" which we should do

because the Ummah is weak and the reality of time is not supportive. Hiqmah is nothing but a way of compromise this is what our young brothers are told so far about the word Hiqmah by different khutbaat and kitaabaat, at the end our young generation carrying the idea i.e. the meaning of Hiqmah is equal to the concept of compromise.

**Examine the word Hiqmah** - The word Hiqmah is derived from the root "HKM", the word "Huqm" is also derivative of these root word. It's meaning in Lisaan al Arab as follows "Knowledge, Real Understanding, and Judgement with Justice".

Imaam Jurjaani says "Everything that is according to Haq is Hiqmah",

Raghib Ashfasani writes " It is kind of application of the truth to knowledge and mind".

Imaam Razi writes in his tafsir "Hiqmah is the righteousness of saying and deed and putting everything to in its place".

Hafiz Ibn Katheer mentions in his Tafsir "Hiqmah is sunnah of the Prophet (saw)" as per the view of Abu Malik and others and he also presents the view of different mushtahideen about the word Hiqmah in same tafsir such as according to Ali ibn Talha "Hiqmah is comprehensive understanding of Deen, according to Ibn Abbas (razi) "Hiqmah is knowledge of Quran".

So if we conclude the different meaning of hikmah offered by classical scholars, we can come to conclusion that Hiqmah is nothing but the insight of the Quran, Sunnah of the Prophet Muhammad(saw) and way of the believers( Path of Companions of the Prophet).

So in case if we have to take any action and we are not sure what action we should take? What action will be proper according to Hikmah? Then rather than compromising with current reality and using our own logic and reason, applying our

corrupted mind on issues and action, we must go back to Sunnah of the Prophet (saw) and His companions, we must look for the huqm for that action in life of Prophet (saw), and if we will do that we will get definitely get huqm either directly in text of Quran and sayings of the prophet (saw) or indirectly from illah (cause of huqm) given on those text. Because Allah did not leave any action except He has given huqm for actions.

**How can we gain Hiqmah-?** After understanding the meaning of Hikmah, the question comes in mind, how we can achieve hikmah, How can we acquire hikmah. Allah said in the Quran "Allah provides hiqmah to whom he wills" We must understand the eligibility criteria to acquire hikmah. Imaam Shafai replied in such a manner:

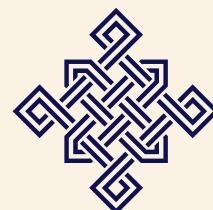
*"Light of Hiqmah can be gained by knowledge of Allah's book and applying its rule in real life and act accordingly"*

So if we will try to make Quran as the book of guidance for every moment in our life, we will try to seek huqm from it for our action and then in the process of doing it, we will learn and will automatically acquire hikmah by the blessing of Allah.

**Conclusion** - Without getting great favor of Allah i.e. Quran and Hiqmah (Sunnah of the Prophet saw), nobody can get guidance which is the ultimate goal for our life. It is Allah who bestows his mercy on us, provides us hidayah, without seeking this great favor we will be trapped on twisted reality presented by misguided group, we will be misled in our judgement but if we seek this great favor and will try hard stick with Quran, Prophet Muhammad (saw) and Ahle Bait along with other companions of the prophet (saw). We will be saved by Allah. We will not be harmed by misguided groups.

May Allah have mercy and great favor us Muslims.

**By - Zia Ur Rahman**  
**[zia.fikra@gmail.com](mailto:zia.fikra@gmail.com)**





Unemployment rate

# Unemployment & Its Islamic Solution

Unemployment is one of the factors that ravages our society and leads to depression, social unrest, a surge in crimes etc.

## UNEMPLOYMENT AND ISLAM

Unemployment is one of the factors that ravages our society and leads to depression, social unrest, a surge in crimes etc.

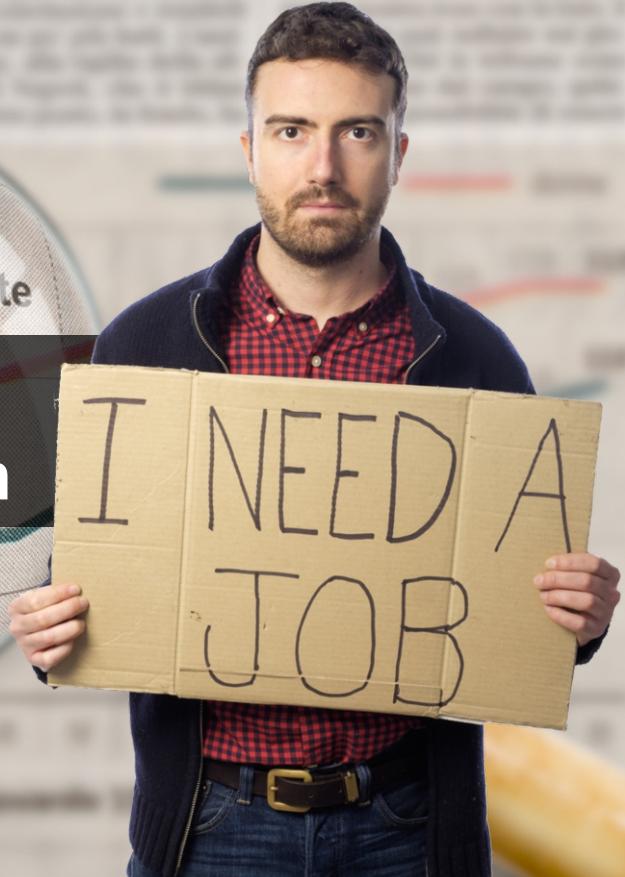
The phenomenon of inadequate job opportunities for youth is not just a local or national problem but a global crisis. The policies like NAYA (A minimum pension for bottom poor), MNREGA (minimum fixed wages) act as patchwork to the current problem which is systemic in nature.

The following are the fundamentals of the current capitalist economic system-

1. There is a relative scarcity of commodities and services in relation to needs. This means the insufficiency of commodities and services to meet the ever-increasing needs of man. This is the society's economic problem from their viewpoint.

2. The value of a product (value of benefit and exchange) is the basis of most economic research and study.

3. The price and its role in production, consumption and distribution. The price is the cornerstone of the



Capitalist economic system.

The aforementioned ideas have huge repercussions on society. The relative scarcity and price and its role in the Capitalist economic system supported by the theory of survival of fittest justify the mass atrocities and the oppression faced by the people of the earth, especially in the economic domain.

## CONCEPTUAL ISSUE

The solution put forth by the capitalists to tackle relative scarcity is by allocating resources to the industrialists who own machinery and tools so that they can mass-produce and the invisible hand could trickle down the products down the different economic classes.

## SYSTEMIC ISSUE

Bretton Woods system: Since the US is currently the leading state of the world, it dominates the economic realm of the world with Bretton Woods system which includes the IMF, World Bank, WTO, Petrodollar.

Boom bust economic cycle: This cycle is associated with the aforementioned economic system which states that a brief period of economic growth (boom)

is followed by a recession(bust).

**Fiat currency:** Paper (literally) issued by the government with no intrinsic value or intrinsic value backed commodity.

**Price fixing:** States sometimes interfere in special circumstances to protect the national economy, to protect consumers, and to reduce consumption of some commodities, as well as limiting the authority of monopolies by fixing the price. These attempts to "patch up" the economic system gave rise to two different schools of thoughts Liberals (Interventionist approach supporter) and Conservatives (interventionist approach opponent).

### CORPORATE AND INDIVIDUAL LEVEL ISSUE

**Banking system:** By offering to secure and giving interest the deposit money the bank uses these deposited money to further lend it on higher interest rate to big industrialists. Generating huge profit for themselves in this process.

**Stock Market:** Investment based roller coaster ride of stocks and bonds where you don't have any clue of the number of partners and shareholders of a company at any given time.

**Monopoly:** Producers exercising control over consumers. A small group of people i.e. the owners of large oil, automotive and heavy industry corporations have come to dominate consumers, reigning over them by imposing certain prices for the commodities they produce.

**FDI:** Foreign Direct Investment where big industrialists invest and set up factories in other countries plundering the local resources and taking huge profits back to the homeland.

**Hoarding:** The process where the commodity is withheld to the consumer market until the price increases dramatically. Hoarding is a precursor to monopoly.

Combination of the aforementioned issues and factors are a recipe for disaster (which is the current reality). Islam being an ideology doesn't go silent over the issue of unemployment.

### CONCEPTUAL

Unlike capitalism, Islam differentiates between basic needs and luxuries of human. The basic needs are fixed and don't increase whereas the luxuries increase and vary.

Allah (swt) said:

***"The duty of feeding and clothing nursing of mothers in a seemly manner is upon the father of the child."***

**[TMQ Al-Baqarah: 233]**

And Allah (swt) said:

***"Lodge them where you dwell, according to your wealth."***

**[TMQ At-Talaq: 6]**

Ibn Majah narrated from Abu Al-Ahwass that he said, The Messenger of Allah (saws) said: ***"Beware! Their right upon you is to provide them their clothes and food seemly."***

The prophet (saws) said:

***"There is no right for the son of Adam other than these things: a house in which he lives, a garment to cover his nakedness, a piece of bread, and water."***

**[Tirmidhi]**

This indicates that the basic needs, whose non-satisfaction is considered as poverty are food, clothing and accommodation (basic needs).

