

The Intellect

Re-awakening to the
ideals of a Blessed Life

Al Quran
Surah Maida – Part 1

Al Hadith
Ma'ariful Hadith Extract

The Awakening
Guide to a Peaceful
Marital Life – Part 1

Hooke's Law and Life

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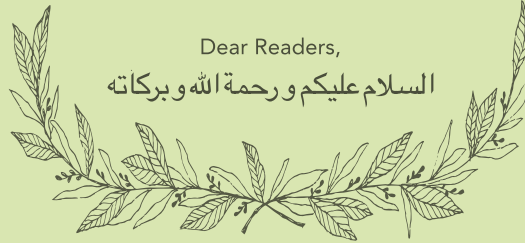


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Editorial



Each year, Ramadan spells out the spiritual and physical benefits of giving up food and drink, and honing our basal inclinations for a higher purpose in life. It helps weed out materialistic and consumption-orientated tendencies that become entrenched in our minds throughout the year. Most importantly, it reminds us of our purpose of existence.

In contrast, the materialists of today propose that the human being is naught but a speck of dust in a galaxy boasting billions of stars. So they tell us that we are insignificant and hence, our existence is purposeless.

If they would only bother to take a tiny peek inside themselves, they will realize that the vast spaces of the universe are replicated inside our human bodies. (Laid end-to-end, an adult's arteries, veins and capillaries are assumed to stretch more than 60,000 miles!) There's a whole cosmos inside us....

I and you, we are not random events in a random world. Only the foolish can come to such a highly imprudent, in fact, impossible conclusion. Even children know that.

Imam Fakhruddin Ar-Razi said that if you wish to prove that a human inherently believes in causation, you can do an experiment with an infant, before it has developed intellect: hide somewhere and throw a rock over the head of a child and when the rock falls, watch how the child would react. It would look back. It doesn't just assume that the rock came out of nowhere, because that is counter-intuitive to *Fitrah*. It knows that the rock has a source (and if it can crawl, it will look for it). Why doesn't the child make the assumption that the rock just popped into existence; that it came out of nothing? Why doesn't it believe what the materialists are propagating: that everything around us is just an accident?!

Thus, children, by their very nature are 'spiritual'; while, we need constant reminders of our primordial covenant to stay the course. Whatever sidetracks us from our main purpose of life, should be taken as such: a diversion. And today's "entertainment" is nothing but that. Sheikh Hamza Yusuf says that *the ancient people knew that the diversion was a diversion. The moderns are unique. They believe that the primary reason for us to be here is simply to entertain ourselves!* The Holy Qur'an thus comments: "What! Did you then think that We had created you in vain...." (Al-Mominoun: 115)

Ramadan plays a key role in helping us stay the course.



Those of us who have studied Physics are familiar with Hooke's law. It states that the strain/deformation of an elastic object/material is proportional to the stress applied within the elastic limit of that object. The writer of our *Cover Story* builds on this valuable principle to help us reflect on maintaining balance in life.

In our previous issue, we featured some life lessons in our *UlulAlbab* section. This time Dr. Asad Zaman continues to captivate our attention with *Life Lessons 3...*

...Which brings us to another significant lesson we should try to internalize: there are times in the lives of parents when they tend to give up on erring, adult children. They feel that their influence is over and that no amount of lecturing can bring about positive results now; all they can do is fret and despair over the gaps in the upbringing of their son or daughter, which may have brought about this particular behavior or ingrained this character trait.

Never Lose Hope in Reflections beseeches us to do otherwise – to not give up hope and to not stop supplicating for them.

As a consequence of the tunnel vision Muslims have embraced in emulating the West, the sole purpose of attaining an 'education' has become the ability to be a more efficient money-minting machine. Khalid Baig in *Action Alerts* argues that the "education" espoused by our Deen refers, in reality, to the acquisition of knowledge necessary to function as a practicing Muslim; while all other studies, which are for the purpose of earning, fall into the *Mubah* category.

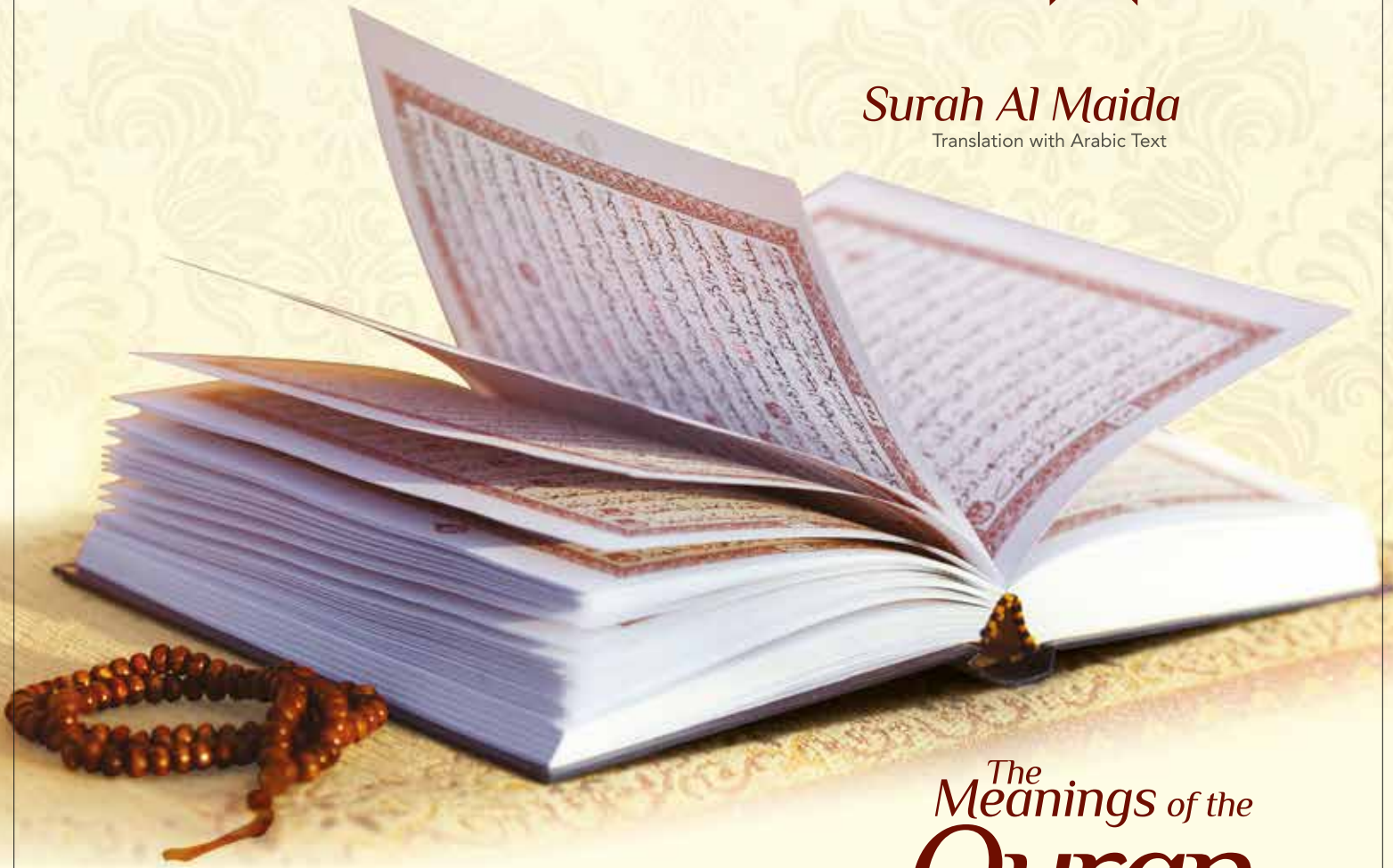
What to say then of the generation after generation diligently, 'religiously', pursuing the *mubah*, dedicating their whole adult lives to it, and leaving essential knowledge of the *Faraiz* on the backburner?!

Request for *Du'as*, for the entire *Ummah*,

Wassalam,
Zawjah Farid

Surah Al Maida

Translation with Arabic Text



The Meanings of the Quran

By Mufti Muhammad Taqi Usmani حفظه الله

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُجِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُجَيِّبِي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

O you who believe, fulfill the contracts.¹ The animals from the cattle have been made lawful for you, except that which shall be read over to you,² provided that you do not treat hunting as lawful while you are in Ihtram. ³ Surely, Allah ordains what He wills. [1]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

O you who believe, do not violate (the sanctity) of the Marks of Allah,⁴ nor of the sacred month,⁵ nor of the sacrificial animal, nor of the garlands,⁶ nor of those proceeding to the Sacred House, seeking the grace of their Lord and (His) Pleasure. When you are out of Ihtram, you may hunt. Malice against a people for their having prevented you from Hajj-Masjid-ul-Haram, should not cause you to cross the limits. Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment. [2]

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast unless you have properly slaughtered it; and that which has been slaughtered before the idols, and that you determine shares through the arrows. ⁷ (All of) this is sin. Today those who disbelieve have lost all hope of (damaging) your faith. So, do not fear them, and fear me. Today, I have perfected your religion for you, and have completed my blessing upon you, and chosen Islam as Deen (religion and a way of life) for you. But whoever is compelled by extreme hunger, having no inclination towards sin, ⁸ then Allah is Most-Forgiving, Very-Merciful. [3]

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

They ask you as to what has been made lawful for them. Say, "Made lawful for you are good things, and (hunting through) birds and beasts of prey that you train, teaching them out of what Allah has taught you. So, eat of what they hold for you, ⁹ and recite the name of Allah upon it." Fear Allah. Surely, Allah is swift at reckoning. [4]

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلٌ لَّكُمْ وَطَعَامُكُمْ حَلَّلٌ لَهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

This day, good things have been made lawful for you. The food of the people of the Book is lawful for you, ¹⁰ and your food is lawful for them, and good women from among believers, and good women from among those who were given the Book before you, ¹¹ provided you give them their dowers, binding yourself in marriage, neither going for lust, nor having paramours. Whoever rejects Faith, his effort will go to waste and, in the Hereafter, he will be among the losers. [5]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make Mas ft. (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, ¹² cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. ¹³ Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favor upon you, so that you may be grateful. [6]

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾
Remember Allah's favor upon you and His covenant that He has taken from you when you said, "We have listened and obeyed." Fear Allah. Allah is all-Aware of what lies in the hearts. [7]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نِ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do. [8]



