

The Intellect

Al Quran
Surah Maida – Part 2

Al Hadith
Contemptuous Disregard
of the World

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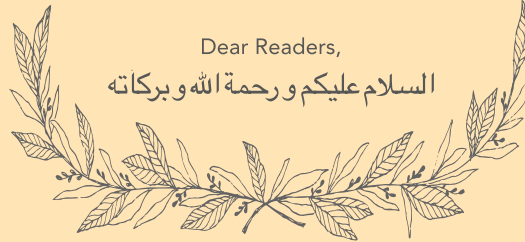


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Editorial



By the time you hold this magazine in your hands *inshAllah*, you would have read, heard, discussed, ad nauseam, about Coronavirus / Covid-19. It might seem like old news now, but at the time of writing of this piece, the dreaded virus is all the rage.

It may seem that there might not be anything substantial to add to the innumerable useful and mostly useless discussions on it, but this pandemic can be viewed from many different angles.

For one, Allah's ﷻ Might and *Qudrat-e-Kaamila* has become as clear for doubters as the shining sun: a microscopic virus, wreaking havoc on the technologies, economies and sensibilities of the entire world – a civilization dreaming of colonizing Mars, is helpless in properly burying its dead!

Secondly, our generation, specifically those born in the late 70s to 90s, have been fortunate enough not to have gone through major traumatic incidents, the likes of which were experienced by our forefathers and those much before them. For example, our elder generation went through the pain and turmoil of partition, and after that, the wars of 1948, 1965 and 1971 between Pakistan and India; where life came to a standstill. Before that, humanity as a whole suffered two devastating World Wars and also the 1918 Spanish Flu, in which an estimated 50 million people lost their lives. Way before that, in history, we read about the Black Death / Pestilence, better known as the Great Bubonic Plague, a pandemic that killed up to an estimated 200 Million people.

We have heard and read about all this. But we never experienced any such thing first-hand. Not us.

What a difference the existence of something so tiny, spotted naught but through an electron microscope, can make! How something we can't see with our eyes, feel with our hands, can holistically puncture the hubris of humans; where life comes to a complete halt; where a generation boasting of its connectivity is forced to be locked behind doors.

Allah ﷻ, the Almighty, the All-Powerful makes evident His Omnipotence in different ways!

This brings us to our *Cover Story*, which talks about the concept of 'God' in Islam.

In contrast to other religions, in which basic beliefs hinge on abstract, confusing ideas (e.g. the notion of "Trinity" in Christianity), our concept of the One and Only Supreme Deity ﷻ is absolutely lucid and clear. In *Surah Ikhlas* Allah ﷻ Himself tells us about His uniqueness and *Wahdaniyat* is only one out of the incalculable traits of our Lord ﷻ; He's Merciful, Kind, Just, Omnipotent and very importantly, our



Friend – so that we can rely completely on Him in times of trouble or strife, we can share with Him in total privacy and we can pray to Him as our first and final recourse.

The writer thus very aptly opens her article with the words: “To have the correct concept of God gives a person an immense feeling of fulfillment and satisfaction”. That is indeed the case, *Alhamdulillahilazi ja'alana min al Muslimeen*.

A section which we featured hitherto and readers found quite captivating, where we included snippets of travelogues, is being revived *inshAllah* this issue onwards. Turn to *Dunya Meray Aagay* to read about Mufti Taqi Usmani Sb's *درست و نادر* interesting trip to Turkey.

“If the life of this world is an illusion, the period of greatest illusion occurs during youth”. So says Mr. Khalid Baig, (the esteemed writer whose work is regularly featured in *Action Alerts*), and we couldn't agree more: the know-all, do-all attitude in youth has its definite pitfalls. Traversing the snares without getting entrapped cannot be possible without Divine guidance.

An interesting concept that one is reminded of by reading about youth and its intrinsic issues is that of the overconfidence of the novice. We see it happening all around us: the slightest of knowledge we gain about something, tidbits of technical terms we gather from listening or reading, we instantly feel transformed into experts. This indeed is a dangerous attitude, especially in religious education, as without humility, one cannot really 'gain' knowledge; humbleness in fact is a prerequisite of attaining beneficial understanding of anything.

And now since the entire world has been completely humbled by a mere virus, it is undoubtedly time for deep introspection and earnest, continuous prayers.

May Allah ﷻ rid the *Ummah* of all that is painful, and may the tribulations faced by humanity be a wake-up call for everyone, and an instant catalyst of *Ruju illAllah* for Muslims, *Ameen*, for only then will the ordeal be a source of virtue for us in the Hereafter, rather than an indication of Allah's ﷻ wrath.

Wassalam,
Zawjah Farid

Surah Al Maida

Translation with Arabic Text

The Meanings of the Quran

By Mufti Muhammad Taqi Usmani رحمته الله

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

Allah has promised those who believe and do good deeds: For them there is forgiveness and a great reward. [9]

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

Those who disbelieve and deny Our signs - they are the people of the Fire. [10]

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

O you who believe, remember Allah's favour upon you, when some people planned to lay their hands on you, and He kept their hands away from you.¹⁴Fear Allah; and in Allah the believers should place their trust. [11]

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

Allah has made the Children of Israel take a pledge. We appointed twelve chiefs from among them. Allah said, I am surely with you. If you establish *Salah*, and pay *Zakah*, and believe in My Messengers, and hold them in reverence, and advance to Allah a goodly loan,¹⁵ I shall certainly write off your evil deeds, and I shall certainly admit you into Gardens beneath which rivers flow. So, whoever from you disbelieves after that has lost the straight path. [12]

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

So, because they broke their pledge, We cursed them and made their hearts hardened. They change words from their places, and they have overlooked a good deal of the Advice they were given. Every now and then you come across a certain treachery from all of them, except a few. So, forgive them and forego. Indeed, Allah loves those who are good in deeds. [13]