Capitalism puts forth the price mechanism as the sole arbiter to maintain equilibrium. In other words, if you don't have any contribution in production (you don't have money) you deserve to die according to them. Similarly, for efficiency in mass production, they allocate a major chunk of resources to the industrialists who own machinery and tools.

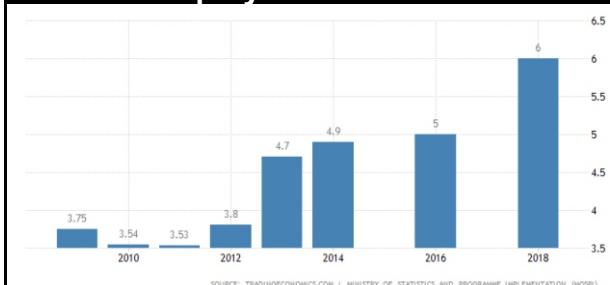
Asingle Quran ayah tackles both the issues  
Allah (swt) says:

***"Lest it circulates solely among the wealthy from amongst you."***

**[TMQ Al-Hashr: 7]**

The capitalist economic system's primary concern is production. Since according to them the needs of man are infinite and resources are finite, their solution revolves around maximization of

### **Unemployment Rate in India**



production. The distribution takes a back seat in the capitalist economic system.

Whereas in the Islamic economic system, distribution is the primary goal, it doesn't mean that it won't focus on production. Rather, the main focus would be on distribution to satisfy the basic needs.

Unlike capitalism where you can literally buy anything if you have the means, the ownership of wealth and its disposition is bounded by the Sharia in economic system of Islam. By clearly creating a distinct private, public and state property, Islam leaves no room for greedy capitalists for exploiting the public or state properties.

After looking at the brief overview of Capitalism and Islam Economic System let us move to how Islam solves the job crisis.

By eliminating the banking system and stock market, the re-injection of money into the economy by people would occur.

Through having gold or silver-backed currency, the inflation associated with fiat currency is nullified. Cutting inflation would bring stability in growth, production and trade, increasing the job opportunities.

Hoarding and monopoly are some of the main reasons for price overshoot and less competition by small and medium players.

Since both are haram in Islam, by discontinuing these acts, it would give a relief to consumers and small-medium scale producers, again boosting the economy.

In capitalism, bailout packages or huge loan defaulters simply wipe out a good chunk of money from the economy whereas in Islam, if the person who owes the debt couldn't pay it off it becomes incumbent upon the Islamic state to pay his/her debt. So the money lender's money is not wiped out which increases risk enduring and entrepreneurship tendencies among the masses.

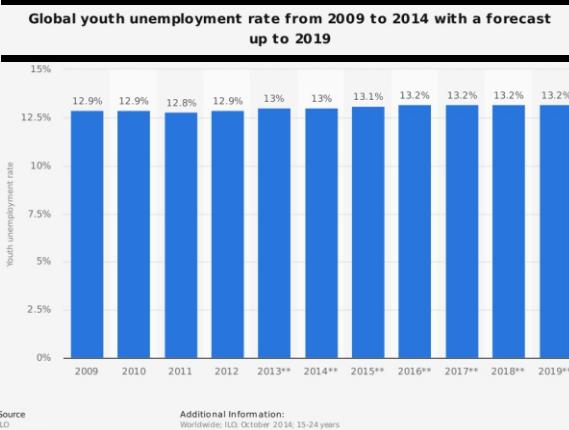
Intellectual property rights (patent, copyright, etc) in capitalism set limits to the research capacity and capability. Islam prohibits such practices and unleashes the research capacity and capability of the society contributing to job creation.

In a capitalist system, capital cities grow rapidly, accumulating wealth and resources from the surrounding regions while the surrounding regions suffer from nearly every crisis. In Islam, the Islamic

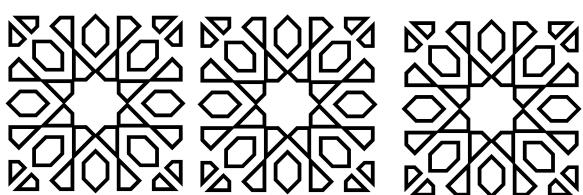
state would try its best for uniform growth so the complimentary crisis of pollution, traffic which occurs in the capital cities would be eliminated since people won't migrate to metropolitan cities and towns if they are have suitable opportunities in their respective birthplaces.

By eliminating economic vices like riba, price-fixing, taxes (both direct and indirect) on income, fiat currency, public property exploitation by greedy capitalists, etc. present in the current capitalist system, Islam frees us from economic slavery to economic independence by giving us an alternate system where taxes are taken only on the savings which cross a particular shariah limit (nisab) rather than income, generating entrepreneurial thought and practices among masses by various styles and means like giving loans from baitul maal (state treasury). Islam demands state to be heavy industry-based as required by the foreign policy of Islam. Accumulating such factors increases job opportunities among masses.

But we have to keep in mind that the system of Islam is not a utopia where everybody has a job and lives a great life; of course, there would be some people with no jobs or with the ability to afford luxuries but Islam gives us a vision and aim in life which has the capacity to change the destiny of human civilization in the right direction.

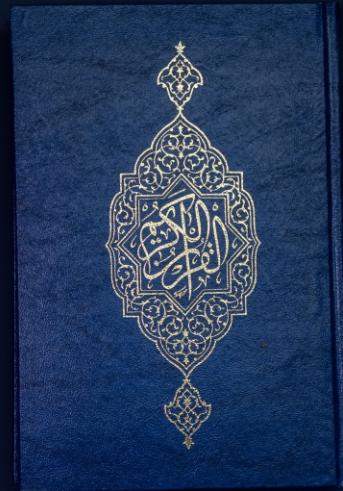


**By: Abu Afsa**  
[the\\_call@outlook.com](mailto:the_call@outlook.com)



# TO MY SISTERS IN ISLAM...

"I have chosen you and your way, you are my hope for a better life after this (Jannah). You are my stability and I'm determined to stay on and finish what we agreed (that together achieve Jannah while we are trying to improve the situation in the Dunya). This decision I take without any remorse or hesitation." (SIC :AminahQutb's words to her fiancé Kamal Al-Sananiri)



**Aminah Qutb**, sister of 21st century distinguished reformist Sayid Qutb , a connoisseur writer and a woman with unshakable Imaan.

Aminah's story is an exceptional tale , a tale not just worth reading but worth shedding tears upon. Her story reveals a woman's determination and strength hidden in the shadows witnessed by few and felt by fewer. A story of unmitigated love for Allah and unwavering allegiance to Islam.

**S**o today here I am, persuading my Noble sisters in Islam to please refine themselves for this Ummah. Indeed for you is an important role to play as a mother, as a sister, as a daughter and as a wife. You must rise above the attractions and amusements of this petty dunya and fulfil your obligatory role in Islam's confrontation.

The Ummah has stories of such elevated woman like Aminah Qutb hidden under the dust of lewd romantic stories. But here I am uncovering this marvellous story, a story that might touch some reforming hearts.

*Aminah was born in Musha, in Egypt's Assiut province. Aminah's journey of sacrifice and struggle uncovered fully when she married Kamal al-Sananiri who was in jail at the time. Kamal al-Sananiri became one of the leading activists of the Muslim Brotherhood in 1941. His activism extended as far as Afghanistan during the soviet invasion. Kamal was unjustly imprisoned in 1954 and sentenced to death.*

*In jail, Kamal encountered brutal assault and torture which changed his physical appearance and ability to speak during his court hearings. Before long, he was transferred to Tura hospital for treatment. There he met Sayyid Qutb, and eventually asked Sayyid for his sister, Aminah's hand in marriage despite 20 years remaining of his sentence. Sayyid relayed the request onto his sister Aminah. Driven by her love of Islam and embroidered with Imān and willingness to tread the thorny path of*

***Da'wah, she accepted.*** Not long after, she visited Kamal, exchanged glances and the marriage contract was fulfilled.