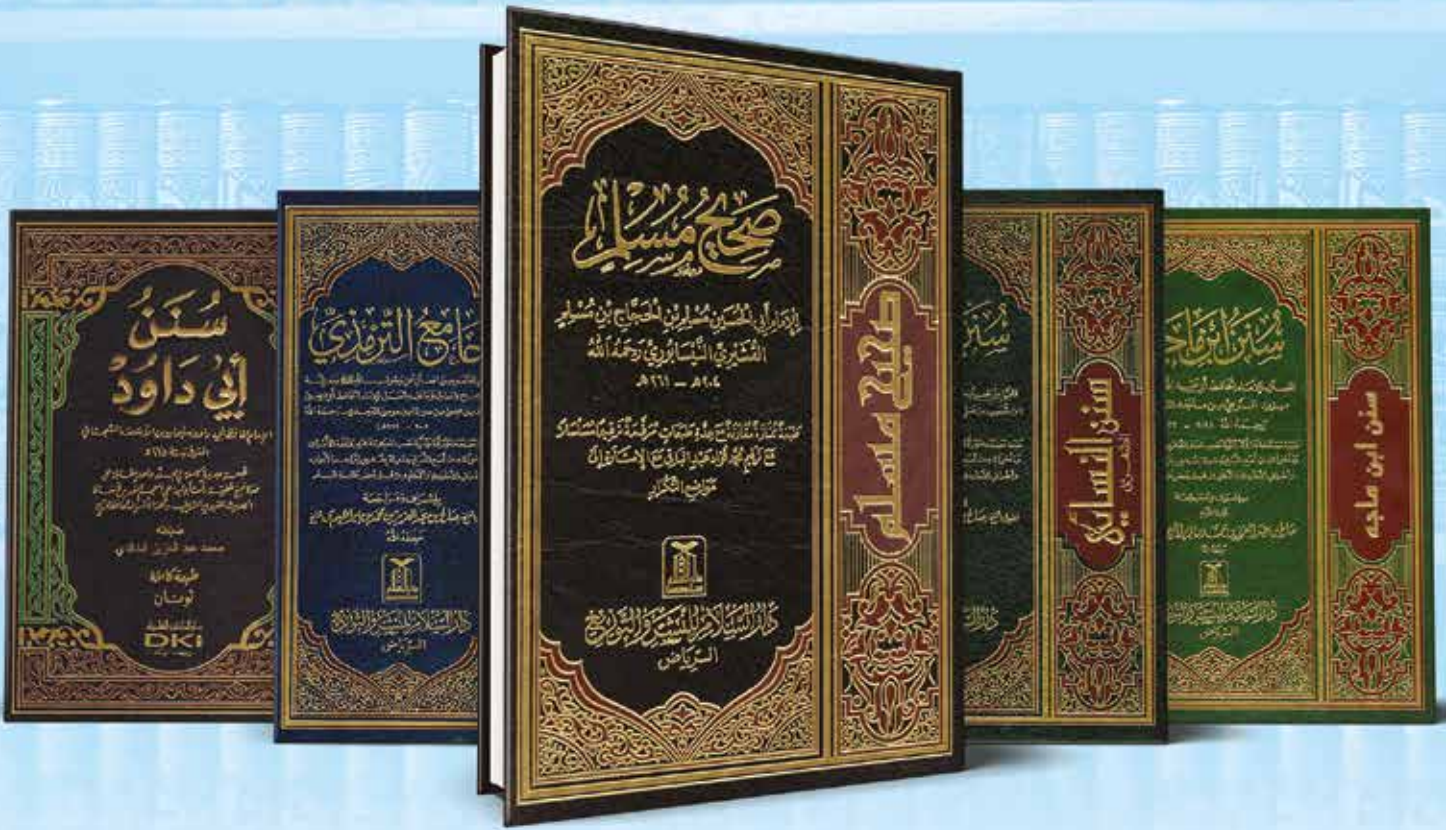
Explanation

- 1) The 'contracts' in this verse include all the contracts entered into between human beings, and also the covenant made by human beings with Allah to obey His commands. Having given this general command to fulfill contracts, the Holy Qur'an mentions, in the next verses, certain injunctions in particular that are to be observed as a part of the covenant a Muslim makes with Allah. Since the pagans of Arabia had prohibited certain animals on their own, without having received any direction from Allah to that effect, the verse declares that all animals are lawful, except those that will be prohibited for you specifically.
- 2) Reference is to verse 3 of this *Surah*.
- 3) When a person intends to perform the pilgrimage of *Hajj* or '*Umrah*', he has to wear a particular dress and avoid certain things that may otherwise be lawful, like wearing perfume, shaving the hair on any part of the body, etc. The particular state in which these restrictions are imposed is called *Ihram*. One of the restrictions imposed by this verse is that one may not hunt an animal while in the state of *Ihram*.
- 4) The background of this verse is that the pagans of Makkah had prevented the Muslims from performing *Umrah* in the incident of Hudaibiyah. Aggrieved by this, some Muslims intended to take revenge by preventing the pagans from their pilgrimage and capturing their sacrificial animals drawn to the Haram. This verse has forbidden all such activities, as they would violate the sanctity of the Marks of Allah. 'Marks of Allah' is the translation of *Sha'a'irullah* which refers to all the distinct features of the religion that are regarded as symbols of Islam which include observing the sanctity of Haram, the state of *Ihram*, the pilgrims and the animals proceeding to it.
- 5) In the pre-Islamic Arabia a 'Sacred Month' was a month in which war was prohibited. Four months were regarded as 'sacred months' in this sense: Dhul- Qa'dah, Dhul-Hijjah, Muharram and Rajab.
- 6) The animals drawn to Haram for sacrifice were normally made to wear some special garlands as a sign of their being meant for sacrifice. Using them for any other purpose would amount to violation of their sanctity.
- 7) The reference here is to a particular form of gambling practiced by the pagans. They used to draw lots

by arrows to determine the shares of the participants in the meat of a camel jointly owned by them. The meat was distributed among them according to the shares allocated by the arrows, and not according to the proportion of each one in its ownership. Being a form of gambling, it was prohibited.

- 8) This means that all that is prohibited in the beginning of the verse, like Carrion or the flesh of swine, becomes lawful in a case of extreme emergency in which a person has no option to save his life other than to partake of these prohibited substances. Nevertheless, the concession is restricted to the extent of emergency, and one's consumption should not exceed what is necessary, and should not be based on one's inclination towards it.
- 9) The verse means that hunting animals through the beasts of prey is allowed only if they are trained for hunting. The basic sign of their being trained is that after hunting an animal, they do not eat from it, but hold it for their owner. The next condition for the hunted animal being Halal (permissible) is that, while releasing the beasts on prey, Allah's name is recited over them.
- 10) The 'food' here refers to the meat of animals properly slaughtered by the Jews or the Christians by reciting Allah's name. Since the religion of the Jews and the Christians had the same conditions for the validity of a slaughter as imposed by Islam, their slaughter has been allowed for the Muslims. But, according to the overwhelming majority of the classical jurists, this concession is not applicable if they do not observe the conditions of a valid slaughter. Therefore, if they strangulate an animal, it will not be permissible for a Muslim to eat from it. For details, please see my book: 'Islamic Precepts of Slaughter'.
- 11) This means that marriage to a Jew or a Christian woman is valid for Muslims. But one must understand two points here. Firstly, this rule applies to the women who really believe in Judaism or Christianity as their religion. It does not apply to the atheists who do not believe in God or in any religion, though they are formally registered as Jews or Christians. Secondly, there is a big difference between the validity of an act for the purpose of its legal consequences, and between the permissibility of the act itself. The verse has declared that marriage with such women is valid and legally recognized in the sense that having intercourse with them is valid, and the children born of this wedlock are legitimate. As for the permissibility of such an act, it depends on its anticipated social consequences. If a man believes that he and his children will not be impressed by the religion of such a non-muslim woman, and she will not prevail over them in religious matters, the marriage will be permissible. However, if it is apprehended that she will prevail over them in religious matters, or that the children born from her will adopt her religion, this act will not be permissible. That is why Sayyiduna Umar رضي الله عنه the second noble khalifah (caliph) of the Holy Prophet ﷺ, had issued a directive not to marry Jewish or Christian women.
- 12) 'Major Impurity' stands for Janabah, a state of impurity caused either by sexual intercourse or by the discharge of semen with sexual desire in a dream or otherwise. Such an occurrence makes it obligatory to have a bath.





Anxiety for the Hereafter

By Maulana Manzoor Naumani رحمۃ اللہ علیہ

(160/20) Abdullah Ibn Abbas رضی اللہ عنہ narrated to us that Abu Bakr رضی اللہ عنہ [once] remarked to the Prophet صلی اللہ علیہ وسلم: "O Messenger of Allah صلی اللہ علیہ وسلم You have grown old!" The Prophet replied: 'The Surah Hud, Waqi'ah, Mursalat, Naba and Takwir have made me old.' (Tirmidhi)

Commentary: The health of the Prophet صلی اللہ علیہ وسلم was exceptionally good and his disposition was most moderate. The signs of old age should, therefore, not have normally appeared in him for a long time. But when he began to show the effects of advancing year before the expected

time, Sayyidna Abu Bakr, one day, exclaimed, "Messenger of Allah صلی اللہ علیہ وسلم you have started ageing already." The Prophet صلی اللہ علیہ وسلم said that the *Quranic Chapters of Hud, Waqi'ah, Mursalat, Naba and Takwir* had made him old. These Chapters contain a vivid description of the happenings of the Hereafter, like the Convulsion, the Resurrection, the Final Judgement and the meting out of punishment to the sinners. The Prophet صلی اللہ علیہ وسلم was deeply affected by them, and the fear of Allah and anxiety for the Hereafter gripped his heart so powerfully when he recited them that it told on his health. Fear and anxiety

are recognised all over the world as the foremost enemies of physical as well as emotional well-being. These quickly make a young man grey-headed. For this reason, the Last Day has been described in the Qur'an as,

A Day that will make children heavy-headed.[Al-Muzammil 73:17].

This hadith gives us an idea of the state of the Prophet's ﷺ heart because of fear of Allah.

(161/21) Anas ﷺ said to people of his time that you do things when seem in your eyes to be finer than hair but which in the time of the Messenger of Allah ﷺ were to be of the Mubiqat which cause destruction." (Bukhari)

Commentary: It shows that during the days of the Prophet ﷺ the fear of Allah was

predominant among the Muslims [i.e., the Companions] to such an extent and they were so fearful of the reckoning and sequel of the Hereafter that actions which the latter people regarded as ordinary and no particular care was taken to abstain from, were considered by those venerable men as fatal and they avoided those like prison.

(162/22) Nadr, the Taba'ee, narrated "Once a black dust storm blew during the lifetime of Anas ﷺ upon which I went to him and said, 'O Abu Hamzah! Did such black duststorms also come upon you during the days of the Prophet ﷺ? Anas replied, 'I seek the refuge of Allah! The state, then, was that even when a slightly stronger wind blew we used to rush to the mosque on account of the fear of the Last Day'."

Repentance

Do not suppose that a delay in judgment is a blessing while you persist in sin.

No, indeed!

It is the harshest reckoning, as God the Exalted has said, 'We give them a respite that they may increase in sin.'

Though my sins grow great and oppressive,

Your forgiveness of sins is greater still.

Yet as Your mercy holds me here,

I will need it more at the Resurrection!

The Inner Dimensions of Zakat

By Shah Wali Allah al-Dihlawi
Translated by Marcia K. Hermansen

You should know that when a need presents itself to the poor person, and he entreats God about it either verbally or through his condition, his entreaty knocks at the door of the Divine Generosity. Sometimes the best interest will be fulfilled by inspiring the heart of a pure person to furnish the remedy for his want. Thus, when the inspiration descends and he is provoked (to respond), he is given success, God is pleased with Him, and blessings flow to him from above and below, and from his right side and his left, and God's mercy is upon him.

One day a poor person asked me concerning a need in which he was hard-pressed and I sensed in my heart an inspiration commanding me to give, and informing me of an ample reward in this world and the next, so I gave and witnessed that what my Lord had promised me was true. The knocking at the door of (Divine) Generosity, the arousal of inspiration and its selection of my heart on that day, and the manifestation of the reward, all of that happened before my very eyes.

Sometimes expenditure of money is an anticipated source of the divine mercy, such as when there arises a motive among the Highest Council for the elevation of a community so that everyone who undertakes to carry out their command is blessed, and a person's undertaking an expenditure at that time is equivalent to (participating) in the difficult military expedition.^[1] Another example would be a period of drought when a community is among the most needy of God's creatures, and what is intended is their revival.

In summary, the truthful news-bearer made from this conjectured instance a general rule, by saying

that whoever gives charity to such and such a type of poor person-or in such and such a situation-God will accept this action from him. Then someone hears this and submits to its ruling wholeheartedly, and finds what was promised to be true.

Sometimes the lower self comprehends that the love of wealth and being miserly with it harms a person and turns him from his course, so that he suffers from this very greatly. He is not able to prevent this except by practicing giving away whatever he loves best. In his case giving is the most beneficial thing, for if he does not give, the love (of wealth) and miserliness will remain as they are, and in the Afterlife will take on the shape of a hairless snake^[2] or his wealth will take on the shape of some thing which harms him and this is the hadith, "A soft sandy plain will be spread out for them,"^[3] and His saying, may He be Exalted, "and those who hoard gold and silver."^[4]

Sometimes the time of person's destruction may have come, and his ruin has been decreed in the World of Images (*Alam al-Mithal*)^[5], then he proceeds to spend great wealth, while he and other good persons around him entreat God. Thus he cancels out his destruction on his own through the destruction of his wealth, and this is his saying, may the peace and blessings of God be upon him, "Nothing turns back destiny except petitionary prayer, and nothing extends the lifespan except piety."^[6]

Sometimes it occurs that a person does a wicked act due to being overcome by his physical nature, and then becomes aware of its repugnance and repents. Then physical nature again overcomes him and he returns to it. The wisest thing to do in

curing his soul is to persist in spending great wealth in amends for whatever (wrong) he does so that this (loss) will be on his mind, and deter him from (the wicked acts) which he intends.

Sometimes good character and the preservation of the extended family system consist of distributing food, giving greetings to all and sundry, and various types of charitable acts, and this is commanded and considered to be a freewill offering (*sadaqa*). Zakat increases the blessing, extinguishes (the divine) anger by attracting an effulgence of mercy (from God), repels the punishment of the Afterlife which results from miserliness, and favorably disposes the invocation of the Highest Council (*Al-Mala' al-Ala*)⁷¹ who improve things on the earth toward this person, and God knows better.

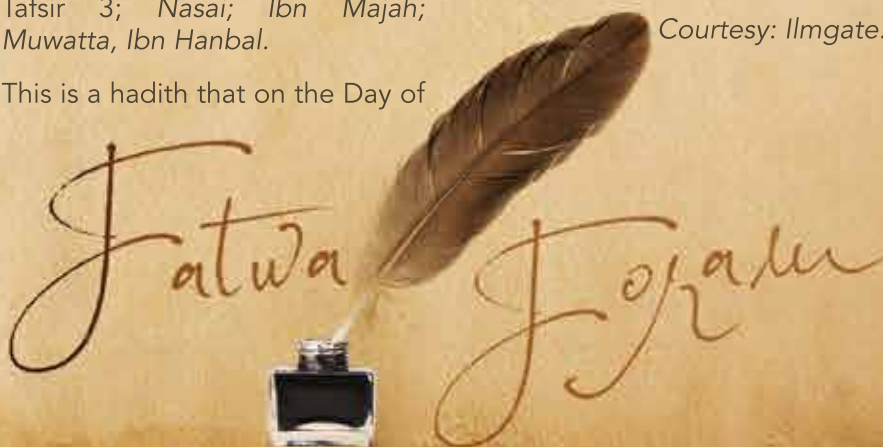
Taken with permission from the English translation of Hujjat Allah al-Balighah (The Conclusive argument from God) by Prof. Marcia K. Hermansen.

- In the Arabic "*ghatwat al-'usra*", which is the name given to an expedition carried out by the Prophet towards Tabuk in hot and difficult conditions.
- *Mishkat*, p.376; *Bukhari Zakat* 3, *Tafsir* 3; *Nasai*; *Ibn Majah*; *Muwatta*, *Ibn Hanbal*.
- This is a hadith that on the Day of

Judgment those herds of camels, sheep, and goats on which a person did not pay *zakat* will trample him on a flat plain. *Mishkat*, p.371-372; *Muslim Zakat*, 24, 26, 27, 28; *Abu Dawud*; *Nasai*; *Darimi*; *Ibn Hanbal*.