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

And from those who say, .We are Christians,. We took a pledge. So, they have overlooked a good deal of the Advice they were given. So, We had them stuck with enmity and malice among them right through the Day of Doom, and (then) Allah will tell them what they were doing [14]

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

O people of the Book, there has come to you Our Messenger disclosing to you much of what you have been concealing of the Book, while He overlooks much. There has come to you, from Allah, a Light and a clear Book; [15]

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

with it Allah guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path. [16]

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

Certainly, infidels are those who say, .God is the MasiH, son of Maryam (Jesus son of Mary).. Say, .Who then has the power to do anything against Allah, if He wills to eliminate the MasiH son of Maryam and his mother and all those on earth?. Unto Allah belongs the kingdom of the heavens and the earth and what lies between them. He creates what He wills. Allah is powerful over everything. [17]

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

The Jews and the Christians say, .We are the sons of Allah and His favourites.. Say, .Why then would He punish you for your sins? In fact, you are just human, among those He has created. He forgives whom He wills and punishes whom He wills.. Unto Allah belongs the kingdom of the heavens and the earth and what lies between them, and unto Him is the return. [18]

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ
وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

O people of the Book, Our Messenger has come to you making things clear to you after a gap between ¹⁶ Messengers, lest you were to say, .There has not come to us a bearer of good news, and a warner.. So, now there has come to you a bearer of good news, and a warner. Allah is powerful over everything. [19]

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ
الْعَالَمِينَ ﴿٢٠﴾

(Recall) when Musa said to his people, .O my people, remember the blessing of Allah upon you when He made prophets from among you, made you kings and gave you what He did not give to anyone in the worlds. [20]

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

O my people, enter the Holy Land ¹⁷ which Allah has destined for you, and do not turn back, lest you should turn losers.. [21]

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

They said, .O Musa, there is a nation of tyrants over there, and we shall never enter it until they get out of it. If they do get out of it, we are ready to go in.. [22]

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۗ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن
كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

Said two men from among the God-fearing, on whom Allah had bestowed His favour, ¹⁸.Enter the gate (charging) upon them. Once you have entered it, you will be the ones who will prevail. In Allah you must place your trust, if you are believers.. [23]

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

They said, .O Musa, we shall never enter it, in any case, so long as they are there. So go, you and your Lord, and fight. As for us, we are sitting right here.. [24]

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

He said, .O my Lord, I have no control except over myself and my brother. ¹⁹ So, make a distinction between us and the sinning people.. [25]



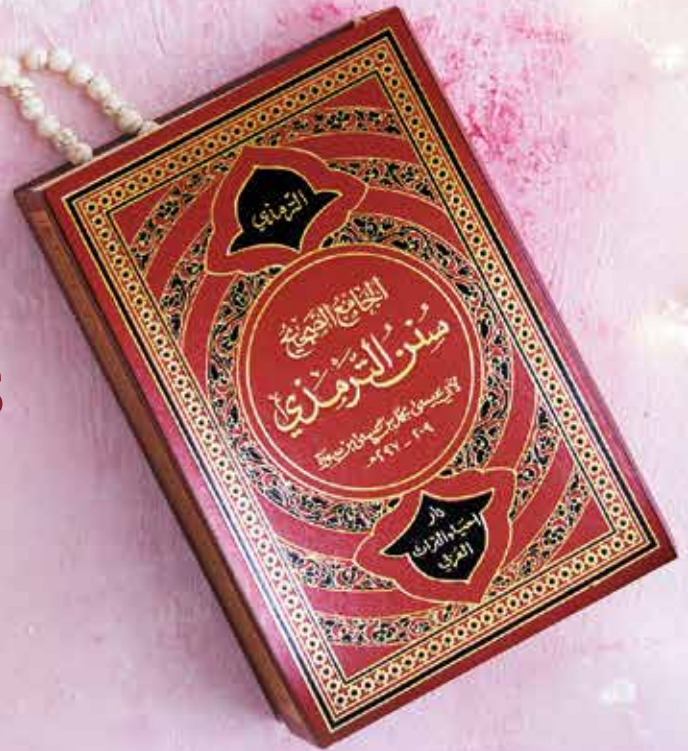
Explanation

- 14) This refers to all those events in which the infidels conspired against the Holy Prophet and the Muslims to do away with them, but Allah Taala frustrated their plans. Many events of this sort are recorded by history.
- 15) Advancing a loan to Allah is a term frequently used by the Holy Quran for any spending in charity, if it is meant to gain Allah's pleasure. The word loan is used because its return is ensured by Allah in the Hereafter.
- 16) This is a reference to the period between Isa and the Holy Prophet Muhammad in which no prophet was sent by Allah.
- 17) The reference here is to Syria and Palestine that were occupied by Amalekites, and after Pharaoh was drowned, the Israelites were directed to liberate those lands from them.
- 18) These two men, according to most exegetes, were Yūsha spelt in the Bible as Joshua, and Kalib, spelt in the Bible as Caleb, the two chiefs of the Israelites.
- 19) That is, Harûn The distinction prayed for by Mûsa means that both groups should be treated differently, each one according to his deeds.



Contemptuous Disregard^{of} the World

By Maulana Manzoor Naumani رحمۃ اللہ علیہ



In the Tradition concerning *Riqaq* which we are now going to discuss, the holy Prophet ﷺ has expressed contempt for the material world and laid stress on its worthlessness in the sight of Allah as compared to the Hereafter. The attachment to worldly interest has become so strong these days and the problem of material advancement has assumed such proportions that even the Muslims do not easily digest the rejection of the world as inferior. Things have come to such a point that some of those who are regarded as Muslim leaders or theologians feel no hesitation in dismissing all talk about the futility and nothingness of worldly success and material well-being as monasticism and ill-conceived mysticism [Tasawwuf], and when their attention is drawn to the relevant sayings of the Prophet ﷺ they challenge their veracity in the manner of the deniers of the Traditions. We, as such, propose to examine the question in some detail in the light of the Qur'an before proceeding with the Traditions. May Allah help us.