*Aminah continuously visited him, travelling by train, then to Qana jail from Cairo. With her, she took words enshrined with confidence, beautiful and profound letters of encouragement, and poems that strengthened his resolve. Although they only spoke from opposite sides of metal bars, her attachment to him was forever strengthening. She would remind him of her contentment and faith in Allāh's decree and Allāh's promise of victory.*

*After 17 strenuous years, in 1973, Kamal was released, reuniting with his devoted Aminah and living with her his sweetest years, the "happiest years" of Aminah's life as she describes them. But the mercilessness of the oppressive regime, this time Anwar el Sadat's, primarily instigated by his zeal to crush any resistance to his recognition of Israel, Kamal was rearrested in September 1981. This time, the torture was unprecedented, the worst type created and deployed by these heartless brutes. After just a month, in November, his blessed soul departed, martyred under the severity of the inflicted torment. His body was returned to his family on condition that no funeral was held.*

***Now separated from her love, soul, and companion, with the inkpot of her heart and the pen of her emotions, Aminah Qutb wrote a poem (a part of which is mentioned here) -***

أولم نمضى على الحق معنا ... كي يعود الخير للأرض الياب

*Did we not tread the path of truth together?...So that good can return to the barren land;*

فمضينا في طريق شانك ... نتخلى فيه عن كل الرغاب

*So we walked along a thorny path...Abandoning all of our other ambitions;*

و دفنا الشوق في اعماقنا ... و مضينا في رضاء و احتساب

*We buried our love deep within ourselves...And we strove on in contentment, hoping in the reward of Allah;*

قد تعاهدنا على السير معنا ... ثم اعجلت مجيئا للذهاب

*We had made an agreement to walk together...Then you hurried, responding to the call of departure;*

حين ناداني رب منعم ... لحياة في جنان ورحاب

*When the generous Lord called me...Inviting me to a life amidst gardens and vastness;*

و لقاء في نعيم دائم ... بجنود الله مرحبا الصحاب

*To a sublime meeting in perpetual happiness...With the Soldiers of Allah, joyful in their companionship;*

قدموا الأرواح و العمر فدا ... مستجيبين على غير ارتياط

*They presented their souls and lives, as sacrifice...Having responded without the slightest hesitation;*

فليعبد قلبك من غفلاته ... فلقاء الخلد في تلك الرحاب

*So let your heart awaken from its sleep...For the ever-lasting meeting is in such a land (SIC)*

**Such are the princesses of Islam! When women like Aminah are behind men like Kamal & Sayid, then Islam's victory is not far. When a woman is convinced of a matter, she would be of the greatest impetuses for the men to fulfill it.**

## But the women of this era. What shall I say?

Are they a means of help and support to their husbands in affairs of the hereafter? Do they urge their brothers to stand for the cause of Tawheed and remind them of the True purpose of this life? Do they force their sons to wake up for Fajr and hold firmly to the rope of Allah? Or do they just force them to wake up for school? Do they contemplate on the verses of the Qur'an? Do they croon ayahs of Qu'r'an day in and out? Or they prefer shouting the raps and beats of Satan's music? Are they aware of the current social-political-economic scenario of the Islamic world or are they well informed about the current situation in their favourite TV soap? What sort of life are they living? How can the daughters of Islam be free enough to waste their time when a part of their responsibilities is the spread of this Deen?

The enemy's focus on "freeing" women was only after they realised that women are the custodian of this Ummah. Once she is corrupted, her creation will be corrupted. This "free" woman will never let her husband or son embark on the battle of struggle for Deen of Allah.

For you my honourable sister, is a role model among the Sahabiyaat (the female companions of

Prophet Muhammad SAW), in Umm Sulaym RA (the mother of Anas Bin Malik). At the time when Islam was just gaining grounds, she devoted her only son, Anas RA in the path of Allah at a tender age of 6. She dedicated her son to Allah's Apostle as an aid and to learn the religion under His blessed shade. Anas Bin Malik is one of the most authoritative narrators of Hadeeth. He played a crucial role in Battle of Conquest. When father of Anas RA died, Umm Sulaym RA was offered a proposal by Abu Talhah who was a Kafir. "A man like you, Abu Talhah," she said, "is not (easily) turned away. But I shall never marry you while you are a kafir, an unbeliever."

Abu Talhah thought she was trying to put him off and that perhaps she had already preferred someone wealthier and more influential. He said to her:

"What is it that really prevents you from accepting me, Umm Sulaym? Is it the yellow and the white metals (gold and silver)?"

"Gold and silver? I swear to you, Abu Talhah, and I swear to Allah and His Messenger that if you accept Islam, I shall be pleased to accept you as a husband, without any gold or silver. I shall consider your acceptance of Islam as my mahr."

Umm Sulaym and Abu Talhah were later married. Anas, her son, was pleased and the Muslims would say: **"We have never yet heard of a mahr that was more valuable and precious than that of Umm Sulaym for she made Islam her mahr".**

Hadrat Anas admits that if his mother, Umm Saleem (RA) had not made this arrangement for him, it would have been a great loss for him.

Therefore you must be aware my sister that your mission is greater than you imagine. Your responsibility is the first responsibility that if not executed correctly there would be no benefit to that which comes after it because the first place a child grows up is between your arms and if he grows into a young man he will follow your guidance because of his love for you. If you don't plant the seed of Imaan in him, no one else will be able to except with much difficulty. The plant is in your hands, just grown out of the soil, tender and moist, so rise to your role and see the results after two decades, InSha'Allah.

And May you, O Amatullah, from this day forth find your role model in Hanna Bint Faqud, the Mother of Maryam AS.

That Isa AS was protected from Shaytaan at Birth was because of the dua his grandmother made when his mother was born. He and his mother became an exception to the general rule that all babies are touched by Shaytaan when they're born.

**LET THIS SINK IN.**

The dua of a woman, Allah responded to the dua of the wife of Imran (Hanna) in an exceptional manner.

Be this type of woman.

Once Hanna saw a bird feeding its child and her heart was moved. She prayed to Allah to grant her a child and vowed to dedicate the child to the service of Allah.

"O my Lord! I have vowed to You what is in my womb to be dedicated to your service so accept this from me."

O my "expecting" sisters, is there a lesson for you in this sapient story? A lesson not just for reflection or contemplation but for action too. Don't you too want the Rooh in your womb to be the first home, the nurturing ground of a woman like Maryam AS or a compliant slave of Allah?

In Hanna Bint Faqud is a model for you to emulate.

Be a woman whom Allah has honoured over other women and blessed her with children, but she's not

pleased except if they strive in the path of Allah. Be a woman who carries the weight of a thousand men or more. Own that indelible strength that would ease for you the path of sacrifices for the Religion of Allah. Encourage the men of your family to strive with your tongue and with your words. Assist your brothers so as to lift from them the harm that has befallen them.

**"Those who love the life of this world more than the Hereafter, who hinder men from the Path of Allah and seek crookedness therein, they are astray by a long distance" [TMQ - Surah Ibrahim:3]**

So fear Allah and fear the Great Day when you will stand in front of Allah and He will ask you, "Why did you hinder [men] from My Path?"

What will be your answer and what will you say? Will you say this Dunya was more beloved to me than Your Religion?

Or will you say my son and my husband are more beloved to me than Allah and His Messenger?

Answer, and what you send forth today, you will find it tomorrow and tomorrow is truly near!

Do not be an instrument used by the enemies of Allah to demolish the principles of Ummah and its manners with your open display of yourself and your corruption and your heedlessness.

And if you are pleased with disgrace in your Religion and you are pleased with humiliation and dishonor for you and your Ummah then there's nothing we can do for you before Allah.

But as your sister I'm here to take care of you and help you rise with me. There are examples for you in the female predecessors. **Give what they gave so you may attain a reward like theirs!**

And our final call is all praise is due to Allah, and may the Blessings of Allah be upon His Messenger, His family and companions.

Your Sister in Islam,

**Ayat Fatima**  
[the\\_call@outlook.com](mailto:the_call@outlook.com)



# SEE RAH : 03

## THE IMPACT



In the years of 1114-15, an English naturalist philosopher, well known for his outstanding contribution to his own nation, was travelling in his dogged pursuit of what he called '**studia Arabum**', the learnings of the Arabs. Here at last were the secrets of ages, buried from six centuries beneath the chaos of western ill-dogmatic religiously prejudiced monarchy. **Adelard** left his native English suburbs as a young scholar thirsting for wisdom which according to his own understanding, only Arabs could supply. He would return as the first western man of science and help to bring transformations into his own world forever.

The Muslim scientific and philosophical intelligentsia startled and enthralled him beyond imaginations. He started questioning his own notion of universe and its laws. To Adelard, the world was suddenly a new unfamiliar place. Philosophical and monotheistic rigour of muslim philosophical rationalism and reflections bought out of it, insinuated him towards the divine understanding of universe as a whole, unknown and unexplored by Western minds before. The arrival of Arab science and philosophy, the legacy of pioneering Adelard transmuted the then backward west into a scientific revolution over the time.

This fascination of western thinkers for Muslim philosophical and scientific heritage was not byproduct of some fancy fairy tales conjuring and reverberating in some western heretical cult circles. It was not mere fascination for secrets of "other land". It was the genuine enunciation and pronouncement of Muslim's intellectual superiority, widely undisputed and unchallenged at the time that drove the attention of true seekers to orient their tidal journeys of knowledge towards the lands of Saracens.