- Qur'an 9:34. "...and spend it not in the way of Allah, give them tidings of a painful doom. On that day it will be heated in the fire of Hell and their foreheads and their flanks and their backs will be branded therewith."
- A non-elemental world, informed in many traditions of the Prophet, in which abstract meanings are represented by quasi-bodily forms corresponding to them in quality. There, things take on their materialization in some form before they are materialized on earth. Many of the things which are commonly assumed not to be bodily move and descend, although people cannot see them.
- *Ibn Hanbal*, V: 277, 280, 282.
- The Highest Council or the Highest Host. The term is found in Qur'an 37:8, 38:69. This group contains both angels and developed human souls, according to Shah Wali Allah al-Dihlawi.

Courtesy: lmgate.org



Guide to a Peaceful Marital Life

By Maulana Abdus Sattar Sb رحمۃ اللہ علیہ

And among His Signs is this, that He created you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect (Ar-Rum 30: 21).

And Allah has made for you in your homes an abode... (An-Nahl 16: 80)

Domestic Life is a Source of Harmony

Domestic life is a source of contentment, peace and tranquility. Allah ﷻ has kept peace for humans in the blessing called 'home'. In fact, by linking humans to domestic life, it too has been made a source of peace for them. These two big sources of tranquility (home and domestic life) have been mentioned by Allah ﷻ in the Holy Quran.

In relation to this, one must keep in mind that whether be it 'home' or 'domestic life', the basic point (as explained by our elders) is that if the couple is pious they will be 'one' ("Naik hon ge tu aik hon ge!"). If there is goodness, there will be love, peace and mutual trust at home; they will aspire for mutual goodwill. Their home will become a center of tranquility and contentment. But, all this is only possible if there is a system of Deen (our religion's complete way of life) at home.

We find such examples in our Holy Prophet's ﷺ

life too, that when he returned home impacted by external conditions, his wife Hazrat Khadija رضی اللہ عنہا consoled him in such a way that his worries changed into serenity. Her consolation would always dissolve any adverse external circumstances that beset him.

Life at home and marital life are a big source of contentment, but it has been ages since Muslims lost support of both. To gain such tranquility now they wander towards clubs, hotels, 'Sea View' and come up with different ideas to gain artificial peace. Since any comfort attained as such is 'artificial', it evaporates in a few moments.

There is No Contentment in Worldly Things

Allah ﷻ has not kept lasting tranquility in these temporary things. Lasting contentment lies in one's home and domestic life. Certain guidelines and principles govern derivation of such enduring contentment; we have now reached a stage where marital lives of even religious people seem distraught; their homes have been adversely impacted by prevalent external conditions; their homes display embroilment too. They would be offering prayers regularly, they would have performed Hajj, yet, tranquility at home evades them because they are not following any

guidelines and principles in spending their lives.

The instructions that have been given by our Holy Prophet ﷺ regarding how one should spend one's life are being ignored. Neither the husband seeks guidance, nor his wife. And due to this very hesitation and shyness, their domestic life becomes a greater cause of worry than their external one. One can still bear external pressures but if there is discord in one's domestic life, it becomes very difficult to bear. One can't share the distress with anyone or express it and keeps getting hurt inside and life concludes in this very discontentment.

Ideals for a Tranquil Life

The Holy Quran describes some ideals for spending a tranquil life. If one follows these, then with Allah's ﷻ mercy, life would become peaceful and serene. Allah ﷻ says:

And among His Signs is this, that He created you wives from among yourselves, that you may find repose in them... (Ar-Rum 30: 21)

This marital life is the basic source of peace: you should get contentment from her; she should get contentment from you. A woman has certain basic natural needs, her husband fulfills those. Similarly, a man has some wants from his wife, she discharges those. Deen also gives importance to these codes.

A Woman's Rights

A woman's natural right is that she should be provided security at her husband's home; her honour, life, property, faith should be secure. She should be satisfied living at this home with the confidence that now *this* is my home, my *all*, because my husband has accepted me; he has accepted me with my good and bad habits. A woman is a human too: surely she too will have some weaknesses. If due to these weaknesses, the man crumples her spirit like that of a dry flower, she will start feeling insecure. Then, she will never consider his home as her own, she would never share her heart's secrets, she would never say what she feels. Provision of security is her right so that she develops a sense of ownership for her home. She should be made to feel that here her good habits will be

encouraged and her weaknesses forgiven. Whether she is ill or healthy, she should be accepted in either state – not, that if she falls ill, is about to deliver or expenses go up, she is asked to pack up for her mother's place. If she faces such conditions and such treatment is meted out to her, then a woman starts feeling insecure. She thinks that 'till I am healthy and my husband's sexual desires are being fulfilled, I can remain here and if I develop some weakness, fall ill or my life's necessities expand, then I will be ignored'. Such a woman will never feel satisfied, she would always remain apprehensive. Then, one must not expect appreciable work or good behaviour from such a woman.

So, it's a woman's right to get protection at home. A husband must worry about this, and so should the mother and father-in-law, that this girl we have brought home, we have to provide her with refuge, because, *our* daughter too will go to someone else's place tomorrow and if she doesn't get protection there, how would that make us feel?

Demand of Iman (Faith)

Iman and honour demands this too: 'she is my wife, so bearing her expenses is my responsibility; if I accept her when she is good and healthy, then she remains my wife in illness too'. Allah ﷻ has presented an amazing explanation in the Holy Quran:

And among His Signs is this, that He created you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy..... (Ar-Rum 30: 21)

There is a time when there is love between husband and wife. Even after ups and downs, their physical needs persuade them into loving each other again but then, there also comes a time when they are old, ill, with no teeth in their mouths and their hearing capacity weakens, so, at such a time, will their relationship end due to these ailments? The Holy Quran says 'No.'

Now, it will change into affection, kindness and goodwill.

To be Continued...

Hooke's Law and Life

By Muhammad Areeb Nafeyuddin Siddiqui

In Physics we were taught Hooke's Law, which says that force applied to an object is directly proportional to the extension produced, until the elastic limit was reached, beyond which any force applied causes permanent deformation and destruction of that object.

I was meditating about random stuff in the morning today, and it struck me that Hooke's Law doesn't just apply to elastic objects; it applies to every single thing in life. When you stretch things beyond their capacity, they are destroyed. Let's understand this through examples.

1. Initially it was thought that all stress is bad, but later it was found that there is a "good stress" and a "bad stress", leading to the terminologies "zone of disinterest", "eustress" (the good stress) and "distress" (the bad stress or panic mode). Good stress gives one a drive to work and to work well. But if work isn't done in the "eustress zone", stress continues to pile up until one reaches the panic mode, in which not only work of substandard quality is produced, but repeated episodes of distress have detrimental effects on physical and psychological health as well.

2. Our body composition is such that there is a

very precise balance of all nutrients in the body. Excess sugar or cholesterol in the body, for example, lead to diabetes and heart problems respectively.

3. In Islam, if someone offers four *Rakaah* in Fajr instead of two because according to him, he loves Allah ﷻ too much, he will be deprived of the spiritual recompense of even the two designated rakaah, because, as stated earlier, extending things beyond their requirement (in this case, the two additional rakaah in *Fard Salah* are not in alignment with Sunnah), doesn't bring additional benefit. The followers of Islam have been referred to in the Qur'an as "*Ummatun wasatah*", the Ummah of moderation, where it is just as impermissible to go beyond the prescribed limits as it is to discount them.

4. Now coming to the main reason why I decided to write this piece. Hooke's Law explains the fundamentals of a healthy relationship, be it friendships, parent-child relationships, husband-wife relationships and so on. The basic ingredient that governs all relationships is the feeling of love, yet it doesn't escape the claws of Hooke's Law. Everyone has a capacity

to be loved, which we refer to in Urdu as "Zarf". In Arabic, zarf translates to "utensil". I like to think of this utensil as a balloon, which, if we think in that way, is a utensil for air. If not filled to its optimal air requirement, it remains flaccid, and if overfilled, it bursts. Relationships function in the same way. Whilst many relationships deteriorate due to lack of love, there remains a significant number that deteriorate because of overdoing things. Children can get spoilt by an overdose of love in instances that demand reprimand. More than that however, this is especially true of friendships. Even in husband-wife relationships, these days, wives can get annoyed with their husbands for being, what they term: "overprotective". Likewise, there can come a time in a friendship when one of the two friends wants to distance himself from the other, even if they were best friends previously, temporarily or even permanently. I will not go into the reasons behind why this may happen, but if it does, exerting yourself to disproportionate limits to drag this "best" friendship further, is the last thing one should do because it will do little more than annoying the other one in

friendship to the point where the two stop being friends altogether. I do not mean to imply that one shouldn't try to investigate what's wrong and try to patch up, but when no effort seems to get things back on track, STOP exerting yourself any further because overfilling his balloon with your love will burst it and totally terminate the relationship. Keep caring for your friend the way you have always done, but don't undertake any additional efforts to force affection upon him. It is better to suffice with just a simple friendship rather than forcefully trying to be a "best" friend.

The conclusion from all this?

Balance is important in all spheres of life. Do not forcefully drag relationships that don't seem to work out. Don't love someone to the point where the other starts to feel that you're infringing on their personal space. Do not sweat over someone who may not wish to reciprocate your attention and care; he or she may not possess sufficient *zarf* in your case.

Follow the Hooke's Law. Stay happy.

The Alchemy

Know, O beloved, that man was not created in jest or at random, but marvellously made and for some great end. Although he is not from everlasting, yet he lives for ever; and though his body is mean and earthly, yet his spirit is lofty and divine. When in the crucible of abstinence he is purged from carnal passions he attains to the highest, and in place of being a slave to lust and anger becomes endowed with angelic qualities. Attaining that state, he finds his heaven in the contemplation of Eternal Beauty, and no longer in fleshly delights. The spiritual alchemy which operates this change in him, like that which transmutes base metals into gold, is not easily discovered, nor to be found in the house of every old woman... Now the treasuries of God, in which this alchemy is to be sought, are the hearts of the prophets, and he, who seeks it elsewhere will be disappointed and bankrupt on the day of judgment, when he hears the words, "We have lifted the veil from off thee, and thy sight to-day is keen" (Imam Ghazali رحمته الله).

God Willing

Nasreddin Hodja was talking to his wife one night. He told her, "If it is raining in the morning I will go and bring wood, and if it's not, I will go to the field."

His wife told him, "Say God Willing."

"What's the point? I will end up doing one of them," said Hodja.

On his way to town in the morning, he ran into a group of horsemen. They asked Hodja, "Where is the road to so and so town?"

Hodja replied indifferently to these men whose attitudes he disliked: "I don't know."

Not letting him say anything more, the arrogant

men drove Hodja before them saying, "We don't care whether you know or not. Lead the way and take us there," after slapping him a few times.

Hodja led them to the town in the heavy rain and mud. He came back home at midnight, exhausted and wounded.

He knocked at the door.

When his wife asked "Who is it?" he replied, "Open the door, dear wife. God willing, it's me."

Excerpted from *Tales from Nasreddin Hodja* by Cengiz Demir



کیا ہمارے گھریلو 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؟

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10 Tips for Ramadan

By Nabeel Khan

As the blessed month of Ramadan approaches, we need to prepare for it in such a way that we can gain the maximum benefit of this month. For many, Ramadan comes and goes. However, very few people actually benefit from this great month. Our teachers advise us to live the whole year as if we are in the month of Ramadan. This magnanimous achievement can only be attained when the actual month of Ramadan is spent properly. In order to acquire a droplet of the reality mentioned above, I hope to mention ten points that were given as form of advice to me and many others.

1. Discipline: Most people already know that they have to abstain from eating, drinking, and sexual relations from one's spouse during the daytime of Ramadan. However, a level of discipline must be developed to do righteous acts and abstain from those acts which would earn the displeasure of Allah ﷻ. This is the basic code of discipline that needs to be developed but along with that, one needs to have discipline in following a particular routine or schedule for Ramadan. This will be the real life changing factor for an individual. They wake up for *suhoor* but also pray *Tahajjud* at that

time, and also recite some Qur'an, they eat, Make *du'a* while waiting for *Salah*, they pray Fajr; recite Qur'an and make *zikr*; rest if they need to. The idea is to make a schedule and act accordingly the whole month without sacrificing their schedule. This is the desired discipline that is required. One may ask, "Why did he not just put the first point as 'making a schedule'?" Well, the answer is very simple. Anyone can come up with a schedule, but it takes real discipline to abide by it.

2. **Devotional life (*'Ibādah*):** Ramadan is the month where Allah ﷻ allows us to really fulfill the purpose of our being, and the purpose of our creation. Allah ﷻ created us all to worship Him, and Him alone. Here, I will not mention virtues of various acts of worship because those can be found in the many books on the merits of certain deeds. However, since Ramadan and Qur'an are closely connected, I will say that much of our devotional life should be focused on the Qur'an. We should at least recite the entire Qur'an once in this month, and make an effort to understand it from erudite scholarship of our community or from accepted commentaries and *Tafaaseer*. I am not asking that a person recites the entire Qur'an and completes one entire commentary of it in one month. Perhaps it may be feasible to recite the entire Qur'an and start off a regimen of a Tafseer and try to finish it on an annual basis.
3. **Identifying with the Ummah:** It is important that we feel our fast, i.e., feel hunger and thirst. Apart from that, we can use this to our benefit by making other people's fast count for us as well. This means that if we feed or give to drink something to someone who fasts, we can get the reward of their fast as well. Another aspect of identifying with the Ummah is to be grateful for whatever Allah ﷻ has given us and realize that a little of that we need to give to others so that they may have a decent Ramadan and wonderful 'Eid. See what the Ummah is going through and see how we can actively participate to help the Ummah in any way possible.

