

The Intellect

Al Quran
Surah Maida – Part 3

Al Hadith
The Prison house

The Awakening
Guide to a Peaceful
Marital Life – Last Part

*Shaken Back
to Life*

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



Macter

ENTERING INTO A NEW ERA



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

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



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

www.macter.com

J.
FRAGRANCES

چلتا رہے یہ کارواں

JUNAID JAMSHED

1964 - FOREVER



VTF

Virtually
Transfat
Free

آپکی صحت کے لیے محفوظ ترین بناسپتی



پریمیئم کوالٹی
VTF بناسپتی

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



PS: 221-2010 (R)



Pakistan Standards

CM/L-2672/2012

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

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



Go Trans-Free



Eva Cooking Oil

www.eva.com.pk

Toll Free: 0800 69 382



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

Patron Hazrat Maulana Abdus Sattar علامہ بزرگاتہم

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

Co-editors Zawjah Farid, Bint Akram

Marketing & Circulation Nabeel Ahmad Sheikh

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

Legal Advisor Mr. Danial

Printer wasaprinters@cyber.net.pk

TABLE OF

Contents

06 | Editorial
By Zawjah Farid

08 | Al Quran
Surah Maida – Part 3
The Noble Quran
Mufti Taqi Usmani رحمۃ اللہ علیہ

14 | Al Hadith
The Prison house
By Maulana Manzoor Naumani رحمۃ اللہ علیہ

16 | Fatwa Forum
Bad Thoughts in Prayer
Answered by Mufti Shafiq Jakhura

18 | The Awakening
Guide to a Peaceful Marital Life – Part 3
By Maulana Abdus Sattar رحمۃ اللہ علیہ

22 | Cover Story
Shaken back to life
By Zawjah Zia

26 | Dunya Mere Aagay
Two Weeks in the West & the Spread
of Islam in Western Countries
Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ
Translation by Zawjah Zia

30 | A Beautiful Life
Al-Baraa' ibn Maalik Al-Ansari رحمۃ اللہ علیہ
Translation by Umm Husain

33 | Spirituality Matters
Know thy Soul
Excerpt from al-Sulami's رحمۃ اللہ علیہ 'Infamies
of the Soul & its Treatments'

34 | Reflections
Remembering Mufti Sahab
By Areeba Baig

40 | Poets' Panorama
New Found Appreciation
By Murtaza Humayun Saeed

Transformations | 42
My Daughter
By Somaya Ramadan Ahmad
Translation: Zainab Wasay

Tell a Tale | 44
The Miracle of Surah-e Yaseen
Contributed by Bint Akram

Parables | 45
The Royal Falcon
From the *Mathnavi* of Mawlana Rumi

Of Parents and Parenting | 46
Motherhood - The First Step in Tarbiyyah
By Zawjah Asim

Action Alerts | 48
Beyond Elected Government
Khalid Baig

Reflections | 50
Memoirs of a Palestinian Boy
under Israeli Occupation
By Mehrunisa Ijaz

UlulAlbab | 52
The Secrets of Happiness
By Dr. Asad Zaman

Our Pious Predecessors | 54
Imam Ahmed bin Hanbal
By Syed Abul Hassan Nadwi رحمۃ اللہ علیہ
Translation Zawjah Farid

The Contemporary Muslim | 56
The New Menace and its Answer
By Syed Abul Hasan Ali Nadwi رحمۃ اللہ علیہ

Special Feature | 59
Memoirs of Hazrat Mufti Taqi Usmani Sb (Part 14)
Translation by Umm Abdullah Zubairi



MADE IN ITALY
CERTIFIED

THE BIGGEST KITCHEN MANUFACTURER FROM ITALY



MIA
by **CARLO
CRACCO**

KOMMA



BATHROOMS - Tratto design Vuesse



LIVING - Mood design S. Barsacchi

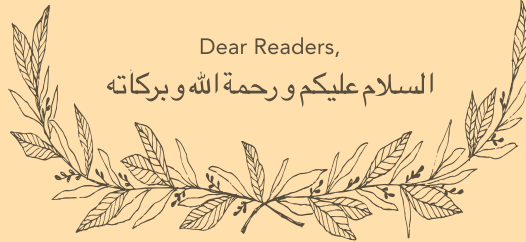


DESIGN LOFT 37 37-C, Khayaban-e-Bukhari, Phase VI, DHA, Karachi - T. 021-35846216-7 - WhatsApp: +922135846216 - info@designloft37.com



Scavolini S.p.A. Italy +39 0721443333 - contact@scavolini.com - www.scavolini.com

Editorial



Dear Readers,

السلام عليكم ورحمة الله وبركاته

Off-grid living is something not many of us consider as a preferable lifestyle; but this is exactly the kind of existence that was thrust upon the residents of Karachi in the recent monsoon rains that inundated thoroughfares and decapitated the entire infrastructure of the metropolis.

As the water level began to rise in our long, rear-house driveway and started to seep into the carpets of our car, we could only imagine the plight of those whose entire houses were flooded. Think hospitals, bypasses, vehicles; think homes, streets, shops: you name it, and it was knee-deep in water. As the electricity started fluctuating, the bulbs began to flicker and cell phone signals began dancing, we knew we were up for a long night. Time proved though that it wouldn't be just one night, it was to be days without proper power and mobile phone connectivity. With no way of registering complaints, and no recourse to authorities, we could only hope for Allah ﷻ to order: ".....O earth, swallow down your water, and O cloud, clear away: and the water was made to abate...." (Hud: 44).

This was the tiniest of taste one could have of the plight of condemned nations, like that of Nuh ﷺ, but even this miniscule experience can shake people to the core. Did it serve as a wake-up call for us Karachites though? One can only hope that it did....

There do exist real-life examples though, of horrific experiences which end up acting as catalysts for positive change at the individual and / or societal level, *MashAllah*. Our *Cover Story* reminiscences about one such terrifying, but factual account and elucidates how one can hope to strive for the best of outcomes from the worst of occurrences.

In the Holy Qur'an, we are told of the almost-exclusive and encouraging example of the People of Yunus ﷺ. When they did not find their Prophet amongst them on the morning of the imminent punishment and simultaneously saw the dark clouds of Divine retribution approaching their abodes, all of them rushed out to an open field away from their homes, along with their children and even their cattle, and wailed, cried and beseeched their Lord ﷻ for forgiveness, praying to Him ﷻ to avert the fast-approaching calamity. Allah ﷻ heeded their prayers.

It's a matter of looking at things from a different, proper angle.

I once remember someone being offered, as a gift, a rock from the Dead Sea. She declined to accept



it, shuddering at the thought of receiving a souvenir from an area supposed to be the place of condemnation of the People of Lut ﷺ.

The governments of Israel and Jordan have developed the Dead Sea shore into a tourist resort; whereas, our beloved Prophet ﷺ used to pass by such places hurriedly, with his blessed head covered and bowed.

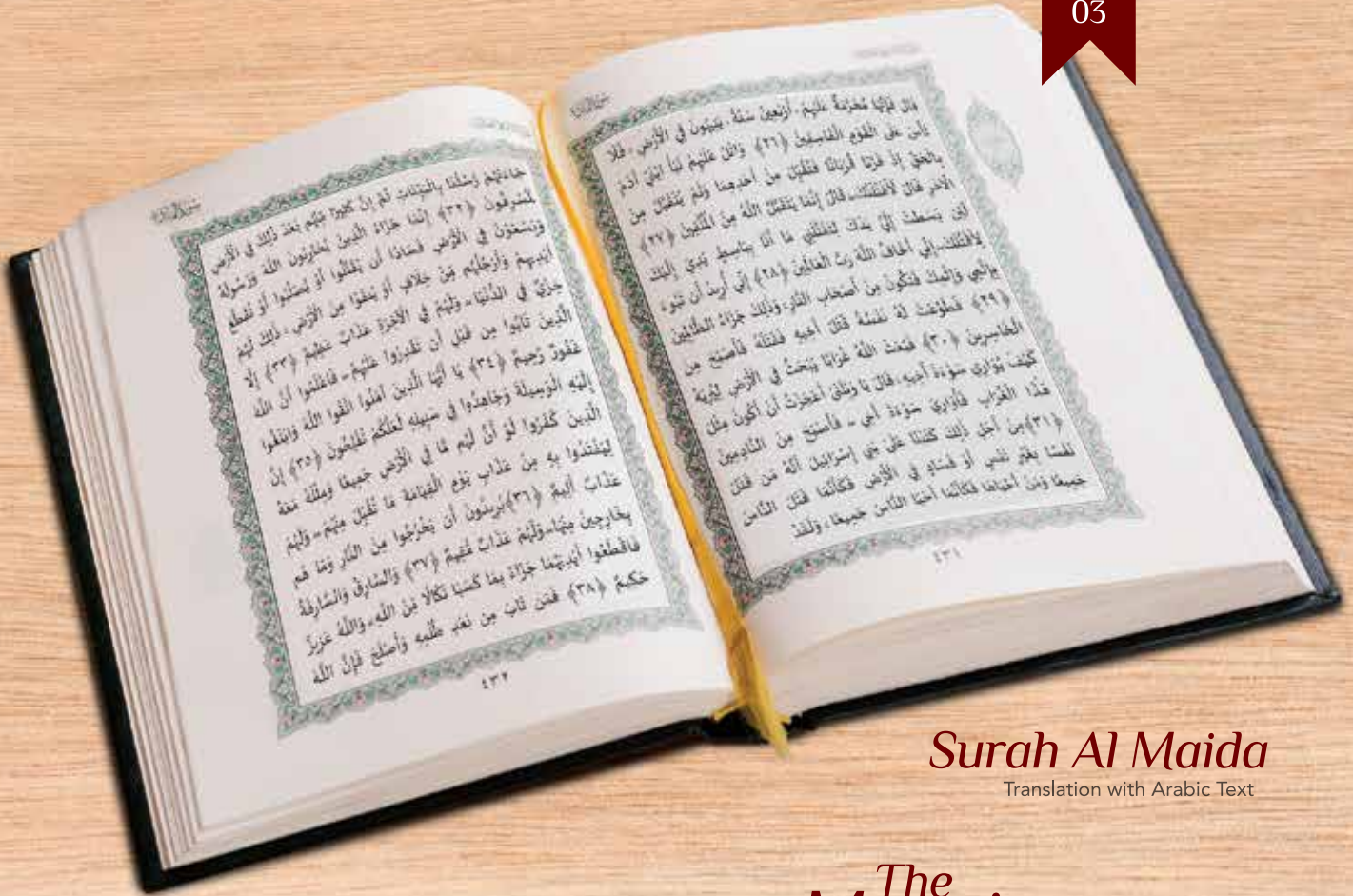
So what lessons, if any, have we learned from the Covid 19 pandemic, followed by the devastating rains / urban flooding phenomena? Only deep introspection, individual and then collective, may provide us answers and help us make sense of these tribulations and reach some semblance of 'normality', by giving up what the *nafs* demands for that which Allah ﷻ commands.

When Imam Al-Ghazali رحمه الله reached the pinnacle of self-introspection, he emptied himself from all that could lead to *ujub*, and adopted a completely incognito existence, so much so, that a mere mention of his name in reverence would make him flee to another temporary abode. What prompted him to take this odyssey was deep introspection, culminating in his final decision of leaving Iraq. In his own words: *I was convinced that I stood at the precipice of a river and if I didn't indulge in rectifying myself, I would become closer to hellfire.* (Fi Sabeelis Sa'adat w'al Yaqeen)

Thus, each time we face a tribulation, be it in the form of disease, emotional distress or financial loss, it is incumbent upon us to look inside ourselves...is there something that needs to be rectified; something, the correction of which, can lead us far away from hellfire?

And you? When will you begin that long journey into yourself?
- Rumi

Wassalam,
Zawjah Farid



Surah Al Maida

Translation with Arabic Text

The Meanings of the Quran

By Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيمُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

He (Allah) said, .This (land) is prohibited to them for forty years. They shall be wandering around the earth.²⁰ So, do not grieve for the sinning people.. [26]

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

And recite to them the story of the two sons of 'Adam rightly:²¹ When both of them offered a sacrifice, it was accepted from one of them, and was not accepted from the other. He said, .I will kill you.. He said, .Allah accepts only from the God-fearing. [27]

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

If you stretch your hand towards me to kill me, I am not going to stretch my hand towards you to kill you. Indeed, I fear Allah, the Lord of the worlds. [28]

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

I would rather let you bear my sin and your sin,²² and then become one of the people of the Fire. That is the punishment of the unjust.. [29]

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣٠﴾

His self, however, prompted him to kill his brother, so he killed him and became one of the losers. [30]

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

Then, Allah sent a crow that scratched the earth to show him how he should conceal the corpse of his brother. He said, .Alas! Was I not even able to be like this crow so that I could conceal the corpse of my brother? So, he stood regretful. [31]

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعُدَ ذَلِكَ فِي الْأَرْضِ مُسْرِفُونَ ﴿٣٢﴾

life of the whole of humankind. Certainly, Our messengers have come to them with clear signs. Then, after all that, many of them are there to commit excesses on the earth. [32]

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in).²³ That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter; [33]

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

except those who repent before you overpower them. Then, be sure that Allah is Most-Forgiving, Very-Merciful.²⁴ [34]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

O you who believe, fear Allah and seek means of nearness to Him, and carry out Jihad in His way, so that you may succeed. [35]

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

Surely, if the disbelievers have all that is in the earth, and more as much besides it, to pay it as ransom against the punishment of the Day of Judgment, it shall not be accepted from them, and they will have a painful punishment. [36]

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

They will wish to come out of the Fire, but they will not be able to come out from there. For them there will be a lasting punishment. [37]

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

As for a man or a woman who commits theft, cut off the hands of both to punish them for what they earned, a deterrent punishment from Allah. Allah is Mighty, Wise. [38]

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

Whoever repents after his transgression and corrects himself, then Allah shall relent towards him.²⁵ Surely, Allah is Most Forgiving, Very-Merciful. [39]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

Do you not know that to Allah alone belongs the kingdom of the heavens and the earth? He punishes whomsoever He wills and forgives whomsoever He wills. Allah is powerful over everything. [40]

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ. وَمِنَ الَّذِينَ هَادُوا. سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُواكَ سِجْرًا فَوَنَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاخْذَرُوا. وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا. أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّر قُلُوبَهُمْ. لَهُمْ فِي الدُّنْيَا خِزْيٌ سِوْلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

O Messenger, those who race towards disbelief should not be a cause of grief for you, be they from those who say with their mouths, .We believe., while their hearts do not believe, or from those who are (pronounced) Jews. They are listeners to the fallacy, listeners to other people who did not come to you.²⁶ They distort the words after they had been properly placed.²⁷ They say, .If you are given this, take it, and if you are not given this, then avoid it.²⁸ The one whom Allah wills to put to trial, you cannot do anything for him against Allah. They are the ones whose hearts Allah did not intend to purify. For them there is humiliation in this world, and for them there is a great punishment in the Hereafter. [41]

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ. فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ. وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا. وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ. إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

They are listeners to the fallacy, devourers of the unlawful.²⁹ So, if they come to you, judge between them or turn away from them.³⁰ If you turn away from them, they can do you no harm. But if you judge, judge between them with justice. Surely, Allah loves those who do justice. [42]

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

How do they ask you to judge while the Torah is with them, having the ruling of Allah? Still, they turn away, after all that. They are no believers. [43]

Explanation

- 20) As a punishment for their disobedience, the Israelites were detained in the wilderness of Sinai. This story also narrated in detail in the Bible. See Numbers, chapters 13 & 14)
- 21) The names of the two sons were Habil (Biblically: Abel) and Qabil (Biblically: Cain). It is mentioned in the Bible and the historical narrations that Qabil offered some agricultural produce, while Habil offered a sheep. The sign of the approval of the offering, in those days, was that a heavenly fire would appear and burn the approved offering; when it came, it burned the offering of Habil and left that of Qabil, who became annoyed and killed his brother Habil. This story is narrated in Genesis, 4:1 to 12, but the distinct features of the character of each brother have been omitted. Perhaps, this is the reason why the Holy Quran has added the word 'rightly'.
- 22) According to several sahabah and their pupils, the phrase 'my sin' means 'the sin of killing me', and 'your sin' refers to the sins committed by Qabil before this incident. (Razi, and Alûsi) For this reason, We decreed for the children of Isra'îl that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the
- 23) This is the legal punishment for highway robbery or show of force for the purpose of looting someone. The Holy Quran has called it 'fighting against 'Allah and His Messenger' and 'spreading disorder on the earth'. As this offence is essentially a crime against society it is termed by the jurists as Harabah (fighting). The verse has prescribed four punishments for this offence using the word 'or'. Some jurists like Imam Malik are of the view that the word 'or' signifies that the choice between these punishments is left to the Islamic state. Keeping in view the severity of the crime, the state may award any of these four punishments. Other jurists, like Imam Abû Hanifah interpret the word 'or' to mean that these four punishments are prescribed for different situations as follows: If the robbers have killed someone in the course of robbery, but were not able to loot any property, they will be killed as hadd (prescribed punishment) and not a Qisas (retaliation). It implies that the sentence of death awarded to them cannot be forgiven by the heirs of the deceased. If they have looted the property of someone and have also killed someone in the course of robbery, they shall be crucified. If they have looted the property by show of force, but did not kill anyone, then their right hands and left legs will be amputated. If, however, they did not kill anyone, nor were able to loot any property, and their act remained confined to frightening people, their punishment is that they shall be banished or imprisoned. It should be noted that the words used for this fourth punishment are: 'they be kept away from the land'. Generally it is understood by the jurists as referring to the punishment of banishment. But the noble khalifah (caliph) 'Umar has interpreted it as imprisonment, because the imprisoned person is 'kept away from the land'. Imam Abû Hanifa has preferred this interpretation.
- 24) This is a unique exception provided exclusively for the punishment of robbery. It means that if a robber, before being apprehended or overpowered by the authorities, truly repents and makes a firm resolution to abandon robbery, the punishments prescribed in the verse shall be forgiven. However, he will have to pay the monetary obligations to the victims of robbery, and if he has killed or injured someone, he will have to face the punishments prescribed for such offences, if the victim or heirs demand it. The verse forgives the punishment of robbery only.
- 25) According to Imam Abu Hanifah this means that if the thief repents and corrects himself, the sin of theft will be forgiven for him in the Here-after, but the worldly punishment mentioned above will not be waived. This is unlike robbery, where repentance before arrest writes off the worldly punishment as well.

