



#AreYou **GAME** Enough

THE LARGEST INTER SCHOOL COMPETITION

VENUE: THE INTELECT SCHOOL
16TH JAN - 25TH JAN



Vol 10 / Issue1 / Jan-Mar 2020

The Intellect

Re-awakening to the ideals of a Blessed Life

Al Quran Surah Nisa – Last Part	Al Hadith Conditions of the Prophet ﷺ and the Companions	The Awakening Today's Youth in Search of Peace
------------------------------------	---	---

A Foreigner in My Own Land

www.baitussalam.org
US \$8.00 UAE DHS25 UK £5.00
Europe €6.00 Pakistan PKR150





ENTERING INTO A NEW ERA



PAKISTAN'S 1ST
Manufacturing Plant for Lyophilized
BIOLOGICAL (rDNA) PRODUCTS

OUR CORE PHILOSOPHIES OF HONESTY, INTEGRITY AND COMMITMENT
TO OUR NATION MAKE MACTER AN EMBLEM OF CONFIDENCE



AMONGST THE LEADING PHARMACEUTICAL COMPANIES OF PAKISTAN
LARGEST CONTRACT MANUFACTURER FOR MNCs

www.macter.com

J.
FRAGRANCES

چلتا رہے یہ کارواں

JUNAID JAMSHED

1964 - FOREVER



www.junaidjamshed.com [J.Fragrances.Cosmetics](https://www.facebook.com/J.Fragrances.Cosmetics) [j.fragrances.cosmetics](https://www.instagram.com/j.fragrances.cosmetics) [J_Frag_Cos](https://www.twitter.com/J_Frag_Cos) [J.JunaidJamshed](https://www.linkedin.com/company/J.JunaidJamshed)



Thank you

For continuous support we thank all our advertisers which enabled us to communicate regularly the virtues of blessed life to our large loyal readership. Our thanks are also due to all our regular subscribers and readers for their constant assistance which is source of encouragement in our humble efforts.



FOR
ADVERTISEMENT
CONTACT.
+92 314 298 1344



**BAITUSSALAM
PUBLICATIONS**

30-C, Basement 2nd Comm. Street, Phase-4, D.H.A Karachi, Pakistan

+92 323 3229313 | +92 21 35313274



[Baitussalam.org](https://www.facebook.com/Baitussalam.org) [Baitussalam_org](https://www.instagram.com/Baitussalam_org) [Baitussalam_org](https://www.twitter.com/Baitussalam_org)



with Special Du'a of Blessings from Hazrat Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ

Patron Hazrat Maulana Abdus Sattar رحمۃ اللہ علیہ

Advisory Board Rear Admiral (R) Prof. Dr. Sarfraz Hussain
Mr. Aleem
Khalilullah Sheikh
Dr. Saad Khalid Niaz
Dr. Shahid Noor

Co-editors Zawjah Farid, Bint Akram

Marketing & Circulation Nabeel Ahmad Shaikh

Design & Concept MAK Innovation
+92 316 8056 863
info@makinnovation.biz

Legal Advisor Mr. Danial

Printer wasaprinters@cyber.net.pk

+92-21-35313278 | +92-314-2981344
publication@baitussalam.org
www.baitussalam.org

Re-awakening to the ideals of a Blessed Life

The Intellect

TABLE OF

Contents

- 06 | Editorial**
By Zawjah Farid
- 08 | Al Quran**
Surah Nisa – Last Part
The Noble Quran
Mufti Taqi Usmani رحمۃ اللہ علیہ
- 11 | Al Hadith**
Conditions of the Prophet ﷺ
and the Companions رضی اللہ عنہم
By Maulana Manzoor Naumani رحمۃ اللہ علیہ
- 12 | Fatwa Forum**
Basic Principles of Inheritance in Islam
By Mawlana Muhammad Saleem Dhorat
- 14 | The Awakening**
Today's Youth in Search of Peace
By Maulana Abdus Sattar Sb رحمۃ اللہ علیہ
- 18 | Cover Story**
A Foreigner in My Own Land
By Hafsa Kamal
- 22 | Education 101**
The Metaphysical Problem in Education
By Neil Postman (Excerpt)
- 24 | Urban Pangs**
I Know, But ...
By Zawjah Zia
- 26 | Spirituality Matters**
The Eternal Book
By Zainab Wasay
- 28 | Poets' Panorama**
Pedal it Out
By Emaan Zubair
- Health Check | 30**
Honey is Health
Contributed by Umm Ibrahim
- Sweet 'n' Sour | 32**
The Blessing in Disguise
By Ateefah Sana-ur-Rab
- 35 | Parables**
Let your Goat In
Excerpted from 'Tales from Nasreddin
Hodja' by Cengiz Demir
- Tell a Tale | 36**
The Reminder
By Bint Akram
- Action Alerts | 38**
Do We Mind Our Language?
By Khalid Baig
- A Beautiful Life | 40**
'Abdullah bin Huzafa As-Sahmee رحمۃ اللہ علیہ
Translation by Umm Husain
- Reflections | 44**
P for Patience
By Zawjah Zia
- UlulAlbaab | 48**
Life Lessons 1 & 2
By Dr Asad Zaman
- Our Intellectual Legacy | 52**
A Balanced Approach amid Polemical Turbulence
By Mawlana Syed Abul Hasan Ali Nadwi رحمۃ اللہ علیہ
- Special Feature | 54**
Memoirs of Hazrat Mufti Taqi Usmani Sb رحمۃ اللہ علیہ (Part 11)
Translation by Umm Abdullah



آپ کی صحت کے لیے محفوظ ترین بناسپتی



ایوا VTF بناسپتی میں ٹرانس فیٹ ہے 1% سے بھی کم جب کہ عام بناسپتی میں
20% تک موجود ہے جو دل کیلئے نقصان دہ ہے۔



PS: 221-2010 (R)



عام بناسپتی کو جزوی ہائڈروجنیٹڈ تیل (Partially Hydrogenated Oils) سے تیار کیا جاتا ہے جس میں ٹرانس فیٹ کی مقدار 20 فیصد تک ہوتی ہے۔
ایوا VTF بناسپتی ایک "ورچولی ٹرانس فیٹ فری" (Virtually Transfat Free) پروڈکٹ ہے اس اصطلاح کا استعمال 2 فیصد یا کم (عموماً 1 فیصد سے کم)
ٹرانس فیٹ والی اشیاء کیلئے کیا جاتا ہے۔ ایوا VTF کو جزوی ہائڈروجنیشن (Partial Hydrogenation) کی بجائے ایک خاص جدید یورپین ٹیکنالوجی
انٹریسٹریفیکیشن (Interesterification) کے ذریعے تیار کیا جاتا ہے جس سے ٹرانس فیٹ پیدا ہونے کے امکانات انتہائی معمولی حد تک رہ جاتے ہیں۔

تو پھر روایتی کھانوں کا لطف اٹھائیں کیونکہ ...
VTF ہے تو ڈرنا کیسا!



Go Trans-Free

f Eva Cooking Oil | www.eva.com.pk | Toll Free: 0800 69 382

Editorial



The grass always seems greener on the other side.

In our society, whenever a person decides to settle in another country (read “western” country), be it for studies, job opportunities or to join a spouse etc., others look upon him with envy, longing for a similar turn of fortune. But in this yearning for greener pastures, we usually miss to take into account the specific challenges that the host environment might pose, especially for Muslims, in these testy, constricted, Islamophobic times.

Our interesting *Cover Story* reflects on some such challenges faced by our Diaspora on a regular basis and how best to cope with them in a positive manner, not allowing them to overwhelm us or to scar us emotionally and irreparably.

In *UlulAlbab*, Dr. Asad Zaman excerpts and comments upon “Life Lessons” (continuing into our next issue), from Bulgarian author Maria Popova.

This time around, important lessons such as “acquiring the flexibility of changing one’s mind, allowing fresh ideas to seep in, instead of being up in arms owing to biased resistance” and “avoiding doing things for prestige, status or approval of others” are included.

Action Alerts calls upon Muslims to re-inculcate their creed’s inherent sense of *Haya*, a sensibility which hitherto was never required to be hinted at or “reminded”.

A Pushto adage indicates that “foregoing *Haya* is an uphill climb, but once the peak is circumvented, there is only soft sand to traverse”, implying that once someone’s sense of *haya* is compromised, there remains not much obstruction to greater transgressions. *Mind your Language* is a must-read, and much-needed article in this regard.

The recourse of the common Muslim in times of trouble and snags is towards their Lord ﷻ; this is the only totally dependable course of action. The Qur’an and the Sunnah are the *Momin’s* anchors, helping them stand when the tide flows against them. (*The Eternal Book in Spirituality Matters* recounts instances of wonderment of our resort to the Words of Allah ﷻ for patience, guidance and reward).

In the case of *Auliya*, the friends of Allah ﷻ, the relationship is one of not just dependence but the feeling of His constant presence. Achieving this state is no mean feat. Striving and persistent *Mujahida-e-Nafs* is needed and from amongst the most important habits of the *Auliya*, which leads them to enviable stations, is to consider others better than themselves. So we see Maulana Ashraf Ali Thanvi رحمه الله considering infidels to be better than himself, citing as reason their possibility of accepting Islam and thereby having their slate wiped clean of all prior sins; and we read of Sheikh-ul-Hadiths collecting their students’ shoes to protect them from rain and we get to know about a renowned Mufti Sahib bringing groceries for the widows of his neighborhood, running to and fro to the market to rectify his shopping mistakes!

Going much further back in time, we learn of the amazing case of Imam Al-Ghazali رحمه الله, sweeping the Ummayyad mosque in Damascus, by design, where not a soul recognized him by face! They taunted his books in the courtyard but he so feared *Ujub* that he would consider leaving for another place at the mere mention of his name in reverence.

Once, a group of *Ulema* was sitting in the mosque, while Imam Al-Ghazali رحمه الله was sweeping the floor nearby; a man came to ask the scholars a question, but none were able to answer him. Imam Al-Ghazali, worried that the man didn’t receive the guidance he sought, went up to him and explained the answer. The man began to laugh, commenting that if all the ulema couldn’t answer him, how could he, a mere janitor, come up with the right response? When someone came to inquire about the matter and the man recounted Imam Al-Ghazali’s answer, the scholars were shell-shocked. Fearful of recognition, Imam Sahib left forthwith!

Let us introspect and compare all this with our own attitude towards fame and recognition in life; where the slightest praise balloons our egos beyond measure and the desire to stand out, washes out considerations of kinship and friendship.

There is so much to learn and emulate from the stories of our *Salf*, if only we take out the time to study them and make an effort to adopt them in our lives....

Let us at least hope and pray to follow in their footsteps, on a path that leads to nothing short of fulfilling peace and everlasting bliss, *inshAllah*.

Request for *Du’as*,

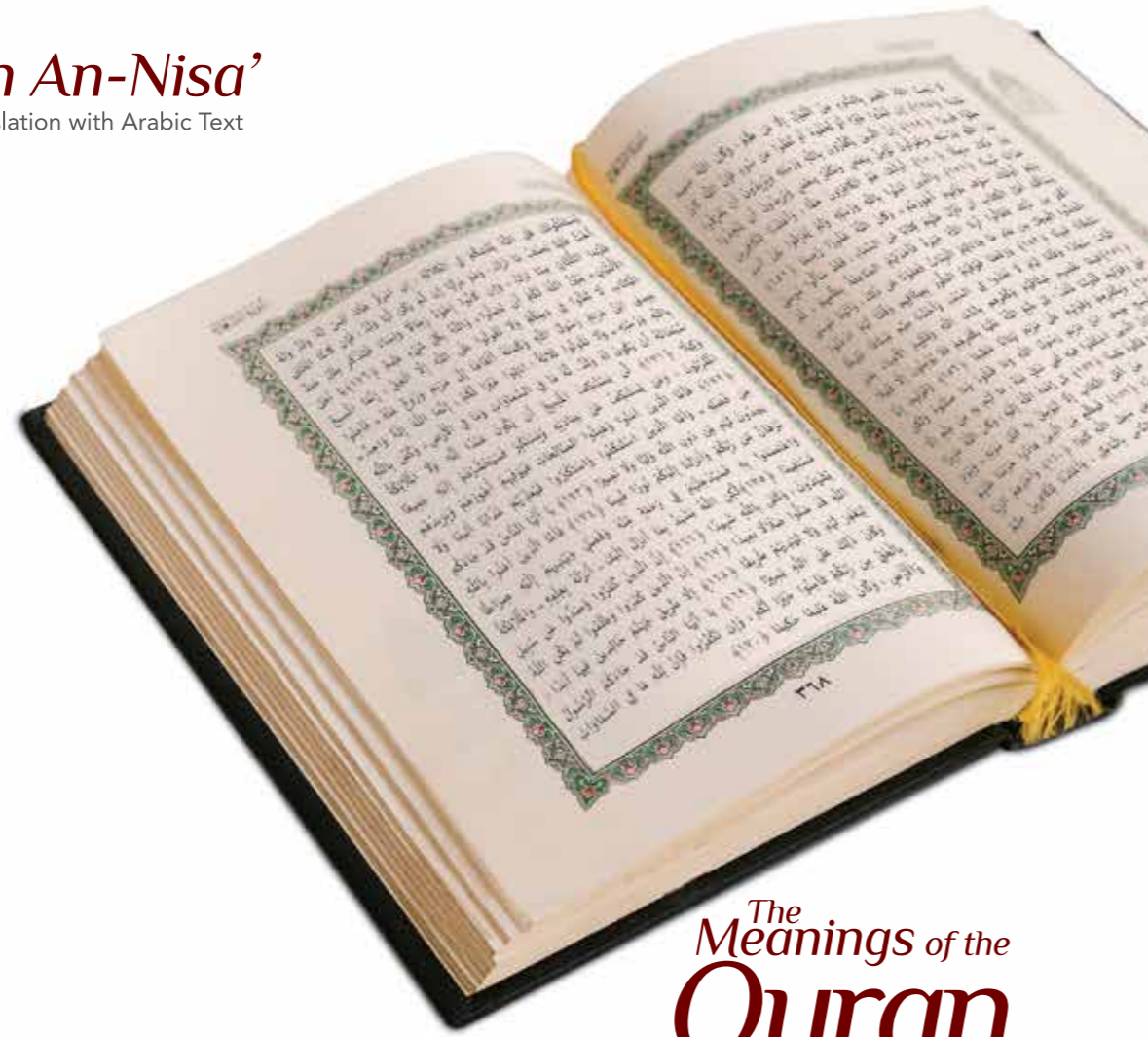
Wassalam,

Zawjah Farid

Last
Part

Surah An-Nisa'

Translation with Arabic Text



The Meanings of the Quran

By Mufti Muhammad Taqi Usmani

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۚ أَنْزَلَهُ بِعِلْمِهِ ۚ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

But Allah bears witness that what He has revealed to you, has revealed it with His knowledge. The angels too, bear witness, (though) Allah is sufficient as witness. [166]

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

Surely, those who disbelieved and prevented (people) from the way of Allah have gone far astray. [167]

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

Surely, those who disbelieved and transgressed, Allah is not going to forgive them, nor to lead them to a way [168]

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

Other than the way of Jahannam where they are to remain for ever. That is easy for Allah. [169]

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

O people, the Messenger has come to you with the truth from your Lord. So, believe. That is good for you. If you disbelieve, then, to Allah belongs what is in the heavens and the earth. Allah is All-Knowing, All-Wise. [170]

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلَّمْتُهُ ۚ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۚ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةً ۚ انتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

O people of the Book, be not excessive in your Faith, ⁶⁶ and do not say about Allah anything but the truth. The Mastft 'Isa, the son of Maryam, is only a Messenger of Allah, and His Word that He had delivered to Maryam, and a spirit from Him. ⁶⁷ So, believe in Allah and His Messengers. Do not say "Three". Stop it. That is good for you. Allah is the only One God. He is far too pure to have a son. To Him belongs what is in the heavens and what is in the earth. And Allah is enough to trust in. [171]

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

The Masifi shall never spurn to be a slave of Allah, nor shall the angels who are stationed near to Him. And whoever spurns to worship Him, and shows arrogance, then, He shall gather all of them before Himself. [172]

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

As for those who believe and do good deeds, He shall give them their reward in full, and give them more out of His grace. But, to those who spurn and show arrogance, He shall give a painful punishment, and they shall find for themselves neither a friend other than Allah, nor a helper. [173]

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

people, a proof has come to you from your Lord, and We have sent own to you a vivid light. [174]

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

Now those who believe in Allah and hold on to Him - He shall admit them into Mercy from Him, and Grace, and shall lead them to Himself through a straight path. [175]

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِيهَا
 إِن لَّمْ يَكُن لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ
 الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

They seek a ruling from you. Say, "Allah gives you the ruling concerning Kalalah.⁶⁸ If a person dies having no son, but he does have a sister, then she will get one half of what he leaves. (On the other hand) He will inherit her if she has no child. If they are two (sisters), they will get two third of what he leaves. If they are brothers and sisters, both male and female, then, the male will get a share equal to that of two females." Allah explains to you, lest you should go astray. Allah has full knowledge of everything. [176]

Explanation

66) The original word used by the Qur'an for excessiveness is ghulu which means to exceed the proper bounds. It is normally used in a situation where one is over indulged in something that is good in principle, but his excessive involvement makes it reproachable. The ghulu of the Jews was that they had taken certain lawful things unlawful, while the ghulu of the Christians was that they exceeded the bounds in showing respect to Isa عليه السلام when they took him as God or Son of God.

