



Assistive Technologies

Vol 9 / Issue 2 / Apr-Jun 2019

# The Intellect

Re-awakening to the ideals of a Blessed Life

Al Quran  
Surah Nisa – Part 13

Al Hadith  
With Hearts Afraid

The Awakening  
Repentance-the Right Way

## IS IT WORTH THE DEBATE?

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



Coding  
Raspberry Pi  
Robotics  
Virtual Reality  
Edutainment  
Learning Apps

IS LAUNCHING

# BITSE

BAIUSSALAM INSTITUTE FOR TECHNOLOGY AND STEM EDUCATION

Are you interested in pursuing  
A CAREER IN ROBOTICS & STEM  
education??

WE ARE OFFERING A UNIQUE JOB OPPORTUNITY  
THAT INCLUDES INTERNATIONAL EXPOSURE AND HANDS ON  
TRAINING IN CUTTING EDGE LEARNING TECHNOLOGIES.

TO APPLY PLEASE LOG ON TO

[WWW.BAIUSSALAM.ORG/BITSE](http://WWW.BAIUSSALAM.ORG/BITSE)

SUCCESSFUL CANDIDATES WILL BE GIVEN A 5 WEEK INTENSIVE  
STEM EDUCATION CERTIFICATE TRAINING IN TURKEY.



BAIUSSALAM  
EDUCATIONAL FOUNDATION

**nisum**  
consulting | digital | innovation



MINISTRY OF NATIONAL EDUCATION  
REPUBLIC OF TURKEY



**Macter**

ENTERING INTO A NEW ERA



PAKISTAN'S 1<sup>ST</sup>  
Manufacturing Plant for Lyophilized  
BIOLOGICAL (rDNA) PRODUCTS

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



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

[www.macter.com](http://www.macter.com)



*Thank you*

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



FOR  
ADVERTISEMENT  
CONTACT.  
**+92 314 298 1344**



**BAIUSSALAM  
PUBLICATIONS**

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

+92 323 3229313 | +92 21 35313274



[Baitussalam.org](https://www.facebook.com/Baitussalam.org) [Baitussalam\\_org](https://www.instagram.com/Baitussalam_org) [Baitussalam\\_org](https://www.linkedin.com/company/Baitussalam_org)

# J.

FRAGRANCES

*my rhythm of success*



[www.junaidjamshed.com](http://www.junaidjamshed.com)



J.Fragrances.Cosmetics



J. Fragrances & Cosmetics



J\_Frag\_Cos



J.JunaidJamshed

# Build with Power - Build with Strength



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



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





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

**Patron** Hazrat Maulana Abdus Sattar رحمۃ اللہ علیہ

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

**Co-editors** Zawjah Farid, Bint Akram

**Marketing & Circulation** Nabeel Ahmad Shaikh

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

**Legal Advisor** Mr. Danial

**Printer** wasaprinters@cyber.net.pk

The Marketing Team of The Intellect magazine deeply regrets and apologizes to our readers for an inappropriate image inside an advertisement which was inadvertently published on page 33 of our previous issue.

## TABLE OF

# Contents

06 | Editorial  
By Zawjah Farid

Poets' Panorama | 33  
Palestine  
By Umme Tahir

09 | Al Quran  
Surah Nisa – Part 13  
The Noble Quran  
Mufti Taqi Usmani حفظہ اللہ

Of Parents and Parenting | 34  
Charter of Children's Education  
By Salman Asif Siddiqui

12 | Al Hadith  
With Hearts Afraid ...  
Maulana Manzoor Naumani حفظہ اللہ

Action Alerts | 36  
Small Good Deeds  
By Dr Asad Zaman

14 | Fatwa Forum  
Tasks and Secrets associated with Fasting  
Answered by By Ibn Qudāma al-Maqdisi  
and Ibn al-Jawzi

Action Alerts | 38  
How to be a Star Student – the Islamic Way  
By Emaan Zubair

16 | The Awakening  
Repentance – the right way (Part 2)  
Maulana Abdus Sattar Sb وادستہ اللہ

Reflections | 40  
The Importance of Kinship  
By Khalid Baig

20 | Cover Story  
Is it Worth the Debate?  
By Hafsa Kamal

Reflections | 42  
Strength or Will  
By Bint Akram

24 | Education 101  
Education: Islamic Concepts  
and Modern Society – Part 4  
By Prof. Syed Ali Ashraf (late)

UlulAlbaab | 44  
The Value of Human Lives  
By Dr Asad Zaman

28 | Urban Pangs  
Nostalgia  
by Bint Akram

Ramadan | 46  
Ramadan: Month of Patience and Sympathy  
From *Fazaail-e Aamaal*

30 | Urban Pangs  
Women's Day  
By Abu Hamdan

Ramadan | 47  
Environs of Devotional Worship in Ramadan  
By Dr Ismail Memon Madani

32 | Parables  
If you do Evil Expect not Goodness  
From the 'Bostan' of Sa'adi حفظہ اللہ

Special Feature | 50  
Memoirs of Hazrat Mufti Taqi Usmani Sb وادستہ اللہ – Part 8  
Translation by Bint Zahid

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We belong to Allah and to Allah we shall return

With profound grief and sorrow, we announce the passing away of  
an unmatched leader and a wonderful human being  
CEO and Co-Founder Haseen Habib

## Hafiz Ateeq Ur Rahman Barry

on Friday, March 22 – 2019

**May ALLAH (SWT) grant him the highest Darajaat in Jannah.  
Aameen**

He was a great intellect, a righteous businessman who always did business in the light of the Holy Quran and Hadiths, and a wonderful human being.

He was a visionary who realized the importance of Fire and Safety in the country 50 years ago when no one else did and was the pioneer of the Fire Safety in Pakistan. He spent the next 5 decades creating awareness about the same. He saved many precious lives through this noble mission and was presented "Life Time Achievement Award" by then-Governor Sindh, Mr Muhammad Zubair for his valuable contribution towards the community and his country.

He was equally respected among the business community, family and friends. He laid the foundation of Haseen Habib Foundation Trust and used this platform to help the needy families with special regards to education, health and sports.

His loving and dignified personality will always be remembered in our hearts.

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے  
بڑی مشکل سے ہوتا چمن میں دیدہ ور پیدا

You can send your condolence messages at [family@haseenhabib.com](mailto:family@haseenhabib.com)



#### Head Office

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

#### Lahore

5-A, Wahdat Road,  
Lahore.

Ph: (042) 35830326  
Fax: (042) 35886426

Email: [lhr@haseenhabib.com](mailto:lhr@haseenhabib.com)

#### Rawalpindi/Islamabad

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

Email: [isb@haseenhabib.com](mailto:isb@haseenhabib.com)

#### City Office

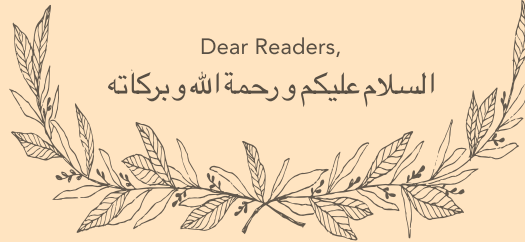
Shams Chambers  
Shahrah-e-Liaquat  
P.O. Box: 4468, Karachi  
Ph: (021) 32424957, 34248803  
Fax: (021) 32410294

Email: [cityoffice@haseenhabib.com](mailto:cityoffice@haseenhabib.com)

UAN : 111 SAFETY (723 389)

Web: [www.haseenhabib.com](http://www.haseenhabib.com)

# Editorial



\*\*\*\*\*  
It is difficult to put in words one's feelings at catching the first glimpse of the Ka'aba. 'Mesmerizing', 'overwhelming', 'awe-inspiring' aren't good enough. For want of words, it is simply.... magical. The vibes, the aura, the power of this simple holy edifice can render a person motionless, in a moment that never ends; some even forget to utter those supplications they had run over numerous times to be recited at the first glimpse. Time stand stills.

The boost of *Eeman* and spiritual energy that we derive from visiting the holy lands is meant to last; but the rejuvenation subsides prematurely when we get engrossed in the humdrum of daily life. But Allah ﷻ has provided us with another important spiritual booster, one that does not even involve leaving our very homes: the holy month of Ramadan - a whole set of twenty-nine/ thirty days to introspect, supplicate, exercise and recharge the control on our *nafs*, and reap multifold benefits. But again, unfortunately, the catalyzing impact of Ramadan, which is meant to last, doesn't do so for many of us. Alas! The inconsistencies of human nature....

Then again, we have been provided, *Alhamdulillah*, with yet another spiritual energy potion: the company and discourses of the pious. These we can make use of on a weekly, if not a daily basis. Here, we can make no excuse.

Inclusions in our *Awakening* section are meant for this very purpose.

\*\*\*\*\*

Common observation tells us that the moment a few people sit together, whether virtually or in real terms, and a contentious topic crops up, in an instant, everyone is up in arms; debating, ridiculing; throwing their full weight (and passion) for or against an argument. Fists are thrown about, thumbs-down posted and red faces exchanged, courtesy emoticons. It's as if we are on auto-debate mode. No one has the foresight to analyze the "why" behind the heated exchange.

So these fruitless, time-consuming debates are undoubtedly one of the bigger afflictions of our 'tongue'. A mere look at the number of "likes", "dislikes" and endless stream of "comments" under a YouTube video speaks volumes on the value we assign time these days. The downside of all such *Laghw* discussions is thrown on the back burner.

Imam Malik RH says: *Debate and argumentation destroy the Nur of knowledge* and in a Hadith of Masnad Ahmed, the Prophet ﷺ tells us that a person cannot become a complete *Momin* till he doesn't abstain from lying, even in a joke, **and arguing, even when he is right.**

Our *Cover Story*, *Is it Worth the Debate*, discusses this very issue at length. Mufti Taqi Usmani رحمته الرحيم, in one of his spiritual discourses, renders indispensable advice regarding the topic:



Air your opinion and hear out the reply. If you accept the other's point of view, well and good; if not, then express your lack of understanding and dissociate yourself from further arguments. Period. No point in carrying on the debate. This is the lesson we learn from Surah Al-Kafirun as well.

\*\*\*\*\*

A long time ago, when phones didn't exist and the timely delivery of important messages was dependent upon the speed of the horse a messenger rode on, Allah ﷻ showed the favour of His blessings upon a people by allowing their Commander a very long-distance 'phone' call: Sayyidina Umar رضي الله عنه, Ameer-ul-Momineen, in response to a vision, called out spontaneously to his Commander, who was approaching the enemy thousands of miles away in Syria: *Ya Sariya, al-Jabal*, (look towards the mountain, O Sariya). This timely communication helped save the expedition, whose enemy had planned an ambush, lying in wait by the mountain side.

Sayyidina Umar رضي الله عنه was at the time in the Holy Mosque at Al-Madina, and those around him couldn't understand his inexplicable call...till the expedition returned and told them that they heard Umar's رضي الله عنه voice while traversing the dangerous valley!

Sheikh Hamza Yusuf says that this miraculous communication, without satellites and smart-phones, goes on to show that humankind has actually regressed, not progressed, in 'technical' terms! The further we've moved away from the glorious traditions put in place by our beloved Prophet ﷺ, the deeper we've fallen into an abyss of heedlessness and hedonism. Otherwise, the stars that dictate directions to man's most hi-tech satellites, still adorn the wondrous canopy we know as our sky, out there for us to observe and learn from...

And with a regress in values comes a natural despondence towards fulfilling real needs of others, with a greater focus on outward acts that portray grandeur. Additionally, small acts of kindness are ignored or at the least, highly underrated. In *Action Alerts*, Dr. Asad Zaman talks about the virtue and importance of Small Good Deeds and how these can make a huge moral and eternal difference.

\*\*\*\*\*

Maulana Tariq Jamil Sb رحمته الله often mentions in his discourses that the path of the Hereafter treaded upon by Muslims who pray, fast, pay *Zakah*, perform *Hajj*, dole out *Sadaqaat* etc. is quite crowded, while the road of pristine *Ikhlaq*, that defines our behavior towards and dealing with others, is totally deserted. So anyone who wishes to be in the faster lane to eternal success, must endeavour to get on to this (lonesome) path of better *ikhlaq*! Maulana Sb رحمته الله cites the example of Sayyidina Abu Ubaidah Bin Jarrah رضي الله عنه, [a participant of Badr, (i.e. amongst those who were pre-promised *Jannah*), a participant of Uhud (where he broke his frontal teeth to help out the Holy Prophet ﷺ) and a Companion who had numerous other honours], once mentioned to others, that the *only* virtue, which he feels might lead him to *Jannah*, is that he forgives everyone on a daily basis and carries no malice against anyone in his heart!

May Allah ﷻ grant us the taufeeq to instill in ourselves virtues akin to the "stars" of the Prophet ﷺ. Ameen.

