

The Intellect

Al Quran
Surah al-An'am – Part 2

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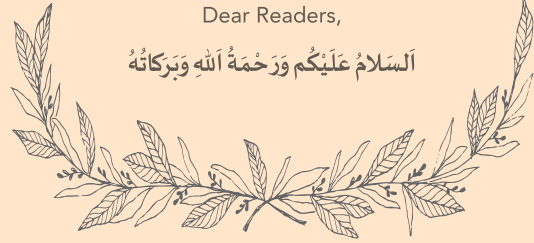
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Editorial



When a science fiction movie in 1992, referred to the "metaverse", viewers thought it to be a far-fetched concept that may materialize sometime in the future. Come 2022, metaverse is not only a reality, (augmented by technologies of the likes of VR headsets), but also, the companies behind it aim to create a single, universal, interconnected network of 3D virtual worlds connecting billions of people around the world.

Metaverse will make social connection the norm through 'avatars' - your digital representative in this virtual universe. With privacy issues, internet addiction and social-harm concerns (already female avatars have complained of harassment!) even at the testing stage, there do seem to be strong indications that the metaverse would prove to be yet another headache for people worried about screen time and social ills connected to the internet.

For a conscientious Muslim, already recognizing the world to be a temporal abode of deception and test in comparison to the reality of the Hereafter, a 'virtual' world, within this 'unreal' world, is a deception within a deception.

Parents, beware! It is a mirage at a proportion greater than any we've come across earlier.

Talking of the Universe, the spectacular, real one i.e., the human mind is comprehensively stumped by its (ever-expanding) vastness. Light from the Sun passes 150 million km in eight minutes to reach us; so, we see the star as it was eight minutes ago (remember *Interstellar*?) This means that if the Sun disappeared, it would take us eight minutes to notice! Light from the closest star outside our solar system, Proxima Centauri, takes approximately four years to reach the Earth. Scientists opine that the 'Big Bang' (a manifestation of *Kun Fa-Yakoon* in Muslim terminology) took place nearly 13.8 billion years ago. Thus, the much-hyped James Webb Space Telescope will see those stars as they were billions of years ago! (Source: NASA)

It is indeed amazing then, that many people who dedicate their entire lives to studying our incredible Universe, dim out the light that could've emanated from their own hearts in recognizing the Creator. Thus, we see a number of eminent scientists openly professing their atheism. The Holy Qur'an envisages this clearly:

"Say, 'Observe what is in the heavens and the earth'. But of no avail will be signs or warners to a people who do not believe." (10: 101)

And again: "And no sign comes to them from the signs of their Lord except that they turn away therefrom" (6:4)

In this milieu, it seems imperative that alongside venturing out to explore the universe, and delving into the mysteries of the world we inhabit, we must endeavor to know ourselves and our Creator on a war-footing basis, to recognize our inner calling and pay heed to the movement of the inherent compass of right and wrong placed inside us from the onset.

Our inclusion in the *Ululbab* section, 'Learn who you are' can prove to be a useful starting point in this exercise.

کھول آنکھ، زمین دیکھ، فلک دیکھ، فضا دیکھ
مشرق سے ابھرتے ہوئے سورج کو ذرا دیکھ

Come November, and our local media is rife with dedicated coverage of the life, times and poetry of *Shair-e-Mashriq*, Allama Muhammad Iqbal. In the opening chapter of his book on Iqbal, Syed Abul Hasan Nadwi praises him in these words:

"I admired him particularly as a champion of human equality and brotherhood, as envisaged in Islam, and a believer in the essential nobility of the Muslim. I also admired him as a fearless critic of the Western materialistic civilization..." (*The Glory of Iqbal*).

Our Cover Story is dedicated to this unrivalled visionary.

In view of Iqbal's vision of the *Ummah*, our inclusion in *Action Alerts* ("*Towards building Ummah Consciousness*") discusses the importance of building an ummah-wide sense of responsibility and compassion.

However, empathy and compassion come from a discerning heart; and a thinking / feeling heart needs a healthy body to hone and energize it.

To this end, the article in *Health Check* spells out the indispensability of physical wellbeing for one's spiritual health and strength.

Read away to galvanize your souls...

Wassalam,

Zawjah Farid

The Meanings of the Quran

By Mufti Muhammad Taqi Usmani رحمته اللہ علیہ

Surah Al-An'am

Translation with Arabic Text

﴿٢٢﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعَاتِهِمْ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

(Be mindful of) the Day We shall gather them together, then We will say to those who associated partners with Allah, "Where are those you claimed to be partners of Allah?" [22]

﴿٢٣﴾ ثُمَّ لَمْ يَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

Then, they will have no other mischievous move but that they will say, "By Allah, our Lord, we ascribed no partners to Allah." [23]

﴿٢٤﴾ انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

See how they will lie about themselves, and all that they used to forge will vanish from them. ⁵ [24]

﴿٢٥﴾ وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا تَأْيِيدِيَةً لَّيَأْمُرُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

There are those among them who (apparently) listen to you, but We have coverings on their hearts, so that they do not understand, and heaviness in their ears.⁶ If they were to see all the signs, they would still not believe in them, so much so that, when they come to quarrel with you, the disbelievers say (of the Qur'an), "It is nothing but tales of the ancient". [25]

﴿٢٦﴾ وَهُمْ يَمْهِنُونَ عَنْهُ وَيَتَأَوَّنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

From it they ruin none but their own selves, while they do not realize it. [26]

﴿٢٧﴾ وَلَوْ تَرَىٰ إِذْ دُفِقُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

If only you could (be there to) see when they will be made to stand by the Fire, and they will say, "Would that we were sent back, then we would not reject the sins of our Lord, and would join the believers". [27]

﴿٢٨﴾ بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

In fact, what they were concealing earlier will become clear to them.⁷ If they were sent back, they would again go for what they were forbidden from, as they are sheer liars. [28]

﴿٢٩﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

They say, "There is nothing but this worldly life of ours, and we are not going to be raised again." [29]

﴿٣٠﴾ وَلَوْ تَرَىٰ إِذْ دُفِقُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

If only you could see when they will be made to stand before their Lord! He will say, "Is this not true?" They will say, "Of course, by our Lord, it is." He will say, "Then, taste the punishment, for you used to disbelieve." [30]

﴿٣١﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾

Losers indeed are those who deny that they will ever face Allah, until when the Hour will come upon them suddenly, they will say, "Alas! We have been negligent about it." They shall carry their burdens on their backs. Beware! Evil is the burden they carry. [31]

﴿٣٢﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ مَوْلِدًا رَّاخِرَةً خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

The worldly life is nothing but a game and fun,⁸ and the last abode is surely much better for those who fear Allah. Would you still not understand? [32]

﴿٣٣﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

Indeed, We know that what they say makes you sad, because it is not you whom they reject, but the transgressors actually deny the signs of Allah. [33]

﴿٣٤﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾

Indeed, many messengers have been rejected before you, but they stood patient against their rejection, and they were persecuted until Our help came to them. No one can change the words of Allah,⁹ and of course, some accounts of the messengers have already come to you. [34]

Explanation

- 5) This refers to the deities they believed in. On the Day of Judgment, they will find none of them to offer help, because the deities they imagined to exist never existed at all.
- 6) They listened to the Holy Qur'an or to the discourse of the Holy Prophet ﷺ not as seekers of truth, nor even with an open mind. They listened to it just for fun and mockery. Therefore, Allah ﷻ says, it did not benefit them. Instead, He has put a covering on their hearts because of their obstinacy.
- 7) It means that this statement of theirs will not be based on any change in their attitude; it will be merely to save themselves from the divine punishment they used to deny in the worldly life and to conceal and suppress its proofs offered by the Holy Qur'an and the Holy Prophet ﷺ.
- 8) 'World life' in this verse refers to those parts of one's life which are spent without paying heed to Allah ﷻ and His commands. However, as explained by numerous texts of the Holy Qur'an and Sunnah, the time spent in obedience to Allah ﷻ and His Prophet ﷺ is a blessing and an asset of unmatched value, because it is this time of life that paves the path for one's betterment in the Hereafter. Another reason for calling the worldly life fun and games is that, as compared to the bounties of the Hereafter, all the pleasures of this life are no more than play. A little child deems his toys as his most valuable asset, and can hardly conceive that anything can be more attractive to him than his toys. But when he is grown up and becomes a mature man, he realizes that the toys he valued and cherished in his childhood were of no value as compared to the wealth and properties he has acquired now through his hard work. If he had been playing all the time with those toys, he would never have acquired this real wealth. Similarly, man in this world is attracted by its charms but when he will see the real charms of the Hereafter, he will realize that the worldly life was no more than a play.
- 9) 'Words of Allah' here refers to the promise made by Allah ﷻ that after a transitory period, the ultimate triumph is destined for the Prophet ﷺ and those who follow the truth.



On Trading and Hoarding of Wealth

By Mawlana Manzoor Nomani رَحْمَةُ اللهِ عَلَيْهِ



(187/47) Jubair ibn Nufair relates from the Prophet ﷺ, by way of *irsal*, that he said: "It has not been revealed to me by Allah ﷻ that I should hoard wealth and make buying and selling my profession, but it has been revealed to me that I should celebrate the praise of my Lord and be of those who prostrate before Him and keep obeying my Cherisher till the time of death" (*Sharah as-Sunnah*).

Commentary: Trade is not prohibited in Islam. On the other hand, a large part of the injunctions of the Shar'iah deal with it and other forms of monetary transactions. The Prophet ﷺ, too has praised the traders highly who carry out their businesses with honesty. But the special position occupied by the Prophet ﷺ and the nature of the prophetic mission entrusted to him by Allah ﷻ demanded that he did engage himself even in a legitimate profession as that of trade. Besides, Allah ﷻ had relieved him of anxiety in this respect by endowing his heart with the virtues of contentment and total reliance upon Allah ﷻ for his care. What the Prophet intends to convey here is that he has to apply himself single-mindedly to the tasks assigned to him by Allah ﷻ, and it was not his business to carry on with trade or to amass wealth.

Amongst the followers of the beloved Prophet ﷺ,

also, it is the ideal state for those who choose for themselves a life of complete reliance upon Allah ﷻ and are prepared to undergo cheerfully the trials and hardships that come with it. But for others, it is necessary to engage in some lawful economic activity in order to earn a living, particularly in the present times.

Preference of Poverty

(188/48) It is related by Abu Umamah رَضِيَ اللهُ عَنْهُ that the Messenger of Allah ﷺ said: My Lord offered to make the valley of Makkah full of gold for me [if I desired to be rich], but I replied, 'I do not want it [but prefer for myself such a state of want and poverty that] I may eat my fill one day and go without a meal on the other so that when I am hungry, I shall be humble to You, and when I am satisfied with food, I shall praise You and be grateful" (*Musnad Ahmad and Tirmidhi*).

Commentary: It shows that the prophet ﷺ had voluntarily chosen the state of poverty and starvation in which his whole life was spent.

Sometimes a *Taba'ei* relates a *hadith* but does not mention the name of the companion through whom it had reached him. Such a *hadith* is called *Mursal*, and the act of narrating it is called *irsal*.

Listening to the Qur'an and Islamic talks while doing something else

Answered By Mufti Shafiq Jakhura and Mufti M.D. Mangera

Q. I want to know whether I can listen to the Qur'an or hear talks from Islamic scholars while working on some software code or while playing games?

A. It is obviously disrespectful to hear the Qur'an being recited and not listen to it attentively. Hence, one should avoid playing a Qur'an audio while one is engaged in other activities.

Similarly one must also give due attention when listening to an Islamic lecture, though this does not have the same status as listening to the Holy Qur'an and as such one may listen to a talk whilst engaged in other activities. However, this is not preferable as it could lead to incorrect understandings and misquotations etc.

And Allah ﷻ Knows Best.

Qada Umari: Making up Salats Missed in a Lifetime

Answered by Mufti Shafiq Jakhura

Q. Is there any proof from authentic ahadith of Qada Umari?

A. "Hazrat Anas ibn Maalik رضي الله عنه narrates in a hadith of Sahih Bukhari that Rasulullah صلى الله عليه وسلم mentioned:

"Whoever forgets to pray a Salah, it is obligatory upon him that he prays that Salah when he remembers. There is no other way

that this can be made up" (Sahih Bukhari , Kitaabul Mawaaqeeet - Hadith 597)

The words of صلى الله عليه وسلم in a hadith of Muslim are as follows: "Whenever one of you misses a Salah due to sleeping or due to negligence, it is obligatory upon him that he prays the Salah when he remembers it, because Allah ﷻ has mentioned, "Perform Salah when you remember me" (Hadith 1569).

In a Hadith of Sunan Nas'ai it is mentioned:

"Rasulullah Sall-Allahu alayhi wa sallam was asked regarding a person who misses a Salah due to sleep or negligence. Rasulallah Sall-Allahu alayhi wa sallam mentioned that its compensation is that he should perform the Salah when he remembers" (Nasaai p. 171).

These Ahadith as well as many others are clear that any Salah that has been missed must be performed when one remembers. In fact the ayah of the Qur'an recited by Rasulallah Sall-Allahu alayhi wa sallam in the hadith of Muslim above, also indicates that this ayah of the Holy Quran refers to qada Salah as well, as it was recited in the context of qada.

There is a consensus among the jurists that qada must be made for missed Salats.

And Allah ﷻ Knows Best.

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The Virus

By Maulana Abdul Sattar دامت برکاتہم

The Curse of Sins

Today's media and television have spread obscenity, and immorality like an epidemic, putting us in danger of total ruin. Our lives are now devoid of tranquility, contentment, and well-being due to this illness. While you may argue that the west has peace and stability, their ailments take on other shapes. It is impossible to commit a sin and escape its repercussions. There is a reason why they have a large number of children born outside of marriage, suicides are frequent, and every third woman is divorced. Their old homes are filled to capacity, ancestries corrupted, family and marriage institutions have been destroyed. As a result, we cannot conclude that everything is well because the virus has impacted them differently and presented itself in different ways. However, we can only achieve inner peace if we give up our sins and do *asgtaghf*ar.

The Messenger of Allah ﷺ said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not."

We shall never have true peace in our lives—of heart and mind—unless we eradicate the virus of sin otherwise, we will live in constant fear.

Punishment for not forsaking sins

The Messenger of Allah ﷺ has told us to do *asgtaghf*ar in order to overcome sin, there is no way out of it in this world but to do sincere *tawbah* and *asgtaghf*ar if you want to leave sins. Only

you'll see that the blessings of Allah overpower your heart with peace and contentment, even your company will cause people to feel this tranquility and calmness in your presence.

Today, we as a nation are suffering from afflictions because we have incurred Allah's displeasure; as a society, these afflictions have enveloped us. Once Hazrat Ayesha ؓ was asked, 'Will Allah take hold of us even when there will be some good people among us?' She replied: Yes, when sins will prevail over good deeds, then Allah will take hold of everyone. In *aakhirah*, Allah will separate the good people.

Prophet ﷺ said: 'There is no people among whom sins are committed when they are stronger and of a higher status (i.e. They have the power and the ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all.'

If someone in a household commits a sin, and the rest of the family has the ability to stop it—that is, someone can stop it with their hands, someone can stop it with their tongue—there may be ways to stop it, but instead, no one seems to care. Then, before they pass away, each person will experience severe punishment.

Worrying About Sins

Today there is no attempt to remedy the virus of sins that is spreading everywhere. It should be sprayed upon with *asgtaghf*ar! Spray it inside your homes and also invite your friends to it. The lasting remedy is the one that our beloved Prophet ﷺ

revealed to us, or else one punishment will end and another will emerge.

We must examine our life, lest this virus infects our homes, our daughters, and our sons. How can this virus of sin be our benefactor if it threatens to infect our marriages and businesses in the same way, as the dengue virus threatens humanity? The effects of the dengue virus may only last a short while, but the effects of the sin virus will last forever even at the cost of our *imaan*.