67) 'His Word' means that 'Isa عليه السلام was born by the direct command of Allah: "Be", and 'a spirit from Him' means that Allah had blown spirit in him without the mediation of a father. See note on 3:7.

68) Kalalah means a deceased person who left neither a father nor a son or a daughter.

Conditions of the Prophet صلى الله عليه وسلم and the Companions رضي الله عنهم

The following Ahadith tells us how the Prophet ﷺ and his Companions رضي الله عنهم after fearing Allah and thinking of the Hereafter.

(158/18) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "No deed of anyone of you can take him to Heaven, or save him from Hell, and the same is true for myself, save by the Mercy of Allah. (Muslim)

Commentary: The observation made by the Prophet ﷺ that even he will not be able to enter Heaven by reasons of his well-doing and worship and if he will go to Paradise, it will be solely by the Mercy of Allah; this is enough to show how exceedingly God-fearing and anxious he was for the Hereafter.

(159/19) Sayyidah Ayshah رضي الله عنها narrated that the condition of the Messenger of Allah ﷺ was such that when a strong wind worked up, the following prayer came to his lips:

O Allah! I beg of You the good of this wind, and the good of what is contained therein, and the good of the purpose for which it has been sent, and I seek refuge in You from its mischief, and from the mischief of what is contained therein, and from the mischief of the purpose for which it has been sent." [Similarly], when the sky became overcast, he would turn pale [with fear] and [so great was his agitation], sometimes, he would go in, and sometimes, he would come out, and sometimes, he would move to the front, and sometimes, he would move to the rear till it rained [and the storm passed off safely]. On her

asking him, the Prophet ﷺ told her: "O Ayshah! I fear that this wind is similar to what was sent towards Aad [the community of the Prophet Hud and has been alluded to in the Qur'an in these words]:

"Then, when they beheld it as a dense cloud bringing us rain though it was not a rain-bearing cloud but a tempest that had come to destroy them. XLVI: 24] (Bukahri and Muslim)

Commentary: The object of the above report is simply to give an idea of the prevailing influence of the fear of Allah on the Prophet ﷺ. Even when a strong wind blew the Prophet ﷺ frequently prayed that it brought nothing but good and sought the protection of the Lord against its mischief. Likewise, when a cloud appeared in the sky, the Prophet felt extremely restless. He feared that Allah had sent down His punishment in the shape of it as had happened with the defiant followers of Prophet Hud who were happy seeing the cloud coming towards their land and thought that it brought the blissful rain but it turned out to be a terrible storm of Divine chastisement. The Qur'anic verse quoted above is incomplete. Its concluding part reads:

"Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment."

Basic Principles of Inheritance in Islam

By Mawlana Muhammad Saleem Dhorat

On the occasion of the death of a person, we are reminded of the Hereafter, and to an extent, we are mindful of ensuring that our actions concerning the deceased are completed according to the Commands of Allāh ﷻ and the sunnah of the Prophet ﷺ. Unfortunately, one area which remains largely unpracticed and neglected is that of the correct distribution of inheritance.

The wealth, possessions, property, etc. that a person leaves behind are the deceased's estate. This needs to be distributed to the rightful inheritors in accordance with the laws of Shari'ah. The Prophet ﷺ, stressing its importance, says,

Learn (the knowledge of) inheritance and teach it (to the people), for it is half of knowledge; and it will eventually be forgotten. It will be the first (knowledge) to be taken away from my Ummah (Ibn Mājah).

Nowadays, even those considered religious, who are very cautious regarding their wealth and food, ensuring that they are all from halāl sources, are neglectful regarding this part of Shari'ah. Beware of the fact that not giving someone their due right from the inheritance is just like stealing their wealth. Stated below are a few points which will, inshā'allāh, help us learn some basic principles of inheritance, together with prevailing misconceptions and incorrect practices. Due to the delicate and complex nature of the rules of inheritance, one must consult the 'Ulamā and Muftis in all circumstances.

When distributing the deceased's estate, the following steps need to be taken in the order mentioned:

- From the estate, the first right of the deceased is that of the funeral expenses. It is of course another matter if out of love one or more of the inheritors decide to personally bear the expenses. However, if the deceased be a woman survived by her husband, then her

husband will bear the funeral expenses. This will be his responsibility, irrespective of whether she has left behind an estate or not. It should be remembered here that neither should one indulge in extravagance nor miserliness, but a path of moderation should be adopted.

- After drawing the funeral expenses, one will need to ascertain whether the deceased had left any debts. If needed, scrutinise his records and statements to determine this. Any debts need to be paid off before any inheritor can receive any share. For example, if the deceased left behind a house valued at £100,000 and also had debts amounting to the same, then the house will be sold and the debt will be settled after deducting funeral expenses. The inheritors will, in such circumstances, receive nothing. Should the inheritors refuse to clear the debts and unjustly claim the house for themselves, then the estate, which they will have wrongfully seized, will be deemed harām.
- A person has the right to make a *wasiyyah* (bequest) in one third of his estate in favour of certain individuals or eligible organisations and causes. There are two principles which apply to this.
 - Firstly, the deceased cannot make a *wasiyyah* for anyone who stands to receive a share in his inheritance as defined by the *Shari'ah*. This is because the Prophet ﷺ has said, "There is no *wasiyyah* for the inheritor" (Abū Dāwūd).
 - Secondly, *wasiyyah* can only apply to a maximum of one third of the estate.

For example, if a person makes a *wasiyyah* for £5,000 to be donated to a particular masjid, as far as the first condition is concerned, the masjid will be eligible as it is not an inheritor of the deceased. However, upon death, if after deducting the funeral expenses and debts, it is calculated that only £9,000 remains, then the

masjid will not receive £5,000 as proposed in the *wasiyyah*. Rather, it will only receive £3,000, as *wasiyyah* can only apply to a maximum of one third of the estate.

- Lastly all those who are eligible to receive a share of the inheritance should get their respective shares according to what has been defined in great detail in our Shari'ah. For this, an 'Ālim or Mufti should be consulted.

Important note: Females who stand to inherit are often neglected. The Shari'ah, with its wisdom, has allocated shares for both males and females and it is important that these are abided by.

For men there is a share in what the parents and the nearest of kin have left. And for women there is a share in what the parents and the nearest of kin have left, be it small or large, a determined share. (4:7)

Unfortunately, nowadays in society it is common that women are not given their share; rather, they are contacted by the brothers who inform them of their plans for their share of the wealth and in doing so attempt to coax them into making the same decision. In many cases, due to the position of the brother in the family, the sister, daughter, etc. will find it difficult to actually acquire her share. Therefore, the money should be physically handed over to her so that she can decide as she wishes.

Note: It should be borne in mind that in situations wherein there is a minor (non-bāligh) amongst the inheritors, and the inheritors decide to collectively spend the estate in a certain cause, the consent of the minor will not be valid until he/she

reaches maturity. This is because in many cases the consent of a minor is not valid in Shari'ah. However, if other inheritors besides the minor decide to individually or collectively spend their share of the inheritance in a particular cause then this is their prerogative.

Note: Another very important matter to keep in mind is that of separate and identifiable ownership. Many people nowadays have joint bank accounts. Upon the death of a person, it becomes extremely difficult and sometimes impossible to ascertain exactly how much belonged to each person because each would deposit their money into one account. By keeping separate bank accounts it becomes easy to distribute the inheritance correctly after someone's death. Similarly, every item in the home should have an identifiable owner, so upon the death of someone there are no issues. In order to do this, records should be kept clearly identifying the owners of all items in the home.

Inshā'allāh, if we keep in mind the importance of consulting the 'Ulamā and Muftis regarding inheritance and start with the few basic principles mentioned above, we will be able to ensure its correct implementation upon someone's death. May Allāh ﷻ grant us the tawfiq to fulfil His commandments in all facets of our lives.

Courtesy: ilmgate.org

Maulana Abdul Sattar SB ولادت برکاتہم Islahi Bayan

(At Quaid-e-Awam University of
Engineering Science and Technology,
Nawabshah, August 01, 2019)

TODAY'S YOUTH IN SEARCH OF PEACE.....

آج کا نوجوان سکون کی تلاش میں

Translated by Umm e Tahir

Following recitation of the Holy Quran and *Salawat* upon The Prophet ﷺ;

My dear students, friends, and members of the staff;

I'm very pleased to be here today in this congregation, that has been arranged so devotedly, in this extreme hot weather by my well wishers in this prestigious institute.

As I stand before you today, looking at you, I pray that I live up to your expectations, and impart something of importance to you, something that would be the means of deliverance for all of us in the Hereafter.

I have always believed that if one wants to assess the progress of a nation, then one should look towards the schools and the institutions of that society; their citizens and especially the students, for the future shall be theirs to make or break.

We must give them our undivided attention, for if the individual is prosperous and well educated, then the society and the nation would also be progressive and prosperous but if the members of this society are not content and successful, then it will lead to the collapse of the entire system. Great industries will fail, governments would get toppled and the

whole nation will fall into chaos.

Today, at the click of a button, scenarios of the whole world appear before our eyes.

If you study the great progressive nations, you shall find that despite their outward glory, material advancement, and modernism they are hollow inside. If you look at suicide rates, you will find that it is highest in Europe, followed by Japan!

No doubt we are almost a hundred years behind them in progress but the glitter is only the facade that the world sees.

Turkey, a nation of almost twenty Million, has had a period where Islamic values were fast disintegrating, the institute of marriage was becoming obsolete, and the divorce rates were very high.

The leaders of this country took a step forward, and created the "Imam Hatip" schools. A chain of institutes that have a modern curriculum as well as religious education. Today, a very large number of students, from various countries are enrolled in these schools. After completing their education, they are placed in various government positions, to become productive members of the society.

An individual can only become a useful, productive member of a society, if he is content and successful; If he is not healthy within, then it is not possible for him to play a useful role in society.

Let me give you an example from Maulana Rum, the anecdote of the bird and cage.

Suppose you keep a bird in a golden cage, with gems on it, but do not feed the bird, what will be the result? The cage will shine, but the bird inside will wither away. This, my friends is the story of man.

If he lives in a luxurious house, drives limousines and wears the finest clothes, but does not feed

his inner (spiritual) self, then he will never find happiness.

The great powers of the West have budgets of millions which they spend on the sale of ammunition to the world, but you will be surprised to learn that they spend even more on medications for mental illnesses such as depression.

Today the world struggles to find peace, happiness and contentment, but does not succeed. All their efforts are in vain.

Today, man has all the means for achieving outward contentment, success and wealth, yet inside he is shattered and broken. Why is it so? Because well being is not to be found in material advancement alone, nor in comforts of living and wealth, nor in spacious dwellings and luxuries. Were this so, then none in the western countries would resort to suicide.

Allah ﷻ has created man from clay, and from this he gets his sustenance, and his livelihood, but there is another aspect to a human being and that is his inner self, the spirit; "AR RUH MIN AMR ALLAH". If this inner self is left without food, then man can never be content.

The food of the inner self is not earthly, it is heavenly, and if this inner self (*Ruh*) is fed with the heavenly sustenance that is the Quran, and the teachings of our Prophet ﷺ, then alone man shall find peace.

This was the message that our Prophet ﷺ brought to mankind; the lesson which we have forgotten in this present age.

The city of al-Madina al-Munawwarah comes before our eyes: humble mud dwellings, little or no food on the table, simple clothes, and hard work, but there is love for father and son, mother and daughter; parents are respected. There is devotion, and love between them.

Not just inside homes, look outside too! There is

Sayyidina Bilal رضي الله عنه from Abyssinia, Sayyidina Salman رضي الله عنه from Persia, and Sayyidina Suhail رضي الله عنه from Rome, but all are tied in knots of love and friendship, which is the basis of Islamic brotherhood.

Today there is no loyalty or truthfulness in our relationships. A couple would be married for years but they have distrust between them. People profess love and affection to each other, but it is pretentious.

The Prophet صلى الله عليه وسلم had predicted about this time: a time will come in the future when affluence will abound, but the only thing lacking would be integrity; people will express love and affection but it would be mere lip-service.

Today all the precious values of Islam are being destroyed, the respect for women, mothers and daughters, is no more. It was Islam that first advocated the respect for women and strangely enough, now the West has taken up this campaign.

Islamic values have been lost and forgotten. Imagine! When relationships such as son for father and daughter for her mother are lost then what will be the fate of the home and the society?

My dear friends, when Muhammad صلى الله عليه وسلم laid down the foundation of the state of al-Madina, he also gave us the recipe for achieving inner peace and happiness, and that was the Holy Book, and his own Sunnah. It is very sad that our younger generation does not have a complete knowledge of our Prophet صلى الله عليه وسلم and his great achievements.

I appeal to all my young friends to keep a copy of "Uswa-e-Rasul-e-Akram صلى الله عليه وسلم" by Maulana Abdul Hayee Arifi رحمته الله; It's a small booklet, and it will be a guide and a source of inspiration for you all. The

Quran states that the remembrance of Allah سبحانه brings peace to the hearts. So make it a habit of reading a page of the Quran, with translation, and if possible Tafseer (explanation) on a daily basis.

I would like to recommend Mufti Muhammad Taqi Usmani Sb's رحمته الله Tafseer of the Quran to you.

I conclude with the hope that we all follow the Quran and the Sunnah, so that we can keep ourselves on the road to success and happiness.

May Allah سبحانه give us the strength to do so. Ameen

Infinitely Lovable

Know that the world is God's gift, and that He needs nothing in return, and that your worship and gratitude are part of His gift to you. And if you realise how much He gives, and how little you deserve, you will never stop praising Him. He is the infinitely lovable, the over-looker of faults; the Gifter of all beauty, so we are surrounded by a banquet!

- Shaykh Abdal Hakim Murad

کیا ہمارے گھریا دفتر میں آگ بجھانے کا آلہ ہے؟ اگر نہیں تو ہم آگ لگنے کی صورت میں کیا کریں گے؟
کیا یہ ہمارے لیے انتہائی ضروری نہیں؟

111 SAFETY (723 389) فوری کال کیجئے

FIRE SAFETY KIT



Price: 4,000/-

Basic Kit Includes

- One DCP 02-Kg Fire Extinguisher
- One Fire Blanket

An extinguisher at hand is better than two fire trucks on the way.



Karachi
Lahore
Rawalpindi
Islamabad

111 SAFETY (723 389)



حسین حبیب
HASEEN HABIB
Trading (Pvt.) Limited
Leading the Way in Total Fire Protection & Safety

Head Office

Haseen Habib House
65-C, Street 7, Main Jami
Commercial, DHA Phase-VII, Karachi.
Tel: 021-35806241-47
Fax: 021-35806240
Email: info@haseenhabib.com

Rawalpindi/Islamabad

27, First Floor, Block-2
Services Plaza(Pindi Club).
The Mall, Rawalpindi.
Ph: (051) 5523696
Fax: (051) 5512476
Email: isb@haseenhabib.com

Lahore

5-A, Wahdat Road,
Lahore.
Ph: (042) 35830326
Fax: (042) 35886426
Email: lhr@haseenhabib.com

City Office

Shams Chamber,
Shahrah-e-Liaquat
P.O. Box: 4468, Karachi
Ph: (021) 32424957, 34248803
Fax: (021) 32410294
Email: cityoffice@haseenhabib.com

A Foreigner in My Own Land

By Hafsa Kamal

The bane of my identity crisis yields from being a self-proclaimed Pakistani with a red passport. My eleven-year-old self once declared that she would never live in Germany. My twenty-six year old self is exiled to the very same land.

To be fair, I was not held against my will. I decided through mutual consent to be my husband's anchor in whatever he pursues. With my blessings he went on for further education in....

Germany.

