

The Intellect

Al Quran
Surah Maida – Part 8

Al Hadith
Riches – The Great Mischief

The Awakening
The Basis of Islamic Society

What is Spirituality?

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



MASARRAT MISBAH

COMMITTED TO
PURE
BEAUTY



PAKISTAN'S FASTEST GROWING MAKEUP BRAND

LARGEST
R&D
NETWORK

**PAKISTANI &
ASIAN SKIN TONES**



A Certified
HALAL Product



MASARRATMAKEUP

SHOP ONLINE
WWW.MASARRATMAKEUP.COM

J.
FRAGRANCES

LOVE IS IN THE AIR!

ALLROUNDER
SHOAIB MALIK



Shoaib Malik



www.junaidjamshed.com



[J.Fragrances.Cosmetics](https://www.facebook.com/JFragrances.Cosmetics)



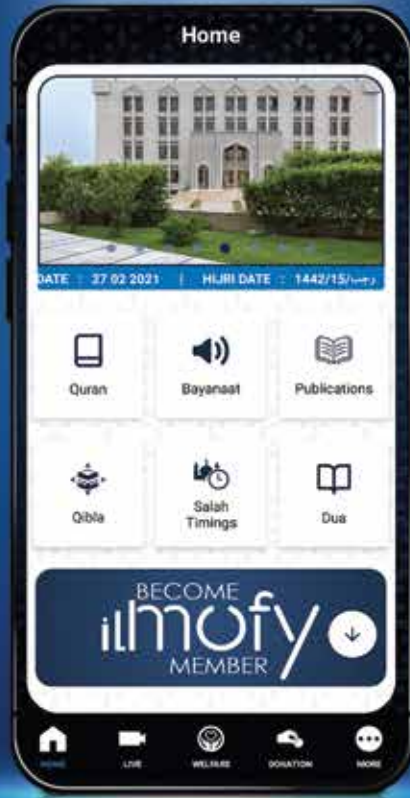
[J.Fragrances.Cosmetics](https://www.instagram.com/JFragrances.Cosmetics)



[J_Frag_Cos](https://twitter.com/J_Frag_Cos)



[J.JunaidJamshed](https://www.snapchat.com/add/JJunaidJamshed)



**AT A
DISTANCE OF
ONE
CLICK!**



**ALL MAGAZINES OF
BAITUSSALAM
PUBLICATIONS**

Download the Baitussalam App
from Play Store and read away...



Monthly Fahmedeen (Urdu) | Quarterly Majallatussalam (Arabic)
Quarterly Intellect (English) | Monthly Radiance (English) | Baitussalam Bulletin (Urdu & English)

FURTHERMORE, YOU WILL FIND IN THIS APP:

- Mushaf for recitation of the Holy Quran
 - Prayer times (Inflight Prayer Timings)
 - Qiblah guide (will help in finding the Qibla, especially during a journey)
 - Sheikh ul Islam Hadhrat Mufti Muhammad Taqi Usmani Hafizahullah's spiritual discourses
 - All spiritual talks of Hadhrat Maulana Abdul Sattar Hafizahullah, Booklets of Islahi discourses
 - Details of the educational and welfare services of Baitussalam both locally and internationally.
 - Ways to contribute in our educational and welfare services provided by Baitussalam
 - Guidelines on sending zakat, alms and donations online, including participating in the Collective Qurbani
- And much more**



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

Patron

Hazrat Maulana Abdus Sattar رحمۃ اللہ علیہ

Advisory Board

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

Co-editors

Zawjah Farid, Bint Akram

Marketing & Circulation

Nabeel Ahmad Sheikh

Design & Concept



INNOVATION

+92 316 8056 863

info@makinnovation.biz

Legal Advisor

Mr. Danial

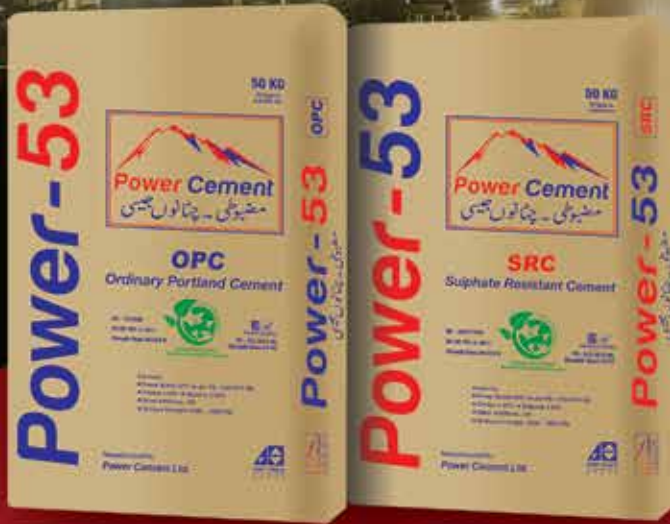
Printer

wasaprinters@cyber.net.pk



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



TABLE OF

Contents

06 | Editorial

By Zawjah Farid

08 | Al Quran

Surah Maida – Part 8

The Noble Quran

Mufti Taqi Usmani رحمۃ اللہ علیہ

11 | Al Hadith

Riches – The Great Mischief

Maulana Manzoor Nomani رحمۃ اللہ علیہ

12 | Fatwa Forum

Wasawis: Satanic Whispers

By Mufti Shafiq Jakhura and Mufti M.D. Mangera

13 | Books for All

Truth over Fear - Combatting Lies

about Islam by Charles Kimball

Reviewed by Muhammed Edakkadamban

15 | The Awakening

The Basis of Islamic Society

Maulana Abdus Sattar Sb رحمۃ اللہ علیہ

18 | Cover Story

What is Spirituality?

Aadil Farook

21 | Dunya Mere Aagay

A Trip to Italy

Mufti Taqi Usmani رحمۃ اللہ علیہ

Trans. by Zawjah Zia

24 | Education 101

An Islamic Approach to Humanities – Part 3

Dr Asad Zaman

30 | Spirituality Matters

Fearing Harm Where None Lies

Contributed by Bint Akram

Poets' Panorama | 31

• When these Eyes Cry

Zawjah Asim

• The Veiled One

Aadil Farook

Tell a Tale | 33

A Withered Rose

Ibn-e Gul

Of Parents and Parenting | 34

Respectful Parenting

Maryam Munir

Action Alerts | 36

Fair Ladies for the Alter

Khalid Baig

A Leaf from the Past | 38

The World before the Advent of Islam

Ukasha Niazi

A Beautiful Life | 44

Abdullah bin Jahsh رحمۃ اللہ علیہ

Dr Abdur Rahman Rafat Pasha

Translation by Umm Husain

Reflections | 47

Reflections of a Dissatisfied Student

Muhammad Areeb Nafey uddin Siddiqui

UlulAlbaab | 48

A Balanced Understanding of Taqleed

Zainab Wasay

Our Pious Predecessors | 51

Memories of my Mentor: Mawlana

Dr Abd al-Halim al Nu'mani Chishti رحمۃ اللہ علیہ

Shaykh Bilal Ali Ansari

Special Feature | 57

Memoirs of Hazrat Maulana Mufti

Muhammad Taqi Usmani رحمۃ اللہ علیہ – Part 19

Translation by Umm Abdullah Zubairi

Editorial



In all acts of worship, we hold *Rohaniyat* (spirituality) close to our hearts and a commonly held belief is, that without its 'formal' manifestation, the act itself is rendered listless. To revisit this stance, we can look at it from a fresh dimension through an example of two worshipers as elucidated by Arif billah, Hazrat Abdul Hayy Arifi رحمته الله:

One worshiper is a retired person, with no responsibilities as such. He prepares for Salah much in advance. He recites *Masnoon Du'as* during Wudhu, offers *Tahiyat ul wudhu*, reaches the mosque as soon as the call to prayer rings out; offers *Tahiyat ul Masjid* and Sunnah prayers, then joins the congregational prayer with full concentration, cut off from the world and *maa-feeha*, and offers each *Rukn* in a serene manner, exemplifying classic *Khushoo* and *Khuzu*.

Compare this with a poor street vendor, working hard to sustain his family, pushing his cart about in severe heat. He hears the call to prayer, quickly tries to wind up business with his lingering buyers, parks his cart at a seemingly suitable spot in an alley next to the mosque, runs just in time to do ablution and offers his prayers with the *Jamaat*, attempting to concentrate, trying to stop his mind from wandering and worried about the safety of his cart.

Which of these two prayers exuberates rohaniyat, as we know it?

To the layman, the first worshiper's; but to the foresightful eye of Hazrat Arifi رحمته الله, the second worshiper exhibits deeper spirituality!

He explains: rohaniyat emanates from each and every act which is done in obedience to Allah ﷻ, in the manner instructed by the Prophet ﷺ. The street vendor, surrounded by the problems thrown at him by the world, is still making a head-long effort to obey the injunctions of Allah ﷻ, fighting odds and the worries/fears that attack his Nafs.

The Cover Story, in the issue that you hold in your hands, discusses "Spirituality", as we deem to know it, and argues to answer the pertinent question: what really is spirituality?

In *UlulAlbab*, you will get to read about a topic laypeople are much confused about: Taqleed. How to approach it in an unbiased, clear manner is not a walk in the park, and yet, it is an important and indispensable exercise. Wading through thorns of prejudice and sectarianism, one has to remain



level-headed to reach the right conclusions. To this end, recourse to authentic Ulema and sources is crucial. (For a comprehensive, yet concise, understating of the topic, Mufti Taqi Usmani's ولست بکاتب booklet: The Legal Status of Following a Madhab is highly recommended).

It is common for subjugated, but once-dominant civilizations, to deeply relish their past and live, albeit momentarily, in the glory that epitomized their era of supremacy. The road that they see ahead is rough, so they take comfort in cherishing the bygones. But many a times, through a deep study of their history and re-analyzing the causes of their successes and failures, nations rise up from ashes and with their determination and hard work, remake a mark on the map of the world. Post-World War 2 Japan is a case in point - which other state in recent history, after the horrific bombings of Hiroshima and Nagasaki, came together so fastidiously in a successful nation-building effort?)

When Nuh عليه السلام was building his ark, people ridiculed and taunted him. That didn't deter him. He kept building. They didn't believe what was coming; he was sure of it.

When extrapolated from an individual to an entire nation, this determination, to keep working hard in the face of humungous odds, is what spells the difference between resurgence and perpetual despondency.

We realize however, that without deeply studying one's history, building the future could very well turn out to be an exercise in futility!

In *A Leaf from the Past*, in a research-based article, a student of Jamia Bait-us-Salam, Talagang, gives us an opportunity to take a peek at pre-Islamic history, building the case for it to be an ideal time for the advent of Islam. (The paper goes on to take a glimpse at the glorious Seerah of the Prophet ﷺ, featuring in upcoming issues, inshAllah).

Dunya Meray Aagay takes us on a trip around the historical buildings of the Vatican with Mufti Taqi Sb ولست بکاتب. Join us as he explores the world's smallest independent city-state.

Wassalam,

Zawjah Farid

The Meanings of the Quran

By Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ



Surah Al Maida

Translation with Arabic Text

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلَ الْقُرْآنُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

O you who believe, do not ask about things which, if disclosed, would displease you. If you ask about them while the Qur'an is being revealed, they will be disclosed to you.⁵⁶ Allah has pardoned you for it. Allah is Most-Forgiving, Forbearing. [101]

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

People before you asked such questions, and then, as a result, became disbelievers. [102]

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ، وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ سَوَاءً كَثُرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

Allah has made no Bahirah, no Sa'ibah, no Wasilah and no Hami (names of animals dedicated to idols on different grounds).⁵⁷ But those who disbelieve coin a lie against Allah, and most of them do not understand. [103]

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

When it is said to them, "Come to what Allah has sent down, and to the Messenger;" they say, "Sufficient for us is that on which we have found our forefathers." Is it so, even though their forefathers knew nothing, and had no guidance either? [104]

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

O you who believe, take care of your own selves. The one who has gone astray can not harm you, if you are on the right path.⁵⁸ To Allah all of you have to return. Then He will tell you what you have been doing [105]

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نُشْئِرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ ﴿١٠٦﴾

O you who believe,⁵⁹ when death draws near one of you, that is, at the time of making a will, the evidence (recognized) between you shall be of two witnesses from among you, or of two others not from you,⁶⁰ if you are travelling on the earth and the trauma of death visits you. (Then) you shall detain them after the prayer, if you have some doubt,⁶¹ and they shall swear by Allah, "We shall not take a price for it, even if there be a relative; and we shall not conceal the evidence (as due) of Allah, otherwise we should certainly be among the sinners". [106]

فَإِنْ عُرِيَ عَلَى آثِمِهِمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

Then, if it is discovered that the two had rendered themselves liable to a sin, then, in their place shall stand two others, closest of those whose right has been taken away,⁶² and they shall swear by Allah, "Our evidence is more truthful than their evidence, and we have not transgressed; otherwise, we should be among the unjust." [107]

ذَلِكَ أَدْنَى أَنْ يُأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

Thus, it is more likely that the former people (i.e., the executors of the bequest) will bear witness in its proper way, or they will fear that oaths will be taken in rebuttal of their oaths. Fear Allah and listen. Allah [108].does not lead sinning people to the right path

Explanation

56) This verse condemns unnecessary curiosity in matters of religion and in the matter not relevant to the practical life. When Hajj was obligated, a Sahabi رضي الله عنه of the Holy Prophet ﷺ asked him, "Is it obligatory to perform Hajj every year?" The Holy Prophet ﷺ stayed silent. Even when he asked the same question for the second time, he did not answer. When he asked for the third time, he said, "Pity on you! If I had answered your questions as 'Yes', it would have been obligatory for you to perform Hajj every year, and then you would not have been able to fulfill the obligation". (Bukhari and Muslim) The present verse was revealed on that occasion. In Surah Al-Baqarah, the story of Israelites was narrated to give an example of such unnecessary questioning.

57) According to Sa'id ibn Musayyab رضي الله عنه, Bahirah was the name of the animal whose milk was dedicated to the idols. No one could drink it. As a sign of dedication, the animal's ear was cut in a particular way. Another animal named Sa'ibah was released in the name of idols. Nobody was allowed to use it for any purpose whatsoever. Wasilah was a she-camel giving birth to female calves consecutively without

a male in between. She was also released in the name of the idols. Hami was a male camel having copulated with a particular number of she-camels. He was also released in the name of idols. Mention is made of these animals in the context that no one has any right to hold something unlawful, unless he is so commanded by Allah ﷻ.


- 58) This means that every person is accountable for his own deeds. Therefore, one should be more careful to correct his own conduct, rather than confining himself to criticizing others. For, even if others are going astray, their deeds will not harm him. What will harm him is his own bad deeds.
- 59) The event in the background of these verses is that a Muslim named Budayl, accompanied by Tamim and 'Adiyy, who were Christians at the time, travelled to Syria on a business trip. After reaching Syria, Budayl became sick. He made out a list of his belongings in writing, and put it in his baggage. He did not inform his companions about it. When his sickness became serious, he called his Christian companions, and made a will before them, that they should deliver everything to his heirs. When they returned, they delivered everything to them but, they took out, from the belongings, a silver bowl with gold inlay work on it. When the heirs found the list of things in the baggage left for them by the deceased, they asked the executors of the will, if the deceased had sold something from the property, or whether his sickness compelled him to make unusual expenses. They answered in the negative. Finally, the case came up for hearing before the Holy Prophet ﷺ. Since the heirs had no witnesses, the two Christians were placed under oath. They declared that they had neither committed any breach of trust in what belonged to the deceased, nor had they had hidden any of his things. Based on the oath, the verdict was given in their favour, and they were released of the liability of the golden bowl. After the passage of some time, it was found that the two of them had sold that bowl to a goldsmith in Makkah. When asked, they said that they had bought it from the deceased. They pleaded that since they had no witnesses at that time of purchase, they did not mention it earlier, lest they be declared false. The heirs of the deceased appealed in the court of Holy Prophet ﷺ. Now, contrary to the earlier situation, the executors of the will were claiming to have purchased the missing item while the heirs were denying it. In view of the absence of evidence, two persons closest to the deceased gave a sworn statement that the bowl was owned by the deceased and that the two Christians were false in their oath. So, the amount of money for which they had sold it (1,000 Dirhams) was made to be handed over to the heirs. Verses 106 to 108 were revealed to lay down the rule about such a situation.
- 60) The sense is that if one does not find a Muslim, to execute one's will, a non-Muslim may be appointed as executor of the will.
- 61) This means that if the truthfulness of the executor is doubted, and the heirs of the deceased raise a claim against them while they have no proof against them, then the executors of the will may be required to swear an oath, preferably after a prayer because it will be embarrassing for them to swear a false oath before such a gathering.
- 62) When the bowl was recovered from the goldsmith in the case mentioned above, the situation was totally changed. The executors of the will claimed that they had bought the bowl from the deceased, while they could not produce any proof of purchase. The oath, therefore, was to be given to the closest of the heirs of the deceased as mentioned above.





Riches


The Great Mischief

By Mawlana Manzoor Nomani 

(177/37) Ka'b bin 'Iyad has related that he heard the Messenger of Allah ﷺ say: "For every community there is a trial, and the trial of my community is wealth" (Tirmidhi).


Commentary: It shows during the Prophet's ﷺ period (which began with his raising up and will endure till the end of time) the importance of wealth will grow so much and the desire to possess it will become so excessive that it will prove to be the greatest mischief for his followers (in the Qur'an, too, wealth has been called a mischief). It is evident from history that the lust for worldly possessions has been increasing steadily from the time of the Prophet ﷺ, and, undoubtedly, it is the greatest mischief of the current era which has deprived innumerable bondsmen of the Lord of true felicity by leading them on to the path of folly and insolent disobedience. Things have gone so far now that even the champions of godlessness and atheism make use of economic issues to diffuse and disburse their ideology.

Love for Wealth and Fame is Destructive to Religion


(178/38) It is related by Ka'b ibn Malik  that the Messenger of Allah ﷺ said: "No two hungry wolves let loose in a flock of goats can devour the goats so ravenously as the greed of a man for wealth and fame does his faith" (Tirmidhi and Darmi).

Commentary: It tells that the love for wealth, power and fame is more dangerous to faith and piety than a hungry wolf is in the midst of goats.

Love for Wealth and the World Remains Undiminished in Old Age too

(179/39) It is related by Anas  that the Messenger of Allah ﷺ said: "The son of Adam grows old [and all his faculties are enfeebled], but two attributes of his nature remain young in him, namely, desire for wealth and yearning for longevity" (Bukhari and Muslim).

Commentary: Man is a prey to countless desires and endless aspirations, some of which are positively bad and these can be realised only when one is young and has money. It is the duty of the intellect to save a man from the unhappy consequences of such wishes. When due to old age, however, the intellect too fails in strength and its hold on the emotions loses its firmness, some of the desires develop into a passion and begin to rule over him. Attachment to worldly possessions and the desire to have a long life, generally, grow with advancing years. But those who are truly aware of the end of this world and have disciplined their inner selves are an exception to it.