Wassalam,

Zawjah Farid

# THE BIGGEST KITCHEN MANUFACTURER FROM ITALY



LIBERAMENTE design Vuesse



BATHROOMS - Lagu design Castiglia Associati



LIVING - Mood design S. Barsacchi

**SCAVOLINI**

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

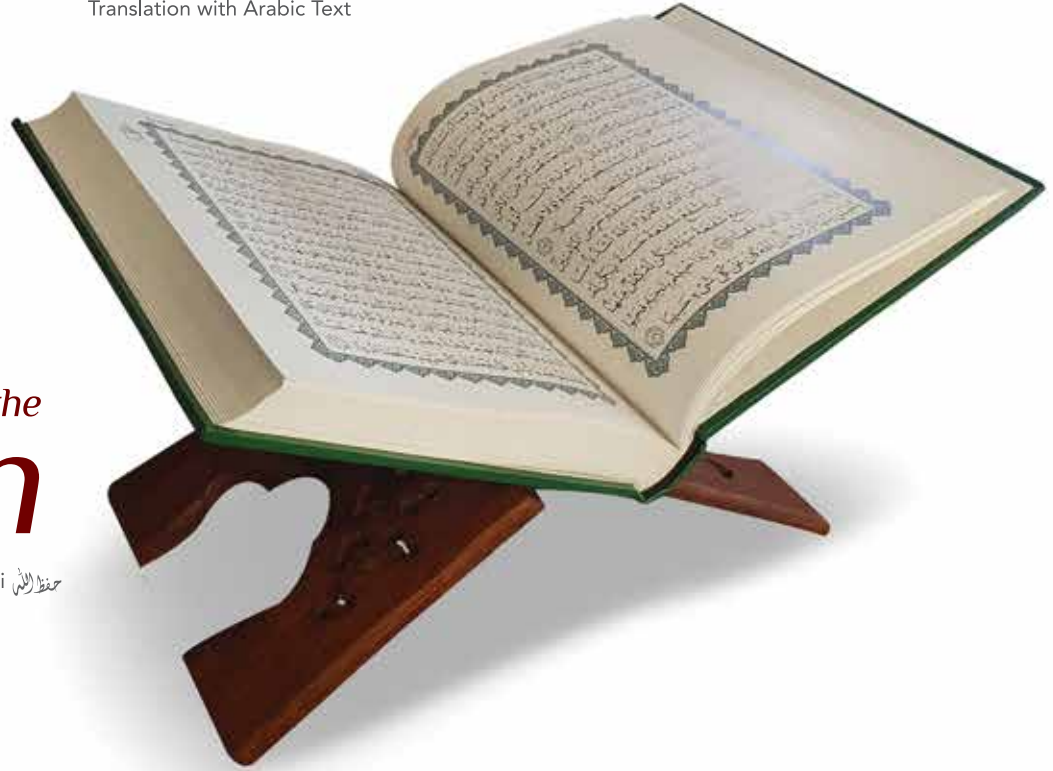


[www.facebook.com/DesignLoft37](http://www.facebook.com/DesignLoft37)

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

## Surah An-Nisa'

Translation with Arabic Text



# The Meanings of the Quran

By Mufti Muhammad Taqi Usmani حفظه الله

يَعِدُّهُمْ وَيُؤْمِنُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

He (the Satan) makes promises to them, and he tempts them with hopes. The Satan does not make a promise to them but to deceive. [120]

أُولَئِكَ مَا أَوْأَهُمْ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

As for such people, their refuge is jahannam, and they shall find no escape from it. [121]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَوْعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

Those who believe and do good deeds, We shall admit them to the gardens beneath which rivers flow. They shall live there forever, it being a real promise from Allah; and who is more truthful than Allah in his word? [122]

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

This is not (a matter of) your fancies or the fancies of the People of the Book.<sup>55</sup> Whoever does evil shall be requited for it, and he shall find neither a friend for himself, besides Allah, nor a helper. [123]

﴿١٢٤﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

Whoever, male or female, does good deeds and is a believer, then such people shall enter Paradise, and they shall not be wronged in the least. [124]

﴿١٢٥﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

Who is better in Faith than one who has surrendered his self to Allah and is good in deeds, and has followed the creed of Ibrahim, the upright. Allah has made Ibrahim a friend. [125]

﴿١٢٦﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

To Allah belongs what is in the heavens and what is in the earth. Allah encompasses every thing. [126]

﴿١٢٧﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

They ask you about women. Say, "Allah answers you about them, and so does what is recited to you from the Book regarding orphaned women whom you do not give what is prescribed for them and tend to marry them<sup>56</sup> and regarding the weak from the children, and that you should maintain justice for the orphans. Whatever good you do Allah is aware of it. [127]

﴿١٢٨﴾ وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

If a woman fears ill treatment or aversion from her husband, then, there is no sin on them in entering into a compromise between them. Compromise is better. Avarice is made to be present in human souls. If you do good and fear Allah, then, Allah is All-Aware of what you do. [128]

﴿١٢٩﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمِغْلَقَةِ ۗ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

You shall never be able to maintain real equality between wives,<sup>57</sup> even though you are eager to. So, do not lean totally (towards one) and leave the other as suspended. If you act righteously and fear Allah, then, Allah is Most-Forgiving, Very-Merciful. [129]

﴿١٣٠﴾ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

If they separate, Allah shall, through His capacity, make each of them need-free (of the other). Allah is All-Embracing, All-Wise. [130]

﴿١٣١﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

To Allah belongs what is in the heavens and what is in the earth. We have ordered those who were given the Book before you, and (ordered) you yourselves to fear Allah. If you disbelieve, then, surely to Allah belongs what is in the heavens and what is in the earth. Allah is All-Independent, Ever-Praised. [131]

﴿١٣٢﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

To Allah belongs what is in the heavens and what is in the earth,<sup>58</sup> and Allah is enough to trust in. [132]

﴿ ١٣٣ ﴾ إِنَّ يَشَاءُ يُدْهِبِكُمْ أَهْلِهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

If He so wills, He can remove you, O men, and bring others (in your place). Allah has the power to do that. [133]

﴿ ١٣٤ ﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

Whoever seeks the reward of this world, then, with Allah is the reward of this world and of the Hereafter. Allah is All-Hearing, All-Seeing. [134]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ ١٣٥ ﴾

O you who believe, be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both.<sup>59</sup> So do not follow desires, lest you should swerve. If you twist or avoid (the evidence), then, Allah is all-aware of what you do. [135]

## Explanation

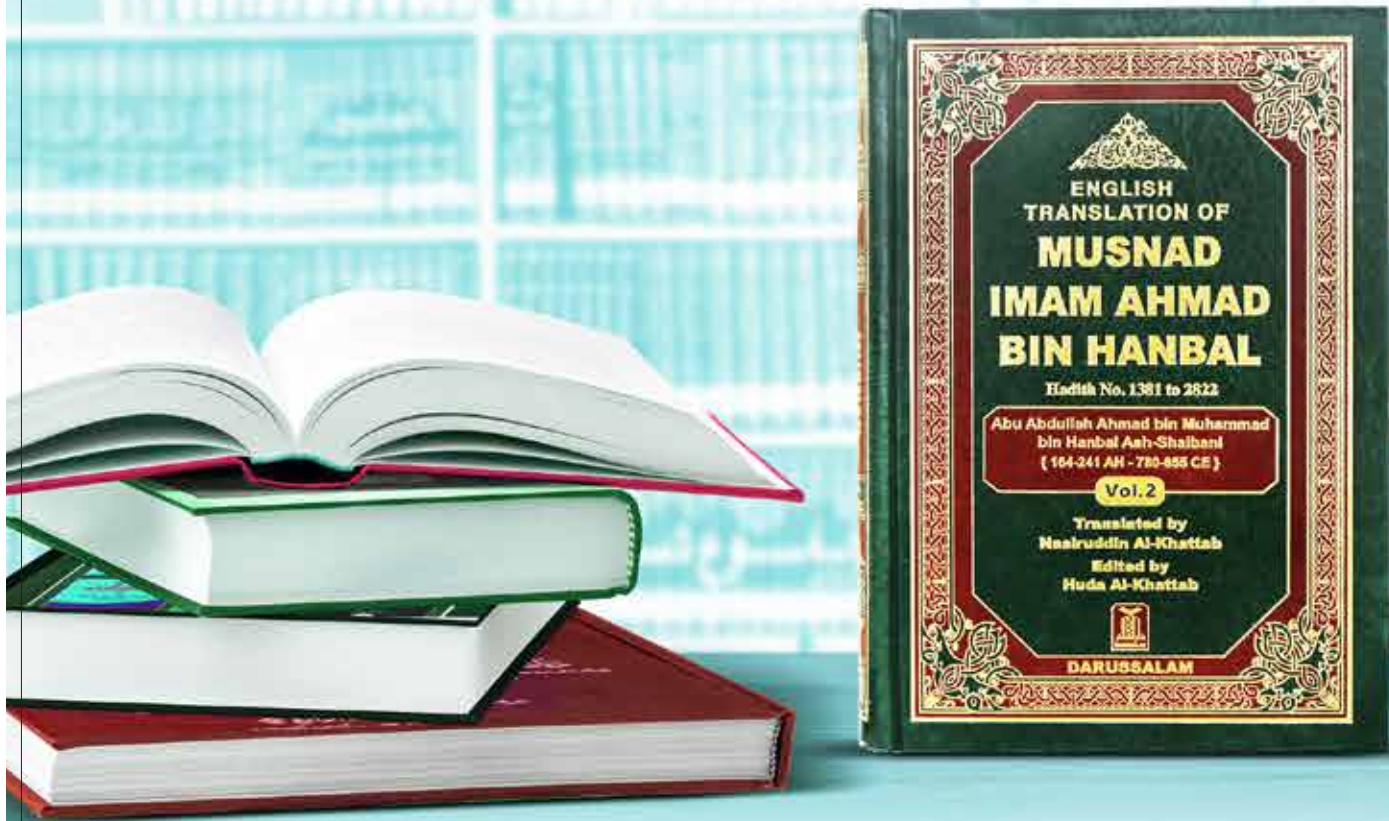
55) It means that the Paradise cannot be achieved by desires and fancies. Instead, it depends on one's actual deeds.

56) The Qur'anic expression admits two possible translations: First, "and tend to marry them", which refers to the people who, attracted to the beauty of the orphan girls, used to marry them without giving them the due rights of a wife. The second possible translation is: "and you avoid marrying them". It refers to the people who did not marry the orphan girls, because of their unattractive features, but at the same time, they did not let them marry others, because they wanted their wealth to remain in their hands. See also note on verse 3 of this Sarah.

57) This refers to equality in love. Since it is beyond one's control, Allah has forgiven if one has more love for a wife than the other. But equality must be maintained between both in treatment.

58) This sentence has been repeated three times in these two verses. The emphasis, in the first sentence, is on Allah's all-embracing power that lacks nothing. The objective, in the second sentence, is to assert that disbelief of human beings does not affect Him in the least, while the third sentence points out to His infinite Mercy that is ready to embrace those who embrace faith in Him, and submit to Him in obedience.

59) The sense is that the poverty of someone should not prompt you to give false evidence in his favor, because Allah will take care of him in a just way.



# With Hearts Afraid

(١٤٨/٨) عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ  
 الْآيَةِ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ  
 وَيَسْرِقُونَ؟ قَالَ لَا يَا ابْنَةَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ  
 وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ أَوْلِيكَ الَّذِينَ يُسَارِعُونَ فِي  
 الْخَيْرَاتِ.  
 (رواه الترمذى وابن ماجه)

(148/8) It is related by Sayyidah Ayesha رضي الله عنها that once she enquired from the Prophet صلى الله عليه وسلم about the Qur'anic verse,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ (المؤمنون ٢٣:٦٠)

And those who give that which they give with hearts afraid, (Al Mu'minoon 23:60)

whether it referred to people who drank wine and committed theft. "No", the Prophet صلى الله عليه وسلم replied, "O daughter of Siddique [The truthful one]! [It indicates] the Allah-fearing men who observe

fasting, offer regular prayers and give alms, and pay the poor-due, and, even then, fear that their deeds of worship may not find acceptance [with Allah]. These are the men who hasten towards doing good." (Tirmidhi and Ibn-i-Majah)

**Commentary:** In verses 57-60 of *surah Mominoon*, a few qualities are described of the bondsmen who move with haste towards good and virtuous things, and one of the distinguishing traits that have been set forth, in this context, is that they are those who give that which they give with hearts afraid. It was about this verse that Sayyidah Ayesha رضي الله عنها had enquired from the Prophet صلى الله عليه وسلم. She wanted to know whether it was with regard to men who fell into error but were not impudent, and, in spite of sinfulness, there was the fear of Allah in their hearts. The Prophet صلى الله عليه وسلم replied that the verse did not refer to them but to such people who were devout and

Allah-fearing and observed the duties of prayer, fasting and charity regularly and yet felt uneasy about the outcome of their acts. After alluding to this attribute of the rightly guided men, the Qur'an tells that it is they:

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (المؤمنون ٢٣:٦١)  
Who race for the good things and they shall win them in the race.

By reciting the last of these verses, in the course of his reply to Sayyidah Ayesha رضي الله عنها the Prophet صلى الله عليه وسلم has emphasised that this very fear and anxiety shall lead to the success and felicity of the Hereafter. It also tells that the Power, Glory and Anger of the Lord and His absolute freedom from standing in need of anyone or anything are worthy of being feared to the extent that one should not feel satisfied after performing even the highest act of virtue and worship but remain apprehensive of one's deed being rejected by Allah due to some fault or imperfection. The more this fear will be present in the heart, the more will the progress be made towards goodness and deliverance.

## On the Day of Judgement Every Worshipper will Regard His Deeds As Insignificant

عَنْ عُتْبَةَ بْنِ عُبَيْدٍ رَفَعَهُ لَوْ أَنَّ رَجُلًا يَخِرُّ عَلَى وَجْهِهِ مِنْ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاةِ اللَّهِ لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ. (رواه احمد)

(149/9) Utbah Ibn Ubayd related that the Messenger of Allah said: "If a person lies continually in prostration, from the day of his birth to the day of his death, seeking the countenance of the Lord, on the day of Judgement he will consider this deed of his as worthless."

(Musnad Ahmad)

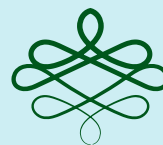
**Commentary:** When on the Day of Resurrection the scales will fall from the eyes and scenes of Reward and Punishment become manifest, the faithful bondsmen who will have spent most of their lives in prayer and adoration will feel that

they had done nothing of note, so much so that if anyone had remained in prostration from the day of his birth to the day of his death, he, too, will consider his deed to be of no value.

## Minor Sins

(150/10) It is related by Sayyidah Ayesha رضي الله عنها that the Messenger of Allah said to her: "O Ayesha! Take special care to guard your self against sins that are regarded minor for even these will be brought to account by Allah." (Ibn Majah and Baihaqi)

**Commentary:** Those who believe in the Hereafter and are heedful of the Judgement Day, generally, abstain from the major sins but where the minor sins are concerned even the devout and the Allah-fearing among them are inclined to be indifferent, though these also constitute the violation of Allah's given rules, and we shall have to answer for them on the Last Day. We should, therefore, be on our guard against what may seem to be insignificant offences as well. In this Tradition, the Prophet صلى الله عليه وسلم has given the same advice to Sayyadah Ayesha رضي الله عنها, and though it is addressed directly to her, it applies to all Muslim men and women. When the Prophet's صلى الله عليه وسلم own family is required to be careful in this respect, ordinary Muslims like ourselves cannot, obviously, afford to be negligent. Granting that the minor transgressions are unimportant, as compared to the major ones, it is not that these do not invite the displeasure of the Lord and can be dismissed as being trivial. The difference between them is the same as between a less poisonous and a more poisonous snake.



# Tasks and Secrets Associated with Fasting

By Ibn Qudāma al-Maqdisi and Ibn al-Jawzi

Translated by Shaykh Musa Furber

Know that fasting contains a distinctive characteristic not found elsewhere. It is being ascribed to Allah Mighty and Majestic, where He (Transcendent is He) says, "Fasting is Mine, and I give reward for it." This ascription suffices as honor, just as the Ka'ba is ascribed to Allah Most High when He says, "And purify My house" (al-Hajj, 26).

Fasting has superiority because of two concepts. The first is that fasting is a secret and an internal action that no one sees, so showing-off does not enter it.