This difference is based on the difference in the style of ex-pression adopted in both places, and on some traditions in support of it.

- 26) These verses (from verse 41 to verse 50) were revealed in the background of some incidents in which the Jews intended to bring some cases before the Holy Prophet ﷺ for adjudication in the hope that he would decide them in their favour. At the same time, however, they resolved that they would not accept his decision if it was not according to their desires. For that purpose, they appointed some hypocrites who were actually Jews pretending to be Muslims, so that they might discover the view of the Holy Prophet ﷺ about those matters informally. The intention was that if the view of the Holy Prophet ﷺ were to rule in their favour, they would bring the cases before him, otherwise they would turn away. The phrase 'the people who did not come to you' refers to the Jews who sent the hypocrites to the Holy Prophet and the phrase 'listeners to them' refers to the hypocrites.
- 27) The sense here is that the divine law about such cases was expressly laid down in Torah, but they distorted it by perverding its words, or interpreting them wrongly. In one of the incidents referred to above, a man and a woman from the Jews committed adultery. Punishment of adultery, according to Torah, is stoning to death, as expressly mentioned in Deuteronomy 22: 23, 24. But the Jews had abandoned it and replaced it with whipping etc. They brought this case before the Holy Prophet ﷺ probably because they expected him to give even lighter punishment. When he awarded them the punishment of stoning, they refused to accept it. The Holy Prophet asked them what punishment was prescribed for adultery in Torah. They replied that it was whipping and blackening of the face. Then the Holy Prophet ﷺ called Ibn Suriya, the most knowledgeable person among them, and asked him to testify on oath. He then admitted that the punishment prescribed in Torah was stoning to death, but when adultery became rampant, their judges imposed this punishment on poor men only, and the prestigious persons were let off. On public agitation against this discrimination, it was decided that instead of stoning, all the adulterers should be whipped and their face should be blackened. It is this perversion of the Torah that is referred to here.
- 28) This refers to their intention that they would accept the decision of the Holy Prophet ﷺ only if it accorded with their desires.
- 29) 'Listeners to the fallacy' means that the Jews follow blindly the false notions offered by their corrupt rabbis, even though they are in clear viola-tion of the express text of Torah, as they did in the case of punishment of adultery. 'Devourers of the unlawful' refers to the bribery offered to their judges and leaders to distort the correct rules of religion.
- 30) Though the Holy Prophet ﷺ had entered into a peace treaty with the Jews living in and around Madinah, they were not treated as Dhimmi people (the Non-Muslim subjects of the Islamic state) in those days. Therefore, they were neither forced to bring their cases to the Holy Prophet for adjudication, nor was it necessary for the Holy Prophet ﷺ to adjudicate between them. Therefore, he was given a choice to do as he deemed fit. When, however, the Non-Muslim citizens of the state of Madinah became its regular subjects, they were naturally bound to follow the laws of the state and to bring their cases before the Islamic courts, and the courts were bound to decide their cases according to the prevailing law of Shanah, as ordained in verse 49 below. However, the law itself has given them exemption in certain matters to let them How the precepts of their religion. For example, the matters re-lating to marriage, divorce, inheritance etc. were allowed to be decided according to their own laws.

Brady's

The nourishing taste of Scott Baking

Plain Cake



Delicious & Delightful



The Prison house

(166/26) Jabir رضي الله عنه related to us that the Messenger of Allah صلى الله عليه وسلم once passed by a dead young goat whose ear had been cut off. He inquired from those who were with him at that time. "Will anyone of you like to buy this dead kid for a dirham?" "We will not buy it at any price," they replied. The Prophet صلى الله عليه وسلم, thereupon, said, "I swear in the name of Allah صلى الله عليه وسلم that in His sight this world is as hateful and worthless as the dead kid is in your sight" (Muslim).

Commentary: The unbounded passion Allah has granted to the Prophet صلى الله عليه وسلم for the guidance and upliftment of mankind can be imagined from the above report. The Prophet صلى الله عليه وسلم is going on the road when he comes across the dead body of a kid, and, instead of turning his gaze away from it in revulsion and passing on quickly, he makes use of the incident to impart valuable moral teaching to the Companions رضي الله عنهم and tells them that the world was valueless in the judgement of the Lord as the carcass of the young goat was in their judgement. They should, therefore, not make it

the object of their desires and exertions but strive sincerely for the Hereafter.

(167/27) It is related by Sahl ibn Sa'd that the Messenger of Allah صلى الله عليه وسلم said: "Had this world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of water therefrom to the infidel" (Tirmidhi and Ibn Majah)

Commentary: Whatever the infidels, the unbelievers and the deniers of Allah صلى الله عليه وسلم and the Messenger are getting from the world [and it is a great deal, no doubt] is simply due to the fact that this world is altogether vain and valueless in the sight of Allah. Were it not so, He would not have given even a draught of water to the rebels and transgressors. Thus, in the Hereafter, which is of real worth and importance in the judgement of the Lord, not as much as a drop of fresh water will be given to them.

The Believer's Prison house

(168/28) It is related by Abu Huraira رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "The world is a

prison house for the believer and Paradise for the infidel" (Muslim).

Commentary: One of the main features of a prisoner's life is that he is not free in whatever he does. He has to carry out other people's commands in all matters. He eats and drinks from what is given to him and whenever it is given, and sits or stands whenever he is commanded to. He has no will of his own. Another characteristic of it is that the prisoner does not feel attached to the prison and never considers it his home. He is always eager to get out of it. On the contrary, no restrictions will be placed on the dwellers of Heaven. Everyone will be please to do as he pleases and all his wishes will be fulfilled. Besides, even afer spending thousands of years in Paradise no dweller will get tired of living in it or get weary of its comforts. He will never want to leave it. Says the Qur'an:

And therein is all that souls desire and eyes find

sweet. And ye are immortal therein (Zukhruf 43: 71)

Wherein they will abide, with no desire to be removed from thence (Al-Kahf 18:108)

Hence, in my humble opinion the chief moral the above tradition contains for the Believers is that they should lead a life of check and restrain in the world, as one does in the prison, and remember always to regard it as their Paradise and to get attached to it and make its joys and comforts the ambition's end is the way of the infidels.

If a person's attitude towards the world is akin to that of a prisoner towards the prison house, he is a truthful Believer, and if he becomes so deeply involved in it as to make it the be all and end all of his existence, he is an infidel, according to the maxim laid down in this tradition.

Truthfulness

We can't study the greatness of Syeda Khadija without seeing first hand the greatness of Syeda Aisha, may Allah be pleased with them both.

How so? When we look at the narrations that tell us of so many of the great virtues of Khadija رضي الله عنها, the words she said to comfort the Prophet صلى الله عليه وسلم after Jibreel عليه السلام approached him for the first time, or her taking him to Waraqah ibn Nawfal, or Jibreel عليه السلام giving Khadijah رضي الله عنها salaam from himself and his Lord and giving her news of a house in paradise, or the Prophet صلى الله عليه وسلم declaring that she believed in him when no one else did, and supported him with her wealth, and was the only one who bore him children, or even the narrations that tell us how the Prophet صلى الله عليه وسلم responded upon hearing the voice of Khadija's رضي الله عنها sister Hala رضي الله عنها because of how much she resembled her, or that he would distribute meat as gifts years later in Medinah to the friends of Khadija رضي الله عنها, and so on.

We find these narrations were narrated to us by none other than Aisha as-Siddeeqa رضي الله عنها.

She says she never envied anyone more than she envied Khadija رضي الله عنها even though she had never met her, but that did not stop her from showcasing Khadija رضي الله عنها to the world as we know her!

Bad Thoughts in Prayer

Answered By Mufti Shafiq Jakhura

Q. Whenever I go to the mosque and start my prayer, strange thoughts come to my mind. Whenever some holy verse is recited, I suddenly think of some foolish meanings. Please help me in this regard.

A. You should try your level best to concentrate in your *salah* and should not entertain such thoughts. Remember that the thoughts coming on their own are not objectionable. Bringing the thoughts in one's mind or entertaining them further once they come is what is objectionable. The following are some useful points that could assist in acquiring concentration in *salah*.

1. Be always deeply thankful and grateful to Allah Ta'ala for having blessed you with the ability to perform *salah* in congregation punctually.

2. After making *wudu* with the correct *adaab* reading the specific *duas* and without wasting water etc. proceed to the *masjid* with *wudu* with the firm belief that your sins have been washed away by the *wudu* and in the steps you take when proceeding to the *masjid*. Wear good clean clothes that the pious wear. Apply *attar* (perfume). Aim to get the entire reward of your *salah*.

3. Avoid all types of worldly and unnecessary talks when proceeding to the *masjid*.

4. Gracefully come to the *masjid* at least a few minutes before the *salah* can commence.

5. After reciting the *masnoon* *dua* of entering the *masjid* and the two *rak'ahs* on entry etc, meditate about death, sincerely engage in *istighfar* and repentance and consider the possibility that this may be your last *salah*. Imagine that this is your last *salah*. Perhaps you will not have a chance to offer another *salah*. Reply to *adhan* and read the prescribed *dua* after the *adhan*. If there is any *sunnats* to be performed perform them. Between the *adhan* and *iqamah* make *dua*.

6. Contemplate and think of the *ayat* verses and *adhkar* that you are reciting or listening to during the prayer. Isn't it disheartening that someone may perform *salah* for



decades, day after day, and still not know what they are saying?

At the time of changing postures, feel that your entire body is performing that posture for Allah Ta'ala. Try and maintain the thought that Allah Ta'ala is watching.

7. Make *dua* regularly that Allah Ta'ala grant us all the true spirit and acceptance of salah.
8. Avoid all doubtful things, people and places especially the media (TV, magazines, newspapers, questionable sites on the Internet etc.)
9. For a few minutes in the day read up the stories of the pious as well as the books of *Fadail* (Virtues). Books like *Fadail A'mal*, *Fadail Sadaqat* and *Bihishti Zewar* are recommended for this.

May Allah Ta'ala grant us all the true spirit and acceptance of salah, and ultimately His pleasure.

Courtesy: Al-Balagh



Guide to a Peaceful Marital Life

By Maulana Abdus Sattar رحمۃ اللہ علیہ

A Husband's Status

At one occasion, some Companions رضی اللہ عنہم of the Prophet ﷺ were traveling somewhere and crossed different tribes on the way. Upon their return, they went to the Holy Prophet ﷺ and said:

"O Prophet of Allah! During our journey, we saw a strange spectacle amongst the tribes that people are prostrating before their chieftains. We also wish to 'prostrate in respect' before you."

The Prophet ﷺ said:

"In my Ummah, prostration is not allowed before anyone save Allah ﷻ. If there was any room for 'prostration of respect' in my Ummah, I would have told the woman to 'prostrate in respect' before her husband."

So, a woman's biggest quality is her obedience to her husband. And the last thing has been mentioned by Allah ﷻ:

...guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property)..... (An-Nisa 4:34)

She must protect her honour and her husband's property and children. The things that Allah ﷻ has ordained her to safeguard, she must protect those. This signifies a woman's excellence.

Cause of Domestic Disharmony

The issue is that if there is discord in the domestic life, then be certain that there are some irregularities in their *Deendari* (religiousness), either from the husband's side or from the wife's. Mostly, there is problem at both ends (because two hands result in a clap!) The wife wants that only her rights should be fulfilled and the husband wants only his rights to be honoured; the wife wants her wishes to be complied with and the husband wants his wishes to be carried out; the wife wants her orders to be obeyed and the husband wants his! Resultantly, peace has vanished from homes and there is no such thing as love anymore. In fact, I tell my associates now (this isn't a joke, its reality) that wherever you see a woman and man talking joyously, then be certain that they are not husband and wife and wherever you see a man facing east and a woman facing west, be sure that they are husband and

wife. This is a fact, a reality.

By Allah! Since goodness is vanishing from the society, so are the characteristics of unity, trust, love, tranquility at home. And all this impacts our offspring, our race. There is no one now to take care of these children. Who will? The parent's own relationship is in a mess. So, who will train them? The entire society has become an emblem of this disturbance; the foundations of societal life have wobbled; the system of domestic life is devastated and there remain no signs of religiousness anymore.

Ills of Non-Observance of Purdah (Islamic Dress Code; includes Conduct)

There can never be an environment of trust in a house where there is non-observance of Purdah and where men and women freely intermingle with Non-Mehrams (those with whom Purdah is obligatory). In such a house, a woman won't trust her husband and vice versa; the atmosphere of trust becomes non-existent. That is why, my friends! Improving your marital life is not only a demand of *Iman* but also a requirement for safeguarding our progeny. If we want to protect our children, our race, we have to adopt the Prophet's ﷺ directives in our domestic lives.

Chasteness of Sight

Be sure that if a man safeguards his sight, he will consider his woman at home a Hoor (lady of paradise) and if his sight is unchaste, then even if he has a Hoor sitting at home, he will only consider her a slave. The same applies to a woman. If a woman's sight, heart and mind are chaste, her husband would be the world for her but if her sight, heart and mind are sullied, then no matter how many qualities her husband possesses, she will not appreciate him. That is why, now, in the lives we are spending, and in the future when you decide to marry off your children, please be concerned about the kind of daughter-in-law you bring home; where is she from, whose daughter is she, what kind of habits does she have? What type of a son-in-law are you getting your daughter tied with? Who is your

daughter-in-law? Please be deeply concerned about all this.

How to Make a Home?

Homes are formed through bonding of hearts, not by putting bricks together. If hearts bond, there will be contentment and a life full of fun even in a small hut, and if hearts are broken, life would be in disarray in palaces too; if hearts are bonded, then even a life of bare sustenance becomes a tranquil one, and if hearts are divided then with a table mat laden with all kinds of food, life would still be a restless, discontented one.

What Bonds Hearts?

Hearts are bonded through goodness, a life of faith, following the Sunnah (ways) of our Holy Prophet ﷺ. A woman must follow these instructions and so should a man. A man should provide her security, please her, pay attention to her, encourage her, support her through his heart and the woman should make her husband's obedience her aim.

A Woman's Quality

Hazrat Abu Bakr Siddiq رضي الله عنه used to say that a woman's quality is that:

"Her tongue should keep thanking Allah, her tongue should be sweet (not for strangers but for her relations. These days, there is sweetness for others but not for one's relatives. When she talks to strangers it will be in a way sweeter than honey and when she talks to her relatives it would seem that there can be nothing bitterer). She should be sweet of tongue; shouldn't say cynical and bitter things to her children all the time; her eyes should carry Haya (modesty), because eyes and the face are a mirror of one's heart. Haya in the eyes is a sign of Haya in the heart. Her hands should be busy at work all the time. This is the quality and excellence of a woman.