Sometimes a person's illness goes undetected, while other times a fatal illness is only discovered when it is already advanced. Similar to this, a person who is spiritually unwell and does not seek a spiritual doctor, is unaware of his illness and the kinds of sins that have infected him. When he attends a religious gathering (*majlis*), he learns that his transgressions had weakened his faith to a point where it was about to collapse. One benefit of these gatherings is that the individual finally realises what he is suffering from; otherwise, people may believe they are religiously healthy, and self-reformation never enters their thoughts and they keep on considering other people far

from religion.

How to avoid Allah's ﷻ displeasure?

Hazrat Sufyan Sori ؓ used to say that when I notice a problem with my ride or if one of my subordinates doesn't listen to me, then I immediately realise that I've disobeyed Allah. Nowadays, we prefer to point fingers at others' flaws without taking the time to reflect on our own relationship with Allah ﷻ. Therefore, it is very important that on one hand, we do as much *asgtaghf*ar as possible while on the other, we should make it a part of our routine to attend such (spiritual) gatherings, so that we may identify the specific that are sins infecting us. Allah commands us,

'O believers! Be mindful of Allah and be with the truthful.' (At-Tawbah: 119)

So fear Allah and surround yourself with truthful individuals so that you are constantly conscious of this virus of sin. In order to identify and treat our spiritual sickness, it has become necessary to regularly make our wives and children attend such gatherings.

At the Expense of Spirituality

By Bint Akram

Iqbal's basic criticism of the West was based on how it developed materially at the expense of spirituality. How the concept of God kept changing throughout and sometimes altogether denied by the Western thinkers. How fragmentary the life had become, devoid of any idea of wholeness in it. How the advent of machines took its toll on the intangible aspects of life that account for man's inner peace of soul. Although many Western critics themselves have ruthlessly criticised their own ways of life but among the Muslims, Iqbal still remains to be one of the most distinguished figures who performed this task:

یہ عیش فراواں یہ حکومت ہے تجارت
دل سینہ بے نور میں محروم تلی

تاریک ہے افرنک مشینوں کے دھوئیں سے
یہ وادی ایکن نہیں شایان تجلی
ضرب کلیم۔

Unbridled luxury, State pomp and pride,
Rich commerce; but to dwell inside
That lampless breasts all tranquil thoughts refuse.
Dark is the white man's country with the grime
Of engines, no valley that might see
Splendour descending on a burning tree...
(V.G. Kiernan)

My Acquaintance with *Iqbal* and His Art

Syed Abul Hasan Ali Nadwi رحمۃ اللہ علیہ

The great Muslim thinker reflects upon Iqbal's ideas and poetic output

Before I attained the age of adolescence Iqbal had established himself as a poet of distinction. Many of his verses had become household phrases. He was already a vogue. Perhaps no poet has captured the imagination of his generation so powerfully as Iqbal did. He had a tremendous impact on his age and it is not surprising, therefore, that I was drawn to his poetry while still young and remained attached to it ever after.

There can be many reasons why people like great poetry. The most important and common of these, perhaps, is that people find in it an experience similar to their own hopes and ideals. And man being basically egocentric is attracted by all that reflects his inner urges and speaks the language of his heart.

I do not exclude myself from the application of this maxim. Maybe, I admired Iqbal because I found him very close to my ideas and feelings. I felt that through his verses he gave expression to what really was passing in my own mind. What attracted me most to his poetry was the message of love, high aspiration and faith it carried, a message that was rare in the works of contemporary poets. My own emotional make-up is such that these three attributes can be said to form its nucleus. I feel instinctively drawn to any movement or literature which upholds the virtues of magnanimity and deep-heartedness and gives the call for an Islamic revival, and which stimulates the desire for the development of Self-hood and

the conquest of the inner and the outer worlds, and promotes the feelings of love and fidelity, fosters religious consciousness and encourages a deep faith in God and in the greatness of Prophet Mohammad ﷺ and the universality and eternity of the message he brought. I found all this in Iqbal's poetry. I admired him particularly as a champion of human equality and brotherhood, as envisaged in Islam, and a believer in the essential nobility of the Muslim. I also admired him as a fearless critic of Western materialistic civilisation and a valiant fighter against narrow nationalism and crude parochialism.

I began reading his poetry while still a child and as I grew up I tried to translate some of his verses into Arabic. I had not read anything of his poetry except the Urdu poems contained in his collection called Bang-i-Dara (The Caravan Bell). Meanwhile, there had appeared two of his collections in Persian, but I had not yet learnt to appreciate that language.

I met him for the first time in 1929 when I was sixteen years old. I happened to visit Lahore which at that time was a great centre of learning and culture. It was on a hot summer day that Dr. Abdullah Chughtai, Professor of Islamic Studies in the Punjab University, took me to Iqbal and introduced me to him as a fervent admirer of his poetry. Dr. Chughtai also mentioned my father, the late Maulana Hakim Syed Abdul Hai Hasni, whom Iqbal knew well through his valuable book,

Gul-e R'ana, which had just been published and become immensely popular in literary circles all over the country. In that meeting

I presented to him a copy of my rendering of his poem *Chand (The Moon)* into Arabic. Iqbal was pleased to read it and then he asked me a few questions about some Arab poets probably to assess the extent of my scholarship. I came away greatly impressed by his simplicity, sincerity and humility.

During the period between 1929 and 1937 I often visited Lahore and stayed there for months but did not feel like disturbing the great poet, believing that there was no need to hurry as he would remain among us for long. Besides, I am rather shy of meeting great men and my own preoccupation with studies was, also, partly responsible for putting off the visit.

His two other collections of Urdu poems were published during those days. They appeared quite some time after the poet had stopped writing in Urdu and had taken to Persian. Both of these volumes were richly representative of Iqbal's poetic genius and erudite scholarship. At that time I liked *Zarb-e Kalim* (The Stroke of the Rod of Moses) more, but later *Baal-e Jibreel* (The Wing of Gabriel) became the most favourite with me.

I was then a teacher in *Nadwat-ul-Ulema* of Lucknow and used to share my room with the late Maulana Masood Alam Nadwi who was a distinguished scholar of Arabic and the editor of *Al-Zia* brought out by the same institution in that language. We used to read Iqbal together. My late lamented friend was an ardent admirer of Iqbal and we both did not feel happy over the fact that Tagore was better known in the Arab World than him. Tagore had found many admirers among men of letters in Syria and Egypt. We used to hold ourselves responsible for it. We had done nothing to introduce Iqbal to the Arabic speaking peoples. Whenever we saw an Arabic journal praising Tagore and his poetry (and we used to read these journals regularly) our resolve to translate Iqbal's poems into it grew stronger. We began to regard it a duty and a trust.

It so happened that I had another meeting with the illustrious poet a few months before his death. It was a long meeting, worthy of being remembered. On 22nd November, 1937 I visited Iqbal with my uncle, Syed Talha Al-Hasni, and his son, Syed Ibrahim Al-Hasni. The poet was confined to his house owing to a long and protracted illness which ultimately proved fatal. In spite of it he received us with great warmth and we stayed with him for over three hours. His old and devoted servant, Ali Bux, fearing that the strain might

prove too much for his ailing master, came in a number of times and tried to stop him from over-exerting himself but Allama ignored his advice and went on talking to us. His heart seemed to have opened up and he freely expressed his views on various subjects. Speaking of the pre-Islamic Arab poetry the poet remarked that he admired its realism and vitality and the spirit of chivalry and heroism it breathed and also recited a few verses of Hamsa. He said Islam enjoined upon its followers resolute action and love of reality and added that positive sciences were nearer to Islam in their rejection of philosophical speculation. For two centuries the Muslims kept alive this tradition and remained steadfast in faith, morality and active endeavour till under the impact of alien thought, mainly Hellenistic, the whole of the East was intellectually crippled. It became a 'sick man'. Iqbal remarked that the renaissance of Europe was possible only when it had thrown off the yoke of Greek metaphysics and turned its attention to useful and more productive branches of learning. But in the present age problems arose which set Europe also on the path of reaction. The Arab temperament, he went on, was most suitable for Islam but Hellenistic thought, unfortunately, did the same to Islam what it had done to Christianity in Europe. It overpowered both the religions.

With regard to Sufism (Islamic mysticism) Iqbal deplored the ideological intemperateness of the Muslim mystics and observed that while the Companions of the sacred Prophet took delight in horsemanship and martyrdom, the Sufis revelled in *Sama'* (music) and *Wajd* (ecstasy). Talking of the resurgence of Islam in India he praised the efforts of Sheikh Ahmad Sarhindi, Shah Waliullah Dehlavi and Emperor Aurangzeb. But for them and their endeavours, he said, Islam would have been swamped by Indian philosophy and culture. He spoke of the demand of Pakistan (it should be noted that Pakistan was originally his idea which materialised in 1947 after his death) and remarked that a people without a homeland could neither preserve their faith nor develop their culture. The preservation of religion and culture was dependent on political power. Hence, Pakistan was the only solution to the problem of Indian Muslims including their economic difficulties. In this connection he also referred to the Islamic institutions of *Zakat* (regular charity) and *Bait ul Mal* (the Public Treasury of Exchequer, into which payments on various accounts are made, and according to the sources from which they are derived, applicable to the support of different classes of people).

About the immediate future of Muslims in India he told us that he had drawn the attention of some Muslim Princes to the need of the preaching and propagation of Islam among non-Muslims. He had also been laying stress on the religious reform and uplift of Muslims, the promotion of Arabic language and the establishment of a World (Muslim) Bank. It was further necessary to have a first-class daily English newspaper of Muslims for supporting their cause and lending strength to their voice. But, he sorrowfully added, the Princes paid no heed to his advice. They did not appreciate the gravity of the situation and the significance of the changes that were taking place in the world. They were selfish, petty and shortsighted.

The poet wanted to go on with the conversation but we felt that in view of his illness it would be better to depart. So we said goodbye to him and left. We came back from Lahore within a few days. This was our last meeting.

I distinctly remember that when I asked for his permission to translate some of his poems into Arabic he expressed his pleasure and readily acceded to my request. I read to him some of my Arabic renderings of verses from *Zarb-e-Kalim*. He told me that Dr. Abdul Wahab Azzam (of Egypt) also was thinking of translating some of his works. Six months later when I heard of his death, on April 21, 1938, my resolve to undertake a study of his life and art became firmer. I wrote about it to my friend, Maulana Masood Alam, who was then at Patna. We exchanged condolences on the death of the magnificent poet and decided to combine our efforts in the execution of the task. He offered to write on the personality and message of Iqbal (for, as he said, he was not very good at translating) and left the translation of his poems into Arabic to me. The work, thus, began. Maulana Masood Alam wrote a stimulating article on Iqbal which appeared in *Al-Fatah* of Cairo, a journal edited by my old friend, the late Mohibuddin Khatib. I also wrote an article on Iqbal's life which was broadcast after sometime by the Saudi Arab Radio. But after this, owing to various reasons the work remained suspended for ten years.

In 1950, I visited Arabia, Syria and Egypt. During my stay there, which extended for over a year, I wrote a few papers on Iqbal, his thought and art, and read them at Dar ul Uloom and the University of Fuad (now known as the University of Cairo). I wrote, in 1956, in Syria, another article entitled, *Mohammad Iqbal in the Medina of Prophet*, which was broadcast by the Damascus Radio. But, somehow, I could not persuade myself to

take up the translation of Iqbal's poems. One of the reasons, perhaps, was that Dr. Abdul Wahab Azzam had already begun it. Owing to his mastery of both the Persian and Arabic languages and intellectual rapport with Iqbal he was most suited for the job. But, as a couple of collections of his translations saw the light of day, some of my friends said that they lacked the moving quality of Iqbal, his warmth and sparkle, and did not adequately convey his thought and message. They were not worthy of Iqbal's tremendous poetry. When I myself read them

I felt that they did not suffer from any technical fault of prosody nor betrayed a lack of understanding of Iqbal. They were also a convincing example of the command Dr. Azzam enjoyed over Arabic expression. The main drawback with them was that by attempting a versified translation of Iqbal Dr. Azzam had failed to do justice both to himself and to the great poet. A good deal of the force, vitality and effectiveness of Iqbal's poetry was lost in the process. To add to it, there had crept into the translation a kind of vagueness and tortuosity which created a barrier between the reader and his response to poetry. It would have been better if Dr. Azzam, who was a noted Arabic scholar and possessed a thorough knowledge of the Persian language as well, had first delved deep into the art and thought of Iqbal and then translated his work in the form of prose as he had preferred for articles published in the well-known Egyptian journals, *Ar-Risala* and *As-Siqafa*.

Every language has its own mood and flavour, its own idiom and way of expression, the roots of which can be traced back to history and culture. If this basic truth is lost sight of, in translation much of the charm and fire of the original text will be destroyed. Nevertheless, by translating some of Iqbal's poems into Arabic verse Dr. Azzam has rendered a great service to Islam and to the Muslim literary world for which he deserves a rich measure of praise and the eternal gratitude of the scholars of Islamic thought and literature. The translation bears an eloquent testimony to his deep learning and earnestness. There is no doubt that the soul of Iqbal will be happy over this labour of love.

My multifarious activities and pre-occupations overshadowed the desire of translating Iqbal till it was stirred by an event. I read an open letter addressed to me by the renowned Arab scholar, Dr. Ali Tantanawi, in the pages of *Al Muslimoon* in which he had asked me to introduce Iqbal to the Arab world. It read: "Will you translate some selected poems of Iqbal into Arabic so that we can

appreciate properly the greatness of his poetry and message? ... The few Arabic translations that are available have not succeeded in giving us a correct picture of Iqbal, his structure of thought and the grandeur of his poetry. Will you, therefore, include this service among the tasks you have set before yourself and convey to the Arab World the freshness and fragrance of Iqbal's poetry to which up till now it has remained a stranger and open the gates of this delightful garden for us also, and, thus, enrich the Islamic literature?"

I could not but respond to this appeal with enthusiasm. The translation of the poem, *Masjid-i-Qartaba* (the Mosque of Cordova), was completed in one sitting and I felt a renewed urge to go ahead with the job which it was not possible to ignore. This set the process and soon a number of articles were written and many other poems translated.

I must make it clear that I do not regard Iqbal to be a great religious leader, a doctor of divinity or a man of unquestionable piety and dutifulness to God, nor am I inclined to be hyperbolic in the appreciation of his poetry as the case is with some of his more enthusiastic admirers. I believe that Hakim Sanai, Fariduddin Attar and Jalaluddin Rumi, the Seer, were far ahead of him in these respects. In his *Six Lectures on the Reconstruction of the Religious Thought in Islam* there occur interpretations of certain Islamic concepts which I do not agree with. I do not hold the view that none had understood Islam better than him and reached its true spirit. What I have felt throughout my life is that he was an earnest student of Islamic theology, culture and philosophy, who regularly kept in touch with the better known Muslim theologians of his time and sought their advice. His letters to Maulana Anwar Shah Kashmiri, Maulana Syed Sulaiman Nadwi and Masood Alam Nadwi are illustrative of his humility and keenness for knowledge.

There are certain aspects of Iqbal's unique personality which do not go well with the profundity of his art and learning and the magnificence of his message. Perhaps he did not get an opportunity to overcome these failings. All the same, I believe Iqbal was a poet whom God had inspired to lend articulation to certain truths and doctrines, in relation to current times, that had not been set forth by any other contemporary poet or thinker. He was a staunch believer in the permanence of the call of Prophet Mohammad ﷺ, in the inherent strength and capacity for leadership of the Muslim community and in the insolvency of modern ideologies and political, social and economic systems and this had imparted lucidity

and maturity to his thought and led to the growth and development of his individuality. In this respect he was even better than the doctors of Islamic theology who are ignorant of the Western thought and culture and possess little awareness of its real aim and purpose.