The second is that fasting subdues the enemies of Allah since the means that the enemies of Allah use is lusts, and lusts are strengthened through eating and drinking. As long as the ground of lusts remains fertile, Devils will frequent its pasture; by abandoning lusts one constricts for them those paths.

There are many reports concerning the merit of fasting, and they are well known.

## Recommended Measures Associated With Fasting

It is desirable to eat before beginning the fast, and that it be delayed [until close to beginning the fast]; that one hasten to break the fast, and that it be done with ripe date.

During Ramadan, it is desirable to be generous, do good works, and give much charity – out of following the Prophet ﷺ.

It is desirable to study the Quran, to make a [spiritual] retreat during Ramadan – especially during the last ten days – and to increase one's efforts.

Bukhari and Muslim included [a] narration from 'Aishah (Allah be pleased with her) wherein she said, "When the [last] ten [days] entered, the Prophet ﷺ would tighten his waist-wrapper, stay up at night, and wake up family."

The scholars have mentioned two aspects

concerning "tighten his waist-wrapper." The first is that it means avoiding his wives. The second is that it is an allusion to diligence and preparation for works. They said that the reason for his efforts during the last ten nights was out of seeking the Night of Power (laylat al-qadr).

## Clarifying the Secrets of Fasting and Its Etiquette

There are three ranks to fasting: (1) the fast of the masses, (2) the elect, and (3) the elite of the elect.

1) The fast of the masses is restraining one's stomach and genitals from achieving their lusts.

2) The fast of the elect is restraining one's glance, tongue, hands, legs, hearing, vision, and all other physical faculties from sins.

3) The fast of the elite of the elect is the heart fasting from base aspirations, and thoughts that take one away from Allah; and restraining the heart in totality from everything save Allah. (This type of fasting has explanations that come elsewhere.)

The etiquette of the fast of the elect includes lowering the gaze, protecting the tongue from unlawful or offensive speech which is hurtful, or [simply] offers no benefit, and guarding the remaining physical faculties.

One of the *ahadith* narrated in Bukhari is that the Prophet ﷺ said, "Whoever has not left untruthful talk and acting upon it: Allah has no need of him putting aside his food and drink."

Its etiquette includes not filling up with food and drink at night, but rather eat portions since mankind fills no container [more evil] than his stomach – since whenever one eats his fill at the beginning of the night he will not be of use to himself for the rest of the night. It is the same regarding eating one's fill before beginning the fast: he will be of no use to himself until near noon, since too much food leads to laziness and



abatment. And besides: the whole purpose of fasting is missed by eating too much, since the point is that one taste hunger, and forgo what he desires.

### **Voluntary Fasts**

As for voluntary fasts: know that the desirability of fasting becomes emphatic during meritorious days.

Some of the meritorious days are once each year, such as fasting six days of Shawwal after Ramadan, the day of 'Arafah, 'Ashura, the first ten days of Dhil-Hijja, and the month of Muharram.

Some of the meritorious days repeat each month, like [the first day at] the beginning of the month, the middle, and the end. Whoever fasts the beginning, middle, and end of the month has done right – other than it being best that one make the three days [if one fasts just three days each month] (the "White Days").

Some of the days repeat each week; they are Monday and Thursday.

The most superior voluntary fast is the fast of Dawud (peace be upon him): he would fast for one day, and break fast for one day.

Fasting thus combines three concepts:

1) That the *nafs* is given its share the day the fast is broken, and fulfils its devotion the day it fasts. By this, it combines between what it is entitled to and what is incumbent upon it; and this is fair.

2) That the day one eats is a day of thanks, and the day one fasts is a day of patience. And faith is two halves: thanks, and patience.

3) It is more difficult on the *nafs* regarding one's [spiritual] efforts [against the self], since every time the *nafs* begins yearning for one state, it is removed from it.

### **Fasting Perpetually**

As for fasting perpetually, one of the

reports that Muslim included (but not Bukhari) is narrated from Qatada (Allah be pleased with him) that 'Omar (Allah be pleased with him) asked the Prophet ﷺ, "What of someone who fasts perpetually, all the time?" He ﷺ replied, "He has no fast, and no breaking fast," or: "he did not fast, and he did not break the fast." This hadith is interpreted to apply to someone who consecutively fasts [without breaking fast for] the days which are forbidden to fast. As for someone who breaks fast on the two days of Eid and the days of *Tashriq* [during Hajj]: there is no harm in this.

It was related from Hisham bin Urwah (Allah grant him mercy) that his father would consecutively fast, and Aishah (Allah be pleased with her) would consecutively fast.

Anas bin Malik (Allah be pleased with him) said that Abu Talha consecutively fasted after the [death of the] Prophet ﷺ for forty years.

Know that whosoever has been granted astuteness knows the purpose of fasting, and induces himself [to fast] to the extent that it does not debilitate him from superior deeds.

Ibn Mas'ud (Allah be pleased with him) fasted little. He would say, "If I fast, I become too weak to pray. And I prefer prayer over fasting."

Some of them would become too weak to recite Quran when they fasted, so they would increase the amount they broke fast in order to be able to recite.

Every person knows his condition and what is best for himself.

*Courtesy: ilmgate.org*

# Repentance – The Right Way

by Maulana Abdus Sattar Sb دوست سید

## Conditions for *Taubah*

One has to be familiar with certain very important pre-requisites of seeking *Taubah*:

1. The first thing is the development of an acute feeling of remorse and repentance, that 'I have made a mistake'. One way of repenting has been described in the Holy Quran as:

*"And for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no*

*fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]"* (At-Taubah 9: 118).

*Subhan Allah!* such an over-powering feeling of repentance that the world, despite its vastness, seems narrow and constricted; the heart feels troubled and agitated. When one seeks *Taubah* in such a state, Allah ﷻ accepts it

2. Secondly, one must start fulfilling one's obligations (*Faraiz*) immediately; whichever *Faraiz* one has been negligent towards till now, one has to begin discharging them forthwith: paying off someone's loan, any monetary obligations, Prayers, Fasts, unpaid Zakat, due Hajj; begin discharging these.

3. The third thing is fulfilling 'Rights' (*Huqooq*). Concentrate on executing all the rights due on you – be they Allah's (*Huqooq Allah*) or people's (*Huqooq-ul-Ibaad*).

4. Fourthly, providing a wronged one his due (giving the rightful his right): apologize to those who have suffered from your back-biting; whose money



you have taken or consumed, or those you have hurt in any way. If it is not possible to apologize to these people in this world, or if it is impossible to get in touch with them, then, pray for their betterment and forgiveness.

5. The fifth condition is conviction. You must have the conviction not to disobey Allah ﷻ in the future. Even if you do make a mistake post this, it will not be in contradiction to your 'will'. Just promise yourself that you will not disobey Allah ﷻ in the future.
6. Finally, just like you have tasted the pleasure of sins till now, similarly, start savouring the delight of good deeds immediately.

Allah ﷻ also says:

*"And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them, (till his death)"* (Ta-Ha 20: 82).

Allah ﷻ is very forgiving, but towards whom? Allah forgives him who focuses on doing good deeds after seeking Taubah and wills to spend his entire life on the righteous path.

This is the reality of Taubah. If you seek Taubah by complying with these conditions, then Allah pours His grace of forgiveness and He forgives the mistakes and sins of His servants. Allah ﷻ says in a *Hadith-e-Qudsi*:

*"Undoubtedly, My Mercy overpowers My Anger"* (Mishkaat, Bab-ul Istaghfar wa Taubah, Pg. 207).

### **Allah's Mercy is Boundless**

Once some imprisoned men and women were brought before the Holy Prophet ﷺ and a woman among them had lost her child somewhere. She would run in one direction to look for the child and then she would scurry towards the other direction; in her desperation she would pick up someone else's child and kiss it and then another's to hug it, cuddle it, in order to vent her affection. The Holy Prophet ﷺ

witnessed this scene and said to his Companions ﷺ :

"O my companions! Do you think this mother would contemplate putting her child into fire?"

The Companions ﷺ replied: "O Prophet of Allah! Never!" The Prophet ﷺ then said:

*Allah Rabb-ul-Izaat has distributed His Mercy into a hundred portions and sent one portion to this world. In this one portion you get to see a mother's affection; you get to see love between a brother and sister, you get to see the love of humans and animals; small birds securing food in their beaks to take it miles away, not for themselves but for their offspring. All this emerges from the wonder of Allah's mercy; one portion out of which, Allah has sent down to this world and ninety nine percent is with Allah Himself. So, how will Allah be agreeable towards putting His servant into Hell?*

This is why Allah ﷻ has announced:

*"And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them, (till his death)"* (Ta-Ha 20: 82).

Once the Holy Prophet ﷺ narrated this happening to his Companions ﷺ :

*A man was trekking in the desert along with his ride and his travel belongings. On his way, he lay down to rest for a little while. By chance, he went off to sleep and lost his means of conveyance. When he woke up he got to know that his ride was missing! He went hither and thither looking for it but couldn't find it. Disappointed, he sat down to count the last breaths of his life; death seemed inevitable now as all his travel belongings and his ride were gone for good and he sat alone in the desert, in this state of deprivation of all his means. He sat in this very condition of utter despair, when suddenly, his ride approached from the fore, laden with all his belongings...*

The Holy Prophet ﷺ asked his Companions ﷺ after this narration: Tell me, how jubilant would this traveler be? (And also said): Allah ﷻ is happier to see His servants seek true Taubah than the happiness of this traveler! (Muslim, Book of Taubah, Vol.2, Pg.354)

The Prophet ﷺ taught us this Du'a (prayer) for inculcating and adopting the practice of seeking Allah's forgiveness in our lives:

*O Allah! You are very Forgiving, very Merciful, You appreciate the seeking of forgiveness* (Tirmizi, Bab-ud-Da'awat, Vol.2, Pg.191).

i.e. this is Allah's ﷻ Disposition. Who would be more familiar with Allah's temperament than the Prophet ﷺ? This is Allah's Disposition: that His servants keep seeking His forgiveness. When one asks for His pardon, not only does He forgive, but He also showers His mercy, because, the Merciful is one who excuses the non-deserving as well. *Agreed that the subject committed many sins, but since he has come to Me feeling repentant, I will forgive him.* So if one's Taubah is sincere, it attracts Allah's Mercy and He will forgive the faltering one through His benevolence.

### Essentials of Taubah

It is imperative to keep two things in mind in relation to Taubah:

1. Taubah must be sought with sincerity. A person stops committing the sin of drinking once his doctor tells him: "if you keep drinking alcohol your kidneys will fail." Now such a person indeed refrains from sinning but he will not enjoy the blessings of seeking Taubah. Similarly, if someone doesn't transgress because of what others might say, he would not be erring, yet, he too, would remain deprived of the bounties related to Taubah. People who leave sins because of their fear of Allah ﷻ, retribution on the Day of Judgment, of the favours bestowed on them being taken away and fear of Allah's displeasure, they alone can enjoy the

blessings of Taubah. Thus, sincerity in seeking repentance is crucial in order to benefit from its intrinsic blessings.

2. Secondly, there should be no delay in seeking Taubah. Allah ﷻ says:

*"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent'; nor of those who die while they are disbelievers. For them We have prepared a painful torment"* (An-Nisa 4: 18).

That is why the Holy Prophet ﷺ also said:

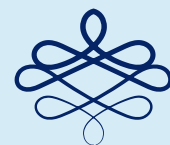
*Verily, Allah accepts Taubah till before a person's death.*

(Ibn-e-Maaja, Bab-e-Zikr At-Taubah, Pg.314)

One must be penitent before one's death; otherwise, a time will come when the door of forgiveness will be sealed.

Thus, there should be no delay in asking forgiveness and Taubah should be purely for Allah ﷻ. If these things are paid due attention to then Allah will gift one with the blessings linked with Taubah.

- To be Continued, insha'Allah



فروٹس سے نکلا فروٹو!

# frooto®

Fruit Juice Drink

مینگو، اورنج، اپیل اور مکس فروٹ کے ذائقے

Over  
30  
Years  
of  
Excellence



# IS IT WORTH THE DEBATE?

By Hafsa Kamal

Four topics that are often subjective and evoke emotions, causing rifts and complications among people include conversations about financial challenges, delicate personal affairs, politics and religion. These issues are an absolute no-no if two cannot agree upon a difference in opinions. Facts, as John Adams puts it, are stubborn things but our mind is even more stubborn.

So is it honestly worth the headache?

From struggling to sway Flat-Earthers to fatuous twitter and Youtube threads on how one should or shouldn't act/look like, the scale of debate tips more towards an unhealthy obsession with being right rather than coming to a solution on how to set things right instead.

Our desire for entertainment has become

positively toxic and craving the continuous rollercoaster of emotions which debates often cause can have an adverse effect on relationships.

To debate or not to debate, that is the question

*"It is better to debate a question without settling it than to settle a question without debating it."* – Joseph Joubert

The statistics and the way one words his opinion matters more than anything else when it comes to a verbal clash. Why debate?

*"Debate is the activity that brings the art of reading, thinking and speaking together in one place. When medieval scholars set out to establish the curriculum of the world's first*

universities, they considered three liberal arts essential for leadership and promotion of the best ideas: grammar, logic, and rhetoric (reading, thinking, speaking). When they sought to test the depth to which these skills had sunk in, medieval faculty demanded students participate not in exams or papers, but in disputations—in other words, debates. Although much has changed in the world since the 19th century, scholars laid out these basic elements of the *artium baccalaureus* degree. The ability to conceive, articulate, and evaluate arguments remains not only the lifeblood of democracy and society, but essential to the development of an engaged and ethical individual living in contemporary technological democratic society”.

(<http://www.com.washington.edu/debate/why-debate/>)

However, going mum in a spousal argument is the wiser course of action, just saying. And it's better not to present an opposing opinion to a rigid boss if you want to keep your paycheck. The point being there are times one is not in a place to bring up a case which doesn't hold any water.

Islam brings debate to a whole different level. The Quran has commanded believers to demonstrate contention in the most beautiful manner.

#### Debate defined

Contrary to Google's generic meaning of debate, which in a nutshell is to argue in a formal setting/manner, the idiomatic definition, Ash-Shinqeeti defines in his book *Aadaab Al-Bahthwa Al-Munaatharah* (The Etiquette of Research and Debate) is as follows, “A debate is a discussion between two or more parties with opposing views, each is trying to prove that his view is correct and refute the view of his opponent; while both desire to reveal the truth. In other words, they both look into the matter to reach knowledge or a most likely opinion in order to reveal the truth.”