And a man's quality is that he should be familiar with his responsibilities. All outdoor chores are a man's responsibility."

Hazrat Usman's رضي الله عنه Modesty

The Holy Prophet ﷺ had two sons-in-law: Hazrat Ali ؓ and Hazrat Usman ؓ. Hazrat Usman ؓ had immense Haya (modesty). If the Holy Prophet ﷺ sat somewhere with his feet spread out, he ﷺ would immediately fold them at Hazrat Usman's arrival. The Companions ؓ asked: "O Prophet of Allah! Why do you do so only for Hazrat Usman ؓ?" The Prophet SAW replied:

"Why shouldn't I observe Haya with Usman; even Allah's Angels observe Haya with Usman"

Such a modest son-in-law, aware of all his responsibilities!

Hazrat Fatima's ؓ Condition

Hazrat Ali ؓ was married to Hazrat Fatima ؓ. Right after marriage, Hazrat Ali ؓ had told Hazrat Fatima ؓ that you take over responsibilities of the house and I will take up outdoor responsibilities. Once, due to over-work at home, the hands of the 'Leader of Women in Paradise' (Hazrat Fatima ؓ) got blemished. Hazrat Ali ؓ sent her to the Prophet ﷺ at the arrival of some slave-women, to get one to help her. When Hazrat Fatima went there and said so, the Prophet ﷺ replied:

"Daughter! There are yet many needy in Madina. Once their needs are fulfilled, then your need will be catered to. Yes, but I will tell you a thing to follow; it will give you tranquility in the world and take care of your Hereafter as well."

When Hazrat Fatima ؓ said: "Father! Do tell me please," He ﷺ said:

"When you go to bed at night, perform ablution and say SubhanAllah 33 times, Alhamdulillah 33 times and Allah-u-Akbar 34 times; your tiredness of the world will finish and you won't face tiredness in the Hereafter."

Her husband too was none other than Hazrat Ali ؓ! He didn't say: 'why didn't you get

anything from your father'; like husbands and mothers-in-law these days say: 'she better get something from her mother's place'. If she comes empty-handed, her life is made into a living hell. What kind of Muslims are these? What kind of thinking do they have? They don't realize that they too have daughters. The daughter-in-law too is someone's daughter, why do we bother her so much?

Allah ﷻ has ordered in this regard that when you bring someone's sister or daughter home through marriage, then be good and nice to her. Don't pain her in any way. Give her all her rights and keep her in a fine manner. Allah ﷻ says:

... and live with them honourably... (An-Nisa 4: 19)

Embrace a Life of Deendaari (Piety)

Marital life should be one of piety. Our piety should not be limited to the mosque; instead, our domestic lives should reflect it. I see the domestic lives of quite religious people in disarray; abound with problems, because, they too don't bother asking about solutions to such problems. If we spend our lives according to the outlined principles and ideals, then we can hope for Allah ﷻ to grant us peace in our lives. Then, external conditions may trouble us temporarily, but there will be tranquility as soon as we enter our homes; the 'queen' of our home would say a few sweet words, please us, and our distress and restlessness will convert into peace.

I pray that more than what we hear and say, Allah ﷻ blesses us in practicing it (Aameen).





State of The Art European Technology
First Time in Pakistan Online Quality Control

53

Grade
Cement



Power behind Construction

Power Cement Limited

Arif Habib Centre 23, M.T Khan Raod, Karachi - 74000. Pakstan.
Phone : (92-21) 32468231-32, 32468350-51 Fax : (92-21) 32463209
E-mail : info@powercement.com.pk Web : www.powercement.com.pk



Shaken Back to Life

By Zawjah Zia

It was the third of Ramadan, a few minutes to nine in the morning, 8th October 2005, when Kashmir and many other places were jolted with an earthquake.

My husband was posted to a tiny military establishment quite close to the border in Kashmir. Our daughter was four and a half years and our son was two.

Our house was one of the two little cottage-like houses in the heart of that breathtakingly beautiful mountain. It had rock walls and a wood 'n' tin roof.

Like most people, we didn't get a chance to run outside. The house came down upon us.

I was the only one out of us four who had stood up from the bed (thinking maybe I'll grab one of our kids and we'll run outside). But it just took ten seconds max, and the whole house was at my feet. I was standing under the sky with the earth still moving.

When after moments I snapped out of my

frantic kalimah recital, I realized that my husband and children were buried under the rubble. Then I realized that one of my hands was under the rubble too and my husband was holding it. I called out his name and he responded. He said he could see the kids. I couldn't see any of them.

I could see giant rocks and boulders the size of a small car that had fallen and rolled down from the top of the mountain. They were all around us. Even a single one of them would have been enough to smash all four of us.

But none of them did. Nothing harmed us *Alhamdulillah thumma Alhamdulillah*. Not the roof, not the walls, not the boulders, not the landslide that buried half of our three-room house, not anything that happened afterwards too.

Why? Nothing had the permission of our Lord ﷻ to harm us that day. Simple.

When thousands died at once around us in those ten/fifteen seconds, Allah ﷻ kept us and many like us completely safe despite death falling upon us from all directions.

Not an atom can move or act without the

permission of our Lord ﷻ....and all His *iz'ns* (decrees) are nothing but His Rehmah.

I am SURE.

After the earth slowed down a bit, people came running up from downhill where my husband's Unit was located.

They removed the roof's tin sheets, the rocks and the wooden frame and created an opening enough to pull out our two children. I picked up my son and my daughter held my hand and we were told to start climbing down the slope of fallen rocks which supposedly used to be the boundary wall of our house.

My daughter had slept through the whole thing and had just woken up when those men pulled her out and was completely disoriented. She asked "*mama yeh hum Quetta aa gaye hain?*" (Mama, have we arrived in Quetta?) (We were supposed to move to Quetta in November and she had been hearing about it and so thought we had travelled from Kashmir to Quetta while she was sleeping). I just managed to smile at her adorable innocence but no words came out of my mouth because my mind was stuck at "My husband is still in there" and "I am dupatta-less"!!

I and the kids were barefoot and the rocks were rough. Anyways, when we made it to a relatively smoother portion of the mountain, Alhamdulillah, I saw someone come running towards me. It was our sanitary worker Moosa Maseeh. He was a non-Muslim and he had come running to hand me over a ladies' shirt (from the nearby house's laundry may be)....he looked at me only briefly and rushed past, throwing the shirt at me and saying "*baji jee ai dhay naal sir kujj lo*" (Sister, you may cover your head with this). I used to observe hijab back then, though it was not very proper, but still the male workers in my house had never seen me like that *Alhamdulillah*. My heart melted out of thankfulness to him. I've never heard of him since then but I always make *du'as* for him, his *hidayat* and *eeman*.

Finally, amongst frequent aftershocks, we reached the empty corn field that was just close to the road. There I saw Fatimah and her

two-year-old son. They were our only neighbors on that mountain and my heart stopped, seeing them drenched in blood. Fatimah's left eye had been ruptured and her son had two head injuries. They were alive الحمدلله . We went and sat with them.

It was only a while later that the earth started vibrating again. We looked around in panic and to our horror this time it was not an aftershock. We had a military Mule-stable just nearby and apparently hundreds of those frightened Mules were coming running right at us. I recited kalimah again, hid my children's heads in my lap and bent upon them. Fatimah must have done something similar. The giant animals literally flew over us in all directions. *Allah u Akbar*. We were saved again.

Fast forward. My husband and other officers were evacuated Alhamdulillah and after a while, a tent was set up on the same corn field for women and children. There were a number of casualties in our Unit. All of them were soldiers except one; a seven-year-old child of a soldier. The house's wall had fallen upon him. The child's mother was inconsolable of course. She was sitting right beside me in the tent and was constantly crying. I can still recall her wailing after all these years.

By 5 pm it began to rain. Really hard. *Iftaar* was around 5:45. I had even forgotten about the fast. Some soldiers had found rice and sugar from under the rubble and in a tub, they brought boiled rice with sugar sprinkled over them at the time of *iftaar*. I just took in a few grains to break the fast. No more went down my numb throat. Everyone tried feeding the children though as much as they could.

My little son clung to me like a Kuala bear all this time and my daughter was simply tugging along. The children were absolutely quiet. There was no water (or chance) for wudhu so I just kept saying my prayers like that. Sitting right there with my baby clung to me. I had no idea or knowledge to do any better.

After dark, all sorts of creepy crawlies started emerging from the field we were sitting on. Plus, by 10 pm it became impossible to sit there

because it was still raining and the muddy land under us was all flooded with water now. They shifted us to an army truck after that. I got the driver's seat with my son still clinging to me. Fatimah, her son and my daughter were right beside me. The rest of the local women and children were in the truck's cabin.

It got pitch dark. The truck still shook with aftershocks after every while. With every aftershock we heard more rocks falling and more land sliding from mountains all around. Worse, now we could not even see from where the rocks were falling or the land was sliding.

The *shaheed* child's mother's wailing was still the loudest we could hear from the truck's cabin.

Fast forward again. The first rescue helicopter arrived exactly 24 hours later. My husband told me and the kids to go. The helicopter would take us to Rawalpindi. He said he was staying with his Unit for the rescue work. We said goodbyes with no idea when/if we'll meet again.

The helicopter took off with as many women and children as were possible to accommodate along the dead bodies and the severely injured. We landed at an Air force base in Rawalpindi in 20 minutes or so.

My husband spent around a month and a half doing rescue work. His horror stories are with him.

All praise for Allah ﷻ, the All-knowing, the All-Wise.

Having told the story, it was no doubt a life changing experience. In fact, every test, be it these collective tests in the form of natural calamities or individual tragedies, just EVERYTHING is meant to bring us back to Allah ﷻ.

Apart from the immense gratitude that I felt afterwards, I was filled with extreme guilt too. An unexplained guilt. Perhaps it was the first time ever in the heedless roller-coaster-life of mine that I was looking at my own self so closely. So

looking inside, the only apparent explanation I could fathom for the guilt I was feeling was that thousands had died in a few seconds around me, so many injured, so many still stuck there and traumatized – and here I was – back in comfort and safety only 24 hours later. Being safe was a blessing. But this blessing was the only thing in my sight to attach my guilt with. No wonder it was not making any sense. It felt criminal escaping from that chaos to this safety. Such a weird mental state it was *SubhanAllah!*

Slowly and gradually, a little rationale started to creep into the heart. The test came from Allah ﷻ. The relief came from Him too. I saw the test as a test. But could this relief be a test too? Oh-My-God! Now the guilt started unveiling itself. It surely didn't have the blessing at its base, but my own sins. It was the guilt driven by....

أَبُوؤَلْكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوؤَلْ بِنُدْبِي

(O Allah) I acknowledge (the criminal gap between) whatever you have blessed me with and my sins.....

(Sayyid ul Istighfaar)

I was looking at the blessings, yes, but not at the fact that I was blessed despite all the dirt of my sins. No wonder I was trying to attach the guilt and restlessness of the heart to my blessings and no wonder it was not making any sense.

The realization that this blessing could be a huge test, hit me like one of the boulders that Allah ﷻ had saved us from in Kashmir. There was something demanded of me as a show of gratitude for this blessing. Allah ﷻ was telling me something. But what! The bafflement, the shame and the guilt kept on multiplying.

Exhausted and torn, I started asking Allah ﷻ. Allah jee what do I need to do? Where do I have to go from here? I don't want to be lost anymore. Please show me the way forward Allah jee. Please save me from wasting these blessings of freedom and safety and life.....

I have been asking for these past fifteen years and still do. And I shall keep asking *InshaAllah*.

So that is it.

All of us who face this calamity in the form of this pandemic or any calamity whatsoever; if we make it through it safely, let's not forget that it would not at all be because of something in us or something we did, but purely a huge chance from Allah ﷻ to fix ourselves for ourselves!!

وَبَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And we test them with the good things and the bad ones, so they may turn back... (Al- Aaraaf: 168)

And if نعوذ بالله we don't make it out of it....then let us be ready to go. Everyone has to go after all. What matters is what you have sent forth and the state of the heart that accompanies you on that journey. Let's try washing and cleaning ourselves inside out as much as we can, and let's hope to meet our Rabb ﷻ having the most beautiful thoughts of Him and most complete hope from Him. No hard feelings, no ifs and buts.

Because, after all, every iz'n of His is solely to bring us back to Him. Only *Rehmat*.

الحمد لله

Comfort Zone!

Comfort is a drug. Once you get used to it, it becomes addictive. Give a weak person consistent stimulation, good food, cheap entertainment, and they are likely to throw their ambitions right out of the window! The comfort zone is where dreams go and die.



Two Weeks in the West & The Spread of Islam in Western Countries

Excerpted from Mufti Taqi Usmani Sb's *دُنیا مَراے آگای* travelogue "Dunya Meray Aagay"

Translation: Zawjah Zia

In the second week of December 1994, after having spent two days in Qatar, I had to go to Canada and the US. As a means to lessen the travel fatigue, we had a one day stop-over in Holland's famous city Amsterdam and so we were able to see this unique city of the world too. If I call it a city of streams, canals and bridges, it won't be wrong; one can literally take a full mid-city tour riding a boat because the whole city is laced with a network of the water-channels

emitting from river Amstar. These water-channels comb through crowded settlements and even the narrowest of streets. So much so that many natives permanently reside on their boat-homes, afloat on the water.

Anyways, the round about thirty-two hours stay in Amsterdam was a pleasant interval after which I moved on to North-America. For a week I stayed in Toronto, the biggest city of Canada and New York, the biggest city of the US. Since 1978, I've



been to the US several times and every time I notice more development in the state of the Muslim population and their activities there. There has been a consistent increase over the years in the Muslim population, their faith-based activities and new organizations and institutions in the US.

The day I arrived in Canada, I came across a detailed survey report on the western Muslim population published by *The Los Angeles Times* two days ago (December the 10th, 1994). The headline of the report read something like Islam being comparatively the fastest growing religion in the USA and Canada. To date, several estimates have been made about the number of Muslim population in the US which went up to six or eight hundred thousand. However, the *Los Angeles Times* reported that these estimates were largely inaccurate because they were not based on any scientific survey. The report itself cited the population to be around five hundred thousand only but simultaneously, it gave a disclaimer that these were only the estimated number of Muslims attending congregational prayers in the mosques across US. It elaborated that the people conducting this survey merely contacted the organizers of all the 1046 mosques across US and had asked them about the number of people regularly attending congregations. This gave an average of 465 people per mosque and

added up to the cited figure. However, this was far from the real-time figure because roughly only 10% of the Muslim population attended these congregational prayers at mosques. Therefore, the actual correct estimate for the Muslim population should not be less than around five Million people.

Having said that, these figures in no way entail that the rest of the 90% of the Muslim population, who are not attending these mosques, do not pray *Salah* at all. The reason I say this is because the mosques in the US are separated by long distances. It is not manageable for all people to frequent the mosques for five-time prayers. So, many of them pray at home, and many localities have small spaces privately allocated for congregational prayers. These spaces are of course not formally known to be mosques.

Another reiteration of this survey report of *Los Angeles Times* was that annually there was an average increase of one hundred and twenty five thousand people in the Muslim population of the US. These new Muslims include both migrants and also reverts. The report claimed that if the US Muslim population keeps increasing at this pace, then by the dawn of the next century, the US Muslim population shall surpass the Jewish population here and Islam may become the second biggest religion of the US after Christianity.



Many Muslim circles around US have presented their reservations against the authenticity of this survey report of *The Los Angeles Times* and said that the population figures cited herewith are unrealistic. Their claim is that the Muslim population in the US exceeds the Jewish population even at present. Nevertheless, this report alone clearly shows that the rapid growth of Islam and Muslims is a cause of enough alarm for the western literati. As a result of this growth, a consistent mushrooming of Mosques, Islamic schools and institutions has been witnessed all over the US during the past quarter of a century.

Only a year ago this report from a mentionable US publication, *The Times* of London published a detailed paper about the spread of Islam in Britain (dated November the 9th, 1993). The paper was titled "Why are British Women Accepting Islam". It was subtitled with "Islam is conquering the western hearts despite the hate-mongering by the western media". The paper basically said that the recent numbers of British people entering Islam are unprecedented. Though a great number of the Muslims in Britain are migrants, but this number is now heavily supplemented with British nationals reverting to Islam. As per a rough estimate, in the next twenty years, these reverted Muslims can outnumber the migrants who were Muslims by birth.