I must admit that I find Iqbal a poet of faith, love and deep-heartedness. Whenever I read him I am stirred to the depths of my being. His poetry opens a new vista to my imagination and fills me up with an intense ardour and enthusiasm for Islam. This, I think, is the real worth and significance of Iqbal's poetry.

Another incentive to translate Iqbal into Arabic was provided by the abject surrender made by the Arabs to the materialistic civilisation of the West. I had seen how the Islamic World was standing at the crossroads of ancient and modern Paganism. On one side of it was exaggerated nationalism and, on the other, godless Communism, and the baneful effects of both could be felt in its literature, thought and behaviour. Writers who could understand the significance of the message the Arabs gave to the world and devote their mental capabilities for launching a ceaseless war against the enveloping darkness and the intellectual apostasy that was strengthening its hold on the educated classes were becoming scarce among the Muslims.

Viewed against this background the importance of Iqbal became greater. Far away from the cradle of Islam he was born in a newly converted Brahmin family and in a country that was under the political and cultural domination of the West. He received education at some of the most outstanding centres of Western learning and yet his faith in the message of Mohammad (Peace be upon whom) grew deeper. He came to believe more fervently in the high destiny of the Muslim *Millet*. The vindication of Islam and repugnance for the Western thought and civilisation became a second nature with him. He utilised freely his enormous gifts of heart and intellect in that direction and became a symbol of the poetry of faith, vision and reflection. His ideas produced a tumult in the stagnant waters of the sub-continent and waves of thought and feeling rising from here swept the shores of Arabia and the entire Islamic World.

- Excerpted here from 'The Glory of Iqbal' by Syed Abul Hasan Ali Nadwi رحمہ اللہ, trans. from Urdu by M. Asif Kidwai, published by Academy of Islamic Research and Publications, Lucknow.

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Part
03

A Trip around the World

Excerpted from the travelogues of Mufti Taqi Usmani Sb دامت برکاتہم
Translation: Zawjah Zia

I had been constantly travelling for the past eight days and I could surely use a break. So, arriving in Los Angeles, I only informed my friend Amir Akhtar Sahib, who had been insisting since long that I visit him, while also requesting him to not make the news of my arrival public; I wanted to unwind before resuming my journey after a day. But it didn't go as planned. Apparently, people had their ways of finding out and hence a number of people were there to receive and welcome me at the Los Angeles airport and I was told that more were on their way to meet me. I couldn't disregard their love and affection of course so it was decided that we offer our Asr Salah at the Masjid of Mawlana Asif sahib which was close to the airport. This would allow me to spend some time with them after salah. This masjid was the local Markaz for the Tableeghi Jamaat and I was informed about their various commendable Dawah activities through this center.

Thereafter, Amir Akhtar sahib quietly exported me to his place. I really needed some rest now and he made all the arrangements to make me

comfortable; may Allah ﷻ reward him for that. After having rested, eating dinner and offering Isha salah, Amir Akhtar sahib took me out in his car for a short ride through the Los Angeles downtown.

Although Los Angeles is world renowned as "the most happening city", yet at this time of the night the city seemed practically deserted. Upon inquiry, Amir Akhtar sahib informed me that the reason for this was the insane crime rate. No one felt safe stepping out of their houses at this hour. And that's the story of most of the US. Its big cities are increasingly becoming vicious crime hubs. Even though the police is so efficient that it takes less than three minutes for the cops to arrive at any crime scene and they have access to the most sophisticated investigative tools as well, yet, the crime rate keeps mounting each day.

Even in San Francisco, the hotel I was staying in, would issue a detailed instruction manual to its occupants stating things like 'please make sure all the door and window locks are in place before you sleep, 'if any one



knocks at the door, do not open the door before gaining recognition first', 'If the person at the door claims to be from the hotel personnel, even then do not open the door before first confirming it with the hotel reception' etc. One can imagine the plight of the residents of these cities living in such fear constantly. This is just why many have fled the cities to go live in the suburbs, while only people of the African American community roam around the abandoned cities. Only beggars or one-off tourists could be witnessed even in places like Hollywood and Beverly Hills at this hour of the night.

The above is just one reality that could crash into one's imagined fantasies about these 'civilized' societies; but there was more too. Beverly Hills is from amongst the poshest localities of Los Angeles, where some of the wealthiest people of the world reside. A street of the same locality houses one of the most expensive market places of the world. Providing me an insight into the definition of 'expensive' here, Amir Akhtar sahib told me that everything there would be sometimes hundreds of times more expensive than a normal market. For example, you would get a single neck-tie for \$200, a pair of socks for \$150 or a suit for \$1000. Here, the brand owners are like specialists who'd charge you thousands of dollars in consultation fee if you'd want their expert opinion for selection of a suit; its color, design and stuff. And that too, not before you have pre-booked an appointment with them at least a few months ago. In other words, or in my words, this street is an outlet for high-end foolishness for the elite of the society because they have to somehow show off the pools of money they own. They have nothing better to spend on.

Not very far away from this place, right under the shades of magnificent sky scrapers, one can find a considerable number of homeless people on the sidewalks who would be searching through the garbage boxes and collecting empty cans and bottles to sell them to a junkyard in the morning in exchange of a few dollars. Around the same sidewalks, there would be people pushing shabby carts with a few ragged items upon them; in reality, the carts would be their homes and the rags upon them would be practically everything they owned. At nightfall, they would just sleep upon or under their carts. Many of these homeless people

could be found begging. My friend Amir Akhtar sahib was approached by one such beggar at a fuel station. Incidentally, Amir sahib didn't have change in dollar notes at that time so he tried to excuse himself politely. Upon this the poor man said, 'I take pennies (too)! So, he handed him over a few pennies in change that he had and the man accepted those gratefully.

All of this "poverty in the midst of plenty" is an ugly manifestation of what a capitalist economy truly is. This is just what gave birth and rise to communism as a reaction. Today, though communism too has fallen due to its own shortcomings, but it doesn't mean that capitalism has gotten rid of its ugliness. It is still very much there. And unless these inequalities are realistically sifted out of the system, this horrific polarization of wealth is going nowhere.

The Journey back Home

I was to commence my journey back home the next day. From the farthest western end of the US, there could be two possible routes back to my homeland; one would be to trace back the path I had come upon, another would be to travel across the Pacific and reach Pakistan via far East. I chose the second option due to a number of reasons. One major reason was that I found the estimated travel expenses upon this route much lesser than the other route. Secondly, I had never been to Japan before and I could have a stopover there upon this route.

Thus, I boarded my flight to Tokyo on Monday 9th June. It was a one of the lengthiest flights at a stretch for me; the plane had to fly over the Pacific for eleven hours straight. We arrived in Tokyo on Tuesday 10th June at 4 pm. The date and day had changed, yet we hadn't seen night during our flight since we were travelling into West, alongside the sun. So, for eleven hours we flew in the afternoon sun! After five hours in the air, we crossed the international dateline and the date and day changed. Up till then, I could see the Western longitude constantly increasing as long as it reached 80 degrees. Afterwards, the Eastern longitude appeared and started decreasing – from the farthest West of the world, now we had entered the farthest East.

(To be continued *insh'Allah*)

Expecting Good while Irritating Others

Shaykh Abu Abd al-Rahman al Sulami رحمته

Among the infamies of the soul is that the individual expects good for himself by attending places where good things happen, even though if he did attend it, those present would lose hope and [consider] his presence an evil omen. One of the Forebears (*salaf*) was asked: "What is your expectation for those who stood [on Arafat]?" He replied, "I see people whom Allah would forgive if it were not for me being with them" (Abu Bakr al-Muzani said this to his son while making Hajj). This is what the People of Awareness [*ahl al-yaqaza*] assume about themselves.

This condition is treated by the individual

knowing that Allah - even if He had forgiven one all his sins - has seen him commit mistakes and violations. He thus shies away from assuming good about himself and [instead] assumes the worst concerning himself. It is as al-Fudayl ibn Iyad said, "How shameful of you - even if you are pardoned!" This was because he realised Allah's knowledge of and His looking to him.

- 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'

Iqbal Says...

1. People who have no hold over their process of thinking are likely to be ruined by liberty of thought. If thought is immature, liberty of thought becomes a method of converting men into animals.
2. Be not entangled in this world of days and nights; Thou hast another time and space as well.
3. I lead no party; I follow no leader. I have given the best part of my life to careful study of Islam, its law and polity, its culture, its history and its literature.
4. Thou art not for the earth, nor for the Heaven the world is for thee, thou art not for the world.

The Art of Pottery

By Dr Faisal Nazir

An expert potter's hands
Give shape to a lump of clay
This fine artistry depends
Upon the delicate fingers' sway

If the desired shape is the heart
The potter must take care
Not to clutch the clay too hard
It's more delicate than earthenware

All those potters who shape hearts
Let your fingers work with love
Or you will break the shape apart
With one aggressive move.



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How *Physical Health* affects our *Spiritual Health*

By Zawjah Kashif

A racecourse. Crowd's cheers echoing throughout the ground. Horses trotting towards the start line, their riders right along with them.

The starter presses the button, rings a loud bell, sends a signal and the horses are off! Within the first quarter of the race, team 312 has already been dismissed. While the horse seems physically strong, the rider does not look skilled enough to keep up with it and it is not long before the rider is being thrown off. The jockey in the next team is primed and knows how to use the knowledge to his advantage. His horse, unfortunately, lacks the stamina and is exhausted by the half-mark. The last pair is handling the racecourse best. Both the rider and the horse have joined their strengths, the years of training on both their parts have paid off. They fly through the race with utmost fluidity, becoming one and reaching the finish line to be declared champions.

Scholars have often used the metaphor of a horse and jockey to help explain the relationship between the physical self (horse) and the spiritual (the rider). If either one is weak, then we as humans lose the potential to perform our best. The physical body needs to be healthy enough to carry out the acts of worship which in turn strengthens us spiritually. On the other hand, a spiritually weak person is

at risk of being over thrown by giving into his physical desires without any checks, like team 312 above.

Islam provides its followers a holistic code of conduct for each aspect of their life. This includes treating our bodies with respect and nourishing them with not only faith, but also with lawful, nutritious food and required exercise. A healthy and fit person has opportunities to perform more good deeds than a person who is unhealthy. The famous saying of Prophet Muhammad ﷺ

highlights this important connection when he said: Allah Almighty likes the strong believer over a weak believer.

Pillars of Islam:

An insight into the many facets of Islamic code of conduct can clearly help us to understand how physical health affects our spiritual health and vice versa. However, for the purpose of this article I have restricted the discussion to the Five Pillars of Islam.

Declaration of Faith, the fundamental pillar of Islam is to declare obedience to Allah Almighty. On the outside, it is a verbal commitment and a purely spiritual matter of belief; however, the true manifestation of this declaration is seen

in the acts of goodness carried out physically by the believer including, but not limited to the prescribed forms of worship or the remaining four pillars.

Prayer (Salah) is an obligatory act of worship on all Muslims, five times a day. It is performed in a specified way. There are allowances for different situations in one's life on the posture and number of units to be offered but the obligation is not nullified as long as one is breathing and sane.

It is considered as a meeting between the believer and his Lord. It holds the power to stop a believer from committing sins and is the Key to Paradise. As we look closely at the actual performance of the units of Prayer we see an involvement of all body muscles from the beginning to the end. One's muscular and bone strength play an important role in the ability to stand in Qayam, bending in Ruku and prostrating with the forehead touching the ground. Kamran G. reports in Physical benefits of (Salah) prayer - Strengthen the faith & fitness that "the prayer movements would enhance flexibility and general muscular fitness. This results in moderate physical exercise particularly to the large muscle group and encourage health and wellbeing".

Fasting (Saum) Fasting is a common practice in different religious disciplines, including Islam, Christianity, Judaism and Hinduism.

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may ward off evil. (Al Baqrah 2:183.)

In Islam, the practice entails abstinence from eating and drinking between dawn and sunset. The blessed month of Ramadan is often referred to as a training course for the believer in both the spiritual sense and the physical. Duration of the Ramadan fast varies anywhere between 11 to 20 hours during summers (*Ramadan 2020: Fasting hours around the world* – Aljazeera.com). It is the consciousness of the presence of Allah Almighty that enables a believer to overcome his thirst and hunger and not eat and drink even in solitude. The reward of every good deed is increased multifold, but to truly benefit from this opportunity the successful believer is one who takes care of his/her fitness by managing nutrition, sleep and exercise in the non-fasting hours.

Obligatory Charity (Zakah) is obligatory on sane, financially sound believers. The importance of this pillar is evident from the fact that not only is it mentioned at over seventy places in the Holy Quran but the command for it was given to all the earlier Prophets including Prophet Ibrahim ﷺ, Ismail ﷺ, Musa ﷺ and Isa ﷺ. It is a spiritual cleansing which replaces selfishness with selflessness, love of wealth with the love of humanity and promotes peace in the society. Although Zakah is a financial form of worship, physical fitness too plays its part in the ability to earn a living or maintain the financial strength, to fulfill this obligation.

Pilgrimage (Hajj) requires one to be sane, mature, financially stable and physically fit. It is a spiritual journey like no other and is obligatory only once in a lifetime of the believer. At every step of the pilgrimage, one is promised complete forgiveness from sins and increase in rewards. The five days of Hajj spent in the desert plains of Mina, Arafat and Muzdalifa are a test of one's endurance and patience. A well-nourished, physically and emotionally fit believer is more attuned to benefit from the opportunity described by the eminent scholar Shaykh Muhammad Manzoor Naumani in the following words: *"If a bondsman is blessed with a correct and sincere Hajj which is called Hajj-e-Mubroor in the special terminology of the Shari'ah, and even if a particle of association with the Prophet Ibrahim and Muhammad (May Allah honour and grant them peace) is granted to him it will mean that he has, as one would say, attained the highest degree of felicity and obtained a boon than which there can be no greater gift or favour in this world."* (Maarif Hadith English, Vol.2, Book of Hajj; pg 478)

In conclusion, for us as Muslims to achieve true success and contribute to the vision of our beloved Prophet Muhammad ﷺ it is imperative that we focus on both our spiritual and physical development.

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The Protector

Translation by Bint Akram

Hazrat Shaykh ul Hadith Maulana Zakariyyah رحمۃ اللہ علیہ recounts a faith-reviving incident in his famous autobiography titled, 'aap beeti':

In my childhood, the following incident was often narrated by my father and other elders (of the family). On the outskirts of Behat, an ancient town in the district of Saharanpur in India, were located some bungalows that belonged to the British gentlemen who usually lived in big cities like Delhi, Calcutta, etc. These bungalows housed their Muslim employees and servants who carried out and supervised their businesses in their absence. The British gentlemen would occasionally visit to check on how things went about.

Once a fire broke out in this neighbourhood and almost all the bungalows got affected by it. One of the overseers of the bungalows rushed to Delhi so he could inform his master about the fire and

the havoc it had wreaked. He broke the news of fire to his employer, who was writing something down, and said that all houses had been burnt down including his master's. The Englishman continued with his writing undisturbed. The servant reiterated a bit forcefully this time: 'Sir, everything has turned to ashes. It includes your house too.' 'Nothing has happened to my house,' responded the Englishman with confidence, and continued with what he was doing already. When the shocked and confused servant repeated that everything was burnt down for the third time, it was then that the Englishman explained that he had been paying *zakat* regularly, just as Muslims did, hence, he was confident that nothing would happen to his wealth or belongings. Upon hearing this, the servant decided to return to the town only to find out that amidst all the burnt houses, the one standing without any harm was his master's.

O My Son!

Yusra Shabbir

When was the last time you gave an advice to your child and he turned a blind eye to it? Or when was the last time you advised him, and he lashed back at you? Or when was it that he advised you back at your advice?