The objective should remain in one's mind before reaching a deal-clincher. However, it's respectful to agree to disagree if the opponent stands on firm footing against him. The eloquently expressed etiquettes of debate jotted down in

the abovementioned book are as follows;

“Chapter: The etiquette that should be observed by the two debaters:

1. The debaters should avoid lengthy speech that has no benefit as well as brevity that makes the purpose of their statements incomprehensible.
2. The debaters should avoid using terms that are uncommon or too general.
3. The discussion should be restricted to the topic of the debate, and they should avoid diverting to irrelevant topics.
4. The debaters should not ridicule or mock one another.
5. Each of the debaters should hold the intention of finding the truth, even if it is on the tongue of his opponent.
6. The debater should not hasten to comment on the argument of his opponent except after understanding it.
7. The debater should wait for his opponent to finish presenting his argument and should not interrupt him.
8. One should avoid debating with an adversary who is immensely charismatic so that he would not be dazzled by his presence and thus be distracted from presenting his argument as due.
9. The debater should not belittle or look down on his adversary because this drives him to be less serious and diligent in presenting his argument, and consequently, enables his weak adversary to overcome him.” [Aadaab Al-Bahthwa Al-Munaatharah]

#### The debate on whether debating is correct?

Polling sites like debate.org has drawn a 50 slash 50 percent pros and cons of debate, weighing each with a logical line of reasoning. While one argument states, ‘Yes, it is pointless. The reason I say yes is because debates last a very long time and never get to the point, well, most of the time. What I am saying is that maybe they should make it so they have very limited time to talk. Also, the debates usually make no sense sometimes.’ And, ‘Has no necessary connection to what is actually true or right. Debate is argument for argument's

sake. It is saying "my points are stronger than yours" when in fact it is equally possible that both parties debating have weak and incorrect points compared to the truth. The only time debate is viable is for resolutions that have no correct answer - for if they do, no debate is required! Furthermore to argue a resolution with no correct answer is literally argument for argument's sake. No one can be right, only more persuasive. I think we generally value truth over a strong argument.' Both of which are pitted against: "No, it's not pointless. Expressing ideas and challenging personal beliefs is very important. Debates also demand people to interact in a conflict rich environment while maintaining composure. In and of itself this skill is valuable, but it also allows people to express ideas effectively and analyze decisions deeply. The skills, information, and different perspectives gained from debating absolutely make debates have a point."

In my humble opinion, debate, if done right, can be a gateway to a new thought. It opens the mind towards 'reawakening' and energizes the mind by allowing it to work. The point isn't simply to 'convince the other' but to allow oneself to be educated as well.

Let's travel back in time to the city of Baghdad, where an atheist wished to debate upon the existence of God. Imam Abu Hanifa رحمته الله was well-known for his wisdom and sound knowledge. On crossing the River Tigris, a messenger conveyed the message to Abu Hanifah رحمته الله saying, 'Oh Abu Hanifah, an atheist is waiting for you, to debate you, please come!' Abu Hanifah رحمته الله told the messenger that he would be on his way. When it was past the time agreed upon, the Muslims became apprehensive while the atheist ridiculed them for claiming a coward to be the 'best debater'. Finally Imam Abu Hanifa arrived, hours late, apologizing profusely.

"Once the messenger delivered the message to me, I began to make my way to the River Tigris, and on reaching the river bank I realized there was no boat, in order to cross the river. It was getting dark, and I looked around, there was no boat anywhere nor was there a navigator or a sailor in order for me to cross the river to get to the Royal Palaces. I continued to look around for

a boat, as I did not want the atheist to think I was running away and did not want to debate with him.

I was standing on the river bank looking for a navigator or a boat when something caught my attention in the middle of the river. I looked forward, and to my amazement I saw planks of wood rising to the surface from the sea bed. I was shocked, amazed, I couldn't believe what I saw. Ready-made planks of wood were rising up to the surface and joining together. They were all the same width and length, I was astounded.

I continued to look into the middle of the river, and then I saw nails coming up from the sea floor. They positioned themselves onto the boat and held the planks together, without them being banged. I stood in amazement and thought to myself, 'Oh Allah, how can this happen, planks of wood rising to the surface by itself, and then nails positioning themselves onto the boat without being banged?' I could not understand what was happening before my eyes.'

The atheist was amused, listening to all this with a mocking smile. Imam Abu Hanifa continued, "I was still standing on the river bank watching these planks of wood join together with nails. I could see water seeping through the gaps in the wood, and suddenly I saw a sealant appear from the river and it began sealing the gaps without someone having poured it, again I thought, 'Ya Allah, how is this possible, how can sealant appear and seal the gaps without someone having poured it, and nails appear without someone having banged them.' I looked closer and I could see a boat forming before my eyes, I stood in amazement and was filled with shock. All of a sudden a sail appeared and I thought to myself, 'How is this happening, a boat has appeared before my eyes by itself, planks of wood, nails, sealant and now a sail, but how can I use this boat in order to cross the river to the Royal Palaces?' I stood staring in wonderment and suddenly the boat began to move. It came towards me against the current. It stood floating beside me while I was on the river bank, as if telling me to embark onto it. I went on the boat and yet again it began to move. There was no navigator or sailor on the boat, and the boat



*began to travel towards the direction of the royal palaces, without anyone having programmed it as to where to go. I could not understand what was happening, and how this boat had formed and was taking me to my destination against the flow of water. The boat eventually reached the other side of the River Tigris and I disembarked. I turned around and the boat had disappeared, and that is why I am late.'*

At this point, the atheist burst out laughing while pointing out his disbelief at the ridiculously made up story. When Imam Abu Hanifa inquired, 'You don't believe a word of it? You don't believe that nails can appear by themselves? You don't believe sealant can be poured by itself? You don't believe that a boat can move without a navigator, hence you don't believe that a boat can appear without a boat maker?' The atheist replied, 'Yes, I don't believe a word of it!'

Thus, Imam Abu Hanifa contested by asking, 'If you cannot believe that a boat came into being without a boat maker, than this is only a boat, how can you believe that the whole world, the universe, the stars, the oceans, and the planets came into being without a Creator?'

#### **In the Best of Manner....**

While a spit-speckled row is obviously discouraged, Islam allows freedom of thought to the point of research and debate in order to pursue the truth. Unfortunately, what with Google and random clicks off to different school of thoughts, not finding the right person to seek knowledge from has become a challenging slash tedious task.

Had there not been room for debate, there would not be a concept of *Ijma*. Over time, fresh challenges emerge, and hence a need to separate right from wrong. Various schools of thought within Islamic jurisprudence may define this consensus (*Ijma*) to be that of the first generation of Muslims only; or the consensus of the first three generations of Muslims; or the consensus of the jurists and scholars of the Muslim world, or scholarly consensus. The crux of the matter is- a group of scholars sit together, discuss and settle upon religious rulings pertaining current circumstances.

And Allah ﷻ says,

*"Invite (mankind) to the Way of your Lord with wisdom and fair speech, and argue with them in a way that is best" (6:125)*

#### **Discuss, don't Ridicule**

I know I've dredged this further into an entirely different perspective on the word debate but let's face it- we are what we are. Simple humans. Throw in the towel and jump on the bandwagon of popular political beliefs slash changing social dynamics of society.

*Why is it taboo to discuss certain things? What is wrong with mixed gatherings? Why is it disallowed to take interest- it is the 21st century after all!? Why cover the face and go several centuries back in time? What happened to identity and feminism? What's up with adorning yourself with a beard? Is it not that Madrassas breed extremists, right?*

#### **Wrong.**

This is where I draw a line. In a world where freedom of thought is practiced, so is the freedom to ridicule and repress the true representation of the Muslim world. Tongues wag unbridled against learned Muslim scholars. Whatever the media depicts should not create a blind spot towards reality. While we debate about the what ifs and buts, things will happen as Allah ﷻ decrees and wasting time disliking deliberations of scholars upon an issue can become detrimental to one's spiritual health. Let's focus on the bigger picture - of Allah's ﷻ Existence and speak about His Creations with His creations. While we debate, let's choose our words carefully because once it's out, it is not easy to take it back without causing an impact.

*'There is a fine line between free speech and hate speech. Free speech encourages debate whereas hate speech incites violence'.*



# Education: Islamic Concepts and Modern Society

By Prof. Syed Ali Ashraf (Late)



The most obvious influence of modernization now in man's life is the urbanization of his environment, and such urban development has already received priority in the development plans of Muslim countries. Even those who want to live in villages feel this impact of rapid urbanization of the countryside. In most developing countries there is a great exodus from villages to cities, which are expanding at an unprecedented rate. The rapid growth of the automobile industry and other forms of industry, new roads and improved transport facilities, job opportunities, attraction of theatres and cinemas, opportunities provided by newspapers, radio and television, have brought rural regions under the

way of what Lewis Mumford calls, 'metropolitan interests'. What he says about the American way of life is now happening in Muslim countries: 'The whole moral of this metropolitan regime is that one does not live, truly live, unless one lives in the metropolis or copies closely, abjectly, its ways . . . this moral is planted by education, driven home by advertisement, spread by propaganda: life means metropolitan life. Not merely is the exodus to the city hastened but the domination of the surviving countryside is assured: the same hand, as it were, writes the songs and lays the terms for mortgage. Life is standardized in cities and divorced completely from the soil, 'from the visible presence of life and growth and decay'. In

big cities like Tokyo, London and New York 'millions of people grow up in this metropolitan milieu who know no other environment than the city streets, people to whom the magic of life is represented, not by the miracles of birth and growth, but by placing a coin in the slot and drawing out a piece of candy or a prize. This divorce from nature a mechanical way of living has bred in city dwellers a mechanistic outlook and a lack of feeling for nature. Freud discovered in city dwellers a kind of 'death wish' while Mumford regards American metropolitan life as Hell unrelieved by any purpose or value except that which superficial excitement, exhibitions and mechanical entertainments provide.

Though urbanization has not reached that stage as yet in all Muslim countries, already there are signs that cities like Cairo, Istanbul, Ankara, Karachi, Dacca and now Jeddah are following the pattern and have already imported Western facilities and evils. Urbanization is proceeding so rapidly that the time is not far off when the whole society will be mechanically minded and suffer from the same troubles as Western society. Images, ideas, ways of life and attractions of Western cities are conveyed by radio, television and the cinema. Muslim society is becoming so accustomed to these non-Islamic and non-religious and even anti-religious thoughts and styles of living that some Muslims are discussing to what extent Sharīah could be modified in order to accommodate a modern lifestyle. Many Sharīah practices have become customs.

All this is happening because technology in urban civilization has started to control man's life. Development planning, amenities and urban facilities are centrally organized and controlled and directed by technical experts. Technical progress has many factors which cannot be foreseen and the changes that are brought about are too rapid for the ordinary man to be able to adapt to any preconceived purpose. That is why the technical élite and social engineers are impatient with the slowness of democratic processes. They want to plan and control society with the help of computers and similar devices

because they believe these devices will be objective and offer a quick path to the omniscience of technical reason. Thus true power is concentrated in the hands of a dominant technical élite. When this group cooperated with politics authority then the result is a George Orwell's 1984 or Aldous Huxley's Brave New World. Even when there is an appointed democracy, technical devices are used to create demands, rouse human passions and regulate human behaviour. Advertisements, radio and televisions, play a significant role in brainwashing children's minds, in manipulating political, social and even intellectual reactions of the grown-ups and in regulating man's reactions to socio-political incidents and situations. Life becomes a series of limited mechanical interactions. An auto-brain seems to be controlling life almost in an imperceptible manner, so much so that the individual feels helpless. In a modern technical society individual responsibility is jeopardized and in nearly all Muslim countries technical know-how is in the hands of people trained in the West, brainwashed by western education and its style of living. The controlling editor or the supermind that controls the central forces is creating subtly and extensively a socio-cultural milieu which is antagonistic to freedom of choice, freedom from slavery to individual or party dictatorship, individual responsibility in social action and freedom from slavery to mechanical gadgets. A belief in the omnipotence of technical reason reduces man's faith in God as the supreme authority and reduces God to a hypothesis which the technocrats or the technical élite do not consider necessary. This false notion generates in man a kind of arrogance. The sense of humility and reverence that Islam creates by asserting that through Man is the master of the entire creation, this mastery is derived from God who can deprive him of this power at any time, is completely lost.

This arrogance had already created a serious imbalance in man's relationship with nature. Man's relationship with Man is governed by the philosophy of 'utility' and not by the philosophy of 'truth' and 'falsehood'. Bertrand Russell has explained this dangerous concept and its

application in America and Russia adequately and succinctly. The following ideas are contained in his book *The Impact of Science on Society*. He says that this philosophy disregards the concept of 'truth' and for it substitutes 'utility'. This philosophy derives its inspiration from science in several different ways. The first, its best aspect, as developed by Dewey, points out that scientific theories change from time to time, and that what recommends a theory is that it 'works'. When new phenomena are discovered, for which a theory no longer 'works', it is discarded. A theory, Dewey concludes, is a tool; it enables us to manipulate raw material. It is judged good or bad by its efficiency in this manipulation, and like any other tool, it may be good at one time and bad at another. While it is good it may be called 'true' but this word must not be allowed its usual connotations. Dewey prefers the phrase 'warranted assertability' to the word 'truth'.

'The second source of the theory is technique e.g. What do we need to know about electricity? Only how to make it work for us. To want to know more is to plunge into useless metaphysics. Science is to be admired because it gives us power over nature, and the power comes wholly from technique. Therefore an interpretation which reduces science to technique, keeps all that is useful and dismisses only a dead weight of medieval lumber. If technique is all that interests you, you are likely to find this argument very convincing.

'The third attraction of pragmatism—which cannot be wholly separated from the second—is love of power. Man's desires have a variety of kinds: there are sensual pleasures, aesthetic pleasures, and pleasures of contemplation; there are private affections; and there is power. In an individual, any one of these may acquire predominance over the others. If love of power dominates, you arrive at Marx's view that what is important is not to understand the world, but to change it . . . Mechanism augments human power to an enormous degree. It is therefore this aspect of science that attracts the lovers of power. And if power is what you want from science, the pragmatist theory gives this without accretions

that to you may seem irrelevant. It gives you even more than you could have expected, for if you control the police it gives you the God-like power of making truth. You cannot make the sun cold, but you can confer pragmatist 'truth' on the proposition 'the sun is cold' if you can ensure that everyone who denies it is liquidated...