4. **Contact with the Qur'an:** Ramadan is the month wherein the Qur'an was revealed. This is the month of the Qur'an. It is extremely essential to establish a relationship with the Qur'an. Without going into much detail, I will just mention something practical with regards to the Qur'an and Ramadan. For the average person, i.e. one who is not scholar or is not a Hafiz, they should read at least one juz per day so that they finish at a minimum one entire Qur'an during the month of Ramadan. If one can do more that would be an added bonus. The next thing is to understand the Qur'an. So take the first volume of *Ma'ariful Qur'an* (for example) and read one section of the Arabic part (if one can) and then read the translation, then read the commentary. Do this every day without fail. Obviously the whole commentary will not be completed in one month, but at least a schedule to read a portion regularly will be developed and hopefully within a year it would be completed. Also, one should try to memorize those surahs which are read often like Mulk, Kahf, Ya Seen, Waqi'ah, and Sajdah. Also memorize Surahs from the last juz at least and more if possible.
5. **Mujāhadah:** Ramadan is a month of sacrifice and struggle. It is a month where Allah ﷻ wants our time, our health, our wealth, and our whole being. We literally live the whole year for everything and anything. It is just one month... can we not live solely for our Creator for a single month? So what if we have to sacrifice our sleep, and other luxuries that we can do without anyway. As the saying goes, "No pain, no gain." The amount of sacrifice and struggle we put into this month, Allah ﷻ will reward us in this world and the next accordingly. Give yourself to Allah, and see what Allah ﷻ has in store for you.
6. **Du'a:** The essence of worship is supplication to Allah. This whole month, Allah ﷻ is willing and readily open to accept all that we ask of Him. It is only to our own loss and detriment that we lack in begging Allah ﷻ for the things we need. Prioritize your supplications. Ask

firstly for yourself, then your family, community, then the Ummah at large. Within that, prioritize and ask for things pertaining to the hereafter, then ask for things pertaining to this world. Just remember one thing when it comes to du'a, the point of du'a is not that we need something or we need protection or refuge from some other thing, the point is that Allah ﷻ told us to supplicate to Him, and that is why one should make du'a abundantly. There are certain things Allah ﷻ loves to do, and one of them is to answer the supplications of His servants who call unto Him. One final aspect regarding du'a is crying or pretending to cry. Tears are something foreign to Allah ﷻ therefore, He has immense value for tears. The whole year we become filthy and make ourselves impure spiritually by sinning; Ramadan is the month where we purify our spirits by bathing our spirits in our tears.

7. Good Company: Ramadan is a month to maximize on good deeds and keep bad deeds at zero. Being in the company of the righteous will allow one to attain this goal. I will keep this point short. The minimum benefit one gets by being in good company is that one will not sin which in turn will cause one to become a great worshiper; based on the *hadith* of Tirmidhi wherein Prophet ﷺ took Abu Hurayrah's (Radhiyallahu 'anhu) hand and said, "O Abu Hurayrah, abstain from all prohibitions and you will become the best worshiper." The maximum benefit is that being with the people of Allah, a person may just Attain Allah ﷻ! What can be greater?

8. Gratitude: The secret to an increase in anything is to be thankful for it. To make sure that we see this month the next year, appreciate it this year. Be thankful for all that we have in every aspect, even the basic things we neglect and take for granted. We have *Iman*, we have Islam. Alhamdulillah, we are the best Ummah. We have been given the best book, i.e. the Qur'an. The best way to appreciate a bounty is to use it for its purpose. Allah ﷻ has blessed

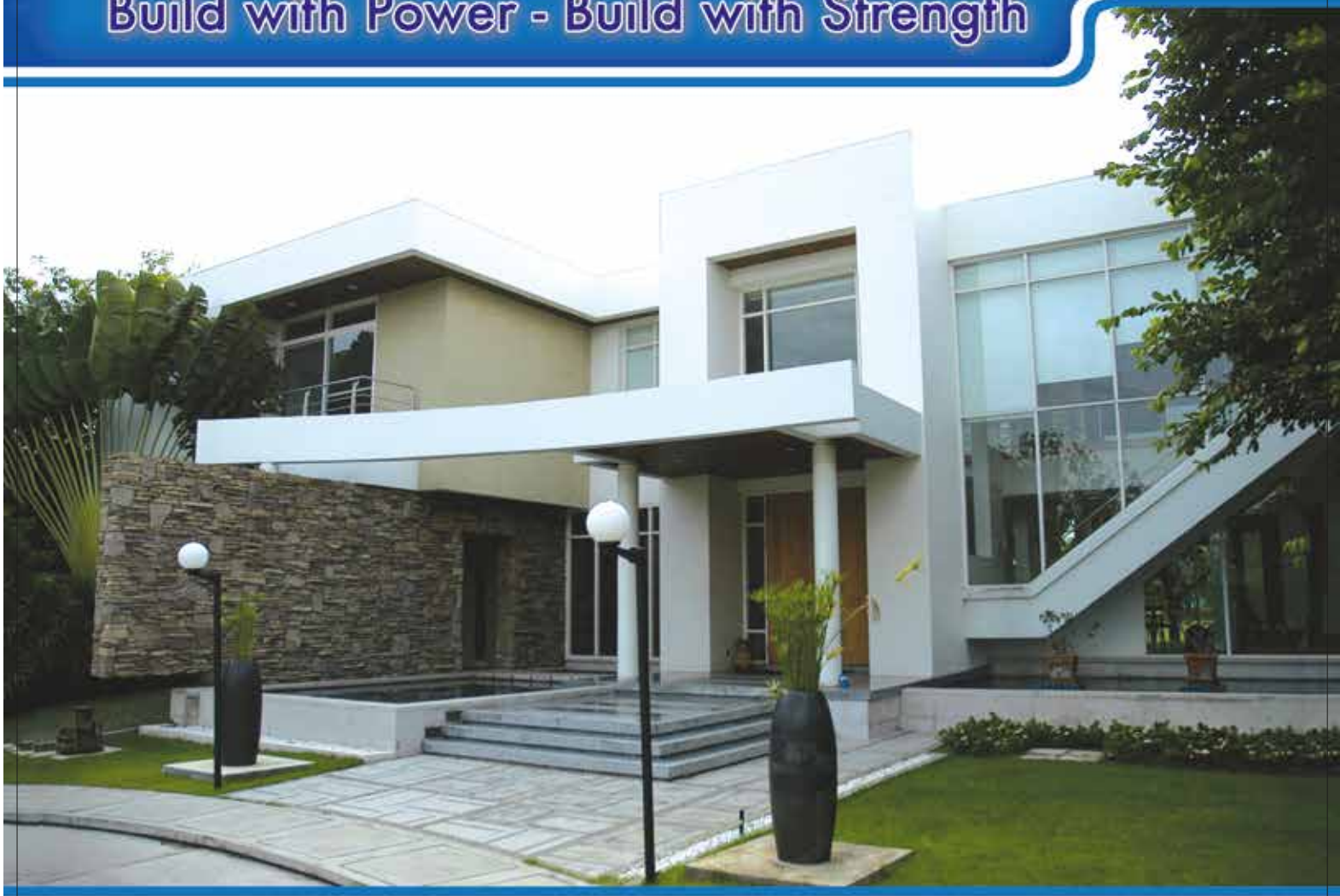
us with infinite blessing and bounties. Ramadan is one of those bounties, and to fully appreciate Ramadan, we must spend it the way Allah ﷻ would like us to spend it and attain our goal which is *Taqwa*.

9. Following the Sunnah: Anything of the beloved is also beloved. That is a principle of love. Allah ﷻ has proclaimed the Prophet ﷺ as His beloved. If we follow the Sunnah and display resemblance with the Prophet ﷺ, then we can also gain the love of Allah. This particularly includes following the Sunnah acts which the Prophet ﷺ performed in Ramadan. If we have to do something, might as well do it the best way possible. The best way for anything to be done is to do it the Sunnah way. If by any chance it was some other way, Allah ﷻ would have had His Prophet ﷺ do it that way then.

10. Istiqamah: Imam Junayd Al-Baghdadi ﷺ said, "Steadfastness is greater than a thousand miracles." Please do not tire one's self out in the initial stages of Ramadhan, rather figure out a routine that works and stick to it regularly. The most beloved of actions to Allah ﷻ are those that are done consistently even though they may seem minor. We all need to be thankful for the good that we have done and also for the evil we are able to abstain from. We also need to be thankful for whatever level of steadfastness that we have. We want to make Ramadan last beyond Ramadan as well. I'll end with a quote from one of our *mashayikh*, Shaykh In'aam-ul-Hasan Kandahlawi ﷺ who said, "Whoever lives their life as they do in Ramadan, then death will come to that person just as the moon of 'Eid dawns upon a fasting person."



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Blazing Truth

By Hafsa Kamal

I saw myself plunging into the depths of hell. The leaping, snaring flames reaching out for me like open hands. I was oblivious to which of the seven levels of Hell I was brutally thrown into, but it felt like the worst. Heinous creatures with strange voices and poisonous stings roamed around, striking ruthlessly against other wretched forms

akin to me. My mind fervently sought Allah's ﷻ forgiveness. The ill-timed prayer remained unanswered as the blazing torment resumed. The pain of my regret and anguish overpowered my

physical pain. The pulsating throb seared through my veins as the sooty flames burned into my layers of skin. I couldn't bring myself to stare at the other deformed people surrounding me, all engulfed in equal disgrace. Our struggle was futile. We knew we were in this for a while, and that was what made it even more ominously terrifying. I cried till my body trembled, the salty tears trailing down my patchy cheeks. I cried till I felt there was no water remaining in my body and yet, I couldn't compel myself to desist from crying. Beads of blood

welled up in my eyes and gushed out. My growling stomach ached till a pot of flesh was presented to me and it was all I could do to stop myself from throwing up. My thirst was quenched with boiling water. I simply couldn't refuse, no matter how much I wished to, as it was all I was provided with for my stomach. The stench of bubbling pus stung my nostrils and I screamed, praying for death to come. But this was the eternal fate that awaited me, the result of all my distressing seeds sown on earth and into my grave. I grabbed a fistful of my dead hair and shut my eyes, the hazy memories reeling in my mind and tears returning to my eyes with induced remorse...

"Did you notice that Fareeha has a unibrow?" Aimen snickered, her curly mop of hair falling casually onto her bare shoulder.

I started to laugh.

"Honestly, Islam doesn't teach a girl to look like a man," she commented, peeking at the scarf-clad figure that walked by as we sauntered along the school hallway. Sarah heard us.

"Islam also prohibits us from backbiting," she retorted, stopping in her tracks to turn and stare at us.

"Um, I don't recall asking you," Aimen arched her perfectly tweezed brow, "And more so, we aren't backbiting, we're just discussing."

She turned her face to me with a bored expression, "Let's go, Hala, we don't want to be mistaken for being friends with an Al-Qaeda member."

Sarah blushed, her brows snapping together, as she visibly restrained herself from slapping Aimen.

"I really appreciate that you care for us," Aimen gave her a sickly sweet smile, "But even if we decide to go to hell, it isn't really any of your business." With that she grabbed my arm and dragged me towards our mutual English class. I slightly craned my neck and saw a tragic figure slowly turning around with drooping shoulders.

"Way too harsh, Amy," I muttered and shuffled alongside her into class.

I recalled what Amy said 'We're just discussing.' Were we just discussing or backbiting? What's the difference? The pound of flesh churned in my stomach.

"Hala," My mother said, "Don't forget to wear your *dupatta* before you go." She muttered something else too and quickly pushed her sunglasses to the bridge of her nose and rushed to the building adjoining our neighbor's house. It was a new beauty parlour they had opened.

The dupatta that was tucked under my armpit quickly fell to the floor. I picked it up, looked around and rammed it deep into the laundry basket. Mom wouldn't know the difference if I came back in without it. It was simply a formality my mother had to fulfill before she went back to her own life, oblivious to the ongoings in my life.

I pulled the hem of my cap-sleeved shirt I had bought at Khaadi's the other day. I looked into the mirror and with a satisfied smile walked out onto the backyard and sat in my car, ordering the driver to drop me at the Dolmen Mall, where the rest of my friends were waiting for me.

'Hala, you are so beautiful, doesn't it bother you when guys stare at you?' Sarah's voice suddenly echoed in my mind. The conversation had taken place that morning when we exchanged a smile with each other while walking by.

'Sarah, I just don't get it, I don't want to be mean to you but why do you keep on preaching like you're a holy saint or something? And by the way, I like dressing up. As long as the boys aren't really doing anything to me besides staring, I don't really see why that's so wrong,' I had responded.

My closed eyes reopened and numbly stared at the fire enveloping the naked figures. I closed my eyes again, wearing the dress of scorching fire which sliced into my skin and I screamed...

I stared at the disgusting food in front, recalling the glamour of filling my stomach with food from famous franchises and restaurants, without ensuring whether the meat was *halaal* or *haram*. The picture of Pepsi in my mind had changed to

pus going down my throat. The eatery had been changed to a foreboding flame of hell...