The World And The Hereafter

(i) As the world we live in is a reality, so, also, is the Hereafter. There can be no two opinions about

it. If we do not see it, or have a physical sensation of it, in the present existence, the material world, too, was not visible to us when we were in the wombs of our mothers. Then, just as on coming into this world we saw the earth and the sky and millions of the other things we could not have dreamt of in our mother's womb, when we will die and pass on to the next world we will also discover Heaven and Hell. All the things have been revealed through the Divine Messengers and the holy Scriptures. In short, the Hereafter is as much real as the present existence on earth, and we will find that out on dying. We have full faith in that.

(ii) About the existing world we are certain that it is transitory. It is bound to perish one day along with all that is contained in it. On the other hand, the Hereafter is everlasting. On reaching there, man, too, will be endowed with eternity. The life that will be granted to him in the next world will be endless. In the same manner, the boons and favours conferred on worthy bondsmen in the future existence will also be unending. Or as the Qur'an has put it:

A gift unfailing. [Hud 11: 108].

Similarly, the punishment of those who will incur the wrath of the Lord due to apostasy, intransigence or evil doing will, also, be without end, as it has been said at various places in the Qur'an:

They will reside there forever. (Al-Jinn 72:23)

And they will not emerge from the Fire. (Al-Baqarah 2:167)

It taketh not complete effect upon them so that they can die, nor is its torment lightened for them. [Fatir 35:36].

We, again, place our reliance on the revelations made by the Divine Messengers and in the Scriptures about the joys and comforts of the Hereafter that they are immeasurably superior to those of this world. The real pleasures and blessings are, in truth, of the Hereafter. No pleasant conditions of earthly life can bear comparison with them. Likewise, the pain and suffering of the present world is nothing in contrast with the torment of Hell. All these things, obviously, demand that man's activities were directed wholly towards the life to come and the attachment to this world was restricted only to what was essential and unavoidable.

(iii) But since the world is surrounding us all the time and the Hereafter is hidden from our eyes even those of us who believe in these truths are, generally, swayed by material aims and interests. It is an inherent weakness with us. Our thinking in this regard is like that of the children who remain engrossed in toys and games and find the educational pursuits that are intended to make them successful in the life tiresome and uninteresting. Their parents try to interest them in the serious pursuits that they may succeed in life and become honourable persons.

(iv) Through the Prophets raised up by Allah and the Scriptures revealed by Him, the endeavour has always been made to remove this failing and to make clear the position of the

Hereafter vis-a-vis the present world, but man has continued to behave like a child.

But you prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls, the books of Ibrahim and Musa. (Al-A'la 87:16-19')

(v) The Qur'an being the last message to be sent down by Allah, emphasizes the importance of the Hereafter and the immateriality of this world with utmost force and clarity. For instance it says:

Say [unto them, O Muhammad]: The comfort of this world is scant; the Hereafter will be better for him who wardeth off evil; (Al-Nisaa 4:77)

Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense? (Al-An'am 6:32)

Lo! This life of the world is but a passing comfort, and Lo! The Hereafter, that is the enduring home. (Al-Mu'min 40:39)

And in the Hereafter there is grievous punishment [for the rebels and the transgressors], and (also) forgiveness from Allah and His good pleasure [for those who are loyal and do good], whereas the life of the world is but a matter of illusion. (Al-Hadid 57:20)

(vi) Among the few points on which special stress has been laid by the Divine Prophets and holy Scriptures, one is that the material world should be regarded as utterly worthless. One must not get unnecessarily involved in it nor make it the end and purpose of his hopes and aspirations but believing in the Hereafter to be his real abode and keeping in mind the preference it enjoys over the present world, allow the solicitude for success in future existence to prevail over all worldly cares and considerations. An essential condition of felicity in the Hereafter, therefore, is that this world is looked down upon as base, contemptible and valueless, the heart is set on life after death, and the cry of his heart and

soul should be:

O my Allah! There is no joy other than the joy of the Hereafter.

Hence, the sacred Prophet, also, taught it through his sayings and sermons and inscribed it on the hearts of the Believers by his own conduct. The object of the Traditions we are now going to discuss and in which the Prophet ﷺ has dwelt upon the futility and worthlessness of this world ought to be understood against this background.

(vii) It needs, further, be remembered that the material world that has been condemned in these Traditions is that which is inimical to felicity in the Hereafter. Otherwise active engagement in worldly occupations and pursuits of material gain and enjoyment which is subordinate to earnest anxiety for the Hereafter and does not offer a hindrance to salvation is not only not undesirable but also a stepping stone to Paradise.

Let us now read the following ahadith in this light.

The Material World In Comparison To The Hereafter

(165/25) It is related by Mustawrid ibn Shaddad that he heard the messenger of Allah ﷺ say: "By Allah, "the likeness of this world as compared to the Hereafter is that someone of you took out his finger after dipping it into a river and then saw how much water it has brought with itself." (Muslim)

Commentary: It shows that the existing world is as insignificant before the world to come as the water on the finger is as compared to the river in which it is dipped. This is only a way of saying or else the present world does not bear even as much resemblance to the Hereafter. The world and all that is in it is finite and ephemeral while the Hereafter is infinite and eternal, and it is an accepted principle of mathematics that the finite and the ephemeral has nothing in common with the infinite and everlasting. Such being the case, one who strives to the utmost for his worldly aims and interests but makes no preparation for the life after death is nothing but a loser.

If Only We Knew...

Had Allah ﷻ lifted the veil for his slave and shown him how He handles his (servant's) affairs for him, and how Allah ﷻ is more keen for the benefit of the slave than his own self, his heart would have melted out of the love for Allah ﷻ and would have been torn to pieces out of thankfulness to Allah ﷻ. Therefore, if the pains of this world tire you, do not grieve. For it may be that Allah ﷻ wishes to hear your voice by way of du'a. So pour out your desires in prostration and forget about it, and know, that verily, Allah does not forget it.