I exhale with positivity. Once we pulled through the twenty-four hour long journey and reached his small room in Paderborn, I was relieved. The kids were terrible in the train interval since my daughter injured herself and continued crying till I gave her medicine. My son was simply jet-lagged and confused.

In my mind, the tough part was over.

Or so I thought.

"In Europe, one kind of racism is acceptable. It is fashionable to take an anti-Muslim

position. Our jobs as Muslims is to combat that."
- Mazen Mokhtar

The struggle to find a home was completely masked by blatant bias. The old man took one look at my veil and said to the person who accompanied us as a translator that my husband's beard was, "A problem." He went on to tell him that he had no intention to rent out one of his properties to a Muslim after his history with them. He'd rather leave it empty.

It was horrifying. The first blow I had ever received as a *niqab*-clad Muslim woman occurred after eleven years of oblivious la la land where everyone loves a doting Muslim. *Or, so I believed.* Of course, I had heard of racists even in Pakistan but I never caught the brunt of it since I was surrounded by people who respected it. Even though I was in a Convent school and was surrounded with presumably 'modern' students - each and every one of them was the sweetest person I had never thought I'd be friends with. They were downright humble and appreciated my endeavor on His path.

For me, racism was outside the bubble I lived in. I was unbothered. Till now.

Shaken up with rage, I wished to sue him for being a racist. I could totally sue him if I wanted

but that would be (a) too much trouble for more than it's worth (b) I doubt I'd have anyone on my side.

"You can't separate peace from freedom because you can't find peace unless you have freedom." - Malcolm X

After a ruckus of cleaning, packing and changing, the family got cracking towards the train station. We had finally found a temporary residence in a city claimed to be 40% Muslim populated (read: Duisburg) through a close connection. Thus, enduring the long hours of fasting was easier by the Grace of Allah ﷻ. Eid came and we decided to have a mini vacation in Hamburg to meet my husband's relatives there. Which brings me back to the narrative where we were rushing about trying to make it in time for our train; we nearly didn't make it but our train was delayed and we caught it by the skin of our teeth.

I saw a typical German mother in a crop top and skin tight jeans pushing her baby's stroller. She stopped to talk to a couple outside and then made her way into the back of the train where we decided to sit. She suddenly turned towards me and said, "Assalamoalaykum."

That greeting knocked my socks off for a wee second before I found my tongue and spluttered, "Waalaykumassalam."

"I completely respect you for wearing this," She told me, "I am a Muslim too!"

"I'm so sorry, I mistook you for... one of them," I gestured towards the front where the other passengers were seated.

"Yes, I know, I am not wearing anything to show that I am a Muslim," She replied, "I used to wear a scarf but I stopped sometime after a person pulled it off my head."

I sat with muted anger and disgust. I unraveled the fundamental fault lines of Europe's racism and ruminate over the injustices done to many other Muslims I've read about. Her voice brought me back to reality.

"I live in the UK with my husband now but I am visiting my family here," She continued.

My husband cradled my snoring son and gently

put him down in his stroller to sleep. Meanwhile, my one-year old daughter was gleefully waddling under our noses.

"So, is it easier there?"

"It is so much better than it is here," She scrunched her beautiful face, "I will go to the job center and ask for money as a single parent since I am not registered as a married woman over here. Germany did not treat me well so I will not treat Germany good either."

What she said rubbed me the wrong way but I let it slide.

"What drew you to Islam?"

"My friends," She simply replied, "I was fifteen years old and made a Muslim friend who also has a community of other Muslims. I was interested and the more they told me about Islam, the more it made sense to me. I thought to myself that Jesus could never be God, it made more sense for him to be a Prophet."

This was interesting since it wasn't the first time I had heard a Catholic revert say that.

"And is it easy for you to follow Islam?"

"I do not cover up but I pray, I fast, I care for everyone around me..." Her eyes reminded me of the ocean. Electric blue.

Before we knew it, her stop had arrived. We exchanged numbers. But I knew we wouldn't keep in touch. This was where our role in each other's life ended. When you know, you know. And I knew.

Since hearing the racial slurs from the old man I wished for an uneventful life in Germany.

I thought the piercing gazes and questioning demeanors would eventually fade after I make my way among the crowd long enough for them to get accustomed to my attire.

As we wheeled our trolley in the hardware store, a woman screamed as she glanced at me. I was mortified. Her companion tried to diffuse the situation by joking (in German) that I looked like someone that is hiding a gun under my veil. That was just as - if not more - offensive.

Believe me, none of this is made up. I wish.

Our deplorable fluency in German compelled us to stay silent. We walked along. I was shaking.

How is it ok for them to behave like that? I inwardly screamed, Just because I look 'different' or maybe borderline scary doesn't mean I'm not human.

It is safe (and sad) to say that people show more affection to dogs here.

It is strange that Germany is seen as a beacon of tolerance because Merkel welcomed Syrian refugees with arms wide open. And, I do agree that the Muslim community has broadened since my last visit years back. While the younger generation is generally more open-minded compared to the 'old folks', it's still a 50-50 depending on the place. But it all bogs down to how we conform. They expect any and all foreigners to 'integrate' into their society. I do agree to an extent that learning the language and wearing something less formidable than black can deter unwanted attention but that's only to a certain degree. The underlying problem is the lack of acceptance for my religious attire.

Among the many 'firsts', I have also experienced being given a rude gesture at the train station (with my family by my side) by a middle-aged man. Reason? I am in a veil.

Although I am born and bred in Germany, I do not identify as a German - simply because Germans do not identify with me. Despite my professional successes and activism, my fate is as grim as my Lebanese mother's in navigating life in a country and continent rife with racism. It is only through increased visibility, vocalness and ultimately political participation that Muslim women can survive. And fortunately, the tide is beginning to turn.

Although it is tragic to see Europe succumbing to its old ghosts of racism and white supremacy, there is no reason why the continent should be uniquely immune to it. The formation of the EU was primarily about solidarity and cooperation between European states, and not about expanding those values between Europe and its neighbours in Africa and the Middle East. - Maha W a l t e r - K a m a n o (<https://www.euronews.com/2019/03/27/i-am-muslim-i-was-born-and-bred-in-germany-but-i-do-not-identify-as-a-german-view>)

One morning, I was simply minding my own business, pushing my son's stroller towards the hospital to get his eyes checked. This is when a woman pulled her car up and started to yell at me in German with her hands gesturing me to "take my veil off".

Another time, a taxi driver yelled at my husband while passing by. We often laughed because we could not comprehend why they got so worked up in the first place.

However, the last time a man stopped me on my way to the grocery store I had it out with him. The altercation threw me off balance. My insides rattled with frustration and regret. As soon as he started to inform me that I was in Germany, I told him I was a Muslim and what I wore had nothing to do with any cultural conformity.

The rest of my walk towards the store had my mind reeling with remorse. I wish I bit my tongue the way I did all those times I received criticism.

When I reached home, my anger turned into fear. Being aware of the deep-rooted prejudices residing in the hearts of people here, I became scared of triggering a racist into acting upon his instinct. It is a shame really since the government is laudable in its aim to provide the best living standards to the people. From financial security to health and education being treated as a right and not a privilege, I can see why the country is thriving. But racism being prevalent is a hindrance to it being a complete sanctuary for Muslims.

This is where I found my silver lining....

I was stopped in the grocery store by a complete stranger with four boys stringing alongside her. She greeted me and applauded me for being brave. Then she asked if we could exchange numbers. I did not have my phone on me and neither did she.

She quickly requested for a pen from a passerby, tore off a piece from her receipt and scribbled her number on it. The crumpled up paper made it to my pocket. I went home and toyed with the idea of messaging her. Should I? These encounters never prove to be fruitful. From my experience, the trajectory of friendships often tapered to a dissipating memory.

How will this be any different?

Now, I laughingly tell my husband that perhaps I was brought to Germany because of Yasmin, my Austrian friend from the store. She was a breath of fresh air. The rainbow after the storm.

The only reason why living here became tolerable.

She reminded me of the beautiful hadith,

"On the Day of Judgment, Allah the most High will announce, 'Where are those persons who love each other for the sake of My Pleasure? This day I am going to shelter them in the shade provided by Me. Today there is no shade except My shade.'" (Muslim)

Everything happens for a reason. Last year, I felt like I was in control before shifting and now I sit in the passenger seat waiting for my life to drive off into some place that makes more sense.

The only thing that made sense for now was my purpose in life.

And I understand that every person who walks a different path will judge my battle with a, 'Oh but people have it worse.' Which I am completely grateful for since Allah ﷻ has made it easier for me than most. However, my experiences in Europe have opened my eyes to the reality of Muslims living, in the technical sense of the word, abroad.

I remember when Dina Tokio (A well-known blogger on the internet) took her Hijab off. Everyone came down on her like a ton of bricks. Being the silent observer, I inwardly felt for her for not being strong enough to battle the insecurity one might feel as a Muslim in a land thronged with non-Muslims.

And all the while when I sympathized and prayed for my dear sister in her endeavor to practice Deen, I was unable to empathize. I did not feel the searing coals on my back from the patronizing gazes while walking outside.

This reminds me of the Hadith, "There will come a day when a Muslim holding fast to his deen will be like he who is gripping hot coals." (Tirmidhi)

After my initial shock due to all the evident experiences I have started to enjoy the invisibility

of being visibly Muslim. The crux of the matter is being in control of how I want to live and not allowing the people around me to dictate what I should do, has liberated me spiritually.

My dear readers, from all over the world, we all have our own struggles on this path. I recall my unfortunate Madrasah friend struggling to sway her school to allow her to wear the veil. My own husband had to fight his way in order to grow his beard out in a school (albeit secular with an atheist Principal) in an Islamic state! Shocking. I am also aware of many girls from a "modernized" Muslim family where one of them was ridiculed for adopting the veil and becoming 'Islamically' inclined.

When I sit down and write all this I realize that although I am a foreigner in 'my' land, it is mostly because I am battling with what many Pakistanis also battle against IN Pakistan. This begged me to rethink my shout against living in Europe. Scratch that, it happens everywhere.

For this very reason, I write my narrative so I can inform my fellow sisters and brothers who are on this lone journey towards Allah ﷻ. This road was never meant to be easy. We tread the path without knowing about the next second which is exactly why our fear of Allah ﷻ outweighs the fear of people. Kudos to my fellow, aspiring Muslim friends for fighting for their identity and self as Muslims. But even if it isn't easy, always remember the why. *Why do we exist? What is our purpose in life? Will the people who mock us, answer the questions we face in the grave for us?*

There is a reason why this planet has been likened to a mosquito's wing. With the 20: infinity ratio between this life and the hereafter, we are only sent on this planet to work with that 20 to achieve that timeless bliss. The ultimate goal is to meet our objective. And it is all very well to speak on this but I lost two very close people in my life this year. One of them was very young while the other was very old. Both of them lived an extremely different life. However, they're together now, in the same place. With Allah ﷻ.

When we consciously remind ourselves that we have to meet Allah ﷻ, our endeavors and efforts will become effortless and the struggles will become easier to endure. However, I do pray that Allah ﷻ makes the road a smoother path for my Muslim brothers and sisters to travel on. Aameen

The Metaphysical Problem in Education

Following is an excerpt from Neil Postman's critical work on education: 'The End of Education' (1995)

"In considering how to conduct the schooling of our young, adults have two problems to solve. One is an engineering problem; the other, a metaphysical one. The engineering problem, as all such problems are, is essentially technical. It is the problem of the means by which the young will become learned. It addresses the issues of where and when things will be done, and, of course, how learning is supposed to occur. The problem is not a simple one, and any self-respecting book on schooling must offer some solutions to it.

But it is important to keep in mind that the engineering of learning is very often puffed up, assigned an importance it does not deserve. As an old saying goes, There are one and twenty ways to sing tribal lays, and all of them are correct. So it is with learning. There is no one who can say that this or that is the best way to know things, to feel things, to see things, to remember things, to apply things, to connect things and that no other will do as well. In fact, to make such a claim is to trivialize learning, to reduce it to a mechanical skill.

Of course, there are many learnings that are little else but a mechanical skill, and in such cases, there well may be a best way. But to become a different person because of something you have learned—to appropriate an insight, a concept, a vision, so that your world is altered—that is a different matter.

For that to happen, you need a reason. And this is the metaphysical problem I speak of.

A reason, as I use the word here, is different from a motivation. Within the context of schooling, motivation refers to a temporary psychic event in which curiosity is aroused and attention is focused. I do not mean to disparage it. But it must not be confused with a reason for being in a classroom, for listening to a teacher, for taking an examination, for doing homework, for putting up with school even if you are not motivated.

This kind of reason is somewhat abstract, not always present in one's consciousness, not at all easy to describe. And yet for all that, without it schooling does not work. For school to make sense, the young, their parents, and their teachers must have a god to serve, or, even better, several gods. If they have none, school is pointless. Nietzsche's famous aphorism is relevant here: "He who has a *why* to live can bear with almost any *how*." This applies as much to learning as to living.

To put it simply, there is no surer way to bring an end to schooling than for it to have no end.

By a god to serve, I do not necessarily mean the God, who is supposed to have created the world and whose moral injunctions as presented in sacred texts have given countless people a reason for living and, more to the point, a reason for learning. In the Western world, beginning in the thirteenth century and for five hundred years afterward, that God was

sufficient justification for the founding of institutions of learning, from grammar schools, where children were taught to read the Bible, to great universities, where men were trained to be ministers of God. Even today, there are some schools in the West, and most in the Islamic world, whose central purpose is to serve and celebrate the glory of God. Wherever this is the case, there is no school problem, and certainly no school crisis. There may be some disputes over what subjects

best promote piety, obedience, and faith; there may be students who are skeptical, even teachers who are nonbelievers. But at the core of such schools, there is a transcendent, spiritual idea that gives purpose and clarity to learning. Even the skeptics and nonbelievers know why they are there, what they are supposed to be learning, and why they are resistant to it. Some also know why they should leave."

Gems of Wisdom

By Ibn Ata'Allah Iskandari رحمته الله

"We suffer the pains of labour to survive in this world and to find our place in the next world. The deeper our need in this world, the higher our potential is in the next world."

"When He gives, He shows you His Kindness; when He deprives, He shows you His power. And in all that, He is making Himself known to you and coming to you with His gentleness."

"Nothing you seek relying on your Lord will ever be difficult and nothing you seek relying on yourself will ever be easy."

"If you do not know the blessings you have when you have them, then Allah will teach you about them by taking them away from you."

I Know, but...

By Zawjah Zia

"Hide me!", "Put a blanket over me!" He ﷺ said to his trusted wife Khadija ؓ. He ﷺ was trembling and perspiring profusely. And why wouldn't he ﷺ? What he ﷺ had experienced just then would be enough to make anyone lose his composure.

Khadija ؓ did all she could to comfort him ﷺ and then after learning what had actually happened, calmed him ﷺ down with her sweet and positive words of encouragement and reassurance. She ؓ told him ﷺ that everything would be just alright. Not only that but assuring to accept and support him ﷺ wholeheartedly. No doubts. No second thoughts. No questions asked.

His best friend's reaction was exemplary too. People started making up all sorts of stories, and gossips started to build. But when Abu-Bakr ؓ heard about it, all he said was if it's coming from that friend of mine then it has to be the truth, and I accept it. Not an ounce of doubt or delay shown here either.

This was when Allah ﷻ started revealing the glorious Quran upon the heart of our beloved Prophet Muhammad ﷺ. And such was the kind of acceptance shown by these noble people for the word of Allah ﷻ. The truth for them was as easy to accept as breathing. Here we are not talking about just any people with no defined personal choices. These were people with such strong personalities and characters that they were known to everybody around them. Yet their attitudes spoke of pure

humility and submission. No nagging egos. No hindering prides. No misplaced priorities.

That is exactly how anyone who calls himself a Muslim is supposed to behave. Verbal testimony to the faith is to be readily translated into unquestioned acceptance in the heart and further displayed through actions in confirmation to it. For someone boasting of having *iman*, Allah's ﷻ order and will comes first in all respects.

When our beloved Prophet ﷺ was honored with the gift of *Mai'raj*, among the many other bounties bestowed on him ﷺ that night were the last two Ayahs of Surah Al-Bakarah. The importance of these Ayahs is evident through a number of Quran and Hadeeth sources. These Ayahs tell us about the most vital attribute of the Mumineen:

"and they say, we heard and we obeyed"

Pride (*takabbur*) is one of the many reasons that disallow us total submission to the will of Allah ﷻ. People enslaved by *takabbur* have been warned about the dire consequences and thus snubbed at several places in the Holy Quran. Many Ahadith too tell us about the gruesome destiny of the *mutakabbirin* (the proud ones) – that they will not be able to even smell the fragrance of Jannah, which could be smelled from miles and miles away.