(180/40) Abu Hurayrah  narrated to us that the Messenger of Allah ﷺ said: "The heart of an old man always remains young in two respects: love of this world and the distant future" (Bukhari and Muslim).

Commentary: As we have seen in the preceding tradition, fondness for the material things of life, generally, grows with age but with those who have attained a degree of God-realisation and possess a true understanding of this world and the next it is different. In them, the love of Allah ﷻ and yearning for the blessings of the hereafter keep developing even in old age and each day of their life marks an advance on the previous one in this respect.

Wasawis Satanic Whispers

By Mufti Shafiq Jakhura and Mufti M.D. Mangera

Q. I've been suffering from very strong wasawis for a long time. Recently it has caused me a lot of stress. A lot of times I think things or say things in my mind, and then feel guilty afterwards and say *Astaghfirullah*. I have become very paranoid lately and keep wondering if I uttered a word of *shirk*. I am unsure if I have and very scared of how I will face my Lord when I die. Please advise me.

A. Completely ignore these doubts and suspicions. Never allow this to have the better over you. In spite of these thoughts occupying your mind just execute the obligations of that time. Don't ever delay the obligation on account of any thought, no matter how serious it may be. After having practiced this for some time, by the grace of Allah ﷻ, you will find some form of ease. We also suggest the following and, Insha'Allah, you will experience beneficial results:

1. Make abundant taubah and Istighfaar for the past and beg Allah's ﷻ assistance and guidance after every salaah. Be grateful to Allah ﷻ that he didn't allow you to be ruined and destroyed in this sin beyond a point of no return and without repenting.
2. For approximately 25-30 minutes every day conduct ta'leem and read up the lives and books of the pious. Fadhaail A'maal, Fadhaail Sadaqaat and Bahishti Zewar are very beneficial books in this regards.
3. Avoid all types of haraam and doubtful foods, places, literature and people especially the media and it's evil

influences like television, immoral magazines, newspapers, novels, videos/movies etc. Don't ever undertake suspicious works and never frequent places of suspicions etc. like malls, clubs, cinemas etc. Always guard your eyes and protect your chastity.

4. Increase the recitation of The Qur'an at home together with Zikr and Durood Shareef.
5. Try to improve one's ways and habits and follow the sunnah as closely as possible.
6. Keep in contact with a pious especially a Sunnah adhering and experienced Shaykh or a pious elder. Adhere to his teachings and advises. Alternately one may join the activities of the Tablighi Jamaat.
7. Beg Allah's ﷻ forgiveness sincerely with complete remorse 20 times after every Salaah and read the following dua "*Alahumma Innee Astaenuka alaa Taa'atik*" meaning "O Allah assist me towards your total obedience," with Durood Shareef thrice before and after, and thereafter cry, ask and beg Allah ﷻ especially after Fajr and Maghrib after reciting Surah Yaseen.
8. When troubled by such doubts recite, "*Aamantu Billahi wa Rusulihi*".
9. Do not allow yourself to remain idle. Occupy yourself with some permissible activity all the time. Especially, ensure that your mind remains occupied in permissible thoughts.



Truth over Fear – Combatting the Lies about Islam

By Charles Kimball

Reviewed by: Muhammed Edakkadamban

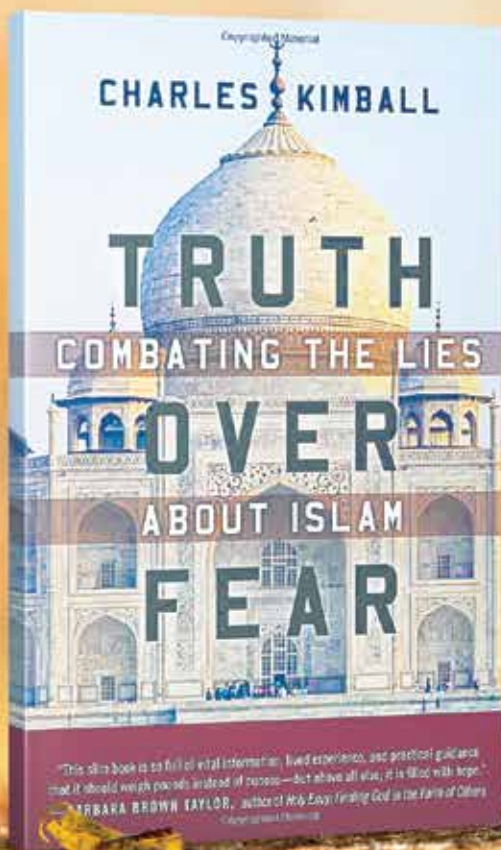
(Louisville, KY: Westminster John Knox Press, August 2019.
158 pages. \$16.00. Hardcover. ISBN 9780664264628)

Interfaith dialogues among religions are imperative for a peaceful world order. To attain and participate in this interfaith conscience, each society should maintain mutual understanding and respect. In this regard, Charles Kimball's notable work, *Truth Over Fear: Combating the Lies about Islam*, contributes a comprehensive schema of religious harmony and mutual trust for the contemporary age. More particularly, this book is devoted to unmasking how Islamophobia cultivates hatred in non-Muslim settings, especially in Christians, and to suggesting practical ways for religious cooperation. Since it was published after the horrific terrorist attacks on New Zealand Muslims in March 2019, this book will attract a great number of readers across the world. This book is targeted to certain groups, including Christian clergy, adult study groups in

churches, and individual Christians and Muslims who want to break through the fear and confusion about Islam. The author's longstanding experience in the field of interfaith dialogues enhances this formidable text.

Religion is, in fact, the double-edged sword that can be used both for peace and disturbance. All religious traditions that have stood the test of the time are replete with turbulence. Therefore, it is not possible for a religious person to write off frustrated, angry, and even violent extremists who present themselves as purified devotees of their religion. This book clearly establishes the fact that religious reading and understanding must be made upon diverse streams and not on a singular approach. However, too many non-Muslims in the West have not come to concede this diversity and complexity of Islam. Reflecting on the biased position, Kimball meticulously writes: "The result is a caricature of Islam and Muslims that often reflects the highly visible actions of extremists and revolutionaries." Throughout the book, he identifies historical and ideological similarities between Islam and Christianity in order to annihilate Islamophobia.

It is a commonly held view that Islam is responsible for Islamophobia because it has depleted its privilege and reputation in the public consciousness. In other words, it is an imposed violence on Islam. Such reductionist pronouncements can be viewed as an instrument for ultra-secularism and for gaining power. Particularly speaking, Donald Trump has grabbed the media spotlight since the announcement of his campaign for the presidency occurred on December 7, 2015, through his statement urging the "total and complete shutdown of Muslims entering the United States until our country's representatives can figure out what the hell is going on." Kimball lists this inflammatory



statement at the beginning of the book. The first chapter provides constructive pragmatic responses of the Muslim community leaders to Islamophobia and to biblical mandates to safeguard Christians for engaging with Muslims.

To understand a religious tradition, one ought to comprehend its core structure of faith and practice. Kimball, too, follows such a conventional paradigm, which relies more on the religion's philological foundation rather than ritual variations, to encapsulate what it means to be Islam in a simple presentation. The five pillars of Islam—confession of faith, five daily prayers, fasting during the month of Ramadan, almsgiving, and the pilgrimage to Mecca—are briefly described in the second chapter. The more striking observation is that the four other pillars rest on the confession of faith (Shahadath) as constant reminders of who God is and what God expects of us during our time on earth. Kimball's fieldwork experiences in Cairo have brought more conceptual clarity and functional cohesion for explaining the fasting of Ramadan. He goes on to say about the influence of experience during the research: "These experiences have not only produced a deep appreciation for these Muslim spiritual disciplines, but they have also opened my eyes to underappreciated elements of my own religious tradition." All his investigations, in effect, assist to find the way to his own religion.

The third and fourth chapters investigate the historical trajectories of conflict and cooperation between Muslims and non-Muslims and the contemporary condition of the Islamic world. Beginning in Prophet Muhammad's ﷺ lifetime, it spans periods of expansion of Islamic civilization (the Middle Ages) and Enlightenment to the 20th century. It is remarkable here that the prevailing perception that Christians and Jews have always been in conflict with Muslims and always will be so has been hair-splittingly challenged by the author. Contemporary manifestations of the Islamic world, discussed in the fourth chapter, are inconceivable from a spectrum of monolithic narration. Since Islam is diverse, a singular or limiting approach is untenable. Instead, Islam is comprised of many divergent denominations such as Sunni, Shia, and Sufis with specified, framed, and unique

ideological preferences and interests. Kimball strives to include all groups of Muslims, irrespective of their inclination, in the wider category of Islamic community and does not dispel any of the extremist groups. He observes: "many people seem instinctively ready to place extremists completely outside the realm of 'true Christianity' or 'true Islam'. But this explanation will not do." Henceforth, he depicts the distinction between Sunni and Shia on the basis of the timeline, beliefs, practices, and branches along with a short description of Sufi concepts in Islamic tradition.

The fifth chapter is a description of Christian organizations. Despite its brevity, the chapter outlines the role of different ecumenical movements, evangelism, and church organizations such as World Council Churches and National Council of Churches of Christ in the USA in strengthening and empowering interfaith dialogues with Muslims. The last portion of the book puts forth several types of Christian-Muslim programs or projects that have provided great value in modern society. Interfaith prayer services and Iftar can be effectively implemented to engender mutual understanding and fraternity. Instead of a global level emancipatory mechanism, Kimball emphasizes local awareness programs in which each person of the particular society can engage, share, and live up to their personal willingness and aptitude towards a "common word between us."

Despite the depth of the subject, this book is highly useful to wipe out lies about Islam from the public sphere. As a guide book, the style of presentation and the language are simple and easily attainable without any theoretical smoke and mirrors. The questions at the end of each chapter encourage the reader to revise the aforementioned concepts and to engage critically with the subject at hand.

[About the Reviewer: Muhammed Edakkadamban is a graduate student in Arabic Language and Literature at the University of Calicut. Date of Review: July 29, 2020

About the Author: Charles Kimball is Presidential Professor and Chair of the Department of Religious Studies at the University of Oklahoma].

The Basis Of Islamic Society

By Mawlana Abdul Sattar رحمۃ اللہ علیہ

Allah ﷻ says: *And do the deeds of piety so you may achieve salvation.*

The word 'goodness' contains within itself an expanded meaning, that is: If one commits acts of virtue, he would meet success and be triumphant. Goodness will spread and sprawl which will finally influence the mutual relations between people. The Prophet Mohammed ﷺ laid the foundation of an Islamic society in Medina, on the principle of "A Muslim is a brother to other Muslims."

This saying of the Holy Prophet ﷺ eradicates the differences of all prejudices and other distinctions. Hence a Muslim is required to treat another Muslim of a different cast or nationality with same respect as he offers to his blood brother. The Holy Prophet ﷺ dispelled all differences based on prejudice, racism, cast, creed, nationality, color or language with it. It also eliminates the individual distinctions as each one of us is tightly held in this golden chain of the first pillar of Islam.

The only valid relation a Muslim possesses is the belief in this statement. A stranger who could be black, white, of the same nationality, or of a different one, speaking the same language or a different one is brother to other Muslims.

The demarcation between Islam and paganism has been clearly set by our beloved Prophet Mohammed ﷺ with this very clause. When infidelity is under consideration, the Holy Prophet

ﷺ is seen as holding a sword, which didn't even spare a blood relation. While on the other hand when Islam is under focus, Hazrat Bilal رضی اللہ عنہ, a slave from Avicenna with dark skin is warmly embraced, for he is held in the same golden chain and possesses the same relation as the other Muslims and believers of the Principal Clause of Faith [The Holy Prophet ﷺ proved it with his actions that if he were to face Abu-Lahab, his blood uncle, in the battle of Badr, he would never spare him. Allah ﷻ endorses it in the Holy Quran: *The hands of Abu-Lahab are perished and he is doomed. The wealth and whatever he hoarded didn't benefit him, for he will enter the hell fire.*(Surah Lahab)].

The Holy Quran clearly states that Abu-Lahab is destined for destruction and his hands are rendered broken. While one of the narrations of the Holy Prophet ﷺ about Hazrat Salman Farisi رضی اللہ عنہ showing his closeness towards the faithful, is: Salman is amongst us. (Tibrani)

The above narration exemplifies the regards the Holy Prophet ﷺ held for the faithful. He considered a man from a different land—Persia and with a different ethnic background much closer to himself than his very own pagan blood relatives, for Hazrat Salman Farisi possessed the same belief in Allah and therefore gained the equal status of any other Muslim, who are brothers amongst each other.

The Chain of Brotherhood

At the time of the migration of the Holy Prophet ﷺ to Medinah, the two great tribes of Aws and Khazraj, had been in a state of war for a long time. They had fought many battles before. As records show, one of these battles started when a goat of one of the tribes-men went into the fields of his rival tribes-man. The owner of the field found the goat grazing in his field and became furious. He killed it. When the owner of the goat came to know of it, he called on his clan for the support, and thus started a battle which lasted for forty years.

The Holy Prophet ﷺ presented the universal message of peace and harmony before the people of Medina. This gave the people of Ows and Khazraj a chance to experience peace, brotherhood and security from the evils of the previous social setup. The two tribes readily accepted it and in the ensuing days the world witnessed the formation of a cordial society developed on the principles of love, brotherhood and fidelity, which it had never seen before.

The Honor and Esteem of People of Medinah

These men of the Aws and Khazraj helped those Muslims who had been persecuted and had left their properties and wealth in Makkah. This demonstration of matchless selflessness and sacrifice towards the people who had migrated from Makkah was so grand that Allah ﷻ mentioned it in the Holy Quran:

Whoever migrates to them, they have love for him. And whatever they offer these people, they don't find any longing for it. Even when these helpers are in a greater need of it they prefer others over their own needs. (Al-Hashr)

This is how Allah ﷻ has praised the helpers of Medinah, that whoever came to them, after losing his property and possession, they embraced him. It is rare now-a-days. Even the common attitude generally prevalent today is to blame the growth in population as a problem for economy, society

and security. The language, culture, land and ethnicity are now becoming major issues which may well have been the derivatives of atheism and/or paganism, but not Islam. The Holy Quran clearly states that they welcome those who come to them from other lands with the belief in unity of Allah, after being persecuted, tortured and losing their possessions, hence rejecting the above mentioned factors entirely out of the common Islamic social attitude.

The great sacrifice of the People of Medinah

The people of Aws, Khazraj and others in Medina, who had accepted the Holy Prophet ﷺ as the prophet of Allah, united together and helped those who had left their running businesses, personal properties and other assets in Makkah. These people were empty handed and had just managed to secure their faith in the oneness of Allah. The helpers of Medinah didn't feel the need of what they offered these immigrants. Although they weren't much better off themselves, they preferred the immigrants over their personal needs. It is never easy to leave one's legal claim, yet these helpers sacrificed their personal needs in favor of others and set an example.

Respect the relation of Islam

When a Muslim prefers his brother over himself, it is called compassion. We are also Muslims and relate ourselves to the same statement of Unity that those Muslims had related themselves to; i.e., claiming to adhere to the teachings of the same Prophet Mohammed ﷺ as did the helpers of Medinah, yet the difference is obvious between them and us. The difference in the social setup, economic infrastructure, cultural intercourse, thinking pattern and action is so distinctly varied that our falseness is clearly obvious. Whereas Allah ﷻ is praising them by saying that they preferred others over themselves, although they were themselves in need.

These were the blessings of the same brotherhood about which the Holy Prophet ﷺ had declared in

Medina: A Muslim is brother to another Muslim so do not oppress him or let him be oppressed by others. Allah ﷻ covers the needs of the person who endeavors to help his fellow Muslim brother. Allah ﷻ will relieve one calamity or problem of the person on the Day of Judgment, who relieved one calamity of his fellow Muslim brother. Allah ﷻ will hide the faults of anyone on the Day of Judgment, who hid the faults of his fellow Muslim brother.

The Holy Prophet ﷺ has thus eradicated all forms of prejudice and distinction with the above narration.

All distinctions are source of identification

These differences of language, cast and color are mere source of identification— not a source of pride or prejudice. Allah ﷻ says in Surah Hujraat: In reality, We have created you from a man and a

woman, and have divided you in casts and tribes, so you may be identified. And the most distinguished amongst you is the one who is the most fearful of Allah ﷻ.

In the above verse Allah ﷻ says that since the mankind is born of same father Adam ﷺ and same mother Eve ﷺ, they are inherently the same family. The lands, tribes and other sources are mere identification— not a source of distinction. And yes, if you wish to attain any distinguishing characteristics in the eyes of Allah ﷻ then fear Him.

If there are four men with the same name, that is: Abdullah, then it would certainly be difficult to single out each one. Hence the tribal or ethnic distinctions are provided so that each individual can be easily identified.

Refuting Orientalism

Someone asked him: “How can the Orientalists be refuted?”

Shaykh Mustafa Azami (Allah have mercy on him) advised us not to spend our time refuting the Orientalists.

He said that he had spent all his life refuting them, but their objective was not to find the truth, rather to create wrong comments. After you work on

displacing the doubts created by them, they're not going to apologize and mend their ways. Rather, they'll manufacture a new falsehood. And so, your life will pass in cleaning up the dirt created by them. You should instead work on putting forward the truth.

- Source: ashrafiya.com

What is Spirituality?

By Aadil Farook

What comes to your mind when you hear spirituality? In the West, spirituality is often confused with yoga, meditation, and similar exercises for attaining peace of mind. I do not deny that inner peace is a fruit of spirituality, but it does not imply spirituality itself. Islam has a very comprehensive, deep, and intense understanding of spirituality. There is a very high criterion for something to be termed "spiritual".

Spirituality is the process and pursuit of inner purification, unveiling of God, unlearning of false knowledge, attainment of wisdom, the elevation of morals, the perfection of ethics, and self-rectification. It is a journey in which you slowly and gradually attain proximity to the Holy Prophet ﷺ. The real purpose of spirituality is to purify your intentions to such an extent that you do everything only to please your Creator ﷻ. It is an outcome of getting rid of worldly, egotistic, selfish, and materialistic desires. According to religion, a deed as big as giving birth to a country is worthless if there is no sincerity in the intent. You have to fight and conquer the strong impulse of the lower-self (*Nafs*) again and again till your last breath.

It is said that attaining spirituality is very difficult without a spiritual master, mentor, guide, or teacher. Why? Because the lower-self (*nafs*) in humans is such a deceptive, powerful, and complex entity that a person cannot analyze and judge his deeds objectively without bias, prejudice, narcissism, and favoritism. Only a person who has crossed the spiritual path far

ahead of him can rightly tell him why he did something and for what reason. Only a person who has walked miles ahead of him on this vulnerable way can determine if his heart, mind, and soul complied with spirituality. Secondly, the traps of Satan are so clever, brilliantly disguised, and beautified that only a man of superior spiritual level will tell him if he has been deceived or not.