"Sarah," the class teacher turned towards her with his hand outstretched, "Did you bring the farewell form with the amount of money written on it?"

"I'm not coming."

The slow whispers of bored students suddenly stopped, rotating their torsos to gaze at Sarah. We all mirrored each other's staggering expressions and waited for her to give her reason. Amy rolled her eyes and snorted,

"Of course the Taliban wouldn't come. She'll be collecting sticks and using them to burn the advertising posters showing summer lawn."

Sarah ignored her and replied, "I can't come because music will be played and I don't listen to music."

"Can you believe how far she's taking this extremist nature of hers?" Amy whispered, "Like jeez, you'd think Allah wouldn't want people to sit back and relax even for a couple of hours."

"Say whatever you want about me, Aimen," Sarah snapped, "But don't take Allah's ﷻ name in vain."

"If you both take any name, or utter any word," the teacher suddenly spoke in a constricted voice, "both of you will be detained after school."

I can't tune out the shrill screams of other prisoners, the music of hell. My ears scorched as molten metal flowed into it...

"Hala, *Drag me to Hell* came out in the cinema and it has been given good reviews," Amy shrieked, her voice reverberating in my ear. I slowly lowered the volume of her voice on my phone and responded,

"Gee, I don't know, Amy, I have to check with my mom."

"I thought you loved horror movies, Hala."

"Duh, I still do, but my mom has been acting like a

monster these days," I rolled my eyes and cradled my phone on my shoulder as I quickly took out my notebook and wrote the name of the movie, "We might as well wait till the DVD comes out and we'll watch it together at my place, is that ok?"

"Well, it won't be half as fun but sure, if you say so," she paused for a moment then said, "I was just asking you because Maaz was planning on taking me and I didn't really want to be alone with him, you know, since its early days of our relationship."

"You have fun with Maaz," I assured her, "Pretend he's just a friend."

Amy gave her customary snort, "You can be so retarded sometimes."

I sighed.

"Anyway, I'll talk to you later," she suddenly giggled, "Speak of the devil and he comes on the other line." With that she rang off.

Ironically, the devil wasn't on the other line. He was with me the whole time. I remembered having a horror movie marathon with Amy later. It's strange that this horror I perceived was even more frightening and ten times more realistic, and this time I wasn't enjoying it one bit...

I neglected my prayers on earth, finding them seemingly irrelevant in my daily routine. I stated that belief and faith was in the heart and not in outer activities. I used to tell Sarah that Allah ﷻ didn't require our prayers and loved us seventy times more than our mothers. A spasm coursed through me as tears rolled down my cheeks. I knew Allah ﷻ loved me but did I love Him? I knew He is Merciful but did I call on that Mercy?

I called them extremists. I protested that it went against feminist rights for females to be fully cloaked while men didn't have to. It made them look socially inferior in the Islamic society. Yet, the ruthless activities and mistreatment of females in our society was the product of this erroneous display of feminism. I realized then that men and women could never be equally superior but neither of them was either superior or inferior to

the other. Both sexes were superior in their own rights and this obligation of the veil was a protection that could've enabled their minds to be objects of reflection and not their bodies. This, in fact, was a product that yielded feminism and equal rights for females. I was just too blind to see that. I thought I was liberal. I was fighting for feminism and fighting against the conviction that celebrating various events was wrong in Islam. My so-called freethinking had brought me down here today in chains. I wasn't liberated; I was entrapped by my past perspectives.

I recall pitying Sarah because she was trapped in a veil, unable to flaunt her beauty, unable to find joy in worldly pursuits. I mocked the bearded men sitting in Masjids. I was repulsed by their attire, from their image that was created by the media. I recalled laughing with Amy over ridiculous notions about covering up.

I can feel them laughing and pitying my present state...

Despite the fact that Judgment Day was looming, I still pleaded internally to Allah ﷻ that the West was to blame for this lifestyle I adored and the deep rooted prejudices I was instilled with. I was compelled to follow them through the attractive

fashion they presented us with and their glittering portrayal of perfection through the media. The skin exposed, thinly clad in garments that were in the olden times meant for covering up, were just used as items to expose even more of what was there.

I wish I could go back and relive my life according to the way Allah ﷻ had laid down for us. I wish I never celebrated those seemingly insignificant occasions. I wish I never scoffed those religious people who strived to walk on the straight path. I wish I never laughed at Sarah when she said she was scared of death...

"The fire will burn their faces, and they will therein grin, with their lips displaced," tells the Qur'an.

Hadrat Anas رضي الله عنه narrates that Prophet Muhammad صلى الله عليه وسلم said,

"O People! Weep or at least appear to be weeping, for the inhabitants of Hell will weep in Hell, so much so that drains of tears will flow from their faces; when tears will dry up, blood will start flowing, thus causing pain in the eye."

Some Small Prayers...

O disciple, advice is easy - what is difficult is accepting it, for it is better in taste to those who pursue vain pleasures, since forbidden things are dear to their hearts. [This is] particularly so for whoever is the student of conventional knowledge, who is occupied with gratifying his ego and with worldly exploits, for he supposes that his knowledge alone will be his salvation and that his deliverance is in it, and that he can do without deeds - and this is the conviction of the philosophers. Glory be to God Almighty! This conceited fool does not know that when he acquires knowledge, if he does not act on the strength of it, the evidence against him will become decisive, as the Messenger of God صلى الله عليه وسلم said, 'The man most severely punished on the Day of Resurrection is a scholar whom God did not benefit by his knowledge.'

It is reported that al-Junayd (may God sanctify his heart) was seen in sleep after he had died, and was asked, 'What is the news Abu'l Qasim?' He said, 'Those expressions were wide of the mark, and those counsels came to nothing. Nothing was of benefit to me except some small prayers I made in the middle of the night.'

- Excerpted from *Ayyuha'l Walad (Letter to a Disciple)* by Imam Ghazali رحمته الله

Chronic Illness: A Different Perspective

By Zainab Wasay

It is said that just as health is a blessing, illness too is a blessing – in fact many times the latter may be a greater blessing. My dear friend, Nafeesa, shares her experiences, as she found Epilepsy to be one of Allah’s greatest gifts for her.

From the age of twelve to twenty Nafeesa suffered about thirty seizures, although some of them were years apart. From immense psychological pain to five shoulder dislocations, head injuries and countless cuts and bruises, her illness was never easy for her. But Nafeesa decided from day one that she would bear everything with a positive perspective since according to a Hadith, a believer is always in a win-win situation. The Prophet ﷺ said: “Amazing is the affair of the believer as there is good for him in every matter, and this is not the case with anyone except the believer. If he experiences pleasure he thanks Allah and it is good for him. If harm befalls him he is patient and it is good for him.” (Muslim)

Thus, one of the first things Nafeesa learnt from Epilepsy was humility. When Nafeesa first began having seizures she never encountered any physical pain. But when the seizure would begin she would be conscious for a few moments and watch helplessly as her arms would be twisting and jerking uncontrollably. The psychological pain she would feel then was much worse than physical pain.

One day, her mother said to her, “Nafeesa, maybe Allah ﷻ is trying to tell you something by showing you how helpless we humans really are.” Nafeesa pondered over her mother’s words as she realized that maybe she did need to improve her attitude regarding certain things and so she started changing herself. A few months later many people said to her that she had become a much softer and easy-going person as compared to how she was before.

Nafeesa’s main strength was her connection with Allah ﷻ and the Quran and Sunnah. Since Allah is Al-Hayy, the Ever-Living, the Quran too is an immortal book – any person in any age can relate to any of its verses. Once, after waking up from a seizure, she was lying in bed and crying. It’s worth mentioning that until the age of sixteen, Nafeesa never cried once over her illness. Mostly because she believed it was Allah’s ﷻ will for her, which was no doubt better for her; but also because she hadn’t fully comprehended how her illness could affect her life as well as others. This time she was feeling terribly guilty because there had been no negligence on her behalf but because of her, everyone would get so worried. She opened the Quran in search of solace and the first words that caught her eye were: “And He makes it befall whoever He wills.” (Ar-Rad: 13)

After reading these words, she felt much calmer and a lot less guilty as she realized that it wasn’t her fault but Allah’s ﷻ will for her, which is no

doubt free from flaws. Then as she continued reading, she couldn't help but smile: "... and those who remain patient, seeking their Lord's countenance... these will have the Ultimate Home. Everlasting Gardens, which they will enter, along with the righteous among their parents, and their spouses, and their descendants... peace be upon you, because you endured patiently. How excellent is the Final Home!" (Ar-Rad: 22-24)

Once, during a class of Sahih Muslim, Nafeesa read the hadith about the Ethiopian woman who had Epilepsy. The hadith goes that Ibn Abbas رضي الله عنه once said to his student, "Should I show you a woman of Paradise?" He replied, "Of course." Ibn Abbas رضي الله عنه said, "This black woman came to the Prophet ﷺ and said, 'I suffer epileptic seizures and my body uncovers; please pray to Allah for me.' The Prophet ﷺ said, 'If you wish, you can be patient and you will earn Paradise (in return). And if you wish, I will invoke Allah to cure you.' She replied, 'Rather I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I remain covered.'" Thus he prayed for her after which her body would not uncover during seizures. Though Nafeesa had read this hadith before, this time she was overjoyed when she read it with Imam Nawawi's رحمته الله explanation. He wrote that this hadith tells us that seizures carry immense reward since Rasoolullah ﷺ promised *Jannah* to the woman who suffered them.

Before reading this hadith, Nafeesa had read the hadith of the people who made two migrations and how Abu Musa Ash'ari رضي الله عنه and his companions would keep coming to Asma bint Umais رضي الله عنها to hear this hadith from her. Asma رضي الله عنها would say that it was as though nothing in the whole world was more valuable to them than this one hadith. Nafeesa couldn't fathom how a single hadith could be so cherished by someone but she reconciled with the fact that the Sahabah رضي الله عنهم perceived things very differently from the way we do.

Then once after waking up from a seizure she recalled the hadith about the black woman and

she realized how a single hadith really could be so dear to someone! In reality, she and the likes of her were nothing compared to the greatness of Allah ﷻ... they were just ordinary beings among His infinite creation. But Allah ﷻ, the Lord of the Universe, still understood their pain and distress. Not only did He understand it but he also placed a special reward for it, since even if no one else could comprehend what they were going through, He could. Then why wouldn't the gift of the Most Merciful One ﷻ be more valuable than the world and all that it contains?

Nafeesa's illness had never been a hurdle in her education and by Allah's ﷻ grace she excelled in both her religious studies as well as worldly education. But once she reached marriageable age, after a certain point her parents decided to give her a reality check. Thus, one day her parents sat her down and explained to her that her illness had the potential of being a hurdle in her marriage since it was understood that they wouldn't hide her medical condition from anyone interested in marrying her. Nafeesa didn't say anything then but when she went to her room she cried her heart out. Then when she opened the Quran, Allah ﷻ said:

"And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful." (Furqan: 54). Nafeesa stopped crying instantly. She smiled as she realized that she didn't need to worry about her marriage since Allah ﷻ had already written down who would marry her. Then, not too long after, a proposal came from Nafeesa's own relatives and despite telling them all the details of her illness, they still finalized the marriage because they said that they were marrying for *Deen*. Afterwards, they really did take care of all her medical needs just like her own family would, *Alhamdulillah*.

Allah ﷻ says: "No calamity befalls but with the leave of Allah. And whosoever believes in Allah, He guides his heart (to the path of patience and gratitude). And Allah is the Knower of all things." (At-Taghabun: 11)

The Decline of the Meal Family

By Sue Palmer

Throughout human history, eating has been an important social event, and in countries where food traditions are still highly valued, enjoyment of food is closely related to the circumstances of eating: preparations and presentations, family gatherings and mealtime conversation. But in developed nations, meals have become increasingly solitary experiences, with preparation often involving a little more than piercing a film lid and switching on the microwave. The habit of 'grazing' on snacks throughout the day means that in many homes set mealtimes have all but disappeared; in others, there is not even a dining table.

A 2005 UK survey of 2000 families showed that 20 per cent never sat down on a meal together, and three-quarters of the rest ate while watching TV. Many families around the world would identify with American journalist Sheila Pell's descriptions of a typical mealtime - husband and children eating in different rooms in front of different televisions, while she perches alone in the middle, tucking into a microwaveable snack meal: 'Like much of the nation, everyone in the family is so busy that we long ago began eating in shifts. Dining has become dinner, interrupted. It is often a staggered affair, wander in on their own schedules, gaze into the refrigerator as if it were a 1950's automat, and make a selection. Our seating arrangements evolved out of this moveable feast.'

This highly significant social shift from communal to solitary eating has happened almost without comment, a knock-on effect of many other cultural changes happening at electric speed.

These include the rise of dual-income households; the availability of prepared meals; the increase in television channels so that each family member wants to eat in his or her own personal space, and, of course, children's addiction to junk food, which means they're not really interested in sharing something 'gross' with the family they'd rather 'grab a burger and chill out' on their own.

No one realised, as the cult of this individual TV dinner grew, the extent to which the children's solitary eating habits would begin to affect their overall development. When one day we woke up to find ourselves eating like Sheila Pell's family, people began to worry and to look behind the reasons of the change. It's easy to blame parents, or the food industry, or marketeers or television (although, to be fair, most people blame parents). But, in fact, no one meant this to happen - it just did.