The paper further said that this increase in people accepting Islam as their faith is despite the constant negative image of Islam and Muslims portrayed by the western media. What is interesting is the fact that the majority of these people entering Islam are women. Likewise, among the people entering Islam in the US, the women are four times the men. The paper said:

"It is even more ironic that most British converts should be women, given the widespread view in the west that Islam treats women poorly"

Then, the paper offered a few analytical reasons of this rapid spread of Islam in the west. The top most was the Salman Rushdi case; its fame triggered the public to read about Islam. Secondly, the Gulf war and the news of the persecution of the Bosnian Muslims earned

Muslims global sympathy. Furthermore, the subject of the comparative study of religions started gaining popularity in the western educational institutions. Many people made an informed choice of Islam as a result of that. Also, the continuous baseless propaganda of the British media against Islam and Muslims and their norm of trashing anything and everything 'Islamic' was repulsive for the general public and many people inclined towards Islam as a reaction to that too. In the end, the paper said:

"Westerners despairing of their own society – rising crime, family breakdown, drugs and alcoholism – have come to admire the discipline and security of Islam"

Many of these new Muslims have converted from Christianity to Islam. They used to be confused and dissatisfied with the ambiguousness of the Church and the belief of Trinity. Many others did not believe in the need for religion themselves but then were attracted by what they call "the diamond inside the bomb of Islam". The paper also states that despite all the claims and cries for freedom of speech and thought in the west, these new Muslims often face sheer hatred and trials coming from their own communities and societies. A quarter of the SOS calls received by the organizations of women security and rights consist of calls from women newly converted to Islam.

Followed by this, *The London Times* included in this paper the interviews of many such women. The majority of these women were British nationals, highly educated who had made well-informed choices about accepting Islam. As an example, Maimoona, a thirty-nine year old revert, was originally a Christian. She had thoroughly researched all sects of Christianity. Further, she had given a deep read to Judaism, Buddhism and Hinduism too. Only after that, she had reached her convinced decision about Islam being 'the Truth'. Many of these women opened up that they used to be highly discontent with the strictly formal hierarchy of the Church and what appealed to them the most about Islam was that every Muslim had a direct one-on-one connection

with God. Huda Khutoob, a twenty-eight year old revert has authored a book for Muslim women. She entered Islam ten years ago. In her book, she offers a comparative analysis of Islam and Christianity and says:

“Christianity is ever-evolving; for example, some Christians have recently started professing that pre-marital relationship was completely acceptable as long as it is with a person with whom you are certainly going to be married. It’s a

religion with many loop-holes. On the other hand, Islam has always had well-defined opinions and teachings about man-woman relationships. Similarly, the injunction of five-time prayers has undeniable consistency. Salah forms the basis of a constant reminder of and connection with Allah ﷻ .

(To be continued inshAllah....)

Never give up on Praying!

A woman came to Musa ﷺ and she said to him: Oh Musa, you are able to speak to Allah directly, and you are His messenger, so ask Allah to grant me a child for I have tried for years, and I wish for Allah to grant me a child.

Musa ﷺ asked Allah ﷻ , and Allah said: oh Musa, I have already written her infertile. So Musa ﷺ returned to the woman and told her of what Allah has said: that you are infertile. It was God's Will and God's Will is unchangeable.

Time passed and the woman came again. She said: Oh Musa, ask Allah to grant me a child. So Musa asked Allah again. And again, Allah ﷻ said: I have written her infertile. There is no child written for her. And again, Musa ﷺ told the woman. And she returned home with a heavy, sad heart.

And after a year, that same woman came back to Musa ﷺ carrying a child. Musa ﷺ, in wonder, asked: who's child are you carrying oh servant of Allah? She said: this is my son. He said: How? Didn't Allah write you as an infertile woman? She said: yes, but I continued to supplicate to Allah and He is *Raheem* (Merciful); I said O *Raheem* grant me a child and He did.

So Musa ﷺ spoke to Allah and said: Ya Allah, I spoke to you regarding this woman but you said that you have written her infertile. How has she been granted a son?

Allah ﷻ said: Oh Musa, every time I write that she is infertile, she says ya *Raheem*. I write and she says, until My Mercy surpassed My Will and I granted her a child.

Al-Baraa' ibn Maalik Al-Ansari رضي الله عنه

By Dr Abdur Rahman Rafat Pasha

"Do not appoint Baraa' رضي الله عنه the military commander over any Muslim army lest he destroy his troops by his boldness and daring." - Umar bin Al-Khattab رضي الله عنه

Slight of stature, lean and emaciated, Al-Baraa' ibn Maalik رضي الله عنه had an unkempt and disheveled look. Yet, despite his unimpressive appearance, he was responsible for having killed a hundred idolaters in single combat, apart from countless others whom he killed in battle.

His boldness in battle was legendary, such that 'Umar bin Al-Khattab رضي الله عنه had forbidden his governors to ever appoint him military leader for fear lest his daring tactics should result in destruction of the army.

Al-Baraa' ibn Maalik Al-Ansaari رضي الله عنه was the brother of Anas bin Maalik رضي الله عنه, the personal servant of Rasul Allah ﷺ.

Were I to recount all the tales of Al-Baraa's رضي الله عنه heroism, both time and paper would run out. Therefore I have chosen just one incident from his life which illustrates his outstanding courage.

This event transpired immediately after the death of the Blessed Prophet ﷺ, when the Arab tribes which had converted en masse, now began reneging on their commitment to Islam. Apostasy spread like wildfire. Very soon, the only remaining Muslims were the people of Mecca, Madina, Taif

and sundry groups, to whom Allah ﷻ had granted steadfastness in their faith.

As-Siddiq رضي الله عنه faced this enormous trial with an iron will and unshakeable resolution; eleven armies were appointed from the Muhajireen and Ansaar. Each army, bearing an individual banner, set forth in different directions across the Arabian Peninsula. Their mission was to bring the misguided apostates back to the path of truth and guidance, at sword point if necessary.

The most formidable apostates were Banu Hanifa, the supporters of Musaylama, the imposter. They were the largest in number, boasting forty thousand men, including Musaylama's own tribe as well as his allies.

The majority of his men supported him as a fellow tribesman, not because they actually believed in him. Some would openly avow, "I testify that Musaylama is a great liar, and Muhammad ﷺ is the truthful one, yet the liar of Rabeeya is more beloved to me than the truthful one of Mudar!"

The first Muslim army that fought Musaylama, under the leadership of 'Ikrima bin Abi Jahl رضي الله عنه, suffered a resounding defeat. So As-Siddiq رضي الله عنه sent another army, led by Khalid bin Waleed رضي الله عنه in which prominent Sahaba from the Muhajireen and Ansaar were mobilised. In the forefront of these heroic warriors was Al-Baraa' ibn Maalik Al-Ansari رضي الله عنه.

The two armies faced each other at Yamama, in Najd. Initially it seemed as if the scales of war tipped in the favour of Musaylima. The very ground shook under the feet of the Muslim army and they began to beat a rapid retreat, until Musaylima's army fell upon the squadron of Khalid bin Waleed رضي الله عنه. They were about to slaughter Khalid's رضي الله عنه wife, but she was granted sanctuary by one of them.

This was a time of acute peril for the Muslims, who realised that they stood on the brink of destruction; worst of all, they knew that the defeat at the hands of Musaylima would sound a death knell to any hopes for Islam's expansion in the future. It could even mean the end of monotheism in the Arabian Peninsula.

Khalid رضي الله عنه flew to his troops and swiftly reorganised them, demarcating the Muhajireen and Ansaar, and dividing the troops according to their clans. He assembled the clans. Each clan bore its own banner, so Khalid رضي الله عنه could assess their performance on the battlefield and avert the defeat that seemed imminent.

Fierce fighting erupted; the Muslims had never before engaged in such a deadly battle. Musaylima's army neither faltered nor flinched in the face of death. Despite their growing number of casualties, they fought on with remorseless savagery.

In the meantime, the Muslims distinguished themselves with epic heroism.

Among the heroes was Thabit bin Qays رضي الله عنه, the flag bearer of the Ansaar, who practically dug a grave for himself, in which he stood resolutely, fighting to uphold his nation's honour until martyrdom claimed him.

And there was Zaid bin Al-Khattab رضي الله عنه, brother of 'Umar bin Al-Khattab رضي الله عنه, who urged

the Muslims on, by exhorting them, "O people, hold fast and do not falter; smite the foe and advance with valour. O people, By Allah, I shall not utter a single word after this until either Musaylima is defeated or I meet Allah SAW and vindicate myself."

Then he plunged into the thick of battle and fought ferociously until he was killed.

Then there was Saalim رضي الله عنه, the freedslave of Abu Hudhaifa رضي الله عنه, flag bearer of the Muhajireen. His tribe feared that he might fall back before the enemy onslaught and told him, "We fear that the enemy may take the advantage of your weakness!"

Valiantly, he retorted, "Should the enemy gain access through me, then what an unworthy bearer of the Qur'an I would be!"

He fell upon the enemies of Allah ﷻ, fighting until he was killed.

Yet the courageous exploits of all these heroes inevitably fade before the glorious heroism of Al-Baraa' ibn Maalik Al-Ansaari, may Allah ﷻ be pleased with them all.

For as the battle raged furiously, Khalid bin Waleed' رضي الله عنه surveyed the carnage on the battlefield, and turning to Al-Baraa' ibn Maalik رضي الله عنه, said, "Ansari youth, attack them!"

Al-Baraa' turned to his people and proclaimed, "O Ansaar, let none of you think of returning to Madina; for there shall be no Madina for you after today... and there shall be no one but Allah ﷻ alone... and then Paradise."

So saying, he flung himself upon the enemy and went through them like a raging fire until Musaylima and his forces, driven back by the sheer intensity of his onslaught, were compelled to seek refuge in a garden that would be known as the Garden of Death, due to the vast numbers

that perished there.

The garden of Death was a spacious enclosure, surrounded by lofty walls. Hastily, Musaylama and his troops sealed the gates and barricaded themselves within. Then they began raining down a shower of arrows upon the Muslims.

At that critical moment, the indomitable Al-Baraa' ibn Maalik رضي الله عنه came forward, "My people, place me on a shield and raise it with spears. Then hurl me near the entrance of the garden. Either I will be martyred or I will manage to open the door for you."

Within minutes Al-Baraa' ibn Maalik رضي الله عنه was crouched on a shield, a feat rendered easy by his emaciated physique; myriad spears lifted him up, then tossed him within the Garden of Death amidst thousands of armed deadly foes. He descended upon them with the suddenness of a thunderbolt. Wielding his sword with dazzling rapidity, he managed to kill ten pagans as he fought his way to the door. Even though his body was covered with multiple wounds, he managed to open the door.

As soon as the door swung open, the Muslims swarmed inside the Garden of Death, pouring in from all directions. The Muslims attack the apostates until almost twenty thousand of them were killed. When they finally reached Musaylama, they found that he had already been killed.

Al-Baraa' ibn Maalik رضي الله عنه was carried to his caravan, that he might be treated for his wounds and Khalid bin Waleed رضي الله عنه personally tended him for a month, until Allah ﷻ healed him. Surely, he had been the divine instrument of the Muslim victory.

Al-Baraa' ibn Maalik رضي الله عنه remained devoted to his quest for martyrdom, which had eluded him in the Garden of Death.

He fought in battle after battle, hoping to realize his heart's deepest longing and ardently yearning to reunite with his beloved prophet ﷺ. On the day of victory in Tustar, Persia, the enemy army had barricaded itself within one of their impregnable fortresses. The Muslims encircled and besieged them. When the siege became prolonged, and the Persians grew desperate, they flung in iron chains over the fortress walls with red hot steel hooks. As soon as these came in contact with human flesh, they would inexorably drag the victim upwards, either dead, or on the verge of death.

One such hook pierced Anas bin Maalik رضي الله عنه, the brother of Al-Baraa' ibn Maalik رضي الله عنه. When Al-Baraa' ibn Maalik رضي الله عنه, saw what had happened to his brother, he rapidly scaled the wall of the fortress. He grasped the chain from which his brother was dangling and grappled with it until he managed to extract it from his brother's flesh. Inevitably, his own hand began to burn, but he paid it no heed until he had saved his brother. By the time he fell to the ground, the flesh of his hand had burned away.

Al-Baraa' ibn Maalik Al-Ansaari رضي الله عنه had long prayed for martyrdom and finally his prayer was answered. He died a sublime martyr, having attended his heart's desire, blissfully content to meet his lord. May Allah ﷻ grant Al-Baraa' ibn Maalik رضي الله عنه the radiance of Paradise and bless him with ecstasy of being with his beloved Prophet ﷺ.

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

Know thy Soul

By Abu 'Abd al-Rahman al-Sulami

Know that the soul is of three types: the one that incites evil [*ammarah*], the reproachful soul [*law-wammah*], and the one that is serene [*mutma'innah*].

The serene soul is certain that Allah is its Lord, has found serenity in what Allah has promised, deemed true what Allah Most High has said, and is patient with His command. It is faithful soul that Allah Most High has made luminous, has put its book [of deeds] into its right hand, and has purified. It is the soul that is content with the decree of Allah and its destiny: good and evil, beneficial and harmful. It is the soul to which Allah Most High says, "Return to your Lord pleased..." – with Allah – "... and pleasing" (Q 89:28) – to others due to its righteous deeds and attesting promise of Allah Most High.

The second [type of soul] is the reproachful soul. It reproaches good and evil, and is impatient [whether] things are easy or difficult. It regrets what it has missed and reproaches for [missing] it, saying, "if only I had done such-and-such," or "if only I had not done such-and-such." It is the immoral and rejected soul. Whenever this soul is dutiful or immoral it reproaches: if it does a good deed, it says, "why didn't I do more?," and if it does an evil deed it says, "if only I had not that!" It reproaches itself in the afterlife for squandering this life. It is the soul by which Allah Most High

swore when he said, "And I shall swear by the reproaching soul" (Q75:2)

[The third is] the soul that incites evil, the one concerning which Allah Most High – when conveying [the story of] Yusuf (peace be upon him) – said, "The soul does indeed incite to evil" (Q12:53), [and elsewhere] "and curbed their souls' passions" (Q79:40), "Do you see he who has taken his passion for his god?" (Q45:23), and other verses which indicate the evils of the soul and its little desire for good.

'Ali ibn 'Amr informed us, saying: 'Abd al-Jabbar ibn Sirin informed us, saying: Ahmad ibn Hasan ibn Aban informed us, saying: Abu 'Asim informed us, saying, Shu'bah and Sufyan informed [us] from Salmah ibn Kuhayl: from Abu Salamah from Abu Hurayra (may Allah be pleased with him): the Prophet ﷺ said: "Tribulation, caprice, and lust are kneaded in the clay [constitution] of the sons of Adam."

Allah Most High says, "And strive for Allah with the striving due to Him" (Q22:78) – meaning striving against the soul and preventing it from following caprice.

- Excerpted from Musa Furber's translation of Abu 'Abd al-Rahman al-Sulami's '*Infamies of the Soul & their Treatments*'

Remembering Mufti Sahab

By Areeba Baig

Sometimes you are so busy with life you don't think much of where it all started, how you became who you are, the journeys you took and the people who helped you along them. And then something happens which forces you to pause. Only then you remember there were people who played a major role in shaping you to the person you are today, in turning your dreams which you thought would remain dreams forever into a reality.

I'm remembering now.

I was just one of his thousands of students. Not one of the best, not even close to accomplished. I'll admit I wasn't even someone who was considerate enough to keep much contact, keep him updated, despite how much he had advised us to. As the years went by, the relationship, even memories, faded away.

And yet I haven't been able to focus on anything else all week long. Not surprising of course considering the influence he had and the role he played in enabling me to study. It's surprising, rather, how I took his presence granted for all of these years.

I wasn't sure whether I'd share this initially. I was writing this to sort my own mind and thoughts. Then I remembered he would tell us that he hoped we'd remember him with goodness all our lives and share his words when we teach in the future, the same way he'd always quote his own teachers

and mention them by name when he taught. A legacy through 'ilm. Sadaqah jariyah. That is all he ever worked for.