There is no spirituality without religion. In the West, innumerable people describe themselves as "spiritual but not religious." Undoubtedly, you can be religious but not spiritual. However, you cannot be spiritual without religiosity. This misunderstanding arose because people assumed certain positive traits to be a sign of spirituality. Love, forgiveness, compassion, honesty, humbleness, generosity, patience, humility, simplicity, tolerance, sincerity, sacrifice, perseverance, and fearlessness are spiritual attributes if accompanied by the correct belief. These qualities alone, in isolation, do not qualify as spirituality because even an atheist can possess them. There is an immense difference between temperament and spirituality. The motive, psychology, and incentive of a humanitarian who is not a believer may be genuine empathy for others, which is commendable. However, it is not comparable with the humanitarian efforts of a Sufi driven solely by the pure intent to earn the pleasure of God alone.

Spirituality is attainable when you sacrifice your

desires, wishes, wants, ambitions, goals, dreams, and passion for a higher cause, a Higher Being, a higher aim, and a higher plan. In this regard, you have three options. You do not give up on your objectives and remain far from spirituality; you give up on them and turn towards spirituality; God Himself will destroy all your plans and forcefully bring you towards the spiritual way. Most people refrain from adopting spirituality because they feel it may give them the signal that, "Your will, choice, preference, opinion, like, dislike is of no value whereas only the Divine Will is important." In simple words, YOU are not significant; only HE matters the most.

The second reason spirituality is shunned is that people assume it may bring a lot of suffering, tragedies, setbacks, disappointments, and rejections, and let us be honest – no one wants that. Why is it so often associated with pain? Rumi, one of the greatest spiritual masters, said, "The wound is where the light enters." We do not want our ego to be hurt because psychologically and emotionally, it is a painful experience. Spirituality is not attainable until and unless your ego gets destroyed – not once, not twice, not thrice - a thousand times indeed. Since human beings are highly egoistic creatures by nature, you cannot sell an idea that says no to the ego.

Here, any intelligent mind would ask why we need to suffer so much in the first place. It is because we need to understand the real purpose and true meaning of life itself. According to religion, the sole aim behind life in this world is seeking, discovering, and recognizing God as He is. There are many veils between man and God. These veils need to lift before we can know the reality of anything. These veils exist due to some false knowledge we learn since childhood from education, parents, society, motivational speakers, and best-selling authors. They may give us perspectives, concepts, definitions, theories, and opinions that oppose spiritual wisdom. We blindly follow them because they complement and endorse our desires. We never see them with critical lenses, whether they are actually in line with the essence and spirit of religion or not.

Why do genuine seekers of truth seem to suffer? The deeper, hidden, mystical and secret meanings of everything are bestowed on them when, one by one, their wrong beliefs are shattered by real-life experiences that demonstrate that what they had thought and understood earlier was not the case at all. Instead, what Quran and Sunnah say is the real thing. While an average believer pays lip service to revelation and prophetic traditions, a spiritual person goes through a sequence of circumstances, episodes, and events which leaves him with no choice but to affirm what religion stated many centuries ago. It is called faith in the real sense. This level of conviction may not be developed by reading books, listening to sermons, academic studies, and intellectual pursuits alone. It usually manifests itself when one goes through something which aligns against worldly wisdom, which challenges the phenomenon of cause and effect. The majority of people believe that everything is happening due to cause and effect. However, a spiritual person disbelieves it and realizes that not even a leaf stirs without God's will.

It is not something to be debated, argued, or discussed in drawing-rooms; it has to be experienced, tasted, undergone, and understood from the deepest core of one's heart and soul. Thus, not many people in the modern age possess such a pure and potent link with the Almighty. This bond is far beyond anything which yoga, meditation, or well-being exercises may offer. It will give you pure inner peace. The Western form of spirituality can only guarantee a good life in this temporal world. It cannot give you anything in the eternal life after death which is the concern of religion. Islamic spirituality starts where its Western counterpart ends.

The third reason why spirituality may not be embraced, is that we live in a world where all we hear about throughout our lives is success, achievements, accomplishments, glamour, pomp, prosperity, glitter, money, power, dominance, fame, and recognition. All these words are utterly worldly terms. We dwell in a society where our entire worth, value,

importance, intelligence, competency, knowledge, and respect is judged based on these so-called positive aspects of life because they feed our ego to the fullest. No one wants to be a failure in the eyes of others. In spirituality, the opposite is true. Our worldly failures are an asset because they diminish or weaken our ego. Our false pride decreases by these failures. So, from a spiritual point of view, it is a blessing in disguise; it is a sign of real success that we will only realize on the Day of Judgment. However, this idea is not appealing to people because we want to safeguard our egos at any cost. So, the concept of spirituality seems outwardly unattractive.

Spirituality, indeed, is only for the chosen people

of God that He especially selects for His path. Only those who are blessed, develop the capacity for selflessness. Only at His discretion, few people have a soul that is so refined and fine-tuned. In this quest, man sees his complete dependence on God hidden from the majority. Since it is a game of love rather than intellect, it is only for the beloved. It is a journey of untainted devotion, uninterrupted heartbreaks, unconditional virtue, and unending resilience. It is a test of genuineness rather than smartness. It is a tale of a man embracing characteristics even beyond the reach of angels. It is a story of why God did not listen to angels when they opposed the creation of man. When you would know divine love, you won't have better things to do!

Actions

Hakim al Umma Moulana Ashraf Ali Thanwi (Allah have mercy on him) once mentioned:

Every action of a person, whether relating to deen or dunya, if analyzed on the surface, can be divided into one of three categories. The first category of actions are those actions which bring benefit to a person, the second category of actions are those actions which bring harm and loss to a person, and the third category of actions are those actions that neither bring benefit nor harm to a person.

However, if one has to carefully ponder over these three categories of actions, one will realize that the third category of actions also falls under the second category (the category of harmful actions). The reason is that had one utilized the

time and energy that he spent in the futile action for some beneficial action, then he would have certainly reaped some benefit. Thus, one not utilizing the time and energy correctly causes one to be deprived of the benefit that he could have acquired. This in itself is a great loss.

This can be easily understood through the example of a businessman who invests his capital in a business venture through which he neither yields profit nor incurs a loss. Even though he did not lose any money through such an investment, on account of him not acquiring the profit that he had anticipated and hoped for, he considers such an investment as a loss.

(Malfoozaat Hakeemul Ummat 24/128)

A Trip to Italy

(Excerpted from the travelogues of Mufti Taqi Usmani Sb رحمۃ اللہ علیہ)
Translation: Zawjah Zia

This interesting and enlightening visit to Italy was incidentally squeezed in between a couple of *Dawah*-based visits to Germany, UK and the US. The sole purpose was that my friend Saeed Ahmad *Sahib* had once suggested that we spend some time in Italy whence we wouldn't have any other serious commitments during the stay. So, when I found a gap of almost three days during a certain tour, I coordinated with Saeed Ahmad *Sahib* to meet him in Italy.

I landed in Rome very late at night and then went straight to Hotel Crown Plaza where I was supposed to join Saeed *Sahib*. The next morning, right after the breakfast, we proceeded for the Vatican.

Vatican is the smallest independent state of the world, established under the leadership of the Pope in 1929.

The stability of the Roman Empire had been consistently threatened by the friction between the Pope and the Roman Royalty ever since the

empire had adopted Christianity. Even though Christianity has always professed the notion of "The right of the King to the King; The right of the church to the church", which implies that the political head of the empire would always be the King and the head of the church would be the Pope, but as they say, 'One kingdom cannot accommodate two kings'; that has been observably true for the Romans. The Pope is namely a religious leader but practically no less than a god. As per the Christian creed, the Pope is a caliph of Saint Peter, and through him of ﷺ himself. Also, the creed terms him as an infallible being just like the prophets. So the Pope's word is practically the word of god for the common man. In Christianity, he is not seen as a mere interpreter of the religion, rather as the legislator bound to be obeyed. Moreover, the juridical boundaries for the Pope and the royalty had always been blurred to say the least making the disputes inevitable of course. The kings would claim religious reverence for the Pope and would call him 'The Sacred Father'. Yet, whenever this sacred father issued a ruling that seemingly interfered with the royal jurisdiction, a dispute erupted for sure. The Roman Catholic history is teeming with examples of such incidents.



The Lateran Treaty came as a long-awaited resolution for these disputes. It is a bilateral pact that was contracted between the Pope and the state of Italy in February 1929. As per this pact, the Vatican was declared as a free and independent state solely under the authority of the Pope. It emerged as the smallest independent state of the world whose army, currency, banking system, radio and telecommunication system, postage and internal organization, all were completely under the Pope's authority and independent from the Italian state influence. The only leniency left thereof is that anyone possessing nationality or a travel visa for Italy can also legally enter the Vatican. And so it became a way to satiate the pope's authoritative appetite, though its size hardly allows one to call it a state.

The Vatican state came into existence at a time when Europe was being enveloped by a sweeping wave of newly found liberalism. The masses had started openly displaying their hatred for Christianity as a religion and their dismay at the wickedness of its narrow-vision flag-bearers. The universal acceptance and reverence that the Pope used to enjoy once, was increasingly becoming a more far-fetched idea, and so, the Pope might have resigned to this arrangement thinking 'something is better than nothing'.

Presently, the Vatican, though namely an independent state, still seems more like a small locality within the city of Rome. The first noticeable building right after one enters the Vatican is St. Peter's Basilica. Basilica is a somewhat formalistic name for a large Mansion. This Basilica half-encircles a main square and constitutes the world's largest church constructed as a memoir of St. Peter. He was among the

famous twelve disciples of Isa ﷺ. As per the biblical history, he remained engaged in preaching Christianity though out the world after Isa ﷺ had been crucified. In the same lieu, he had come to Rome, which was a home to Idol worshippers at that time. Those people supposedly arrested him and crucified him at this very place where the Basilica stands today. The church has his Tomb too.

All of this, of course, are biblical narrations, and hence not reliable at all.

Anyways, what's truly heart-wrenching is the fact that today this amazingly beautiful basilica, supposedly built in the name of Isa ﷺ, who was sent to eradicate idolatry, holds countless idols and sculptures in it. This is just why, that despite its apparent beauty, it fails to emanate the serenity of a place of worship. Instead, one feels a strange sense of darkness and doom inside it. At the same time, the heart overflows with a great sense of gratitude towards Allah ﷻ for blessing us with such a pure and pristine religion of Islam. *Alhamdulillah.*

The Pope's army-men are called the Swiss guards who were patrolling this tourist-filled place. Right at the entrance of the Pope's residence, two of these guards were standing, emulating some statues themselves. My mind was just baffled to see them: how could a person of religion bear such grandeur. It just didn't add up.

I noticed something quite amusing however. None of the tourists were allowed inside the church's premises unless their legs were covered with a garment. So I noticed a man who arrived at the entrance wearing shorts, but there he took out a pair of trousers from his bag and put them on,



there and then. After his tour had ended, he came out and removed the pants and got going.

After the Vatican, we headed towards the Roman Ruins. That's another mind-blowing area which has many ruins of grand historical buildings scattered as far as the eye goes. While standing at a height and absorbing this mystical view, one cannot help imagining the immense splendor that this place and its people enjoyed once. But as is the rule of this universe, nothing remains forever except the Lord of the worlds. Today these ruins scream out regretful tales of all the lost glitz and glitter. The most mentionable of these ruins is of course the Colosseum; the images of whose tattered walls serve as a distinguishing symbol for Rome all over the world.

It is a historical theatre supposedly constructed under the rule of a Roman king 'Titus' around two thousand years ago. It is built like a huge stadium and could hold an audience of five thousand people. Legend has it that after the completion of its construction, Titus held celebrations for a hundred days straight. The roman slaves called 'Gladiators' were especially 'tamed' for the games and tricks to be displayed here. At times, they were made to wrestle each other, at others, wild animals! Even today, to amuse tourists, there are men dressed up as gladiators roaming around the place.

The next day we took the four-hour train ride to Venus. We passed many other beautiful Roman

cities on our way; one of them was Florence. After arriving in Venus, we rang our hotel from the train station for guidance. They informed us that if we take a taxi, it would cost us sixty Euros and if we would like to take a bus, it would be three Euros per head. The expected time of both the rides would be the same. Taking a bus seemed to be the better choice of course. But when we came out of the train station, we found ourselves at a harbor kind of place with big and small boats only. There was not a single taxi or a bus in sight. Upon asking, it was revealed to our astonishment that the taxis and the buses were these boats only. A small personally hired boat would be a taxi and a large boat with many passengers would be a bus.

This is the specialty of Venus and its most famous tourist attraction: the whole city is submerged in water. The only means of commute are these boats. Our 'bus' dropped us at our hotel's doorstep in about forty five minutes.

Venus is actually situated in the north of Italy. It consists of a hundred and eighteen small islands connected with around hundred and eighty waterways. It has around four hundred bridges connecting different islands. There are huge historical buildings on these islands, some right at the brink of them, and it seems as if these buildings were built in water. But in fact, they are on these islands only.

This city-on-water is surely a wonder of the world.





An Islamic Approach to Humanities

By Dr. Asad Zaman

The methodology of science is suitable for material substances subject to laws, but not for humans with free will. "Social science" was born from the misconception that application of the scientific method to human beings and societies would lead to remarkable progress. However, this approach has failed in many ways, which is documented in this paper. Islam provides us with a radically different approach to the study of human beings and societies, predicated on human freedom to choose between good and evil. This approach is delineated in this paper.

5. The Essential Importance of Norms

The positivists argued that norms are not scientific knowledge. That is true – norms cannot be derived from observations and logic. Their mis-taken idea that science is the only valid source of knowledge led them to the conclusion that there can be no valid knowledge about morals. In-deed, it is true that knowledge about morality can only be acquired through Revelation. In some sense, Muslims are in agreement with the secular position: knowledge about morality cannot be obtained by reason, but only by revelation. Of course, since secular thinkers do not believe in revelation, they are forced to conclude that there can be no

knowledge about morals.

5.1 Failure of Secular Approaches to Morality

First, we briefly review two standard secular approaches to morality, and show that both are failures. One approach is based on consensus: whatever members of a society agree to, is moral. In the 1970s, homosexuality was listed as a mental disorder in the official manual of the American Psychological Association. It was considered a social evil and was also a criminal offense. In 1990s, homosexuality was classified as a normal behavior, and legislation to support gay marriages was passed in many states. To disapprove of this act and to speak against it in public became a criminal offense. Obviously, social consensus does not provide a stable basis for the construction of norms.

The second secular approach to morality is via utilitarianism. The ultimate and only goal of human existence is the pursuit of pleasure in this life. Anything which contributes to pleasure is moral, while anything which causes pain is immoral. Jeremy Bentham, the founder of this philosophy, considered himself to be a prophet and explicitly proposed this as a new religion for mankind. Unfortunately, on key matters, this philosophy fails to provide guidance. If the

society decides that the greater good of the greater number will be achieved by scientific extermination of six million Jews, utilitarianism cannot pose any objections. Similarly, if someone pursues short term pleasures which harm both society and him in the long run, utilitarians cannot persuade him to make sacrifices against his perceived self-interest. The contradictions between social and individual interests and long and short run pleasures cannot be resolved. So, this philosophy fails to provide a satisfactory basis for morals.

Note that we are not arguing that secular atheists behave immorally; such people can, and often do, choose to behave morally. We are arguing that there is no logical basis for derivation of morals on secular grounds.

5.2 All Human Behavior is Value Laden

Human lives are infinitely precious. As the Qur'ān states:

"... if anyone kills a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had killed all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind" (5:32).

When we spend time on any activity, this imbues it with value, since our actions testify to the normative idea that this action is worth doing. In human actions, and in social sciences, there are no neutral, value-free grounds on which one can stand. This is in direct opposition to the widely accepted idea of Weber that social science should be value free. *This idea itself is normative.* Since it is impossible to study human beings and society without normative ideas, the attempt to keep social science value-free – in order to acquire the prestige of science – has led to the HIDING of moral values behind apparently objective propositions. This illustrates Foucault's thesis that "modern human sciences (biological, psychological, social) purport to offer universal scientific truths about human nature that are, in fact, often mere expressions of ethical and political commitments of a particular society".

We give a specific and concrete example of how values are hidden within apparently objective formulations of economic theories. Econo-mists

accept only the Pareto principle as being valid for welfare comparisons: if everyone has more, then the society as a whole is better off. If income re-distribution takes place, then social welfare cannot be compared as there is no scientific way to aggregate utilities or to make inter-personal comparisons. The Pareto principle is supposedly scientific and objective, and does not involve value judgments. Consider however the following situation: a small group of people (0.01% of the population) control 99% of the resources and wealth in a given society. The remaining 1% of wealth is not adequate to feed, clothe or house the remaining 99.99% of the population. If we argue that there is no scientific basis for redistribution of income, then in effect we endorse the status quo. Thus, the Pareto principle implicitly states that the right of the owners of wealth to their property is stronger than the right of the hungry to be fed. The Qur'ān teaches us the opposite principle:

"The Believers are those in whose wealth is a recognized right of the needy". (70:24)

In contradiction to the Pareto principle, the Qur'ān places the right of the needy over the right to private property. The point of this discussion is that the apparently objective and scientific Pareto principle hides a normative commitment to private property. This commitment conflicts with Islamic norms. In a similar way, as many authors have shown, economic theories are based on hidden normative principles. See for example Zaman (Sep. 2012) and Hausman and MacPherson (2008).

5.3 Norms as Guides for Our Efforts

As discussed earlier, our goal is to strive for the good on an individual and social level.

"You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah". (3:110)

Norms, which define the good, are essential guideposts for this struggle. Without having a clear definition of the ideal state, we cannot carry out this transformative struggle – for which we were created. Since knowledge

about norms cannot be achieved by scientific methods, the Western misconception that all human knowledge is purely scientific led to many mistaken ideas about normative statements. Some of these relevant to our analysis are listed below.

Error 1: It is possible to cleanly separate the normative and positive.

In fact, as Hilary Putnam (2002) has shown in a number of essays and books, there are many statements where the normative and the positive are mixed in such a way that it is impossible to separate the two components. Thus, the idea that economics consists (or should consist) of only and entirely of the positive statements taken in isolation is not valid. Most economic theory consists of statements where positive and normative aspects are combined.

Error 2: The norms are ideals which can never be achieved. Hence, they are irrelevant to the real world.

Human beings are strongly motivated by social ideals, and strive to conform to behavior which will be praised. The celebration of the achievements of the Brazilian football star Pelé led thousands of children to try to imitate him, even though none could match his achievements or rival his fame. Thus, ideals strongly shape society even if they are impossible to achieve.

For Muslims, the Prophet Mohammed ﷺ is a perfect example for us in all dimensions of life. His excellence is such that it is impossible for anyone to aspire to achieve it. Yet, he serves as an inspiration in the lives of billions of people. Just like the North star allows ships to navigate in the northern direction, while remaining unattainable as a goal, so ideals guide us even when they are remote from practical possibility.

Error 3: Observable behavior is the proper object of scientific study – idealized norms are subjective and unobservable.