- Attributed to Imam Ibn-al Qayyim رحمه الله

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Takbīr al-Tashrīq in Detail

By Mawlana Nabeel Valli

The Meaning of the Takbīrāt of Tashrīq

Takbīr means “to proclaim the greatness of Allāh.” Tashrīq literally means “to cut and dry strips of meat in the sun.”[2] It was the practice of the Arabs to preserve the Qurbānī meat by drying it in Minā in the days following Eid al-Adha.

In the usage of the Fuqahā, Tashrīq means “to raise the voice in proclaiming the greatness of Allāh.”

Words of the Takbīr

The words of the Takbīr are:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
وَلِلَّهِ الْحَمْدُ

Transliteration: ‘Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāhu Wallāhu Akbar Allāhu Akbar Wa Lillāhi-al-Hamd.’

Translation: Allah is the Greatest. Allah is the Greatest. There is no deity worthy of worship but Him. Allah is the Greatest. Allah is the Greatest. And for Allah is all praises.

Status and Time of the Takbīr

It is Wājib (necessary) to recite the Takbīr once immediately after the Fardh Salāh[8] beginning with the Fajr Salāh on the ninth of Dhul-Hijjah and ending with the Asr Salāh on the [thirteenth] of Dhul-Hijjah, spanning over a total of 23 Salāhs.

Upon Whom is Takbīr Wājib?

Takbīr is Wājib upon every individual who performs the Fard Salāh, whether it be with Jamā’ah (congregationally) or individually.

It is also Wājib upon women and travelers.

The Tone of the Takbīr

The Takbīr should be recited by males in a loud voice. Females should recite softly.

If the Imām Does Not Recite the Takbīr

The Takbīr is equally Wājib on the Imām and the Muqtadī. If the Imām does not recite the Takbīr, then the Muqtadīs should start reciting it. It is not necessary to wait for the Imām to start reciting.

If the Imām walks away after the Salāh without reciting it, then too the Muqtadīs should recite it.

If One Forgets to Recite the Takbīr

If the Imām or Muqtadī forget to recite the Takbīr, then there are two scenarios to this:

1. After terminating Salāh, if one has not conversed with anyone nor has he left the Masjid and he remembers that he has not recited the Takbīr, then he may recite the Takbīr.
2. If he has conversed with somebody, or has left the Masjid, then he may not recite the Takbīr upon remembering.

Note: The time for the Takbīr is immediately after the Fardh Salāh. Any other action or deed after the Fardh Salāh will result in the expiry of the time of Takbīr.

Takbīr of a Masbūq

If one misses a Rak’at or more behind the Imām (i.e. he is a Masbūq), then he will recite the Takbīr upon completion of his missed Rak’at. [17] If he mistakenly happens to recite it with the Imām, then his Salāh will not be invalidated. He should complete it as normal and thereafter recite the Takbīr again.

Is there Qadā of the Takbīr?

If one performs Salāh and does not recite the Takbīr, then there is no Qadhā for him except in the above-mentioned scenario. However, if one misses the entire Salāh and later makes Qadhā of it, there are four scenarios to this:

1. If one misses any Salāh of the days of Tashrīq and makes Qadhā of it within the days of Tashrīq, then he shall recite the Takbīr after the Salāh.
2. If one makes Qadhā of such a Salāh after the days of Tashrīq, then he shall not recite the Takbīr.
3. If one makes Qadhā of such a Salāh in the days of Tashrīq the following year, then too he shall not recite the Takbīr.
4. If one misses a Salāh outside the days of Tashrīq and decides to make Qadhā in the days of Tashrīq, then he shall not recite the Takbīr.

When Will a Hājī Recite the Takbīr?

A Hājī shall first recite the Takbīr al-Tashrīq after Salāh and thereafter recite the Talbiyah. If he recites the Talbiyah first, then he may not recite the Takbīr thereafter.

On the Way to the Eid Musallā

It is Sunnah to recite the Takbīr audibly on the way to the Musallā (Eid Gāh) on Eid al-Adha. One may recite Takbīr till the commencement of the Eid Salāh. However, it is preferable to stop once the lecture commences and listen attentively to

it.

As for Eid al-Fitr, it is preferable to recite Takbīr in a soft tone.

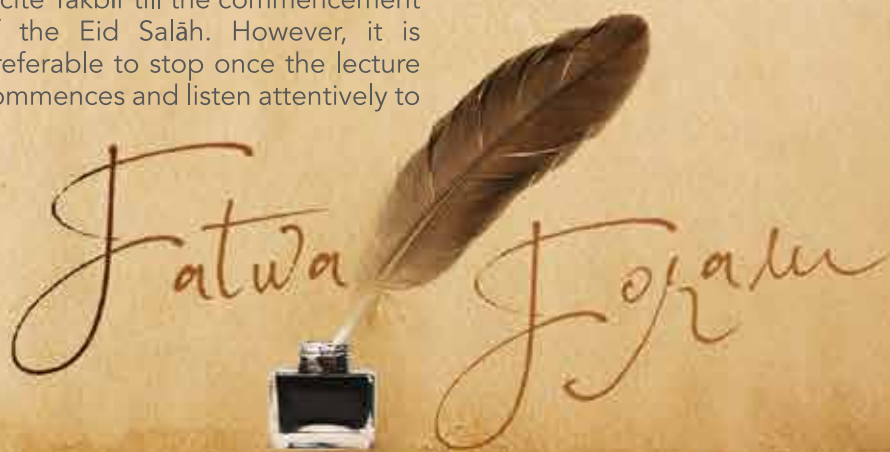
No Takbīr after the Eid Salāh

Takbīr is Wājib only after the Fardh Salāhs. It should not be recited after the Eid Salāh as it is a Wājib Salāh.[24] However, if there is a general practice of reciting the Takbīr after Eid Salāh in a certain area, then there is nothing wrong in doing so.[25]

Takbīr in the Khutbah

It is Sunnah to begin the first Kutbah with nine Takbīrs, the second Khutbah with seven Takbīrs and terminate the second Khutbah with fourteen Takbīrs.