The kind of self-catharsis that we Muslims need to

undergo today has to be based upon the fact that following certain orders of Allah ﷻ and thinking that we ourselves are capable of deciding not to follow certain others, for whatever reasons, is sheer *takabbur*.

Wrongly set priorities are another major reason for our disobediences. The cause of these lost priorities may be materialism, dwarfed visions or simply the fruits of the works of *Shai'taan* and thus lack of faith in the word of Allah ﷻ. The bottom-line is that they make us do things we should not do. Just have a look at these very familiar statements:

- I know its wrong to indulge in money transactions involving interest, **but** I have no other source of income and this is the only way I can take care of the needs of my family.
- I know missing Salah is very wrong **but** we don't have a proper place for it at the office plus my work schedule is too tight and I don't find time.
- I know women are not supposed to go out to work except in absolute need **but** you know times have changed, there's so much competition and if I don't work, how am I supposed to save for my children's future? My husband's salary is only enough to meet our monthly expenses. And after all I cannot let my education go down the drain.
- I know music is not allowed **but** I am not addicted to it. I listen to it just once in a while and those too only "good" songs.
- I know making sculptures is Haram **but** I am a Fine Arts student and its part of my education. I am not going to start worshipping them or something.
- I know bribery is a total no no for a Muslim **but** you know these days it's the only way if you want to get through. And hey, everybody is doing it.
- I know I need to make my teen-age daughter observe *purdah* **but** you know kids today, she'd feel like a total misfit among her peers.
- I know extravagance is much disliked in Islam and simplicity is much appreciated, **but** I think when you are blessed enough and money is not an issue then it's okay if you indulge once in a while. After all, Allah ﷻ likes to see His ﷻ blessings evident on us. And then, what will people think?

And the list can go on and on.

The scariest thing about the above statements is that not only the element of guilt about disobedience to Allah ﷻ is absent, but this insubordination is justified with foolish arguments. How ironic it is that we are thriving for the results that only and only Allah ﷻ can produce with His ﷻ mercy, but in quest of these, we are disobeying Him ﷻ carelessly? Can we then ever hope to achieve what we think we will achieve through these disobediences? Impossible, I say.

A beautiful Hadith puts it this way:

The Prophet ﷺ said: "Jibrail ؑ has brought this on my heart that no person will die until he has had his *rizq* completed on him. Therefore have fear only of Allah ﷻ and ask of Him ﷻ in the best of manner. Because whatever is to be received from Allah ﷻ can be received only through obeying Him ﷻ. And Allah ﷻ has placed mercy and prosperity only in His ﷻ conformity and trust. There's nothing but gloom in disbelief and disobedience." [Sunan Ibn Majah]

So, in the end its all about total submission to the will of Allah ﷻ, isn't it? We do that along with keeping an unfaltering *tawakkal* (trust) in Allah ﷻ, and we might actually end up victorious in the real sense of the meaning, *InshaAllah*.

We recite Al-Fatiha in every *rakat* of our Salah, asking Allah ﷻ to guide us to the right path; the path that is of the righteous, the prized ones. The path that is not of the ones termed as Al Maghdub-e-Alaihim (the ones Allah ﷻ gets severely angry with). Notable and trusted Mufassirin have explained these people to be the ones who know what is right and what is wrong, and what Allah ﷻ demands of them, but they still transgress and disobey.

So we ask for one thing and then go on to negate our own words with our actions. May be, our prayers and supplications lack the required conviction for reasons that we all really need to search within ourselves.

Unconditional and unquestioned obedience of and acceptance for the word of Allah ﷻ is the crux of a Muslim's faith. Islam is not called a complete code of life for nothing. It's a packaged deal which in no case can be split into doable and undoable.



The Eternal Book

By Zainab Wasay

May Allah ﷻ forever bless the people who taught me that just like Allah ﷻ is the Ever-Living and isn't confined to the limits of time and space, His words too are immortal. The Quran was revealed 1400 years ago but its verses are just as relevant to us as they were to the Sahabah رضي الله عنهم. Every ayah of the Quran is for every person in every era. Here are some instances of when different Ayaat of the Quran were a source of strength and guidance not only for myself but also for other people who I know personally:

- A sister told me that once she got angry about something and went into her room. After a few minutes of contemplation, she opened the Quran randomly to calm herself down. The page that opened in front of her said: "So follow not personal inclination (*nafs*), lest you should swerve." (An-Nisa: 135) When she read the ayah she immediately felt ashamed and realized that it was just Shaitan who was causing her to be angry. She then opened the Quran from somewhere else and Allah said:

"Musa said, 'O my Lord, I have wronged myself, so forgive me.' So He forgave him. Indeed He is

the most Forgiving, Very-Merciful." (Al-Qasas: 16). Thus like Musa عليه السلام, she too asked Allah ﷻ to forgive her.

- While practicing the *Deen*, opposition will always come our way. Once I had to face some too. I sat to listen to my brother's *hifz* but all I could think of was that how could people be so mean. Finally I decided that I won't waste my time brooding over what they said and I'll just pray that Allah ﷻ helps us all. Just then, my brother recited the ayah: "So trust in Allah. Surely you are on the clear truth." (An-Naml: 79). I couldn't help but smile, it felt like Allah ﷻ Himself was assuring me. My brother continued reciting but my eyes were still fixed on the same ayah.

The following ayah is also very heartening for me: "Do not weaken and do not grieve, and it is you who are superior if you are believers." (Aal-e-Imran: 139). It's as though Allah ﷻ is addressing me Himself and telling me not to be upset. Also, when the situation of the *Ummah* grieves me I think of the ayah, "Is not the morning near?" (Hud: 81)

-One of my friends had a certain disease for which she was going under treatment. It was understood that they wouldn't hide her medical situation from people interested in marrying her, but when people actually approached her family and her parents would tell them they would become hesitant and back away. Initially her parents hid all of this from her but eventually they did tell her. She didn't say anything in front of her parents but when she went to her room she cried her heart out. She then opened the Quran in search of solace. Surah Furqan opened up and Allah ﷻ said: "And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage, and your Lord is All-Powerful." (Al-Furqan: 54).

She stopped at this ayah and couldn't help but smile through her tears as she realized how close Allah ﷻ really was to her. She thought to herself that she didn't need to worry about her marriage since Allah ﷻ had already written who would marry her. Then within a couple of months a proposal came from her own family and despite telling them all the details of her illness they still proceeded with the marriage because they said they were marrying for the *deen*. After the marriage they really did take care of her like her own family would, *Alhamdulillah*.

-A dear sister, who's been unwell for some time, once told me that during a class in *madrassa* she began to feel very sick but was too shy to say anything in front of everyone. The class was of *Tafseer*. When she looked at the tafseer book the following ayah caught her eye: "Indeed, Allah is Hearing and Seeing." (Luqman: 28)

She said that she felt as though Allah ﷻ was saying to her that even if no one else knows what you're going through, I do, and I'm with you watching and listening. With a deep feeling of tranquility, she thought to herself that Allah ﷻ really does love me more than seventy mothers.

- More than once, there were different matters I was hesitant about. My personal inclination was towards not doing them, but I wasn't sure. After doing

Istikharah, I opened the Quran and Allah ﷻ said: "Desist – it is better for you." (An-Nisa: 171). Also, if ayaat of Jannat come in front of me I consider it to be a positive answer. But if ayaat of Jahannam open up I reconsider the matter.

- Once, despite taking absolute care of myself, I fell terribly ill. Everyone became worried for me and I began to feel awfully guilty. But when I opened the Quran in search of solace the first words that opened in front of me were: "He makes it befall whomever He wills." (Ar-Rad: 13). I felt better then as I realized that it wasn't my fault rather Allah's ﷻ will for me, which is of course above all flaws. I then continued reading....

"And those who are patient, seeking the pleasure of their Lord... those are the ones for whom there is the ultimate abode. Eternal gardens; they will enter them with whoever were righteous among their fathers, spouses and descendants. The angels will enter upon them from every gate, 'Peace be upon you for what you patiently endured. And excellent is the final home.'" (Ar-Rad: 22-24)

- Speaking of patience, another sister mentioned that she had a habit of always hastening things but the Quran taught her to be more patient. Once she was trying to start an initiative which would benefit the masses and wanted it to be completed as soon as possible. But then something happened because of which it got delayed for a whole year. Feeling terribly downhearted, she opened the Quran to find Allah ﷻ telling her: "Were you hastening the matter of your Lord?" (Al-Araaf: 150)

-In an effort to feel Allah's ﷻ presence in my moments of joy, when my first article got published I opened the Quran to find Allah's ﷻ promise of Paradise for the pious in front of me. I then asked Allah ﷻ to accept my efforts and allow me to be amongst them.

There's no one in the whole world who you can talk to whenever you want as well as receive their response at the same time, except for Allah ﷻ, The Pure, The Exalted.

Pedal ^{it} _{out}

By Emaan Zubair

Love I solemnly the humble abode
What we privileged ones call home
But beckons me fate upon each dawn
To leave it for an eventful roam

The leaves draping sidewalks in red-gold carpet
Rustle rhythmic melodies with the song of air
The wee buds blooming on stately stalks
Lend bursts of charm to Nature's flair

The tunes trilled by wind in my ears
Spellbind far beyond any Piper's work
Along each curve, each quaint twist of road,
Enchantment and mystery coyly lurk

Bow their majestic heads the pines in reverence
Over paths I trundle gaily upon
And roses bobbing proudly in blood-red elegance
Reminiscent of springs ago long gone

Wonder I at you, O musical breeze
Who taught you the robins' symphony?
Your voice does greatly the soul appease
Prevailing to put petty woes at ease

Your gestures do delight, O golden orb
Beaming gallantly across a canvas azure
Were not I bound by these mortal chains to earth
Your resplendence would never have failed to lure

Presume not I missed, O woodland ones,
The loveliness sheer of your tribes

Little squirrels' scampers and eagles' calls
Satisfy the heart more than one ascribes

O flee hither, all tensions
And be gone stresses small or stout
For this evening's ramble into nature's den
Lets me pedal my tribulations out

The raptures of this world beyond
Have no place for trifling thought or worry
But embellish the soul in garments of peace
Stay here I shall, and not hurry

Pedal on and on, till ensues protest
From limbs exhausted and irate
But beauty' call has power more; and so I'll feed
On ambrosia till appetite I have sate

On the Joys of Sorrow

"Sorrow prepares you for joy. It violently sweeps everything out of your house, so that new joy can find space to enter. It shakes the yellow leaves from the bough of your heart, so that fresh, green leaves can grow in their place. It pulls up the rotten roots, so that new roots hidden beneath have room to grow. Whatever sorrow shakes from your heart, far better things will take their place."

—Rumi رحمۃ اللہ علیہ

Honey is Health

Contributed by Umm Ibrahim

Honey is the best natural ingredient that can be consumed daily. Drinking honey with warm water helps the body. It is one of the oldest and effective natural remedies for a number of health related issues. Starting the day with a cup of warm water and honey is more beneficial than a cup of coffee or tea. This combined with a balanced and nutritious breakfast leaves the body energized throughout the day.

Benefits of honey with warm water on an empty stomach

1. Improves Digestion: The warm water stimulates the digestive system helping in digesting and flushing out toxins.
2. Prevents Constipation: The warm water stimulates intestinal movements and prevents constipation.
3. Relieves Aches and Pains: The warm water has relaxing effect on the body helping relax the abdominal muscles to relieve the cramps and spasms.
4. Weight Loss: It raises the body temperature and increases the metabolism.
5. Improves Circulation: The warm water stimulates the removal of fat deposits from the body, helps in elimination of toxins circulating in the body, improving circulation and purifying the blood.
6. Prevents Premature Aging: The warm water stimulates detoxification and prevents many diseases.
7. Reduces Inflammation: Honey contains flavonoids and polyphenols which act as antioxidants and help in fighting

inflammation and help in reducing chronic inflammation.

8. Energy Boost: Honey is full of natural sugars which give more energy, hydration and increase blood flow to the brain.
9. Acts like an Antibiotic: Honey has antibacterial effects and fights against pathogenic and non-pathogenic microorganisms.
10. Immunity Booster: Honey helps in clearing infections and stimulates the immune system of the body.
11. Prevents Chronic Allergies: The mixture helps the body to develop antibodies naturally and develop immunity against atmospheric allergies.
12. Reduces Risk of Heart Diseases: It rejuvenates

veins as well as the arteries in the body and helps in reducing the cholesterol content in the blood, thus reducing the risk of heart diseases.

13. Flushes out Toxins: The mixture helps in detoxification of the body and removes the harmful free radicals from the body.
14. Remedy for Sore Throat and Cough: The antimicrobial and antioxidant property of honey helps in providing instant relief from sore throat and cough.
15. Rejuvenates the Skin: The mixture is the healthiest drink and helps in maintaining hydration of the skin. This is due to collagen boosting and healing properties of honey which also sanitizes and provides a glow to the skin by increasing the formation of blood cells.

Repentance

It is related that when the sinner shuts the door, lowers the curtain, closes the window, and gets down to sin, the earth will say, "O Lord, allow me to swallow him up!" and the sky will say, "Allow me to fall upon him!"

The glorious and exalted Lord will reply, "If the servant is your servant, then do with him what you will. But if he is My servant, then leave him alone. For if he comes to Me in the darkest of night, I will accept him, and if he comes to Me in the brightest of day, I will accept him. There is no gatekeeper or warden blocking My door, and whenever he comes to Me, he will find a path. Whenever he calls, 'My Lord?' I answer, 'My servant!' and whenever he says, 'I have sinned, O, Lord!' I reply, 'I have forgiven you, My servant!'"

The principles of Tasawwuf (as quoted on ashrafiya.com)

A Blessing in Disguise

By Ateefah Sana Ur Rab

"Bhaiyya, these five pieces are defective. Where do I keep them?" Talha peeked over the stack of neatly folded unstitched garments. He had just finished sorting the new arrivals of winter collection. It had been a fair course of six months that he started to help manage their family business.

"Put them in the shelf behind the table, I remember one corner at the bottom had a little space." The older brother made a gesture with one hand and then went back to the register on his lap. He had a sombre expression; very much justified. Sales had gone down and because of that, their storage still had a lot of previous stock, lying untouched, not having a chance until next year.

Life was severely unfair. The neighbouring shops progressed and prospered. They would never face any loss and their products were always in high demand. In the past half-year, Talha knew not of a single dress from the neighbouring stores that hadn't been sold out. And yet, on the other hand, he had lost the count of those he'd had to fold back into place. It was hard to fathom what lacked in the foundation they had set up for success. Perhaps there was something with which they hadn't yet acquainted themselves—a secretly faithful tool to attract more customers.

"Say, bhaiyya, why do you think our shop isn't doing well?"

Asim adjusted the spectacles at the bridge of his nose and looked at his younger brother, who himself had somewhat of a puzzled expression. A sigh eluded from his chapped lips for a second, just before a familiar smile took its position. "We get what is written for us."

"I know that, of course. I do not deny it."

"Then, why the long face, hmm?"

"Bhaiyya, don't you see how most of these shops weren't even half of what they are now, five years ago? You have been running this shop for more than a decade, ever since I was eight. They weren't here when Father started this business. So why, after all this time, are we the unfortunate ones who still stand nowhere?"

"Unfortunate? Pray, tell me, in what sense?"

"Our shop is just the same, bhaiyya. Okay, yes, we've finally managed to buy it. That saves the rent, thankfully. But to put it in one sentence, there's nothing to actually attract customers! We don't have any pricey decorations lining the front. There are no proper display sections for the branded

clothes we represent. We don't even have glass doors at the entrance, it's always been these damned grey shutters that you pull up and we are good to go. The dire lack of proper presentation can be felt by anyone and not doing anything about it won't add to our sales, you know!"

"So, coming back to the main point of this discussion... In your opinion, we haven't invested in what's of utmost importance?"

"Yeah. I mean, look at Khalid bhai's store. They have furnished it to perfection and have a team to assist their customers. That's why people prefer them over us because they represent their products very enthusiastically. Plus, have you noticed how the setting keeps changing every few months? And on special occasions, the store is set up with different themes to highlight the events. There's always something new to look forward to. It's never the same and that's why their sales skyrocket each year!"

"Your concerns are very much justified and I do agree with you to some extent. Don't worry, I shall look into this matter. In the meantime, I have a favour to ask of you."

He placed the register in the drawer and glanced at the other.

"Watch your surroundings very carefully. Ears alert and eyes open. It's time."

"Bhai, what do you mean, it's time?"