This is a widespread misconception current among social scientists. The idea is the people often mouth high sounding ideals, while behaving in an entirely different way. We should pay attention to actual observed behavior, and not be misled by lip service to impractical ideals. For example, a Wall Street firm might write about its mission of providing service, while being engaged

in systematic deception of its own clients. The empirical attitude requires us to pay attention to the observed behavior.

Recent research on social norms provides substantial clarity on these issues.

We offer three examples as illustrations of how “impractical” ideals affect real world outcomes. A large number of studies on philanthropy have established that Muslims give substantially more in charity than other communities with comparable incomes. Also, the research shows that this difference is directly due to the emphasis on giving and generosity contained in Islamic teachings. As a second example, Pfeifer’s (2001) shows that Islamic firms in Egypt offer significantly higher wages (and have lower profits) than comparable non-Islamic firms, which have higher profits and lower wage shares. This is due to Islamic teachings on the dignity of labor. As a third example, there are several major hospitals in Pakistan which have branches run entirely on charity. At SUIT in

Karachi, Pakistan, one million patients were treated without any charge. Similarly, the Indus Hospital is unmatched as a private hospital which serves all patients free of charge, and has treated more than 1.5 million patients since it opened in 2008. The idea of providing healthcare, education, and other social services as worship – fulfilling our responsibilities to the creation of God – was introduced to the world by Muslims. Current western hegemony has reversed these ideas and turned all these into means of making a profit, to the loss of all.

5.4 All Social Science is Guided by Norms

The main contention of this paper is that social science proceeds by defining an ideal state, and then examining deviations from this ideal, and how these flaws may be rectified. Defining an ideal state is obviously a normative activity, about which Islamic ideals provide us with much guidance. In addition, the life of our Prophet Muhammad ﷺ also provides a vast amount of practical guidance on how we can successfully struggle to create changes in individuals and in societies.

Many modern social scientists would claim that their studies are objective and scientific, based on value free descriptions and observations. After the

collapse of positivism, many alternative approaches have also emerged, and been adopted in different degrees in different fields of social science. Nonetheless, since there is no scientific basis for norms, few social scientists would accept the description in the first paragraph of this section above as a valid description of their activities. Our goal in this section is to show that despite their own disagreement, social scientists do in fact practice this same methodology in economics, as well as in other fields.

Economists posit an ideal world of perfect competition, in which all agents selfishly maximize their utilities.

It is widely and freely acknowledged that this ideal state has never existed. Nonetheless, the focus of efforts of economists is to remove imperfections which distort perfect competition, and strive to create a better approximation to this ideal state in the real world. The economists claim that the idea that all human beings behave selfishly, embodied in the utility maximization theory in every microeconomic textbook, is descriptive. In fact, as many have shown, this is prescriptive – students who learn these theories of “rational” behavior, learn to be selfish, while students in other disciplines are more generous. Amiruddin and Zaman (2013) provide a detailed discussion of the quote from Manikiv, and show that this is wrong on many counts, including the false attribution of the doctrine of selfishness to Adam Smith.

Any study of human beings must be guided by some purpose, which is inherently and inevitably normative. The attempt to imitate scientific methodology led to the hiding of this purpose, since mentioning it would attract the contemptuous label of “un-scientific.” As a result, modern social science is full of normative assumptions which have been buried underground, and are rarely explicitly acknowledged. By using an explicit normative framework, Islam offers a far more honest and coherent approach to the humanities than is currently available in the west.

6. Conclusions

There are two major areas where western social sciences are seriously deficient:

First, there is no explicit acknowledgement of

norms for behavior both at individual and at social levels. Furthermore, secular thinking is not well equipped to deal with the purpose of human existence, or to the discovery of suitable social and personal norms. The core message of Islam is normative, and therefore an Islamic approach to humanities can comfortably be built around an explicit purpose for human existence, and an explicit set of norms.

Second, western theories do not take serious account of human free-dom. To do so would seriously interfere with application of scientific methodology. Scientific theory requires predictable and deterministic behavior subject to universal laws of motion. It is clear that freedom makes human behavior unpredictable, and not subject to description by mathematical laws.

Taking human freedom seriously immediately leads to the question of how we should use this freedom? This question does not arise in the proper domain of science, where objects have deterministic behavior. For human beings, the response to this question is contained in the guidance from Allah revealed in the form of the Qur’ān. The Revelation contains vital information about how to evaluate choices open to us, to differentiate between good and evil, and how to summon the spiritual energy required to make good choices. These vital questions cannot be formulated within a scientific approach to the humanities, showing the necessity of an Islamic approach.

When Sayyidina Ali عليه السلام was asked by the extent of human freedom, he asked the questioner to raise one foot. When he did so, Ali عليه السلام asked him to raise the other foot as well. The lesson is that we are free to raise one foot above the ground but not free to raise both feet. While there are deterministic elements in human behavior, it is essential to understand the nature of our freedom. Each human being is unique, with a set of life experiences that is entirely different from everyone else. Each moment of our life presents us with unique opportunities to recognize our Creator and to take steps towards Him. The scientific search for patterns blinds us to the unique and one-time opportunities, as well as the unique characteristics of ourselves and others which do not fall into patterns. For example, the

coming of communism to Russia and China, the Arab Spring, and many other events signal possibilities for change of types never before seen in history. Scientific methods cannot deal with unique events, since science is based on repeated patterns. Islamic teachings allow us to recognize

these unique opportunities to reach the best that is available to mankind. To take advantage of these, we must cast off the spell of the western sciences and study our own intellectual heritage in obedience to the first command of Allah ﷻ: "Read. In the name of thy Lord who Created"

The Secret!

Islam emphasises organization and discipline, the five daily congregational prayers being a good reminder of that concern. If two Muslims travel together, they are required to choose one as the leader. Quite naturally the principle extends to the home as well, and husband is the head of the household. He is responsible for handling all outside affairs and providing finances, protection, and over all direction. Wife is his assistant in the home, responsible for taking care of the home and the children. A very famous hadith explains it: "Everyone of you is incharge and everyone will be accountable for those given in their charge. The man is incharge of the household and the woman is incharge of the home and the children." [Bukhari]. This hierarchy of authority and responsibility is key to the stability and proper functioning of the society.

Authority does carry risk of misuse. The solution does not lie in eliminating authority but in including suitable protections against the possible abuse. On the legal level this is achieved by delineating the boundaries of this authority. The basic ground rule in the Islamic society is that no one can ever ask for anything against the Shariah. But that is not it. Actually a wife's legal obligation is very limited. In fact her only legal obligation is to stay in the home of her husband. She is not legally bound even to cook food, much less serve the parents or other relatives of her husband. The delicate balance between the legal and the moral here is very illuminating. On the moral plane she is expected to take care of household chores, but this is to be taken as a favor by the husband.

Too many husbands take these services for granted. Realizing this necessary function as kindness would call for greater kindness in return.

And a heavy emphasis on kindness keeps the husband's authority in check: "The best of you are those who are best in dealing with their wives and I am the best in dealing with my wives" [Tirmidhi]. A problem may still arise between the husband and wife. No two human beings can always meet the expectations of the other. Human beings are neither perfect nor perfectly matched. What is a husband to do if he sees something in his wife that he does not like? Unless the issue of concern is an unacceptable behaviour according to Shariah -- in which case he should use appropriate persuasion to change it -- the husband is asked to ignore the negative and focus on the positive. "No believing man should totally detest a believing woman [who is his wife]. If he dislikes something in her, there would be something else in her that he would like" [Muslim]. Most problems in domestic life begin as minor incidents that become magnified by taking exactly the opposite approach. On the other hand even the most trying moments in marital relations can be overcome by following this one piece of Prophetic advice.

Easier said than done? Well, what protects us from succumbing to our anger or frustrations in trying real life situations is taqwa and remembrance of Allah. He has more power over us than we have over those given in our charge. We remember His authority and seek His mercy. The success of our married life depends upon His mercy and not on our power or ability to fight or manipulate. This search for His mercy brings the best in ourselves. As one hadith says: "When a husband and wife look at each other with love, Allah looks at both of them with mercy." And that is the real secret to the marital bliss!

- Excerpted from an article by Khalid Baig



آپکی صحت کے لیے محفوظ ترین بناسپتی



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



PS: 221-2010 (R)



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
انٹراستریفیکیشن (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

Fearing Harm Where None Lies

Contributed by Bint Akram

Among the infamies of the soul is its attempts to detect danger from someone who does not possess it, expecting benefit from someone incapable of it, and worrying about his sustenance [rizq] while it has been guaranteed to him.

This condition is treated by returning to [having] sound faith in what Allah reports in His book: "If Allah afflicts you with a misfortune none can remove it but He, and if He desires any good for you none can keep back His favour" (Q10:107), and His saying, "There is nothing walking the earth but its sustenance depends on Allah" (Q11:6).

Al-Ahnaf ibn Qays was asked: "What made you the leader of your people, seeing how you are not the eldest?" He replied, "I was never

negligent with responsibilities. And I never went overboard in something of which I had been relieved." And due to Allah Most High saying: "so worship Him and put your trust in Him" (Q11:123)."

This condition is rectified when one looks to the weakness and inability of people. Then the individual will know that everyone who is not self sufficient [and depends on others] is incapable of fulfilling another's needs, and whoever is incapable is not able to carry out the material means of others. He will then be delivered from this infamy and return to his Lord in full.

- Excerpted from Abu Abd al-Rahman al Sulami's 'Uyub al-nafs wa adwiyatuha', translated by Musa Furber as 'Infamies of the Soul & their Treatments'



When these Eyes Cry ...

By Zawja Asim

When these eyes cry
I listen to the melody
Of the silent
The unseen
The Omnipotent
Within the streams
So fragile and liquidy
Utter tranquil layers
Of serenity!
Humming against the melody
Of my prayers
To Him
When He listens
In the hours of the night
Just before dawn
When these eyes cry...

The Veiled One

By Aadil Farook

How many veils must be lifted	till my only wish is Your say
till Your glimpse is gifted	How many tears must be shed
How much pride must be sacrificed	till my spirit is truly fed
till Your grandeur is recognized	How much knowledge must be unlearned
How much tribulation must be undergone	till Your gnosis is to be earned
till a purified self is born	How many books must be burned
How many desires must be forsaken	till Your message is fully learned
till I let my soul awaken	How many reasons must bear negation
How much heartbreak must be felt	till Your love is granted affirmation
till I allow my ego to melt	How many temptations must be fought
How many wishes must be blown away	till the distance between us is nought

How many wines must be untasted
 till Your vision turns me intoxicated
 How many petals of 'I' must wither
 till I am able to pluck Your flower
 How many colours of me must fade
 till Your rainbow is displayed
 How many songs must be unheard
 till by Your melody, I am stirred
 How many peers must abandon me
 till I am granted Your proximity
 How much jealousy must harm me
 till I rely only on Your sincerity
 How many fears must be conquered
 till Your path is wholly travelled
 How much self must be lost
 till this journey is crossed
 How many wars with myself I must win
 till Your disclosure will finally begin
 How many words must be written
 till silence becomes my expression
 How many people must be forgiven
 till I make my days enliven
 How many memories must I erase
 till my nights are solely for Your praise
 How many whys must be understood
 till I experience what is selfhood
 How many hows must be explored
 till Your divine wisdom is poured
 How many theories must be rejected
 till Your concept is perfected

How much of philosophy must I replace
 till Your discourse rules my time-space
 How much Science must be unendorsed
 till the power of faith is the greatest force
 How many illusions must be denied
 till the devil's tricks are defied
 How many steps must I walk
 till Your exaltation is my talk
 How many delusions must be addressed
 till with Your revelation, I am blessed
 How much should I strive for bliss
 till prostration is like a bride's kiss
 How much repentance must accompany sin
 till I witness a revolution within
 How much from vanity I must flee
 till You acknowledge my humility
 How much caprice must be suppressed
 till You say, "I am highly impressed"
 How much inner purity should I seek
 till feminine beauty can't make me weak
 How much worldly glitter must I shun
 till Your rays are emitted from the sun
 How much should I serve Your creation
 till I fulfil the definition of a human
 How much should I revere Your glorious name
 till the key to Your treasures, I can claim
 How much remembrance do I owe Your beloved
 till I'm mentioned in the prayers of the prophet
 How much self-worship must be undone
 till I'm embraced by You, the Veiled One!

A Withered Rose

By Ibn-e-Gul



He was staring at an invisible speck in the twilight sky. The sun had sunk in the gloomy lake beyond the arid, grey hills. The evening star popped out of nowhere. In the flatland town, Downhills, Saim had been sitting the whole day with his showel, towels, head pan and measuring tap, waiting for his provisions to seek him. It was getting dark and the shopkeepers were about to terminate the last haggling in the small countryside town. To his left, in the series of oak trees, he could see the chirping birds returning to their nests. The cacophony of their piping, the roaring of each passing vehicle and the chanting of the vendors were creating a gloomy rhythm in the atmosphere.

Another day had plodded away, and Saim was unable to find any work. He was gazing at the grey sky with his dewy eyes. He could not help visualizing the morning scene that day.

"Today, I will be back with medicine for you, my

kiddo!" Saim had stroked his four-years-old son, Kashif, with his gnarled hands. Kashif had been ill for the fifth consecutive day by then, but he had not been treated yet, because his father could not get any work.

Saim, with dampened spirits, heaved his masonry tools onto his shoulder and started dawdling towards his home...

"Is he all right?" Saim inquired his wife hastily. His spouse, trying to hide her red puffy eyes from him, replied concisely, "sleeping..."

Saim darted to his bed. He could see the flowery face had withered. Droplets of distress and wretchedness were still half dried on his rosy cheeks, like dew drops on a recently bloomed flower. At his back, Saim could hear soft snuffles abruptly turning into shrieks as his wife couldn't help her sobs. Kashif was sleeping. She was right. Sleeping forever ...

Respectful Parenting

By Maryam Munir

Sometimes people say, "I'm glad my parents beat me up (or punished/shamed me) because I needed that, and it's because of that that I learned how to be better."

If you're such a person who genuinely believes this, I want to tell you something.

First of all I want to tell you, I'm so glad you have respect and love for your parents. I'm sure your parents did the best they knew how and they truly do deserve all your love and respect. I really want you to take a moment here even pray for them if you're religious. May Allah have mercy upon all our parents and reward them with the highest places in jannah. *Aameen*.

If you have really truly understood that one can have compassion for one's parents and accept that they're human capable of making mistakes, read on.

Now let's talk about you.

I want to tell you that as a child, when you screwed up, you deserved compassion and understanding.

You deserved someone to teach you with kindness.

You didn't deserve to be physically or verbally attacked.

You didn't deserve to be made to feel like crap for making mistakes as you learn life.

Especially not by the people who were responsible for keeping you safe, physically and emotionally.

I want to tell you that you, just like any kid, would have learned through respectful boundaries and your parents' modeling the

behaviors they wanted you to have.

That no; you were not some special breed of the devil's spawn who deserved physical and verbal abuse to be "straightened out".

You were a child, and like all children, you too, deserved compassion in your moments of struggle.

What worries me most about you now is that you're probably still punishing yourself every time you make a mistake. That you say to yourself things like,

"What is wrong with you?"

"You know better... how come you screwed up again?"

"When will you ever learn?"

"You're such a bad ____"

"You're failing!"

"You will never get this right!"

I worry that now that there's no one to physically or verbally punish you - that you do it to yourself.

And in moments of struggle, you end up doing the same to your kids. Even if you don't really want to.

So I have a favor to ask you.

I wonder if you can sit down and close your eyes after reading this. And imagine that the little you has made a mistake she/he knows will get you into "trouble". And now the little you is running to the grown up you with arms outstretched.

The little you is coming to the grown up you with fear and shame in their heart.

I want you to hug that little



you and tell her/him that it's ok. It's ok to make mistakes. It's ok to screw up. It's ok to be human.

I want you to wrap your arms tightly around yourself as you whisper these words.

I want you to be able to feel that pain for the little you that the little you wasn't allowed to feel. That no matter what - it's never ok for a grown up to hurt a child. And certainly not in the name of love.

I want you to resist the urge to defend your parents because up there, we already gave them their due respect and compassion. We can give them and you compassion. It's not a pie that has to be reserved for one entity only. This is not a blame game.

It.

Is.

Just.

An attempt.

To help you stop.

Punishing yourself.

And learn to give compassion

To yourself and your kids.

Maybe you will cry. Allow yourself to feel that pain now. Those tears are the beginning of healing. The healing required for you to start forgiving yourself for your mistakes and for your kids' mistakes.

The healing required for you to start recognizing that you too, are worthy of compassion, even in your darkest moments.

Maryam Munir is a certified Positive Discipline Educator with a background in psychology and neuroscience. She has founded 'The Parent Empowerment Project' to support parents and caretakers alike. A proponent of respectful parenting, she is also authoring a book on the subject. Maryam currently resides in Islamabad with her family. Her writing here has been originally taken from her blog and printed with her permission.


Allah looks after him...


"Whoever follows the Sunnah, he does not need to worry about his Deen or Dunya. Allah looks after him."

- Shaykh Muhammad Yunus Jaunpuri

Fair Ladies for the Altar

By Khalid Baig

It happened soon after Muslims conquered Egypt in 20 A.H. A delegation of the local Copts approached the governor Umro bin al-a'as , with a pressing matter. While life in Egypt depended upon the Nile, the river itself demanded an yearly human sacrifice. To satisfy this requirement, on the 12th night of June a virgin girl was dressed as a bride then thrown into the river. Otherwise the river would drop to a trickle. His response was immediate. The river would have to do without the human sacrifice. Islam destroys all superstitions and rites of Ignorance.

Days passed. Then weeks. Then months. The river remained dry. Caught between a river that "demanded" human sacrifice, and the new rulers who would not permit it, the people prepared to migrate. Seeing this Umro bin al-a'as wrote to Khalifa Sayyidna Umar, . "You did the right thing," Sayyidna Umar wrote back. "Islam does destroy all rituals of Ignorance. I am sending you a note. Drop it into the river." The note was a letter to the river. It read: "From the servant of Allah, Ameerul-Momineen Umar to the Nile of Egypt. If you were flowing of your own accord then you can

stop flowing. But if it is Allah, the One, the Almighty, Who makes you flow, then we pray to Him that He should force you to start flowing again."

And so it happened, writes historian Ibn Taghri Berdi in *An-Najum uz-zahira fi akhbar muluk Misr walqahira* (Vol. 1, p. 35). Governor Umro bin al-a'as dropped the letter into the river and the next morning the Nile had started flowing at its full level. Islam had liberated the women in Egypt from the tyranny of a terrible pagan practice.

Human sacrifice in one form or another was common to all pagan societies. A very large number of these sacrifices involved women. They were thrown into rivers or lakes (to appease these vital sources of life), buried alive in the foundations of bridges (to make the bridge strong), or just offered as sacrifice to the gods for the protection of the community.