Meals, manners and marijuana

The loss of shared mealtimes raises a host of issues. For a start the family meal was an opportunity for the parents to model desirable behavior: table manners, consideration for others and sensible eating habits. Teachers in Western countries frequently complain nowadays that children can no longer handle a knife and fork. A 2005 survey of a thousand pre-teen eating in a restaurant chain in the UK found that 20 per cent use only a fork and three-quarters don't put their knife and fork together at the end of a meal. It doesn't seem to be much better in Japan - a country famed for its addiction for manners - where nutritionist Dr Yukio Hattori complains that

nearly 40 per cent of children cannot use chopsticks properly. As social psychologist, Pat Spungin, puts it, table manners have an important social function: 'It's an important social skills to be able to sit at a table and not embarrass yourself and other people with your manners - not to lean over people and grab things, not to take the last potato and to recognise that other people are with you.

Family meals also affect social development: in a world where opportunities for adults and children to talk together grow fewer and fewer, a regular shared meal is an ideal opportunity for chatting over the events of the days, swapping gossips and planning future activities. This type of social interaction cannot start too early, but as Karen Pasquali-Jones, editor of *Mother and baby* magazine, has pointed out, as parents increasingly use television as an electronic babysitter, even toddlers are beginning to eat alone. As she says, 'Toddlers need the experience of sitting up at a table. It not only encourages them to eat properly; it improves their speech and social skills and encourages them to try new foods.'

At the other end of the age range, researchers at the University of Minnesota found that the more frequently teenagers ate with their parents, the less likely they were to smoke, drink, use marijuana, show signs of depression. There's even a research study showing that the only common denominator among National Merit Scholars of all races and social classes is that they eat dinner with their families. It doesn't take rocket scientists to recognise that regular family get-togethers have a socialising and civilising effects on children of all ages.

Feeding a Family

Family meals also tend to be healthier. Japanese nutritionists Asako Aramaki points out that people who eat with chopsticks tend to eat a more balanced diet than members of the *hashi-nashi-zoku* (chopstick less tribe) who are 'particularly careless about eating a good

breakfast... take dinners at irregular hours and nibble constantly at snacks during the day'. Shared mealtimes, of course, allow parents greater supervision of the food children eat (and when they eat it) and opportunities to counter the fussy eater syndrome, thus weaning them off junk food.

If possible, the best way to avoid fussy eating habits is to stop them before they begin, by ensuring children eat a wide variety of food from the earliest age. In Italy, there's a long established detail feeding routine of babies, weaning them off milk and on to a range of tastes. This seems long eminently sensible. As pointed out earlier, parents have control over children's diet in the first few years and it's not till the age of two that children really begin to be fussy about food. Evolutionary biologists explain that this is when they become aware that unfamiliar food might be poisonous - and marketeers tell us that it's the age in which they become aware of the brands. The collision of old and new 'instincts' is a powerful one.

Once children have become addicted (or even quite partial) to junk foods, changing their eating habits is much more difficult, and without careful forethought parents' efforts could be counterproductive. The combination of work frazzled adults and junk demanding children could easily mean that mealtimes turn into a battleground - and unless family meals are a pleasant social occasion, no one's going to benefit.

The success of the battle plan for detoxing junk food addicts depends on three key principles.

- Mealtimes should be enjoyable.
- Everyone eats the same meal - no special dishes.
- Parents decide which choices to offer to children.

To convince children to be more experimental, experts suggest that repeated offering of 'a little taste' during the family meal. If the child does not

enjoy it, you offer more. If not, the key is not to push it. If you provide plenty of bread, rice, vegetables or other staples to choose from, the child won't go hungry. The next time you eat that dish offer 'a little taste' again and so on. The American nutritionist, Ellyn Satter has a useful rule of thumb for establishing mealtime harmony: adults decide what, when and, where children eat: children decide how much.

For working parents, preparing and sharing a special meal each evening is clearly not easy to arrange - but it's worth putting a thought on the subject. The ideal would be to arrive home at a regular time themselves and build up a repertoire of simple meals using fresh ingredients that can be prepared relatively quickly. There are plenty of recipe books with suggestions for quick, healthy suppers. But if they can't be there themselves, parents could at least ensure themselves that whoever minds the children in their absence - hopefully other committed adults - reads clearly from the same nutritional and behavioural hymn sheet.

The key elements are consistency and regularity - agreed attitudes to food and behavior at tables, and an agreed regular mealtime - so children know what to expect and when and where to expect it. This might seem an effort to organise, but it's a question of priorities. When their children are ill, working parents move heaven and earth to ensure correct medication is administered at the right time. Regular healthy meals on a daily basis are as significant for children's long term health as medication is for acute conditions - and in this respect, as in every area of child-rearing, consistency is essential. The nutritionist, Susan Jebb, believes that establishing eating habits to keep children in good shape for the rest of their lives is 'a key way to invest in their futures'. As she explains, "They are not called "eating habits" for nothing - habits are ways of behaving which have become very deep-seated and are difficult to change." Habits acquired in childhood tend to stay with you life-long.

- Extracted from Sue Palmer's 'Toxic Childhood'

The Vicious Circle

"Tiredness thus draws whole families into the vicious circle of poor nutrition and lack of exercise. The sluggishness that comes from poor diet feeds further exhaustion, which leads to more quick-fix junk food and telly-slumping ... and so on, ad infinitum. And all this overlaps with another vicious circle. This is the one where exhausted parents attempt wanly to convince their children it's bedtime. And the children - over-tired and brattish - play up more and more, until their parents give up the unequal struggle and let them watch 'one more programme' or play 'one more computer game'. The next morning everyone wakes up tired again ... and on it goes, the two vicious circles overlapping into a vicious Venn diagram, with a worn-out family trapped in the middle."

- Sue Palmer in *Toxic Childhood*

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Who is an Educated Person?

By Khalid Baig

"And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may guard themselves against evil." [At-Tauba 9:122]

According to the renowned Quran scholar, Abu Abd-Allah Al-Qartabi (d. 671 A.H.) this verse lays the foundation of Islam's education policy. The goal of that education is described as seeking 'tafaqquh fid deen', translated above (by Pickthall) as sound knowledge in religion. It can also be translated as sound understanding of religion. The choice of *fiqh* (understanding) over *ilm* (knowledge) here points out that what is required is not mere literacy, but insight. And it has to be of such a level that it can be a force against evil. A purely intellectual exercise bereft of that practical utility does not qualify.

This message itself is very important but what is even more important is the context in which this verse was revealed. For it happened after the

Tabuk expedition, which saw the largest mobilization of the Islamic State under the leadership of Prophet Muhammad, ﷺ himself. To face up to one of the two super powers of that time, every able bodied Muslim was called upon to join the jihad. Despite the most adverse circumstances, everyone responded, except a few Companions who were reprimanded and later forgiven. Sura Al-Taubah contains a detailed account of all this, emphasizing the importance of responding to the call for jihad when that call is made by a competent authority. Then this verse explains that jihad should not be the only preoccupation of the Islamic State. Seeking knowledge is so important that even during the prosecution of a war, a segment of the society must be engaged in it.

Most of us are familiar with the *hadith*, reported by Anas, رضي الله عنه: "To acquire knowledge is the duty of every Muslim man and woman." What kind of knowledge does this *hadith* refer to? The same as is meant in this *hadith*: "The scholars are heirs of

the Prophets. The Prophets do not leave behind an inheritance of gold and silver; they leave behind the inheritance of knowledge. Whoever acquired knowledge, acquired a lot of wealth."

Does it mean that every individual Muslim must also become a religious scholar? Not at all. What is required of an individual is only sufficient knowledge that can enable him or her to carry out their religious obligations. As a minimum every Muslim must learn the articles of faith and what they really mean. He or she must also learn the laws and teachings of *Shariah* as they relate to their life. The basic rule is that accompanying every religious duty is another duty to learn about the requirements of that duty. Thus it is our duty to learn *Shariah* teachings about Salat, Fasting, Hajj, and Zakat. For a businessman, it is a religious duty to learn Islam's teachings about economics and *halal* and *haram* transactions. For a person getting ready to get married, it is a religious duty to learn Islamic teachings about marriage and spousal rights and responsibilities. And so on.

Similarly some spiritual knowledge is part of this required Islamic course, says Mufti Muhammad Shafi, the late grand Mufti of Pakistan. One must learn about the nature and forms of arrogance so it could be avoided. Similarly rage, jealousy, and malice. One must learn about desirable spiritual qualities like humbleness, patience, and gratitude. There is a surprising depth of knowledge about such subjects in Islamic literature. And although they may not seem to be important subjects for serious study, one can recount innumerable cases where Islamic communities have been damaged beyond repair by 'highly educated' people, who were uneducated in these subjects.

Such knowledge would not make us experts. The expert knowledge belongs to the scholars who pursue in-depth study of Qur'an, Hadith, exegeses or *tafsir*, jurisprudence or *fiqh*, history and myriad other subjects in Islamic sciences. There must be some people in each community who devote their lives to the pursuit of such expertise, and as long as some do, others are relieved of the responsibility. That is why it is called as *fard-kifayah* or collective responsibility.

The acquisition of skills that may help one earn a living - the real focus of nearly all education that goes on these days - falls in the category of *mubah* or permissible. Here one has wide latitude from a religious point of view. One can choose any profession, as long as it does not fall in the category of prohibited activities, and get needed education to earn a living from that profession.

Similarly, one may pursue studies to satisfy one's curiosity. It is obvious that people will differ greatly in their abilities and inclinations in this area, and that is accommodated by the *Shariah*. It generally does not force or restrict this pursuit.

Of course there is a problem when social or even physical sciences are taught with a secular perspective. In that case social studies, history, or biology all become camouflages for teaching secular philosophy. Islam, of course, cannot permit that. A believer cannot teach that man evolved from apes because Darwin said so and an imported text book presents it as a fact. This is certainly a big problem and it requires a separate discussion.

A bigger problem occurs when the different categories of *fard* and *mubah* are confused, leading to a tremendous misbalance. A person obtaining a college degree has fulfilled his duty as required by this *hadith*. Right? Not quite. A person may become the best scientist, engineer, or whatever, but if he has not acquired the basic knowledge about his religious obligations, he simply has not discharged his duty to acquire knowledge. In the eyes of Islam, he remains an uneducated person.

Today we have millions of people in the Muslim world who may have obtained many degrees but they have not learnt how to read the Qur'an or offer the *Salat*, or even perform *wudu*. They may have no idea about Islamic teachings about the situations they encounter in their daily life. Home life. Business life. Social life. How many MBAs have learnt Islam's teachings about business and commerce? How many Muslim doctors have learnt the Islamic medical ethics? We are the educated-illiterate class - the product of colonial education systems. Our 'education' keeps us from acknowledging our ignorance. Do we know?

The Doomed Diggers

By Umm Zainab

It was in 557 Hijri (1162 AD) when Sultan Nuruddin Zangi saw the Holy Prophet ﷺ thrice in his dream(s). Each time the Prophet ﷺ pointed towards two men and informed the Sultan that they were attempting to harm him ﷺ, thus urging Nuruddin to do something about it. The Sultan was a very pious man – his days were spent in *jihad* and his nights in prayer. He recited the *durood sharif* hundreds of times after *isha* and

was regular in his *tahajjud* prayers. His rule spread out to the *Harmain Shareefain*.

The dream perturbed the Sultan to an extent that he became extremely anxious and restless; he knew something heinous was going on in the holy city. In the morning, he set out from Damascus towards Madina Munawwarah, with twenty of his aides, his caravan laden with treasures.



The journey to Madina normally took twenty-five days, but the Sultan, in his anxiousness, covered the distance in just sixteen days! The residents of the holy city were surprised at the Sultan's sudden appearance.

Upon the entourage's arrival, the gates of the city were ordered locked. Then, all the residents were invited by the Sultan for a feast (some traditions relate they were invited to receive gifts from him). Thus, he got a chance to look at the entire population, individually. But surprisingly, he did not come across the two faces that had appeared in his dream.

Sultan Nuruddin inquired whether any residents were unable to respond to his invitation? He was informed that the entire population had been present except two respectable pilgrims, who had been living in Madina for a long time. These pious saints remained busy in *ibadah* all the time and provided water to people visiting *Jannat-ul-Baqee* in their spare moments. Otherwise, they didn't meet anyone.

The Sultan jumped at this information and called for them. As soon as he saw them, he recognized their evil faces. His blood was boiling but he could take no action without any kind of proof against them, as apparently, their outlook and attire was like pious ones. So he asked them where they lived. They responded by saying that they had rented a house near the *roza-e-aqdas* and that they remained in it most of the day, busying themselves in the remembrance of Allah. The Sultan left them under the charge of his aides and he went out towards their house, accompanied by the elders of Madina.

The house was simple and the belongings minimal, vouching for the so-called asceticism and piety of the inmates. The locals were full of praise for them but the Sultan wasn't satisfied. He started examining the floor and suddenly he sensed it moving under a mat. When he removed the mat, a most shocking and heinous sight appeared before his eyes: an underground tunnel

leading to the sacred chamber!

The Sultan became uncontrollably furious; the locals shocked to the core!

Chained and bound, the perpetrators were immediately presented before the Sultan. In thundering rage he inquired them about their real identities and the purpose of this despicable act. The loathsome men unashamedly replied that they were Christians (in some traditions, Jews) appointed to dig out the blessed remains of the Prophet of Islam as an act of virtue, but just as their work was about to finish, they stood arrested. (One tradition relates that the tunnel had already reached the blessed body of Sayyidina Umar, so much so that one of his feet had been exposed!)