'This "engineers's" philosophy, as it may be called, is distinguished from common sense and from most other philosophies by its rejection of "fact" as a fundamental concept in defining "truth". If you say, for example, "the South Pole is cold", you say something which, according to traditional views, is "true" in virtue of a "fact", namely, that the South Pole is cold. And this is a fact, not because people believe it, or because it pays to believe it; it just is a fact. Facts, when they are not about human beings and their doings, represent the limitations of human power. We find ourselves in a universe and we find out what sort of a universe it is by observation, not by self-assertion. It is true that we can make changes on or near the surface of the earth, but not elsewhere. Practical men have no wish to make such changes and can therefore accept a philosophy which treats the surface of the earth as if it were the whole universe. But even on the surface of the earth our power is limited. To forget that we are hemmed in by facts which for the most part are independent of our desires is a form of insane megalomania. This kind of insanity has grown up as a result of the triumph of scientific technique.

This particular philosophy depersonalizes and dehumanizes technological society. The emphasis is on mass production of goods and mass media of communication, regimentation, standardization and conformity. Persons become cogs in a well-oiled machine. Whenever there is too much stress on a technological approach, as in the American children's habit of looking at TV programmes for inordinate periods, there is a loss to the child's imaginative and emotional life. He will not grow up as a balanced person. Similarly responsiveness, availability and mutuality, which are at the core of interpersonal relationship, get blunted and in extreme cases, completely

deadened by this technical approach which encourages and accelerates manipulation, calculation and objective detachment. As this calculation can be better done by group activities individual responsibility is sacrificed at the altar of group loyalty. Love and self-sacrifice become subsidiary to self-gratification. Religion teaches us to make sacrifices for others, control one's desires and passions, and learn restraint. An industrial society awakens false needs through advertisements, stimulating the appetites of consumers and ultimately driving society towards greater affluence. The whole approach to the concept of jihād through one's passions and desires is lost.

What is more dangerous is the preoccupation of scientists and technical experts with technological goals. Technical solutions and increased efficiency are the aims. Social consequences of inventions and experiments are

lost sight of or ignored. As immediate utility is the sole goal, technical experts exploit society and nature to their detriment. Forests are destroyed, rivers polluted and hills denuded, and thus an imbalance is created in the environment. Islam has provided man with the idea that he belongs to a total ecological community and is inevitably a participant in the creative processes of the universe. Modern science supports confrontation between man and nature whereas Islam has always insisted on harmony between man and nature. Only recently have scientists realized that exploitation of nature must cease, that technical solutions to ecological problems only aggravate the problems and create new dangers. As yet they have not succeeded in reshaping their technological habits.

*(To be concluded in the next issue, insha'Allah)*

## The Intense Heat and the Fast

By Imam Ibn Rajab Hanbali رحمته الله

"...And from the acts of worship whose reward is multiplied during the heat is fasting, and this is because of the thirst that one experiences in the mid-day heat.

This is why Mu'adh bin Jabal expressed regret on his deathbed that he would no longer experience this mid-day thirst, as did other early Muslims.

And it was related that Abu Bakr would fast in the summer and not fast in the winter, and 'Umar advised his son 'Abdullah on his deathbed: "Try to obtain the characteristics of faith," and the first one he mentioned was fasting in the intense summer heat.

And al-Qasim bin Muhammad said that 'A'ishah would fast in the intense heat, and he was asked: "What drove her to do this?" He replied: "She would take advantage of the days before death." And some of the righteous women would choose the hottest days and fast them, saying: "If the price is low, everyone will buy," meaning that she wanted to do those actions that only a few were capable of due to how hard it was to do them, and this is indicative of the high aspirations these women had ...

When those who fast for Allah ﷻ in the heat are patient despite their intense thirst, He set aside a specific gate of the gates of Paradise for them. This is the gate called Rayyan, and whoever enters through it will drink, and whoever drinks after entering it will never be thirsty again. When they enter through it, it will be locked for those after them, and none will enter through it except them..."

# Nostalgia

By Bint Akram

Today when *Ammi* and I were having our evening tea in the small veranda of our house, I looked up at the sky and the thick gray clouds that were heavily floating in it. It reminded me of the evenings we used to experience in our hometown - a small and peaceful village in the Bhakkar district (interior Punjab) - during summers. Years and years ago when all three of us - the siblings - were studying in school, we used to spend our summer vacation there. Life, I think, was way too peaceful back then. No worries at all. No apprehensions regarding the future...

... And then the call for *maghrib* prayers resonated all over. I again looked at the sky and saw that *Ammi* was heading for lounge. I got up and followed her... But something inside made me stop at the threshold that separates the lounge and the veranda... I thought I had smelled something. A fragrance that Karachiites have not had a chance to experience since quite a long time. Yes, it was dust. I announced to *Ammi* that

probably, a dust storm was about to come! And then it would ... RAIN. *Ammi* laughed because she knew nothing of that sort was happening. Probably I was just imagining things ... But one thing that I was sure of was the peculiar fragrance. I smelled it in my right, sane mind...

Standing still on the threshold, I sighed... the memories of those careless days flocked my mind. I could not help but think about the *shaam* (evening) when all of us, children, used to gather and diligently do the *chhirkaao* (spraying water with a pipe) in the huge verandah of our grandfather's house. *Aapa* (the grandmother) used to sit on a sagging charpoy watching all her children with immense love in her eyes. Then any four of us would pick up her charpoy and shift it from one place to another - with her sitting on it - she suffered from severe arthritis and could not walk. We never gave her the trouble to get off the charpoy and hassle with her wooden staff and all that. It used to be so much fun. The sun would set



in the meantime and none of us ever bothered to think about the sorrows that impregnated the twilight air - the sorrows that we think of now.

. And then the *raat* (night) when we would be at *phupho's* (paternal aunt) – she did not own a big house at that time and it was a small, rickety cottage with a small verandah. There would be more than five charpoys, some placed in a horizontal way while the others resting perpendicular to them. Lights would be completely switched off and we would get so scared at seeing bats flying not much above us. And every night, someone or the other 'enlightened' the rest with one new scientific fact about bats. Bats were the first topic of discussion that was broached up every night. Lying on our charpoys we children used to talk incessantly... But on that particular night, after having gone to bed we saw that the only tree which stood upright in the verandah was being shaken by the wind. And I remember *phupho* shouting out to all of us, *kahaanian daal lo* (start telling stories to each other!). I had heard the expression for the first time in my life and did not know what it meant. I had never heard *phupho* using it ever after that incident. I remember asking one of my elders cousins as to what it meant and she told me that we were supposed to narrate stories to each other in order to dispel the fear which the shaking tree might have induced in us otherwise... Weird? Well, I thought so too at that time...

... And then time passed. No matter how clichéd it sounds but it actually did pass like wind. We moved ahead in life.

School got over. College. University. And almost no vacation. No more 'summer vacation' in the hometown.

The village moved ahead too. *Phupho* does not live in that old rickety cottage with a verandah in which you could actually feel the bricks underneath your feet when you walked barefoot. *Aapa* (the grandmother), having suffered a terrible long illness silently passed away in winters. They tell us that she was sitting upright and after a few moments she was no more. Yes, people do leave like that too. Without saying goodbye...

And the huge verandah where we used to do the *chhirkao* has also changed. The entire house has been 'renovated' with split air conditioners installed. Sliding doors and windows. And what not. What is not there is us. Summers are not the same as they used to be. The word 'vacation' does not make us jump with excitement - the excitement of visiting our little hometown. And it is not just about material things that undergo a change. It is primarily about people and places that mutate with the passage of time...



# Women's Day

By Abu Hamdan

"What is Women's Day?" asked a man sitting next to me as we both were waiting for someone in an office. "Brother, I don't know; however, I have celebrated Pakistan Day, Defence Day or Iqbal Day, but never a Woman's Day," I replied.

"My neighbor was telling me that there also exists a Father's Day and a Mother's Day; what are these days actually for," he further asked anxiously.

The person we were waiting for was not expected for another hour or so, therefore, I thought of killing some time with my inquisitive new mate.

I said, "These ideas of celebrating different sorts of days is the brainchild of the West and they try to impose the same upon the rest of the world." "But what is the relevance of these days in an Islamic Society?" he asked setting pace for a healthy discussion.

"As per the commands of Allah ﷻ our Prophet Mohammad ﷺ celebrated only two Eids; hence, these are the only two occasions that we should celebrate," I tried to explain.

"But someone was telling me that we Muslims deprive our women of respect and do not give them equal rights; whereas, in the West Women have equal rights and are considered to be equally important to the development of society," he added with curiosity.

"My dear brother, the West's propaganda has pictured Muslim societies as always being brutal

against women; whereas, the facts are totally different. First of all, we have to comprehend that Allah, the Almighty, has set some guidelines for us," I started to explain to him. "Allah ﷻ has made men and women different in physique, psyche, emotions and other elements of personality. The duties of the two are also determined; if a man is the provider or the bread earner, then a woman is the home maker. Similarly, if a woman gives birth to a child then a man is responsible for fulfilling the needs of both the mother and the child. Allah ﷻ has determined 'just' rights for women and not 'equal', because men and women cannot be equal. That is the beauty of their existence. On the contrary, the West believes in liberating their women to an extent that they become prey to discrimination and harassment." I went on to say.

He interrupted and said, "This means the Western ideas of women's freedom is giving them 'equal' rights, which means she is left alone in the society to survive on her own?"

"Yes," I said. I wanted to explain in detail but I received a call. I excused myself to answer the call and by the time I finished the man had gotten busy in conversing with others present there.

How conveniently the West accuses Muslims of denying our women the right of education, which, in most cases, seems to be sheer propaganda. Through ages Muslim women have been instrumental in the field of education. Hazrat Aishah رضي الله عنها is considered to be one of the



best hadith scholar. According to a hadith, Prophet Mohammad ﷺ once praised the women of Madinah for their desire for acquiring religious knowledge.

Muslim women have also played an important role in founding many Islamic educational institutions. It is a historical fact that the oldest continuously operating academic degree granting university in the world is none other than the University of Al-Karaouine, founded in 859. The most amazing part is that it was founded by a Muslim woman, Fatima Al-Fihri, also known as Umm Al-Banine (the mother of the kids).

In fact, it is Islam that initiated reforms in women's right such as property ownership, education, inheritance, marriage, divorce and others. Women were not given such rights in other cultures, including the West, until centuries later. It was only in 1892 that the British Parliament replaced some major dysfunctions in inheritance affecting Catholics, whereas, some others were not eliminated until 1926. Similarly, married French women suffered many restrictions on their legal capacity which were not removed until 1965.

Women in Islam have the rights to having personal possessions. Islamic law stipulates that women should have no financial obligations. Therefore, a woman's share of inheritance is less than that of a man. This difference derives from men's obligation to financially support their families. However, in some specific cases, women get to inherit more depending on their family status and the existence of other heirs.

Islam does not deprive women of their right to work. However, it is the responsibility of the Muslim community to make arrangements for

women to work in an Islamic environment, where her rights are respected.

It is pertinent to mention that the labour force in the Caliphate employed both men and women. Women were employed in primary sectors, for example, as farmers; in the secondary sector as dyers, spinners, etc.; and in the tertiary sector as investors, doctors, nurses, scholars, etc. This was in contrast to Europe where female rights and wage labours were relatively uncommon until the industrial revolution in the 18th and 19th centuries.

The western world has always portrayed the Muslim society to be a closed one, depriving women of their basic rights. They have changed the perception of Muslim world and have tried to distort history. In fact the West, which claims to be the champion of women's rights, throughout its history, never treated women as human beings. Women were and allow me to say are, treated as toys to play with.

The ordeal did not end here; it is now widely believed and proven by historians that during the "Crusades" the knights would force their ladies to wear "Chastity Belts".

By celebrating days, such as Women's day, the western world tries to subdue their historical guilt of women suppression. Whereas, Islam does not only provide protection to women, but also encourages them to play their due role in the development of society.

We as Muslims should follow the teachings of our Prophet Muhammad ﷺ and respect women. After all, he ﷺ commanded us to be thoughtful in our treatment of women: "Do treat your women well and be kind to them, for they are your partners and committed helpers".

# If you do Evil Expect not Goodness

A bully once fell down a well and passed the night in wailing and lamenting. Someone threw a stone down on to his head, and said, "did you ever go to any one's assistance that you should today cry out for help? Did you ever sow the seeds of virtue? Who would place a salve upon your wounds when the hearts of all cry out by reason of your tyrannies? Across our path you always dug a pit, into which, perforce, you have now yourself fallen!"

*If you do evil expect not goodness; never does the withered grapevine bring forth fruit.*

*O, you who sows the seed in autumn! I think not that you will reap the corn at harvest time.*

*If you nourish the thorn-tree of the desert, think not that you will ever eat its fruit.*

*Green dates come not from the poisonous colocynth; when you sow a seed, hope only for the fruit of that very seed.*

- Excerpted from the 'Bostan' of Shaykh Sa'adi رحمته الله

# Palestine

By Umm e Tahir

Save your tears, O sons of Islam for this prodigy  
That treads the burning plains of war!

Plundered and ravaged, it faces the brutality of men  
The heart of Prophecy, the birthplace of Messiahs and saints

The land of Ibrahim's ﷺ progeny, seat of the Sacred House,  
Now their scions scatter over the earth in search of an identity!

The sound of guns arrest all thoughts, their brutal impact kills all sentiment  
One feeling remains and persists, one picture alone flashes before the mind

Destruction, deaths and more mutilations,  
Human horror scenes, explicit, on the screen

Whose son was killed? They ask. Dazed by the bombing on their homeland  
'Son of a Muslim,' comes the reply

The eyes of the world follow the noise, turn away  
Palestine staggers on



# Charter of Children's Education

By Salman Asif Siddiqui

Children learn best when they are respected, and this respect is every child's right. If we take a look at the quality of experience that children undergo during their education, we will arrive at the conclusion that it is filled with feelings of fear, insecurity, rejection, embarrassment, humiliation and guilt.

I often ask teachers if education without insults is possible and a lot of them wonder at my question. I have asked many students, who have been top performers in their schools, if they have ever experienced a fear

of disapproval and most of them say 'yes.' Quality education cannot just be referred to the conceptual coverage of curriculum. Quality education needs to be redefined as making learning meaningful and enjoyable with making children feel unconditionally respected and recognized.

Recognizing children is to accept and acknowledge them as what they are. Children should not be recognized conditionally on the basis of their test scores, mastery of a foreign language or show of obedience. They must be recognized wholly just because they are human beings and created as the best creation by the best of all creators.

Children's self-respect is something that remains at risk throughout their childhood. There is an acute need to have a national consensus on the protection of this basic children's right. I would like to propose a Charter of Children's Recognition for this purpose that is based on three fundamental principles. As per the dictionary definition, 'charter' is a document describing the rights that a particular group of people should have. The charter which is introduced in the following can serve as a practical guideline for teachers and parents to work with children.