The game London Bridge Is Broken Down, and the accompanying rhyme, preserve unmistakable traces of human sacrifice at the building of a bridge. The bridge has fallen down, and all rebuilding attempts will fail, whereupon follows - with an apparent lack of connection - the arrest of



a woman prisoner.

London Bridge has fallen down, fallen down, fallen down,

Build it up with lime and stone ...

Stone and lime would wash away ...

Build it up with iron bars ...

Iron bars would bend and break ... etc. etc.

What has this poor prisoner done? ...

Off to prison she must go.

My fair lady!

Ibn Battuta gives an account of the practice in pagan Maldivé Islands. Every month a young virgin girl was dressed up then left overnight in a temple on the shore to appease a ginni. In the morning they would find the girl dead and violated. A Muslim visitor Abul Barkat Berberi learned about it from his host, an old woman whose only daughter had been drafted for the next sacrifice. Abul Barkat, who was a hafiz, offered to go in her place. In the temple he kept reciting the Qur'an all night. When they found him alive and well next morning, the news spread throughout the island and within a month the entire population had accepted Islam. The woman of another land had been liberated from the pagan tyranny.

The record of Christianity is less clear. First, it endorsed the basic idea of human sacrifice by suggesting that Jesus had died on the Cross to atone for the sins of humanity. Second, it was content to merely change the pagan rites into more benign forms. The earlier offerings of human sacrifices of Saturnalia were replaced by offerings of Christmas gifts. Same with Halloween. Halloween started in Great Britain with the ancient Druid culture. The Druids believed that the witches, ghosts, and evil spirits walked on earth on the night of October 31. They would light huge bonfires to ward off these spirits. They would then go from door to door asking for treats. These "treats" were not candy. They were victims ---young virgins--- for human sacrifices. If the Druids received their "treat" they would leave a

lighted jack-o'-lantern at that house as a sign that a sacrifice had been obtained there.

That most of these symbols survive (and thrive) today reminds us that the post-Christian Western civilization remains at heart a pagan civilization, albeit a more polished one. The drastic rituals have been replaced but the crooked ideas behind them survive. What was the idea behind throwing a virgin into the Nile? That a woman must sacrifice her life for the economic prosperity of the society. In forcing the women outside the home and herding them into offices and factories, the Industrial Revolution preserved the same idea. In putting them on display to attract customers, the "Marketing Revolution" preserved the same idea. The women must sacrifice their lives, dignity, and security for the economic prosperity of the society. If it leaves them prey to an avalanche of advances and assaults, so be it. If it destroys the home and family life, so be it. The goddess of "economic progress" demands their sacrifice, and they must submit. Today the woman has been uprooted from her home, separated from her family, violated, left to fend for herself, and expected to be grateful for this "emancipation"!

How can we explain what was going on with the Nile? Perhaps the answer lies in that when a people choose to reject Allah's clear Signs and Commands, then their own chosen path of destruction is made easy for them. "Those who reject Our Signs, We will lead them step by step to ruin while they know not" [Al-A'raf 7:182]. As the Nile remained dry, it was a test of the believers. Would they hold fast to the rejection of all pagan rites or would they waver in the face of an apparent calamity? The letter to the river was a marvelous act. It radiated unwavering faith in Allah and unremitting disdain for pagan beliefs and practices. Only such faith could free humanity from the cruelty of pagan Ignorance.

The test continues. For the women today need to be liberated from the tyranny of modern paganism, just like they needed to be liberated from the tyranny of ancient paganism.

The World *before* the Advent of Islam

By Ukasha Niazi



'It was the worst of times. We had nothing before us'. These words of Charles Dickens best describe the condition of the world in 6th Century C.E.

6TH Century C.E was the darkest period in human history. Humanity was heading towards decline. People, the members of societies, had lost faith in their gods and every sort of confidence in them. They had completely denied the teachings of God's Messengers, the Prophets of their time. The Divine revelation, which was once respected whole-heartedly, came to a point where it held no importance at all. Altogether, societies were spoilt, and civilization had been corrupted.

Hence, in this era of darkness and dimness, there was no one to lead the world on the right path: the path of moral values.

Failure of Kingdoms:

Rome and Persia were the most influential kingdoms of that time. Yet, instead of bringing positive changes in the society, they played a key role in bringing an influx of shortcomings into the moral system. Due to the weakening of moral

values, the pursuit for luxuries had reached such an apex that even the poor found it essential to live a life that could be luxurious. In fact, when a pauper follows the lifestyle of a prince, he ends up in a state called anomie. According to the Oxford Dictionary, anomie is defined as lack of social and moral understandings.

That is exactly what took place here. The have-nots, who could not afford luxuries due to financial issues, ended up either carrying out thefts to fulfil their needs (rather desires), or taking their own lives. Their stance however behind committing suicide was that 'if we cannot live a luxurious life, then we have no right to live.' In short, the condition of the world was not good in any aspect, especially religious teachings and moral values. Everything in and around the system was faulty and there was no one to repair the faults of the running system. Due to this, 'it was the worst of times and we had nothing before us.'

Failure of Religions:

Religion plays a key role in bringing revolution

anywhere at any time:

'The teachings of religions have shaped the lives of people since prehistoric times.' (World Book, Vol.16)

However, the question arises that why then these excellent teachings of various religions could not help the people of that era in uplifting their moral standards? How did they all fail?

Well, if we investigate the religions of that period, then to be honest, one means or another had corrupted each one of them. The appearance of most religions had become disfigured along with their moral and spiritual beliefs, so much so that if an early follower of that religion happened to see it, he would have refused to accept it. In certain regions, such was the fall of moral and cultural values that nations were regularly found in nationalistic, ethnic, and linguistic conflicts. They had amended the teachings given by their prophets, as per their own ease and desires. Ibn e Khaldun writes, in his widely known book *Al-Muqadammah* that 'People in any social organization must have someone who exercises a restraining influence and rules them and to whom recourse may be had.' He further writes that such an influential body should be a Prophet or any other revivalist who exactly follows the teachings of a religion. Unfortunately, the people of the 6th Century had no such figure. It had been too long that a Prophet had been sent to them (almost 600 years). That is why the current religious bodies did not hold a clear message for the world by which they could call it to a single right path and platform.

Briefly, every religion was deprived of uncorrupted divine teachings and did not possess a clear set up for supremacy of law and governance. Let's look at the major ones:

Christianity in the 6th century C.E:

History tells us that Christianity exercised supremacy in the 4th and 5th century C.E. However, beginning from 590 C.E, when Gregory (I) became Pope, until Charlemagne's rule (860 C.E), the Christian world underwent what Christian historians describe as the 'Dark Ages'.

'It is so, because this is the worst period in Christian history of political and intellectual

decline and degeneration.' [What is Christianity by Mufti Muhammad Taqi Usmani (DB)]

According to some historians, the roots of this decline, which started at the end of 6th Century, lie in the early 5th century, when the Roman Empire split into West Roman Empire and East Roman Empire, also known as the Byzantine Empire. This split was a huge blow to the firmness of the teachings of Christianity. Afterwards, the religious bodies took over many of the social and governmental responsibilities, which proved to be lethal. Hatred arose between the government and religious bodies, which soon turned into conflicts. In short, religious bodies were fully involved in the matter of governance. Thus, the people of churches, who were supposed to lead the community in a way towards divine teachings, started to lead in politics. According to the World Book, 'The Pope, a respected leader, took over many responsibilities which the civil leaders could no longer carry out. (World Book, Vol.3)

This condition proved unfavourable for the public. A point might be raised that politics is an important aspect for any religion. That is true only when the politician is following the teachings of religion thoroughly whereas the governing bodies of that era only focused on the matter of governance and not on the teachings of religion. Another problem, which emerged in the Christian society, was the corruption of holy teachings. Christians adulterated the teachings of Prophet Eesa ﷺ with pagan cultural values. What they wanted was a list of teachings that did not go contrary to their culture and were therefore easy to be followed. Due to this, the original teachings of Prophet Eesa ﷺ were put aside and the scripture, which Popes and Bishops presented in front of Christians, was only a corrupted version of the Bible.

'By the beginning of the 4th Century, there were plenty of Bibles circling in the hands of society members. Every tenth or twentieth person had a different version of the Holy Scripture. To address this issue, Pope, the great called for a council meeting in a city of Eastern Rome. This council consisted of more than 300 bishops and several other religious figures. The council piled up all the

available scripts in front of the Church. It is said that many bishops, wearing long cloaks, bent down to recite different magical words. Meanwhile, some bishops stayed in the state of prostration and kept supplicating to God in following words: 'O GOD! Whichever of these is based on false beliefs should fall instantly.' Most surprisingly, in the end, except for four books and a few letters of Polos, every other book fell. Afterwards, the slogans were raised, claiming these four books to be the most authentic ones. This claim brought a confidence in Christians, and they started believing that Bible is not lost rather the teachings of Jesus are still preserved in these four scriptures.' (*Al-Nabi-ul- Khatam* by Molana Munazar Ahsan Gillani).

Such was the condition of their religious teachings, which had been transformed by the hands of Saint Paul and his ilk. Another example of this corruption can be given from an article of Michael H. Hart. He writes:

'Unfortunately, the Gospels contradict each other on various points. For example, Matthew and Luke give completely different versions of Jesus' last words; both versions, incidentally, are direct quotations from the Old Testament.' (100 Most Influential Persons in History)

Alongside the corruption, another major problem, which invaded this religion, was of monasticism.

'The basic teaching of monasticism was that pleasure of God could only be obtained by abandoning the pleasures of the world.' (What is Christianity by Mufti Muhammad Taqi Usmani (DB))

By the end of 4th century, monasticism had reached such a zenith, it would be hard to visualize that sort of extremism in current times. Historians have mentioned strange and hair-raising incidents regarding the monks of that time. Let us have a brief look at a few of them.

Saint Macers is said to have slept in a puddle for six months continuously. He slept there, without clothes, so that the venomous flies and wasps could sting his body.

Monk Yovanna was known to have stood for an entire three years in the state of worship. Had he felt tired, the only way to relieve him was to

slightly lean on the rocks nearby.

Another group of monks would feed on grass only.

Several monks would go on without taking a bath for a long period. The concern for physical hygiene was considered a threat to their spiritual progress.

The concept of family didn't hold meaning for them.

Judaism in the 6th Century C.E:

Another major religion of that time was Judaism. Jews had been sent many Prophets. Despite possessing a close link with religious teachings, the Jews held no such capability of governance through which they could appeal to other cultures and customs of the world. It had been their luck to face hardships everywhere they travelled and wherever they settled. World Book describes it as: 'Jewish History has been full of tragedy. The Jews were a minority group almost everywhere they settled, and they often suffered persecution.'

They stayed in the state of slavery for a long time. Due to this, Jews developed some special attitudes regarding nationalism and racism.

World Book explains their history:

"During the early centuries of their history, the Jews were organized into groups that traced their descent to Jacob's sons [which were twelve in number]. They called themselves the twelve tribes of Israel, or Israelites."

'In 722 or 721 B.C., the empire of Assyria conquered the Northern Kingdom. The people of Israel were exiled and scattered. They disappeared as a nation and became known as the ten lost tribes.'

Now the remaining two tribes started living at Judah, a place in the south of Palestine.

'Unlike the ten lost tribes, people of Judah did not lose their identity and continued to practice their religion' Thus, the teachings of Moses remained with these two tribes only but unluckily it did not go too long.

'In 587 or 586 B.C., the Babylonians conquered Judah, destroyed the Temple, and took many Jews to Babylonia as prisoners. This period is called the Babylonian Exile'.

It is written in the History of Jews that 'they were

prohibited to follow any of their religious teachings during the period of Babylonian Exile.’ (Tarikh e Yahood [Urdu] Translated by Sharrar)

King Antiochus IV turned the teachings of Moses and the scriptures of Torah into ashes. That is how Jews lost the control on their divine teachings.

If we take a look at the scriptures of Torah itself, you will find out the detailed death scenes of Prophet Moses. Teachings that mention the death account of a Prophet clearly means they were written down after his death. Hence, they did not remain purely divine.

In fact, their own scholars tell the way later Jews amended the teachings of Judaism.

‘In the era of Sultan Bayezid Khan (son of Muhammad Fatih), a Jewish scholar accepted Islam after which his name was changed to Abdul-Salam. Following his conversion, he wrote a book wherein he mentioned about adulteration done in teachings of Judaism. On one such point, he writes:

“One of the famous books which is used as a source of interpretation for Torah’s teachings is ‘Talmud’. This widely accepted book was written based on an order by King Tilmal. While writing out this book, many Jewish scholars feared that some of its teachings might contradict with the vision of the King. Following this fear, they changed the teachings in favour of the King’s stance” (Bible sa`y` Quran Ta`k [Urdu])

The second component that appeared destructive for the solidarity and integrity of the Judaism was their internal wars. Jews often raised the slogans of a war against anyone who denied them. Fights amongst Jews and Christians, two major religions of that era, became common. Some historians mention that by end of the 6th Century C.E., clashes amongst Christians and Jews had reached such an apex that none among them cared for each other feelings. Moral values had fallen into a bottomless pit.

“In 610 C.E., Jews commenced a massacre against Christians where a lot of Christians were brutally murdered. To avenge this, Phocas, the Christian King, sent out his best army commander, Bonus’s, who took revenge by executing

thousands of Jews. Some drowned in the river(s), several were burnt into the fire while many of them were presented in front of wild animals, who tore them apart. This story of brutality, however, did not stop there. Once again, it was repeated in 615 C.E., when Iranians conquered Sham (Syria)... In 630 C.E., after defeating the Iranians, Hercules hit back at Jews by siding with the mutilated Christians. Once again, there was a massive killing!” (Arab’s Conquest of Egypt)

In this backdrop, it was inconceivable for these two great religions to lead the world on a path of morality, righteousness.

Hinduism:

Hinduism is regarded as one of the oldest religions. Despite being an old religion, the proverb “Old is Gold” does not apply to it. The older it got; the traces of corruption followed. Defining this religion is no easy task. In 1996, the Chief Justice of Indian Supreme Court, Mr. Gajendragadkar, wrote the following words while defining Hinduism:

“When we think of the Hindu religion, we find it difficult, if not impossible to define Hindu religion or even adequately describe it. Unlike other religions in the world, the Hindu religion does not claim one prophet, it does not worship any one god, it does not subscribe to any one dogma, and it does not believe in any one philosophic concept, it does not follow any one set of religious rites or performances. In fact, it does not appear to satisfy the narrow traditional features of any religion of creed. It may broadly be described as a way of life and nothing more. (<http://judis.nic.in/supremecourt/imgs1.aspx?fileame>2757>, November 2015)

We also have no idea regarding the founders of this religion. For instance, let’s mention the Hinduism of 6th Century C.E.

There is no doubt that the period of 1000 years, which begins in 500 B.C. and ends at 500 C.E. was a golden period for Hinduism. Hindu culture flourished in this period and Hindus developed their civilization in terms of skills and morale. The development came to a halt when teachings of Buddhism completely blended with the Hindu

culture, and eventually they both came to a clash. Let us have a look at some factors that made Hinduism unable to withstand the challenges of 6th Century and onwards.

Indian Historians are all unanimously agreed on a point that the period starting from 6th Century C.E. and onwards was a declining one in the history of India.

Maulana Abul-Hasan Ali Nadwi (*In's ani Dunya Par Musalmanon kay Urooj O Zawal ka Asar*) has written out three major reasons for decline in the Hindu religion as well as its Civilization:

- An influx of gods and goddess
- A crisis of sensual desires
- The Caste system

An influx of gods and goddess:

Idol worshipping had reached its peak. Vaid, the religious book of Hindus, mentions only 33 gods but the number of gods in Hindustan had crossed grown exponentially by this time. No one could define the "specificity" behind choosing a god for himself. Everyone possessed his own god. Perhaps, the definition for a god came to a point where any attractive or a novel item was regarded as a god.

The skill of Idol-making developed a lot in 6th Century C.E. Besides this, Buddhism; a religion which was initially against Idol-worshipping, also had to adopt this trend of idol worshipping to support its existence in India.

A Crisis of Carnal Desires:

Carnal desires have always proved to be detrimental to communities. The same happened in Hindustan.

Looking into their practical life, some historians have mentioned of people from a specific cast where the men would worship women and vice versa. Most Hindu temples turned into centers of crudity.

The Caste System

Hindus are divided into four major castes:

- Brahmin; the religious body
- Kshatriyas: the fighter or military body
- Vaisyas; the farmer or businessman
- Shudras; the slaves

Note: Many subcategories also existed within

each caste. The 'Untouchables' are a class of citizens that are in the lowest level of the social hierarchy.

This division is based on social preferences. In this unequal or an inhumane division, the lower castes are deprived of all the rights, which the members of other castes. The Hindus' Book (Manchester Vol.1), mentions:

'Once a Brahmin is born, he should be considered the best creation on the face of Earth.'

'The reward of killing a dog, cat, frog, lizard, crow, owl and a Shudar is same.'

Buddhism:

The ideology of Buddhism spread very rapidly. It came to uplift a morale that had vanished from teachings of Hinduism. Buddhism claimed to revive the moral standards in the society. Buddhism commenced its teachings with a message of peace and harmony. Due to its stance of eliminating the caste system, Buddhism appealed to a large group of people.

Over the course of time, this religious drifted away from its original teachings. The followers of love and harmony went astray. Most surprisingly, the statues and idols, against which initially Buddhism raised voice, now progressively, stepped into its ideology. In short, by 6th Century C.E., Buddhism lost its simplicity and uniqueness.

Buddhism, once a religion of oneness, now included idol worshipping in its teachings. Anyone can look at the memorials of Buddhism in Taxila, Pakistan to see that Buddhism held many gods and goddess.

To cap it all, the teachings of Mahatma Gotham Buddha had been denied and instead there were traditions that resembled a mixture. This concoction was prepared by adding non-religious elements in the teachings of Hinduism and once it all blended within Buddhism, then the product was something odd.

Hence, both Hinduism and Buddhism were not able, ready, and willing to do anything for the betterment of the world in the 6th Century C.E.

(To be continued, *inshAllah*)

فروٹس سے نکلا فروٹو!

frooto®

Fruit Juice Drink

میٹگو، اورنج، اپیل اور مکس فروٹ کے ذائقے

Over
30
Years
of
Excellence



'Abdullah bin Jahsh

عبدالله بن جهم

The first one to be given the title of Ameer-ul-Momineen

He was among the first Muslims and was closely related to the Messenger of Allah ﷺ. For his mother, Umaila bint Abdul Muttalib ؓ, was the paternal aunt of Rasul Allah ﷺ.

He was also Rasul Allah's brother-in-law since his sister Zainab bin Jahsh ؓ was the blessed wife of Rasul Allah ﷺ, one of the Ummahaat-ul-Momineen, Mothers of the believers. Furthermore, he was the first flag bearer in Islam and the first one to be given the title of Ameer-ul-Momineen. 'Abdullah bin Jahsh ؓ accepted Islam before Rasul Allah ﷺ entered Dar-ul-Arqam; thus he was among the pioneers of Islam.