As children get older their psychological and mental development also takes place. What would have worked when they were young doesn't exactly work the same way when children enter into teens, or later into adulthood. Feelings of self-actualization, self-realization, a sense of maturity, coupled with ego and pride, take over the minds of older children and even adults. How a teenager reacts depends a lot upon the type of spiritual upbringing a child has had, especially in the first six years of his life. The environment of the house, and his friends at school and outside the school act as major factors, which blend up in complex ways to bring out the person within your child.

One of the most painful instances in the life of parents is to see their child heading the wrong way and their helplessness in directing him to the straight path. Parents, out of their genuine

love, try to advise their children, but sometimes the message does not get across too well, and does not produce the desired effects. This article, thus, highlights how to get over this obstacle and is aimed at assisting parents in handling such delicate situations. Giving an advice is an art and needs much patience and practice. A right advice given at the right time, in the right manner can have life changing effects on the child. On the other hand, correct advice given in the wrong manner, at the wrong time, under the wrong circumstances, can actually make matters worse.

Giving an advice entails three aspects: (1) preparation for the advice (2) the advice itself (3) the outcome of that advice.

Preparation for the Advice

This comprises the following steps:

- **Supplication:** Supplicate to Allah, the Most High, to grant you the appropriate means and wisdom to guide your child. Knowing that Allah ﷻ is on your side will make you feel more confident. In the Qur'an we are told that prior to his encounter with Pharaoh, Prophet Musa ﷺ made a *du'a* (20: 25-28):

"[Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]

And ease for me my task

And untie the knot from my tongue

That they may understand my speech."

- **Patience and forbearance:** Train yourself beforehand to be patient because an advice is neither welcomed nor appreciated well at times. In Surah Luqman, as an advice to his son, Luqman, the wise, said:

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve" (Surah Luqman: 17).

Here Luqman, the wise is advising his son that when you will enjoin people to do good and forbid evil, they might not accept it in the most gracious of manners, but do not lose hope; have patience, because these matters require firmness and resilience.

- **Arm yourself with knowledge:** This should include knowledge of the topic that you plan to discuss. If, for example, you have noticed that your child has started smoking, you must have firsthand knowledge of the ill effects of smoking; have your statistics ready to give him some form of substantial evidence. Be it a religious issue or a worldly issue, knowledge of the subject is imperative to make the advice genuine. Do your homework and think of the examples that you might want to relate to while giving advice. A conversation will not go very far if your child wants to discuss the matter with you and you don't have a deep understanding of the topic. Also, lack of knowledge may make your stance appear weak and will not appeal to the conscience of the child.
- **Look for the right moment:** In *Sahih Muslim*, the following Hadith is mentioned:

Anas bin Mâlik رضي الله عنه said: "While we were in the Masjid with the Messenger of Allah ﷺ, a Bedouin came and stood and urinated in the Masjid. The Companions of the Messenger of Allah ﷺ said: 'Stop, stop!' The Messenger of Allah ﷺ said: 'Do not interrupt him; let him be.' So they left him alone until he had finished urinating. Then the Messenger of Allah ﷺ called him and said to him: 'These Masâjid are not for any of this urine and filth; rather they are for the remembrance of Allah, the Mighty

and Sublime, and Salât, and reading Qur'ân,' or as the Messenger of Allah ﷺ said it. Then he ordered a man from the people to bring a bucket of water and pour over it."

It is quite evident that the Sahabah رضي الله عنهم were very keen to accost the man right then and there, but the wisdom of our Prophet ﷺ made them do otherwise. It was once the bedouin had relieved himself that he was approached softly and informed about the decorum of the mosque.

Coupled with the right moment to advise is to select the right place to advise. It is best if we advise our child in privacy. A very important saying of Imam Shafi'i رحمته الله is: "Support me with your advice in private, and avoid advising me in public. Surely giving advice among the people is a kind of reproach, which I would rather not listen to. If you disobey and ignore my wish, don't be saddened if you are not obeyed."

Similarly, if we notice that our child is in the wrong company then it would not be a good idea to approach him when he is with his friends; look for an opportunity in which your child is in his best of moods and therefore will be more receptive towards what you have to say.

- **Listen before you speak:** Give your child a chance to explain. May be he has his own reasons for doing the wrong he is doing. Perhaps he has some misconceptions lurking in his mind that could be the root cause. Perhaps, by simply listening to him you would have rendered him free from having to listen to your long discussion. This will also help to boost his confidence and refute the idea in his mind that he is always being bombarded with one advice after another without being given the opportunity to explain. This will also aid in developing trust in your relationship with him/her.

The Actual Advice

This in itself has many components to it:

- **How to address your child:** Psychologists today tell us something that Islam told us centuries ago that how you address a person will determine whether he will listen to you any further or not. Your opening statement should be an embodiment of compassion and parental love coupled with a deep concern for your child. Let us look at how Luqman, the wise, addresses his son (Qur'an, 31:13):

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.""

This verse, in fact, portrays a mental picture in our minds of a kind and a compassionate father counseling his son. There is a delicate connection being created between the father and son merely by the way he begins his advice. This is not the only verse where he says "O my son". In fact, the subsequent verse shows that he uses this phrase twice. There is absolutely no element of anger or harshness in the tone of Luqman and that is how we should be. We should never address our child with roughness. Use the kindest of words to call on to him and never call your child by referring to the sin he is committing, e.g. don't call him "you cheater," or "you liar,". Every person, whether a sinner or not, has self-esteem and is entitled to respect.

- **Tone of your voice:** Your tone of voice should be gentle and polite. There should be no harshness or signs of anger in your voice. In Qur'an, Allah ﷻ says to Prophet Musa عليه السلام:

"Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]" (Surah Taha: 43-44).

And the Messenger ﷺ said, "Gentleness does not enter into any matter except that it is beautified, and harshness does not enter into any matter except that it is disfigured" (*Sahih Muslim*).

If there were a person on the face of the Earth who deserved to be rebuked harshly for his crimes it would have been none other than the Pharaoh. The Pharaoh was the tyrant of his time, persecuting the children of Israel, but he had a far greater crime on his hands i.e. his claim to be the lord of the world. Now, in spite of all his evils, Prophet Musa عليه السلام is being commanded by Allah ﷻ to speak gently and politely to him. Harshness in tone or a condescending speech makes the recipient of the advice arrogant and even more stubborn in not listening any further.

- **Prioritise your message:** Your message should be direct, with the advice spelt out in the clearest of ways. Do not resort to long sentences with complex statements and analogies and have your child fish around for what is intended

in your lengthy advice. Make it short and brisk because the attention span of children, especially teenagers, is only a few minutes. Place whatever is important at the first priority and then gradually tackle the lesser important issues. The Prophets رضي الله عنهم were sent with very clear messages e.g. Prophet Salih عليه السلام said to his people:

"O my people! Worship Allah, you have no other llah (god) but Him" (Qur'an, 11:61).

Similarly, Prophet Hud's عليه السلام message to his people was:

"And to Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood]" (Qur'an, 11:50).

- **Substantiate your Advice:** ... with stories of the past, especially those mentioned in the Qur'an and Sunnah. The stories in the Qur'an are not there so we merely learn the chronological order of who came after whom; they serve a higher purpose of guiding us till eternity. If, for example, you notice that your son has befriended girls and is gradually crossing his limits of decency, then tell him how Prophet Yusuf عليه السلام, in the prime of his youth, chose to live a chaste and modest life for the fear of Allah ﷻ. If the problem of your child is arrogance then tell him of how Satan's envy made him an outcast in the sight of Allah ﷻ; of how the envy of Yusuf عليه السلام's brothers harmed no one expect their own selves when they had to face Prophet Yusuf عليه السلام with their crimes. If your child is in the wrong company tell him how during Prophet Muhammad ﷺ's time the head of the tribes used to prevent each other from accepting the message of Islam and they all died a disgraceful death, one after the other, in the Battle of Badr as mushrikeen. If your child is extravagant and wasting his money, then tell him of Prophet Sulaiman عليه السلام, who had a kingdom like no other, yet he was the humblest of all. Another good source of examples is perhaps people around you who could serve as lessons for not having heeded to genuine advice. They would serve as living examples for them to take note of.
- **Be a bearer of glad tidings and a warner:** When Prophet Nuh عليه السلام was sent to his people, he gave them glad tidings as well as warnings: "And said, 'Ask forgiveness of your Lord.

Indeed, He is ever a Perpetual Forgiver.

He will send [rain from] the sky upon you in [continuing] showers

And give you increase in wealth and children and provide for you gardens and provide for you rivers" (71: 10-12).

Prophet Nuh عليه السلام mentioned both the spiritual as well as worldly benefits of mending one's ways and, likewise, we must properly assess our children's mistakes and offer them a positive picture of the possible effects, both spiritual and material benefits, if they were to leave their wrong actions.

Also mention the possible negative effects if they continue to persist in their course of action.

Prophet Nuh عليه السلام, when his people refused to pay heed to his preaching, would frequently warn them:

"We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day" (Qur'an, 7:59)

Make your warnings just as clear as you made your glad tidings, so that in future there is no question of the children complaining that our parents had not informed us of the consequences of our actions.

What to do after having given the Advice

- Bear with patience and forbearance if your child did not receive your advice as well as you had anticipated. Your duty is to convey; it is Allah ﷻ who turns the hearts whichever way He wishes.

"So bear with *sabr* all that they say, and Glorify your Rabb with Praise" (Surah Qaf:39).

- Continue to love your child and do not hate him for his sin. He may be in need of your love and your guidance more now than ever. Perhaps your affection and care would make him change his attitude.
- Continue to pray for your child and ask Allah ﷻ earnestly to guide him to the true path.
- Reflect back on how you had tackled those few minutes with your child and if you feel there could have been room for improvement then restructure and reorganize your advice for the next time.
- Live by Example: Umar ibn al Khattab رضي الله عنه was noted to have said: "Never underestimate the

value of a silent advice." When asked what that meant, he replied "Good manners and good conduct". We can all relate to how Prophet Muhammad ﷺ led by example, at the time of the treaty of Hudaibiya, when he ﷺ instructed the Companions رضي الله عنهم to sacrifice their animals and shave their hair; but the Companions رضي الله عنهم didn't do so because they were saddened by not being able to perform the Umrah. Umm Salamah رضي الله عنها, the wife of Prophet Muhammad ﷺ advised Prophet Muhammad ﷺ not to speak a word to his Companions رضي الله عنهم and rather he ﷺ should be the first to sacrifice his animal and shave off his head and this is exactly what the Prophet ﷺ did. Lo and behold, all the Companions رضي الله عنهم followed suit.

If you want your child to pray then you must first set the example of praying on time in the Masjid. If you want your child to be respectful to you then you must first be respectful to your parents and to your wife. If you want your children to stop lying then first do it yourself by being honest with others around you. If you want them to utilize their time wisely, then you must first begin with yourself. Sometimes this is all that is required, that you set an example for your children to follow. In the Qur'an, we are told:

"O you who believe, why do you say that which you do not do? Most hateful it is to Allah that you say that which you do not do." (Surah as-Saff :2-3)

Your children must see you walk the walk and not just talk the talk!

Looking back into Islamic history, the one piece of advice that the Companions رضي الله عنهم of the Prophet ﷺ would give to each other was: "Ittaqillah" i.e. "Fear Allah" Just this one word would be enough to perk the ears of the Companions رضي الله عنهم. At the time of Umar bin Abdul Aziz رضي الله عنه, on one particular Friday, the imam ascended the pulpit for his khutbah and said "Ittaqillah" i.e. fear Allah ﷻ and this was enough to make Umar bin Abdul Aziz رضي الله عنه and all those with him weep, and just that one word was the khutbah that Friday!

Giving advice can be an intimidating as well as a daunting task to do and we must realize that enjoining good and forbidding evil has always been the way of the Prophets ﷺ and we must pray to Allah ﷻ to make this task easy for each one of us. Aameen.

Towards Building Ummah Consciousness

By Sohaib Baig

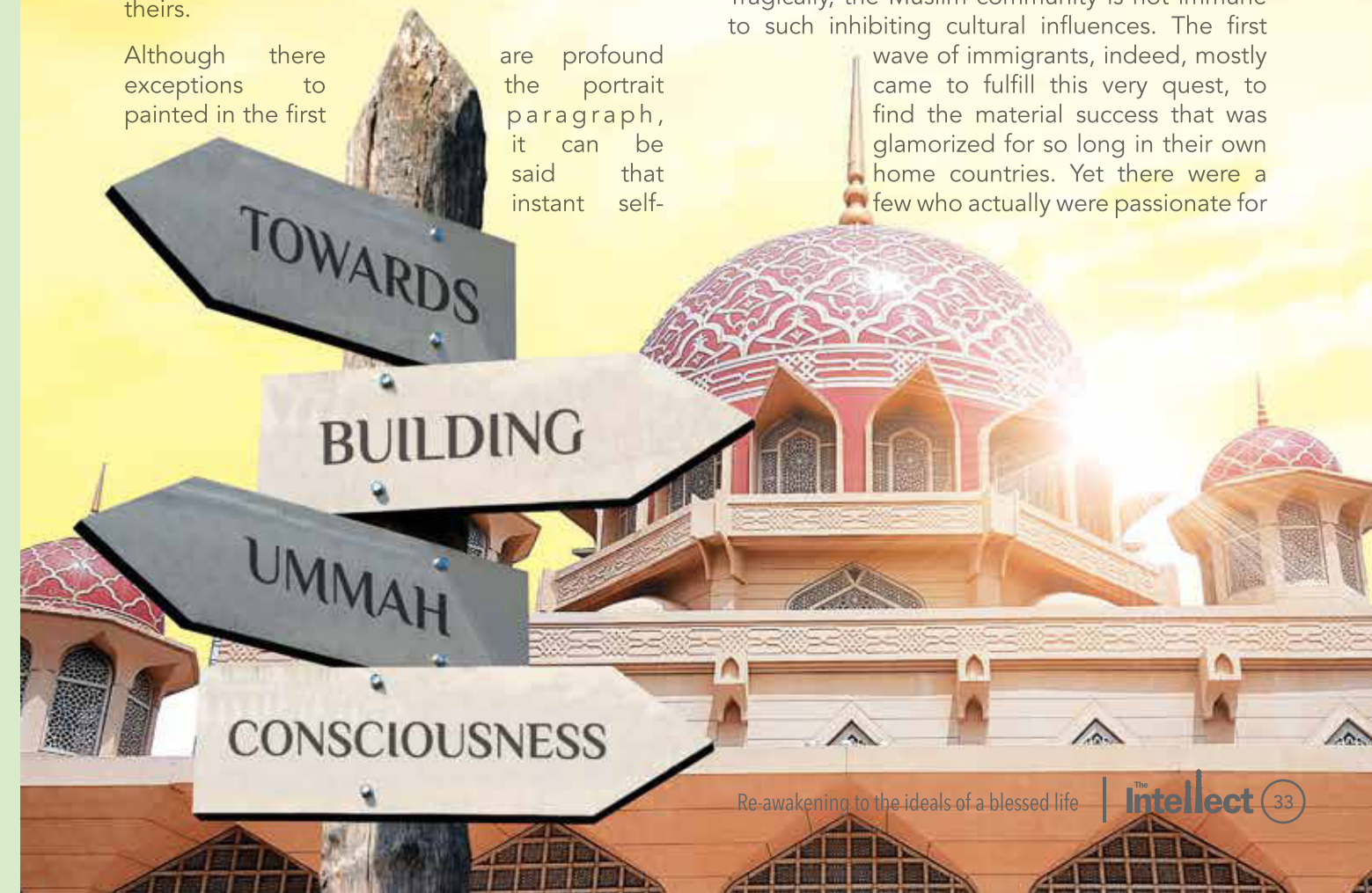
In a society which trains its citizens in the art and philosophy of achieving instant self-gratification, of becoming thoroughly submerged in one's own bubble of pleasure, it becomes dangerously difficult for one to develop a world consciousness and concern for others. The intensity of this struggle is signified by the fact that one has to cultivate his concern for society without the help of society, and consequently, many will often be left aside to froth around in the artificial sands of their own world. Yet, for the most part, that world too is not even their own, and is rather the mass amalgamation of what the rest of the world (as they know it) is – from idolizing celebrities that they wished they were, to chasing after the will-o'-the-wisp of appearing important and popular in the eyes of other people (assisted through mediums such as Facebook), to engaging in intense debates on the most frivolous of issues that have no actual connection to their own life (including sports), their mind and efforts become wholly tied in a struggle and existence that is not theirs.