"Just keep that in mind, you'll know soon enough... Ah, it's almost midnight. C'mon, let's wind up and head home."

Talha knew he wouldn't get any answers from his brother and thus, he pried no more.

The upcoming days brought more and more work as there were a lot of rearrangements to be done for the shop's betterment. Together with a few of his closest friends, Asim addressed the job at hand with undeniable vigour. Most of the time he would be out in the market while Talha stayed

behind to look after the shop. Although he wasn't directly involved in the purchasing, many of the items were ordered according to his preference. The damaged places were neatly fixed, the old carpets and seats were replaced, mannequins claimed their spot at the front, a few posters were hung and now there was better lighting too. The final result had Talha gawking in awe; all that seemed a milestone weeks ago stood before him.

"Bhaiyya, your efforts have won my heart. I have no words. Everything looks so different and perfect. It is hard to believe it's the same shop."

"Do you know what this means? It's time to celebrate. C'mon, get a box of sweets from the bakery, will you? Good moments are to be shared with everyone!" He handed over some notes to Talha.

"Okay, I'm off."

"Ah, yes! Don't forget *cham cham* for Mother, okay? You know how she loves it." He called out just as the other left.

"I won't!"

On the way, Talha couldn't help but smile for he was unable to contain the newly found happiness inside of him. Hope, which had seemed far-fetched a month ago, was now clearly visible. He knew their sales would eventually take a head start. Better days were to come, now that the obstacles were dutifully overcome. Just as he passed a familiar pair of glass doors, something made him stop abruptly. It was a conversation he wasn't supposed to hear but he wanted to know and thus, despite guilt hammering the back of his head, he leaned against the wall doing exactly what his brother had once asked of him. To keep his ears alert and eyes open.

"And Shumaila didn't notice?" It was Shahzaib, the little nephew of Khalid.

"Not at all."

"What if she comes back to return it?"

"Happens all the time, kid. We know how to deal with them."

"Mom says not to speak lies. Mom says it's not what good children do." The boy stated as a matter of fact, but it only earned him chuckles from the group of adults.

"There are no lies in business, my dear. If the buyer doesn't do his job, he is the one liable for it."

"Say, if someone brings you a bottle of milk and there's a frog inside, whose fault is it?" Hamid joined in, humour dancing at the edge of his tone.

"Of course, the person who gives it to me!"

"Oh, no, no. It is your fault for not properly noticing it in the first place!"

"Khalid, leave him. He's a kid. It takes time to understand."

"Shahzaib, do you want to go to the ice cream parlour? Yes? Okay. We'll go from the back door. It's closer that way."

The silence was short-lived.

"His mother will ruin his mind. You have no idea how stressed I am. This kid will shove all my struggles down the drain with this good-for-nothing morality!" Khalid huffed.

"Don't worry. He'll learn from the best."

"I'll make sure he does."

As it grew quiet, Talha let out a breath in bewilderment and resumed his journey. He hadn't ever known reality to be so difficult to digest. But he was very much grateful to Almighty Allah. It was indeed a blessing to have a brother—the complete opposite of Khalid.

A Meeting in Masjid al-Haraam

Mawlana Zafar Ahmad Thanawi relates,

"When, in 1328 AH, Hadrat (Mawlana Khalil Ahmad Saharanpuri) travelled for Hajj and arrived at al-Masjid al-Haram for the Tawaf-e-Qudum (the circumambulation of arrival), I was sitting near Mawlana Muhibb al-Din (a senior khalifah of Haji [Imdad Allah]). At the time, Mawlana Muhibb al-Din was reciting salawat from a book, when suddenly he turned towards me and asked, "who has just entered the Haram, that it has become filled with light?" I remained silent. After a little while, having completed his circumambulation, Hadrat walked towards the Gate of Safa to perform sa'i and came to Mawlana Muhibb al-Din as this was his sitting place. Mawlana stood up and, while laughing, remarked, "I was wondering who had arrived in the Haram today." He then shook his hands (musafahah) and embraced him (*mu'anaqah*). Hadrat left to perform his sa'i. Mawlana Muhibb al-Din sat down in his place and remarked, "Zafar! Mawlana Khalil Ahmad is radiance embodied. There is nothing but light in him." He then said, "I did not see Mawlana Rashid Ahmad Gangohi, and I was told that he was Qutb al-Irshad. However, I have realised by seeing his successors that he really was Qutb al-Irshad, having trained such proficient (*kamil*) people.

-Ma'arif-e-Shaykh al-Hadith,
(as quoted on 'Pearls of the Elders' blog)

Let Your Goat In

Someone mentioned the smallness of his house to Nasreddin Hodja and asked him to find a solution for his problem. After listening to the man, Hodja told him: "Now go and let your goat into your house."

The next day, the man walked up to Hodja again and said:

"Oh Hodja, instead of decreasing, my trouble has increased even more when I let the goat in."

Hodja listened to the man again.

"Now go home, and this time let the hens in as well," he said.

The next day, the man walked up to Hodja again, continuing to complain.

"Oh Hodja, my trouble has increased even more." Hodja said quite

cold-blooded, "Go and let your cow in, too."

The next day, the man walked up to Hodja again.

"Oh Hodja, I have had enough," he said.

Hodja responded in a calm manner: "Get the goat out of the house tonight."

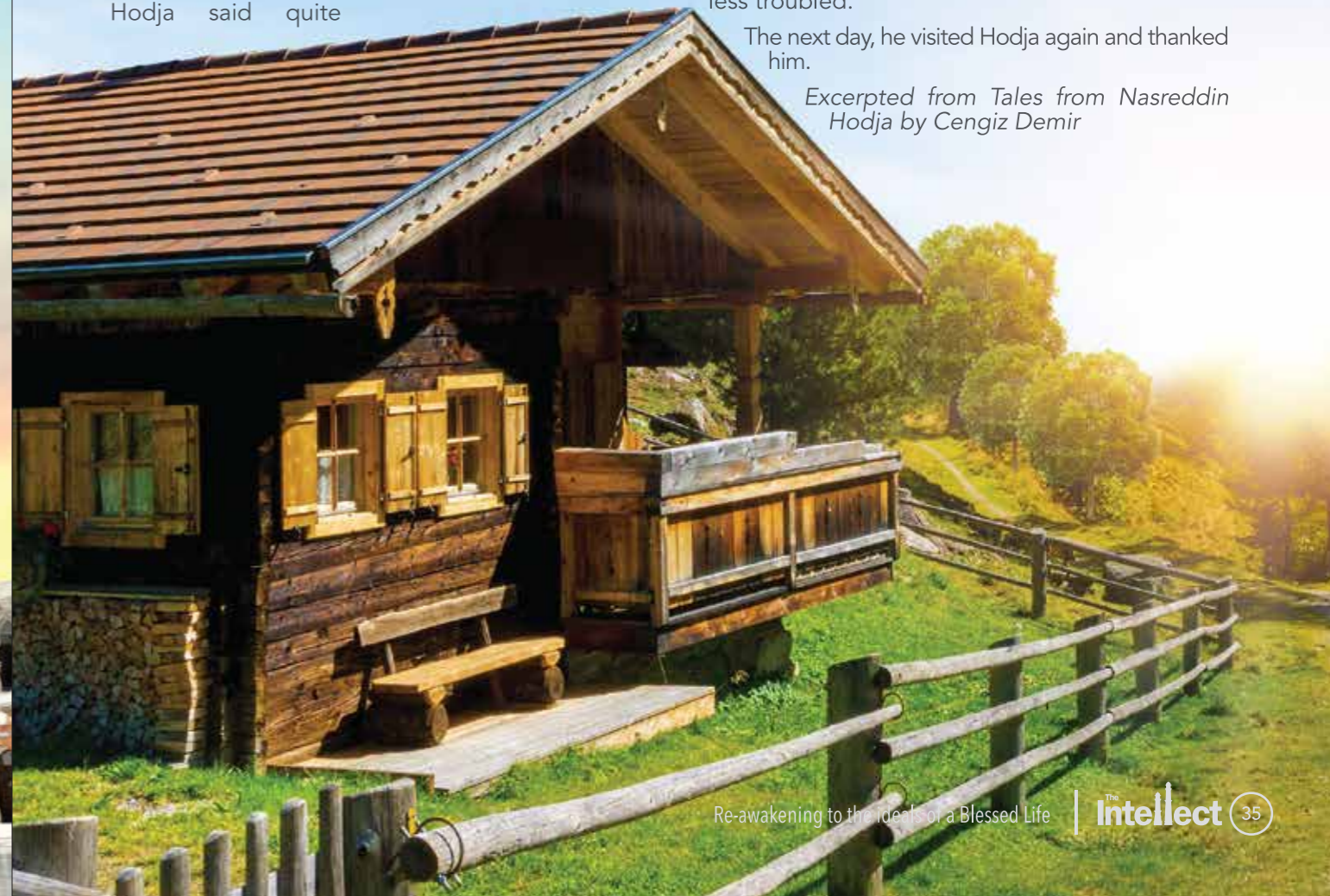
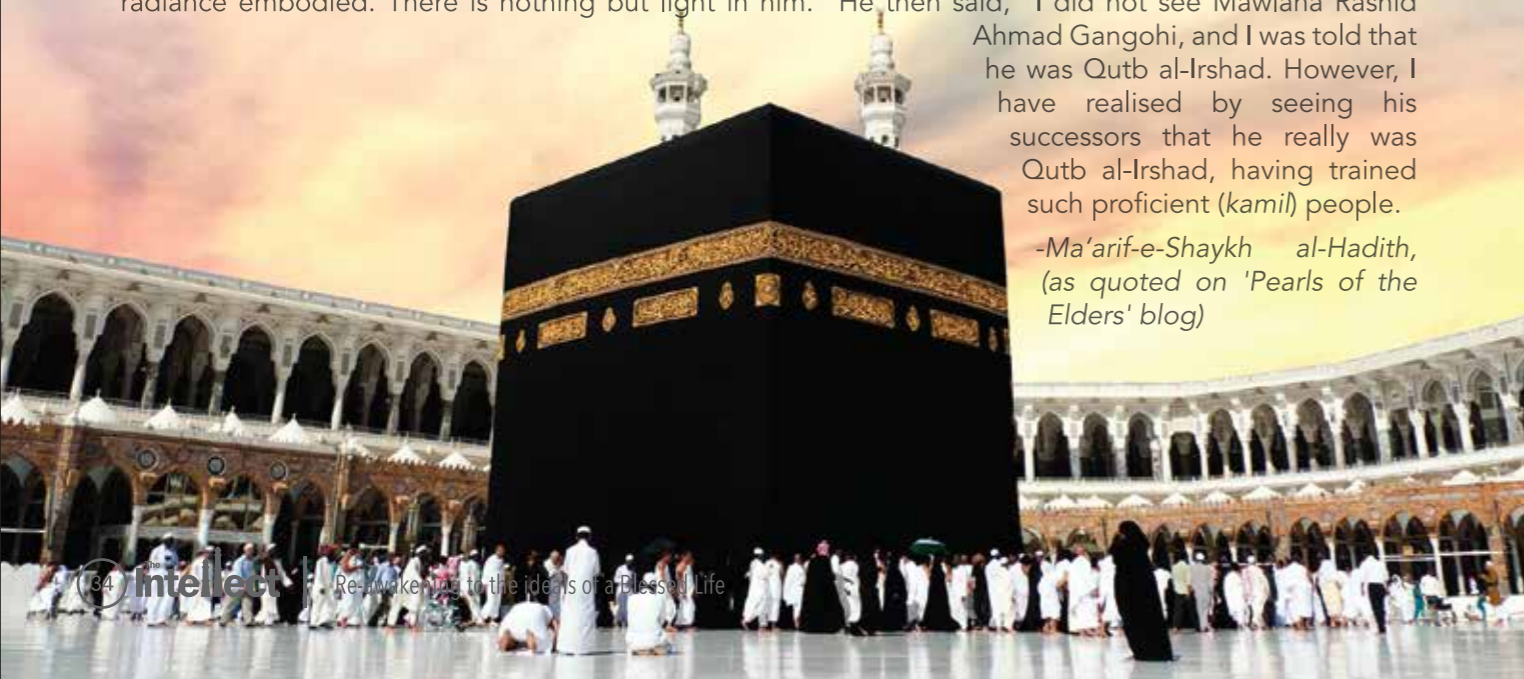
The next day, the man walked up to Hodja again. He mentioned that they became a little untroubled. "Get the hens out of the house tonight as well," said Hodja.

The man came the next day, less troubled. Hodja went on giving him advice: "Now go home, get the cow out of the house, too, and clean your house up."

The man did what he was told and became even less troubled.

The next day, he visited Hodja again and thanked him.

Excerpted from *Tales from Nasreddin Hodja* by Cengiz Demir





The Reminder

By Bint Akram

"We certainly belong to Allah, and to Him we are bound to return" (Qur'an, 2:156).

The blinking red and blue lights caught my glimpse when I was passing across the large window in our living room. I immediately stepped out into the verandah to see what seemed like a police van standing in the street right in front of our house. My heart skipped a beat when I caught the sight of a yellow-coloured, high-roofed ambulance standing outside the metal gate. I stepped back to hide myself behind the green bushes that cover our wall so as not to make myself visible to the people who appeared to be in a rush. There was surely something amiss. This was no routine activity. I went inside the house and informed *ammi* that there was an ambulance standing outside. She immediately expressed her concern regarding the health of an old-aged aunty who lived in the house opposite to ours. Her health had been deteriorating for quite a while now. My mother had recently paid her a visit and on returning had told us that the old lady's

condition was not good. And now the sight of the ambulance, the anxious hustle bustle in the opposite house portended bad news...

Yet another reminder. Yet another soul departing to unite with their Lord. Yet another observation, on an onlooker's (like myself!) part, of the most jolting experience life has to offer. Life? No, not life. Because when this experience is experienced, life is no more. Everyone who experiences this experience never comes back to narrate to us as to how it feels to die. The moment life's greatest experience comes, life ceases to exist. Yet, the death of another man is always a reminder to those who are left behind. A sign of what shall certainly happen to those who still walk this earth.

Whenever I read the famous sonnet, "When I have fears that I may cease to be," by the English poet, John Keats, I wonder how the experience of death occupies a thinking mind. No matter how famous we become, how much wealth we

acquire, how much success we achieve, the final fact remains: death comes and wipes it all. Probably it was this very realisation which made Keats end his sonnet by saying: "love and fame to nothingness do sink." Nothingness, however, is surely not a word for us. The concept of death as per our *deen* is not about 'nothingness'. This is how Imam al-Ghazali writes about death in his famous *kitab dhikar al mawtwa-ma ba'dahu*:

"... all glory to Him Who is unique in power and authority, Who has taken to Himself all claim to permanence, abasing all forms of creation through the extinction which He has written for them, then appointing death as a redemption for the Godfearing and as the promise to them of a meeting. The tomb made He a prison for the damned, a cramped gaol for them until the day of decision and Judgement" (*The Remembrance of Death and the Afterlife*, translated by Shaykh Abdal Hakim Murad, p. 2).

Death, hence, remains far from being a journey into nothingness. From the above quotation it appears that death is a wondrous experience for those who are promised 'the meeting' – what could be more wondrous than seeing the Face of the Beloved! For the Godfearing, death is a reality, the beauty of which transcends any

explanation. For the damned, however, death is a passage that leads into the eternal "cramped gaol" – the captivity from which there is no freedom.

Irrespective of how much we continue to reflect upon death, it remains an experience which transcends any verbal or written expression. It is, therefore, befitting to inquire as to what befits a man whose end is nothing but death. Imam al-Ghazali, in his same treatise, as quoted above, answers:

"...it behoves him for whom death is his destruction, the earth his bed, the worm his intimate, Munkar and Nakir his companions, the tomb his abode and the belly of the earth his resting-place, the Arising his tryst and Heaven or Hell his destiny, that he should harbour no thought or recollection but of death. No preparedness or plan should he have save for it, and his every expectation, concern, energy, waiting and anticipation should be for its sake alone. It is right that he should account himself among the dead and see himself as one of the people of the graves. For all that comes is certainly near; the distant is what never comes" (ibid.).

Remembrance of death, therefore, is all...

Noor of the Heart

Rasulullah ﷺ said that when noor enters the heart, the (spiritual) breast of man expands. When the Sahaabah asked for a sign of this noor, Rasulallah ﷺ said: "Such a person flees from this abode of deception. He turns his attention to the abode of the *Aakhirah* and he makes preparations for it before the arrival of death."

Thus, a man who has lost interest and desire in this world, has acquired this noor.



Do We Mind Our Language?