So where were the seeds of this intellectual superiority implanted? What drove cattle herders of Arabian peninsula to be the masters of science and philosophy? What insinuated war-monger tribes to be the leaders of civilization? This visible fruition was the result of seeds implanted centuries before by an Arab merchant and from the tree that sprouted out of it. This underlying thirst of knowledge and wisdom was sparked by The Prophet of Arabia(saw), The Prophet for mankind(saw) through his words, which were imprinted, ingrained on the hearts and minds of millions:

**"Wisdom is the lost property of believer, so where ever he finds it, he has a right to it"** [Sunan-al-Tirmidhi]

The fundamental of Quranic reasoning can be assessed through contemplation and pondering. Quran highly encourages it's readers to examine and reflect upon bounties and creation. It stresses the need to understand the greatness of Allah(swt) through extensive yet simplistic discourse of pondering over the intricacies in nature. It fosters the sense of enquiry in the minds to understand the signs of almighty Allah. Allah says in Quran:

***"In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the oceans for the benefit of mankind; in the water that God sends down from the sky, and revives the earth with it after it had died, and scatters in it all kinds of creatures; in the changing of the winds, and the clouds disposed between the sky and the earth; are signs for people who understand."*** [TMQ - 2:164]

Furthermore Allah (SWT) says:

***"And one of His Signs is this, that He shows you the lightning as a source of fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand."*** [TMQ - 30:24]

***"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding"*** [TMQ -3:190]

This categorical stress and encouragement for contemplation on nature, it's diversity, it's synchronized and balanced existence, it's complexities, it's magnificence, its splendid decor can be found persistently in the words of Allah. The journey of Rasoolullah (saw) started and facilitated through contemplation in solitude. This basic element of Quranic rationalism persisted, intrigued and motivated early muslim generations to study nature, it's benefit, it's amazingly beautiful and patterned decor. The beauties of symmetry and vastness of universe intrigued curious brains amongst Muslims to facilitate these studies through mathematical tools.

Medicinal plants, herbs and shrubs were thoroughly

studied to understand it's benefit for humans, the statement of Rasoolullah (saw) being the driving force:

***"Every disease has a cure. If a cure is applied to the disease, it is relieved by the permission of Allah Almighty."*** [Source: Sа hіh Muslim]

Thus the foundation and seeding of the era that marks the magnificence of Muslims in almost all uloom (knowledge) was being laid down in the time when European and by enlarge all western countries were plundering in the depth of darkness, meaningless mysticism and self-denial.

Uncalled religious dogmatism and prejudice was plaguing and vandalizing all sorts of curiosity amongst the minds of European youth. The message of God in its true sense was long forgotten. Weak and vulnerable had long lost their battle for justice and acceptance. Rich and powerful were feeding on the meagre income of poor and plundering their rights for nothing. The world was in absolute chaos and in the darkest of all eras in human history. Allah chose this time of darkness and ignorance to shine the pearl of prophethood on the sands of Arabia.

The stage of world was set in absolute disrupt for the coming of final messenger of Allah and the seal of Prophethood (saw). The world after this will never be the same. Allah(swt) was going to deliver his final message to the Mankind for one last time.

***By : Mohtashim Ali***

*shomu.mohtashim@gmail.com*



# ENERGY CONSERVATION AND ISLAM

Dr Abrar Ahmad  
Assistant Professor  
Jamia Millia Islamia  
Whatsapp: +91-9818493010



The title may sound a little disconnected to some but since Islam is a way of life and a complete solution for all our problems, even a technical subject like energy conservation is intimately connected with Islamic values and recommendations. The Islamic values such as blessing in early morning, saving water even at running stream, prohibition of extravagance, and discouragement of sleeping late comes as a big boon to energy conservation, energy efficiency, energy security and climate change.

**A**ccording to energy researchers, saving 1 unit of energy is equivalent to producing 1.5 to 2 units of energy. This is because a large amount of energy is wasted in conversion of raw or primary energy to more convenient form of energy, its transportation (transmission), and consumption (distribution) of energy.

Energy conservation simply means using less energy to perform the same task that is, eliminating energy waste. Energy conservation brings a variety of benefits: reducing greenhouse gas emissions to check climate change and global warming, reducing demand for energy imports thus helping energy security, and lowering our costs on all household and economy-wide level consumption. This is especially very crucial for India where energy import is whopping 50% of total primary energy and even 80% in some form of energy such as natural gas. In 2017, According to BP statistical review 2018, India's net imports was nearly 198.8 million tons of crude oil and its products, 25.7 M toe of LNG and 129.8 M toe coal totalling to 354.3 M toe of primary energy which is equal to 47% of total primary energy consumption.

There are broadly two ways of energy saving or improving energy efficiency, firstly by retro-fitting of more efficient equipments like LED instead of CFL or fluorescent tubes, higher star rating motors, drives, air-conditioners, refrigerators and other electrical equipment; and secondly by changing behaviour pattern of users that includes day light saving, planned efforts to save energy, adopting habits that helps in conservation of energy, and

launching awareness campaigns such as energy conservation day and 'Earth Day' etc.

Day light saving is shifting the human activity from late midnight to early morning by a window of around 3-5 hours per day and thus saving significant amount of energy on illumination load which is generally 20% of total electrical load.

According to Bureau of Energy Efficiency (BEE - the government body to plan and regulate energy conservation or energy efficiency), India has saved around Rs 50000 crore in last 3 years. The most of it is due to retrofitting and replacement of more energy efficient equipments and processes, but energy saving due to behavioural shift and adopting energy saving habits are still far from being effective.

The issue with behavioural shift is that it is closely connected with thinking of people and the concept they hold. The people living under the Capitalist ideology the concept like freedom, benefit and harm as the criteria for action', individualism, and self gratification as purpose of life are overwhelmingly present among masses. With such predominant concepts the civil welfare, accountability towards society and altruism are found rare among masses. Thus when it comes to personal energy saving in their homes, people are active in taking energy conservation steps but when it comes to public electricity like offices, schools, colleges, municipal loads, railway, transportations etc. most of the people see it as 'none of their business'.

**S**ince last 2-3 decades, the normal human activity cycle has shifted for about 4 hours towards night, as people now generally sleep after midnight and wake up by 8-9AM. The natural cycle that human has been following since its life on earth has been sleeping early and getting awake by 4-5 AM. The Sunlight which is source of illumination from dawn to dusk has been sufficient for millenniums and is still sufficient. This 4 hours shift has only come to the word due to advent of electricity and since capitalists have deliberately shifted human activities to late nights to create a gap for prime time entertainment, in turn steering need of masses with the help of advertorials and parasitic soaps.

Since early 1990s the lifestyle in this sense has changed dramatically. It started with TVs airing feature films on Sundays thus making people live late night to view it, then came prime time of TV soaps and other programs during cable days and the prime time shifted from 8PM-9PM to 9PM-10PM and then 9PM-12PM for maximizing eyeballs thus seducing masses with their designs. The mobile and internet has further added fuel to fire and now standard waking up time especially among youth has become mid day (zuhr) and sleeping time has become early morning (fazr). They have been successful in shifting human behaviour to such an extent that now if anyone wishes to sleep after Esha it won't be possible unless special audio proof room is designed for sleeping.

Unfortunately those who are campaigning for energy conservation, climate change, and global warming are just limiting to switch off the light for an hour once in a year in the name of 'earth Day', or issuing advisory, or just running some advertisements on radio, TV and newspapers. The effect of such campaigns is nothing more than some selfies, tweets and some news coverage. This day light saving is just limited to theory or only limited to one hour shift of time zones in few countries. But the approach to change lifestyle is simply out of their radar since it goes against capitalist value system.

This lifestyle is not only against energy conservation but also against the physiology, mental health and the spirituality of human being as designed by Allah (swt). There is no wonder that a group of disease are now been attributed to this life style change called 'Lifestyle Disease' such as hypertension, insomnia, depression, backache, amnesia, pessimism and others.

According to Islamic traditions, Rasulullah (saw) said, "O Allah, bless my nation in their early mornings. (Sunan ibn Majah)

Also talking is discouraged after Esha prayer unless there is something of overwhelming importance.



“

**Q u r a n a l s o  
m e n t i o n s t h e  
n a t u r a l a c t i v i t y  
c y c l e a s , " A n d W e  
h a v e m a d e ( n i g h t )  
y o u r s l e e p a s a  
m e a n f o r r e s t , a n d  
h a v e m a d e d a y t o  
s e e k y o u r  
p r o v i s i o n s . "**

**[TMQ 78:9-10]**

”

Thus Islamic teaching inherently fits with the demand of day light saving to improve energy efficiency. The lifestyle of going to office, school, public transport, day to day chores, study, entertainment and all other activities can easily be brought to early morning thus saving huge amount energy that would otherwise be wasted in infrastructure that provides nightlife culture. Not only Islam but most of religions encourages people to wake up early and sleep early. The famous proverb Early to rise and early to bed make man healthy wealthy and wise heralds the same lifestyle that goes along with energy conservation.

Energy conservation by shifting this lifestyle of early to bed and early to rise or day light saving can significantly reduce the energy load if masses sleep early thus putting break on all human activity that in turn can reduce the need to illuminate night. This however is only possible when people follow Islamic recommendation that will be not only good for their health but also for energy conservation.