Although there are exceptions to the portrait painted in the first

paragraph, it can be said that instant self-

gratification is certainly one of the loudest messages sent out by American culture. Indeed, the lingua franca of popular American culture is actually the entertainment industry with all its various manifestations. The stars who dominate the scene are envied in almost all aspects of their lives, and Americans will feel proud to buy their expensive memorabilia. This is not to say that all Americans have souls made of plastic, as indeed the world does poke holes in their bubbles of life and pleasure – but still, the ubiquity of the concept of (superficial) fun, as manifested in almost all aspects of society, from social networking to buying cars to even finding love, (as promoted by the equally superficial medium of television and visual imagery, which depends more on arousing our base instincts than appealing to rationality) significantly indicates the level of importance Americans attach to the concept of fun, as well as how vulnerable they themselves are to such stimuli.

Tragically, the Muslim community is not immune to such inhibiting cultural influences. The first wave of immigrants, indeed, mostly came to fulfill this very quest, to find the material success that was glamorized for so long in their own home countries. Yet there were a few who actually were passionate for



the Ummah (Muslim community), and from their herculean efforts, Islam managed to strengthen as their children were born. Now, as they themselves begin to recede back into old age and return slowly to their Creator, it is their children who are starting to assume responsibility and control the affairs of their communities. Though the older generation still retains a key grip, it should not be long before that too subsides, and leaves the world to their children. Yet for the Ummah to progress forward, these children will also have to move past the thinking that has plagued most of the elder generation, as well as overcome the new challenges presented by American popular culture.

Muslims, in their zeal to “integrate” often become afflicted with the same disorders as other Americans do. Our attitudes towards love are a clear example of our succumbing to the power of fun. Why does love have to be fun? Tying love with fun actually severely handicaps the power of love, as exemplified by our difficulty in loving someone for the sake of Allah ﷻ. This often extends dangerously towards our level of love towards Allah ﷻ and His messenger ﷺ – how many times do we lose concentration because we are “bored” in prayer? This attitude also extends to our love of the Ummah: one can gauge the seriousness of the issue by simply looking at how deeply Islamic charities nowadays depend on holding concerts for raising funds for humanitarian causes, and how they sadly have big name Muslim celebrities entertain the Muslim crowds, in order to squeeze out money from the pockets of Muslims. This phenomenon, which has several variations (including basketball tournaments for charity), is extremely telling of the “Ummah consciousness” of a people, and their sheer addiction to fun and self-gratification, where they have to indulge themselves first before coming to the aid of the needy in their own Ummah. It does not seem to carry the same spirit of generosity and urgency when the Prophet ﷺ said, “Guard from the Fire, even by giving half of a date fruit in charity.”

Social networking sites including Facebook and Twitter serve as another example of this phenomenon. The ideas of fun, frivolity, redundancy, and sheer narcissism promoted by these sites completely redefine our attitudes towards our lives. Before Facebook, one could feel perfectly content to have a sum total of a

dozen or more friends—but now, 12 looks like a terrifyingly tiny number, and can become a cause for losing self-esteem. Yet if a person has a thousand friends, they will feel like an accomplished person of great importance and relevance, even if they are doing nothing on the grander scale of contributing to humanity or serving God. The “like” feature also ties into the same concept, serving as nothing more than fuel for narcissists on their personal pages. What is the purpose and ultimate consequence in liking the fact a friend went shopping that day? Equally disturbing is the practice of frequently updating profile pictures, of showcasing the same person in different poses and settings – a practice completely unnecessary for facilitating communication, yet needed for the purposes of communicating self-obsession and glory. (Ironically, many scoff at dictators for plastering their nations with pictures of themselves, without realizing that they themselves are guilty of the same practice online.) Also, prior to Facebook, individuals with a less than normal social aptitude would be inevitably forced to learn the dynamics of building personalities and interacting with people at some stage in their life. With Facebook, the person will perhaps never learn, having finally found a venue to voice the sounds of their soul without hesitation. Some also have experienced that using Twitter extensively damages one’s ability to expound upon reflections and thoughts – one will simply send out 140-character messages and feel the urge is gone. In essence, Muslims need to be aware of the inherent orientations of the tools they use, and realize that technology, just like “culture,” is not as neutral as it may sometimes seem to be – and to embrace everything in the zeal to “integrate” may not be in the best interests of the Ummah.

Many will be inclined to think the previous narrative as slightly exaggerated, perhaps more applicable to the youth than the adults. But even the most fundamental concept of American culture, the American Dream, – which concerns all Americans – reeks of such individuality. From their early years, Americans are taught that this Dream lies chiefly in attaining affluence and pleasure (with their different manifestations), which in turn mostly hinge on education and assimilation. Thus, the entire effort of their lives, from education to love to business to travel, becomes a part and

parcel of living that sacred Dream. Those who do not possess the prerequisites of this Dream are left alone to find refuge in drugs and gangs – but for those who do, the world is clear and straightforward. Sadly, this does not leave much room for building altruistic goals, of nurturing a true “Ummah consciousness” – although one can certainly develop a caring or generous character whilst living the Dream, one cannot experience altruism at its most powerful level, because the Dream inevitably revolves around oneself, and does not make much room for the dreams of others.

It is indeed incredibly unfortunate to see Muslims in America, who arguably possess the highest potential for bringing the most change in the world due to their unique position of both understanding the worldviews of the East and West as well as living in the country with the most power and influence over the world, become muted as their energies drain into the endless spirals of the American Dream. This perhaps can be attributed to both internal and external factors: on the one hand, the ceaseless bombardment from society does its damage, but on the other hand, inside forces including parents and friends also do admirably well in keeping the next generation focused on achieving their American Dream. After having finally broken away from the strong currents of society (and that being an accomplishment on its own), many greatly talented Muslim youth will find their will and zeal to devote their life to the Ummah flatly rebuffed by parents who care more for filling the lives of their children and families with luxury than responding to the dire pleadings of the Ummah worldwide.

If one truly believes in Islam as a whole, one must believe that the needs of the Ummah supersede his or her own needs. Our enormous energies and talents deserve not to be wasted away in corporate offices, but rather in the service of the greater good of humanity. Becoming doctors, engineers, or accountants is certainly not inherently wrong—but we must realize that building the character of a nation, that curing them of spiritual diseases, is much harder and requires ten times more resources than building the infrastructure of a nation. Obviously, as long as the bulk of all individual energies are being used to secure personal careers, American Muslims on a whole

will never tap into their potential to bring reform and prosperity. Often, being an Islamic activist is only tolerated as a hobby – but if it is accorded its proper station as one’s true calling in life, it will be feared greatly, almost as if it surely portends poverty and ruin. Islam, though, is not meant to be taken up as a hobby, but as a life calling – and until we forgo our individualistic dreams and build grander dreams for the Ummah, one cannot have high expectations for the future. This is the fundamental mistake made by Muslims today, and in reality, it is this mistake which threatens ruin and destruction on the Muslim community.

If one believes the state of affairs of the Ummah to be pathetic today, we must believe ourselves individually to be pathetic as well. We have become desensitized to the plight of the world – how else can one describe our historically unprecedented ability to hear tragedy after tragedy, yet go back to spend hours watching T.V shows and games? Television claims to serve our powers of seeing and hearing, but in reality, it has taken control of our faculties of thinking, by controlling what we see and how we see. Ironically, we often accuse our brethren living in Muslim majority countries of being too sensitive, of being too combustible and manipulated by those who seek to give Islam a bad name. Yet few realize that we too, awash in our luxuries and numbed into silence and inaction by them, are also being manipulated by those same forces. There is not much to fear from a Muslim who views his own life as more important than the Ummah – but an “Ummah conscious” Muslim will always be a threat to their corrupt interests. We must find a way to collectively fight back against these sterilizing forces, of creating new forces and institutions that are free from these dangers, and learn to orient our lives and ambitions toward the service of Allah ﷻ and all of His creation – and if we can accomplish that, undoubtedly our future descendants will surely come upon a time, God-Willing, where decent men and women all over the world from Haiti to China will smile freely, and feel relieved at having found out that the forces of good have not been vanquished, that goodness and altruism still shine throughout Allah’s earth, like the morning glow rejuvenates us after the lethargy of the night.

The Advent of Islam

By Ukasha Niazi

The Prophet ﷺ in the Battlefield:

Eventually some incidents took place, which opened the gates for a conclusive battle in the Islamic history. It all started in 2 A.H. when Quraysh sent a caravan under the supervision of Abu-Sufiyan for trade towards Syria.

The main purpose for this trade was financing a war against Muslims with its profit. When the Prophet ﷺ came to know about the situation, he called his Companions and consulted them on the issue. They all agreed to help Prophet Muhammad ﷺ in subduing the power of that caravan so that a hazardous and bloody war could be avoided in the future. When Abu-Sufiyan received the news of Prophet Muhammad ﷺ decision, he quickly sent a message towards Makkah, calling for some help. 'When this plea reached the people of Makkah, they decided that it must be serious. They prepared themselves quickly and departed. All of their nobles, apart from Abu-Lahab, went to help and he appointed a man to take his place.' (Muhammad, the Last Prophet; a model for all times by Maulana Ali Mian, Page 74)

The Quraysh had come up with great preparation. They numbered 1,000 and were fully equipped with weaponry and other useful possessions.

In contrast, the Holy Prophet Muhammad ﷺ moved towards battle zone with an army of three hundred and thirteen men who were poorly equipped and had only two horses and

seventy camels in total. Abu-Sufiyan heard the news of this march; he turned his caravan to the coast. Upon seeing that he was safe, he sent a word to Quraish telling them to avoid the battle, as now there was no need for it. Many chiefs agreed to withdraw from the war, but Abu-Jahl insisted on attacking.

The Muslim army encamped at Badr. 'Although Allah had promised victory and the angels were accompanying to help, the Prophet ﷺ arranged his army strategically to fulfil the condition of adopting all necessary means to meet a challenge.' (Muhammad, the Last Prophet; a model for all times by Maulana Ali Mian).

After one-to-one combat, general fighting broke out. Muslims fought bravely under the supervision of the Holy Prophet Muhammad ﷺ. Many famous leaders of disbelievers including Abu-Jahl, Shayba and Ummaya bin Khalf were killed. Seventy people from Quraysh died and a same amount was taken as prisoners.

However, fourteen Muslims attained martyrdom. This victory displayed the strength of Muslims and their influence increased even further.

Battle of Uhud:

The Quraish wanted to avenge the losses they encountered in battle of Badr. Therefore, in 3 A.H., they set out with a well-equipped army of 3000 soldiers. Prophet Muhammad ﷺ had gathered around 1000 people in his

army but Abdullah bin Ubay, the leader of the hypocrites, had joined him with 300 soldiers. When he backed out with his men on a false pretext, there only remained 700 Companions to fight alongside the Prophet ﷺ.

The Prophet ﷺ arranged the lines of Muslims in such a way that Mount Uhud was at their back. 'A troop of fifty archers was deputed to guard the army against any attack from behind. They were instructed not to leave their post even if Muslims won the battle. Abdullah bin Jubayr ؓ was their commander.' (Sahih Al-Bukhari, Kitab ul Maghazi, Baab Ghazwa e Uhud)

Initially the Muslims acquired an influence and soon the Makkans began to retreat. 'When the Muslim archers saw that the idol worshippers had been routed, they themselves left their post.' (Muhammad - the last Prophet by Maulana Nadwi, page 87)

Even though 'Abdullah bin Jubayr ؓ, the leader of the archers, tried to stop them from leaving the post, they did not listen to him.' (Sahih Al-Bukhari, Kitab ul Maghazi, Baab Ghazwa e Uhud)

When Khalid bin Waleed (who was yet a non-Muslim) found the Muslim army unprotected from rear, he attacked from behind. While Muslims were engaged in collecting booty, the cavalry of Quraysh fell upon them from the rear. Meanwhile, the false news of Prophet's death spread around but distinguished Companions stood steadfast. Eventually, the news of Prophet's death proved wrong, and Muslims surrounded him. The Holy Prophet ﷺ headed towards a hill along with his Companions to deter the enemy. Although, the Quraish tried to go after him, but Sayyidina Umar ؓ and some other Companions hurled stones at them. 'They gave up their chase.' (Seerat Ibn Katheer, 3: 45) Seventy Muslims lost their lives in the battle. The figure of non-Muslims that were killed during this battle was comparatively less than Muslims.

A Short Ambush:

In the fourth Hijri, the Meccans played a trick on Muslims. They persuaded seven people to go to the Prophet ﷺ and request him to send along his Companions, who could teach them Islam, on the pretext that their tribesmen were ready to accept Islam. The Prophet ﷺ sent ten Companions who were tricked upon reaching the location and

around 200-armed men proceeded to arrest them. Most of them received martyrdom. At another point, on Abu Bara 'Amir's request, the Prophet ﷺ sent seventy preachers. When they reached near the Ma'una well, the Muslims faced killings. Ka'ab bin Zayd, who survived by feigning as dead, later informed the Prophet ﷺ about this incident. (Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Rajee' | Ibn Hisham, 2: 184).

The Prophet ﷺ was utterly saddened by the loss of such scholastic figures. 'He cursed those (people) who killed his companions at Bir-Mauna for 30 days (in the morning prayer).'

The Jews of Medina

At the time of Prophet Muhammad's ﷺ arrival at Madinah, there were three Jewish tribes namely:

1) Banu Quinuqah 2) Banu Nadhir 3) Banu Quraizah.

•Banu Quinuqah:

There were always differences between the Jews and the Arabs of Madinah, which often led to skirmishes amongst them. When Prophet Muhammad ﷺ settled in Medina, he drew a covenant between the residents of Medina. The Jews were also part of this treaty. Under this pact, Jews were free to practice their religion and carry out their worships at their own will and liberty. Alongside this, they had reciprocal obligations too. They were bound to help Muslims in case of any attack on Medina. Even after signing the treaty, 'they did not observe the terms and conditions of the treaty for long, and as early as about a year and a half after the pact they engaged themselves in mischief against the Muslims.' (Muhammad - the last Prophet by Maulana Nadwi, Page 146) They killed a Muslim when Prophet was away at Badr. After his return to Medina, 'The Prophet ﷺ asked the Jews regarding this event but instead of a positive and defensive reply, they sent back the document of treaty and got ready for armed confrontation with the Muslims.' (Al-Bidaya wan Nihaya, 4: 403, 'Uyunul Athar, 1: 295). Their reverting led them to an exile from Medina. After being exiled Banu Qainuqa moved to Syria.

•Banu Nadhir:

On the other hand, Meccans were in a continuous contact with Jews. They had earlier asked them to start a battle against Muslims and Meccans would



fulfil all the supplies. However, the Prophet's wise handling of the situation on time had made their move ineffective. Nevertheless, this time when they wrote again to the Jews, the Meccans threatened them of severe punishments in case of not helping them in a war against Muslims. 'After receiving this letter, the Jews decided to disregard the peace treaty with Muslims and [thus] hurt them deceitfully.' In fourth Hijri, the Jews of Banu Nadhir attempted to assassinate the Prophet Muhammad ﷺ by deceit. When he learned about their plan, he ordered an exile for them after which they moved to Khaybar. After settling down in Khaybar, the Jews planned an all-out war against the Muslims with a massive help from the non-Muslims of Mecca.