By Khalid Baig

"Every religion has a distinct moral call and the moral call of Islam is *Haya*." [Hadith Bayhaqi]

Haya is an all-encompassing Islamic concept that includes modesty, decency, and inhibition against sin. It is an inner feeling. A state of mind that reflects itself in myriad ways. Among other things, it shows itself in the language one uses.

How should one communicate about morally sensitive and delicate subjects? Anyone can be crude, explicit, and vulgar. But Islam civilizes this aspect of our life also and teaches us to be refined, subtle, and indirect. As a result, the language of Islamic societies has been the language of haya. They do not talk about some subjects, (not publicly at least), not because of ignorance, but because they know. When there is need to talk about sensitive subjects, they are mentioned in a language that is as fully clothed as decent men and women should be.

Such haya in the language is both a consequence of and a contributor to the haya in the society. It is

difficult to nurture haya in actions if it is not cultivated in words also. The life of haya requires an environment of haya and our ways of communication are a very important determinant of that environment. Thus, it stands to reason that the discourse of a people whose distinct moral call is haya would also reflect that cherished distinction.

Today, three factors have begun to change this. First, there is blowback effect from emerging Muslim presence in Western countries. The languages and the discourse here have had as much regard for haya as one can find on a hot summer day on a beach in Europe or the USA. The prevailing forms of expression about delicate issues are as subtle as a sledgehammer. This is inherent inability of the language in its current state of development. Moreover, being explicit and crude is considered a virtue by the "open society." To its convoluted logic, inhibitions are a sickness and having taboos is taboo. The atmosphere is clearly hostile to haya. Unfortunately, as emerging

communities within this landscape Muslims have had little time for scrutiny; they have borrowed the vocabulary and idiom without questioning.

Another reason for this attitude is the "accent complex" of immigrant communities. Immigrants know that their acceptance in the society depends upon their ability to speak the language like the natives. This builds pressures for assimilation as far as language is concerned. When it remains within healthy limits it provides a positive force for gaining command over the language. But when it exceeds those limits it becomes a complex: we just don't want to sound different. Period. That is why many of us avoid benedictions when writing in English, even though that has been a cherished and extremely valuable Islamic tradition. That is why we avoid titles of respect in places where we would be routinely using them if we were conversing in Arabic, or Urdu, or Farsi, etc, etc. And that is why it does not occur to us to deviate from the prevalent modes of expression even on intimate subjects.

One can see the results of this attitude in the most unlikely places: Jumma Khutbas, religious talks and writings, and religious discussion groups. Normally we do not recognize these changes because we have become accustomed to them. So one example might help. In 1947, when British India was partitioned into Pakistan and India, rogues and fanatics targeted women in addition to men and children. The tragedy was remembered, but it was always referred to as the 'violation of women' or 'sacrifice of honor'. In contrast, during the Bosnia tragedy, everyone was using the R-word. Matter of fact. Mechanical. Indifferent to haya.

This is just a symptom of a widespread problem. One can routinely find today in the religious Q & A columns published in Muslim newspapers and magazines, explicit language about the most intimate matters. In the past, such issues were discussed only privately, or in specialized text. They were never considered appropriate for mass media.

Second, the emerging communication technologies, because of the lopsided international power structure, have effectively put Muslims at the receiving end of the global media. This global

media is alien to the ideas and ideals of haya. It is spreading its haya-hostile language with impunity. To make matters worse, most Muslim media outlets today act simply as clipping services for the global media. All they can do is translate and in doing that they are unwittingly (carelessly?) creating a new haya-neutral or anti-haya vocabulary even in the languages which hitherto were influenced by Islamic moral teachings. Thanks to the careless Muslim journalists, the R word has become a common word in Pakistan also.

The issue of media is, of course, a much bigger issue. Our subservience here has crippled our ability not only to know about ourselves but also to think for ourselves. We let the labels carefully crafted by the global media machine to color our understanding of the world around us. We let its language, its images, its tone, and its modes of expression dictate to us what we will focus on and what we will talk about and how, when we do.

Third, there is a deliberate effort by big powers to destroy the moral fiber of all societies, especially the Muslim societies, for strategic reasons. The machinery of this social engineering project is gigantic and one of its main goals is to corrupt the discourse by using all means possible. The notorious "s-- education" and "family welfare education" schemes are just one example of this effort. The NGOs (Which are in fact FGOs or Foreign Government Organizations), the international "aid agencies", and the UN have been working feverishly to introduce all the wrongs in the name of "rights". Together they act as one big "Commission for the Elimination of all Forms of Haya and Morality from the World". Sadly, they have discovered that most obscene of ideas and expressions magically become legitimate, even respectable, when broadcast from their "respectable" platforms.

Overall, the result has been alarming. It is robbing our children and youth of their innocence. It is robbing our societies of their sense of haya and Islamic morality. When a people forget their distinct moral call, they are a people lost. We should watch our language before we talk our way into that disaster.

'Abdullah Bin Huzafa As-Sahmee

Translation by Umm Husain

"It is the duty of every muslim to kiss the head of 'Abdullah bin Huzafa, and I am the first to do so."
– 'Umar bin Al-Khattaab

The hero of our story is a companion known as 'Abdullah Bin Huzafa As-Sahmee.

It is possible that the annals of history would have passed him by as happened with millions of Arabs before him, unmentioned and unnoticed.

Yet Islam in all its glory afforded him the unique opportunity of meeting with two mighty heads of state in his lifetime: Chosroes, the Persian Emperor and Caesar, the Roman Emperor. And his encounter with each was a truly memorable event, such that history will never forget.

His encounter with Chosroes, the Persian Emperor took place in the sixth year of Hijra when the Blessed Prophet decided to send envoys from his companions, bearing letters for the Non-Arab kings, inviting them to Islam.

The Messenger of Allah fully appreciated the gravity of this mission. After all, these envoys were being sent to remote countries with whom they had never contracted any alliance. They did not know the languages of those lands nor were they familiar with the disposition of the kings in question.

Their mission was to invite these kings to embrace Islam. However, this meant the kings had to give up their own religion in order to adopt the religion that had till recently, ranked among their subjects.

Undoubtedly, this was a perilous journey in which the traveller's doom seemed inevitable and a survivor was regarded as one reborn.

When the Prophet summoned his companions, he arose and began his speech by praising and glorifying Allah. After testifying his faith, he said,

"To proceed, I wish to send some of you to the non-Arab kings, so do not dispute with me as Bani Israel disputed with 'Isa, son of Mariam".

The Companions unhesitatingly responded, "O Messenger of Allah, we will obey your commands, so send us wherever you wish."

The Prophet chose six Companions to bear his letters to the Arab and Non-Arab kings. One of them was 'Abdullah Bin Huzafa As-Sahmee who was selected to convey the Prophet's letter to Chosroes, the Persian Emperor.

'Abdullah Bin Huzafa prepared his riding mount and bade his wife and his son farewell. He set off on his journey, traversing highlands and valleys; a solitary figure, accompanied by none but Allah until he reached Persia. He requested a meeting with the Emperor and stated the purpose of his visit.

So Chosroes summoned his courtiers and his court was convened. The Persian nobles presented themselves in front of the emperor and finally, 'Abdullah Bin Huzafa was permitted entry.

As he strode inside, wearing a threadbare cloak over his woolen garments, he bore the unmistakable imprint of Bedouin simplicity. Yet he made an impressive figure because of his noble physique. The glory of Islam seemed to

radiate from him for his heart was ablaze with the resplendence of faith.

When Chosroes saw him approach, he gestured to one of his men indicating that he should take the letter from him.

However, 'Abdullah refused, saying firmly, "No! The Messenger of Allah instructed me to personally hand it over to you and I will never contravene his command."

So, Chosroes ordered his men, "Let him draw in."

Once he drew near, he placed the letter in Chosroes' hand.

Then, Chosroes summoned an Arab scribe from Al-Heera (an area in Iraq) and commanded him to open the letter and read it aloud.

The letter began,

"In the name of Allah, the most Merciful, the most Compassionate, from Muhammad, Messenger of Allah to Chosroes, Emperor of Persia, Peace be on the one who follows guidance..."

As soon as Chosroes heard these words, he flared up with such fury that his face reddened and his jugular vein began to throb. He was enraged because the Blessed Prophet's name preceded his own in the letter. Snatching the letter from the scribe, he tore it into shreds, without bothering to read the rest, all the while bellowing, "How dare he write this to me when he is my slave?"

And he gave orders for 'Abdullah Bin Huzafa to be expelled from his presence. 'Abdullah bin Huzafa left the Persian court, not knowing what fate awaited him. Would he be killed or would his life be spared?

He ruminated awhile and then decided, "By Allah, whatever happens to me makes no difference as long as I fulfill the command of the messenger of Allah." Then he mounted his

animal and swiftly rode off.

When Chosroes' rage subsided, he commanded that 'Abdullah Bin Huzafa be brought to him. But he was nowhere to be found. They searched high and low for him, but they found no trace. Finally, they sought him on the route to Arabia, whereupon they discovered that he had long since left their country.

When 'Abdullah returned to the Prophet and reported how Chosroes had tore the letter into shreds, the Prophet merely remarked, "May Allah rend his kingdom apart!"

Meanwhile Chosroes wrote to Bazaan, his deputy ruler in Yemen, stating, "Send two of your men to this man who has appeared in the Arabian Peninsula and order them to bring him to me".

Bazaan obeyed this order and sent two of his best men to Rasul Allah with a missive addressed to him, commanding him to present himself before Chosroes without any delay. He also instructed them to conduct a detailed investigation regarding Rasul Allah and report back to him.

The two men travelled swiftly until they reached the city of Taif. By chance, they encountered some traders from Quraish whom they interrogated regarding the Blessed Prophet. The traders divulged that he was currently residing in Yathrib and then returned to Mecca with much elation. Gleeefully, they announced to Quraish, "Rejoice! For Chosroes has opposed Muhammad and will save you from his mischief."

In the meantime, the two men raced to Madina and requested an audience with the Blessed Prophet. As they handed over the letter from Bazaan, "Indeed the King of kings, Chosroes has written to our ruler, Bazaan, commanding him to send for you. If you consent to come with us, Chosroes has instructed us to treat you favourably and protect you from harm. However, if you decline, you should know of his invincible

might to destroy you and your people".

The Prophet ﷺ smiled and said to them, "Return to your riding mounts today and come back here tomorrow."

The next day they returned to the Prophet ﷺ and asked him, "Are you ready to accompany us for your meeting with Chosroes?"

The Prophet ﷺ replied, "You shall not meet Chosroes after today, for Allah has killed him by making his son Sheerwaye overpower him on such and such night in such and such month..."

They stared at the Prophet ﷺ in sheer stupefaction. Finally they uttered, "Do you realize what you are saying? Should we write this to Bazaan?"

He replied, "Yes, and tell him, surely my religion will spread as far as the kingdom of Chosroes. If you accept Islam, I shall grant you your current kingdom and appoint you ruler of your people."

Both men left the Prophet ﷺ and journeyed to Bazaan. After they disclosed the news to him, he remarked, "If the words of the Muhammad ﷺ prove true, he is definitely a Prophet, but if this is not so, we shall have to consider his matter."

Soon Bazaan recived a letter from Sheerwaye stating, "Moreover, I have killed Chosroes and my only motive to do so was to avenge my nation. For he has legalised the murder of their nobles, the enslavement of their women and plunder of their wealth. As soon as you receive this letter, swear allegiance to me along with your followers."

When Bazaan received this letter, he cast it aside and proclaimed his acceptance of his Islam. All the Persians in the lands of Yemen followed suit. Such was the encounter between 'Abdullah Bin Huzafa ﷺ and the Persian Emperor.

As for his meeting with Caesar, the Roman Emperor, it transpired in the caliphate of, Umar

bin Al-Khattab ﷺ and is a truly inspiring narrative.

In the nineteenth year of Hijra, 'Umar bin Al-Khattab ﷺ sent an army to fight the Romans. Abdullah bin Huzafa ﷺ was also in this army.

News of the dauntless Muslim warriors had already reached Caesar, He had also heard of their sincere faith, and the fervour of their unwavering belief. They were reputed to look death in the face without flinching, if it was in the path of Allah ﷻ and his Messenger ﷺ.

Therefore, he commanded his men that should they manage to capture any Muslims, the prisoners should be at any cost spared and brought back to him alive. Allah ﷻ ordained that, 'Abdullah Bin Huzafa As-Sahmee ﷺ was of those captured by the Romans, so they brought him to the ruler, saying, "He is of the foremost companions of Muhammad and was among the earliest Muslims. Therefore, we have brought him to you."

The Roman Emperor regarded him closely, then he said, "I will make you an offer."

Abdullah ﷺ asked, "And what may that be?"

Caesar replied, "I suggest that you convert to Christianity; if you do so I will let you go and honor you beyond measure."

The prisoner said proudly, "Impossible! Death would be preferable to me a thousand times over your proposal."

Caesar said, "I see your nobility, if you accept my offer I will share my kingdom and power with you."

The shackled prisoner smilingly responded, "by Allah if you were to give me your whole kingdom and all of Arabia in exchange for renouncing Muhammad's ﷺ religion for a single moment, I would still refuse to do so."

Caesar said savagely, "In that case, I shall kill you."

Abdullah ﷺ replied calmly, "As you wish."

Caesar commanded that he should be chained to the wooden cross and told the Roman archers, "Cast the spears close to his hands." All this time he kept presenting Christianity to him and Abdullah ﷺ steadfastly kept declining.

At that point, Caesar asked them to unchain him and remove him from the wooden cross. Then he sent for a huge Cauldron containing hot oil. The cauldron was placed above the fire; the intensity of heat grew until the oil reached boiling point. Caesar summoned two captives from the Muslim prisoners and gave orders for one to be cast inside. Within a few moments, his skin crumbled and dissolved, leaving his bones bare and completely devoid of flesh.

Now Caesar turned to 'Abdullah ﷺ and reiterated his call to Christianity. But 'Abdullah's ﷺ refusal was even more forceful than before.

Finally Caesar despaired of persuading him and gave command for him to be cast into the cauldron in which his companions had suffered such a terrible fate.

As he was led towards it, his eyes brimmed over with tears. Caesar's men reported to him, "The prisoner weeps."

Assuming that 'Abdullah ﷺ had succumbed to terror and was ready to capitulate, Caesar said triumphantly, "Bring him back to me."

As soon as 'Abdullah ﷺ appeared before him, he invited him to Christianity but he still declined. So Caesar exclaimed, "Woe betide you! Then why do you weep?"

He replied, "I told myself, 'You would be hurled into this vat and you will perish.' And I wept to think that if I had as many lives as I have hair on my body, I would yearn for each life to be tossed

into this cauldron for the sake of Allah ﷻ."

Dumbfounded, the tyrant finally uttered, "Do you agree to kiss my head in exchange for your life?"

Abdullah ﷺ cautiously asked, "And all the Muslim captives as well?"

Caesar agreed, "And all the Muslim captives as well."

'Abdullah ﷺ reported, "I said to myself, one of Allah's enemies; but if I kiss his head, he will free me and all the Muslim prisoners. Surely there is no harm in my doing so."

So he approached him and kissed his head whereupon Caesar commanded that all the Muslim prisoners be freed.'

'Abdullah bin Huzafa, came to Umar bin Al-Khattab and recounted the entire story to him. Al-Farouq ﷺ rejoiced and gazing at the prisoners, he declared, "It is the duty of every Muslim to kiss the head of 'Abdullah bin Huzafa and I am the first to do so..."

He arose and kissed the top of his head. Little wonder that the Sahaba evoked such awe wherever they went, for they loved Allah ﷻ and his Messenger ﷺ above all. May Allah ﷻ reward Abdullah bin Huzafa ﷺ for his unflinching courage in the face of dire peril and illumine his grave with the radiance of Paradise.

-Excerpted with permission from 'Stories from the Lives of the Sahaba' (Vol 1); Trans. by Umm Husain



P for Patience

By Zawjah Zia

The moment I saw her face I knew there was something wrong. She looked at me briefly with that familiar resigned expression and went on to grab her mop and other cleaning supplies. I noticed the limp in her gait and a bruise on her arm.

She was beaten yet again.

Rasheedah had 8 kids. A petite figure, forty three years old, she was married to the nightmare of her life; A drug addict, penniless, foul-talking illiterate, who would take out the major grunt of his life's failures upon this woman who was stuck with him by fate and apparently had nowhere else to go.

This world has been perfectly designed to be imperfect. It is unjust, disloyal and unfulfilling too. It is no wonder then, if the dwellers of this world lead imperfect lives. Under each happy-shell there is suffering. Beyond every blooming façade could be gloom. Every calm has a chaos; after or within.