Apart from the final year Bukhari class, I didn't have much direct encounter with him but my entire stay in Pakistan was due to him and under his care. It was his invitation, his hospitality what brought me there so everything about my stay in Pakistan is intrinsically linked to him and his family.

When I went to Pakistan to study back in 2006, there were few, if any, quality Alimiyyah programs in America for girls. I chose Pakistan because I had family there. But, really, I chose it because of his school. There are many seminaries in Pakistan but it was only his that really accommodated foreigners.

He would go out of his way to encourage and allow foreign students in and accommodated every request or need along the way. Although he had many other responsibilities, foreign students were his personal guests. He understood that traveling so far and studying in a land where everything was different was a big adjustment and sacrifice, so he did his best to make it easier. He also understood the stakes here; if these students could successfully study and go back to their lands, the benefit they could have in their communities was critical.

This treatment wasn't just for western students. This is how he treated every student who came from afar. Students from Thailand and Sri Lanka, Tanzania and Tajikistan, Russia and Fiji; students from remote villages in Sindh and Baluchistan and other parts of Pakistan all called his madrasa their home. And that's one of the biggest things

that sets him apart.

As Mufti Rafi said, "His service to foreign students can never be forgotten. There is no similar example in any other madrasa."

When I last visited Pakistan two years ago, a classmate of mine and now a teacher at the madrasa for the past decade asked me "We don't get many students from America anymore the way we used to before. Why? You guys aren't encouraging kids to study anymore?"

It dawned upon me then that his dream to spread this knowledge worldwide had already begun to be realized. I told her there were now so many programs and schools and teachers in America that students didn't need to go abroad the way they did before.

Thousands of his students, male and female, are teaching across the world. He'd proudly tell us of his students starting madrasas in remote villages in Baluchistan and Sindh. "These girls are educating their entire villages and communities, people didn't even know how to say the Kalima before. People come from miles away to learn from our students."

It is this that really gave him joy and fulfillment.

At a time when the political climate in Pakistan made it difficult for foreign students, he took responsibility for all of them. He promised them he would take care of them. He fought for their right to study. He built relationships with ambassadors of other countries. He opened his doors to both foreigners and anyone else who wanted to see what a madrasa is like. He invited the media to come and see a madrasa from the inside, to show them that far from being places of extremism and violence, they were places of learning and teaching sacred knowledge. He so earnestly believed that madrasas could and should exist in the modern world, and he knew it wouldn't be possible without building links with the outside world, something that many madrasas were hesitant to do then.

His efforts and attitude enabled so many to come and study the words of Allah and the Prophet ﷺ. Even those who didn't attend his institute benefited from his presence, knowing that he was

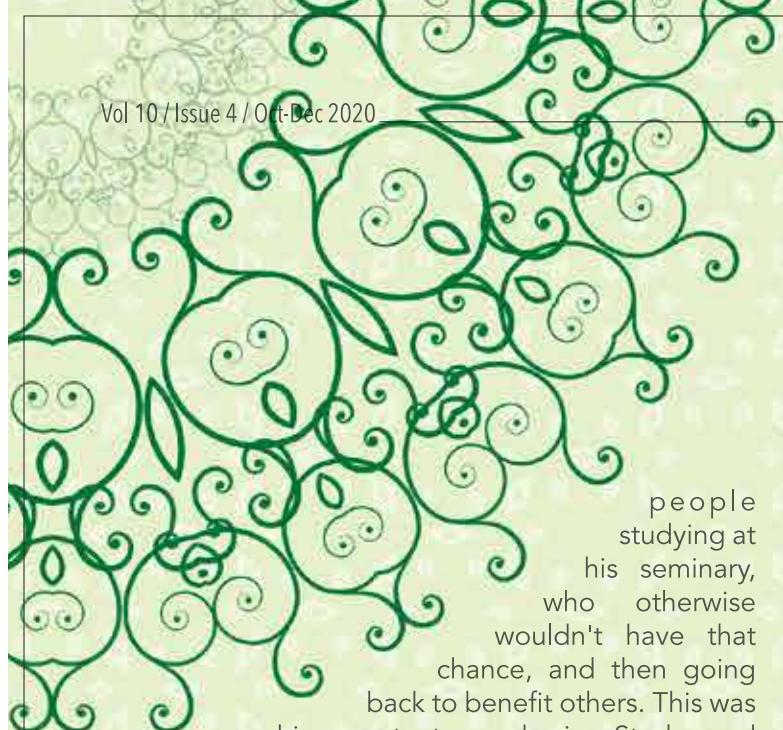
there to stand up for them if anything was to happen. He didn't discriminate when it came to helping others. Any foreign student of any institute was welcome at his place.

There are so many stories of entire families traveling to Pakistan to study at his seminary. And many more of them entrusting their children to him completely. He fulfilled that trust.

There was a girl in my class from Tanzania. When she was about 9 her uncle came to Pakistan for Tabligh, and upon visiting the seminary he was impressed with the opportunities here for girls. Mufti Naeem invited him to send his children, and he went back and brought four of his daughters and nieces to study. The girls grew up there. They first memorized the Qur'an, then started the alim course. He came back eight years later at the graduation ceremony of the oldest girl and decided to take all the girls back because the separation had been too long. He brought home with him four hafizas of the Qur'an, one who had completed the alima course, and another who had nearly completed it. Her uncle's plan was that the oldest girls would tutor the rest in their studies and then they'd all teach together in their city in Tanzania. We had laughed then at the idea of her and her cousin teaching the younger cousins books like Mishkat, but we missed the bigger point, that this was how knowledge is shared and spreads.

There was another girl in my class from Sri Lanka. Her entire family moved to Pakistan and both parents and all three siblings enrolled. They first memorized the Qur'an, and then completed the course before returning to Sri Lanka.

These are just some of the hundreds of stories of



people studying at his seminary, who otherwise wouldn't have that chance, and then going back to benefit others. This was his constant emphasis. Study and teach those who don't have access. Always be involved in teaching, he told us in one of our final lessons. Even if you have no formal teaching opportunity, just invite people to your home to learn.

His concern for girls' Islamic education in particular is especially noteworthy. Of course there are many seminaries and institutes of Islamic knowledge for girls in Pakistan, and many people who support them. But he was one of the influential people who was an outspoken proponent from the beginning and truly believed in the potential. He was also one of the few who accommodated female foreign students, especially those who were there without family.

Before I went to Pakistan to study, my father consulted other scholars. Some discouraged him. Doing an Alima course isn't that important they said, especially with all the difficulties and risks of going far from home. It's not fard to study the deen at that level. Karachi was going through a very unstable period back then so they did have a point. We also inquired with other girls madrasas in Karachi, that were closer to where my extended family lived (Jamia Binoria was in the outskirts of Karachi). But they all said they don't allow girls over the age of 13 and they don't encourage Americans to attend.

Mufti Naeem, rahimahullah, was the only one who really encouraged it. He's the one who understood the value and need, who was willing to take responsibility for it all, despite the risks. He's the one who kept inviting my father, and

reassured him everything will be taken care of, that there would be nothing to worry about. He accommodated all our requests and needs, to the point of welcoming my grandmother into the madrasa community and allowing her to spend her day there whenever she liked. He assured us that my only worry should be to study. Everything else will be taken care of.

While many other girls madrasas in Pakistan suffice with the standardized curriculum for girls, which back then (it has since changed a bit) was an abridged version of the regular curriculum and especially subpar when it came to subjects like Arabic, Jamia Binoria had its own curriculum, which included a very strong Arabic curriculum. Many other teachers including my late teacher, the principal of the girls division, Maulana Masood Baig rahimahullah, had a role in this but it was also something Mufti Naeem would take pride in and mention. It's something I took for granted initially and only much later did I learn that most madrasas in Pakistan, and perhaps even worldwide do not have a strong Arabic program for girls, which makes it very difficult for them to pursue independent research and further studies after graduation.

Jamia Binoria was also one of the few madrasas in Pakistan then that had an ifta (mufti) course for women. In my final year, at least once a week he'd encourage us to enroll in it the next year. He'd tell us how important doing takhassus fil ifta was, how if he was to have it his way he would make ifta a requirement for all students, how much there is a need for female mufti(a)s, how there are already thousands of male Muftis, but they can never replace the role of a female one can have.

He'd talk about how proud he was of all the female ifta students, how every time he looks at their work he's so impressed. "They're better than our male students," he'd say. "Don't let anyone tell you you can't become a mufti. If a woman can become a surgeon or engineer why can't she become a mufti?"

As a teacher he was always encouraging, appreciative of the smallest of achievements, ready to praise and make du'a for his students. The term "mushfiq" is what everyone is using to

describe him, because that is what he was. Loving, caring, encouraging.

In Pakistan, teachers don't normally praise students; the tendency (both in schools/colleges and madrasas) is to put students down. And yes, too much praise can be dangerous but a little bit encouragement and uplifting is needed. He wouldn't withhold this.

There was a curtain in our classroom, separating the male teachers from the students. This was the standard system of all girls madrasas in Pakistan, preserving religious guidance and cultural sensitivities regarding modesty and hijab while still enabling students to communicate with and build a positive relationship with male teachers. Hadith classes usually involve a student reading the Arabic text, with the teacher interrupting every now and then to explain. He would make it a point to ask the name of the person who read and praise them and make du'a for them.

It's these little things that would encourage us all to work harder to succeed. He would often call my father and keep him updated and congratulate him on mine and my sister's progress. Knowing that despite being in charge of 5000+ students and a host of other responsibilities, he was personally invested in our success always helped drive us to work hard.

He taught Bukhari with passion, you could sense the love for the Prophet ﷺ in his words. The Bukhari class was more than just facts and technical explanation, there was always a practical lesson. He strongly emphasized that knowledge must lead to action and he always made his classes reflect that. He would say, my goal is to teach you in a way you'll never forget, that you still hear my voice when you read these hadiths the way that I hear my teacher's voice when I read them, and that you carry these lessons with you lifelong the way my teachers enabled me to.

Now I hear his voice, not just in those hadiths but in every hadith or ayah I read. Everything has a connection with him for it is in his madrasa that I studied everything. It is in his madrasa, and through him, that Allah allowed the doors of

knowledge to be opened for me, and for that I am forever indebted.

Hospitality is another word that defines him. Anyone that has visited him can testify to his boundless hospitality. This is something he practiced with both words and actions. It's something he strived to build in his students and family too. I remember him going off on a tangent once in Bukhari. In a hadith in Kitab al-Nikah the topic of guests came. He talked about how guests are a blessing, how we should always honor guests, how we should never complain about guests. "Many people complain about the work involved in hosting. They complain when they have family that constantly visits. Guests are a blessing from Allah. When you go to your homes remember this. Don't ever complain about guests."

I've always remembered this when someone is coming over.

My friend tells me that after his passing, as people crowded his house for ta'ziyah for his family, something that of course was more challenging and complicated with covid, his wife mentioned, "He would always tell us to honor guests. So what can I possibly do now?"

Thankfully others intervened and told people that it is best to show sympathy by genuinely doing what's best for grieving family, which in these circumstances means not visiting so as not to afflict them with more worries and difficulties.

His hospitality meant that the doors of madrasa were always open to those who needed help. Beyond hospitality, he took care of those around him. Orphans, widows, converts to Islam. The madrasa was a shelter for so many who didn't have a shelter. There would always be some girls sheltering there. He'd take care of their expenses and education and even get them married when they were ready if needed.

Once, he was hosting the wedding of a

convert girl. This girl had spent quite some time at madrasa so everyone was excited. Obviously it wasn't logistically possible to invite all of the students to the wedding but my classmates decided to try to get an invite anyway. When he came in to teach Bukhari the day before the wedding, they broached the subject of the upcoming event, knowing he would be excited to talk about it. He took the bait and started talking about the wedding plans and arrangements. "But we aren't invited," they said.

"You aren't? Why didn't anyone invite you? I am inviting you all. You all can come as my special guests." He replied.

His wife wasn't too pleased with us, "You have no shame in asking for an invitation, in taking advantage of the softheartedness of your teacher like that?"

But that's how he was. Always rushing to take care of everyone around him. Solving problems, fixing things.

No problem was too small for him to address personally. He told us once about a former student who lives abroad who called him and asked if he could add photos of the girls' campus to the website. The website had photos of the boys campus but not the girls. She missed the madrasa and wanted to see it again. He had photos taken and put up right away.

That's the type of person he was. People would go to him for anything big or small and he'd oblige.

I remember when his own father passed away, he came a day later to teach his class. We asked about his father and he broke into tears. He shared the story of his father, the last moments, highlighting how his father was continuously reciting Qur'an till the end.

It is people like him who bring barakah to institutions, he said. Madrasas run through spirituality, not through

money. Make dua this institution continues to run. He was worried about fulfilling his responsibilities after his father passed. He cited that with the passing of each scholar, degeneration follows.

Now we've lost another link to the previous generation.

-

Mentioning him won't be complete without also mentioning his family, especially his wife. If he was the father figure of all students, his wife was/is the mother, especially of the girls. They were a team. She'd be with him on many of his travels. She was also the head in charge of the girls school, his representative at madrasa. Always looking out for the girls affairs, always ready to address issues that needed care, always extending hospitality. She took care of the girls as if they were her own daughters, especially those who had no family nearby. Because of her active involvement with the madrasa, he also was always an integral part of it, always accessible, always concerned about the girls. The madrasa was a family effort, and his entire family served it day in and day out.

May Allah always protect her and allow her to continue.

-

Although one of the most defining thing about him is his service to others, which he spent his life doing, it never came in the way of worshipping Allah. He was a man who was always reciting the Qur'an, following the footsteps of his own father. A man who never left tahajjud. A man who always finished a recitation of the Qur'an in taraweeh independently every year. A man who always prayed in congregation. Even on his last day, though he was feeling unwell the whole day, he prayed at the masjid. He came home from Maghrib, rested for a while, felt more unwell. They took him to the hospital and he passed away on the way, before Isha.

Inna lillahi wa inna ilayhi rajioon.

Lessons for Students of Sacred Knowledge (and Others)

It is examples of my teachers like him and others

which have given me energy to carry on teaching even when life is busy and and balancing everything is difficult. Remembering their advices, their constant urging that teaching is a right that knowledge upon us, has always reminded me that it is not optional, that it is not a favor we do upon anyone, but rather an honor and trust Allah has given us.

What I feel now is a renewed purpose to continue this work and to internalize all the lessons from his own life.

I learn from him that the road less traveled may be difficult to take, but it is a necessary road to take to cause lasting good, that sometimes the most benefit is in doing things that others are not doing.

I learn from him what it means to be the people about whom Allah says, "*La yakhafun fillahi lawmata laim.*" They do not fear the blame of the blamers. I learn that it is only Allah who we should work to please, because it is to Allah we will return, and as long as we are sincere and on the right path, there is no need to worry about what others say.

I learn from him to think beyond my own benefit, but rather for the benefit of those around me, and to think beyond the needs of the present, but rather the needs of the future generations as well.

I learn from him that you should dream big and work hard but that small efforts should never be underestimated. It is small efforts that grow into big things, that help fulfill those big dreams. No dream is too big if Allah's help is with us, no action too small for Allah's reward.

I learn from him what it means to be a hafidh of the Qur'an, that it's more than just memorizing the words, but rather it means to fill one's life with the Qur'an, to regularly and always recite it, and to understand and implement it.

I learn from him that no matter how busy a person may be, it is always possible to have time for the Qur'an if a person wills it. The ability to recite the Qur'an is an issue of devotion and priorities, not an issue of the availability of time.

I learn from him that our character and our dealings with people speak much louder than any

other words, that a student is more likely to remember and feel inspired by a kind word than a long lecture.

I learn from him what it means to be hospitable and generous with ones time and that this is the first step of dawah and teaching. I learn what it means to serve others for the sake of Allah, that by lowering ourselves in front of others for the sake of Allah we are only raised in rank by Allah.

But most of all I learn that knowledge increases and multiplies as it is shared. I learn that the benefit of knowledge is not limited to the teacher and student but rather it flows to the entire community. I see from his example how just one person of knowledge can have the ability to change the life of hundreds of thousands, if Allah so wills it. And I learn that the legacy of sacred knowledge is the most valuable legacy to leave.

May Allah accept his efforts, overlook his shortcomings, raise him to the highest levels of Jannah, and increase his sadaqah jariyah.