Battle of Trench:

The Banu Qurayza tribe of the Jews was still indifferent, but Banu Nazeer coaxed them to fight a battle against Muslims. Eventually, 'a huge military alliance along with an army of more than 10,000 soldiers advanced towards Medina.' (Fathul Bari, 7: 393, Ibn Hisham, 2: 214). This included the Quraish and other *Mushrik* tribes.

Hearing the news of their march, the Prophet ﷺ called his Companions for consultation. Hazrat Salman Farsi ؓ, who was from Persia, suggested that Muslims should gather all their military might at a safe place and dig a trench around it. This strategy was used in Persia when the enemy army was too large to battle with in an open field. Hence, an analysis was drawn which concluded that 'there were houses and date groves (*Nakhlistan*) on the three sides of Madinah thus providing a natural protection to the city. Only one side, which was open and exposed needed safety.

Prophet Muhammad ﷺ thus commenced the digging on trenches on that side along with his 3000 Companions. 'The work was completed in six days.' (Fathul Bari, 7: 393-94, Ibn Hisham 2: 216-17)

When non-Muslims' army approached Medina, they were surprised to see this novel strategy. The Meccans' army besieged Medina and this siege continued for a long period of time. Throughout this hard time, Muslims met starvation and malnourishment. They literally were to tie stones around their bellies for supporting their existence.

As the time passed by, Meccans were fed up with this prolonged siege, as it proved highly inconvenient for them to arrange provision of a 10,000-strong army. Then, one day, an unusually strong storm struck the invaders. As it was the winter season, such a fierce storm was most unexpected. The wind blew so hard that their tents were uprooted, and utensils were all displaced. In addition, a seed of hatred was sown among Jews and Meccans regarding each other, which disabled them from fighting anymore, and hence they started preparations for setting off. At the time the invaders were returning, Prophet Muhammad ﷺ stated that this would be the last time the disbelievers would come out against them. He further added that (after this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us.

Banu Quraizah:

The day the Prophet ﷺ entered Medina after coming back from the battle of trench Archangel Jibrail ؑ visited him asking that he should unsheathe his sword, head for the residence of the rebellious Banu Quraiza, and fight them. He headed towards their habitats and laid a siege of their forts that continued for a month. 'Then Banu Qurayza wished to take S'ad bin Mu'az ؓ as arbitrator and declared that they would honor his decision, whatsoever it may be. The Prophet ﷺ accepted this (Sahih Al-Bukhari, Kitab ul Maghazi). Sa'd ؓ was also informed that the Jews had agreed to accept his verdict about them. S'ad bin Mu'az ؓ decided their fate from the Torah which stated that the fighters be killed, women and children be taken as captives, and property be divided among the Muslim fighters. (Sahih Muslim, Kitab ul Jihad, Baab Jawazul Qital fi Naqdh Al-Ahd. For reference to the Torah, see Seerat un Nabi by Shibli N'omani, vol 1, p. 435). The decision of Hazrat Sa'd was as per Israelite law and order of war. The comments that the Jews made after hearing Hazrat S'ad's decision also show that in their opinion that decision was based on a divine command in their religious book. (*Muhammad – The Last Prophet* by Maulana Nadwi, pg. 162)

(To be continued, inshAllah)

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Salman Al-Farsi رضي الله عنه

"Salman is from the people of my household..."

-Muhammad, Rasul Allah ﷺ

This story is about a seeker of Truth who embarked on a lifelong quest for the Divine. His name was Salman ؓ and he was from Persia. Let us hear this gripping narrative in the words of Salman ؓ ,

"I was a Persian youth from the people of Isfahaan. I lived in a town called Jayyan where my father was the leading aristocrat as well as the wealthiest man in town. Since the day of my birth, I was the most beloved of people to him. His love for me grew with the passage of time until it surpassed all bounds. Out of fear for my safety, he confined me like a girl within my own home. I strove hard to acquire knowledge of Zoroastrianism and was eventually made responsible for guarding the fire that was meant to burn continuously, and was not supposed to go out for a single moment.

My father owned a vast estate that yielded the most profitable revenue. He supervised its running personally, for he reaped huge profits from it.

One day, he was prevented from going to the estate by some preoccupation, so he told me, "My dear son, as you can see I am too busy to visit the estate today, so go on my behalf and oversee the work today." So I set out.

En route to the estate, I happened to pass by a church that belonged to

the Christians. My attention was attracted by the sound of their voices raised in prayer. Due to my enforced seclusion from people, I was completely ignorant about Christianity or any other faith. Upon hearing their voices, I went inside the church to see what they were doing. As I gazed at them, I was most impressed by their method of worship and felt so drawn to their religion that I uttered, "By Allah, this is better than our religion."

By Allah, I did not leave them until sunset and I did not visit my father's estate. Eagerly, I questioned them, "From where does this religion originate?"

They replied, "In the Lands of the Levant."

When the shades of night fell, I finally returned home. My father greeted me, full of questions regarding my day's activities. I answered, "My beloved father, I passed by some people who were worshipping in a church. What I saw of their religion appealed to me so I stayed with them till sunset."

My father was alarmed at what I had done and exclaimed in horror, "My dear son, there is no good in their religion. The religion of your ancestors is superior by far!"

I replied, "No, by Allah, their religion is better than our religion."

My father grew most apprehensive upon hearing my words and fearing lest I should abandon my religion, he confined me within the home and bound my feet in fetters. However, as soon as the opportunity arose, I sent the following message

to the Christians, "Inform me of the arrival of any travelers headed towards Syria."

Shortly afterwards some travelers for Syria came to them and they apprised me. I struggled with my chains until I succeeded in freeing myself. Then I secretly set off with them for Syria."

When we reached Syria, I enquired, "Who is the most pious man in this religion?"

They replied, "The Bishop, who is also the custodian of the church."

Accordingly, I went to him and said, "I am interested in Christianity and I present myself in your service, so I may learn from you and join you in worship."

He said, "Enter." Thus I entered his service.

Soon I realized that he was an extremely corrupt man. He would command his followers to give charity and preach eloquently about the rewards of spending in the Path of Allah. Yet when they donated their wealth, he would hoard it for himself and not give any share to the destitute and needy. In this way, he had amassed seven coffers of gold. I loathed him most bitterly for his vileness.

When he died, the Christians gathered together for his funeral rites. Then I informed them, "Your priest was an evil man who would exhort you to give charity, but he hoarded whatever you gave and withheld it from the poor."

They asked, "How do you know this?"

I replied, "I can show where his treasure is?"

They said, "Yes, show us." So I showed them the treasure and they discovered seven coffers overflowing with gold and silver.

When they saw it, they exclaimed, "By Allah, we shall not bury him!"

Then they nailed his corpse to the cross and pelted him with stones.

Afterwards, they appointed another man in his place. I devoted myself to his service and I never saw a greater ascetic than him. Truly, he was the most devout worshipper I ever saw. Consequently, I adored him and spent a long time with you.

He replied, "I do not know of anyone who is upon my path except a man living in Mausil who has

not deviated from the Straight Path, so go and join him."

After my mentor died, I joined the man in Mausil. When I came to him, I recounted my story to him and said, "Indeed so and so advised me to join you before his death for he described you as righteous man, just as he has."

He replied, "Stay with me." I kept his company and found him to be most virtuous.

When he lay on his deathbed, I asked him, "O so and so, the Command of Allah has come to you and you know everything about me, so who do you recommend as my mentor?"

He answered, "O my beloved son, by Allah, I do not know of a man who follows our path except one in Naseeben, so go and join him."

After his burial, I travelled to Naseeben and informed the man of my purpose and my mentor's advice. He told me, "Stay with me."

So I stayed with him and found him as virtuous as his predecessors.

However, soon death came to him.

As he lay dying, I asked him, "You know everything about me. To whom will you entrust me?"

He replied, "By Allah, I know of no one adhering to our path other than a man living in 'Amooriya, so go and join him."

I travelled to him and recounted my story to him. He said to me, "Stay with us." I kept his company and managed to earn a meager pittance while I was with him.

Eventually his death drew near. As he lay dying, I asked him, "O so and so, the Command of Allah has come to you and you know everything about me so, to whom will you entrust me?"

He replied, "O my beloved son, by Allah, there is none remaining on the face of this earth who still follows our path. However, this time has drawn near when a prophet will emerge from the land of the Arabs. He will be sent with the religion of Ibrahim and he will emigrate to a land of date palms surrounded by stony tracts. He will have certain unmistakable signs. He will eat from that which is presented as a gift but he will not eat from that which is given as charity, and between

his shoulder blades is the seal of Prophethood. If you are able to move on that land, then do so." Then death claimed him.

I stayed a while in 'Amooriya after his death, until some Arab traders from the tribe of Kalb came to us. I said to them, "If you will take me with you to the land of the Arabs, I shall give you my money."

They replied, "Yes we shall take you."

I gave them the money, and they took me with them until, when we reached a valley between Madina and Syria, they betrayed me and sold me to a Jew. I was forced to serve him until his paternal cousin from Banu Quraiza came for a visit and purchased me from him. Thus I moved with him to Yathrib. When I saw the date palms described by my mentor in 'Amooriya, I recognized the city of Madina. At that point, the Blessed Prophet ﷺ was inviting people to Islam in Mecca but I had not yet heard of him due to my preoccupation with the tasks imposed upon me by my slavery.

Finally the Blessed Prophet ﷺ migrated to Yathrib. By Allah, I was on top of a date palm, working for my master, as he sat beneath the shade, when his cousin came to meet him, saying vehemently, "May Allah destroy the Prophet of Qaylah (Aws and Khazraj). By Allah, at this very moment, the people have assembled in Quba to welcome a man who has come from Mecca and claims to be a prophet."

Upon hearing these words, I began shivering and trembled so convulsively, that I feared I might fall on my master. Eagerly I began asking him, "What did you say? Repeat what you said?!"

My master was livid and struck me violently, roaring, "What business is it of yours? Go back to your work."

As soon as evening came, I gathered some dates that I collected and hastened to where the Blessed Prophet ﷺ was staying, I entered upon him, saying, "I have heard you are a pious man,

accompanied by needy Companions so I have brought some charity for you, for I consider you to be more deserving than others."

I placed them near him and he told him Companions to eat but he did not partake of them himself so I said to myself, "This is one sign."

Then I departed and began gathering more dates. When the Blessed Prophet ﷺ moved from Quba to Madina, I went to him and said, "I have seen you do not eat from charity and this is a gift which I wish to present to you."

So he ate from it and he commanded his Companions to eat along with him, and I said to myself, "This is the second sign."

Finally, I went to the Blessed Prophet ﷺ while he was in the graveyard of Baqee' burying one of his Companions. I found him seated and began trying to look at his back to see the seal of Prophethood described by my mentor in 'Amooriya. When the Prophet ﷺ saw me trying to look at his back, he understood my purpose and silently lifted his mantle from his back. So I looked and beheld the seal of Prophethood. I instantly recognized it and fell headlong upon his back, kissing it and weeping copiously.

The Blessed Prophet ﷺ asked, "What is your story?" I recounted my story to him and he was most affected by it. In compliance with his wishes, I then narrated it to his Companions and they were deeply moved and rejoiced."

Peace be on Salman Al-Farsi ؓ the day he set out in search for the Truth and peace be on Salman ؓ the day he accepted the Truth. Peace be upon him the day he died and the day he will be resurrected.

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

The Divine Blessing of Wisdom

By Tanzeela Ahmed

Life is beautiful, especially for those who have the courage to live it to its fullest with grace. Life has its own demands and requirements that unfortunately not all human beings are able to meet; hence, many people end up having bundles of complaints with life and the Creator whenever they remain unable to handle failure and rejection in anyway. This seems to happen because of their lack of right kind of knowledge, wisdom and consciousness.

Usually, it is perceived that as we grow older, we also become wiser. Hence, it appears that the level of wisdom people possess is somehow linked with their physical age.

When I was a child, growing up overnight was my dream and now the childhood is the period that I miss the most. I guess, everyone out there can relate to this. Childhood has its own unique charm and blessings. By and large it is assumed that being a kid or a minor means no use of brain-power. Well I'll not second said assumption or perception.

I wonder what would happen if we do not encourage our kids to act intelligently at an early age! How and when would they start to develop a consolidated thought process and mental power? A general perception is that a minor holds a permit to make blunders, create mess, break rules and make wrong moves without feeling guilty. But it is not the case for all. Let me admit that there are children who are reasonable and smart enough to produce logical actions and arguments.

Here arises the obvious question that why the grownups are not able to use their common sense and brain well. Why can't they understand basic concepts and the practical implication of the preconceived notions? Without any doubt, it all starts with the basic training and education from the early childhood. People carry the wisdom and beliefs that were instilled in them by their parents and extended social circle. The development of rationality, judgement and aptitudes largely relies on prevailing values and belief systems in our society.

I believe that being wise is not an option, it is mandatory. Wisdom, the divine excellence bestowed to humans, by the Allah almighty enables us to embrace the hidden realities and deal with the ups and downs of life with elegance. Any person who is good enough to focus on facts, and then positively uses his knowledge to take a decision falls in the category of being wise. Such people do not fear troubles in their way. They are brave enough to embrace calculated risks and learn from their mistakes instead of blaming others. Sensible people are good listeners as well as readers. They are content, humble, mindful, intuitive, self-sufficient and always strive to make life easier for everyone around. Such people take their time to analyse everything and then come up with sound judgments. They possess the ability to control the stream of their emotions and adjust with the ever changing environment. They do hold the power to materialize the desired

changes as well.

In a broader perspective, wisdom is viewed as an essential part of the intelligence that we practice in our life. No situation is an ideal for all. It is our wisdom, mental stability, and sense of responsibility that lets us yield the best out of non-ideal situations.

Scientific studies conducted over time have proved that as we age the frontal cortex of our brains shrink in volume. It has been depicted that cognitive functioning slows down and memory decline also occurs with aging. Therefore, old people are less impulsive; they take more time to think and react towards any circumstance and this probably assists them to make wise decisions at the end of the day.

In the process of growing up we actually awaken our consciousness as we observe more, understand more, encounter numerous situations and ultimately draw conclusions and take decisions accordingly. In fact, knowledge grows as we grow. Experience comes with age and so is the case with knowledge.

With the passage of time people attain knowledge, acquire experience, and both these things, at times, delude them into feeling that they have grown wiser. However, their own actions and reactions in certain circumstances are enough to prove them wrong. So the fact of the matter is that our actions make us look wiser or foolish. It is necessary to have a clear vision and assessments that ultimately allow acting wisely and making appropriate decisions related to a particular matter. A wise enough person is indeed the one who knows the right things to do in the right context, in the right way at the right time.

The family as a social unit requires a wise manager. It's not about a man or a woman, rather a wise human being. Generally, in Muslim families, men are perceived to be the managers, or the higher-ups, as they exactly know what is right for the wellbeing of their families in a society. They are wise enough to differentiate the good from bad. By his power, knowledge and capabilities, a man holds more prestige to make and implement wise decisions. Women, the homemakers, on the other hand, are considered as being the wisest of figures when it comes to taking good care of the family, or managing the household in general (no one can deny the spiritual aptitude as well as the intellect of the virtuous Muslim women).

As per my observation, most people equate education and degrees with the level of wisdom one has. It may be partially true but let us not forget that this world is full of wiser people who barely attended school or any educational institution, as such. Yet, their approach towards life and universe, and also their actions prove that wisdom does not need any credentials. A degree can't buy us knowledge, good manners, wisdom, experience and the ability to be exceptional. Degree is just a piece of paper and one has to earn and justify it with his virtuous deeds. What really makes the difference is how we use our brain to understand, interpret and generate an opinion. Yes, we do get wiser as we get older but only when we are truly able to learn, adapt, expand our vision and cope up with the ever-arising challenges of growing age and life.