Sultan Nuruddin could hear no more; he severed their heads with a sword and ordered their bodies to be burnt in raging fire. He couldn't control his own emotions of being fortunate enough to be selected by the Prophet himself for this task and cried inconsolably.

After regaining his composure, Sultan Nuruddin ordered the digging of a deep trench around the sacred chamber, so much so that water came out at the bottom, and got it filled with molten lead so that no one could dare approach the most sacred chamber through underground tunnels ever after.

To this day, the residents of Madina take the name of Sultan Nuruddin Zangi with utmost reverence and respect.

To this day, Muslims despise and loathe the disgusting diggers.



TUFAIL BIN 'AMR AD-DAWSEE

رَضِيَ اللَّهُ عَنْهُ

"O Allah, appoint him for a sign that will aid him in fulfilling his noble intentions"

Prayer of the Blessed Prophet ﷺ for him

Tufail bin 'Amr Ad-Dawsee رضي الله عنه was the chief of the tribe of Daws in the pre-Islamic era. One of the eminent nobles, he was renowned for his chivalry and hospitality. None in need was ever turned away from his door. Feeding the hungry, calming the fears of those in distress, giving shelter to the homeless, such deeds were second nature to him.

Furthermore, he was a brilliant intellectual and accomplished poet with a keen perception. Due to his love of poetry, beautiful words had a mesmerizing effect on him.

Tufail رضي الله عنه set off for Mecca at a time when bitter conflict had split the city into two factions. On one side were the followers of the Blessed Prophet ﷺ and their opponents were the disbelievers of Quraish. Each party sought partisans to support their cause. The Prophet's ﷺ mission was to invite people to his Lord and his armour was Faith and Truth. The disbelievers of Quraish fought him tooth and nail and used every weapon at their disposal to deter people from following him.

Unaware of these dangerous undercurrents, Tufail رضي الله عنه innocently arrived in Mecca with no intention of getting involved in any friction or becoming an unsuspecting pawn in the hands of Quraish.

This wondrous, unforgettable tale is best heard in Tufail's رضي الله عنه own words, "When I reached Mecca, as soon as the elite of Quraish saw me, they gave me a hearty welcome and lavished great warmth upon me. Then their leaders gathered around me and said, "O Tufail, you have come to our city and it behoves us to warn you about this man who claims prophethood. Alas, he has split our community and sowed bitter discord among us. We fear lest a similar fate befall your people. So do not even

speaking to him or listening to a single word he utters. For his speech is just like magic whereby he bewitches men into renouncing their nearest and dearest." By Allah, they kept on citing story upon story of his extraordinary achievements until they imbued me with such terror for the safety of my people and myself, that I swore that I would neither approach him, nor speak to him nor listen to him.

So before going to the masjid to circumambulate the Holy Ka'ba, and gain blessings from the idols for whose sake we performed pilgrimage and fed the poor, I inserted some cotton in my ears for fear lest his speech fall upon my ears.

Lo and behold, upon entering the masjid, my gaze fell upon Muhammad ﷺ as he stood in silent prayer. I was struck by his method of prayer, so different from ours. Imperceptibly, I found myself so enthralled by the sight, it was as though his worship shook me to the very core of my being. Unconsciously, I began drawing closer and closer until I stood very near him.

And Allah ﷻ ordained that some of his speech should penetrate my hearing. Intuitively, I sensed that his words were blessed, and I said to myself, "May your mother weep for you, Tufail! Have you no sense that you cannot distinguish between the true and false? What prevents you from listening to this man's words? If you think his speech is true, then accept it. And if it is false, then reject it."

Therefore, I waited until Rasul Allah ﷺ left and followed him till he went inside his home. Then, entering his presence, I spoke, "O Muhammad, your people made horrifying allegations against you. By Allah, they terrified me so much that I blocked my ears with cotton to prevent me from hearing your speech. Yet Allah ﷻ ordained otherwise and allowed me

to hear partially. And I found it to be surpassingly beautiful. Now present your case to me."

Rasul Allah ﷺ did so and recited Surah Al-Ikhlaas and Al-Falaq to me. By Allah, I had never before heard such a compelling rendering of the Truth.

Immediately, I stretched out my hand to him and testified that there is no god but Allah and Muhammad ﷺ is His Messenger. Thus I entered the fold of Islam.

I stayed in Mecca for sometime during which I learnt about Islam and memorised as much of the Quran as I could learn with ease.

When the time came to return to my people, I said, "O Messenger of Allah, I am a man who commands obedience in my family and I plan to return to them and invite them to Islam. So ask Allah ﷻ to grant me a sign that will assist me in inviting them."

The Prophet ﷺ invoked, "O Allah, appoint for him a sign that will aid him in fulfilling his noble intentions."

On my way back, as I stood on a hill from where I could see my clan's houses, a radiance like that of a luminous lamp appeared between my eyes. I uttered, "O Allah, do not place it in my face, for I fear they may assume that retribution for abandoning their religion has befallen me," whereupon the radiance moved to the centre of my whip. While I dismounted, people were gazing in marvel at the radiance emanating from my whip like that of a suspended lamp. My old father came forward to greet me. I addressed him, "Father, leave me alone! From now on, we are strangers."

He exclaimed, "Why is that, my dear son?"

I answered, "I have accepted Islam and am now a follower of Muhammad's ﷺ religion."

He declared, "My beloved son, your religion is mine."

I told him, "Go and bathe and purify your clothes. Then come so I may share my knowledge with you."

So he bathed, purified his clothes and then came to me. When I presented Islam to him, he became Muslim.

Then my wife came forward. I told her, "Leave me alone! From now

on, we are strangers."

She asked, "How can that be? May my parents be ransomed for you?"

I told her, "Islam has separated us for I have accepted Islam and now follow Muhammad's ﷺ religion."

She replied, "Then your religion is mine."

I said, "Then go cleanse yourself from the water of Zis Shara." Zis Shara was an idol worshipped by the tribe of Daws, which was surrounded by a spring that flowed down a hill.

She exclaimed, "May my parents be ransomed for you! Are you not afraid lest retribution from Zis Shara befall our children?"

I retorted, "Woe betide you and Zis Shara! I tell you to go there and bathe, far from people and I personally guarantee that this deaf piece of wood will do nothing at all."

So she went and bathed and upon her return, I invited her to Islam and she became Muslim. Afterwards, I invited the tribe of Daws to accept Islam. They all demurred except Abu Huraira ؓ who instantly embraced Islam.

I proceeded to Mecca accompanied by Abu Huraira ؓ. The Prophet ﷺ asked me, "What have you left behind, Tufail?"

Sadly, I answered, "Hearts that are sealed and utter disbelief..... surely (the people of) Daws have been overcome by wickedness and disobedience."

The Prophet ﷺ arose, performed ablution, and prayed, and then he raised his hand heavenwards.

Abu Huraira ؓ related, "When I saw that, I feared that he was about to curse my nation in which case they would surely perish. And I said to myself, "Alas, my beloved people!"

But the Blessed Prophet, upon him be blessings and peace, began making dua, "O Allah, guide Daws.....O Allah, guide Daws.....O Allah, guide Daws....."

Then he turned towards Tufail ؓ and said, "Return to your people and be gentle with them and invite them to Islam."

Tufail ؓ said, "I remained with the people of Daws inviting them to Islam until Rasul Allah

ﷺ emigrated to Madina. Badr, Uhud and Khandaq passed by. Finally, I came to the Prophet ﷺ, accompanied by eighty families from Daws who had accepted Islam and perfected their faith. Rasul Allah ﷺ rejoiced to see us and appointed a share for us in the war booty from Khyber, along with the other Muslims."

We said, "O Rasul Allah ﷺ, appoint us as your army's right flank in each expedition that you undertake and make our war cry: Mabroor....(Blessed)"

I remained with Rasul Allah ﷺ until the conquest of Mecca whereupon I said, "O Messenger of Allah, send me to Zil Kafeen so I may burn the idol of 'Amr ibn Hamama'."

The Prophet ﷺ consented, so Tufail ؓ set off on this mission with some members of his clan.

When he reached the idol, determined to set it ablaze, he was surrounded by men, women and children who were viciously predicting the dire retribution that was bound to befall him and waiting for the inevitable thunderbolt to destroy any who dared to harm their sacred idol.

Boldly Tufail ؓ advanced towards the idol as the idol worshippers watched in horror. He set its heart on fire, while he chanted:

"O Zil Kafeen, I am not one of your devotees

We were born long before you

Surely I have thrust fire into your heart."

And the flames consumed the idol along with the lingering remnants of idolatry within the hearts of men. Thus the tribe of Daws was utterly purified and they all accepted Islam wholeheartedly.

Tufail bin 'Amr Ad-Dawsee ؓ faithfully kept the company of Rasul Allah ﷺ until the latter passed away.

When the Caliphate passed to Abu Bakr As-Siddiq ؓ, Tufail ؓ placed his sword, services and son at his bidding.

And when the Apostasy wars broke out, Tufail and his son, 'Amr ؓ remained in the forefront of the Muslim army, valiantly opposing Musaylama, the imposter.

En route to Yamama, Tufail ؓ saw a strange dream which he recounted to his companions,

"I have seen a dream, can any interpret it for me?"

They asked, "What did you see?"

He narrated, "I saw that my head had been shaved and a bird flew out of my mouth, a woman placed me in her belly and my son 'Amr was searching for me but a barrier rose between us, preventing him."

The people responded, "It must portend good."

He replied, "By Allah, I have interpreted it myself. The shaving of my head signifies that it will be severed. The bird emerging from my mouth represents my soul. The woman placing me in her belly symbolizes the earth which will be dug up for my burial and I hope for martyrdom."

"As for my son seeking me, it signifies that he will ardently strive for the martyrdom which I will gain if Allah ﷻ permits, but he will gain it at a later stage."

In the Battle of Yamama, the glorious Companion Tufail bin 'Amr Ad-Dawsee ؓ fought most valiantly until he fell; a sublime martyr on the battlefield.

His son 'Amr ؓ fought dauntlessly until his right hand was severed and he was weakened by excessive wounds. Then he returned to Madina, leaving behind his father and severed hand in Yamama.

In the Caliphate of 'Umar bin Al-Khattaab ؓ, 'Amr ibn At-Tufail ؓ presented himself before 'Umar ؓ. Food was served before the assembly and 'Umar ؓ invited all to partake of the feast. But 'Amr ؓ shyly withdrew. So 'Umar ؓ asked him, "What is the matter with you? Did you refrain from eating because you feel embarrassed about your hand?"

'Amr answered, "Yes, O Ameer-ul-Momineen."

'Umar ؓ declared, "By Allah, I will not even taste this food until you touch it with your mutilated arm. By Allah, you are the only one among us who has a limb in Paradise."

Ever since his father's death, 'Amr ؓ yearned for martyrdom. And in the Battle of Yarmook, he fought dauntlessly until he gained his heart's desire.

May Allah ﷻ have mercy upon Tufail bin 'Amr Ad-Dawsee ؓ for surely he was a martyr and the father of a martyr.

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

Our Sustenance

By Zawjah Asim

It is through the faith
That you see Him
And,
Through the trials & tribulations,
He endows you with
That you find Him
And the pieces of your poor self
He urges your soul
To pick and heal,
By gratitude and hamd
It never was about how hard you pray...
For O man you pray with hypocrisy
Showing off bare iman with the highlights of your raw taqwā
It always has been about the imān
You hold
And when the piece smashes afore you,
It either makes or breaks
All of you!

Never Lose Hope in Him

وَتَعَالَى
سُبْحَانَهُ

By Somaya Ramadan; Translation: Zainab Wasay

"O Allah, put *Barakah* in my offspring, and in the offspring of my offspring, and in all their generations to come till the Day of Judgment. O Allah, please make all of them righteous."

After *Witr* prayers, the father would make this *du'a* aloud and the rest of the family would say *Ameen*. Then he would look at his children and say, "The reason why I pray for you and your children is because I love you and them."

But then it wasn't long before death suddenly approached him and within a single day the mother became solely responsible for seven

passing away and being buried in front of them. As her tears streamed down her cheeks, she cried upon Allah ﷻ from the depths of her heart, "Ya Raheem, there is none for me but You now. You are The Ever-Living who will never die, thus please help me and grant me strength and tranquility."

She then fell asleep, which was a mercy from The Most Merciful. Months and years passed as she brought up her orphaned children with the help of Allah ﷻ. *Tahajjud* was her refuge while the Qur'an was her strength. She could feel Allah's ﷻ grace and bounty as her children grew up and she found suitable matches for them as well. All of her children were following their father's footsteps, all except for one son.

One of her sons went astray and the harder his mother tried to bring him back, the further he strayed. He stopped praying and reading the Qur'an and lost himself in evil company. She was about to leave him to his fate and just worry about the rest of her children, but then she remembered how her husband would pray for his children, and the children of his children that they all stay steadfast on the straight path. She thought to herself that her husband really was a righteous soul, and Allah ﷻ is no doubt The All-Hearing and Ever-Responsive. Thus she had hope in Allah ﷻ that He would grant her husband's *du'a* and return her son to her. Her children would tell her to stop worrying and to forget about him because there was no hope in him now. But she would reply by saying that she had hope in Allah ﷻ and she would recite the *Ayah*, "Indeed only the disbelieving people

children of different ages. Her husband had always given her utmost love and comfort but all matters were now in her hands. She looked at her children as they were fast asleep after an exhausting and painful day - they had seen their father

despair of Allah's mercy." (Yusuf: 87)

The young man eventually left his family home and started living separately in an apartment, far away from the sight and reach of his mother. But she continued to pray to Allah ﷻ to guide her son and grant the du'a of her diseased husband. And thus thirty three years passed. During all these years, because he had drawn so far from Allah ﷻ, the situation of her son continued to deteriorate both health-wise and productivity-wise. The whole family was worried for him as she would plead him to return to his faith, but his ears and heart remained unmoved and indifferent to her calls. But his mother still remained hopeful and all she would say was, "I believe that his father was a righteous person, and his du'a has for sure been granted and Allah ﷻ will return my son to me in the most beautiful way."