## *First principle of children's recognition*

Listen to and acknowledge children without losing your temper. How do you feel when you are not heard

or acknowledged? You feel unimportant. Sometimes you feel disgraced. We feel recognized when we are heard. Listening can be a very powerful tool to make children feel important and recognized. Children bear tons of things to share ranging from interesting and weird questions, to realistic and hypothetical ideas, to a variety of sentiments and feelings.

Encourage children to express in whatever language they feel comfortable and listen to them without being impatient, judgmental or losing your temper. When you will allow them to say whatever they want to say in their preferred language, you will find a world that was hidden before. After having listened to children it is appropriate to acknowledge them by simply rephrasing what you have heard. Acknowledging a child's point of view does not mean agreeing with him or her. The act of acknowledging makes children feel understood and respected.

### *Second principle of children's recognition*

Recognize the individuality of every child instead of comparing children.

How would you feel if you are compared with your colleagues? You would feel humiliated. We would not like to be compared with anybody, so it is with children. Every child is differently creative. Expecting children to be alike is unjust. They can be similar in some ways but actually they are unique and, therefore, different from each other. Comparison between children communicates that you are not accepting children as what they are; rather, you are demanding them to be what their peers are. It shatters their self-confidence and they view themselves as incompetent.

When we believe that every child is uniquely intelligent and creative, only then will we understand that it's perfectly fine if they learn differently. Expecting all children to learn in the same way at the same pace and respond invariably is absolutely inappropriate and

ridiculous. Children show phenomenal development when they are accepted with their individual learning styles and pace. Children must be recognized for what they do instead of what they have not done.

### *Third principle of children's recognition*

Treat children with unconditional respect and trust.

How children are treated when they are young has a huge influence on the type of people they will grow up to be. Children are born pure and innocent with delicate self-esteem. Their sense of self-worth grows through approval from outside. What children need most are respect and trust, and not costly toys.

Respect is their basic need which comes prior to education. Quality education is to understand and treat children respectfully irrespective of their academic performance or behavioural state. One more reason for which children should be respected is that respect itself is reciprocal. Children who are treated respectfully learn to be respectful and treat others respectfully, too. Respecting is natural when children do something which is desirable and socially acceptable. Respecting becomes more challenging for many when children do something undesirable. We must remember that even in the latter case, we should disapprove the wrongdoing but not disapprove of child. This is to treat children respectfully and reject the bad behaviour, if there is any.

Dr Muhammad Iqbal in his magnum opus, *Javidnama*, introduced a clear vision for educators. He says, "The purpose of knowledge is nothing but to show you the splendors of yourself." Education that compels children to understand the curriculum and does not understand and recognize the child cannot serve the child. The education process must not be impersonal because it dehumanizes and demoralizes learners through which the purpose of existence is adversely affected.

# SMALL GOOD DEEDS

By Dr. Asad Zaman

When the end of Ramadan approaches, it is good to remember that our deeds will be weighed and

not counted. Many Muslims find the answer to 'which deed will carry the greatest weight?'

surprising. First it is not necessarily the big deeds, like spending one's whole life on good causes, such as the search for knowledge, or spending generously on others in need. As a well-known Hadith states, these deeds will go to waste if they are done for seeking fame and popularity. In contrast, a very small deed, such as giving a date to the needy, if done with a sincere desire to please Allah ﷻ will carry great weight. This is why it is important to work on our sincerity, to ensure that our deeds are not contaminated with the desire for fame, popularity, or the seeking of any kind of reward in this world. This understanding illuminates the Hadith: *Do not regard any good deed as insignificant, even meeting your brother with a cheerful face.*

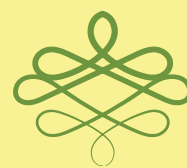
The contrast between the teachings of Islam and the current understanding of piety appears to be very large. The Companions رضي الله عنهم of the Holy Prophet ﷺ asked about a woman who would fast every day, and stand up in worship every night. Upon being informed that her housework was done by friendly neighbours, to allow her to do this, he said that the neighbours were superior, since by their act of service, they received the rewards of the worship performed by her, in addition to the rewards of serving others. Service to others is a deed of great value. On many occasions, the Holy Prophet ﷺ himself did many acts of service towards his Companions, stating that the leader of the people is their servant.

Small acts of kindness towards others receive great emphasis in the teachings of Islam. In another striking narration, Hazrat Ibn Abbas رضي الله عنه a paternal uncle of the Holy Prophet ﷺ was sitting in *Aitikaf* (seclusion for the sake of worship) in the Holy Mosque in Medina. He saw another man come in to the Mosque and who appeared to be worried. The man said that he had a debt to pay, but had no means to pay it. Hazrat Ibn Abbas رضي الله عنه offered to go and talk to the person to whom the debt was owed. The man accepted the offer, but asked "Have you forgotten that you are sitting in *aitikaf*?" Hazrat Ibn Abbas said that the Holy Prophet ﷺ had stated that to take a few steps to help a brother in need was superior to ten years of *aitikaf*. This is true even though *aitikaf*

is a highly recommended and extremely valuable deed of worship. Note that the man did not ask for help; rather, Hazrat Ibn Abbas رضي الله عنه noticed his worry from his appearance.

In addition to service, being sensitive to the concerns of others is an important part of Islamic teachings. Causing distress to a fellow Muslim is considered to be even worse than destroying the Ka'aba, the sacred house of God. A Hadith states that if you buy fruit, share it with your neighbour. If you cannot afford to do so, then bury the peel so that the neighbour will not know and feel regret. A verse of the Holy Quran asks us to respond to evil with good acts, as that will turn enemies into friends.

It was prophesied that Islam came as a stranger, and will become a stranger. Today these teachings are barely remembered, let alone acted upon. Yet, these small acts of kindness and service have a powerful effect and can transform our homes, families and ultimately society. In each meeting with our near and dear ones, let us avoid saying anything which is hurtful, and make an effort to say something kind and appreciative. Children are powerfully affected by encouragement, and equally powerfully hurt by unkind words. If someone has ninety nine faults and one virtue, we should praise the virtue, and ignore the faults. Appreciating the good in others, and looking at our own faults, has a transformative effect. It encourages others to acquire virtues and motivates us to shed our faults. Seemingly insignificant acts, like appreciating the gifts we enjoy instead of grousing about what we lack, can enrich our hearts and bring about the big changes that we all want to see.





## How to be a Star Student —the Islamic way

By Emaan Zubair

“O Allah ﷻ I seek refuge in You from knowledge which does not benefit, from a heart that does not entertain the fear (of Allah), from a soul that is not satisfied and the supplication that is not answered”. (Sahih Muslim, Zaid bin Alaqam)

Oh, studying. The bane of every student's existence, the nightmare that has to be lived. In today's times, particularly, school, college and university curricula all have developed so much and become so much more tasking and tedious that studying is even more of a pain in the neck-not to mention the mind. Then there is the added pressure from parents, peers and teachers to do well, which further contributes to the

ever-present stress of the modern students' life. And the worst part is that often, even when we've put our hearts and souls into study, our grades say otherwise. Amidst all this, we oft find ourselves wondering: how to study well? How to maintain persistently good grades? What is the strategy?

As with any other worldly problem, Islam always has a ready answer. The solution lies in creating a stable balance between our efforts in this world and our commitment to our duties for Allah ﷻ. Let's see what it takes to be a star student.

**STUDY HARD and SMART:** This goes without saying. The Holy Quran tells us: “Indeed, Allah



will not change the conditions of a population until they change what is in themselves". We must put in our best efforts before invoking Allah's ﷻ help. Understand and read your course material from the very beginning, and revise it consistently. Don't shy away from asking your teachers or superiors for any help you may need or any confusion you perceive in your material. One of the biggest blunders pupils commonly make is not discussing their issues with their mentors, and then facing the music on exam night.

Prepare well before studying: Anything poorly begun has less chances of being well done. It would do well to recite some potent supplications before starting our studying, namely:

1. *Taa'wuz* and *Tasmiyah*
2. *Dua* for knowledge i.e. "*Rabbi zidnillmah*"..."O my Lord, increase me in knowledge". (Surah Taha, 20:114)
3. Hazrat Musa's ﷺ powerful supplication: "O my sustainer! Open up my heart and make my task easy for me, and loosen the knot from my tongue so that they might fully understand my speech". (Quran 20:25-28)
4. Surah Alam-Nashrah from the thirtieth *Parah* of the Quran, which is known to be a strong aid in every kind of difficulty, as its recurring verse is: 'Verily, with every difficulty there is ease'.
5. If you're more dedicated, there is a treasury of duas from the Sunnah to aid the study process, a few being:
 

'O Allah! Make useful for me what you have taught me and teach me knowledge that will be useful....' (Munajat-e-Maqbool)

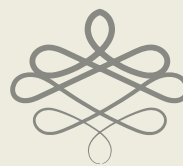
'O Allah! Nothing is easy except what you have made easy. If you wish, you can make the difficult easy". (Ibn-Hibbam, Sahih)
6. Invocation of Allah ﷻ through specific names like 'YaAleemu' (The Knowledgeable) and 'YaRaheemu' (The Merciful) will *InshaAllah* make Him shower His blessings on you during hard spells of studying.

**SHARPEN THE SAW:** We all need a good memory to memorize the endless passages, paragraphs and parables that studies thrust upon us. According to Imam Shafi ﷺ the following things are conducive to a better memory: sitting in the company of the pious, usage of *miswaak*, and abandoning useless talk. A good memory is also developed by consistently revising your course material right from the start.

**FEED THE BRAIN:** The Sunnah, as always, saves the day by prescribing us foods that are not only beneficial for us overall but also work wonders for memory and concentration. These foods include dates, honey, olive oil and grapes. Honey has been given honorable mention in the Quran: "It is healing for all mankind". (16:69), and Allah SWT has sworn by figs and olives in Surah Teen of the thirtieth Para. The Prophet ﷺ in addition, also recommended black seed or *kalwanji* as a miracle food: "Use the black seed because it has a relief of all diseases but death". Need we look further? Take one or two tablespoons of honey in warm water in the morning to begin your day, and choose these Sunnah foods as your snacks to enhance the studying process.

**PRAY FOR YOURSELF:** Finally, after man has put in all his hard work and effort, he leaves the result to Allah ﷻ. *Dua* is, without doubt, the strongest medium we have for attainment of all our wishes. Our beloved Prophet ﷺ said: "*Dua* is the core of all worship" (Authentic). Pray hard, pray sincerely to Allah ﷻ to ease whatever difficulties you face throughout your studies. As He says in the Quran: '...and your Lord says: Call upon Me, I shall answer your prayers". More importantly, have utmost faith in Him to resolve all your problems. After all, who can we trust more than Allah ﷻ?

May Allah ﷻ ease all that ails us and grant us eternal success in this world and the Hereafter. *Ameen*.





# The Importance of Kinship

By Khalid Baig

"Whoever believes in Allah and the Last Day, let him maintain the bonds of kinship" [Bukhari]

The young man went to attend the weekly hadith lecture of Sayyidna Abu Huraira, Radi-Allahu anhu but the routine opening announcement stopped him. "If anyone sitting here has severed any ties of kinship (qata-ur-rahim), he should leave." He recalled that an aunt lived in the town with whom he had not been on speaking terms. The young man quietly left the gathering and went straight to his aunt's home. He asked for forgiveness for his past behavior and sought rapprochement. When the aunt inquired about the reason for this change of heart, he narrated the entire incident. She accepted the apology but asked him to inquire from Abu Huraira, Radi-Allahu anhu, the reason for

this unusual announcement. Why did he leave all the other major sins and focus only on this?

What was so special about ties of kinship? Sayyidna Abu Huraira replied that he had heard from the Prophet ﷺ that our deeds are presented to Allah every Thursday night and anyone who has severed family ties has all his good deeds rejected. He did not want any such person sitting in his gathering, which was held on the same night, for fear that it could deprive the entire gathering of blessings. Another hadith explains further the reason for this fear: "Allah's mercy will not descend on people among whom there is one who severs ties of kinship." [Baihaqi, Shuab Al-Iman]

Maintaining the bonds of kinship (silatur-rahim)

indeed enjoys extraordinary importance in Islam. Conversely, severing the ties (qata-ur-rahim), is very high on the list of enormities. At two places in the Qur'an, Allah has cursed the one severing family ties.

"And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives) and work mischief in the land, on them is the curse, and for them is the unhappy home (i.e. Hell)" [Ar-Rad 13:25. See also Muhammad, 47:22-23].

A cursed person is one who is deprived of the mercy of Allah. It is an indication of this deprivation that this sin is punished in this world as well as in the Hereafter. "There is no sin more deserving of having punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of family." [Tirmidhi].

Another hadith highlights the high stakes involved here in a compelling way: "Rahim (family ties) is a word derived from Ar-Rahman (The Compassionate One) And Allah says: 'I shall keep connection with him who maintains you and sever connection with him who severs you.'" [Bukhari]

Silat-ur-rahim has been defined as politeness, kind treatment, and concern for all one's relatives even if distantly related, corrupt, non-Muslim, or unappreciative. [Shaikh Abdul Wakil Durubi in Reliance of the Traveller]. While nearly every religion has emphasized good family relations, Islam has taken it to unprecedented heights. It is a duty to be discharged without an eye for reciprocity. A Muslim is required to be kind even to his non-Muslim relatives. Similarly he is required to be kind to even those relatives who are harsh to him.

The most telling example in this regard is that of Sayyidna Abu Bakr, Radi-Allahu anhu. Among the many people who benefited from his generosity was a relative Mistah, Radi-Allahu anhu. The latter, unfortunately became involved in the scandal about the Mother of Believers, Sayyida Aisha, Radi-Allahu anha, which was started by the leader of the hypocrites. It was a whole month of torment and torture for all involved, after which verses of Surah Noor were revealed exonerating her and prescribing punishment for those involved in the false accusation. Feeling hurt and betrayed, Sayyidna Abu Bakr, Radi-Allahu anhu, vowed never to help Mistah again. Yet the Qur'an asked him to forget and forgive and continue helping his relative, which he did. Is there another society that can even come close to this standard in

maintaining family ties?

Islam came to set all our relationships right. This includes our relations with Allah as well as with other human beings. Silat-ur-Rahim is a very important part of the latter.

Today, unfortunately, these teachings can mostly be found in Muslim societies in their violation. The best we do today is reciprocate; more commonly we backbite, cheat, and hurt our relatives and continue the spiral of hurt and humiliation as they respond. And we just abandon those of our relatives who are economically unfortunate.

There are three reasons for this sad situation. First is the widespread ignorance about Islamic teachings in this regard. Even in various Islamic groups the subject hardly gets the attention it deserves. Second is the rampant materialism. While materialism hurts all aspects of our life, it is especially damaging to family ties for they require sacrifice of time, money and personal comfort. The third reason has to do with recent history. It is a "gift" of the transformation of Muslim societies under colonialism.