Regarding saving of resources prophet (saw) said, "save water even if you are standing at a running stream" which signals about the attitude of a believer that even in the atmosphere of abundance saving of resources should be an habit.

Allah (swt) said, O Children of Adam Eat and drink: But waste not by excess, for God loves not the wasters. [TMQ:7-31]

The saving of resources is also important because all the resources on earth are limited and whenever some people exploits in excess some people will definitely gets scarce. In the present capitalist world this is exactly the problem. The political elite along with business tycoons in consultation plan policies that would benefit rich people and they would become richer. But due to limited resources naturally some people finds those resources scarce for them. No wonder the gap between rich and poor is ever more widening.

Also the accountability is one of the core concept, the belief that every individual has to be accounted for his life, resources, times and money makes one conscious about being efficient not just in electricity but for all the resources a believer uses.

This change of lifestyle is not only important for energy conservation but need of time as more and more people are falling to lifestyle diseases mentioned above. Thus we can conclude that Islam is not just a big aid to campaign of energy conservation but also a cure to lifestyle diseases.



# BATTLE

## Army of Alb Arsalaan

The World's Bravest People

The history books speak to us of another land that carried upon it believers in Allah, the army of Alb Arsalaan. Coming home from one of their battles, As they made their way home to Khuraasan, a messenger rode up to Alb Arsalaan and whispered to him: The emperor of Constantiniyya heard of your army and is bringing an army of 600 thousand to crush you - led by the war general Romanis!

By Allah they did not gather than many fighters for no other reason that to quell the fear they had of Islam, the cowardice they tasted in their hearts.

As Arsalaan swallowed the news he glanced into the eyes of every one of his 15 thousand Mujahids, knowing that there was little hope of victory. This faction nursing their wounds, another weeping over the brothers that fell, a third weeping for losing the chance of Jannah. His head drooped at the sentence the messenger had brought and then he picked his heart up like a lion.

Look brothers and sisters at the numbers. 600 thousand prepared to fight 15 thousand! Is this any physical strength that people speak of? No, by Allah, it is the strength of Iman, the strength of Aqeedah, the strength of hearts filled with certainty in Allah and His Messenger and the Final Day. Isn't that enough?

What was Arsalaan to do? Should he continue back to his home and let the forces of evil destroy his nation with their vice, Shahaawaat? Or should he stand like a rock in their face even if it meant his and his armies death?

A few moments, and the rays of Iman shone from his heart.

Arsalaan slipped into his tent and dressed himself in the towels he would be buried in, fragrancing himself with hanoot. He then addressed the entire army, saying: "Today Islam is in danger! Today Muslims are in danger! And I fear that Laa ilaaha illaa Allaah will be wiped away from our land!" He then shouted, "Waa Islaamaah! (O Islaam!!) Waa Islaamaah!! (O Islaam!!). Look at me, I have

worn the towels of my coffin and have fragranced myself with hanoot. Whoever wants Jannah, let them dress as I have dressed! We are going to fight under the shade of Laa ilaaha illaa Allaah until we are destroyed or the flag of Laa ilaaha illaa Allaah is raised!"

In moments the entire army stepped into the quarters and all 15 thousand Mujahids came out in the garments of their coffin. The fragrance of Hanoot was on all their bodies, the wind of Jannah Al firdows blew in their faces. The sky erupted with the armies shouts of 'Allahu Akbar!! Allaahu Akbar!! Yaa Khay Allah uthbut!! Yaa Khay Allah irkabee!!'

Allahu Akbar! Have you ever seen an army stepping onto a plain that they know - with little doubt - they will be resurrected from on the Day of Judgement? Have you ever seen an army wrapped in the thobes of their coffin before beginning the battle? Have you ever smelt the fragrance of death - Hanoot - hovering 15 thousand believers in Allah?

That day, the Kuffar did.

The armies clashed - one believing in Allah and desiring the appointment with Allah, the other disbelieving in Allah and hating to meet him. The fighting was severe, Allahu Akbar cut through the sky. Every Mujahid stepped forward, on their tongues were the words, "**I am coming to you, O Allah, in haste so that you may be pleased with me.**"

Heads flew and skulls fell to the ground and blood flowed. As the dust clouds softened, the flag of Islam rose high, the crusaders fled in all directions. Someone shouted, "The Romans are defeated and their general - Romanis - has been captured."

Innumerable Muslims were martyred - In sha' Allah - that day, and many were left crying. They were not crying for war spoils that they lost. No, by the He who raised the heavens without any poles. They were crying because that had to take off their coffin wrap after they had sold themselves to Allah. Alb Arsalaan, stood crying, thanking Allah.

**TEAM - THE CALL**  
(Source : Salaf Stories)

# How is Muhammad (SAW) Messenger of Allah?

In the previous two articles we have discussed about the existence of Allah (swt) and Qur'an as the book of Allah (swt). We did that in purely rational way, the way Allah (swt) has made obligatory to believe in His (swt) existence.

Now let's discuss about if Mohammad (saw) is prophet of Allah(swt). Undoubtedly it is completely a miracle for the one who brought it. **Because Mohammad (saw) brought the Qur'an, and the Qur'an is the speech of Allah(swt) and His divine law. And because no one brings Allah's (swt) Shari'ah(law) except the Prophets and the Messengers. Then accordingly Mohammad (saw) must definitely be a prophet and messenger, by rational proof.]**

Once we have established through rational proof that Allah (Swt) exists, the Qur'an is the Word of Allah and that the Mohammad (saw) is the prophet and messenger of Allah (swt), we must believe in everything that the Qur'an informs us of and commands us with, whether we can perceive them or not. **Since we understand that this book is from an unlimited source i.e.; Allah(swt) and we are limited and imperfect, so it is very obvious that we may not be able to perceive few things.**

Therefore, we must have Iman (belief) in the Day of Resurrection, in paradise (jannah) and hell, in reckoning and punishment, in angels, in jinn, in Shayaateen and all others that the Qur'an or hadeeth mutawaatir (definitive narrations) have mentioned. To believe in these things is therefore not irrational just because we cannot see them or sense them physically as we have conclusively proved the Qur'an being from Allah (swt) which informs us about all of these.

**"O you who believe! Believe in Allah and His messenger, and the Book which He sent to His Messenger and the Book which He sent to those before (him). Any who denies Allah, His Angels, His Books, His Messengers, and the Day of Judgement, has gone far, far astray."**  
[An-Nisa: 136]

Once the Iman in Allah, His Messenger and the Qur'an has been proven, every Muslim is obliged to

believe in the Islamic Shari'ah as a whole. We cannot pick and choose as we like. As the Shariah was revealed in the glorious Qur'an, and the Messenger (saw) conveyed it. Therefore the concept of secularism i.e. to separate the Deen from the Dunya is a Kufir concept. If someone disbelieves in this, he would be a (disbeliever) Kafir. Therefore, it is disbelief (Kufr) to deny the shariah rules as a whole, or any definite detailed rule amongst them. This is the case whether these ahkam (rules) are connected with worships (ibadaat), transactions (mu'amalaat), punishments (uqoobat), food, etc. the rejection of the verse:

**"So establish regular prayer" [Al-Baqarah: 43]**

Is the same as rejecting the following verses:

**"But Allah has permitted trade and forbidden usury," [Al-Baqarah: 275]**

**"As to the thief, male or female, cut off his or her hands," [Al-Ma'idah: 38]**

**"Forbidden to you (for food) are dead meat, blood, the flesh of swine, and that on which has been invoked the name of any other than Allah." [Al-Ma'idah: 3]**

Or the verses to do with ruling by what Allah has revealed, which we see the rulers in the Muslim world today ignoring, such as:

**"And whosoever does not judge by what Allah has revealed, such are the Zaalimun (unjust, oppressors)." [TMQ 5:45]**

**"And rule between them by that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you." [TMQ 5:48]**

We must completely surrender to all the rules revealed by Allah (swt) whether we see rational reasons for them or not.

Allah swt says in Qur'an:

**"But no, by your Lord, they can have no (real) faith, until they make you judge in all the disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest submission."**

[An-Nisa: 65].

**We often hear in Khutbah and Taqreer and we believe that the Deen has come to regulate the Dunya, not be separated from it. There is no concept of monasticism in Islam i.e. being like a monk. The Prophet (saw) said, "There is no monasticism in Islam."**

[Bihāru 'l-Anwār, vol. 70, p. 114.]

Umar ibn al Khattab once looked at those praying and said, "The great number of times any of you raises and lowers his head does not deceive me. The [real] deen is being cautious and meticulous in the deen of Allah, and refraining from what Allah has forbidden, and acting according to what Allah permits and forbids."