Our holy Prophet Muhammad ﷺ described ten characteristics of a wise person (*TUHAF UL-UQOUL, Page 27*).

1. He remains patient against ignorant behaviours.
2. A person who forgives those who have been cruel to him.
3. He is courteous and kind towards his subordinates.
4. He competes with those higher than himself for attaining good.
5. He thinks before he speaks. If it is good and beneficial to say, he will continue, otherwise would prefer to remain silent.
6. Whenever he faces sedition (*fitna*), he seeks refuge in Allah.
7. Always protects his hands and tongue from harming other Muslims.
8. When he realizes a virtue, he welcome it as an opportunity to attain.
9. Modesty never gets separated from him life.
10. He always stays away from greed.

Clearly, we have all the guidance and teachings to learn wisdom from! Being capable to figure out the wise people in our surroundings is also a great blessing. Wisdom has nothing to do with or the intelligent quotient, rather it has everything to do with the practical implication of knowledge, intellect and experience. Let's accept it as the truth that being wiser means gaining knowledge, experience, continuous learning and having the ability to produce reasonable judgment and sound decisions in everyday matters. We must learn to use our brains well. Otherwise we will never get wiser even at the age of sixty..

Learn Who You Are!

By Dr. Asad Zaman

This question of identity, which superficially seems like the simplest of questions, is not only the most important question we all face, but also, for reasons to be explained, the most difficult question.

There are powerful forces which work hard to deny us access to our true identities, and actively deceive us about ourselves. One of these forces is the capitalist economy, which seeks to use up and exploit all planetary resources for the production of wealth. This tendency has become so extreme that it threatens to destroy the entire planet.

Our modern Western education was designed to turn us into human resources, instead of human beings. This is done by making us believe that we are commodities for sale in the labor market. We are taught to value the price that we will get when we are sold (the money that we make from the careers we pursue). The fact that we are valuable beyond price, the most precious of the creations of God, must be concealed from us, so that we sell our lives cheap, for the benefit of the capitalist machines for the production of wealth.

In fact, Allah T'aala informs us about the value of our lives in the Holy Quran in many different ways. Man has been created in the best of forms, and reduced to the lowest of the low. This means that in us there is potential to rise above the angels, and also the potential to become the worst of the creation. The Holy Quran tells us that if you save one life, it is as if you have saved the entire humanity. Our one life is equivalent, in the eyes of God, to the seven billion human lives currently living on the planet. How can this be?

We don't feel our own lives to be that valuable. This is because we have been deceived about our true worth, made to understand that we are cheap, and that our lives are for sale. This has been done so that others can profit from our ignorance and use our precious lives for their own purposes, for making money.

But the question is: how can one life be equal to billions of lives? It does not make sense from a mathematical point of view. The answer is that this is true in terms of potential. A seed has the potential to grow into a tree, and produce thousands of seeds, which will produce even more trees and even

more seeds. Just like that, if we can realize the hidden capabilities which every human being is born with, he/she can rise to a position higher than that of the angels. But, if we fail to realize the potential, our lives are worthless, just as a seed which fails to realize its potential and become a tree, is just another nothing.

Because we are extremely precious, there are many parties which would like to buy us, and to use us to further their own missions. There are so many ideologies, visions, bright and shining dreams, which appeal to our eyes and hearts, and are designed to deceive us into accepting these missions and selling our lives for their achievement. The only way that these parties can achieve their goals is by misleading us about the purpose and meaning of our lives – by deceiving us about our true identities. This is why it is so difficult to learn who we are. There are so many groups who wish to buy our lives by selling us fake identities and persuading us to believe in them. So how can we learn the truth about who we are, what we are designed to be, how we can make the most out of our unique and precious lives, the few moments that we have on this planet?

We have to realize that Allah T'aala Himself is ready to buy our lives! He says that he has purchased the lives and properties of the believers in return for Paradise. This is the best use we can make of our lives, to sell ourselves to God, the Creator of

the entire universe. Others who seek to buy our lives are all beggars, who have nothing compared to the treasures of the Creator Himself.

It is important to understand that the potential within the seed is only realized in the process of growth. We cannot learn who we are by looking inside our hearts to discover our true identities, because these true identities will be revealed and created as we pursue the path of spiritual growth. This is one of the meanings of the verse (26:69) that "And those who strive for Us – We will surely guide them to Our ways."

It is in the process of the struggle to discover the potentials hidden within our souls that Allah T'aala will give us the knowledge and guidance we seek for self-discovery. It was the excitement of this self-discovery which overpowered the seeker Mansour Al-Hallaj and led him to say "I am the Truth". The journey to discover who we are, and the amazing potentials with which we have been created is the most exciting journey of our lives. We have been taught to aim low, sell ourselves cheap, and never undertake this journey of self-discovery. In order to begin this journey, we must unlearn all these lies that have warped our understanding of who we are; so that we are able to learn the truth about the most important question of our lives.

Seven Advices

1. In generosity and helping others be like a river
2. In compassion and grace be like the sun
3. In concealing others' faults be like the night
4. In anger and fury be like the dead
5. In modesty and humility be like the earth
6. In tolerance be like a sea
7. Either exist as you are or be as you look

- Attributed to Mawlana Rumi رومی



Maulana Mufti Taqi Usmani Sb's دامت برکاتہم visit to Jamia Baitussalam, Talagang, Punjab

By Muhammad Ukasha
Translation: Abdullah Bilal

It was a clear blue sky. The sunlit clouds smoothly drifted across it.

I sat in a cool room, beside a chair, resting my hand on its handle. I felt extremely peaceful and radiant, due to the presence of the occupant of the chair – Shaikh-ul-Islam Mufti Muhammad Taqi Usmani Sahab دامت برکاتہم! I felt very fortunate.

Mufti Muhammad Taqi Usmani Sb دامت برکاتہم arrived on the 3rd of June, 2022, at Jamia Baitussalam Talagang. All the students and teachers awaited him excitedly. Around Asr, by the time he arrived at the Jamia, I found myself lucky enough to be in the area he stepped into first and the room that was to be his residency for the period of his stay (one-day visit).

He first offered Asr prayers and then rested for a while. Thereafter, he was taken to the Jamia's garden.

Maulana Abdul Sattar Sahib دامت برکاتہم briefed him about the different projects and activities of Baitussalam. Mufti Sb دامت برکاتہم expressed his pleasure to hear about these.

Soon afterwards, Maghrib prayers were offered and Mufti Taqi Usmani Sahib دامت برکاتہم performed his routine *Nawafil*. He then spoke a few words about Baitussalam and remarked:

"This is 'Bayt us-Salam' (the house of peace), may Allah ﷻ make it one in the true sense. In the Hereafter, Allah ﷻ named Jannah as Dar-ul-Islam, and here you people have named the



Jamia 'Bait-us-Salam'. May Allah ﷻ make it a means to reach Dar ul Islam. Ameen."

After the conversation, some attendees asked short questions, to which Sheikh Sahib دامت برکاتہم gave answers. After that, Isha prayer was arranged.

At the same time, it was also heard that Shaykh-ul-Islam Sahib's routine is to have dinner after Isha prayer. Hence, after Isha, he was taken to the residential premises where he intended to rest after having the meal.

On the second day, June 4th, the ceremony was to be held for the beginning of Daura-e-Hadith. The program began around 10:00 am. In the beginning, a respected teacher of the Jamia recited an Arabic poem in praise of Sheikh Sahib. Afterwards, Maulana Abdul Sattar Sb was awarded an honorary shield by Sheikh-ul-Islam Sb on behalf of Wifaq-ul-Madaris al-Arabiya.

Thereafter, the Dars-e-Bukhari started, which lasted for about an hour. At one instance, Mufti Taqi Sb دامت برکاتہم asked a student: "Why do you want to acquire knowledge? What is the purpose of gaining knowledge?"

The student replied, "To carry out tasks for Allah's Deen."

Hazrat said, "Understand well, the purpose of acquiring knowledge should be self-improvement (*Islah*). You will be able to correct others only when you are yourself correct. If knowledge is obtained without the intention of self-improvement, then there will be no blessing in it, that knowledge will bear no fruits. It will turn into a torch with no light. That's why Imam Bukhari رَضِيَ اللهُ عَنْهُ, put the hadith about the correction of intention at the beginning. Hence. First of all, correct your intention, otherwise there is no point in reading and teaching."

At another instance, he said: Remember! If the acquisition of knowledge was possible through study solely and without any assistance by or a need for teacher, then there would be no need to send any messenger with the heavenly books. It was not at all burdensome for Allah Ta'ala to send a fine copy of the Holy Qur'an to the side table of every Muslim in one night. A Divine voice would order to read the Holy Quran and act upon it! But this did not happen, rather Allah Almighty sent the Holy Qur'an along with the Holy Prophet ﷺ who explained the Qur'an to all of the mankind.

There were Prophets ﷺ who were sent without a book as a divine reference, but no book has been revealed without a Prophet. The reason is that the book alone is not enough to guide a person without a teacher."

After the ceremony, Sheikh-ul-Islam Sahib visited the office in the inner premises of the Jamia in the company of Hazrat Maulana Abdul Sattar Sahib. Alhamdulillah, I had the privilege of sitting with him on this occasion. Also, I was fortunate enough to partake of the water drunk by Sheikh-ul-Islam Sahib. *Alhamdulillah*

Here are some of the things that Hazrat Shaykh al-Islam Sahib said in this assembly:

"Hazrat Gangohi رَضِيَ اللهُ عَنْهُ used to teach all the classes of Daura-e-Hadith himself." On this occasion, Maulana Abdul Sattar Sahib began to say: "Probably Hazrat (Gangohi) lost his sight in his last age." The Sheikh said: "Yes, his eyesight weakened and hence Hazrat Gangohi removed the top part of his watch to estimate the time by feeling the hands of the clock. That clock then was given to my grandfather, Maulana Yasin Sahib, may Allah bless him and grant him peace, which later passed to my father (Mufti Muhammad Shafi Usmani Quds Sirah) and now, Alhamdulillah, I possess that watch."

He further added:

"My grandfather Maulana Yasin Sahib, may God bless him and grant him peace, was a loyal disciple of Hazrat Gangohi and was very close to him. He would travel by foot, all the way from Deoband and Gangoh, just to meet him.

Although we did not see our grandfather, Maulana Yasin Sahib, may Allah bless him and grant him peace, but we had been fortunate to see our grandmother. She also pledged allegiance to Hazrat Gangohi رَضِيَ اللهُ عَنْهُ and her condition was such that with every breath she exhaled, we could hear the word 'Allah' from her mouth."

In between, I also asked a question, by the permission of Maulana Abdul Sattar Sahib: "It is noticed that most of the writings of our ancestors are in Persian language, from which the benefit cannot be gained unless one has an understanding of Persian. So, to what extent should one's Persian be refined by contemporary scholars and students so that they can stay connected with the

traditions of their ancestors?" Sheikh Sb replied: "The revival for Persian language is significant. It is because our religious writing asset is mostly in Persian, second only to Arabic. Or maybe now it is in Urdu. However, Persian is an important language by all means. But still very few people can read famous and renowned Persian books; leave alone Mathnavi Rumi, Gulistan, Bustan, Nafhat al-Alans in present era. By the way, even Urdu is not properly understood, unless one has good understanding of Persian."

At this very point, Maulana Abdul Sattar humbly addressed Shaikhul Islam and said:

"Last year, we had arranged for the students to take a Persian course during their Shaban-Ramadan holidays. This year, by Allah's will, the intention is that students who want to be connected with the traditions of their ancestors and are also passionate about learning Persian, they may attend the course."

After that, Sheikhul-Islam mentioned a few things regarding the curriculum. Then, a student asked to pray for success in the exams. Sheikh ul Islam Sb mentioned a *Wazifa* regarding it. (This *wazifa* has been written earlier in the autobiography of Shaykh-ul-Islam Sahib entitled 'Yadain' published in Majla-ul-Balagh, Episode No. 29. I am quoting Sheikh Sahib's words here).

"My father, Hazrat Mufti Muhammad Shafi Sahib, may God have mercy on him, told me a practice that when I go to the examination hall, before opening the paper, I should recite 'Kaaf-Ha-Ya-Aain-Swad' on the five fingers of my right hand in such a way that I should first say 'Kaaf' on the little finger and then 'close your fingers, one by one on each letter, after that say 'Kufeetu'. Then recite 'Ha-Meem-Aain-Seen-Qaaf' in such a way that you say 'Ha' and open your little finger, then on each letter one by one, keep opening the finger, then say 'Humeetu'."

I used to do this in all my exams and Alhamdulillah I always succeeded remarkably."

And this is how this special meeting came to a beautiful end.

Now, Shaykh ul Islam Sahib had a meeting with the coordinators of some Islamic schools and those gentlemen were already waiting so he was taken to the auditorium of the Jamia. First,

he gave a brief introductory speech in which it was emphasized that we all shall try to agree on each other's suggestion regarding setting up and reforming the education system. In this regard, he also said that it is better to first agree on those points about which each one of us can agree.

After the introductory address of Shaykh ul Islam Sahib, the spokespersons of various schools and their principals were invited to speak, who not only expressed their happiness at this initiative, but also put forward their reports and some useful suggestions, which were often noted down by Sheikhul-Islam Sb. In the end, Shaykh-ul-Islam Sahib briefly put forward some suggestions and the meeting came to an end.

Meanwhile, the teachers of Jamia came down and sat before him. Shaykh al-Islam addressed them and said:

"Once Shaykh al-Hadith Hazrat Maulana Muhammad Zakaria (Quds Sirah) came to Dar-ul Uloom Karachi. We asked him to advise us and the students. It was not customary of him to give a speech. He only said one sentence: value yourself."

After this, Shaykh ul Islam got up and soon after performed the noon prayer.

A series of farewell meetings followed and around four in the evening Shaykh-ul Islam Mufti Muhammad Taqi Usmani دامت برکاتہم left the Jamia, after spending about 23 hours with us.

A few cars with blessed souls, warmed their tyres and hit the road, leaving behind a trail of smoke suspended in the air. I stood behind, wondering, whether the cars transporting these blessed souls would ever return? I wish they do!



Memoirs of Hazrat Mufti Taqi Usmani

Translation: Kaiser Nizamani

دامت
برکاتہم

Part
22

Beginning of Affinity with Poetry and Literature

Along with teaching us our syllabus, Hadhrat Maulana Sehban Mahmood Sahib (may his secret be sanctified) had also ingrained in me the taste for poetry and literature since that time. Hadhrat himself would compose fine poetry. He would sometimes recite his favourite couplets during class, and would explain their literary subtleties in such a profound manner that we would begin appreciating the deeper meanings of those couplets, and would enjoy them even more. At some point, he began the practice of putting forth a hemistich (first line of a couplet) and telling us to complete the couplet. With this exercise, we would create a line of poetry, according to our capabilities, rhyming with the hemistich and present it to him, and he would make appropriate corrections.

On the other hand, I have written previously that poetry and literature permeated the culture of our house. Our respected father (may his secret be sanctified) used to say couplets not only in Urdu, but in Arabic and Persian as well. Our eldest brother, Hadhrat Zaki Kaifi Sahib (may Allah's mercy be upon him) was formally a poet, and due to him renowned poets would visit our house often. Our sisters also had a remarkable taste for poetry, and respected Muhammad Wali Raazi Sahib would also sometimes say couplets. As a result, whenever all of us siblings would gather together in the house, we would sometimes start *Bayt Baazi* (a poetry competition where each

participant has to say a couplet starting with the last letter of the previous participant's couplet); sometimes one of us would recite an interesting poem or *Ghazal* we had read or heard somewhere and all of us would enjoy it; sometimes we would read a literary article together; and at other times, *Chhoti Aapa* would read Hafeez Jalandhari's *Shahnama-e-Islam* to us, which we would listen with much eagerness and zeal. These were the recreational and entertainment activities in our household.