Courtesy: ilmgate.org



Guide to a Peaceful Marital Life

By Maulana Abdus Sattar دوست سگتار

Value Women

Before distancing yourself from her in her ailment or disability in old age, please bear in mind that 'this is the same woman who gave up her entire youth for me; employed all her capabilities to please me; put in her all for my kids' guidance and training. So what if she has become old, she is my wife after all!' Thus, feelings of kindness and affection would surface. The relationship won't end, in fact, it will strengthen. A wife should think the same way about her husband: 'he has sacrificed throughout his youth for me, fulfilled all my needs. Today, if he is old, goodwill demands that I care for him'. Hence, in this manner the relationship between a husband and wife becomes an epitome of love and kindness. But, all this is guided by some principles, which, if adhered to, would convert this bond into one of love and kindness in old age.

Provide Complete Safety & Security

The first thing in this regard is that the woman should feel fully secure at home; all her valid needs should be fulfilled; she should be satisfied that 'this is my home and my all'; her heart should say that 'I have found a place of refuge, a place of comfort, a sanctuary'. She must

feel as much love and safety here, as she did at her father's home.

Pay Attention to Your Wife

The second thing is that you must pay attention to your life partner. Getting attention is her natural right. If she has a very nice mother-in-law, sister-in-law, father-in-law at home but her husband does not pay attention to her then such a woman will never find contentment at home. She didn't move into this house for anyone other than her husband. If he doesn't pay attention to her, she will never be at peace in her home. This is her natural right, that she be paid full attention. But, unfortunately, these days, a husband would be paying other women a lot of attention, meeting them smilingly, spending hours sitting with them; attending gatherings, but, he has no time to please his wife; no spare time to make her happy! She is waiting at home for her husband to come and have dinner with her, but, when he gets back, his mood is off; he is tense due to the adverse state of his business. So, he comes home and goes straight off to sleep. Now, how would this woman feel, who sacrificed everything to move to his house; her heart would surely ache. Such behaviour destroys domestic life.

Encourage Your Wife

The wife's third right is that she should be encouraged. You know quite well that the Holy Prophet ﷺ was the busiest person, but his conduct regarding his marital life is an example for the Ummah. Why? Because marital life is the building block of the society. A society where the system of domestic life is disintegrated can never achieve success and development, because, the household bears children who become a part of society. When a husband and wife's relation is split up, who will take care of their children? Such a society would not produce good kids and youngsters; such a society would not have kids who are self-assured and boast good moral values. That is why Hazrat Ayesha ؓ says about the Holy Prophet ﷺ: 'whenever he came home, he would have a smile on his face.'

The Holy Prophet's ﷺ Mannerism

Once the Holy Prophet ﷺ fulfilled his wife's right of expression of love and pleasing her in the best of fashion: Hazrat Ayesha ؓ says that the Holy Prophet ﷺ came at my door and I was drinking water out of a cup. The moment he saw me he said: 'Wait, mark the place where your lips touched the cup, I will drink from that very place.'

Pleasing Your Wife is also *Ibadah* (a form of worship)

What does this mean? It implies that the Holy Prophet ﷺ was pleasing his wife. This too, is Deen. We become rigid while being religious. Our entire emphasis is on other things, though, this is a big part of Deen; it is a very big *Ibadah*. If your wife is not satisfied at heart and you don't fulfill her natural rights then your *Tahajud* (night prayer) and your *Nawafil* (non-obligatory prayers) and your *Tasbeehaat* (invocations) hold no worth before Allah ﷻ. It is her natural right to be pleased, to be encouraged. Time must be spared to make her happy. Such a magnificent and busy person like the Holy Prophet ﷺ depicted through his mannerism how to treat one's wife. And through his actions he clarified to members of the Ummah how they should behave with their wives.

Believe it, a woman leaves her home only for this

purpose, so, if you give her such affection, why wouldn't she reciprocate it? She too, would shower her affection in response; she too would give love. These are a woman's basic rights: she should feel secure; she should be pleased, encouraged and paid attention. Men have to be vigilant in fulfilling all these rights.

A Man's Rights on a Woman

A woman must also fulfill her husband's rights, which are as follows:

The first thing that the Holy Prophet ﷺ reiterated and the Holy Quran has also pointed towards is that a woman's biggest quality is that she should be obedient to her husband. If she lives as if she is bonded, he too would respond in kind and become enslaved. A woman thinks that she can control her husband through her cleverness and shrewdness, while, in reality, obedience and submission is the only way to have power over him.

Husband's Obedience is Mandatory

Let me relate a happening. In the Holy Prophet's ﷺ time a *Sahabia's* (Companion) husband had to travel somewhere and before going he asked her to stay at home and not go out. Allah's decree: this lady's father fell ill. She sent a message to the Holy Prophet ﷺ asking that *my husband had ordered me to stay home but my father has suddenly fallen ill, can I go see my father?* The Holy Prophet ﷺ said: *No! Your husband has said so, so stay at home.*

Allah's will: her father's condition worsened and she again informed the Prophet ﷺ and he again gave the same reply. Eventually, her father died and she wanted to attend his last rites, hence, the Prophet ﷺ was informed and asked for a solution to this problem. He said: *If your husband has asked you not to leave home, then, don't leave it, be patient.*

Just imagine what would this woman be going through? Anyways, her father was buried. After the burial, the Prophet ﷺ communicated to her that Allah ﷻ has sent this message for you: Because of your patience, Allah ﷻ has forgiven your father!