When the Blessed Prophet ﷺ allowed the Companions to migrate to Madina to escape from Quraish, 'Abdullah bin Jahsh ؓ was the second to migrate.

Emigration for Allah ﷻ meant a huge sacrifice since it entailed separation from both family and homeland. However it was not a novel experience for 'Abdullah bin Jahsh ؓ since he had emigrated to Abyssinia in the past with a few family members.

This time he was accompanied by his entire family as well as his father's offspring; all the men, women, youth and children from his clan. For he came from a believing tribe.

They left Mecca, leaving behind empty homes that seemed haunted by past memories of happiness and were now desolate.

Soon after the emigration of 'Abdullah bin Jahsh ؓ and his clan, the leaders of Quraish were roaming around the deserted sections of Mecca to discover who had left for Madina and who

remained behind. Among them were Abu Jahl and 'Utba bin Rabe'a.

'Utba looked at the abandoned homes through which the wind blew mournfully, scattering dust and rattling the doors and said maliciously, "The homes of Bani Jahsh weep for their inhabitants."

Abu Jahl responded scornfully, "Why should these houses weep for the like of them."

And he took possession of the house of 'Abdullah bin Jahsh ؓ, which was the most luxurious and beautiful one.

When 'Abdullah bin Jahsh ؓ heard how Abu Jahl had taken over his home, he mentioned it to Rasul Allah ﷺ, so the Prophet ﷺ told him, "O Abdullah, do you want that Allah should grant you a house in Paradise in exchange (for the one in Mecca)?"

He replied ecstatically, "Most certainly, O Messenger of Allah." And his sorrow was transformed into elation.

After enduring the vicissitudes of emigration, 'Abdullah bin Jahsh ؓ settled down peacefully in Madina. It seemed that as though he had finally reached a safe heaven. However this interlude was short-lived for Allah ﷻ was about to test him with the most difficult trial of his life.

The Blessed Prophet ﷺ chose six of his Companions for the first military expedition in Islam. Among them were 'Abdullah bin Jahsh and Sa'ad bin Abi Waqqaas ؓ.

Rasul Allah ﷺ announced, "I intend to appoint as your leader the most patient among you in enduring hunger and thirst."

Then he handed their flag to 'Abdullah bin Jahsh

ﷺ. Thus, 'Abdullah bin Jahsh ﷺ was the first to be appointed as Ameer.

The Blessed Prophet ﷺ clearly defined the route to 'Abdullah ﷺ and handed him a letter containing further instructions, commanding him to open it, after having travelled for two days.

After two days, 'Abdullah ﷺ opened the letter, which started, "When you read this letter, continue until you reach Nakhlah between

Taif and Mecca. Observe Quraish and inform me about their activities."

'Abdullah ﷺ read the letter and declared, "I hear and obey the Messenger of Allah!" Then he informed his companions, "Surely Rasul Allah has commanded me to proceed to Nakhlah so I can observe Quraish and inform him about their movements. He has forbidden me from forcing anyone to accompany me. Whoever desired martyrdom should accompany me. Whoever wished to leave is free to do so."

The entire company said, "We hear and obey the Messenger of Allah ﷺ."

Upon reaching Nakhlah, they began exploring the surrounding territory, so they could observe the movements of Quraish. Soon they spotted a trading caravan of Quraish led by four men: 'Amr bin Al-Hadhrami, Al-Hakam bin Kaysan, 'Uthman bin 'Abdullah and his brother Al-Mughira. The caravan contained merchandise, leather, raisins and other trading goods.

The Companions discussed their course of action. It was the last day of the sacred months so they reasoned, "If we kill them, we shall violate the sanctity of this month and provoke the censure of all Arabia. But if we wait till the day is over, they shall enter Mecca and be safe from us."

After a lengthy debate, they decided to kill them and take their goods as spoils of war. Swiftly, they killed one man, captured two while the fourth managed to escape. Triumphantly, 'Abdullah bin Jahsh ﷺ and his companions led the two captives and the trading caravan back to Madina.

However, when they informed Rasul Allah ﷺ

about their actions, he was displeased and rebuked them, "By Allah, I never commanded you to fight. I merely commanded you to gain information regarding Quraish and observe their movements."

The two prisoners were detained till their fate should be settled, but the Prophet ﷺ turned away from the trading caravan, refusing to take anything from it.

'Abdullah bin Jahsh ﷺ and his companions were devastated for they were convinced that they were doomed. Wherever they went, the Muslims would turn away from them, saying disapprovingly, "They disobeyed Rasul Allah ﷺ."

Their anguish increased tenfold when they learnt that Quraish had pounced upon this incident to defame Rasul Allah ﷺ. They circulated acrimonious comments about him throughout Arabia, saying, "Muhammad has violated the sacred month by shedding blood therein and taking wealth and prisoners of war."

'Abdullah bin Jahsh ﷺ and his comrades were in the depths of despair, blaming themselves for having exposed Rasul Allah ﷺ to his venomous criticism.

Then they received the wonderful news that Allah ﷻ had exonerated them from blame in a Quranic verse.

Their anguish was transformed into joy, as people flocked to congratulate and hug them, while reciting the verse that had been revealed about them.

"They ask you about the sacred month and fighting there in. Say: Fighting therein in grave but hindering from the path of Allah and denying Him and debarring from the sacred mosque and expelling its people is greater in the eyes of Allah and persecution is worse than killing." (2:217)

Once these noble verses were revealed, the Blessed Prophet ﷺ readily accepted the booty from the trading caravan and the prisoners were allowed to ransom themselves. He was most pleased with 'Abdullah bin Jahsh ﷺ and his companions for their momentous feat.

After all, they had been the first to score a Muslim victory and capture spoils of war in the history of Islam. They had also been the first to shed the blood of an idolater and to take prisoners of war. The credit for this achievement went to 'Abdullah bin Jahsh رضي الله عنه, the first flag bearer of Islam and the first to be given the title of Ameer-ul-Momineen.

Later on in Badr, 'Abdullah bin Jahsh رضي الله عنه distinguished himself by fighting with great courage.

Just before the battle of Uhud, an unforgettable dialogue took place between 'Abdullah bin Jahsh رضي الله عنه and his friend Sa'ad bin Abi Waqqas رضي الله عنه.

Sa'ad said, "At Uhud, I met 'Abdullah bin Jahsh who asked me. "Would you like to pray to Allah?"

I replied, "Certainly."

So we both withdrew to a corner and I made the following supplication, "My Lord, when I face the enemy, let me encounter a mighty warrior. After we have fought each other, grant me victory over him, so I can kill him and take his weapons."

'Abdullah bin Jahsh رضي الله عنه said Ameen to my prayer.

Then he said, "O Allah, let me face a most powerful opponent, whom I fight for Your sake but let him overpower me and cut off my nose and ear, so that when I meet You tomorrow, You may ask me, 'Why were you ear and nose cut off?' and I may respond, 'For Your sake and for the sake of Your Messenger!' And may You say, 'You have spoken the truth.'"

Sa'ad رضي الله عنه added, "Surely the prayer of 'Abdullah bin Jahsh surpassed mine. I saw him at the end of the day; he had been killed and mutilated and his nose and ear were hanging by a thread on a nearby tree."

Allah سبحانه answered the prayer of 'Abdullah bin Jahsh رضي الله عنه and honored him with martyrdom along with his uncle, Hamza bin 'Abdul Muttalib رضي الله عنه, leader of the martyrs.

Rasul Allah صلى الله عليه وسلم buried them together in one grave. His tears fell upon their grave which was scented with the fragrance of martyrdom...

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

The Heirs

Whoever desires to be one who inherits from the prophets and one who reaps from their fields of cultivation, let him learn beneficial knowledge – it being knowledge of deen – for in a hadith [it is mentioned], 'The Ulama are the heirs of the prophets.' Let him also attend the gatherings of Ulama, for indeed they are meadows of Paradise.

- Imam Ibn al-Jawzi رحمته الله

Reflections of a Dissatisfied Student

By Muhammad Areeb Nafey uddin Siddiqui

The place where our Madrassah is currently located was previously a gym. It is not ideally suited to the purpose of a Madrassah, but we were in dire circumstances so we moved here. Considering our previous campus, I was wholly dissatisfied with this place and was vocal about my thankless discontent.

A few days back I had an interesting thought. As Muslims we believe that every single thing, animate or inanimate, has some sort of conscience which we can't comprehend, and is always doing Allah's zikr via this conscience (and it is this conscience due to which these inanimate objects will also bear witness for or against us on the Day of Judgement). This location is no exception. This means that this piece of land on which we are currently situated might have endlessly prayed to Allah to grant it the honour of being used for the work of Deen. After all, what can be a bigger honour for a piece of land than being used for propagation of Allah's Message? And maybe the reason our Madrassah is located here is because

Allah answered the prayer of this piece of land? And how overjoyed this piece of land would have been when it got to know that it was going to be used as a Madrassah now instead of a gym! And how happily it would have boasted its status in front of other pieces of land, saying that now the echoes of Allah and Rasool would resonate within its walls!

And then our thanklessness. Our continuous flaw-identification. Our continuous badmouthing. Is this how we treat a place that possibly prayed and craved to host us? Is this how we hurt its sentiments?

Ever since I have had this thought, my affection for our current campus has grown manifold, and if, God forbid, we are forced to move into an even more unsuitable campus, I will never be thankless about it and will love it with all my heart.

O Allah! Accept me for the service of Your Deen the way you accepted a gym building to be a Madrassah.

A *Balanced Understanding* of *Taqleed*

By Zainab Wasay


Taqleed has been caught between a lot of controversy. Although, it is important to remember that, *taqleed* is only in the *Furu* (details) of the *Deen* and not the *Usul*. The *usul* and *faraidh* are agreed upon and the matter of *taqleed* only comes up in areas where there are differences of opinion of permissible nature.

What is *Taqleed*?

Muslims come under two categories: *Mujtahids* and *Non-Mujtahids*. A *mujtahid* is an individual who qualifies for *Ijtihad* - the authority to find a solution from the Quran, *Hadith* or *Ijma* (scholarly consensus) for a problem which is not precisely covered by the Quran, *Hadith* or *Ijma*, for example praying in the desert without being sure of the *Qiblah*. For this, the *mujtahid* must have a deep understanding of the Arabic language, the Quran and *Hadith*, *Usul-ul-Fiqh*, *Usul-ut-Tafseer*, *Usul-ul-Hadith* etc. He must also have the Quran and a large number of *Ahadith* committed to his memory.

The opposite of *ijtihad* is *taqleed*. Whoever does not qualify for *ijtihad* will follow the opinion of a *mujtahid* he trusts, as in, do his *taqleed*. Thus, the opposite of a *mujtahid* is a *Muqallid*.

When did it start?

Since the time of the Sahabah , the basic division of people into scholars and laymen existed. There were learned Sahabah in different cities of the Muslim world, for example Ibn Abbas and Ibn Umar (radi Allahu anhum) in Makkah, Zaid bin Thabit and Ayesha (radi Allahu anhum) in Madinah, Abdullah bin Masood in Kufah, etc. The people of these cities followed the opinions of the scholar Sahabah of their cities, and despite differences of opinion there was no hostility between these Sahabah nor their followers.

After the Sahabah, the *Tabi'een* and *Taba Tabi'een* followed. Imam Abu Hanifah

(rahimahullah) was a *Tabi'ee* who belonged to Kufah, thus his opinions were influenced by those of Abdullah bin Masood's (radi Allahu anhu). Imam Malik was a *Taba Tabi'ee* who based in Madinah, thus his views were influenced by the scholar Sahabah and *Tabi'een* of Madinah. Imam Shafi and Imam Ahmad were also *Taba Tabi'een*, but they travelled the Muslim world extensively and took their opinions from different scholars. All four of these Imams were *mujtahids* of their time.

Difference between *Mujtahid Mustaqil* and *Mujtahid Ghair Mustaqil*

All of the *mujtahideen* mentioned above were "*Mujtahid Mustaqil*", as in they all developed their own *Usul-ul-Fiqh* and solved *Fiqhi* issues within the parameters of those *Usul*. Later the works of these *mujtahideen* were compiled into *Maslaks*, out of which the four Imams' *maslaks* gained most popularity. With time, *Mujtahid Mustaqils* lessened and were replaced with *Mujtahid Ghair Mustaqils*. A *Mujtahid* or *Mufti Ghair Mustaqil* is a *mujtahid* or *mufti* who solves problems through the Quran, *Sunnah* and *Ijma* like a *mujtahid* or *mufti* does, however through the *Usul-ul-Fiqh* developed by a *mujtahid mustaqil* and not of his own. Thus new *fiqhi* issues have always continued to come up - an example of a contemporary one is that of organ donations - and scholars have continued to solve them, but through the *Usul-ul-Fiqh* which the *mujtahideen* before us (most prevalently the four Imams) developed.

Today when the word *taqleed* is used, it generally means following the *maslak* of one of the four above mentioned Imams with regards to *Usul-ul-Fiqh* and their opinions on the finer details of religion. *Taqleed* is done on a basis of trust that these scholars were

qualified to guide us in matters of religion regarding which we don't have knowledge.

Does Taqleed mean a person can't ask the scholar they follow for the daleel?

A person can ask the scholar they follow for the Daleel of their opinion, however it should not be in an arrogant and challenging manner. Daleels come in the form of Ayaat, Ahadith, Ijma and Qiyas/Ijtihad. Thus, if this person (the follower) is a student of knowledge, knowing the daleel will definitely benefit him because he will be able to comprehend it as well, especially if it's a Qiyas for example. A layman, on the other hand, may or may not be able to comprehend the daleel, essentially he should trust the scholar he follows to have a daleel and should not feel the need to ask for one every time. Just like a patient does not always ask the doctor for the logic behind prescribing a medicine because he essentially trusts him to be qualified. However if a layman has any confusions regarding an issue then the scholar should try to explain it to him in a manner that he can understand.

Is there room for different opinions and ijtihaads?

We find out from a story in the Sunnah that there can be more than one right opinion to an issue. During the Ghazwah of Banu Quraidha, RasulAllah (salla Allahu alaihi wa sallam) ordered the Sahabah to not pray Asr until they reach Banu Quraizah. Some of the Sahabah took this literally and decided not to pray before reaching even if they were late in praying. Others understood this as an order to hurry and did not necessarily mean praying Asr in Banu Quraizah only. Both groups implemented their understanding of RasulAllah's ﷺ order. Later when he was informed he did not criticize either of the groups. (Bukhari, Muslim)

Not only can there be more than one correct opinion, but if a mujtahid happens to reach a wrong opinion despite utmost sincerity and effort on his part, he will still be rewarded. RasulAllah (salla Allahu alaihi wa sallam) has said "If a judge makes a ruling, striving to apply his reasoning and he is correct, he will have two rewards. If a judge makes a ruling, striving to apply his reasoning and he is mistaken, he will have one reward." (Bukhari, Muslim)

Thus we believe that even if the mujtahideen had opposing opinions on an issues they both were correct and will be rewarded in any case. However, a person should only follow the opinion of one, either on the basis of trust or on the basis of which one he sees as more correct.

Is it alright to follow different rulings from different Imams at the same time?

If it is done by a person of knowledge with the belief that Imam A was more accurate in a certain issue than Imam B then there is room for it. But if it is done to find the easy way out then the majority of scholars have disapproved of it. For example, according to Imam Abu Hanifah the time of Asr starts later (for example, 5:00 pm) and according to the rest of scholars (including some disciples of Imam Abu Hanifah) Asr time starts earlier (for example, 4:15 pm). If a non-layman who generally follows Imam Abu Hanifah decides to follow the opinion of the rest of the scholars regarding Asr time because he believes it to be more accurate and pray at 4:15, he can do so (without discrediting Imam Abu Hanifah's opinion and ijtihaad, of course). However, he should then stick to his decision and if some day he is running late for Zuhr he should pray before 4:15 because he is of the opinion that after that Asr time starts. He should not be switching the 45 minutes from 4:15 – 5:00 pm between Asr and Zuhr according to his convenience, rather choose an opinion or scholar he trusts and stick to it.

Thus, if an opinion is based on research and not whims and trying to find the easy way, there is room for it.

What is wrong though is if one party adopts harshness and tries to put down the other party. As mentioned above, taqleed and everything

related to it is only pertinent to the furu of the deen, not the usul and faraidh. Taqleed is not an issue of aqeedah, but when parties accuse each other of bidah and shirk, it is unnecessarily and unfortunately made into one.

The following story beautifully shows the issues that should actually be most important in our lives:

"Why don't you say Ameen loudly when its hadith is narrated in Sahih Bukhari?"

"Imam Abu Hanifah rahimahullah gave the fatwa for saying it quietly. He studied the Quran and Hadith all his life, surely he went through all the evidence before reaching his decision."

"So you'll give precedence to Imam Abu Hanifah's rahimahullah opinion over a Sahih hadith?"

"We believe that his study of the Quran and Sunnah was more extensive than ours so we trust his opinion!"

"You're just blind followers!"

"No you're disrespectful of the scholars!"

Not too long ago, the congregation in a Masjid was heatedly debating. Before this argument could turn into a fight, Mahmoud, a stranger among them called out,

"O brothers!"

His tone caught everybody's attention.

"I have been witnessing your debate on the issue of *Ameen-bil-jahr* for quite a while now. It is against the etiquettes of a Masjid to create commotion in it while the issue is getting more entangled than resolved. If you answer two questions for me this issue may get resolved. Will you permit me to ask you these questions?"

Many raised their voices in affirmation.

"First, what is the *Sharii Hukm*, the ruling, regarding saying *Ameen*? Is it a *Fard* or a *Nafil*?" the stranger asked.

"It is a *Nafil*" replied many voices in unison.

"Excellent! Now tell me what the ruling is in Islam regarding the unity, brotherhood and love among Muslims. Is it a *Fard* or a *Nafil*?"

"It is a *Fard*," replied the people.

"O brothers. *Nafil* is that deed which if at some time you do not perform it does not make you sinful while *Fard* is that thing which if neglected makes a person sinful. Is this correct?"

"Yes, this is absolutely true," replied the crowd.

"And hold fast, all of you together, to the Rope of Allah (i.e. Quran), and be not divided among yourselves.' [Aal-e-Imran: 103]

Allah ﷻ commands us to hold tightly together to His rope, for infighting demoralizes and weakens resolve.

'Do not quarrel among yourselves lest you lose heart and your momentum disappear.' [Al-Anfal: 46] Saying Ameen is a *Nafil* while unity is a *Fard*. So you tell me what you would consider a person who creates disunity among Muslims for the implementation of a *Nafil*. Is he a well-wisher of the Ummah and Deen?"

"No, no."

"Should you aid the person who is driving wedges between people or reason with him to stop doing so?"

"We should try to stop him."

"Is the issue of *Ameen-bil-Jahr* dearer to you or the brotherhood of Muslims?"

"Unity and brotherhood!"

"If you desire the unity of Muslims you will have to sacrifice for it. Are you willing to sacrifice for it?"