New Found Appreciation

By Murtaza Humayun Saeed

As I cling to my drink of water
cherishing it deeply
for soon I'll be without
Though a new Dawn is many hours yet
my ego cries out
I can't do without my food and drink!
I can't do without my food and drink...
How beautiful this religion
Simple things are now
moments of heightened appreciation
so easily
But what will carry me?
this time my soul cries
When I am faced with my Lord ?
what will be
my food and water then?
Those moments I missed to be kind
it will all come down to that
These days and nights will surely come to an end
some food and water
I surely need
that will carry on with me
there
Some kind words after a moment of rage
may quench my thirst
then

فروٹس سے نکلا فروٹو!

frooto®

Fruit Juice Drink

مینگو، اورنج، اپیل اور مکس فروٹ کے ذائقے

Over
30
years
of
Excellence



My Daughter

By Somaya Ramadan Ahmad
Translation: Zainab Wasay

"They said, 'We will never prefer you over the clear signs that have come to us, and over Him who has created us. So, decide whatever you have to decide. You will decide only for this worldly life.'" (Taha 20: 72)

We present to you the story of one of our sisters as she came towards Islam and won against the tests she faced. She related her story to us in one of our gatherings:

"I was young and knew nothing about the requirements of *imaan*. I thought that Islam is just praying and fasting and a few other things. I chose a life-partner whose beliefs and thoughts weren't very different from mine. The years passed and Allah ﷻ blessed us with three

daughters who grew up to become lovely young women.

"My middle daughter would always ask many questions, to the extent that I would have to search for answers. But in the process I myself would learn a lot. She also asked about the reality of life and our existence. Somehow I responded by saying you'll find everything in the Qur'an. I don't know how I said that even though weeks would pass without me reading a single *ayah* of the Qur'an. But when Allah ﷻ wants something to happen He creates means for it... He even puts the appropriate words in our mouths.

"My daughter then began reading and understanding the Qur'an. Slowly she began changing and seeking from us to change as well. Thus I joined her in her journey and I won't hide that I actually experienced many surprises and shocks as I realized that many things which we are used to doing are actually against what our Lord has commanded. Hence, I too began changing myself with my daughter.

"But my husband was very unhappy. Although I and my daughters had improved in many ways but he was upset because I had begun to stay away from free mixing and I wouldn't go with him to the movies anymore. In short, I began refraining from everything which the Prophet ﷺ has told us to refrain from, in all details of our lives.

"But the real shock for my husband came when I and my three daughters decided to follow the Islamic dress code. He



was absolutely infuriated and told me to choose between living with him and wearing *hijab*.

"It was a very difficult night. My daughters fell asleep peacefully, unaware of what was happening. But I couldn't sleep for a single moment. I kept thinking what would happen if their father really implemented his threat... would he then separate me from my daughters?"

"But in that night Allah ﷻ gave me strength through the Quran. I thought to myself that even the Prophets of Allah ﷻ went through extremely tough situations during their lives. But Allah ﷻ eventually saved them when they stayed steadfast on His obedience. The people of Ibrahim ﷺ threatened to burn him alive: 'They said, "Burn him and support your gods, if you are to act."' (Al-Anbiya 21: 68) But Ibrahim ﷺ didn't waver from the truth he believed in.

My husband hadn't said, 'burn her,' in fact the matter was comparatively much lighter. Then how could I not stay firm on the obedience of my Creator? I decided that I wouldn't take off my *hijab* for as long as I lived.

"Then I remembered the Pharaoh's magicians who also went through an extremely difficult trial. But they remained steadfast until they attained martyrdom. 'Pharaoh said, "You believed in him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more enduring.'" (Taha 20: 71)

"*SubhanAllah*, they had such strong faith. Only a few moments ago they were swearing by the

honor of Pharaoh. But once *imaan* entered their hearts they knew that honor is only in the hands of Allah ﷻ. And so they took their great stance because of which their mention comes in Allah's book which is recited by millions in every age.

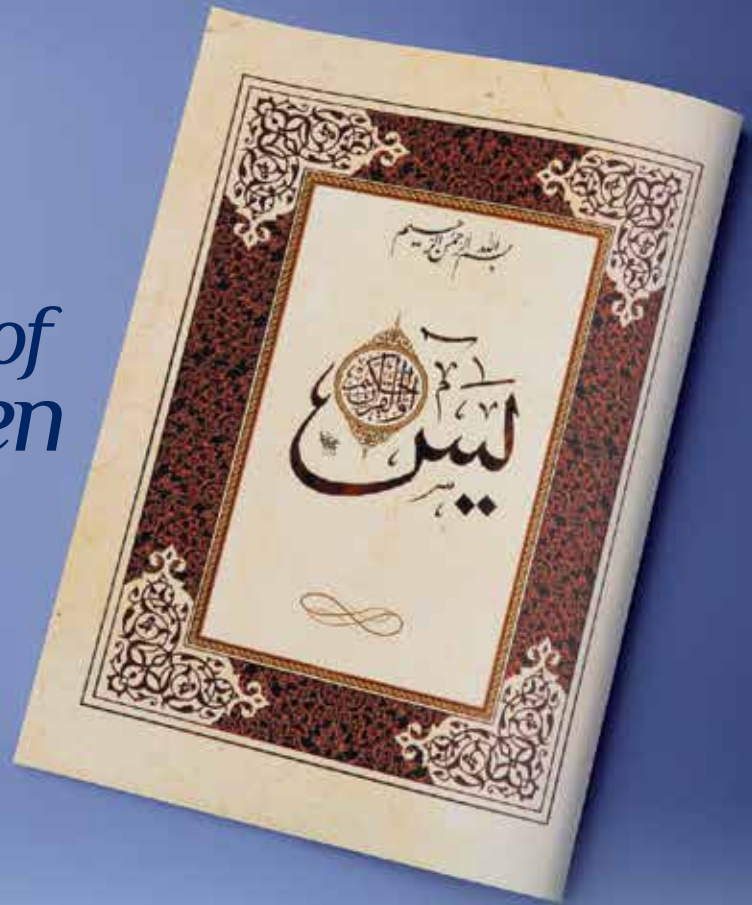
"I wiped my tears. There was no way that I was going to turn back now. I decided to call upon Allah ﷻ with the duas his Prophets made to Him: 'And (remember) Ayyub, when he called his Lord saying, "Here I am, afflicted by pain and You are the Most Merciful of all the Merciful."' So We answered his prayer and removed whatever pain he had, and gave him (back) his family and the like thereof along with them, as a mercy from Our own Self and as a lesson for the worshippers.' (Al-Anbiya 21: 73-74)

"I wanted to seek the refuge of my Lord. Thus I spent the whole night praying and making *du'a* to Allah ﷻ to guide my husband and keep me and my daughters steadfast. As the morning dawned I wasn't certain about what my husband would do. I then fell asleep until the afternoon and I only met him in the evening. He didn't say anything about divorcing or leaving me. Days continued to pass and I kept praying to Allah ﷻ to guide my husband as He has power over everything. Now here I am between my sisters, memorizing and implementing the Qur'an without hindrance of any sort, *Alhamdulillah*.

"*SubhanAllah*, Allah ﷻ chooses some to teach their children and others to learn from them. My daughter was a gift from my Lord, from whom I've tried my best to benefit."

The Miracle of Surah-e-Yaseen

Contributed and translated by Bint Akram



This incident is narrated in *fuwaaid-ul- fuwaad*:

Imam Nasiruddin Basti once fell ill. The illness was so severe that he lost all consciousness. His unconscious state was such that his folks thought him to have passed away. Hence, they buried him. In the middle of the night Imam Nasiruddin regained his consciousness and was shocked to find himself in a grave. He felt utterly bewildered and lost. After a short while he recalled that when someone recites *Surah-e Yaseen* forty times in any state of distress, Allah ﷻ pulls him out of it, and blesses him with ease and happiness. The Imam immediately started to recite the chapter from the Quran...

When he had completed his recitation thirty-nine times, a man started to dig his grave with the intention of stealing his shroud. The Imam figured this out and started to recite the surah the fortieth time, but in a very low voice so as not to scare the digger away. By the time the Imam completed his recitation, the digger had also finished his task. The digger was petrified with fear when he saw a man rising alive from the grave. He passed away

there and then. The Imam thought that the people of his city who had buried him would also be struck with fear if they see him walking alive. Hence, he decided to enter the city in the darkness of night. He would knock upon every door in the neighborhood and announce, 'I am Nasiruddin Basti; you people had mistakenly buried me considering me dead, while I was only unconscious. I am alive.' Imam Nasiruddin Basti composed an exegesis of the Holy Quran after this incident.

Source: '*kitaabon ki dars-gah mein*' by Ibn ul Hasan Abbasi



The Royal Falcon

Once a King's falcon flew away from his palace and landed in some ruins, inhabited by many owls. As soon as the owls saw the falcon arriving in their midst, they raised a loud voice of protest and objection against his arrival, saying: "This falcon wants to take over our ruins for himself!"

The accusation left the falcon bewildered and perplexed. He said to the owls: "I shall not stay here among you, but return to the King (to whom I belong). You may keep your ruins to yourself. My place lies with the King and near his crown."

The owls replied: "This falcon has a concocted a deceitful plan. He wants to oust us from these ruins and claim it for himself. And he wants to take possession of our homes, and with his flattering and clever plans, intends to destroy our nests."

The falcon got the impression that the owls were going to attack him and thus warned them: "If through your mischief one of my wings should break, that King to whom I am a cherished one, will attack and destroy your whole neighbourhood. That King's bounty and kindness protects me and wherever I go, his protective

glance is over me. I am in the thoughts of the King at all times, and without me in his thoughts, his heart becomes ill. I am a royal falcon and for that all envy me.

How can stupid owls understand my position?"

There are times when the Awliyaa - the friends of Allah who are like the royal falcons and the beloved of Allah, are looked down upon by the worldly people just as the owls looked down upon the falcon, through wrong reasoning and analogy. Similarly, we find those who trouble them as a result of their wrong reasoning and concepts. Allah, however, protects His friends. They are never, even for a moment, out of the sight of the Master, no matter where they go.

As Allah says to His Messenger ﷺ:

"For verily you are within our sight." In other words: O Muhammad, these non-believers cannot destroy you for you are at all times in My sight and under My protection.

- from the Mathnavi of Mawlana Rumi ﷺ



Motherhood- The First Step in Tarbiyyah

By Zawja Asim

This article took a lot of courage from me, after 2 years of running from the truth I am finally embracing it. *Bi idnillah*. I am not here to make you awe and intimidate through it rather putting it out as an antidote for myself, *inshaAllah*. May Allah accept it from me. Ameen.

They say 'it takes a village to raise a child'. In today's contemporary world the idea of raising a child is not within the boundaries of a community or a herd as one would say. It lies on the shoulders of the parents solely; the mother proving to be the prime segment in it. If you'd ask me some ten years ago, "Namra, where do you see yourself five years down the road?" I would have said, "Replacing your position Ma'am, becoming a head in this organisation." (Amongst all those interview questions, this one was saved in my mind). I never thought down the lane that five years indeed would pass on, and here was I with a baby in my lap. *Subhanallah!* My response above also suggests how career-oriented I was, because the idea of a job-seeking-mindset is instilled in us in all those four years of college; the reflections that the past brings!

In February 2018 my husband had a spinal injury, paralysing half of his swaddle region. Lack of medical care made us decide to pack our bags

within hours and move from *Makkah Mukaramah*. I was expecting a 4 month old. We came to Pakistan, had countless medical advice, sought treatment for two months and came back resuming our life - the life which is changed for good. May Allah ﷻ give him *kaamil shifa* and preserve him. *Ameen*. The future seemed bleak and the idea of home, a yet-to-born-baby in His land became blurry. In August 2018, I was blessed with a beautiful baby *alhamdulillah*. August that year meant Hajj in *Makkah Mukaramah* during which no other person without the permit can enter in the city. The ongoing trial made things such that my mother could not accompany me during the childbirth and postpartum. There I was, amidst the whole conundrum, a first time expat mother.

I handled everything single handedly by the will of Allah ﷻ alone.

I was dubious of what to do to the tiny bundle

of joy Allah ﷻ had bestowed me with. I had images of Bibi Hajra running between the mounts of Safa and Marwah protecting and finding water for her son. I could relate to her. I would keep on marveling her steadfastness and affection for her son for whom she continued running under the scorching sun. My thoughts now went to Bibi Maryam, who bore the pangs of labour alone under the date tree. I used to draw similarities from them of bearing the situation alone with firmness, belief and steadfastness. Firmness that Allah ﷻ will surely pass this difficult phase of my life, belief that Allah ﷻ loves me seventy times more than my own mother and yearning that Allah ﷻ will grant me health if He willed. I would see the baby and wonder; what does she require of me? How to bond with her? How to protect her from evils? I had so many questions of which I had no answers.

Below are some of the things that my *Sheikh Hazrat Waqas Hasan Qazi db* advised me when my little daughter was born and they have proved very helpful *alhamdulillah*.

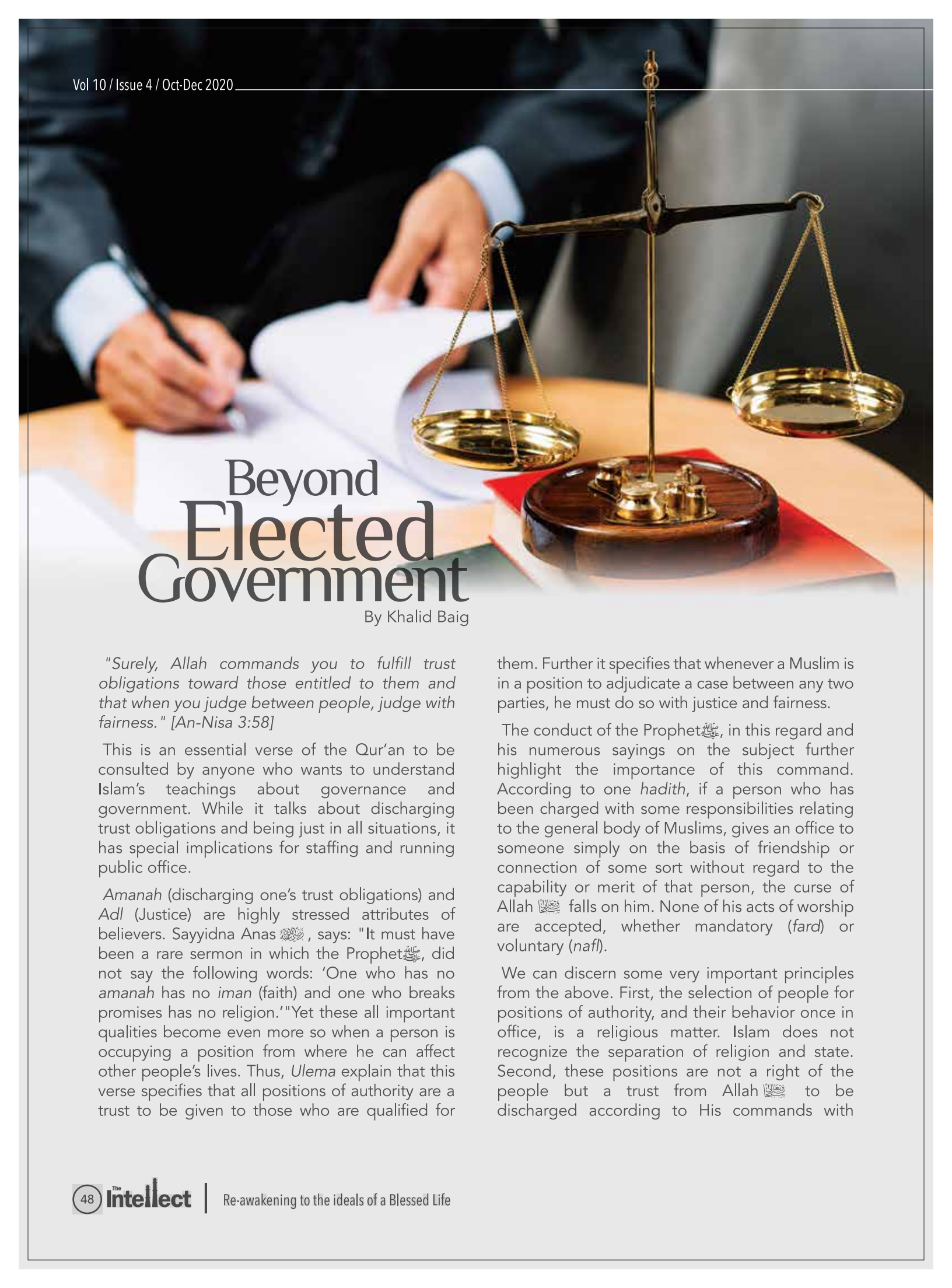
- Take care of the hunger of the baby.
- Love her unconditionally, do not show anger; pray for her goodness in this life and the life hereafter. Pray for her to become your *sadqa jaria* etc.
- Stay modest and be of an upright character and try to instill the qualities in yourself that you would like to see in her.
- Breast milk is her right; attend to her with ablution. Also remember the doings and sayings of a mother, transfer to her child.
- Blow on her the supplications of *nazr* and magic (last two verses of Surah Qalam and Surah Yunus verses 81 & 82).
- You may whisper the verses of the Qur'an, words of *zikr* and *durood* in her ears, even if she's sleeping.