**Narrated Abu Huraira, the Prophet (saw) said, "The dunya is a prison for the believer and Paradise for the kafir (disbeliever),"**

[Sahih Muslim]

This means that we live within the prison of the Shariah, that every single action we undertake is based upon the revelation of Allah (swt). This means we must accept Islam completely and all of its rules including the rules relating to society, economics and other aspects of Islam. This does not mean that we deny the world and that seeking material development and advancement according to the rules of Shariah is wrong.

Allah (swt) warned us of only taking Islam partially, He (swt) has condemned us if we think that politics is not part of Islam or that economics is not part of Islam, or that Islam has nothing to say about the current world situation. We must accept Islam as an Aqeeda and a system. Allah (swt) said:

**"So do you believe in some part of the Book and disbelieve in some. The penalty awaiting those who do this is nothing but humiliation in this life and the severest of punishment on the day of Judgement."**

[2:85]

**Let us take Islam completely. Let us take heed from the words of Allah (swt) and may He (swt) strengthen us so that we can follow what He has said.**

**"O you who Believe! Enter into the Fold of Islam completely. And follow not the footsteps of Satan, for he is to you a clear enemy"** [TMQ 2: 208]



**"Indeed, in this [Quran] is notification for a worshiping people. And We have not sent you, [O Muhammad], except as a mercy to the worlds."**

**(Quran: 21:106-107)**

**By : Lutfur Siddiqui**  
lutfurkh1@gmail.com

# Quran Hifdh in 50 Days

## As-salaamu `alaykum

I recently heard an incredibly amazing account told by Shaykh Yasir Salamah, one of the leading Imams and recitors of Egypt. In his audio tape 'When will I see you as a Haafidh?' he speaks of the true account of Muhammad, a brother who after attending a workshop on memorising Qur'aan and utilising all the available mediums, went on to memorise the entire Qur'aan within just 50 days (i.e 2 months).

Within 2 months?!

Yes. Within 2 months. This is his account and he says: "I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorise the Noble Qur'aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorisation) to positive and practical ones e.g. When a thought came to me saying 'I can't do it!' I'd say, 'I can do it.' If it said, 'My memory is weak!' I'd say '**I take pleasure in having a great memory.**'

I chose the masjid as the place of my hifdh as it preserves three:

1. The eyes
2. The ears
3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey - and fasting helped me a great deal in that. I used to wake up before salaat al-Fajr by 2 and a half hours and I slept 2

hours after 'Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sujood wherein I would call upon Allaah ta'ala to ease for me my affair. I would also seek forgiveness 100 times.

I began to memorise 5 pages and would recite them in the Sunnah prayers of Fajr. After salaat al-Fajr, I would begin the memorisation of 5 new pages and at the end, I would recite them in the 2 raka'ahs of salaat al-Duhaa, all the time thanking Allaah for easing the memorisation.

I would perfect the recitation of what I had memorised by listening to tapes of one of the recitors. I would read about the qiraa'ah in books or via the Muqaddimah al-Jazariyyah (poem on the ahkam of tajweed).

After salaat al-Dhuhr, I would repeat everything that I had memorised previously beginning from the 1st Juz, until salaat al-'Asr. After the 'Asr prayer, I would repeat the new portion of hifdh and the juz before. After the Maghrib prayer, I would prepare the recitation of 10 new pages and it was only after salaat al-'Isha that I'd review the Qur'aan with my teacher, may Allaah reward him well.

Before retiring to bed, I would listen to all that I memorised in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorising and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorising and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble of Qur'aan. Everytime I began to read the Qur'aan and memorise, I felt such delight and enjoyment that I had never felt before. Du'a was an important factor for me before and after hifdh. I would memorise a page whilst sitting down and then



repeat it whilst walking. My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed.

In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorise it in 6 days with the Help of Allaah.

Laylatul-Qadr came, the night of delight and happiness - it was like a wedding night to me. My completion of hifdh took place between Maghrib and 'Isha in the masjid with the Imam and those in I'tikaaf. We began the khatma (reciting from beginning till end of the Book). In the end, during the du'aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorisation of His Book.

During the du'aa, I remembered a dream I had more than 10 years ago... I was a Mu'adhin of a mosque and after Fajr salaah, I sat remembering Allaah in the mosque. I felt sleepy so I took a nap in the middle of the mosque, and behold! I found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big Angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree - I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me 'Where are you going?' They opened up a book and said, 'We don't have your name with us, so climb onwards to the top.' And likewise, all the time (through each heaven), they said the same thing to me.

Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, 'Are you Muhammad?' I said, 'Yes.' They said, 'Enter, for the Messenger of Allaah (sallallaahu 'alayhi wa sallam) wants you.' I said to the 2 angels that were with me 'Come in with me.' They said, 'We can't enter. But we will wait for you.' So I entered Jannah and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُهُ - لِفَرْدُوسًا جَنَّةٌ -

(There is no God but Allah and Muhammad is His Messenger. Al-Firdaws Paradise).

The Angels opened the door and I entered. Before me was the Messenger of Allaah (sallallaahu `alayhi wa sallam) sitting at the top end and beside him were

men, some that I recognised and some that I didn't. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur'an.

The Messenger of Allaah (sallallaahu `alayhi wa sallam) called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down besides him. I asked him *'Who are these people O Messenger of Allah?'* He said, *'These are the people who have memorised the Book of Allaah `azza wa jall.'*

Inshaa'Allaah ta'ala, the dream ended in truth. I never spoke to anyone about it until the night that I completed the memorisation of the Qur'aan."

Allahu Akbar, if this is not tawfeeq from Allaah and determination... I don't know what is!

*Transcribed and edited from the audio 'When will I see you as a Haafidh?' by Shaykh Yasir Salamah, hafidhahullah.*

## TEAM - THE CALL (Source : Salaf Stories)



#3A

## Seerah Bites

## RELIGIONS OF ARABS

**(At the time of Islam)**

- ◆ Mostly Arabs believed in the religion of Ibrahim A.S.
  - ◆ Which was brought-up by Ismael A.S.
  - ◆ They used to believe in monotheism.
  - ◆ They used to follow monotheism and worship only Allah.
  - ◆ Later they forgot the message of Allah because of ...

(in the next Bite)



# Usul Al Fiqh

## (Types of Daleel)

**Daleel** is an evidence for an opinion, concept, ruling, or thought from Islam. There are two aspects related to any Daleel: **Riwayah** (reportage) and **Dalalah** (meaning).

The **Riwayah** covers issues related to how the information was relayed to us, which includes the number and the integrity of the reporters.

The **Dalalah** is related to the meaning of the text in the Daleel. There are also two terms used in connection with Riwayah and Dalalah, Qatai and Thanniyy.

Qatai is defined as being conclusive or decisive, while Thanniyy is the opposite of Qatai and means non-definite or indecisive.

Any Ayah from the Qur'an or Hadith Mutawatir is considered Qatai (conclusive) in its Riwayah (report). The Qatai in Riwayah implies that the evidence is authentic without any shadow of a doubt. This authenticity is established based on the methodology of transmission.

The methodology by which the Qur'an was transmitted to us precludes any possibility of fabrication. The report was transmitted

generation by generation in exactly the same manner. It is impossible for an entire generation to fabricate, erase, or add contents to the Qur'an. It is inconceivable to believe that every single individual in that generation assembled together and agreed to add or delete parts of the Qur'an. Everyone in that generation was reciting the same contents of the Qur'an, thus authenticating its contents.

Hadith Mutawatir was not transmitted generation by generation, but rather by a large number of people. Due to the large number of people reporting the Daleel, and their diversity of residence, their established reliability and conviction, it is inconceivable that this Daleel could be wrong in transmission.

Any report of information other than through the Qur'an or Hadith Mutawatir, such as Hadith Ahad, is considered Thanniyy (non-definite), meaning that there is a minute possibility that the Daleel could contain an error.

### Riwayah (Reportage)

#### Qatai (Conclusive)

1. Quran
2. Hadith Mutawatir

e.g; "Whomsoever lies about me deliberately, let him take his place in the Hell fire."

#### Thanniyy (Non-Definite)

1. Hadith Ahad

e.g; "Leave it, it is rotten".  
(Refers to all forms of Asabiyah, racism. Bukhari and Muslim)

The second aspect of the Daleel is the Dalalah (meaning). If the text of Qur'an, Hadith Mutawatir or Hadith Ahad is clear, specific, and has only one meaning, then it is considered Qatai. The text of a Qatai Daleel has to have only one meaning and cannot be

open to any other interpretation. If the text is open to more than one interpretation, then it is considered Thanniy. Since interpretations are due to the Arabic language, any interpretation has to be justified through the Arabic language.

### Dalalah (Meaning)

#### **Qatai (Conclusive)**

**A1.** Qur'an  
(one meaning)

**A1.** Hadith Mutawatir  
(one meaning)

**A1.** Ahad Hadith  
(one meaning)

#### **Thanniy (Non-Definite)**

**B1.** Qur'an  
(more than  
one meaning)

**B2.** Hadith Mutawatir  
(more than  
one meaning)

**B3.** Ahad Hadith  
(more than  
one meaning)

## EXAMPLES

### **EXAMPLE OF QUR'ANIC AYAH WITH A QATAI (CONCLUSIVE) MEANING**

"What your wives leave, your share is a half, if they leave no child".  
(TMQ - An-Nisa : 12)

"Those who accuse chaste women of zina (adultery) and fail to bring four witnesses (to prove it) flog them eighty stripes."  
(TMQ - An-Nur : 4)

The quantitative aspect of these rulings, namely one half and eighty are clear and therefore cannot be open to any other interpretations.