"We are willing to make all kinds of sacrifices for it!"

"The only sacrifice you have to make is to follow the Imam you most trust. Explain to others with evidence from the Quran and Sunnah but acknowledge and accept the other's right to act according to his opinion and evidence, because every Muslim brings evidence to prove his position from the Quran and Sunnah. Nobody uses the Bible or Talmud to substantiate their claims. It is natural that there will be differences in the interpretation of Shari evidence. Follow the ruling that you feel is correct and work together to bring into practice the fundamental issues of the Deen on which all Muslims are in agreement. When your enemy fires at you he will not differentiate between Salafis and Hanafis, Malikis and Hanbalis; he will not care to see who does *Ameen-bil-Jahr* and who doesn't. In his eyes all who believe *La-ilah-ill-Allah* are his enemies. His success is in your infighting. The need of the hour is to rise above our differences of opinion and stand united against injustice, oppression and disbelief."

Memories of my Mentor: Mawlana Dr Abd al-Halim al Nu'mani Chishti رحمۃ اللہ علیہ

By Shaykh Bilal Ali Ansari



In the name of Allah, the All-Merciful, the Most Mercy-Giving.

Upon the passing of my mentor and intellectual guide, Mawlana ʿAbd al-Halim Chishti Sahib (al-Nuʿmani), who his students affectionally call *Ustadh Ji* or just Hadrat Chishti Sahib, I find myself struggling to find the right way of expressing my grief and loss. It is, no doubt, the personal loss of my mentor and compassionate motivator, but also the general loss of the entire ummah, which has become orphaned of an intellectual parent whose value it did not fully appreciate.

My initial reaction to the news of Hadrat’s passing has not been shock so much as a retreat into silence. Despite my innate desire to be alone when grieving, the many sincere condolences of family, well-wishers, students, and acquaintances, whose loving messages only demonstrate how much I was able to convey my appreciation for my teacher, have brought me comfort and reminded me of the need to further acquaint them with my mentor.

I am also reminded of Hadrat’s constant encouragement to be productive, and to have the courage to write and research. As a result, I have decided to honor him in a way by putting some thoughts to paper (or screen in this case) in what I imagine is a positive way of respecting and continuing his legacy. After all, from all of my teachers, Chishti Sahib was the strongest proponent of writing and research. Despite his dislike for poor, hasty, and undisciplined authorship, he didn’t let bad writing discourage him from constantly motivating students to their research to writing. He only asked that they do so with diligence, supervision, and the discipline of a meticulous and tireless researcher.

He encouraged his students to “get to work” and be productive, to avoid the laziness of some students who expect all the work and reading to be done by their instructors. I like to think that what gave him a positive impression of me was not only that I spent most of my time during those months I was with him scribbling away at my notepad or typing on my laptop (which apparently

was the first time a student utilized a computer in the program and it started a positive trend afterwards), but that I never asked him a question without having looked into the issue first on my own. I didn't ask him to spoon feed me answers or give me research ideas. Most of the time, when I came to him with a question it was a book or two in hand, or with some notes on which I had recorded my notes. It was either an interesting observation, an objection that came to mind, or a passage where I wasn't sure if my understanding was accurate that brought me to him and interrupted his incessant *mutalaḥah*. In fact, now that I think about it, I recall him mentioning on at least one occasion that he disliked when specialization-level students asked him questions that they could have looked up the answers to on their own.

I don't know what it is that Ustadh Ji saw in me when he invited me to study with him back in 2005. I had just completed the *Dawrat al-Hadith* program at Dar al-ḤUlum Karachi when I met up with an old acquaintance from my days studying in Faisalabad, Mawlana Ahmad Riza, who shared some of the same teachers and the same spiritual guide from our days studying in the Punjab. He let me know that he was studying in Karachi and had been enrolled in the specialization program in hadith studies with Shaykh al-Islam Husayn Ahmad al-Madani's student at the famed *Jamā'at al-ḤUlum al-Islamiyyah*, Binnori Town. At the time, it was the only specialization in hadith program in all of Pakistan (to my knowledge). My cousin was then studying *iftaḥ* at the *Jamā'ah* and I had visited him many times, yet I had never been introduced to Chishti Sahib until then nor did I know much about his unique educational background. At my friend's insistence and encouragement, I made a plan to visit Hadrat at his home one night and to request him for general *ijazah* in hadith.

When we arrived at his home, Hadrat greeted us at the door in humble clothing, a simple white kurta and a lungi underneath. His living quarters were very humble, a few rooms built above the masjid for which he served as an imam. His wife was away that night, visiting one of his children I believe, so he welcomed us himself and guided us

to his humble "sitting room", which was, like all the other rooms I saw in his house, stacked from floor to ceiling with books and bookshelves. After some time, I finally found it in me to request *ijazah* in hadith from him. Hadrat was a direct student of Mawlana Shaykh al-Islam Husayn Ahmad Madani, having graduated from Dar al-ḤUlum Deoband in 1949, but I also learned that he despite his relative disinterest in running around the world collecting *asanid*, he enjoyed *ijazahs* in hadith from great scholars, many who had passed away long ago. Amongst the many surprises I found on his list of teachers, before even the name of Shaykh ḤAbd al-Fattah Abu Ghuddah, was the words "our blood brother" next to the name of ḤAllamah ḤAbd al-Rashid al-NuḤmani. Hadrat al-NuḤmani was a scholar who had fascinated me for some time and I read some of his works. Here I was sitting with his brother and student, the inheritor of his thought and the carefully-trained bearer of his intellectual legacy.

Upon request, Hadrat granted me *ijazah* without hesitation and had a student bring an *ijazah* certificate brought for us. He signed the *ijazah* (with words of praise that I am too embarrassed to include here), but also insisted that we stay for dinner. Now, being the age of my grandfather (in fact, he shared *nisbah* with my paternal grandfather's shaykh Mawlana ḤAbd al-Qadir Raipuri as well as my grandfather's passionate admiration for Hadrat Madani), I was embarrassed to stay too long and cause Hadrat inconvenience. In my mind, I was sure that I would be overstaying my welcome. Moreover, at Hadrat's age, and him being alone at home, he would have to prepare and bring the food and set it all up for us himself.

Yet, despite trying to politely decline twice, Ustadh Ji insisted and we ended up staying, embarrassingly watch this giant of a scholar and a man the age of my grandfather take trip after trip from the sitting room to the kitchen to grab dishes, the *dastarkhan*, pitchers of water, etc. Finally, he told us to get up and go next door to the neighboring room to wash our hands. When we stood to gather our sandals, I was shocked to find that Hadrat had straightened our sandals for us!

Hadrat's humility and undeserved kindness was

not only unexpected but now making me uncomfortable. The only appropriate reciprocation that came to mind was to pay him back in kind, so the next opportunity I found, I straightened his own sandals, to which he gave a stern frown and exclaimed, "This is the right of the host, to honor his guests! You must not do this as long as you are my guest!"

Suffice it to say that I although I had observed the kindness and humility of many 'ulama up to this point, this level of humility and attention from someone so senior just annihilated me. I was both perplexed but completely enamored. My heart filled with love for him. I just wanted to spend more time with this remnant of a more pious past. I decided in my head to now try to stretch the visit out a bit. After dinner, I happily sat with Hadrat and entertained his questions about my education and background. I told him where I was from and complained about how the current government in Pakistan was making it difficult for foreigners to stay in the country.

He candidly asked, "What are you planning on doing now that you have graduated?" I told him that since I didn't know if the government was going to force us out of the country or not, I was hoping to go back to the states and find some scholars to study with at a specialization level, perhaps in the field of tafsir or Arabic. He smiled at me and stated, "Look, as long as you can stay here, you can study with me and leave whenever you like." He instructed my companion, Mawlana Ahmad Riza (to whom I am eternally indebted for connecting me to Chishti Sahib and countless other favors), to help make arrangements for me.

I was, of course, speechless. I'd never received the attention and interest of someone like him before. The specialization in hadith program used to be very small in numbers only some years ago, with four or five students at most in the program. However, things were beginning to change and up to twelve students were going to be given admission this year. There would be an admissions process, assessments, etc... and not everyone who applied would get a seat. Yet, Hadrat had just given me a ticket into the program, no questions asked. He even told me that if I had trouble

getting formal permission to stay on campus and enroll as a student that he would make accommodations for me himself.

This was the humility of our shaykh. Despite his seniority, he made his students feel like they were important and worth his attention. During the months I had the opportunity to be in his company, I felt like I was more dear to him than his own children. In fact, I never knew how many children he had until many years later after I read about all of them in his autobiographical introduction to another work.

When I began the specialization program in hadith studies, I was given special permission to live on campus while not be formally enrolled as a student. Knowing that I had only six or seven months to stay, I committed my day and night to serving Hadrat and learning from him and his more senior students. I read all his writings that I could access and prepared the morning lessons in hope to be able to be chosen to read the texts myself. After a few weeks of allowing every student a turn to read, Hadrat then chose me to be the primary reader for the texts, starting with *Nuzhat al-Nazar*, then *Muqaddimat Ibn al-Salah*, then *al-Raf' wa al-Takmil*, etc. He paid attention to how the student read the text. If a student didn't stop where there should be a pause due to the end of a sentence or paragraph, for example, he would kindly ask the next person to read. Speed wasn't his objective in reading the text, comprehension was. I quickly understood that Hadrat was not interested in translating or explaining the text to graduate students. He wanted them to be able to read the text in a way that demonstrated that they understood the intent of the author, and then he wanted to build on that understanding to allow them to critically engage with the content of the book.

Hadrat heavily emphasized developing critical thinking faculties. He was not amused by students who were only able to regurgitate what they studied. Rather, he was interested in students who were able to analyze, appreciate, and then critique ideas and claims. He wanted students to be curious about the claims and references enough to check those claims with the original sources, and

he would be delighted when students brought their curiosity-motivated findings to him to verification their thoughts or hunches.

Chishti Sahib didn't appreciate students who wanted knowledge served to them on a silver platter. He wanted to see students work, to be lost in reading for hours, to be taking notes, comparing texts, exploring the library, familiarizing themselves with authors and works. If a student insisted on having Chishti Sahib answer all their questions without researching the issue themselves, he quickly lost interest in that student and devoted more attention to others.

Of the many lessons I learned from Hadrat was to appreciate knowledge for knowledge. He didn't discriminate when it came to the source and was willing to acknowledge that even champions of heterodoxy could be appreciated for true knowledge when they espoused it while not accepting their errors. He was firmly against emotional approaches to challenging heterodoxy. Scream all you want, he would remark. You won't get rid of a thousand plus years of an ideology by simply shouting slogans. You must read, understand, investigate, and then intellectually challenge the heterodox idea. Hundreds of years of scholarship and thousands of volumes won't be simply discarded simply because of an emotionally charged rally in which young men scream at the top of their lungs that their opponent is a *kafir*, he once remarked in frustration.

Hadrat was amazingly balanced as a critic. As hadith criticism was his field of speciality, it came as no surprise that he was able to offer a precise and fair critique on nearly any figure or work that I brought up in a discussion, even if he didn't offer it. His mind was highly trained to look at all claims for their weight despite the person behind it.

Yet, he was not hypercritical or blinded by his intellectual and spiritual associations. His firm devotion to the Hanafi school and its legal methodology allowed him to engage sharply with its critics and to expose the prejudices of some non-adherents to the school. In the same gathering, he would be able to identify a passage in a work we were reading as evidence of the

inconsistency of the author or evidence of the author's antagonism against the Hanafis, while in the same gathering he would praise the enormity of that same scholar's knowledge and tear up in admiration for their intellectual contributions.

That was the pure and sincere heart of a critical hadith scholar that had been tempered by the careful tarbiyah of spiritual giants. His heart was incredibly soft. I observed him tear up several times in the months I sat with him, sometimes when the name of Hadrat Rashid Ahmad Gangohi was mentioned, or at the mention of Shaykh al-Hadith Mawlana Zakariyya, or even the somewhat partial Ibn Hajar al-Asqalani.

There are so many statements that Ustadh Ji mentioned in class that I would only properly understand years later. As I read more and more of the works that he drew from in his own life, I have these moments of sudden realization: "Aha! That is what Chishti Sahib was talking about when he said x, y, and z!" I hope that at some point, I will be able to get past those moments and become a true representative of his knowledge and thoughts.

Like al-Kawthari, al-Kashmiri, and his older brother Mawlana Abd al-Rashid al-Nu'mani before him, Ustadh Ji often spoke at a level above his students' intellects and readings. I know that I must not be the only one student of his who is still continuously appreciating his teachings more and more as we slowly catch up to his level of understanding and to the expansiveness of his research.

Hadrat's reading and research was unparalleled. In all my life, I have never seen anyone so engrossed in reading for so long and without being overcome with fatigue. There were several books about which we would have conversations and about which he would remark that he had read those works cover to cover several times while researching for his doctoral thesis, including encyclopedic works such as al-Dhahabi's al-Tarikh al-Kabir and al-Qalqashandi's al-Subh al-Asha. Other students would tell me that they heard him make similar claims about other books and that he had read them four or five times from beginning to end.

I don't know if it was due to his extensive reading, but he had three operations on his eyes during his lifetime and yet never seemed to let them rest. He never made an excuse for himself to stop reading despite poor eyesight or old age (his glasses were incredibly thick and I can't imagine how difficult it was for him in general to see without straining). Near the end of his life, he would use a magnifying lens for mutalaḥah and students told me he would hold it for hours over his books without moving an inch.

I don't remember how I discovered this, whether it was through observing his actions or from a fellow student, but Hadrat would always remain in a state of wudu. He was consistent and regular with his aḥmal. He was always respectful with his books and instruments of learning. He sat still for incredibly long periods of time. Where I sat in the library, his sitting area was slightly behind the pillar where I had stationed myself and placed my desks. Every ten minutes or so, I would look back at him, for hours sometimes. He wouldn't seem to notice me or anyone else or what they were doing. He would just remain in the same position reading his books, the only noticeable movement coming from him being his kurta moving slightly from the wind of the fan and the occasional page turn using his long, slender finger.

Ustadh Ji's affection for his students was sometimes very subtle and sometimes it was very obvious. When I was finally feeling the pressure to leave the country and told Hadrat about my intentions to leave Pakistan to return home, he insisted that I spend the next month or two finishing the first year curriculum with him, even if it meant coming to his home and studying in private. When I eventually had to leave, I remember that last meeting at the footsteps of the research library. We hugged. Ustadh Ji looked at me with concern in his eyes and longing for me to stay. His love and affection was obvious. I held back tears and told him that I regretted leaving. I had so much still to learn from him, I complained. His kind and reassuring reply was simply, "You have dried out my well." And then I vaguely recall him saying something like, "Now go, get your PhD, get to work. Allah will give you tawfiq". I'm

still trying to fulfill his desire to get that doctorate, but I've generally understood from his many advices to me that he wanted me to do what I could with whatever I had and simply be productive with my life. "Kam karo", is how I imagine he would have put it. Now, go, keep studying, and do some real work. I still remember that scene clearly. I don't know if I imagined it or not, but I recall seeing slight tears in his eyes when he said that last farewell. Like most acts of kindness and praise, I didn't know how to respond to it. I simply kept it in my heart and let it motivate me over the years. If this giant of a sage has a good impression of you, don't let him down, is what I tell myself even now.

For much of my time in Pakistan, I struggled with the huge impasse that seemed to exist between the "secularly" and "religiously" educated, between the class of the gentleman and the maulvi. It bothered me that there was such a distance between educated Muslims and that such strong prejudices existed across these imaginary aisles. I realize that many students of the madrasahs feel the same way. The resolution of this tension for me was not in speeches or writings, but in the examples of my teachers. Mufti Taqi Sahib had a doctorate and a Masters. Chishti Sahib not only held a doctorate in Library and Information Sciences, but he also participated in both academic worlds and was admired by both.

He was appreciated by Urdu poets, Arab hadith scholars, English-speaking librarians, historians, and muftis, and yet never appreciated enough or to the degree that we as his students believed that he should be. He never sought the spotlight and so perhaps that is why he was mostly able to avoid it. He didn't seek to occupy the highest seats in institutions, to become the head lecturer, to have large following, or to be a celebrated author. He was interested in real intellectual and academic contribution regardless of how popular his work would or could become. He despised writing for the sake of popularity. He openly critiqued people who presented their books to him which he felt provided no new contribution to Islamic literature. If someone brought him a book they had written, he wasn't afraid to ask that person as to why they

wrote on that topic, whether they had done a literature review to gauge if that work had already been done, and what new contribution they have provided to the field. Why write something new when you could have worked to edit and uncover the works of the scholars of the past, he would ask? Is the point to draw attention to yourself or to the beautiful literary tradition of our intellectual forefathers?

He was equally bold when exposing plagiarism, copy-and-paste works that were quick best-sellers but were basically shallow and stolen content. He was critical of scholars who sold ijazahs of hadith, who made wild claims and were comfortable using absolutes in public discourses.

Crucially, he was a strong advocate for maintaining a systematic and orderly conceptualization of our history and tradition, to keep every historical figure and intellectual contribution in its proper place, to respect each scholar for who they were and to neither elevate them beyond their true status nor to denigrate them below the status they rightfully deserved. To do otherwise was to invite intellectual chaos. He was thus critical when the personalities of later scholars like al-Bukhari or al-Tirmidhi were inflated over those of Abu Hanifah and Malik, just as he was uncomfortable with conflating scholars of the relative ranks and varying fields of al-Suyuti with, say, al-Dhahabi. When he was willing to accept that scholars of the Ahl al-Hadith persuasion in the early centuries held prejudices against Hanafis because they were considered Ahl al-Ra'iy, he desired for Muslim academics to come to terms with reality and not build fantastical castles in the sky that would not hold up to the test of rigorous criticism.

He was also incredibly physically active for his age. When we would implore him to use a taxi to travel and avoid the many harms of public transportation, he would simply exclaim, "Mian! If I don't walk, my legs will stiffen up." He walked whenever he could and never asked for help. Once a classmate went to see Hadrat off at the bus stop where many buses converge quickly and you have to board them almost immediately, since some buses don't even come to a full stop before heading onward. The student (Mawlana Ahmad

Riza) came back to the library after seeing Hadrat off and I could see tears flowing from his eyes. He told me that as Ustadh Ji was climbing up one of the buses, another came in too close and knocked him off as he was climbing. Seeing such an elderly man have to undergo such careless treatment, I was infuriated and frustrated. I implored my friend that we encourage Hadrat to take a taxi to the madrasah that he usually traveled to on that day (a girls' madrasah where he taught hadith because he would not refuse a request to teach hadith). When we proposed it to Hadrat, he gave the same reply, "Mian! If I don't walk a little every day, my legs will stiffen up!" Eventually, my colleague was able to convince someone from the girls' madrasah to send a tiny *rikshah* to drive him across the city, since that was the only level of expense that Hadrat was willing to tolerate imposing on the school.