People tend to think women come with know-all instincts of parenting but no, you need

to learn them. You need to actually bond with the child; learning what she/he requires of you. The task of parenting becomes stressful, though it is such a rewarding journey. Motherhood is a beautiful sojourn and if we really do know the hows and whats of it, the treading will be all so fun and rewarding too. I now realise almost daily how good would it have been if we were taught life skills back in college and not a career oriented mind-set. They do take oath from us in convocation while awarding us the degree to fulfill the services to humanity, don't they? But have we really thought what goodness of service will there be if the women of the nation don't know how to actually raise a child? How to actually nurture a child? I have yet to see parenting and mothering courses at Ivy League schools. I wish we were taught emotional intelligence. It would have helped me in moments of exasperation with the toddler tantrums I have to deal with on a daily basis. I wish they had taught us parenting 101, risk management and failure for daily life situations and not from the business point of view alone; stress management among all the things. For if they had, I would not be running to self help courses for guidance.

Learning the true essence of nurturing a child is the prime need of a woman. Allah ﷻ has bestowed her with 'rejm' (womb); none can deny the fact that among the many fields women may surmount, the base remains constant. Maintaining home, nurturing children and maintaining modesty: these are the elements that we pass onto our children which cultivate the environment of true *tarbiyyah*. If we will spend half our life learning what won't benefit us and will only create anxiety and blues out of nowhere in common daily situations, how can we achieve a fuller, warm and loved life?





Beyond Elected Government

By Khalid Baig

"Surely, Allah commands you to fulfill trust obligations toward those entitled to them and that when you judge between people, judge with fairness." [An-Nisa 3:58]

This is an essential verse of the Qur'an to be consulted by anyone who wants to understand Islam's teachings about governance and government. While it talks about discharging trust obligations and being just in all situations, it has special implications for staffing and running public office.

Amanah (discharging one's trust obligations) and *Adl* (Justice) are highly stressed attributes of believers. Sayyidna Anas رضي الله عنه, says: "It must have been a rare sermon in which the Prophet صلى الله عليه وسلم, did not say the following words: 'One who has no *amanah* has no *iman* (faith) and one who breaks promises has no religion.'" Yet these all important qualities become even more so when a person is occupying a position from where he can affect other people's lives. Thus, *Ulema* explain that this verse specifies that all positions of authority are a trust to be given to those who are qualified for

them. Further it specifies that whenever a Muslim is in a position to adjudicate a case between any two parties, he must do so with justice and fairness.

The conduct of the Prophet صلى الله عليه وسلم, in this regard and his numerous sayings on the subject further highlight the importance of this command. According to one *hadith*, if a person who has been charged with some responsibilities relating to the general body of Muslims, gives an office to someone simply on the basis of friendship or connection of some sort without regard to the capability or merit of that person, the curse of Allah عز وجل falls on him. None of his acts of worship are accepted, whether mandatory (*fard*) or voluntary (*nafl*).

We can discern some very important principles from the above. First, the selection of people for positions of authority, and their behavior once in office, is a religious matter. Islam does not recognize the separation of religion and state. Second, these positions are not a right of the people but a trust from Allah عز وجل to be discharged according to His commands with

utmost concern for justice for all. Third, the people so chosen must be good, for the good of the society depends on that.

From this we can begin to see the difference between Islam and that immensely advertised political system called democracy. Democracy is concerned with the *mechanism* for selecting people for government. Islam is concerned with the *outcome* of that selection. Democracy makes a huge virtue of its mechanism: the electoral process. But, mechanisms can and do change with time and circumstances. The two leading models of democratic government, England and the U.S.A., have different systems for electing the head of the government and the legislators, and their systems have also changed over time. Further, anyone overly impressed with the outer trappings of American democracy may do well to remember a little known historic fact: many in the U.S. wanted to make George Washington the King of America, but it was the distaste of the Revolutionary days for things English that kept monarchy away from the leading democracy of the world.

What matters most is what sort of rulers and managers of public life result from the process. Yet, democracy is silent about it. It wants an *elected* government. Islam goes much further. It wants a *just* government.

What if corrupt people get elected through fair elections? Democracy offers no serious answer to this question. Early leaders, like James Madison, claimed: "People will have the virtue and intelligence to select men of virtue and wisdom." But more than two centuries of history have made nonsense of this proposition. Just recently a convicted liar and known sex-offender occupied the highest office in the U.S., and the public was not even concerned. So much for "men of virtue."

What if democracies turn into tyrannies and the elected people commit atrocities against mankind? It is sufficient to glance at the historic record of this century. The only use of atom bombs was made not by a rogue dictatorship but the leading democracy in the world. The atrocities committed by European powers against each other in the two world wars were

mostly the works of democratic governments. In recent history we saw with horror what happened in Bosnia, and Kosovo. Yet the Serb leader had been an elected one. In Kashmir, where Indian atrocities are no less serious but are much less publicized, the democratic world is quite happy that India is a democracy. We are constantly reminded that Israel- a country built on stolen land and sustained through constant oppression, torture, and treachery against the people whose land was stolen - is the only democracy in the Middle East. *Well, what does that say about the system of government called democracy?*

Democracy's record in USA is equally unenviable. It is no secret that real power lies with big corporations and wealthy people. Manufactured consent replaces informed public opinion and provides the façade for the "government by the people." One result: pockets of abject poverty in the richest nation in the world. In a country that grows so much food that it does not know what to do with all of it, there are thousands of people who go hungry or eat off the trash. What is more, nobody thinks the system of government has anything to do with it. Nobody loses sleep over it, not the least the elected rulers. Now contrast this with the Islamic *Khilafah*, where Sayyidna Umar, Radi-Allahu unhu, worries: "If a dog dies of thirst at the bank of Euphrates, how shall I answer for that to Allah."

The widespread popularity of democracy indicates the yearning people have for justice, righteousness, and fairness that democracy promised but never delivered. Democratic movements had started out with the noble intentions of ending the tyranny of autocratic rulers. However, as with all other efforts aimed at reforming human society that were free from Divine guidance, they could not reach their goal. The world needs to know that it will find it in Islam. But before that, the billion Muslims living in the world today also need to discover that fact. Unfortunately, our preoccupation with the vocabulary of democracy has shifted our focus to the electoral process and away from the requirement for establishing a just government. The sooner we realize our mistake, the better.



Memoirs of a Palestinian Boy Under Israeli Occupation

Mehrunisa Ijaz

I lay underneath the silent sky, temporarily beaten by the dust, the stink of the open sewers flanking the slum and the scorching heat outside my palm-roofed hut. I watched in silence; the kids were playing barefoot with a ragged football. I was lost in thoughts, reminiscing about my past. I had not known that my days with my family would end so fast, let alone end in such brutal, heart-wrenching way. Then I imagined what this place would have been like with clean air and water, with playgrounds, with the lights lit up in houses, where no child was born with birth

defects and no child dying of respiratory diseases. My contemplation had been just brewing when sudden commotion broke my train of thought. I turned my head to where the kids had been playing and saw the place full of the bloody, shredded body parts of the kids... *must've been a grenade*, I thought. I had become somewhat impassive to this everyday-massacre.

One inattentive moment of unconsciousness and the entire scene changed in a split second. I was in a daze; I have been thinking of a place with tranquility and harmony but I was no longer

expecting to find one. I was yet again overcome with fright after watching these innocent kids' blood spattered as far as I could see.

I was furious, hopeless and helpless. We did nothing to them, the Israeli soldiers, and yet they bombed us. Why do our kids keep paying the price for the regional conflicts? Those children who suffer because of natural disasters get rescued. Why doesn't anyone come and liberate us from this man-made calamity? Where are the humanitarians who talk about civilization, who declare to protect human rights and the liberty of the people to live in serenity in their own country? Why are they watching in silence the physical, emotional and psychological oppression that we are enduring? Why are they so indifferent to this cruelty? What answer do they have for imprisoning my father? Do they have an answer to my mother giving birth to my stillborn sister at a checkpoint? Or shooting my mother at a checkpoint? They weren't satisfied with two bullets so they ran near her and shot two bullets in her head just one step away from her. What answer do they have for that? What possible harm could she have done to them that they shot her with twenty bullets! What answer do they have to make me a homeless vagabond? Why the restricted road movements, the physical maltreatment, the severe closures, the curfews,

the families subjected to murder and injury?

Growing up in the Israeli occupation, witnessing these killings and enduring the oppression have made me lose my childhood and innocence. I'm just a twelve-year-old boy who wants to play outside freely, without any fear, who wants to eat sweets and chocolates or at least have a healthy meal. Instead of looking for my school bag, books and toys, I look in the garbage cans for leftover food. The nightmares, the fear and the distress have made me an insomniac. I starve but witnessing the massacres makes me lose my appetite. I want to sit on my father's lap and feel protected. I want to play around with him, giving me a piggyback ride. I want to lie in my mother's warm embrace at night and sleep while she's in the middle of a bedtime story. I want to wake up with the voice of my mother telling me I'm getting late for school. I want to know what it is like to be an elder brother. I want to ask my mother to make me my favorite dish and wait impatiently for it. But what I get is living the hardships no adult wants to imagine himself in. The severe brutality has diminished my spirit to struggle even to get myself something to eat. But then again nobody cares as I engage in this monologue with myself. I too will die the deaths I have witnessed. And the world will watch all this in silence for God knows how many decades...

Little Competition

I asked a wise man, "tell me, sir, in which field can I make a great career?" He said with a smile, "Be a good human being. There is a lot of opportunity in this area and very little competition."

The Secrets of Happiness

By Dr. Asad Zaman



Psychologists have studied abnormal behavior for a long time, but have only recently started to pay attention to happiness. In this article, we map the findings of this happiness research to traditional concepts, which have been abandoned by modern mindsets. Despite our strong convictions to the contrary, happiness does not depend on our external circumstances. The greatest myth about happiness is to search for it in the outside world. People think that the perfect mate, the perfect job, achieving this, that or the other goal will bring happiness. When they achieve their desired external goals, they are inevitably disappointed. However, instead of re-thinking their strategy, they shift the goal-post, continuing to seek more and more in a desperate quest for the elusive happiness. But happiness does not lie outside us, and it does not lie in distant goals. It lies within our grasp, in the present moment. At the present moment, we need to be able to analyze and change our internal mindset. "Know Thyself," or self-awareness, is one of the crucial keys to happiness.

Reflection can make us aware of our conscious thought stream, but it is more difficult to become aware of our subconscious thought stream. Among the many effective techniques for tapping into the subconscious, is free writing, which involves taking ten to fifteen minutes to write down whatever thoughts come to mind, without paying attention to grammar, spelling, style or any formalities. This method works to bring out into the open our thoughts which create obstacles to happiness.

Extremely damaging to happiness is rumination on hurts, losses, tragedies, missed opportunities and the like. With conscious effort, we can put away negative thoughts. The concept of "predestination" is a

powerful tool to avoid rumination over what might have been. The Qur'an states that all misfortunes have been recorded in advance, "in order that ye may not despair over matters that pass you by, ..." Resignation to an inevitable fate brings peace, while despair and distress is caused by ruminating over what might have been, or what might be.

In addition to suppressing negative thoughts, we must cultivate and nurture positive thoughts. One important source of positive thoughts is to cultivate gratitude for the gifts we have been given by God, instead of regretting what we do not have. This, and many deep lessons about life, were traditional elements of an Islamic childhood training. Saadi writes about a boy going to Eid with old shoes, and regretting not having new ones like the other children. Then he sees a boy with amputated feet, and feels gratitude that he has feet to put on shoes! The gifts of God which surround us are so extensive that reflecting on what we have, and reflecting on the millions who do not enjoy our privileges, is sure to lead to gratitude. Furthermore, as a wonderful bonus, God has promised to increase our gifts if we are grateful for what we already possess.

Positivity is also generated by optimism, which is created by cultivating trust in God. We trust in His Wisdom that the short run trials and tragedies we face are in our best long run interests. Those who cultivate "tawakkul" remain serene in circumstances which cause nervous breakdowns for others. Furthermore, the Qur'an promises those who trust in God to lead them out of difficulties via pathways they cannot anticipate.

All of the creation belongs to the family of God. If we seek to serve others, for the love of God, we will be duly rewarded. The highest standards are set by the Quran, which recommends giving away that which you love most. However, it is amazingly easy to make others happy – even a kind word, which costs nothing, can do wonders. Selfish striving for happiness kills the possibilities of happiness, because what human beings value most is being loved and appreciated by others. We must give, in order to get, to create a society with warmth and love, which is a core component of happiness. This then is the paradox of happiness: it comes to those who do not seek it for themselves but seek to make others happy, while it eludes those who pursue it vigorously without concern for others.

Your Diet...

Your diet is not only what you eat.

It is what you watch,

What you listen to,

What you read,

The people you hang around...

Be mindful of the things you put into your body emotionally, spiritually and physically.

Imam Ahmed Bin Hanbal's رَحْمَةُ اللَّهِ Forbearance & Generosity

Translated by Zawjah Farid from *Mukhtaaraat ul Adab* by Syed Abul Hassan Nadvi رَحْمَةُ اللَّهِ

Ibn Habban Al-Basti relates from Ishaq bin Ahmed Al-Qataan at Tastar about his neighbor in Baghdad, a medical man, called *Tabeeb-ul-Qura'a*, who used to be on the lookout for the pious and take care of them.

Tabeeb-ul-Qura'a narrates:

One day I visited Imam Ahmed bin Hanbal رَحْمَةُ اللَّهِ and found him in great pain and suffering. I asked him: "What grieves you, O Abu Abdullah?" He said, "All is well". I said, "How can all be well?" Imam Ahmed رَحْمَةُ اللَّهِ replied, "I was put to test and beaten severely, then I was provided treatment and recovered, but there is a spot in my back that hurts till date, and

it gives me more pain than the beating itself".

I asked him to show me his back. There was nothing but scars of whips on it. I told him that I was unable to identify the problem but asked him to give me some time to find out about it.

I set off from Imam Ahmed's رَحْمَةُ اللَّهِ house and headed straight to the jail. I knew the incharge quite well and requested him to let me in, for I had some chore inside. He allowed me to enter. I gathered all the youngsters responsible for whipping the prisoners and distributed some Dirhams amongst them; we started conversing. In due time they became comfortable around me and I asked: "Which of you is the strongest and harshest in whipping?" They started boasting but finally agreed upon one young fellow. So I asked him: "An old weak man was imprisoned here some time ago; he was kept hungry and was to be whipped a few times with the intent of killing him, but he survived. Then, he was given treatment, and he recovered; but there remains a spot in his back which still aches, and he is unable to bear it". The young man laughed out loudly at hearing this. I asked him, "Why do you laugh?" He said, "The person who treated him was a weaver!" Shocked, I asked: "Are you serious?" He said, "Yes, and he left a chunk of lifeless flesh in his back".

"So, what do we do about it now?" I queried.

"Well, his skin has to be cut open and the lifeless chunk removed. If left untreated, it will kill him".

I went back to Imam Ahmed's رحمته house, who was still in severe pain, and related my findings to him. He said, "Who will operate upon my back?" I said, "I will". "Will you, really?" he confirmed. I said, "Yes, rest assured". So he went in and brought out two pillows. There was a handkerchief on his shoulder. He gave me a pillow and kept the other for himself and said, "Let us pray to Allah ﷻ for *khair*".

I removed the cloth from his back and asked him to identify the part that caused him pain. He asked me to move my finger over his back. "Is this the place?" I kept asking and he kept replying: "I thank Allah ﷻ for the comfort I feel here". Finally, at one particular spot he said: "I ask Allah ﷻ for ease here". I understood thus, where to operate.

When Imam Ahmed رحمته began to feel the heat of the surgical instrument, he kept his hands on his head and kept repeating, "O Allah! Forgive Mu'tasim*!"