The imperfections of this world are at times obviously beyond human influence and control. At other times, these still divine imperfections are manifested through humans upon others of their kind. It is here that the bafflement begins and this matter gets tricky.

You see, human suffering at the hands of destiny is a terrain that is comparatively easily treaded upon. The reason being, well, there's not much room for retaliation and revenge. After all, just imagine for example, who can strangle an earthquake for destroying his home, who can challenge a tsunami for taking his family, or who can sue death (and in what court) for its 'untimely' arrival when the birds were still singing in the sky and the mortal had imagined to 'have his whole (long) life ahead of him'? Who can do that?

Yes, some weird emotionalism can make the victims of these disasters blame other weak mortals like themselves because they think they could have lessened their suffering somehow. But in the end, they also know that it's not the authorities who initiated the earthquake, it's not the government who brought the tsunami in and it's not the doctor who planted that fatal disease – It was all bound to happen, and it did.

True, no one can fight destiny.

Unlike the above, the sufferings inflicted by people upon people are not taken that resignedly and reasonably so. Be it abuse, injustice, oppression or killing, there's always resentment, blame, revenge or call for rectification. But then, is every bad actually rectified? Does the blame awaken that certain conscience from slumber? Does the revenge always teach the intended lessons? Or in the end, does the victim finally feel justly compensated? The truth is, yes, sometimes it does happen, but yes, sometimes it simply doesn't; the compensation part then just has to be looked forward to in the Afterlife (*InshaAllah*) if one wants to stay put here. Thus, despite all the human rights, women rights, animal rights and bizarre rights bodies, the world still remains a cruel, unjust place, rampant with ignored deceit and overlooked abuse.

Now I don't want to make this write up to start sounding like a dismaying rant only, so switching to another shade...

We are a strange race. Groomed or crude, educated or illiterate, faithful or faithless; unrest and impatience seems to be embedded in our blue print. The Qur'an states it like:

"Lo! Man was created anxious." (Al Maarij: 19)

Hence, the over-emotionalism we spoke about earlier. But then, logically speaking, the groomed, the educated and the faithful amongst us should possess a firmer grip upon their emotions than those who don't hold these noble titles in their name. The Quran says about the believers:

"Verily, only those who are patient shall receive their rewards in full, without reckoning." (AzZum'r: 10)

Why that standard though? Because of course, for a believer, patience is supposedly easy. For him, the end of this temporary, unjust and unfulfilling world is not actually the end but the beginning. That is his true focus and that is when all injustice will face justice and every deprivation shall be fulfilled. So with such a standard at hand, the believers around the world are the most forward-looking, calm and most patient people around. (Theoretically speaking at least!) Moreover, a believer can witness the practical manifestation of this standard through the blessed Sunnah of the Prophet ﷺ.

Zooming in a bit more, the fantastic theory after all seems to be just theory. The practice on the other hand, is less ideal and more vulnerable. And this gap in theory and practice appears to be logical too because you see, we are not robots. The moment a calamity strikes, the patience function is turned on and the calm oozes out of every blood-cell; it doesn't work like that for us. Plus, patience, or any other emotion for that matter cannot be credited for in isolation. Injustice and oppression are forbidden too, right? But when ills like that are rampant, it would be fairly unfair to call for the ideals of patience alone. That's a hypothesis worth checking upon.

Our All-Merciful God is not unfair. He gives without bounds but He does not demand unjustly. If He has unconditionally made that ideal patience a part of how He defines the best among us, it is surely no accident. In fact, it is us who lack our sense of correct placement of these ideals and how we define them.

Every time Rasheedah broke down before me, I'd desperately grapple for this correct placement. I could, and did console her countless times mentioning the endless rewards promised by Allah

ﷻ for everything she was suffering from – provided – she was patient. In as comprehensible a manner as was possible, I tried explaining to her that we believers are not deluded by the means. Whatever or whoever the means are, our blessings and trials are all from Allah ﷻ and He knows!

These assurances calmed her down considerably which I could always notice while I'd be speaking and she'd be silently nodding. Meanwhile, I couldn't

help but notice the teary questions in her eyes; does the ideal patience demand of her to mute herself completely and just wait for it all to be over whenever or however that may be? Is that all? Is that the only consolation and support that her Deen provides her with?

The answers to these valid questions lie in that correct placement we spoke about earlier. *Zul'm* (oppression) has no room in Allah's ﷻ deen. Moreover, Islam doesn't define patience as do-nothing-in-the-face-of-oppression. Allah ﷻ tells us about the ultimate success to be dependent upon both (enjoining what's right) and (guiding to be patient) [Al-As'r]. There's a good reason why both of these conditions are cited together. It is erroneous to see patience as anti-action or action as anti-gratitude. One can be patient when he shows restraint and lets it go, not uttering any hint of objection upon Allah's ﷻ decree, while simultaneously working for resolution and correction of one's situation. But what makes this whole practice vulnerable to glitches is forgetting that solutions and resolutions are usually slow and tiring processes. Jumping to a practical solution-hunt without building a dependable foundation of patience for it might bring frustration, while trying to be patient without any hands-on effort for rectification brings depression. We need both so we are asked to do both.

In the blessed Sunnah too, where there are incidents like the visit of Ta'if; taking the standard of patience and forgiveness to its epitome, one can also witness the exemplary punishment given to the traitors of Urainah, which not only avenged their deceit and oppression, but set a loud and clear warning message for any miscreants-to-be. A little comparative contemplation reveals the reason and hence the dissimilar arenas of these two completely opposite courses of action. Ta'if was personal, Urainah was public. In countless examples from the Sunnah, we see that our beloved Prophet ﷺ would always forgive and never avenge for a personal maltreatment, but always stood up for others being oppressed. He knew that when he calls for zero tolerance for

Zul'm, his *Ummah* has also closely witnessed how he behaved himself when mistreated. Where there are lessons like 'forgiving someone only increases a person's grace', there are also ones like 'helping the oppressor by stopping him from his oppression'.

So we see there are two shades to it. The Prophet ﷺ chose restraint and patience in his personal dealings, but never asked an oppressed person to bear with oppression like he did himself. It's like as if the Sunnah displays the noble patience as an ideal standard while providing ample room and allowance for fair revenge and/or making efforts for rectification for us weaklings too.

There are no unexplained gaps between theory and practice here.

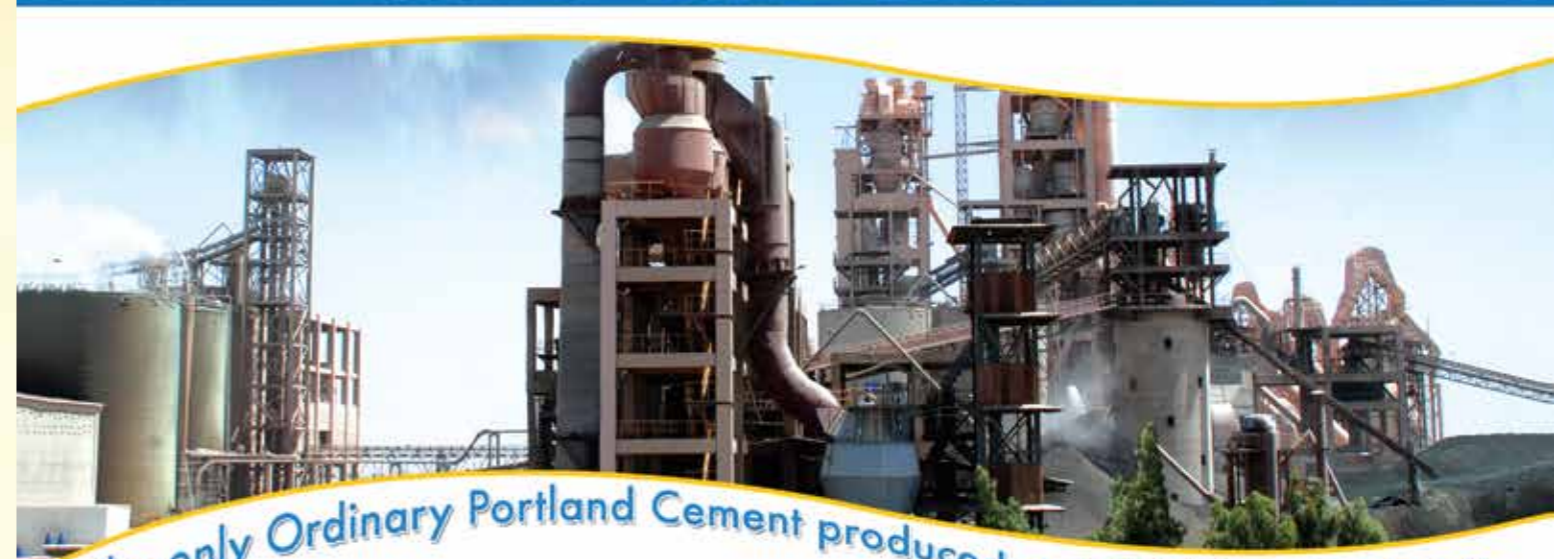
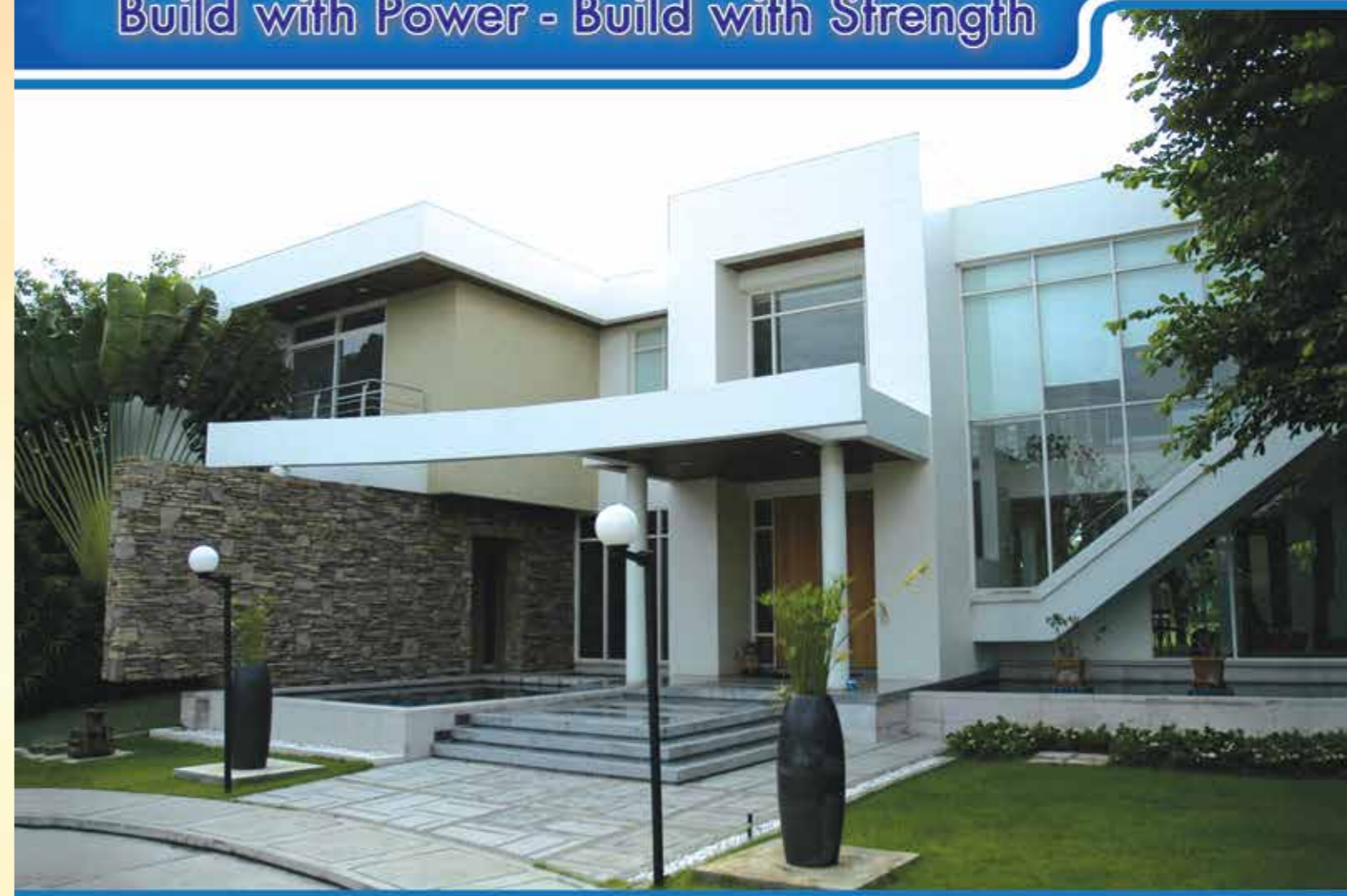
After a number of efforts to drill some sanity into Rasheedah's oppressive husband's mind and considerable fruitless warnings to him, she was finally able to wriggle out of her horror story for good.

She couldn't have managed to breathe through her perfectly designed imperfect life had it not been for the Allah-given ability and strength of patience, admits Rasheedah. The beautiful and firm foundation of patience that developed in her character during those torturous years kept her sane then and now.

That's how the correct placement worked for her. She saw no impracticalities in deen, or in being patient.



Build with Power - Build with Strength



The only Ordinary Portland Cement produced on **VR-7** Technology



Arif Habib Center 23, M.T. Khan Road, Karachi -74000, Pakistan.
Phone: (92-21) 32468231-2, Fax No. (92-21) 32463209
E-mail: info@powercement.com.pk Web: www.powercement.com.pk



Life Lessons (1-2)

By Dr. Asad Zaman

On an Islamic Chat group, one of the participants forwarded a link to 13 Life Lessons collected by Author Maria Popova.

One of the greatest differences between an Islamic approach to education, and the Western one we learn in our schools, colleges, and universities, is that Islam teaches us how to live, and how to become a human being, while the West teaches us how to become a valuable human resource, in order to make the most money. Once we understand this, we realize that real knowledge about life comes from life experiences. Our own experiences are limited, so we can benefit greatly, and gain the most valuable knowledge by learning from the experience of others. That is why it is useful to study the thoughts of those who have examined their lives and derived lessons from their own experiences. These lessons give us for free, knowledge which can be acquired over many years by living, experiencing, and thinking. That is why Aristotle said that "A Life Un-Examined is not worth living".

Maria Popova has indeed collected useful gems from her life experiences in her article on *13 Life-Lessons from 13 Years*. When life lessons are

offered outside Islam, I always try to find the source for them in Islamic teachings – If I can find a source, then I accept them and welcome them. The application of Islamic teachings to modern life is always contextual – ties to time, place, person, historical, cultural, and social context — we have to renew Islam for use in every age. So new insights can always be obtained by looking at how teachings sourced in Islam, and built into hearts of all human beings, have been put into practice in their lives – and in this manner, we can also learn how to apply Islam to our lives, even from those who have not yet recognized their Creator ﷻ. Our elders have also borrowed freely from the wisdom of other civilizations, in accordance with a Hadeeth to the effect that wisdom is the lost property of the believer.

To see how our life experiences and historical context matter, consider the first teaching of Maria Popova:

1: Allow yourself the uncomfortable luxury of changing your mind.

Cultivate that capacity for "negative capability." We live in a culture where one of the greatest social disgraces is not having an opinion, so we often form our "opinions" based on superficial

impressions or the borrowed ideas of others, without investing the time and thought that cultivating true conviction necessitates. We then go around asserting these donned opinions and clinging to them as anchors to our own reality. It's enormously disorienting to simply say, "I don't know." But it's infinitely more rewarding to understand than to be right — even if that means changing your mind about a topic, an ideology, or, above all, yourself.

There are many useful insights in this advice. Instead of pretending to know, one should admit to lack of knowledge – this humility is the first step for a scholar. Note how (in the Holy Quran 6:75-79) Ibrahim ﷺ realized that his guesses about God were wrong, and he prayed that unless my Lord guides me, I will surely go astray. This shows humility, and a "seeking-help" attitude that matches the advice of Maria Popova. Now if we look at Ibrahim's ﷺ conversation with his people (Qur'an 26:69), he is trying to get them to change their minds about worshipping idols, In fact, Allah T'aala is speaking to us in the Quran and trying to get us to change our minds by presenting us with many types of arguments, appealing to our hearts, to our reason, and to many other emotions built into man. But contextually, Ibraheem ﷺ explains that they should not worship idols as they can do no good and they can do no harm and they cannot hear you. In our current historical context, we have to look at our current idols and find arguments against them.