In the backdrop of this household environment, I had developed a zeal for poetry and literature from my childhood. I was only nine years old when I had already memorized several poems and *Ghazals*. A children's magazine called "*Saathi*" ("Companion") used to be published in those days. My elder brother respected Muhammad Razi Sahib (may Allah's mercy be upon him) had signed up for this magazine under my name, and I would be overjoyed at receiving it. I would eagerly wait for the postman at the beginning of each month. When I would finally get my hands on it, I would not be satiated until I had read it cover to cover. It was from reading this magazine that the desire to write something myself arose in my heart. My sister, whom we used to call *Chhoti Aapa*, would especially encourage me in this regard. The magazines of those days had a page for pen friendship. Children would send their names and addresses to be published and would invite other children to become friends with them through postal mail. When this magazine initiated

the page for pen friendship, my sister suggested that I should write a letter to one of the names listed on the page, and that this would help me practice composition. I therefore scanned through the names listed for pen friendship and liked the name "Mujahid" the most. From the address listed, I learned that he resided in the African city of Nairobi, which at that time was the capital of Tanganyika. (Later Tanganyika was renamed Kenya). I chose him for pen friendship solely because I loved the word "Mujahid". I put together some words as a letter and showed it to *Chhoti Aapa*. She made corrections and transformed it into a proper letter. I dropped it in the post, and also received a reply. This pen friendship continued for some days; I would initiate a letter to this unseen friend and would show it to *Chhoti Aapa*, who would review it and garnish it with literary flavour. In this manner, over time, I also began gaining some aptness for writing.

In those same days, in the Readers' Opinion section of the daily "*Jang*" newspaper, people would write letters which would spark some topic of debate, and letters from both sides of the argument would be published. One time, a pointless debate was stirred up as to whether a woman can be a poet or not. *Chhoti Aapa* told me to send my point of view to the newspaper. In compliance to her order, I wrote a letter to "*Jang*" which was published under the title "Women and Poetry". This was my first published piece of writing. At a later time, the debate arose as to whether *Quaid-e-Azam's* face should be printed on currency notes or not. I wrote a letter titled "Pictures on Currency Notes" in which I took the stand that pictures (of animate objects) are impermissible, and that this practice could serve as a breeding ground for personality cults, and therefore no pictures (of animate objects) should be printed on our currency notes. Another time, the debate started as to whether coeducation should be allowed in the country or not. At this, I sent a letter presenting arguments against coeducation. All these letters were published in "*Jang*", and not only was the moral support of *Chhoti Aapa* involved in writing them, she also reviewed and edited them. Therefore, it would probably not be incorrect to say that it was her teaching, nurturing and encouragement that were the foundation of my literary efforts. I was ten years

old at the time. She got married to late respected Shafqat Ali Sahib of Lahore on 27 February 1953. Coincidentally, *Tahreer-e-Khatm-e-Nubuwwat* (Movement for the Finality of Prophethood) was at its peak in the entire country on her wedding day. A grand rally was being held in *Aram Bagh*, to which Hadhrat Maulana Atullah Shah Bukhari (may Allah's mercy be upon him) was addressing, and arrest warrants for several senior scholars of the country had been issued. Rumours about the arrest warrant for our respected father (may Allah's mercy be upon him) were also circulating and we were unsure whether he could attend his daughter's wedding. But in the end Allah Ta'ala protected him and the wedding took place in peace and joy.

I still remember that I cried for weeks when *Chhoti Aapa* left our house. She used to visit Karachi once a year and those days would be like *Eid* for me. A long time after her wedding, I expressed my emotions in the form of a poem, in which I said:

چھوٹی آپا! مری اس نظم کا عنوان تم ہو
تم ہو اس بزم کے تزیین کا سامان تم ہو
حضرت والد ماجد کے نگاہوں کا سرور
والدہ کے رُخ پر نور کی افشائے تم ہو
تم سے بہنوں کے دلوں میں ہے طرب نغمہ سرا
بھائیوں کے لے بہر درد کا درماں تم ہو
مہر و الفت کے جہاں پھول مہکتے ہیں سدا
ہاں وہ گلشن، وہ گلستاں، وہ خیابان تم ہو
جس جگہ شور ہے انسانوں کی افزونی کا
اُس جگہ میں بھی جو ملتا نہیں انسان، تم ہو
بے رخی اور لگاؤ کے ان اندھیاروں میں
روشنی جس سے ہے، وہ شمع فروزاں تم ہو
تم سے ہے میری نظر میں رُخ ہستی پہ نکھار
جس سے ہے بزم محبت میں چراغاں، تم ہو
تم سے چونک اُٹھتی ہیں ارمائوں کی نورس کلیاں
عید کا چاند ہو تم، صبح بہاراں تم ہو!
لوریوں میں بھی مجھے درس دے ہیں تم نے
ہاں میری بہن، میری دوست، میری ماں تم ہو!

Translation:

Chhoti Aapa! You are the title of this poem of mine, you

You are the adornment of this gathering, you

The coolness of respected father's eyes,

You are the glitter of the illuminated cheeks of mother, you

Cheerfulness sings in our sisters' hearts due to you,

You are the cure for every pain of our brothers, you

Where flowers of love and kindness blossom all the time,

You are that garden, that flowerbed, you are that park, you

Amidst assertions that there is an abundance of people,

The one person who is missing is you,

Amidst glooms of apathy and (superficial) attachment,

You are the brilliant flame with which there is light, you

The world, in my eyes, appears beautiful due to you,

This gathering of love lights up with you,

Petals of hope blossom to life with you,

You are the crescent of Eid, a (beautiful) spring morning, you!

You have taught me lessons even in lullabies

You are my sister, my friend, you are my mother, you

I recited this poem to her when she visited Karachi and she wrote a reply with the same rhyme and rhythm after returning to Lahore:

چھوٹے بھائی! میری اس نظم کا عنوان تم ہو
آنکھ کا نور ہو، تسکینِ دل و جاں تم ہو
تم سے میکے کی فضاؤں میں ہے اک کیفِ نشاط
! کیا چن زار ہے وہ جس کی بہاراں تم ہو
آنکھ کا نور ہو، والد کے جگر کی راحت،

والدہ کے لئے تسکین کا سامان تم ہو!
بھائی کے خونِ شجاعت میں حرارت تم سے
اور بہنوں کا مچلتا ہوا ارمان تم ہو
سب سے چھوٹے ہو، تمہیں پیار ہے سب کا حاصل
ہے دلوں پر بھی حکومت، وہ سلیمان تم ہو
دیکھ کر تم کو میرے دور ہوں سب رنج و محن
بھول جائوں جسے پا کر غم دوراں تم ہو!
ہیں مرے گلشنِ ہستی میں بہاریں تم سے
کشتِ دل جس سے ہے سیراب وہ باراں تم ہو
تم سے کھلتے ہیں یہ ارمانوں کے نورس غنچے
جس میں یہ پھول مہکتے ہیں، وہ دامان تم ہو
! دل ہے یا علم کے انوار کا آئینہ ہے
درس دیتا ہو جو عظیم، وہ دبستان تم ہو
جہل و الحاد کے بڑھتے ہوئے اندھیاروں میں
روشنی جس سے ہے، وہ شمعِ فروزاں تم ہو
الغرض حمد اسی ذات کی زیبا ہے مجھے
جس کا انعام ہو تم، رحمتِ یزدان تم ہو

Translation:

Little brother! You are the title of this poem of mine, you

The coolness of eyes, you are the peace of my heart, you

An invigorating aura pervades parents' home with you,

How wonderful must that flowerbed be, whose spring is you!

You are the light of eyes, the comfort of father's heart,

You are the source of serenity for mother, you

The brave blood of brothers stirs up with you,

And you are the ardent hope of sisters, you

You are the youngest, enjoying the love of all,

You are the Solomon who reigns even over hearts, you,

Your sight allays all my griefs and hardships,

Having you makes me forget all worries of life, you

My garden of life gets its spring from you,

You are the rain which waters the garden of my heart, you

Petals of hope blossom to life with you,

You are the valley in which flowers exude their scent, you

Your heart is a mirror of the enlightenment of knowledge,

You are the school that teaches at all times, you

Amidst shrouding glooms of ignorance and disbelief,

You are the brilliant flame with which there is light, you

In short, all praise befits that Being,

Whose gift you are, a mercy of God, you

Our new academic year was beginning from Shawwal 1374H, when I reached twelve years of age. In that same year (1374H to 1375H) *Sharh Jami*, *Maqamat Hariri*, *Kanz ud Daqaiq*, *Usool ush-Shaashi*, *Qutbi*, *Sharh Tahzeeb* and *Albalaaghah Al-Waadihah*, all these books were assigned to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), and we continued benefitting from his unforgettable teaching style. I have mentioned before that Hadhrat (may Allah's mercy be upon him) was especially fond of poetry and literature in those days and would himself compose fine couplets. As a result of his taste for literature, he would imbue colour even in books such as *Sharh Jami*. That year, when we studied *Albalaaghah Al-Waadihah* under him, this taste of his doubled the joy of studying this book. *Albalaaghah Al-Waadihah* is itself replete with exquisite literary jewels. Hadhrat would explain the subtleties of eloquence and rhetoric with examples from Urdu poetry, as a result of which the entire lesson would become thoroughly vibrant and colourful. For example, I remember that while explaining "Ta'qeed Ma'navi" he recited this couplet of Momin as an example:

خیالِ خوابِ راحت ہے علاجِ اس بدگمانی کا
وہ ظالمِ قبر میں موسمِ مراشانہ ہلاتا ہے

Translation: The thought of dream is a relief, the cure for this mistrust

O Momin, that merciless one taps my shoulder even in the grave

Hadhrat explained that "علاجِ اس بدگمانی کا؟" (cure for this mistrust?) is actually a question the meaning of which cannot be properly understood without a question mark at its end, or reading it in a questioning tone. In similar ways, we benefitted greatly from his literary disposition.

After returning home in the evening, we would play in Burns Garden or Polo Ground until *Maghrib* and thereafter remain busy in preparing for the next day's lessons and studying. Thereafter, all of us siblings would gather and often compete in *Bayt Baazi*, and due to my enthusiasm for this competition I had developed a zeal to memorize as many couplets as I could. In those same days, when we got *Shahnama-e-Islam* of Hafeez Jalandhary in our house, we would sit around *Chhoti Aapa* who would read it to us in a fluent and rhythmic tone. Her voice still echoes in my ears. I loved the *Shahnama* so much that I had memorized entire pages from it, and the reality is that I had learnt the detailed events of Battle of Badr, Battle of Uhud and Battle of Trench through *Shahnama* first and only later in the books of my syllabus.

Sometimes someone would bring some good religious or literary book and we would all enjoy reading it together. At some time "An-Nabiyyul Khatam" ﷺ of Maulana Manazir Ahsan Gilani (may Allah's mercy be upon him) was being read; at another time "Ghubar-e-Khatir" of Maulana Abul Kalam Azad was read; at some time Hadhrat Maulana Asghar Husain Sahib's (may Allah's mercy be upon him) "Khwab-e-Sheereen", and at some other time the humorous articles of late Patras Bukhari were being read. In short, this gathering of brothers and sisters would be very lively and colourful. And if ever our respected father (may Allah's mercy be upon him) would get some time to join us, then we would not need any other pastime. Any time we got with him would be blissfully delightful. Our respected father (may Allah's mercy be upon him) would blend in with us and sometimes narrate stories of his elders, sometimes events from Islamic history, and sometimes about those of his daily engagements

which we could comprehend.

In those days, some beneficial programs used to be aired even on Radio Pakistan. In the morning, it would begin with a recitation of the Quran by the late Qari Zahir Qasmi Sahib, after which the daily episode of Hadhrat Maulana Ihtishamul Haq Thanvi's (may Allah's mercy be upon him) lecture on Quranic Studies would be broadcast. On Fridays, at the request of the then-Director of Radio Pakistan late Zulfiqar Ali Bukhari, our respected father's (may Allah's mercy be upon him) lectures of *Ma'ariful Quran* would be aired. The programs after these would also feature relatively decent radio and television programs as compared to those aired these days. The programs in those days would be highly literary in nature, and several interesting and informative series would also be broadcast. We learned about the game of "*Cheestaa*", which was a competition of general knowledge, from the radio. A weekly poetic gathering also used to air, in which one

hemistich would be put forth and the participants had to create the second line of the couplet, and several notable poets from around the country would take part in this. Hafeez Jalandhary, Adeb Saharanpuri, Himayat Ali Shair, Shair Lakhnavi, Mahirul Qadri, Rais Amrohvi, Qamar Jalalvi, Iram Lakhnavi, they would all recite their latest poems almost every week in this gathering and all of us siblings would eagerly listen to it. If ever poets from India were visiting Pakistan, they would also be invited. In this way, we listened to respected Jigar Muradabadi, Shakeel Badayuni, and Jagan Nath Azad for the first time in that poetic gathering.

Now it comes to mind that in those days even our pastimes were of an educational and literary nature which helped increase one's knowledge and also enhanced one's academic and literary taste. It was due to these gatherings that I developed a love for books.

To be continued, insha'Allah

The Ultimate Leaders, but ...

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے تجھ سے کام دنیا کی امامت کا
(اقبال)

... Leadership of the world is promised to the Muslims on the condition that we are true to our faith — we have the characteristics of love for the welfare of the entire humanity which was in the heart of our Prophet, who was the Mercy for All Nations, and who suffered grievously because he deeply felt compassion for all others — whether they were Muslims or not. Today, we have come very far from the model of simple living with excellence in conduct that was the hallmark of our Prophet, Mohammad, May Allah T'aala shower him with infinite blessings.

- Dr Asad Zaman



عالمی ادارہ بیت السلام ویلفیئر ٹرسٹ

حالیہ بارشوں اور سیلاب
سے متاثرین کیلئے غذائی اجناس
اور خیموں کی منسراہمی

(SADQAH)

Meezan bank

Ac Title:

BAIT-US-SALAM WELFARE TRUST

Account No: 0127-0104048083

IBAN:PK78MEZN0001270104048083

Bank Islami

Ac Title:

BAIT-US-SALAM WELFARE TRUST

Account No: 1024-1030884-0001

IBAN:PK49BKIP0102410308840001

(ZAKAT)

Meezan bank

Ac Title:

BAIT-US-SALAM WELFARE TRUST

Account No: 0127-0104048079

IBAN:PK89MEZN0001270104048079

Bank Islami

Ac Title:

BAIT-US-SALAM WELFARE TRUST

Account No: 1024-1030892-0001

IBAN: PK45BKIP0102410308920001

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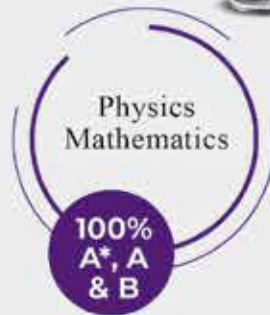
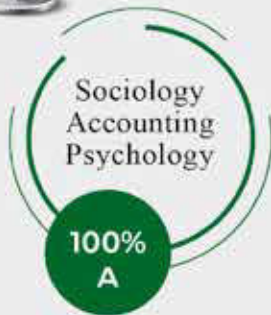
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رقم ٹرانسفر کرنے والے حضرات بیت السلام پاکستان (یا اس سے) کو پوزیو انٹیکل یا وائس ایپ انداز سے رو کر میں رسالت ہن کے لدر انداز نہیں کی تو ادارہ اس کو شرعی مناظروں کے مطابق کسی بھی ذمہ دار سے استعمال کر سکتا ہے۔

Congratulations
to all our students for their hard work
and outstanding results



A Level Results 2021-22



O Level Results 2021-22