Industrial Revolution came at a time when Muslim civilization was in the doldrums. Muslim historians point out very accurately that the genesis of European Renaissance and the Industrial Revolution was in the Golden Age of Muslim Spain. Yet it is also true that it progressed at a time of Muslim decline. And that explains the form it took and the devastation it caused to the family life. Everywhere it disrupted human relations. Poet Iqbal pointed to this when he said in his famous line: The rule of machines is death for the heart. Machine tools crush compassion. Later, under the influence of colonialism, urban centers throughout the Muslim world faithfully duplicated all of these problems. This was just what a blind following of the West promised. Relations between husband and wife, between parents and children, between workers and managers, between neighbors, between relatives, in other words between all segments of society were dealt a devastating blow.

The process continues in the post industrial, neo-colonial period. To quote one example, television is rapidly destroying what was left of human relations, cutting off even members of the same family from each other and engulfing everyone within his or her own pleasure cocoon, oblivious to the world without. It is just one, but probably the most subversive and intrusive tool of our so called postmodern global village. Village of distant neighbors without love and kinship.

# Strength or Will

By Bint Akram

"I thought I could never do it! It was just impossible for me to even think of scoring this high on my exams, especially when there are so many ace students in my class. I never knew I too would one day become one of them," Ali beamed in response to his friend's inquiry as to how he was able to bag the first position in his class. Ali was an average student who, for the first time in his life, had stood first in his class. The only formula that worked for him was a quotation by some famous person – *People do not lack strength, they lack will* – which he had accidentally stumbled upon while reading a book. He never knew that only "willing" for something with real passion was the only way to attain it. Hugo's words compelled him to think differently about many things in life; and here he was – Ali, the successful!

This happens with most of us. We often tend to confuse strength with will. Will, which precedes strength is often ignored or neglected by many of us. Strength, undoubtedly, plays a vital role in achieving most of the things we aspire for in life, but before we are able to make use of our strength, we need to have a strong will. In simpler terms, it can be said that strength is a physical manifestation of our willpower. However, what brings our strength into action is our will. "What is now proved," said William Blake "was once only imagined." Thus is the power of possessing a will which, although abstract in nature, guides one to struggle for achieving their goals.

Saying no, for example, to unlawful temptations of the world requires will before strength. First, one needs to be clear about one's priorities in life. Lawful earning, leading a life of piety and not getting carried away by

'everyone's-doing-it' syndrome are all situations that actually show the strength of your willpower, that is, how passionate you are in achieving your goal, and how serious you are in letting your will become your strength.

Shakespeare aptly said, "'Tis in ourselves that we are thus or thus. Our bodies are our gardens to which our wills are gardeners." Look around yourself and you will find your own life rife with examples where only letting your will dominate leads you to exert your strength. Clichéd it may sound, but there is no doubt that 'where there is a will, there is a way.' One who lacks in possessing a strong will keeps the pathways leading to his strengths forever closed. The choice is ours.



# Poem on the New Zealand Massacre

By Shaykh Musab Penfound

Dear aotearoa don't weep  
Your trees speak of so much sadness but your sky is in you  
And your people you lift  
Celestial, connected, pure.

Don't listen to the piercing screams of those that have forgotten how to speak  
They'd forgotten long before  
how to even be  
and so their humanity lies severed, scouring your land which bleeds.  
But you will heal,  
as you have done before.  
For your land and heavens are connected – the land of the long white cloud.

And this new call will be heard  
once more, but this time  
louder than ever before  
In your silent beauty  
from you're heavenly shores,  
and your mountains tall  
and your green hills  
and your shy face.

Dear aotearoa don't weep  
Your mana runs too deep,  
and I know this is why you cry so peacefully,  
But the waves ahead must witness your face held up high,  
to see your humble maninimity,  
and the eternal, shaking, moving, waking strength  
in your quiet peace.  
Keep the peace,  
so those that can still see, behold your face and learn to retrace  
the steps through your hills,  
back to their humanity.

A severed people, that are deaf  
to your voice  
should not silence what you speak. Sing on and sing like never before – as you always have  
and as only you know how.

The green stone bled too on that day, and I wonder if you still have tears left to weep.  
Please don't run dry.

Now is the time for your clemency, now is the time for your rains to revive  
and quench the souls that have bled dry,  
so their sacrifice will bring your soil back to life.  
You are alive.

You are more living  
than so many that claim to be,  
and because of this  
your heart feels such pain.

Some may suppose your outpost  
on the edge of the globe  
is too far away to pay attention too;  
a busied peoples  
with no time nor space  
to reflect in themselves,  
let alone their world.

But your cradling,  
by the Hand that holds you  
veils eyes that cannot see  
and keeps your innocent beauty.

Dear aotearoa don't weep,  
we feel your pain and our tears flow from and back unto the same streams,  
you know what must be done  
so uphold your mana and keep it real.

And the one who ascended beyond the seven skies,  
(upon him prayers and eternal peace),  
to bring down knowledges for hearts that can see  
from his Lord and the Lord of the Land of the Long White Cloud,  
and the world and the stars and the planets and hills,  
rivers and streams,

The One, The Unique –  
we ask upon you be serenity, tranquility, light, strength, guidance and peace.

(Courtesy: [seekersguidance.org](http://seekersguidance.org))

# The Value of Human Lives

By Dr. Asad Zaman

Human lives are infinitely precious. We have only a few moments to enjoy the wonders of creation, and to experience the joys and tragedies of life. English philosopher David Hume shocked society when he first presented the idea that a human life could be priced at its economic value. Today it has become commonplace, and arguing against it is considered idealistic and romantic. This cheapening of human lives has resulted in wars, destruction of habitats, flora and fauna, and dissolution of communities, all for a few dollars. Today we need ideals and romanticism to save the world.

The idea that wealth will solve all human problems has been responsible for an immense amount of human misery in the twentieth century. The tremendously influential economist Keynes expressed this idea very clearly. He wrote that we must pretend that "fair is foul and foul is fair" and pursue the (false) gods of avarice and usury, for at least a hundred years. We will be able to afford to behave morally only after we have accumulated sufficient wealth. Only then will we be able to give up the distasteful, foul and disgusting "love of money." But at the moment we need this very

quality in order to achieve wealth, which is necessary for the prosperity of mankind.

A generation of economists faithfully followed this Keynesian advice. The idea that wealth was meant for the enjoyment and welfare of human beings was replaced by the idea that human beings were a means towards the creation of wealth. Economists argued that the poor should be fed because that would increase their productivity as laborers, instead of arguing on grounds of compassion and humanity. Human beings became a "resource" to be used as an input to production of wealth. Education became a means of providing people with skills valued on the job market, instead of the pursuit of knowledge for spiritual transformation and for understanding and changing the world for the better. Development was measured in dollars, instead of enhancement of human capacities for wisdom, love, and respect for each other.

In implementing development policies for Pakistan designed by experts from Harvard, Mahbubul Haq recognized the need to sacrifice human lives to achieve the end of economic

growth. He wrote that “economic growth is a brutal, sordid process... making the labourer produce more than he is allowed to consume for his immediate needs, and to reinvest the surplus thus obtained.” To his great credit, he learned from his experience. He was horrified by the outcome of these economic policies, which led to the concentration of wealth in the hands of the “22 families,” and increase in misery of millions. He eventually came to the conclusion that “... after many decades of development, we are rediscovering the obvious—that people are both the means and the end of economic development.” This crucial insight of Mahbubul Haq, born of bitter experience, is still not understood by economists and policy makers. Making human lives a central concern would radically affect development policies. Economists routinely advise governments to let inefficient sectors collapse – this will lead to greater productivity when resources are shifted to other, more efficient sectors. The impact on lives of those who become unemployed in the process

does not figure in these calculations. In this and many other cases, the cost benefit analyses of economists pay no attention to the human factor, but only compute effects on wealth and productivity.

The economists’ paradigm is that by building industries, institutions, free markets, and encouraging capital accumulation through Foreign Direct Investment and privatization, we will create economic growth. Diametrically opposite to this idea is to concentrate on providing the people with lives of meaning and dignity, supporting them on crucial dimensions of health, housing and education. The people will then prove to be the engines of growth along all dimensions: social, political and economic.



# Ramadan: Month of Patience and Sympathy

From Faza'il-e-A'maal

Salman, Radi-Allahu anhu, reports, "On the last day of Sh'aban Rasulallah ﷺ addressed us and said, 'O people there comes over you now a great month, a most blessed month in which lies a night more greater in virtue than a thousand months. It is a month in which Allah has made Fasting compulsory by day. And has made sunnah the *Taraweeh* by night. Whosoever intends drawing near to Allah by performing any virtuous deed, for such person shall be the reward like the one who had performed a *fardh* in any other time. And whoever performs a *fardh*, shall be blessed with the reward of seventy *faraaidh* in any other time.

This is indeed the month of patience, and the reward for true patience is Jannah (paradise). It is the month of sympathy with one's fellowmen. It is the month wherein a true believer's rizq is increased. Whosoever feeds another who fasted, in order to break the fast at sunset, for the one feeding there shall be forgiveness of sins and emancipation from the fire of Jahannam (hell), and for him shall be the same reward as the one who Fasted (who he fed) without that persons reward being decreased in the least."

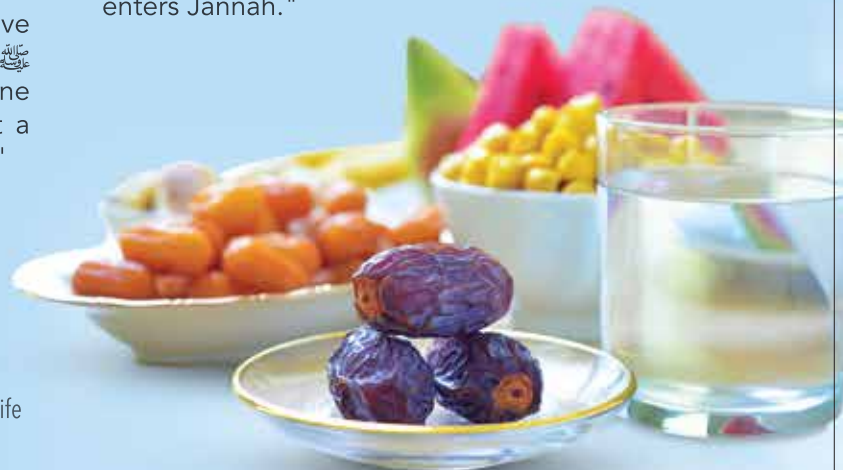
Thereupon we said, "O messenger of Allah, not all of us possess the means whereby we can give a fasting person to break his fast." Rasulallah ﷺ replied, "Allah grants the same reward to the one who gives a fasting person to break the fast a mere date, or a drink of water, or a sip of milk."

"This is a month, the first of which brings Allah's mercy, the middle of which brings His forgiveness and the last of which brings emancipation from the fire of Jahannam."

"Whosoever lessens the burden of his servants (bondsmen) in this month, Allah will forgive him and free him from the fire of Jahannam."

"And in this month four things you should continue to perform in great number, two of which shall be to please your Lord, while the other two shall be those without which you cannot do. Those which shall be to please your Lord, are that you should increase yourself in bearing witness that there is no deity for worshipping except Allah (i.e. recite the *Kalimah Tayyibah*, *Laa Ilaaha illallaah* abundantly) and make much *Istighfaar* (beg Allah's forgiveness with *Astaghfirullaah*)." And as for those without which you cannot do, you should beg of Allah, entrance into paradise and ask refuge in Him from Jahannam."

"And whoever gave a person who fasted water to drink, Allah shall grant that giver drink from my fountain such a drink after having which that person shall never again feel thirsty until he enters Jannah."





# Environs of Devotional Worship in Ramadan

By Dr. Ismail Memon Madani  
Translated by Asim Ahmad

The month of Ramadan held a very special place in the life of my shaikh, Shaikh Zakariyyā [Kandhlawi]. Throughout the year he taught, researched, guided students along the spiritual path, wrote, and spread the Dīn, but the month of Ramadan was only for devotion to and remembrance of Allah. The great thinker of Islam, Shaikh Abū al-Hasan 'Alī Nadwī devoted a chapter in his book *The Biography of Hadhrat* entitled *The importance of Ramadan and the devotions of Ramadan in Hadhrat Shaikh's life*. This whole chapter is reproduced below for the benefit of the reader.

The month of Ramadan is the birthdate of the Holy Qur'an and the month of blessings and rahma (mercifulness). It is the season of devotions and worship and the month where spirituality (*rūhāniyya*) of Islam is celebrated. Ibn 'Abbās رضي الله عنه narrates:

In the month of Ramadan, the Blessed Prophet ﷺ surpassed a strong gale in performing good deeds and worship.

'Ā'isha رضي الله عنها narrates:

When the last ten days of Ramadan arrived, the Blessed Prophet ﷺ stayed awake the whole night.

This month is the most beloved to the '*ārifīn* and lovers of Allah (*'ushāq*). They count the days of the year in anticipation of this long-awaited month and only after it arrives is the yearning in their hearts extinguished. And we are not talking of a bygone era; this was the state of our elders in recent times. It has been said of the recent elders that no sooner was the moon of Ramadan sighted that they began waiting for the coming Ramadan.

The arrival of Ramadan brought an overwhelming change in the spiritual centers and *khānqās* (sanctums). In addition to the permanent residents [who lived in these *khānqās*] came the seekers of the spiritual path who travelled from faraway places like shards of metal to a block of magnet or like a moth to the fire. These spiritual centers became hubs of *dhikr* (chanting the name of Allah), recitation of Qur'an, voluntary *salāt* (*nawāfil*) and devotions. Anyone observing this spiritual activity from outside felt as if life truly had no other purpose or that perhaps this would be the last Ramadan. Every

devotee competed with the other in the devotions and every day was spent as if it was the last.

Any person who remained in this spiritual atmosphere for even a short time soon became oblivious to the material world. It was a place that warmed and revived the hearts of the dispirited, gave ambition and motivated those who had no feelings for Dīn and purified the ones with corrupted hearts and those who lived a life of sin. It was like a diffusion of light that spread from one heart to another and which wielded the power to give life to the soulless ones. Whoever witnessed such spiritual and mystical gatherings was moved to say that this world cannot come to ruin as long as such gatherings remain, for these gatherings have turned their backs on the material world, the self and the cardinal desire in order to please their Creator and gain for themselves a place in Paradise.