Basically what Maria Popova says can be re-expressed as the idea that we have to do a lot of unlearning to get to the truth. But we can be more specific – what is it that we must unlearn, and why must we be ready to change our minds? It is because our

education and historical context is designed to teach us certain falsehoods – A market society is designed to teach us to sell our lives for money, and to think of this as natural. (For details see: *Three Mega Events which have shaped our thoughts*, to see some of the main lines along which we have been programmed by our historical context).

In a similar way, all of the lessons of Maria Popova can be enriched by studying them from an Islamic perspective.

The second lesson she offers from her life experiences is:

2: Do nothing for prestige or status or money or approval alone.

As Paul Graham observed, "prestige is like a powerful magnet that warps even your beliefs about what you enjoy. It causes you to work not on what you like, but what you'd like to like." Those extrinsic motivators are fine and can feel life-affirming in the moment, but they ultimately don't make it thrilling to get up in the morning and gratifying to go to sleep at night — and, in fact, they can often distract and detract from the things that do offer those deeper rewards.

Clearly, this is well-aligned with Islamic teachings. The first three people to be judged on the Day of Judgment will be a scholar, a martyr, and a generous wealthy man. All three will have the greatest of deeds, but none will be acceptable because of the lack of sincerity of their intentions. So to deepen the lesson, and make it more profound, the only intention which is acceptable is to do *all things purely for the sake of the love of Allah ﷻ*. Note how the Quran (76:8) says that: "And they feed, for the love of Allah, the indigent, the orphan, and the

captive". It is very important to understand that it is not enough to feed the hungry. One should not do this to achieve popularity, to be called a generous person, in order to receive thanks and gratitude, to feel inner pride at wealth, to feel superior, to give in an insulting and humiliating manner, and many other such wrong manners and intentions. Imam Ghazali رحمۃ اللہ علیہ writes that when we give to others, we should feel that we are the beneficiaries, the one who accepts our money is doing us a great favor, by allowing us to do a good deed. Removing the bad intentions is only one part, the other part is to purify the intentions and make all our deeds directed towards God alone, so that they are done for the sake of the love of Allah ﷻ.

In fact, Islam places great emphasis on intentions. The first *hadeeth* of Sahih Bokhari is that the worth of all actions depends on intentions. So Maria Popova has discovered a fragment of the deep truth about the importance of intentions from her life experiences.

To see how this links with the previous teaching, about being ready to change our minds, reflect on the story of Ibrahim عليه السلام in his dialogue with his nation (Quran 26:69). Even though he explains that why it is illogical for them to worship idols, and they accept his logic, they continue to worship idols and make plans to kill Ibrahim عليه السلام for insulting their gods. Why? People are attached to their customs, to their ancients, to their society, to popularity. In fact, Azar, father of Ibrahim عليه السلام was a seller of idols. So if the nation stopped worshipping them, he would be out of job. Similarly, the powerful priests would lose their jobs. So we see that prestige, status, money, approval of society – these are all false gods which ask for worship. When we seek these things, we are distracted from the purity of worship of Allah ﷻ. For the sake of these things, we can reject the truth, and cling to falsehood.

To take it a bit further, note that we would like to appear to know things – so the state of

uncertainty – saying "I don't know" – an admission of ignorance – seems to lower our status. This is what "surrender" requires us to do – to realize and recognize that Allah T'aala is the only source of all knowledge, and He gives some small portions of this knowledge to whoever He wants to. So to seek knowledge from the treasures of Allah ﷻ, we must learn complete humility, and become seekers from Allah ﷻ. Humility is required for unlearning, while pride prevents us from unlearning.

The second barrier to unlearning comes from the discomfort of not knowing things. If I don't know which path is better, how do I know which action to take? I can be paralyzed by lack of knowledge into not doing anything. This is another reason why people prefer to believe that they know things, even when they don't. At least they can take actions on their (false) knowledge. The solution Islam offers us for this dilemma is *Tawakul* – trust in Allah ﷻ to guide us. When we do not know which action to take, we take our problem to Allah ﷻ, and we ask Him for guidance, and we trust Him to guide us in the best direction, even though we do not know. The *Dua of Istikhara* makes this crystal clear: O Allah You know and I do not know what is best for me.

So our path to guidance, without knowledge, is *istikhara* and *Mashwera*. Those who follow these recommended actions will be guided to decisions for which they will have no regrets. Those who put their trust in their own false knowledge will often be led to wrong decisions and major regrets.

To conclude, note how people who do not have the light of Islam arrive at truths from their life experiences, but these are only partial and incomplete fragments of the complete and perfect guidance given to us by Allah, Creator of the Heavens and Earth.

فروٹس سے نکلا فروٹو!

frooto®

Fruit Juice Drink

میٹگو، اورنج، اپیل اور مکس فروٹ کے ذائقے

Over
30
years
of
Excellence



A *Balanced* Approach amid *Polemical* *Turbulence*

By Mawlana Abul Hasan 'Ali Nadwi رحمۃ اللہ علیہ
Translated by Javed Iqbal

(Translator's Note: The following is an excerpt from a lecture delivered by Shaykh Abul Hasan Ali Nadwi رحمۃ اللہ علیہ at the renowned Islamic seminary, Jamiah al-'Uloom al-Islamiyyah, Allama Binori Town, Karachi, and in the presence of the late Grand Mufti of Pakistan, Mufti Wali Hasan Tonki رحمۃ اللہ علیہ. It highlights the dangers of overamplifying disputed issues, especially amongst the masses, whilst equally emphasising that calling for balance is not to be conflated with calling for a compromise in belief and practices, or burying important discussions altogether. May Allah grant us all the correct approach and understanding. *Amin.*)

We have a number of examples before us from Muslim history which serve as a big warning. If you read up on the countries where Islam declined and enemy forces overcame the Muslims, you will find a number of things from which lessons can be drawn in today's era. One of them was severe discord between scholars ('ulama), and the second was a lack of connection between the scholars and laypeople. The scholars' personalities were not so influential as to be able to maintain respect for the religion and esteem for the scholars in the hearts of laymen.

On the basis of my study of history and close observation of the Muslim world, I can say that theological and political turbulence is extremely

dangerous for this country. Religious groups are at loggerheads with one another. Certain discussions, which could have been had in an academic fashion, have been brought into the public, and on the back of them, disputing groups and opposing warfronts have come into existence. This is very dangerous.

I am associated to the same group as you, and my sentiments are exactly the same as yours. In fact, not only are our sentiments the same, but rather our elders raised the banner for which they were given many new labels, and they had to face severe difficulties and opposition. But if we lose the very earth beneath our feet, what will these buildings stand on?

Our elders sacrificed a great deal to preserve the religion in this land. If the need arose, they even accepted their mistake, and humbled themselves and stepped down. They said unreservedly, "Look, you take the upper seat, as long as the religion remains intact."

This is the tradition of our elders, the tract of Shah Waliullah (May Allah have mercy on him) and those who follow his school in the Indian Subcontinent. You can discuss disputed issues freely in your study circles and academic settings, and write books on them, but do not put the whole nation in danger.

Whenever a new battlefield is set up and calls that manifest a superiority complex are made, another battlefield arises as a response, and the loud chants of "who can be better than us?" are raised therefrom. However, the work of all our elders was marked with humility, suspecting one's own self, and with faith and expecting reward (*ih̥tisab*). Never did they claim to be the leaders, nor did they claim that it is only our group that has done everything or that we are the be all and end all.

This was how Shah Waliullah (May Allah have mercy on him) was; this was his pain; and this was his vision which changed the face of the Indian Subcontinent. You affiliate yourselves towards him. This affiliation requires that the selflessness and sacrifice this country requires be presented. And be very frank and say: "Alright! It is your

achievement that is the greatest, but let us come together and save this nation." In the current climate of dangers and fears, what scope is there for scholars to be fighting one another?

I say this whilst fully maintaining my beliefs. All praise is for Allah; I am not willing to give up even an iota thereof. Neither in acts of worship nor in the principles of belief are we willing to make any compromise. It is one thing to stick to your own practice, but it is another to make a public spectacle, use laymen as pawns and turn the whole country into a battlefield. We have a "Ya Rasulallah" conference in one place, and a "Muhammadur Rasulallah" conference in another place; [fighting over] such issues is not worth living for.

Courtesy: deoband.org

The Man of Almighty

Hadhrat Shaqeeq Balkhi رحمۃ اللہ علیہ said:

"If you wish to recognize a man of Allah ﷻ, then look at his attitude to promises— does he generally ignore the promises of Allah ﷻ and has he reliance on the promises of people."

If his reliance is on the promises of Allah ﷻ, and not on the promises of people, he is a man of Allah ﷻ.

Memoirs of Hazrat Mufti Taqi Usmani دوست بركاتهم

Translation by Umm Abdullah

Migration to Pakistan

Meanwhile, a question was often asked in the household as to whether we should migrate to Pakistan or not. Our respected father (May Allah Ta'ala's mercy be upon him), on the instructions of his Shaykh Hakeem ul Ummah Hazrat Maulana Ashraf Ali Sahab Thanwi, and his teacher Shaykhul Islam Hazrat Allama Shabbir Ahmad Usmani (May Allah Ta'ala's mercy be upon them both) had played a prominent role in the Pakistan Movement. Shaykhul Islam Hazrat Allama Shabbir Ahmad Usmani (May Allah Ta'ala's mercy be upon him) had already migrated to Pakistan, and Quaid-e-Azam of Pakistan, Muhammad Ali Jinnah, had requested him to raise the flag of Pakistan for the first time. After the creation of Pakistan, the first effort of Hazrat Shaykhul Islam (May Allah Ta'ala's mercy be upon him) was for the formation of an Islamic Constitution. For this, he had persuaded respected

Jinnah Sahab and the then Prime Minister Nawabzada Liaquat Ali Khan Sahab to seek help from senior Islamic scholars at the time for establishing Islamic foundations of the Constitution. And as a start, my respected father Hazrat Maulana Mufti Muhammad Shafee' Sahab, Hazrat Maulana Manazir Ahsan Gilani and Dr Hamidullah Sahab (May Allah Ta'ala's mercy be upon them) were chosen. They were invited to come to Pakistan and to formulate Islamic foundations of the Constitution within three months in the form of a report.

For various reasons, it was very difficult for our respected father (May Allah Ta'ala's mercy be upon him) to permanently leave Deoband and migrate to Pakistan. Firstly, he had various kinds of activities in Deoband which were not easy to forgo. Secondly, our respected paternal grandmother (May Allah Ta'ala's mercy be upon her) used to live with him. It was difficult to leave her alone in Deoband, as well

as difficult to take her along due to her old age. Also, these were dangerous times in terms of security. Furthermore, there were two married daughters whom it was difficult to take along at that time, and in those times, the idea of one's children living in a different country used to be quite painful to even imagine. Thirdly, if he resigned from Darul Uloom, the only source of income would be the bookstore Darul Isha'at, and transporting it to Pakistan, in that perilous period, seemed like an impossible mission. Fourthly, in various parts of the country, Muslims were being openly killed by Hindus and Sikhs throughout the country and anyone migrating to Pakistan had to cross rivers of fire and blood at each step. Fifthly, there was no confirmed source of income in Pakistan. Due to these reasons, the question remained under discussion in the family for many days as to whether migrating to Pakistan was an appropriate choice or not. Hazrat Maulana Ihtishamul Haq Sahab Thanwi (May Allah Ta'ala's mercy be upon him), who was the Khateeb(1) in the mosque of Delhi Secretariat before the creation of Pakistan, had migrated to Pakistan almost at the same time as Hazrat Allama Shabbir Ahmad Usmani (May Allah Ta'ala's mercy be upon him). Allama Usmani (May Allah Ta'ala's mercy be upon him) had sent him to Deoband to invite our respected father. The opinion of many people in the family was against migration, due to the reasons mentioned above. However, our respected father (May Allah Ta'ala's mercy be upon him) finally decided that it was necessary to play our role in laying the correct foundations of Pakistan and for its progress, for the making of which we had spent our energy and hard work until now.

This was a tough decision for our respected father (May Allah Ta'ala's mercy be upon him) but Allah Ta'ala had given him extraordinary courage due to which, notwithstanding all the problems, he told his family members to prepare for *Hijrat* (migration). Being a small child, I was not aware of the problems but I could notice the mixed emotions of happiness and grief in the atmosphere of the house. Our respected father (May Allah Ta'ala's mercy be upon

him) had spent most of his life in a small room of his ancestral house, and few years ago, with much zeal and zest, he had had a new house constructed in which we were living then. In addition, he was also interested in gardening for which he had planted a garden near G.T. Road. He would visit the garden, often after *Asr* prayers, whenever he got some free time from his scholarly duties. Many times, I would accompany him too. He had especially planted mango trees in the garden, and that year, in which we were planning migration, they were due to produce their first harvest. He had also had a room made there. The entire family would sometimes gather in that room and enjoy the fresh air of the garden. Leaving all these things all at once was definitely a test of patience, because it was certain that leaving them would mean that all those possessions would automatically be taken over by the government. However, after our respected father (May Allah Ta'ala's mercy be upon him) had made the decision to leave he used to say: "The day I took the step out of the house and the garden, all those possessions left my heart." The reality is that this definition of *Zuhd* (ascetism) which I later read in books and heard from elders, that one should not set one's heart on worldly possessions, and while one may possess wealth but the love of this wealth should not be ingrained in the heart; we saw the real-life example of this *Zuhd* (ascetism) in each matter relating to our respected father. May Allah Ta'ala have limitless mercy on him.

Our respected father had decided to take his unmarried children with him and to leave behind his married children for the time being. Two of our elder married sisters and Bhai Jaan, i.e. respected Muhammad Zaki Kaifi (May Allah Ta'ala's mercy be upon him) had to stay in Deoband according to this resolution. Thus preparations began according to this resolution, and finally the day of 1st of May 1948 came on the night of which we had to depart from Deoband. I still remember that several ladies of our family had gathered in the drawing room of the house, and two of our sisters who were going with us, about whom I have written previously that

they used to compose poetry, had composed a poem addressing the country. I remember the following couplet of that poem since then:

*Greetings to you, as we're going far away
Here, we're shedding our last tears today*

While they recited their poem to the ladies, everyone had tears in their eyes. That same night we took the train from Deoband, and our first stop was supposed to be Delhi, where, according to our plan, we were supposed to stay for one day. An

officer of the Delhi Secretariat had come to Delhi station to receive our respected father (May Allah Ta'ala's mercy be upon him), and we were to stay at his house for the night. He had come in a black Austin car. As far as I can remember, this was the first time I was seeing and travelling in a car, and I still remember the ecstasy of this honour; the fragrance that pervaded the car is still infused in my memory.

1) One who delivers sermons, e.g. for Friday and Eid prayers.

The Story of a Saint

A long time ago there lived a great saint. His name was Sharafud-Din and he loved his mother very much. Once, when Sharafud-Din was still small, his mother fell very ill and had to stay in bed. One night she awoke with a burning thirst and called out to her son to bring her a bowl of water.

The young boy hurried to do her bidding, but when he returned to her bedside with the water, he discovered that she had fallen asleep again. Sharafud-Din was not sure what to do. Should he wake her up or wait until she awoke, or leave the water by her bedside and go back to bed himself? He decided to wait until she awoke.

Minutes passed... hours passed ... the night passed ... and still the small boy waited patiently with the water at his mother's side. Finally his mother awoke a little after the first light of dawn had paled the sky, and to her surprise there was her beloved son at her side.

"How long have you been standing here?" she asked. "You haven't been there all night have you?"

"Yes, mother," he replied, "I have been here since you asked me to bring you some water."

His mother was deeply touched by his devotion, and asked Allah ﷻ to pour His blessings on her son. One day he grew up to be a great saint!



Brothers and sisters who are willing to help underprivileged families can contribute in Baitussalam Imdadi Markaz.



Any deserving family can get ration & daily necessities after these three simple steps



Registration of deserving family



Issuance of Imdadi markaz Card



Acquiring ration from Imdadi Markaz

Do you want to help an underprivileged family through baitussalam?

Baitussalam can help you in this regard.

1st option

Become a member of baitussalam & support a family.

2nd option

Help a deserving family by registering it with baitussalam imdadi markaz.

3rd option

Donate stuff to baitussalam imdadi markaz according to your affordability.

Underprivileged family can shop anything from imdadi markaz according to their card limit.



Phone: 021 111 298 111

Email: imdadi.markaz@baitussalam.org



ADDRESS

Baitussalam Imdadi Markaz, Mezzanine Floor, Chapal Arcade 3, Clifton Block 4, Near Dolmen mall, Karachi.

← SCAN THE QR CODE FOR LOCATION