### **EXAMPLE OF HADITH MUTAWATIR WITH A QATAI (CONCLUSIVE) MEANING**

"Whosoever lies about me Prophet Muhammed (SAW) deliberately, let him take

his place in the hell-fire."

This Mutawatir Hadith is very clear in its subject; thus there is only one understanding from the text, that whoever lies about what Prophet (SAW) said intentionally, he will go to hell-fire.

### **EXAMPLE OF AHAD HADITH WITH QATAI (CONCLUSIVE) MEANING**

It is reported from a non-Mutawatir Hadith that the Prophet (SAW) fasted 6 days in Shawwal. The conclusive meanings from this Hadith are the following:

- a) Permissibility of fasting 6 days in Shawwal.
- b) Except on the first day, since it is the day of Eid, and it is Haram to fast on Eid

## EXAMPLE OF QUR'ANIC AYAH WITH A THANNIY (NON-DEFINITE) MEANING

In Surah al-Maid'a Ayah 6, Allah (SWT) says if you *lamastum* women it breaks the wudhu. The word *lamastum* has been interpreted as having two meanings:

- a) Touching
- b) Sexual intercourse

Thus the Ayah has a Thanniy Dalalah, i.e.; it could mean touching women breaks the Wudhu, or sexual intercourse with a woman breaks the Wudhu.

## EXAMPLE OF HADITH MUTAWATIR WITH A THANNIY (NON-DEFINITE) MEANING

"Whosoever lies about me (Prophet Muhammed (SAW)) deliberately, let him take his place in the hell-fire."

This Mutawatir Hadith is very clear in its subject; thus there is only one understanding from the text, that whoever lies about what Prophet (SAW) said intentionally, he will go to hell-fire.

## EXAMPLE OF HADITH AHAD WITH A THANNIY (NON-DEFINITE) MEANING

It is reported from a non-Mutawatir Hadith that the Prophet (SAW) fasted 6 days in Shawwal.

The nondefinite meanings of this Hadith are:

- a) Whether the six days of fasting are consecutive or not?
- b) Fasting in which part of Shawwal?

The aforementioned points can be summarized:

**1. Qatai Riwayah + Qatai Dalalah = Qatai Daleel**

**2. Thanniy Riwayah + Qatai Dalalah = Thanniy Daleel**

**3. Thanniy Riwayah + Thanniy Dalalah = Thanniy Daleel**

**4. Qatai Riwayah + Thanniy Dalalah = Thanniy Daleel**

Difference of opinion among scholars arises due to the presence of than (speculation) either in riwayah (reportage) or dalalah (meaning).

# Iranian Revolution by THE USA- NOT an Islamic Revolution

- By: Bahith Ean Alhaq  
[uvv.forum@gmail.com](mailto:uvv.forum@gmail.com)



The revolution of 1979 which lead to the establishment of the current ruling system in Iran is often referred to as an "Islamic Revolution". This hints towards the revolution being for the establishment of Islam in the area. However, the events during the time of revolution make it clear that it was Islamic for not more than just the names of Muslim leaders involved in it. This revolution in Iran had brought to power, Ayatollah Khomeini who stayed in power in Iran until his death in 1989. It seems that it was an anti-American revolution, BUT the events discussed below during the Iranian Revolution shall clarify the motives and involvements of Iranian and American leaders.

The situation in Iran had always been dynamic since its incorporation. The discovery of Oil and the dependence on that Oil in the Second world war had made Iran even more important. The rulers of Iran were on their thrones only till they obeyed their masters in the West, first the British and then the Americans. In 1976, Shah was in power in Iran brought back by the Americans through operation AJAX. But when Shah started to dream of regional authority outside Iran, he started making statements in 1976 against the American involvement in Iran.

***So, the Americans began to search for a party that could take over power from the Shah.***

Various diplomats and advisors to the American government were sent to Iran under false pretexts, to analyze the domestic Iranian situation and identify alternatives for the Shah that could be acceptable to America.

Henry Precht, one of the diplomats involved in Iran at the time, described these missions in the following manner:

***"To ensure access to Iran's new political elite and establish a pro-American regime in Iran".***

William H. Sullivan, the American ambassador to Iran from 1977 to 1979, said about this period:

***"But in the spring of 1978 (exactly one year before the Islamic revolution) the situations were changed and we seized the opportunity ... our Embassy developed its contact networks within the Iranian dissidents and won their confidence ... Most of them were surprised by our opinions and the fact that how much our opinions were close to them ... he [the Shah] often asked me, 'What are your Mullah friends doing?'."***

When the diplomats and advisors returned to Washington a decision was taken to support the Islamic opposition to the Shah. The national opposition was deemed too weak, namely, while the communist opposition was too closely aligned with the Soviet Union. This Islamic opposition was lead by Ayatollah Ruhollah Khomeini. Khomeini had lived in Najaf, Iraq, for many years, from which he organized his opposition to the Shah. In 1978, however, Saddam Hussein expelled him, following which he took up residence in a suburb of Paris, France, called Neauphle le Chateau.

While in Najaf Khomeini had already been visited by the Americans. Richard Cottam, a member of the CIA who had organized and lead the 1953 coup against Mossadeq, had met and discussed with Khomeini in Najaf on behalf of the American government. Cottam had learned at that time that Khomeini was concerned about a communist take-over in Iran, and that hence he wanted to be careful in his attempt to organize a coup against the Shah so as not to give the communist the chance to make use of the situation.

***Khomeini asked Cottam to communicate to his masters in Washington that he, Khomeini, would be looking to America for support against a communist coup in Iran.***

America also sent representatives to Neauphle le Chateau to continue discussions and negotiations with Khomeini and his entourage there.

***In October of 1978 Khomeini and America reached an official agreement under which Khomeini promised to cooperate with America, if America helped him to topple the Shah and following the revolution would not interfere in domestic Iranian affairs. The Americans agreed to this.***

The American president Carter then sent General Robert Huyser to Iran to ensure support for the revolution amongst the Iranian generals. Huyser arrived in Iran on the 4th of January 1979. His message so the Iranian generals was that if they did not support Khomeini's revolution, through not interfering, the communists would certainly make use of the situation to make Iran a communist state. On the 18th of March 1979 the Kuwaiti newspaper Al Watan reported: "At the last moment, the United States have explicitly asked the leaders of the army and the generals to take this position, and the American State Department urged its ambassador to convince, as soon as possible, the most prominent generals to not intervene and declare their neutrality in case of political conflicts".

President Carter, in his memoires, confirmed that Huyser had indeed been sent with this mission: "Huyser was of the opinion that the army had made sufficient plans to protect its equipment and facilities and that it would not come onto the streets. He had dissuaded some of its leaders from the idea of attempting a coup".

And the Shah understood Huyser's visit in the exact same manner. In his memoires he said he had been surprised by the arrival in Tehran of Huyser in January of 1979, because Huyser had not informed him of his travel plans. The Shah said that the general "had come to Tehran a number of times, scheduling his visits well in advance to discuss military affairs with me and my generals". However this time the Shah was not informed. The Shah further said that about Huyser's mission: "Huyser succeeded in winning over my last chief of staff, General Ghara-Baghi, whose later behavior leads me to believe that he was a traitor. He asked Ghara-Baghi to arrange a meeting for him with Mehdi Bazargan, the human rights lawyer who became Khomeini's First Prime Minister. The General informed me of Huyser's request before I left, but I have no idea of what ensued. I do know that Ghara-Baghi used his authority to prevent military action against Khomeini. He alone knows what decisions were made and the price paid. It is perhaps significant that although all my generals were executed, only General Ghara-Baghi was spared. His savior was Behdi Bazargan."

***On the 14th of January 1979 the American ambassador then organized a meeting between Ebrahim Yazedi, an assistant of Khomeini, and representatives from the American State Department.***

Text BoxYazedi had lived in America for a long time. In 1961 he had been forced to flee Iran because of his opposition to the Shah, after which he resettled in America. There he had developed close ties with the CIA and the American State Department. Eventually he had even become an American national. During the meeting Warren Zimmerman, on behalf of the American State Department, told Yazedi to communicate a message to Khomeini: Khomeini had to wait and not return to Iran until Huyser had made the necessary arrangements with the Iranian generals.

***Then on the 26th of January the American diplomat Ramsey Clark met with Khomeini in Neauphle le Chateau. After the meeting Clark told journalists: "I have a great hope that this revolution will bring social justice to the Iranian***

**people”.**

In other words, the revolution had been arranged and was ready to be executed.