I successfully operated upon him and bandaged him. He never went further than saying: "O Allah! Forgive Mu'tasim!" Finally, he relaxed and said, "I felt I was hanging, and have now been brought down!"

I asked him, "O Abu Abdullah! When someone harms another, he curses him, rather than prays for him and I found you supplicating for Mu'tasim?"

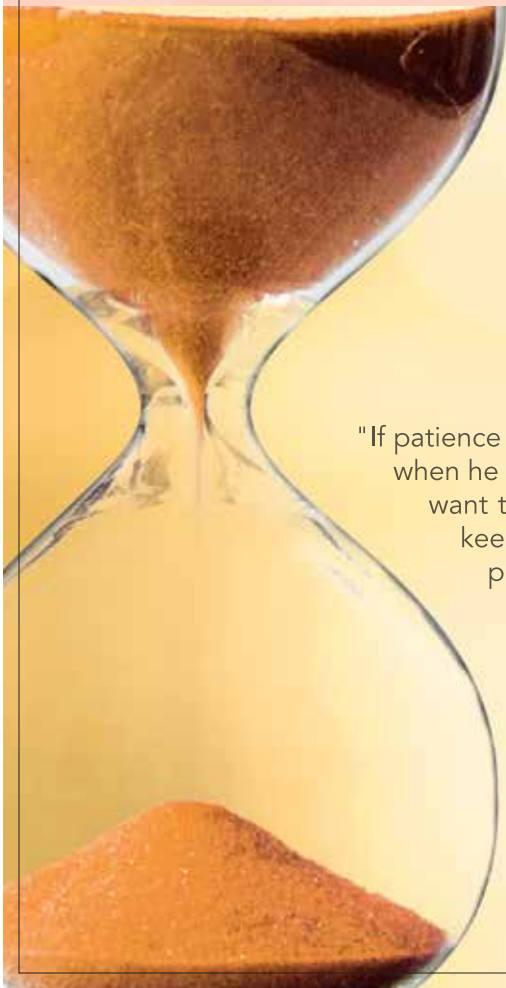
He replied, "Yes, I too considered what you say, but Mu'tasim is the Prophet's ﷺ Uncle's son and I would not like to be brought forth on the Day of Judgment in a manner that there be enmity between myself and a relative of the Prophet ﷺ. He is totally forgiven from my side".

Such was his openheartedness and generosity!

(*Mu'tasim Bi'llah was the eighth Abbasid caliph, son of Harun al-Rashid. He was bent towards Mu'tazilite Islam, hence his enmity with and punishment of Imam Ahmed bin Hanbal رحمته, who steadfastly stood against Mu'tazilla beliefs).

Words of Wisdom

"If patience was easy, Ibrahim رحمته wouldn't have turned his son's face away from him when he was about to slaughter him. Patience will break you, wreck you, make you want to scream out loud, make you want to leave everything, but for His love, keep going, keep trying because He promised that He loves and is with the patient. He promised. He promised."



The New Menace and Its Answer

By Syed Abul Hasan Ali Nadwi رحمۃ اللہ علیہ

Islam has experienced many an apostatic upsurge during the course of its history. The most powerful of them was the one that manifested itself among the Arab tribes soon after the death of the Prophet ﷺ. By this we mean the mighty rebellious movement that was nipped in the bud by the Caliph, Abu Bakr رضی اللہ عنہ, through his matchless courage and strength of will. Then, again, the second great onslaught of apostasy within Islam was the widespread swing towards Christianity at the expulsion of Muslims from Spain, which had stolen into some other countries too that were then under the domination of the Western Christian powers, with the active support and encouragement of the Christian missionaries. Apart from these well-known episodes, there are also some stray instances like that of a few faint-hearted Muslims going over to some other faith in India. But such cases have been very rare and the fact is that with the exception of the large scale conversion of the Muslims to Christianity in Spain, if it can be described as an apostatic movement, the general opinion of the historians of Islam is that the Muslim Millet, has never seriously had to encounter a general threat of apostasy.

Whenever an incident of this nature took place in Islam it always produced a two-fold reaction with the Muslim society: (1) intense resentment and anger against the erring party, and (2) termination of social relations. Anyone who had the misfortune to renounce the faith was the subject to unqualified contempt and resentment from among the Muslims and automatically ceased to be a member of the Islamic society in which he had been born and brought up. All contacts and relations between an apostate and his kinsmen became non-existent immediately. The walking over from the fold of Islam into that of another faith meant indeed the walking over from one world into another. The entire family of the apostate would



turn its face against him. Now neither the kinship remained nor the bond of marriage, nor the brotherhood nor inheritance. A wave of apostasy would produce international repercussions and arouse at once the self-protective instincts of Islam and the Muslims. The intellectuals, religious leaders and preachers of the Islamic country where such a thing occurred would get arrayed as a united whole against the calamity. They would probe into its causes and draw pointed attention to the virtuous and the superior merit of Islam. A current of agony and disgust would run through the entire body of the Muslim society that was immediately concerned with it and shake it up at all levels. The elite as well as the common people would make it their one thought and concern. Such was the way in which the incidents of apostasy would react upon the consciousness of Muslims although these were neither widespread nor of much consequence in life. Now, however, the Islamic World has been confronted for some time with a threat of apostasy which is casting its shadow over it from end to end. In its dimensions and vigour it has superseded by far all the previous threats. No country is safe from its sinister influence. But country is a far cry. There are, in fact, very few families which can claim to have been left unaffected by it. This is an apostasy that has come into the Muslim East in the wake of the political domination by the West, and it has posed the most serious challenge to Islam since the days of the Prophet.

What does 'Apostasy' mean in Islamic terminology? The exchanging of one faith, of one spiritual creed for another; the refutation of the teachings the Prophet had brought into the world, the rejection of the ideals and precepts that have been continuously attributed to him and are accepted in Islam positively as truths. And what course did an apostate adopt? He denied the Divine apostleship of Prophet Mohammad (Peace be upon him and his Companions) and adopted the creeds of Christianity, Judaism or Hinduism or became an atheist and rejected Prophesy, Revelation and the concept of the Hereafter. This was the sense in which the people of the former times understood the term of 'Apostasy'. Anyone who abandoned his faith took the way of the Church if he adopted

Christianity and of the temple if he accepted Hinduism, and so on. His Apostatic deed would be there for everyone to see; there would be no concealment of it. Fingers would be raised at him and the Muslims would cease to associate any hopes with that person. In brief, the Apostasy of anyone was not hidden from the public view.

Europe introduced into the East concepts and ideologies that were based on the repudiation of the fundamentals of spiritual belief and the rejection of an Omnipotent Power holding sway over the entire universe, of that Supreme Consciousness which brought the world into creation and in whose hands lay the dispensation of it (Beware! It is He who doth create and it is He alone who rules); concepts which had their origin in the denial of the Unknown, the Supernatural, Divine Revelation, Apostleship and the transcendental values - this was the common feature of all the branches of thought brought by the West no matter whether they dealt with biology and evolution or with Ethics, Psychology, Politics or Economics. However varied their field of study they all had as their meeting ground the materialistic approach to man and his world and the interpretation of the phenomena along materialistic lines. These ideals and concepts invaded the East and penetrated deep into the inner recesses of its soul. This Western materialistic philosophy was undoubtedly the greatest religion preached in the world after Islam. It was the greatest religion from the point of view of the extensiveness of its scope, the profoundest religion from the point of view of the depth to which its roots went and the strongest religion from the point of view of the capacity it possessed for conquering the hearts and minds of men. The educated and intelligent section in the Muslim countries was simply bewitched by it: it delightfully drank it in and assimilated it eagerly. It became a follower of the new faith almost in the same way as a Muslim follows Islam or a Christian follows Christianity, to the extent that it now adores it with all its heart, reveres its ideals and swears by the greatness of its founders and torchbearers. It propagates its teachings, denounces the creed that may run counter to it and forges links of brotherhood and fraternity with the other followers of the new faith. Thus,

this new faith had become a sort of international family.

The Religion of Irreligiousness

What, then, this new faith is - however shy its protagonists may feel in giving it the name of a faith? It consists of, as we have said earlier, the rejection or that All-Knowing, Well-Informed Being who is the Creator of the Worlds, the Owner of Destiny and the Architect of Life, of Futurity, the Last Day, the Heaven the Hell, Divine Reward and Punishment, Prophecy and Apostleship and the Holy Law, of the truth that God has ordained for all mankind the obedience to the Holy Prophet and made all salvation and enlightenment dependent on that loyalty, of the principle that Islam is that final and eternal message from the Divine which enfolds all that is

good in this world and the next and embodies a programme of life which is higher and superior to every other system, and of the fact that the world has been created for man, and man for God.

The ruling classes of Muslim States everywhere today are generally the followers of this new creed, although they may not all be belonging to the same category so far as ardency and the strength of spiritual allegiance are concerned. There is no doubt that in these classes are found individuals who bear faith in God and are believers in Islam but the dominant feature of them all is alas nothing else but materialism and the Western philosophy of life that are rooted in atheism.

- *To be continued*

Love

Even after all this time, the sun never says to the earth,
"You owe me." Look what happens with a love like that -
it lights the whole world.

- Hafiz-e Shiraaz

Memoirs of Hazrat Mufti Taqi Usmani رحمۃ اللہ علیہ

Translation by Umm Abdullah Zubairi

The beginning of my education

Hazrat Shaykhul Islam Allama Shabbir Ahmad Sahab Usmani رحمۃ اللہ علیہ did not possess his own house in Karachi, however, a leader of Muslim League, late S. M. Qureshi Sahab, who lived in Amil Colony located on Jamshed Road, had a bungalow in which he had requested Hazrat Allama Shabbir Sahab to stay. Thus Hazrat was staying in that house and our respected father رحمۃ اللہ علیہ often used to visit him there to discuss the problems being faced by the newly created country. He would regularly used to take me along to receive prayers (*dua*) from Hazrat. I remember that one day I was sitting in front of Hazrat with *Qa'ida Baghdadi* which had a beautiful cover. Most probably our respected father رحمۃ اللہ علیہ had taken me along at that time so Hazrat could initiate me in my studies.

On the other side, Hazrat Maulana Ihtisham ul Haq Sahab رحمۃ اللہ علیہ had built a Masjid in Jacob Line which had its roof made with tin sheets, and adjacent to the Masjid was his house. He had also established a small Madrassa in that Masjid in which children were taught reading and memorisation of the Noble Quran. Our respected

father رحمۃ اللہ علیہ had enrolled my elder brothers in that Madrassa, whereby respected brother, Muhammad Wali Razi Sahab was memorising the Quran under Qari Muhammad Zakariyya Sahab, and brother Hazrat Maulana Muhammad Rafi Usmani Sahab under Hafiz Nazeer Ahmad Sahab. Due to my small age, instead of enrolling me in that Madrassa our respected father put me under Hazrat Maulana Nur Ahmad Sahab رحمۃ اللہ علیہ to study the *Qa'idah Baghdadi* at home.

I had not finished the *Qa'ida*, rather a large portion of it was left, when we learnt via a letter from Deoband that a niece of mine (who was a year elder to me) had started reading of the first Juz (Alif Laam Meem). I have mentioned before that Hazrat Maulana Nur Ahmad Sahab رحمۃ اللہ علیہ was used to accomplishing even the most difficult tasks at a great speed. Thus when he came to know that my niece, who was almost the same age as me, had started the Alif Laam Meem Juz in Deoband, he told me: "You have read enough of *Qa'idah Baghdadi*. We will start the 'Amma Juz (30th Juz) for you." Thus I started the 'Amma Juz

before finishing the Qa'idah. Hazrat Maulana Nur Ahmad Sahab continued teaching me how to read the Quran in this fashion until I had finished seven Juz (parts), whereby, he said: "You have sufficiently recognized the letters now, so you can read the remaining Juz on your own every day." Thereafter, he briefly made me go through the Urdu Qaida of *Bahishti Zewar* and soon started with *Bahishti Gohar*.

I still remember that when I started *Bahishti Gohar*, the first sentence read, "Initially this world was non-existent,". It was difficult for me to understand the meaning of "non-existent", and to understand its meaning I kept cross-questioning my teacher for a long time. Anyway, I had only done a few lessons from *Bahishti Gohar* when Hazrat Maulana Ihtishamul Haq Sahab رحمۃ اللہ علیہ started the teaching of other books in his Madrassa as well. With the passage of time, full time classes for teaching and learning started where such senior scholars as Hazrat Maulana Badr 'Aalam Sahab رحمۃ اللہ علیہ also taught, and perhaps for some time my respected father رحمۃ اللہ علیہ as well. Maulana Nur Ahmad Sahab رحمۃ اللہ علیہ got busy in teaching at this Madrassa so I had to study some chapters of *Bahishti Gohar* and *Seerat-e-Khaatamul Anbiya* from my respected mother رحمۃ اللہ علیہ, but I don't remember which chapters I studied from whom and these were my complete universe for learning the Urdu language. I did not study any other book besides these two for learning Urdu.

On the other hand, I continued reading the Noble Quran daily on my own. I would sit on a charpoy and place the Noble Quran on a pillow, and would read some part of it every day. Some days I would read to my respected mother or some other family member. This continued until one morning, all praise is for Allah Ta'ala, I completed the reading of the Noble Quran.

I would notice that whenever a child completed the reading or memorisation of the Noble Quran, usually a special day for celebrating this achievement would be organised which would be

called the celebration of "Aameen". Sometimes sweets would also be distributed on such a day. However, I completed the reading of the Noble Quran such that the day I finished my self-study nobody even knew that I was completing the reading of the Noble Quran that day. I still remember the sorrow of the day when I read the last verse from the Quran and closed it, all alone in the room; nobody to see me, nobody to listen to it, no celebration, no gathering.

At long last, I told my respected father رحمۃ اللہ علیہ that I have completed the reading of the Noble Quran today. He was very happy and, to bestow me with a gift, he sent two of my elder brothers (Maulana Wali Raazi and Hazrat Mufti Muhammad Rafi Uthmani (may their shade be extended) to the bazaar. I kept waiting impatiently for their return in the balcony of our house. Finally, when I could see them in the distance, I saw them with a blue toy car in their hands with which they were themselves playing on their way home. My happiness knew no bounds at getting that toy car. It was a simple but beautiful car (perhaps automatic toy cars were not available in those times), but for me it was a great treasure of the universe. Today it feels that the things with which one forms a deep attachment of the heart at a certain stage of one's mortal life, one laughs at those attachments at a later stage.

Finally a time will come when the entire world, all the properties and treasure-troves of wealth will become more meaningless than toys.

The infamy of this life is no more than two days

Even those, O Kaleem! What can I say, how they passed by?

One day passed in attaching the heart to worldly pleasures

The other one passed in trying to detach it from worldly pleasures.

Anyway, that is how my education began.

(To be continued, inshAllah)

ایک شخص کی
بے روزگاری
پورے گھرانے کی
پریشانی

روزگار فراہمی کے لیے بیت السلام کا اقدام

سفید پوش بے روزگار ہنرمندوں
کے لیے بیت السلام کا خود کفالتی پروگرام

آئی بی اے کے اشتراک سے
6 ہفتے کا آن لائن کورس

کامیاب شرکاء کو متروض نہ
دیا جائے گا تاکہ وہ اپنے پاؤں پہ
کھڑے ہو سکیں

الحمد للہ پہلا کورس
جباری ہے

مستحق طلبہ کے لیے
راشن منراہمی

اس کار خیر میں خرچ کرنے کے خواہش مند رابطہ کر سکتے ہیں

ilmofy
PAKISTAN



Joining Hands for Nation-Building through Education



Baitussalam Welfare Trust is running various educational institutes all over the country catering to no less than **40,000 students**. The education provided includes primary education, O-level, A-level, and religious sciences in urban as well as far-flung rural areas. Moreover, Baitussalam has established schools for **Syrian Refugees in Turkey** and the border camps.

BECOME A MEMBER NOW

<http://baitussalam.org/IlmofyPakistan>



A huge network of schools requires public support which we have on a monthly basis, Alhamdulillah! Now Baitussalam plans to expand its education network which necessitates a widening of its fundraising mechanism. For this purpose, an educational membership campaign, namely **Ilmofy Pakistan**, is being launched on a national level in which members shall donate **Rs.5000 per month for supporting the educational expenses of Baitussalam.**



ilmofy@baitussalam.org



+923323332401