Imagine the status this lady attained by obeying her

husband, that her patience led to her father's forgiveness. And the rewards that this Sahabia must have earned for listening to her husband can't even be counted!

Dispensing Husband's Rights

All individual Ibadah aside, nobility aside, the actual question is how many of your husband's rights on you are being taken care of? What is your level of obedience? The Prophet ﷺ said: 'For a woman, entry into Paradise is very easy.' The Companions رضي الله عنهم asked, O Prophet of Allah, 'how?' He ﷺ said:

'Pray five times a day, obey her husband and protect her honour, and all the doors of Paradise will call out to her: come and enter Paradise from here.'

Attributes of the Women of Paradise

At one occasion the Holy Prophet ﷺ said: 'Women with three attributes will go to Paradise, the first amongst them is one who loves her husband...'

This love is a strange thing in that when it is there (say e.g. for a son) it hides all faults of the beloved. One may not express it, but, at times, one starts liking the beloved's faults too. So, the **first thing** is love. Remember, 'degrees' don't carry any worth before Allah ﷻ. He only values those attributes of a woman which have been snatched away from them by today's society and system of education; women no longer have these traits. Now, when she leaves her home and sits with friends she describes all of her husband's bad habits and the others too are ill-fated, as they keep querying: 'what kind of a husband do you have?' Being 'enlightened', they too, want to elaborate on their husbands' weaknesses. This 'enlightenment' is considered a quality and shrewdness, while, in reality, there cannot be a bigger folly.

What Kind of a Woman Should One Marry (i.e. have *Nikah* with)?

The **second thing** is that she should be one who bears children. The Holy Prophet ﷺ said:

Marry a woman who is more loving and child-bearing. I will be proud at your numbers on

the Day of Qiyamah (Resurrection) before other Ummah (Abu-Dawood, Bab-fee-Tazweej-Al-Abkaar, Vol.1, 296)

Now since she has to go to the club too, has to give time to a number of other gatherings, her social circle is vast, so she has to keep her figure presentable. Thus, she dislikes children and resultantly lets her body become a store of illnesses, because this behaviour of hers is unnatural. The human body never accepts any unnatural approach; it will never be beneficial for the body.

Allah ﷻ Provides Sustenance

As far as sustenance is concerned, Allah ﷻ says: *We provide sustenance for you and for them* (Al-Anam 6: 151)

Allah ﷻ provides for you and them. Did you bring any sustenance with you from your mother's womb? Allah ﷻ says:

And so many a moving (living) creature carries not its own provision! Allah provides for it and for you....(Al-Ankabut 29: 60)

Allah ﷻ says have you ever seen birds flying in the sky? When they leave their nests their wings are open, holding no sustenance and their stomachs are empty, but when they return in the evening, their stomachs are full. When Allah ﷻ can provide *them* with sustenance, He can provide it to you too.

The **third thing** is that if she feels angry or is displeased at something or her husband is angry at her, she says:

My hand is in yours, (I will not sleep till you are pleased)

The Prophet ﷺ is saying that a woman's third quality is that she won't sleep a single night before her husband is pleased with her. He ﷺ further says:

'Whichever woman has these three qualities, Allah ﷻ has opened the doors of Paradise for her. So a woman's best quality is that after being obedient to Allah's commandments, she obeys her husband.'

To be Continued...

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The Concept of God in the Qur'an

By Zainab Wasay

To have the correct concept of God gives a person an immense feeling of fulfillment and satisfaction. It is like finding a dearly cherished long lost friend. Different religions have different notions of God. But what concept of Allah ﷻ does the Qur'an present to us?

The Qur'an introduces Allah ﷻ to us as a deity Who holds keen interest in each one of His creation. He isn't only our Creator, but also our Guide and Cherisher: "Who created and proportioned. And Who destined and guided." (87: 2-3) When He sent His creation to this world He equipped them with different strengths and capabilities and assured them that He wouldn't let them wander helpless and lost, but that He would constantly send His messengers and books to guide them to the purpose of their life and how to use the potential He had given them: "And when guidance comes to you from Me, whoever follows my guidance - there will be no fear concerning them nor will they grieve." (2:38) He wants us to live both this life and the next in peace and tranquility, "Allah invites to the Abode of Peace." (10: 25)

Whether there be matters on the level of an individual or the society as a whole, Allah ﷻ takes full interest in them and lovingly guides and helps His servants. Thus, in the Qur'an, we see Him solving problems related to the state,

judiciary, war and peace, laws of inheritance (4: 11-12), foster relations, the etiquettes of a gathering (58: 8-11), the rules for fair dealings and advice to spouses on how to maintain happy homes, "And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good." (4: 19)

When reading the Qur'an, it's as though we're being addressed by a selfless friend, a loving teacher or a compassionate parent. We see Allah ﷻ urging His creation to be united and not divided (3: 103), cautioning them lest injustice and immorality spread amongst them, warning them of their sworn enemy *Shaitaan* and his allies and plots. Allah ﷻ motivates and inspires us by relating to us stories from the past: "We narrate to you the stories of the messengers so that we may strengthen your heart therewith." (11: 120) At times, He lovingly reprimands His creation: "Why, when you heard it, did not the believing men and believing women think good of one another and say, 'This is an obvious falsehood?'" (24: 12) He also analyses our mistakes for us and corrects us where we're wrong. (3: 152)

The Qur'an introduces to us a God who is All-Powerful and can do anything. To Him belong the treasures of the heavens and the earth (63: 7). But along with His infinite power He also has infinite

wisdom, "Allah is the Almighty, All-Wise." (4: 158) In the world around us we see constant change, some of which leaves us feeling fearful and insecure. We wonder how we will be able to endure hardship for the rest of our lives. But the Qur'an tells us that everything happens under His authority and things don't always stay the same: "And these days [of varying conditions] We alternate among the people." (3: 140) Thus, He gives power and honor to whomever He wills and takes it from whomever He wills. He brings light out of darkness and darkness out of light. He gives life to the dead and death to the living. But none of these actions - no matter at what scale they may be - are pointless. Rather, they're for the better because "in Your hand is [all] betterment." (3: 26)