Text BoxOn the 1st of February Khomeini then boarded a chartered Air France plane that took him from Paris to Tehran. The Shah was outside of Iran at that moment, according to official statement “on vacation”. It was clear, however, that he knew what was coming and had fled Iran knowing that he was unable to stop it. On the 4th of February Khomeini took formal control of Iran and appointed an interim-government. At the head of this government he placed Mehdi Bazargan.

***Bazargan had been one of Iranian America's informants during 1978.***

On behalf of the American government John Stempel, Henry Precht, Warren Zimmerman and Richard Cottam all had had meetings with the Iranian Freedom Movement which was lead by Bazargan. Through this Freedom Movement America remained in close contact with Bazargan during the first months of the revolution.

Text BoxOn the 14th of February Bazargan appointed the other members of his cabinet. The important posts of second prime-minister and foreign minister went to Abbas Amir-Entezam and Karim Sanjabi. Amir-Entezam was appointed second prime-minister. He had lived in America for 20 years and had been in contact with the CIA since the days of Mossadeq. He had actually been a resource for the CIA during the coup against Mossadeq. Sanjabi was appointed foreign minister. He had been in regular contact with the American embassy in Tehran.

***In total, five people in Bazargan's cabinet held dual Iranian-American citizenship***

The Bazargan government drafted a new constitution for Iran for which he used the French constitution as starting point. Consequently, the Bazargan-constitution is nationalistic

***The Bazargan-constitution is nationalistic and not Islamic***

Article 15: “The official language and script of Iran, the lingua franca of its people, is Persian. Official documents, correspondence, and texts, as well as text-books, must be in this language and script.”

Article 41 :“Iranian citizenship is the indisputable

right of every Iranian”

Article 78: “All changes in the boundaries of the country are forbidden”

Text BoxArticle 115: “The President must be elected from among religious and political personalities possessing the following qualifications: Iranian origin; Iranian nationality ...”.

***Following the French example Bazargan also gave made the people of Iran the source of legislation***

Article 6: “In the Islamic Republic of Iran, the affairs of the country must be administered on the basis of public opinion expressed by the means of elections”

Article 177: “Revision of the Constitution of the Islamic Republic of Iran, whenever needed by the circumstances, will be done in the following manner ... The decisions of the Council, after the confirmation and signatures of the Leader, shall be valid if approved by an absolute majority vote in a national referendum.”

***Islam was no more than decoration in Bazargan proposal, in other words. Nevertheless a referendum on the 24th of October chose it as the new constitution for Iran.***

In his memoirs American president Carter said about Bazargan's government: ***“He and his predominantly Western-educated cabinet members cooperated with us. They protected our embassy, provided safe travel for General Philip C. Gast, who had replaced Huyser, and sent us a series of friendly messages. Bazargan announced publicly his eagerness to have good relations with the United States, and said that Iran would soon resume normal oil shipments to all its customers.”***

***So clearly, the anti-American rhetoric during Khomeini's revolution was not an expression of the relationship between Khomeini's revolutionary regime and the Americans, but a political strategy to ensure support for the revolution amongst the populace of Iran.***

The Iranian people were well aware of America's many years of support for the Shah and therefore held America partly responsible for the oppression and tyranny during this era. This left Khomeini no other choice but to publicly denounce America, although behind closed doors he and his people worked closely with the Americans.

With this reality in mind the case of the occupation of the American embassy in Tehran, which lasted from 1979 to 1981, should be reviewed and studied. Towards the end of 1979 it became apparent that Khomeini's revolution was stalling and was in need of a new push. The Bazargan government had not been able to immediately improve the living conditions of most Iranians, namely, and the people began to question whether Khomeini would ever be able to. In addition, the intellectual elite, raised during the time of the Shah, had issues with many articles in the new constitution while some in the clergy did not feel comfortable with Khomeini's political activities.

Text Box On the 1st of November 1979 Bazargan met president Carter's head of the National Security Agency (NSA), Zbigniew Brzezinski, in Algiers.

***Shortly after this meeting America gave the Shah permission to travel to America for medical treatment.***

The two events infuriated the Iranian public and were presented in the Iranian media as American efforts to return the Shah back to power. In response Iranian students entered the compound of the American embassy in Tehran on the 4th of November and took the embassy personnel hostage. During February of the same year a similar event had taken place. That time Khomeini had immediately ordered the students to return home. This time, however, all leaders in Khomeini's revolution expressed support for the action of the students. On the 5th of November Khomeini, Ayatollah Behesti and Ayatollah Montazeri all expressed support for the occupation, separately but at roughly the same time. An indication that the hostage taking was part of a plan. Consequently, the Iranian public's attention was moved from domestic issue to the "Great Satan" America.

Two days into the hostage taking prime-minister Bazargan resigned. In January 1980 the Iranian people then elected a new prime-minister: Abul Hassan Bani Sadr. Bani Sadr had been in contact with the Americans since Khomeini's stay in Paris. His contact at the CIA was Guy Rutherford.

***Many years later Bani Sadr would confirm that the Iranian hostage crisis had been part of an American plan, the objective of which had been to strengthen Khomeini's position domestically and give his regime a valid reason to meet America for discussions.***

The hostage crisis came to an end exactly the day Ronald Reagan entered the White House as

president of the United States. The release of the American hostages was part of a treaty between Iran and America that became known as the Algiers Treaty. In addition to the release of the hostages through this treaty the two countries also agreed that America would not interfere in Iran's domestic affairs, that the relations between the two countries would be managed through appointment of a third country intermediate, and that Iran would be returned some \$12 billion of Iranian assets in America that America had confiscated following the revolution against the Shah.

Hence, on examining the series of events during the Iranian Revolution, it is clear that it was initiated and staged by Americans as they had to replace Shah for his rebellious statements. However, this time the only strong opposition available against the Shah was that which was under the pretext of Islam. The statements made by the ambassadors, leaders of that opposition and CIA agents of America fortify that it was indeed another revolution managed for power and control solely. A few statements and actions of the Iranian leaders which were seemingly against the Americans were just to pacify the growing concern among the public which related Americans with the oppressive Shah regime. Lastly, the constitution passed and accepted post the revolution was against the basic Islamic principles which eliminate any chances of it to be called an Islamic revolution.

---

***O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.***

***Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."***

*[TMQ 03:118-119]*



# Quiz Time for You

⌚ +91-9643597296 | thecall1453@gmail.com

## Instructions

1. Readers, please go through the relevant articles to get all the answers.
2. Don't **Google** it, it is not just to **win** & get the prize.
3. Questions are **subjective**.
4. Write your answers & send us through WhatsApp or Email.

**Q1** Briefly describe how Muhammad SAW is a messenger of ALLAH?

---

---

---

**Q2** Why Iranian revolution was not an Islamic revolution?

---

---

---

**Q3** How many Muslim soldiers defeated the roman armies in the battle of Alb-Arsalaan??

---

---

---

**Q4** How Islam provides employment?

---

---

---

**Q5** What makes a Daleel Qatai (Conclusive) and what makes a Thanniyy (Non-definite)?

---

---

---

**Readers**, don't forget to give your valuable feedback/(s) related to any issue, so that we can make it more effective **InShaAllah**!



# Feedback form

Thanks for sharing your feedback!

Name: .....

Email: .....

Contact No.: .....

Address: .....

City: ..... State: ..... Zip: .....

## 1. How did you hear about “The Call Magazine”?

- |                                    |                                  |  |                                   |
|------------------------------------|----------------------------------|--|-----------------------------------|
| <input type="checkbox"/> Website   | <input type="checkbox"/> E-mail  | <input type="checkbox"/> Friends                     | <input type="checkbox"/> FaceBook |
| <input type="checkbox"/> Instagram | <input type="checkbox"/> Twitter | <input type="checkbox"/> Other(Please Specify) ..... |                                   |

## 2. Please rate this Magazine on each of the following criteria :

	Excellent	V. Good	Good	Average	Poor
Content	5	4	3	2	1
Graphics	5	4	3	2	1
Subscription Plan	5	4	3	2	1
Overall Quality	5	4	3	2	1

3. What do you like LEAST in the Magazine? .....

4. What do you like MOST in the Magazine? .....

Note :

- \* Please share your valuable feedback with us.
- \* Kindly fill the form and send it to us on WhatsApp.

### Contact Details

The Call - Magazine

+91 96435 97296

the\_call@outlook.com

www.thecall.co.in

76, Okhla Main Market,  
Jamia Nagar, Okhla, New Delhi-110025

# SUBSCRIPTION PLANS

📞 +91-9643597296

## SOFTCOPY

1 Month

₹10

3 Months

₹30

6 Months

₹50

12 Months

₹100

## HARDCOPY

1 Month

₹40

3 Months

₹120

6 Months

₹220

12 Months

₹399



Get your upcoming editions of THE CALL Magazine

+91-9643597296

## THE CALL

Scan This QR To Pay



[www.thecall.co.in](http://www.thecall.co.in)



@the\_call2019



@thecall4success



@theCall4Success