It is unfortunate that there is virtually no documentation about the way of life in the *khānqās* of Hadhrat Khawāja Nizām al-Dīn Auliya' from the 8th century or Hadhrat Shāh Ghulām 'Alī Dehlawī from the 13th century. There is no account of the ambiance within these *khānqās* when Ramadan was celebrated, or of the hum of dhikr and recitation, the nocturnal worship, or a schedule of the spiritual programs that went on during the month of Ramadan, though we are able to capture some glimpses of them in *Fawā'id al-Fu'ād*, *Siyar al-Auliya'* and *Durr al-Ma'arif*. My words cannot express the beauty of these *khānqās*, but for those who have experienced their spiritual programs, the vigor and power of its Mashaikh and the illumination that emanated from them, they will understand what I am talking about.

Indeed, many *khānqās* from the recent past inherited the spiritual wealth of the 8th and 9th century *khānqās* and their shaikhs, and the shaikhs of these recent *khānqās* successfully revived the fervor and spirit that was the life and soul of the older ones. It seemed as if history was

once again repeating itself.

There are few people alive today who have witnessed firsthand the month of Ramadan in the lifetime of Shaikh Rashīd Ahmad Gangohī, though many saw the shaikhs after him like Shāh 'Abd al-Rahīm in Raipūr and Shaikh Thānwī in Thāna Bhawan. When such people remember those times, they are overcome by nostalgia.

### **Shaikh Madanī and the Month of Ramadan**

One of the only shaikhs we know from this era who revived this forgotten Sunnawās Shaikh al-Islām Husain Ahmad Madanī. Upon the request of his murīds and sincere seekers (mukhlasīn), he revived the Sunna of i'tikāf in this blessed month. His students and devotees arrived from every part of the subcontinent to Silhat (Bangladesh), where he spent many of his Ramadan. After that, he spent a few Ramadan in Bāns Kandī (U.P. India) and then one or two years in his hometown of Daudpūra, district of Faizabād (U.P. India) at his residence. Thousands of his murīds, devotees and others looking forward to this month gathered together in these places and stayed as his special guests.

Throughout the month of Ramadan, he himself recited the Qur'an in tarāwih. Those gathered too devoted all their time to the dhikr of Allah, ashgāl (meditative devotions), recitation of the Qur'an, and other worships. During this time, they experienced heightened spiritual states and progressed tremendously spiritually. Years after, they remembered the sweetness of imān they gained in those Ramadan.

Shaikh al-Islām Husain Ahmad Madanī might have continued to spend Ramadan in Daudpūra, and only Allah knows how many people would have attained their spiritual objective if he had done so. They would have progressed through the different phases that one who treads this path [of tasawwuf] must experience, finally completing the course and achieving spiritual purification. Unfortunately, Hadhrat passed away in

1377/1957 and these blessed gatherings came to an abrupt end. When he died, many regretted that they had not derived the full blessings of his auspicious presence while he was still amongst them.

### **The Ramadan at Raipūr and Other Places**

This month was an essential part of Hadhrat Shaikh ‘Abd al-Qādir Raipūrī’s life. Before the partition [between India and Pakistan], a large number of his votaries from Punjab, many of them scholars, employees of the schools (madāris) and successors (khalīfas) who had gained their successorship (khalāfa) from other shaikhs arrived at the end of Sha‘bān to spend the month of Ramadan with him.

They isolated themselves from the material world and gathered in a remote village that was without a paved road or a railway station leading to the outside world in order to devote their days and nights to dhikr, ashgāl, and recitation of Qur’an. They spent all their time in worship of Allah from the first day of Ramadan until the last, only leaving after they prayed Eid salāt. To understand the beautiful atmosphere of the khānqā and the spirituality of the students who took refuge there in the month of Ramadan, one can refer to my book, “Biography of Shaikh ‘Abd al-Qādir Raipūrī.”

Aside from Raipūr, Hadhrat spent a few Ramadan in Bahit house (Sahāranpūr, U.P, India), ‘Abd al-Hamīd’s [former minister of Punjab Province] villa in Lahore (Pakistan), Ghaura Galī (Murree Hills, Pakistan), and Masjid Khalsa College (Faisalabad, Pakistan). The same fervor and spiritual zeal were observed in these Ramadan when hundreds of votaries and devotees gathered and filled the air of the khānqā with the chants of the dhikr of Allah, recitation of Qur’an, and other devotions.

*(Extracted from ‘The Ramadan of Shaikh al-Hadith Muhammad Zakariyya and Our Elders’, Madania Publications; courtesy: ilmgate.org)*

### **Notes about the Elders mentioned in the article:**

- Maulānā Rashīd Ahmad Gangohī (1829-1905) was the spiritual father and guardian of the school of Deoband. He combined the best of Shari’a and tasawwuf; he was a brilliant scholar and also on the highest spiritual state of tasawwuf. In one of his letters to his shaikh, he writes, “praise for me and denigration are equal in my eyes.” His letters and fatwas (religious law edicts) tell of his acumen and prove that he was a true inheritor of the insight and intellect of Shāh Walī Allāh.
- Maulānā Shāh Abd al-Rahīm Raipurī (1853/1919) was one of the highest ranking successors of Maulānā Gangohī. He was a master in tasawwuf and loved recitation of Qur’an. He established centers for learning recitation of Qur’an [for children and adults] throughout his region and spent his night and days reciting Qur’an in the blessed month of Ramadan. Due to his devotion to Qur’an in Ramadan, no one was allowed to meet him in the holy month. Maulānā Shaikh ‘Abd al-Qādir Raipūrī was his main successor.
- Maulana Shaikh ‘Abd al-Qādir Raipūrī (1878-1962) spent 14 years in the service of his shaikh until his death. He spent many years in spiritual exertions (mujāhadāt) and developed profound understanding of life for which he became well known. His discourses are deeply intellectual and offer an in-depth discussion of the intricate aspects of tasawwuf.

# Memoirs of Hazrat Mufti Taqi Usmani رحمۃ اللہ علیہ

Translated by Bint Zahid

The fourth one was our sister Haseeba Khatoon رحمۃ اللہ علیہ (1) whom we used to call *Bibi Jaan*, and the fifth one is respected Raqeebah Khatoon (may her shade remain on us for a long time) whom we call *Chhoti Aapa*. Both of them were much older than me but they were not married at that time, and I was so comfortable with them that despite the great age difference we were just like friends. The entire universe of education for these sisters was also the *maktab* of [Aunt] Amatul Hannaan Sahibah (about which I will write later, *insha'Allah*) and at home it was limited to *Bahishti Zewar*, but because of the brilliant upbringing provided by our respected father RahimahAllahuTa'ala, their knowledge and literary disposition were definitely much more than the university graduate ladies. They had also read widely, and not only did they have an excellent understanding of literature, but they themselves would say high quality poems. As an example, take a look at the following poem by the elder one of them, respected Haseeba Khatoon Sahibah (late):

*Tears come to us at the thought of the future of  
the garden  
Why do they laugh, Garden! I can't comprehend  
They are passing by my house without salam and  
greetings  
Why do they seem annoyed? I can't comprehend*

And this poem by respected Raqeeba Khatoon Sahiba (may her shade be on us for a long time):

*They moistened despite my restraining my sorrow  
At last, the eyes were defeated by the heart  
Listening to my story of grief  
The moon and the stars too fell asleep*

At this young age, most of my time used to be spent with these two sisters only, because from changing my clothes to fulfilling my whims and fancies, they both were my caretakers. It was their company that sowed the seed for having a literary flavor from such a tender age (about which I will further discuss, *insha'Allah*).

After them was respected Muhammad Razi Usmani (may Allah Ta'ala have mercy on him) who used to study in the Persian grade at Darul Uloom, Deoband. He was, by nature, not only fond of children but even understood the intricacies of their psychology. He actually spoiled me and would always try to fulfill all my wishes. We three younger brothers used to call him "Bhai Razi" (brother Razi), and I, in my lispng speech, would say 'Bhai Laji'. But if ever he remained unable to fulfill my wish I would display my displeasure by removing the word 'Bhai' (brother) when calling him, and would take his name, calling out in anger, 'Laji!'

Once he came to know that pigeons really fascinated me. A friend of his, who was a nephew of Allama Shabbir Ahmad Usmani (may Allah Ta'ala have mercy on him) had some pet pigeons. Perhaps Bhai Sahab had requested him to bring a pigeon for me too. Thus one day he came to our door with a pigeon in his hand. Bhai Sahab happily took me to the door, and when I saw the pigeon and came to know it was for me, my happiness knew no bounds, and I recall that happiness of childhood even today.

May Allah ﷻ make Bhai Sahab the recipient of His complete forgiveness. He himself was of a

tender age at that time. Sometimes he would make different pictures on a paper to make me happy. One day he drew a picture of a guava, lemon, a bird, a donkey and a crow. Perhaps I had somehow got to know that our father would become displeased at drawing pictures of animate beings. Thus, if I ever became angry at our brother, I would say in my lisping tongue: "Amlood, Neemoon, Chilya, Dadha, Tawwa" (Amrood, Leemoon, Chirya, Gadha, Kawwa).

Perhaps this was meant to be a surreptitious threat that if you don't please me I will tell our father that you had made pictures of a bird, a donkey and a crow. Eventually this became a swearword phrase for me, and not only for him, rather whoever I became displeased with I would angrily say to him:

" A m l o o d ,  
Neemoon, Chilya,  
Dadha, Tawwa."

This was my  
worst curse  
which I  
would  
shout at  
any child  
w h o  
fought  
w i t h  
me.

May Allah Ta'ala shower his forgiveness and blessings at brother Razi. His intense love for me was such that when our respected father was invited to teach Bukhari Shareef at Darul Uloom, Dabhel in the place of Shaykh ul Islam Hadhrat Maulana Shabeer Ahmad Usmani (may His secret be sanctified), our respected father would also take brother Razi along with him where they would stay for several months. During this time he would remain grieved at remembering me and at the death of our respected father he wrote in an article in Al-Balagh:

*"This insignificant one used to learn how to read the Noble Quran in those days, and had got admission there in the Quran class. I used to remain quiet after Madrassa. Neither did I have interest in eating nor in anything else. And the real reason for this was that today's Maulana Muhammad Taqi Usmani, the director of Al-balagh, was two to two-and-a-half years old then. This lowly one had such love for him that in Deoband it used to be difficult to remain away from him for even one hour. Thus even in Dabhel I used to think of him all the time, and not being able to do anything about it, I would write his name on the walls of the Madrassa" (Mufti-e-A'zam number 1044:2).*

One great sacrifice of Bhai Sahab was that after migrating to Pakistan there was nobody else to help our respected father. He was the only one who was old enough to be able to help in any work-related activity. Thus, after his initial education, he became the administrator of our respected father's bookstore, Darul Isha'at, and dedicated himself for this purpose. A result of this was that he could not continue with his education, but due to his love for reading, he continued increasing in his knowledge, with the grace of Allah ﷻ, until his last moments. And even in practical life he remained enviable for



many for his religious knowledge. He had great enthusiasm to visit the *Haramain Shareefain* and almost every year he would go for Hajj or Umrah.

Then our seventh sibling is respected Muhammad Wali Razi Sahab (may his shade be extended). At that time, he was memorising the Quran at Darul Uloom, Deoband. Allah ﷻ had blessed him with the qualities of intelligence and wisdom, wittiness and humour. When he entered the terrain of poetry, he made for himself a distinguished position in this field. When he entered the field of teaching, he changed the lives of many while teaching Islamic Studies at Karachi Grammar School and Karachi University. When he did his M.A. in English, he translated several Islamic books into English.

The books, *From Bible to Quran and Qadianism on Trial* were rendered into English by his pen. Al-Balagh English continues to be released under his supervision even now. The masterpiece of his intelligence and hardwork, his book, *The Guide of the World* ﷻ, has now become famous throughout the world. He has written the entire Seerah (biography) of the Noble Messenger ﷺ with such regard that not a single word used in the entire book bears a dot upon itself. This book of almost four hundred pages is devoid of any dots altogether. This is something so extraordinary, that it would not be wrong to call it a world record. In the introduction of this book, I have mentioned some details regarding how difficult it is to write a long text, especially about the life of the Noble Messenger ﷺ in Urdu language. But he completed this amazing task, with the special help from Allah ﷻ, in just a few months and made a record. Several others of his books and articles are a reflection of the vastness of his study, knowledge and literary disposition. Allah ﷻ has made him extremely humble and an embodiment of simplicity. Far away from harboring any desires for fame and name, he continues to serve the Deen and the knowledge of Deen through his articles.

At number eight, my elder brother Hadhrat Maulana Mufti Muhammad Rafee' Sahab Usmani (may his shade be elongated) is seven years older than me, but Allah ﷻ kept us together from our childhood such that not only in our household, but even in religious and national circles our

names are taken together. Amongst all our brothers and sisters, I got the honour of having the longest companionship with him, from which I learnt a lot. However, my disorderly nature caused much hindrance in implementing what I learnt. He lives a very organised and principled life, while I am unsystematic and disorganised. He does everything with tranquility and in an honoured manner, while I am hasty. Everything of his, from his house to office is systematic while I am haphazard. Hence, to conclude, the patience with which he has tolerated my irrationalities is a testament to his resoluteness. His forbearance and loftiness did not let this difference in natures, which is mainly due to my frenzied way of life, become a noteworthy cause of distress. And it is due to the eminence of his character that, Alhamdulillah, I got the opportunity to benefit from him with almost complete harmony and received his kindness from the time we were studying, while doing *Ifta* (i.e. specialising in Fiqh), and then in national matters. The Ulama (Islamic scholars), after the demise of Hadhrat Mufti Wali Hasan Sahab (May Allah Ta'ala have mercy on him), conferred upon him the title of Grand Mufti of Pakistan. And his writings in Urdu and Arabic, *Fatawa*, and his organised, clear and balanced lectures, and his talks are an unbiased witness to the appropriateness of this title. Today whenever a list of thoughtful, balanced, sincere, and judicious scholars is made, *Alhamdulillah*, his name always tops the list. Every nook and cranny of Darul Uloom is a witness to the extent to which he spent his physical and mental energies for the building and progress of Darul Uloom. If I were to say that each and every building of Darul Uloom, except one or two, was built under his direct supervision, and he spent effort for each brick that was used, then most likely this would not be an exaggeration. May Allah ﷻ extend his shade of mercy upon us, with complete 'aafiyat. He is like a kind and merciful father, not only for me but for the entire family and Darul Uloom. His efforts for the country and Ummah will always be unforgettable.

#### Notes:

- At the time of her passing away, I have mentioned about her in some detail in Al-Balagh, which has also been published in my book "*Naqoosh-e-Raftagaan*".