The Qur'an tells us that Allah ﷻ, out of His love and wisdom, appoints workers from among His creation to benefit one another - sometimes in ways we may never be able to imagine. Giving us a glimpse into His intricate design, the Qur'an tells us the story of Musa and Khidr (alaihim as-salam). The needy sailors may have been shocked at seeing their boat damaged, the parents of the slain child may have been terribly grieved at the loss of their son and the orphaned children may not have understood why travellers who were rebuffed a meal were rebuilding a wall without compensation. But in reality, Allah ﷻ was saving the sailors from losing their source of income, the parents from humiliation in their old age and the orphans from being deprived of the wealth their father had buried for them under the wall. (18: 65-82) It is this concept of God which allows a person to say: "And why shouldn't we rely on Allah when He has guided us to our paths?" (14: 12)

In the Qur'an, Allah ﷻ encourages His believing servants to always stand up for what's right and never side with the wrongdoers. Then when His servants actually do step into the conflict of good and evil, He doesn't simply watch on as a bystander, in fact, He assures them that He's with them, "Fear not, indeed I am with you, hearing and watching." (20: 46) He consoles them: "If you receive a wound they have [also] received a similar wound." (3: 140) And He increases their morale, "Do not lose heart and do not grieve, and you are the uppermost if you are [true] believers." (3: 139) In fact, to distinguish truth from falsehood He sometimes makes them

collide with one another. Then as the feeble froth of falsehood subsides, the truth rises triumphant and clear for all to see: "As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples." (13: 17)

The Qur'an tells us that despite the fact that Allah ﷻ is Self-Sufficient and doesn't need anyone, He is also the Most Grateful and Gracious, "Allah is Appreciating, All-Knowing." (4: 147) He never lets the minutest of efforts made for Him go to waste, "Allah does not let the reward of those who do good go to waste." (11: 115) He gives justice to all - and thus He created an afterlife where everyone will receive due compensation for the good or wrong they did, since this limited world often does not provide most people with just recompense, "The Master of the Day of Recompense." (1: 4) The Qur'an tells us that Allah ﷻ is the Greatest, but nothing or no one is too small to miss His attention; He will always be there to listen and respond: "Truly my Lord is near and responsive." (11: 61) "Truly my Lord is the Hearer of prayer." (14: 39) There will never be any fear of Him becoming tired and thus unaware, because "neither drowsiness overtakes Him nor sleep." (2: 255)

It is this concept of God that gives a person love, confidence and pride in his Lord. It gives a person the courage and resolve to make sacrifices for Him, take a firm stance for His sake and declare proudly: "And why shouldn't we believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us (to Paradise) with the righteous people." (5: 84)

To know Allah ﷻ, to love Him and to be close to Him is what gives the hearts strength and contentment. Ibn Al-Qayyim once said: "Truly in the heart there is a void that can't be removed except with the company of Allah. And in it there is a sadness that can't be removed except with the happiness of knowing Allah and being true to Him. And in it there is an emptiness that can't be filled except with love for Him and by turning to Him and always remembering Him. And if a person were given all of the world and what is in it, it would not fill this emptiness." (Uddat as-Sabireen wa Dhakheera tush-Shakireen)

(This article is inspired by Naeem Siddiqui's essay "Hamara Tasawwur e Khuda" from his book "Fikr o Nazar")

A Few Days in Turkey

Excerpted from
Mufti Taqi Usmani Sb's اورسٹریٹوگراف
travelogue "Dunya Meray Aagay"

Translation: Zawjah Zia

22nd Safar, 1415 Hijri (August 1, 1994)

I spent the past few days in Istanbul, the capital of Turkey.

Turkey has held a central place in the Islamic world for centuries, being a symbol of Muslim power and grandeur and possessing a deep rich political and cultural history. So it is no wonder for a learner like me to have his heart naturally inclined towards this land. Although I have traveled to Turkey before (and its travelogue has appeared in my book *Jahaan e deeda*), it is one of those few countries which an explorer like me won't mind visiting over and over again.

Istanbul is one of the most ancient cities of the world. Its geographical placement is unique too as half of it lies in Europe and the other half in Asia. Historically speaking too, no other city matches its significance except for, may be, Rome or Athens. All throughout the history, no other city would have had so many different names as this city. Probably the oldest of its names was *zaar'ghraad*, this later turned into *Myclagard*. In the ancient Greek and Roman era, it was named *Byzantia*. Afterwards, in the third century A.D, when the Roman king *Constantine* established his kingship in this city, he named it *Constantinople*, and was also referred to as "new Rome"

(*Rom-e-Jadeed*). The Byzantines called it *hepolis*, meaning 'city', which most probably was translated as *Madina tur Rom* in Arabic and has been cited as same in ancient Arabic History.

When the city came under Muslim rule finally, some people began calling it *Istaanbul* which later turned into *Islaambul* and that is how it was cited in certain official documents of the Ottoman Empire too. Nevertheless, formally it still remained *Constantinople*. During the last era of the Ottoman Empire, it was also occasionally called *Aastana Daar as Sa'aadah* and *Al baab al Aali*. Finally, after the fall of the Ottoman Caliphate, 1930 A.D onwards, it was formally declared as *Istanbul* only.

For 1100 years, Istanbul remained the royal seat of the Roman Empire which was the largest power of the world in its time. It has been the central metropolis for the Eastern Cathedral of Christians, its head being called the *Patriarch*. The Eastern Cathedral was celebrated with the



title of *The Holy Orthodox Church* unlike its western counterpart.