The Return of the Son

When the mother reached seventy years of age, Allah ﷻ allowed her to go for *Umrah* in the month of Ramadan. She spent her entire umrah praying for her lost son. Then by the will of The Creator, a miracle took place which we may never be able to fully comprehend but we can simply watch on in astonishment.

The young man returned to his Lord ﷻ and began to completely change himself. He left his evil company and began praying as well as reading and understanding the Qur'an. *SubhanAllah*, the matters of *Hidayah* are truly amazing. He wanted to now make up for all the years he had wasted with Shaitan and start working and get married. But the problem was that he was almost fifty now and he had no experience whatsoever in any field. But his mother still had hope and continued to ask Allah ﷻ for help.

One day her daughter came to her and said, "Ummi, we need some human medium as well if we want our brother to start working. I've spoken to a woman who owns a flourishing business, I told her about him and I've held a get-together

today in which I've invited her as well. Please talk to her about our brother because I'm hopeful that she won't refuse your request."

The mother really did attend the gathering and met the businesswoman who was so impressed by her that she accompanied her till her car as she was leaving. The daughter later spoke to her mother on the phone and asked her if she had gotten a chance to talk about her brother. The mother replied:

"When the woman accompanied me to the door, Shaitan told me to mention my son's need to her. But I refused and said that I will never ask anyone but Allah ﷻ for help. Then as further pressure, she accompanied me till my car. After helping me sit inside she looked at me with a smile and said, 'Is there anything you would like, dear mother?' I was just about to speak and Shaitan was insisting that I do, but then I decided that by Allah ﷻ I will only seek help from Allah ﷻ, not from a human being who is herself powerless in front of Allah ﷻ. And thus I spent the whole night praying to Allah ﷻ the One and Only."

Yaqeen

SubnahAllah! Nothing can come between Allah ﷻ and a person's conviction in Him. Everyone witnessed the power of The Almighty as her son amazingly got a job in a company which was in need of employees. "His command is only when He intends a thing is that He says to it, "Be," and it comes to be." (Yaseen: 82) Her son then began working and The Most Merciful also allowed him to get married. Thus, Allah ﷻ removed all of his mother's worries and all the people who came to attend the wedding were in utter amazement as they looked at him and said, "*SubhanAllah*, Allah ﷻ is truly the One who gives life after death." It really was as though Allah ﷻ had revived her son, all because of his mother's conviction and trust in Him and the du'a of her diseased husband. And no doubt that his du'a is still roaming freely in the air, crossing horizons and waiting for its Creator to allow it to settle in the souls and bodies of those who it was meant for.

Life Lessons-3

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 difference 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.

[Note: The first two lessons from Maria Popova ("Allow yourself the uncomfortable luxury of changing your mind" and "Do nothing for prestige or status or money or approval alone"), were shared in the previous issue].

Life Lesson 3 of Maria Popova is directly and clearly an Islamic teaching:

Be generous.

Be generous with your time and your resources and with giving credit and, especially, with your words. It's so much easier to be a critic than a celebrator. Always remember there is a human being on the other end of every exchange and behind every cultural artefact being critiqued. To understand and be understood, those are among life's greatest gifts, and every interaction is an opportunity to exchange them.

The Quran is full of verses exhorting people to spend for the sake of Allah ﷻ. There are many more verses on this topic than on the famous five pillars of Islam. A few are cited below:

Behold, God enjoins justice, and the doing of good, and generosity towards [one's] fellow-men (16:90)

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. (2:274)

Muslims are commanded to spend money in excess of our needs for the sake of Allah ﷻ.

They ask thee how much they are to spend; Say: "What is beyond your needs. (Quran 2:219)

The generosity of our Prophet Muhammad ﷺ, who is the perfect role

model for us, is well known. He never turned away anyone who sought his help.

After observing how much he gave out of the wealth that accrued to the

Muslims after the conquest of Makkah Al-Mukaramah, Safwan bin Umayyah remarked that "the Prophet) was as generous as the rain."

[The above passage is taken from "Crisis in Islamic Economics", a paper which argues that Western economic theories are based on competition and greed, while Islamic Economics is based on cooperation and generosity.]

Today, because we Muslims have been listening to words like these all our lives, we have become immune to them. Advice goes into one ear and out the other, without having any effect on our thoughts and behavior. Learning to care for others, to give instead of taking, generosity instead of selfishness, is hard on our *Nafs*, but it is extremely rewarding. All our lives, we have

practiced feeding our *Nafs*, doing whatever we desire, and feeling frustrated when we cannot get what we want.

There is a new way of life which Islam opens for us — we focus on serving God to the best of our abilities, and let Allah T'aala take care of all our personal problems. *Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. (Quran 6:162)*

Give everything you have to the service of Allah ﷻ — hold nothing back, keep nothing for yourself. It is living in this way which develops *Tawakkul* — trust in Allah ﷻ. When we see, from personal experience, that Allah T'aala does not fail to provide for us, then we become confident in His guarantees.

Also, this way of life is enormously satisfying. Giving to others, for the love of Allah ﷻ, is the best way to create happiness, while selfishly trying to grab things for ourselves, without concern for others is the formula for unhappiness and loneliness.

Economic theory teaches us that rational behaviour involves trying to maximize the pleasure I get from a lifetime of consumption. I would invite my readers to do an experiment with the opposite way of living. Forget about your own personal desires. Live only to serve all of mankind, in the best possible way, with your maximum energy and capabilities, for the sake of the love of God. Seek nothing for yourself. This seems a bit scary — what will happen to my food and to my basic necessities if I stop worrying about them? Allah T'aala reassures us that if we seek to serve Him, and make that service our only concern, then He will take care of all of our needs. Experiment — try it for yourself and see. Take small steps to start, in order to build confidence.

Memoirs of Hazrat Mufti Taqi Usmani ولامت برکاتہم

Translation by Umm Abdullah

How did the day pass in Delhi? I don't remember that now, but I do remember that the next day we boarded the train at Delhi Railway Station from the platform which is detached from the central platform (because this was the platform for trains that travel on the short railway line which goes towards Rajasthan). Even though it was decided for our elder brother to not migrate to Pakistan yet, he had come to send us off till Delhi. And I still remember the scene - he was standing alone, and our train was gradually leaving the platform. The bridges of Red Fort could be seen beside the platform. Thus, even after reaching Pakistan, whenever I would think about Bhai Jaan, I would visualise him standing on that platform and behind him would be the Red Fort!

How could a child who is in his fifth year of life have any idea about the underlying hardships of leaving one's country, the creation of a new country and permanently migrating to that country? As a result, I was blissfully ignorant of all those problems, and only knew that I was embarking upon a long train journey with my parents and siblings. I would thus keep clinging to a window of the train chugging along, and would enjoy the hustle-bustle of each new

station. I didn't even know that before leaving any station the steam-exuding engine of the train whistles three times, and the train takes off after the third whistle. Thus, when my two elder brothers would hear the sound of the whistle or see the green flag of the guard they would ask me: "Should we move the train?" When I would nod in affirmation, they would push one of the walls of the train and the train would start moving. And I would be dumbfounded as to how they were able to control the train while sitting inside? I also remember that on this journey while I was sitting near a window with a *roti* in hand watching the train leave the station when suddenly an eagle flew in and snatched the *roti* from my hand.

From Delhi we reached Jodhpur, a city in Rajasthan, and spent a night there. Of that stay I only remember that the house in which we stayed was adjacent to the railway track, from where I saw a foul-smelling cargo train that was probably used for throwing waste and garbage somewhere far away. From Jodhpur we reached Baarh Meel station where a box containing the clothes of two of our sisters was somehow lost and finding it caused much distress. Then we reached the station after which the territory of Pakistan would

begin. We had to pass through the Customs check there, and Indian officers were performing a stringent check of the belongings of emigrants, not allowing them to carry any unstitched clothes. Perhaps this was done to make their slogan of "Hungry, naked Pakistan" a reality, to show the emigrants that they would not even have clothes to wear in the country they had demanded. In our belongings was a sewing machine which too was confiscated by the Indian officers. After a grueling Customs check our train departed, and soon we entered into Pakistan. Our next station was Hyderabad, Sindh, where also we stayed for a night. I only remember one thing from that time; slanted air ducts (1) could be seen in almost all houses, which were fascinating for people like us from U.P. (2)

After our stay in Hyderabad, we finally reached Karachi City Railway Station on 6th May 1948. Hazrat Maulana Ihtishamul Haq Sahab Thanwi and our respected father's friend Khaleefah Muhammad 'Aaqil Sahab ﷺ had come to receive us. Since our respected father ﷺ had arrived at the government's invitation, the government had arranged for our stay in a flat on the third floor of a building called King's Court, which was located on the Victoria Road in Saddar. We all slept there on the floor for some days, whereafter beds were arranged. This was a beautiful flat the windows of which opened on the Victoria Road, that is today known as Abdullah Haroon Road. In view of the hustle and bustle of the two-way traffic and shops which exist today, it is difficult to imagine the Victoria Road of 1948 which used to be the most beautiful road of the city due to its cleanliness and peaceful atmosphere. On its right was the central highway of the city, Bandar Road, which is today called Quaid-e-Azam Road, and it was here that the central Tram Station was located which was called Tram Berth. On the left was the lively market of Saddar. Back in those days, all the important roads of Karachi used to be washed daily. For us, coming from the village of Deoband, there were many things of interest here. From this same road, the Governor General, Prime Minister and foreign heads of the state used to pass by.

King's Court, which still exists with the same name,

was a four-storey residential building and in terms of its residents it could be called a multicultural building. We were staying on the third floor. Above us on the fourth floor a famous industrialist of Sindh, respected Muhammad Laiq Lakho Sahab used to live who was an elegant representative of the Sindhi culture. "Lakho" is an esteemed community of Sindh, but at that time he was known as "Lakha Sahab" in the neighbourhood, and my little mind at that time thought it meant that he was a *Lakh-pati* (millionaire), and hence called "Lakha". We developed very good family terms with them. Lakho Sahab's respected wife would be very affectionate to us brothers, and used to act like an elder sister. Their son, respected Ghulam Basheer, was like a brother to us. I was around five years old and would go to their house without any formality or hesitation. Lakho Sahab's wife used to make rotis with Ghee in the traditional Sindhi method of using a flat pan, which I used to like very much, and she used to feed me with great love and affection. Their house also used to have the traditional Sindhi swinging bedstead on which all of us children used to enjoy swinging. On top of the house was an open roof which used to be our playground after Asr prayers. Ghulam Basheer Sahab was also a small child and used to come to our house without any formality. The ladies of Lakho Sahab's house had a close relationship with the ladies of our house. In short, all the time that we spent there, we would be so much a part of the ups and downs of each other's life that one could assume we all were one family. When we later left that building we maintained contact with each other. Respected Lakho Sahab and his son, respected Ghulam Basheer Sahab, have passed away, but the son of Ghulam Basheer Sahab, respected Ghulam Hadi Sahab, runs an estate agency, and we are still in touch with him.

Beneath our apartment (i.e. on the second floor) respected Wazeer Gul Sahab used to stay. He was a Lieutenant Commander in the Navy and hailed from NWFP (today's Khyber Pakhtunkhwa). With them also we had such deep relations that his wife used to refer to our mother as her own. Their son, Shah Jahan and his sisters used to often come to our house, and if ever the wife of respected Wazeer Gul Sahab faced any problem she would take advice from our mother.

On the third floor, in front of our flat, was another flat in which resided a Parsi family belonging to the Memon community. Designs made with powder could be seen outside their house, which used to be considered a symbol of being a Parsi family in those times.

An immigrant government officer from Saharanpur resided on the first floor, and on the ground floor a middle-aged British couple used to live. The British man was handicapped by one hand. An old-looking convertible (roofless) car used to be parked beside their house, which required more service from its owners as compared to the services it provided! It was a common sight that whenever the couple

wanted to go somewhere in the evening, the man would have tools in hand, fixing something with an open bonnet, or by lying underneath the car. Thereafter, the husband and wife would get ready and get into the car. The sound of the engine switching on would tell us that despite its growling and groaning the car had acceded to serve them.

Notes:

- 1) A fancy example of roof air ducts, called "Mangh" in Sindhi language.
- 2) The town of Deoband is located in U.P. (Uttar Pradesh) district

-Continued insha'Allah...

Tahajjud

Narrated Ibn `Abbas (Allah be pleased with him):

When the Prophet ﷺ got up at night to offer the Tahajjud prayer, he used to say:

Allahumma lakal-hamd.

Anta qaiyyimus-samawati wal-ard wa man fihinna.

Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna.

Walakal-hamd, anta nurus-samawati wal-ard.

Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq.

Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq.

Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka).

(O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that `Abdul Karim Abu Umaiyah added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah).

-Sahih al-Bukhāri, 1120, book19/1



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