He was, no doubt, a man of simplicity and sincerity. When someone asked Ustadh Ji for advice, his typical response was also to inculcate *ikhlas* in life and in one's work. He would, of course, ask for Allah to give *tawfiq* and for Allah to grant a long and productive life, but he always implored that "in whatever it is that you do, do it with sincerity".

There is much more I wish to write about Hadrat at this time, but I will have to stop for now for the sake of brevity and continue at a later time. Most importantly, however, I do want to share with my readers that it was in Chishti Sahib that I found my model, a model I had been searching for for so many years. I felt a perfect *munasabah* with Hadrat almost immediately upon meeting him. Despite benefitting from so many shaykhs before him, it wasn't until I met Ustadh Ji that I knew in my heart who I wanted to emulate in my academic life. Like Khwaja Khan Sahib had been my prized acquisition as a guide in *tasawwuf*, Chishti Sahib was the intellectual source of treasure that I had been searching for my whole life. With both of these paragons now having left this world, as well as so many of my teachers and guides (my mother at the top of the list), I cannot help feeling hopelessly lost.

Memoirs of Hazrat Mufti Taqi Usmani ولایت برکاتہم

Translation by Umm Abdullah Zubairi

Elementary Education

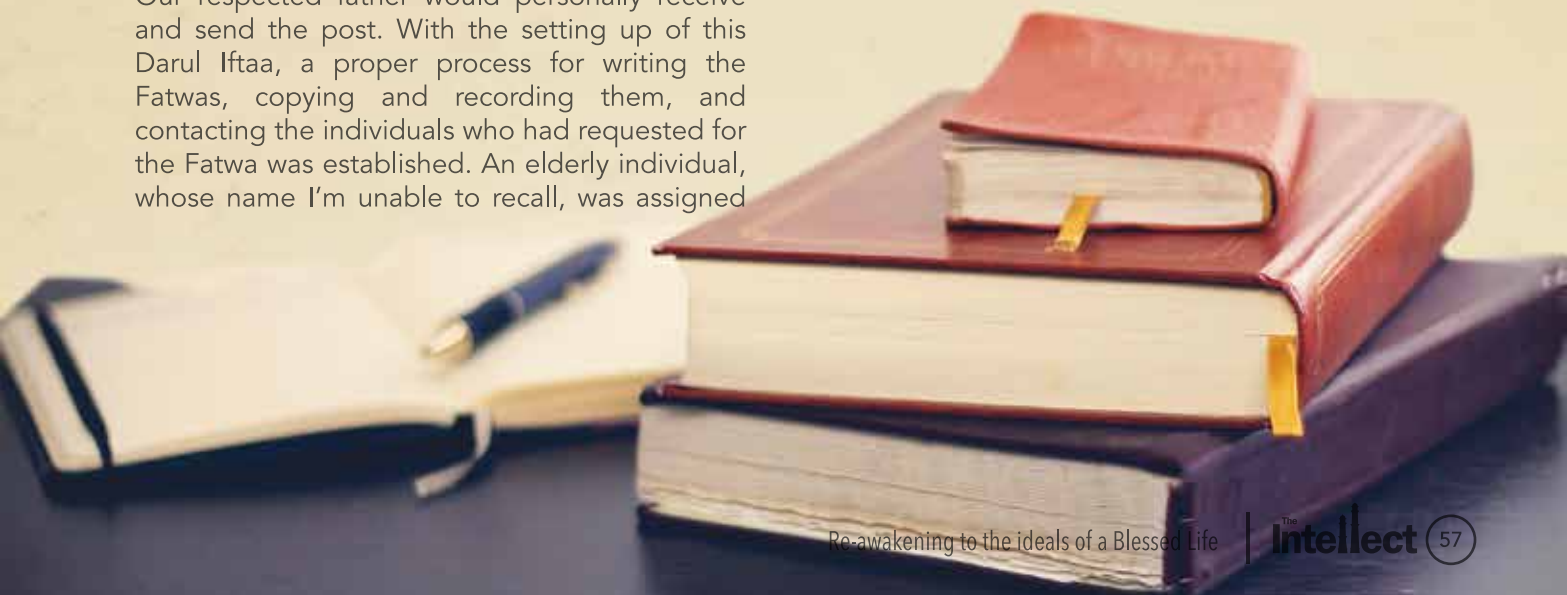
There was a Masjid near our house known as 'Babul Islam' and our respected father Rahimahullah used to pray in that Masjid. A small Madrasa by the name of 'Imdad ul Uloom' was running in that Masjid but it was in the form of a *Maktab* (Elementary school). Our respected father gathered some scholars for teaching Arabic and Persian, among whom Hazrat Maulana Fazal Muhammad Sahab Swati Rahimahullah was the most senior teacher (the same pious personality who had initially taught at Dar ul Uloom, then in Binnori Town and thereafter in a Madrasa in Swat which he had established himself, and about whom I have written in some detail in *Nuqoosh-e Raftagan*). Besides him, Hazrat Maulana Nur Ahmad Sahab and Hazrat Maulana Ameer uz Zaman Kashmiri Sahab (May Allah Ta'ala's mercy be upon them both) are especially worthy of mention. In addition, our respected father Rahimahullah had a room built on the roof above the main door of the Masjid and had established a Dar ul Iftaa therein. This was done because after shifting to Pakistan our respected father kept receiving *Fiqhi* (jurisprudential) questions but there was no process for copying them or keeping a record of the Fatwas.

Our respected father would personally receive and send the post. With the setting up of this Darul Iftaa, a proper process for writing the Fatwas, copying and recording them, and contacting the individuals who had requested for the Fatwa was established. An elderly individual, whose name I'm unable to recall, was assigned

the task of copying the Fatwas.

At that time, our respected father Rahimahullah was also a member of the 'Islamic Education Board', which was a department located adjacent to the Constitutional Assembly. I had studied 'Hamd-e-Baari' in Jacob Lines. Our respected father made me start the Persian book 'Gulzar o Bustan' and, after teaching me a portion from the book, would take me along to the Assembly. I would revise my lesson thereafter which my respected father would test me. My respected father always treated me with love and kindness, but only one day did he slap me. At one place in 'Gulzar o Bustan' the Persian word for monkey 'Bozeenah' occurs. I kept reading it as 'Boznah'. My respected father corrected me several times that it's 'Bozeenah' and not 'Boznah' but for some reason the word 'Boznah' kept slipping off my tongue. Due to this, he slapped me one day and I came to my senses. Thereafter I never made the same mistake again. He had also hit me one other time after that, and that was when I would not wake up for Fajr prayer. May Allah Ta'ala continuously raise his status. He never hit me besides those two times.

When regular classes started in Masjid Babul Islam he put me under the tutelage of Hazrat Maulana Fazal Muhammad Sahab Swati



Rahimahullah. Hazrat Maulana Fazal Muhammad Sahab was an erudite elder, and had a remarkable personality. Owing to my irregular studies I was still stuck at 'Gulzar o Bustan' but some students from higher grades also attended his lessons, among whom Maulana Ashraf Ali Sahab Lahori (May his shade be extended) and Maulana Muhammad Ismail Balkhi are especially worthy of mention. Hazrat Maulana Fazal Muhammad Sahab Rahimahullah started teaching them from 'Gulistan', 'Bostan' and 'Ahsan ul Qawaid', etc. and would sometimes give me lessons as well. At the same time, to train me in good handwriting, he put me under the elderly personality who was responsible for copying Fatwas in Dar ul Iftaa. In the evening, Hazrat Maulana Fazal Muhammad Sahab (May his secret be sanctified) would review my day's lessons to make sure I had actually studied. I would have a feeling of trepidation due to his awe-inspiring personality, and on top of that the apprehension about being accountable to him in the evening would occupy my mind throughout the day.

I remember a funny incident from those days. I was studying elementary Persian at that time, however quite irregularly, but that elderly person of Dar ul Iftaa, who was training me in good handwriting, would sometimes teach Arabic to some students. I would notice in Arabic texts that they frequently contained the word "نَبَاً". One day I asked my handwriting teacher as to what "نَبَاً" means. He replied "Tahqeeq" ("Verily"). This word went over my head, at which I concluded that Arabic is such a difficult language that it remains incomprehensible even if you translate it.

My elder brother Hazrat Maulana Mufti Muhammad Rafee' Usmani Sahab Damat Barakatuhum was completing his memorization of the Quran in the same Madrassah under the respected Qari Fakhruddin Sahab Rahimahullah. When he finished his memorization, he was also supposed to learn Persian. After a few days Hazrat Maulana Ameer uz Zaman Kashmiri Sahab Rahimahullah also arrived, and he was also appointed as a teacher in the Madrassah, where both of us, along with some other students, began receiving regular lessons in 'Rahbar-e Farsi', 'Tayseer ul Muftadi', etc. Since this

Madrassah did not have the facilities of a proper school, and it was not appropriate to teach in the Masjid on remuneration from Shariah point of view, Hazrat Maulana Rahimahullah used to teach us in the Wudu area. This was the first time I was studying as a regular student. May Allah Ta'ala bless Hazrat Maulana Ameer uz Zaman Kashmiri Sahab Rahimahullah with the highest of stations in Jannah, who taught us with extreme love and kindness. He was a *Mujahid*, and personally participated in the Jihad of Kashmir of 1948, and then again in the 'police action' of Hyderabad Deccan, the stories of which he would often narrate enthusiastically. The passion for Jihad permeated his being, and due to his company we also developed this passion. And this *dua* (prayer) became a part of my everyday routine: "O Allah! Grant me a life of a *Mujahid* and the death of a martyr."

Founding of Darul Uloom Karachi

After coming to Karachi, a concern weighed heavily upon my respected father's Rahimahullah mind day and night that renowned centres of Islamic learning were all left behind in India, and the areas which came to Pakistan's share contained Islamic schools which were both few in number and offered lower quality education. Especially in Karachi, there was no noteworthy Madrassah. A solitary Madrassah in Khadda, an inner locale of Karachi, by the name of Mazhar ul Uloom provided education up to *Dawra-e-Hadith* (the last year of the Dars-e-Nizami curriculum of Islamic studies), but it was inadequate in catering to the needs of the city. As a result, our respected father was anxious for establishing a quality Madrassah here. It so happened by the will of Allah Ta'ala that a school belonging to Sikhs was located in Nanak Warah which was left abandoned after the Sikhs had left. Our respected father Rahimahullah acquired it from the government for educational purposes. Our respected father, together with Hazrat Maulana Nur Ahmad Sahab (May Allah Ta'ala's mercy be upon them both), cleaned the place and commenced formal classes in the name of Allah Ta'ala; Darul Uloom was thus founded. On the 11th of Shawwal 1371 AH, equivalent to 03 July 1952, the Darul Uloom began functioning as a

formal organization. In that first year, classes were only held up till *Mishkat Sharif*; there was no class of *Dawra-e-Hadith*, and the lessons of *Mishkat* were taught by our respected father Rahimahullah himself.

My respected brother Hazrat Maulana Mufti Muhamamd Rafee' Usmani Sahab Hafizahullah completed his memorization of Quran in the blessed month of Ramadan 1371H, and with the favour of Allah Ta'ala, completed the recitation of Quran in Taraweeh prayers for the first time in Ramadan 1371H (equivalent to June 1952) in Masjid Babul Islam itself, in the Darul Iftaa which was established by our respected father Rahimahullah; the Darul Uloom was founded after Eid.

Allah Ta'ala bestowed this honour upon Darul Uloom, Karachi, that after the creation of Pakistan it was the first quality Islamic seminary in the entire Sindh province; whereas only a handful existed in the whole of Pakistan. As a result, it served as a launch pad for the religious services of many scholars who went on to become great luminaries for the country. For example, Hazrat Maulana Mufti Wali Hasan Sahab (who, after our respected father and Hazrat Maulana Mufti Mahmood Sahab, was given the title of Grand Mufti by the honourable scholars), in absence of any religious organization, was teaching Islamic studies at a secondary school (Metropolis School) at Burns Road. He had been a classmate of Hazrat Maulana Nur Ahmad Sahab (the first coordinator of Darul Uloom, Karachi) in Deoband. Hazrat Maulana Nur Ahmad Sahab Rahimahullah brought him from the school to Darul Uloom, and he began his teaching career from here. Similarly, Hazrat Maulana Sehban Mahmood Sahab (who went on to become Shaykhul Hadith and coordinator of Darul Uloom Karachi) used to teach Urdu literature at 'Danish Kada', an institute of Oriental Studies which was located at a short distance from our house at Burns Road. My nephew and friend, Maulana Hakeem Musharrif Husain Sahab Rahimahullah, was preparing for 'Adeeb Urdu' examination in those days. He used to study at 'Danish Kada'. One day, I accompanied him to 'Danish Kada' when Hazrat Maulana Sehban Mahmood Sahab Rahimahullah

was teaching 'Shikwa' and 'Jawab-e-Shikwa' by the Poet of the East, the late Dr Iqbal. I heard him recite the

following couplet which is still echoing in my ears:

Should I just listen to the singing of the nightingale, and remain unmoved?

Friend! Am I just a flower that I should remain quiet?

After the creation of Darul Uloom, Hazrat Maulana Nur Ahmad Sahab Rahimahullah brought him to Darul Uloom, and he started his teaching career from here. Even though the teaching careers of Hazrat Maulana Fazal Muhammad Sahab Swati and Hazrat Maulana Ameeruz Zaman Sahab Kashmiri (May Allah Ta'ala's mercy be upon them both) had already begun in Masjid Babul Islam, but as I have mentioned previously that it was not an official Madrassah, so their teaching services formally began from Darul Uloom.

Hazrat Maulana Mazhar Baqa Sahab Rahimahullah, who later became a Mufti and was finally appointed as a teacher of Usoolul Fiqh (Principles of Jurisprudence) at Umm al-Qura University in Makkah Mukarramah, says about himself that he was a liberal-minded person and was completely dissociated from the Madrassah life. After meeting our respected father Rahimahullah, however, his life completely transformed, the stories of which he would delightfully narrate, and has also penned them in his autobiography. When our respected father Rahimahullah noticed a valuable gem in him, he assigned teaching services in Darul Uloom to him. Initially he was given the responsibility of just copying the Fatwas but later, after undergoing the training of issuing Fatwas, he was appointed as the Vice Mufti. Hazrat Maulana Qari Ri'ayatullah Sahab Rahimahullah also started his teaching life in Pakistan from here. Our respected father Rahimahullah also invited Hazrat Maulana Ubaydul Haq Sahab Rahimahullah, who later became a leader of the scholars in Bangladesh, and received teaching services from him. And it was from here that his knowledge and scholarship became famous.

Hazrat Maulana Muntakhabul Haq Rahimahullah also served as a teacher here, and later became the Principal of the Faculty of Islamic Studies in Karachi University. Hazrat Maulana Muhammad Mateen Khateeb Sahab Rahimahullah also moved from Lahore and came to Darul Uloom, and began teaching *Tafsir Jalalayn*, and later the duties of Vice Coordinator were also assigned to him. Due to this Hazrat Maulana Mufti Wali Hasan Sahab Rahimahullah used to call Darul Uloom Karachi the 'mother of scholars'.

Soon so many students began applying to Darul Uloom for their studies that it became impossible to separate classrooms and students' hostels. Consequently, lessons took place during the day such that students' beddings would be lying rolled up near all four walls, and the same room would be swamped with beddings at night such that there would not be enough space even to walk through between two beds.

When I started studying in Darul Uloom I had to study Persian first, and I was nine years old at the time. Since respected brother Hazrat Maulana Mufti Muihammad Rafee' Usmani Sahab Hafizahullah had memorized the Quran, and I missed out on this, we thus became classmates from Persian class onwards. Hazrat Maulana Badeez Zaman Sahab Rahimahullah had recently joined Darul Uloom after leaving the famous Madrassah at Anni, and all our books were assigned to him. *Risalah Nadir, Pand Nama, Insha-e-Farigh, Gulistan, Bostan, Ahsan ul Qawaid* were the names of the books that we studied from Hazrat Maulana. The following is written in Bhai Sahab's Hafizahullah diary dated 10th Muharram 1372AH, equivalent to 1st October 1952: "Today we started *Gulistan* under Hazrat Maulana Badeez Zaman Sahab in Madrassah Arabiya Darul Uloom". At the same time he would also train us in Persian composition. May Allah Ta'ala perpetually raise his status; he taught us with great love and kindness, and made us versed enough in Persian language that, all praise is for Allah, the ability to read and understand Persian poetry and literature was developed in us.

The record of my examination results that year is published in the chronicles of Darul Uloom. Since I had attained the good fortune of having performed Hajj with my parents at the age of eight, several of my teachers would call me "Haji Jee". (And Hazrat Maulana Sehban Mahmood Sahab Rahimahullah, due to my naughtiness, would call me "Pa Jee" (mischief maker) on the same rhyme, and I would be delighted at this frankness). Consequently, my name is published as 'Haji Muhammad Taqi' in the journals as well. In those days, in line with the age-old marking system of Darul Uloom Deoband, 50 marks were allotted per book. Any student who attained 48 or more marks was considered to have passed 1st Class, 45 to 47 was 2nd Class, 40 to 44 was Lower Class, and thereafter 35 to 39 was considered Pass. Whoever attained more than 35 marks was considered to have passed and usually would be allowed to proceed to the next grade. Marks below 35 were considered Fail. It was also a tradition that even though the total marks per book were 50, any student who did outstandingly well in the exam would sometimes be given more than 50 marks. Thus, good students sometimes got 51 or 52 marks.

According to this marking system, my exam results were as follows:

Subject	Marks
<i>Gulistan</i>	51
<i>Bostan</i>	45
<i>AhsanulQawaid</i>	50
<i>Insha-e-Farigh</i>	51
<i>Mathematics</i>	50
<i>Handwriting</i>	40
<i>Tarjamatayn</i>	48
<i>Ma La Buddha Minh</i>	49
<i>Jamalul Quran</i>	51
<i>Qira'ah</i>	49

To be continued, *insha'Allah*



عالمی ادارہ بیت السلام ویلفیئر ٹرسٹ

کمبل سردی میں سہارا



Rs 1150/=



UAN

+92 21 111 298 111

Visit

Baitussalam.org

f @ t v Follow us
BaitussalamWelfareTrust

یتیموں کا سائبان بیت السلام

بیت السلام کر رہا ہے یتیم بچوں کی کفالت آپ کے
تعاون سے آئیں اس نیک کام
میں ہمارا ساتھ دیں

Address:

Baitussalam Imdadi Markaz, Mezzanine
Floor, Chapal Beach Arcade III, Clifton
Block 4, adjacent to Imtiaz super store
and opposite Hyperstar Carrefour super
store Karachi.

(For Karachi Residents Only)

ضروریات:

- کرنٹ پاسپورٹ سائز بچوں کی تصویر
- بے فارم
- سی این آئی سی ماں اور باپ کی کاپی
- والد کا ڈیٹھ سرٹیفکیٹ
- اسکول مارک شیٹ / اسکول کارڈ

شرائط:

- عمر 12 سال سے کم ہو
- بچہ اسکول کا طالب علم ہو