The blessed prophecy of our beloved Prophet Muhammad ﷺ conveys glad tidings for the Muslim who would conquer Constantinople. So there's no wonder that Muslims, in all times had been striving to earn these glad tidings. The first ever of these expeditions comprising of the Companions رضي الله عنهم of Prophet Muhammad ﷺ and the Tabi'een رضي الله عنهم, also had Sayyidina Abu Ayyub Ansari رضي الله عنه, who even passed away in Constantinople and was buried there. At last, the crown of these glad tidings was bestowed by Allah ﷻ upon the head of Sultan Muhammad Faateh; a young Caliph who was the seventh in line amongst the Ottoman lineage. He achieved this through his historical mind boggling maneuver of transporting his ships upon land across the (Golden Horn) bay to the other side of the ocean. Hence, Constantinople became the capital city of the Ottoman Empire and remained the center of the Muslim world for the next five hundred years or so. How rightly has Iqbal recollected:

The tract of Constantinople, that is the Caesar's city

*The perpetual banner of
the grandeur of the
Ummah's Mahdi*

*Like the Haram's dust this
region is also holy*

*It is the shrine of descendants
of Shah-i-Lawlak*

Its breeze is holy like the fragrance of rose

*A voice is calling from the tomb of Ayyub
Ansari رضي الله عنه*

*"O Muslims! This city is the heart of the Nation of
Islam!*

*This city is the reward for millenniums of blood
sacrifices!"*

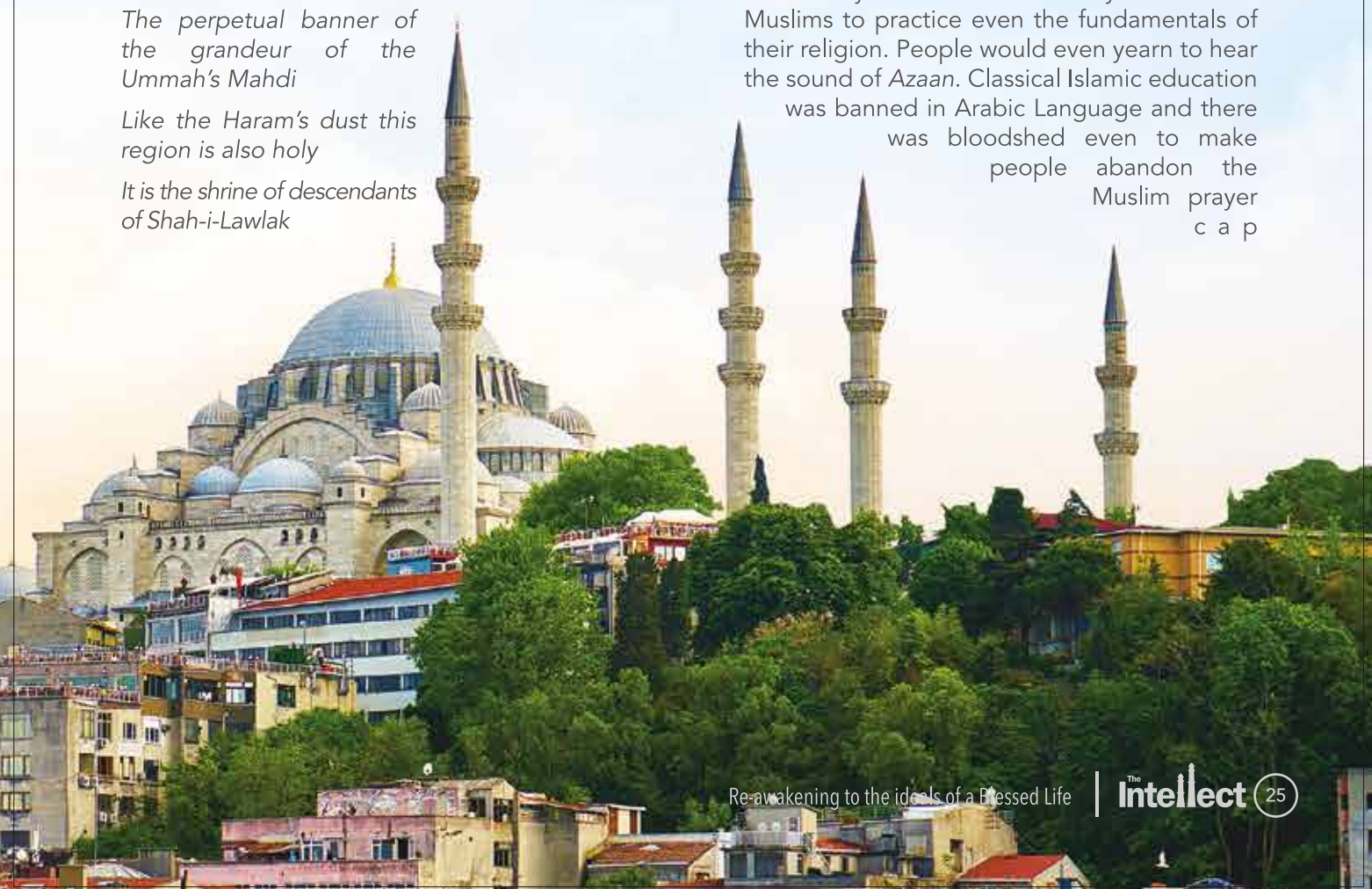
Finally, it's the very city where the Muslim political decline ensued; the Muslim unity was gravely tarnished with the abolishment of the *khilafah*. As the poet of the East says:

*The imprudent Turk has torn the cloak of the
Divine Khilafah*

*Look at the Muslims' simplicity, and also the
cunningness of others*

In the collection of my travelogues, *Jahaan e Deedah*, I have reminisced in detail about Turkey and Istanbul. Here I cite only a few thoughts with respect to this particular visit of Turkey:

- 1) Turkey has been under a secular form of government ever since the time of Kamaal Atta Turk. However, early on it was such an irrational secular system that it strictly disallowed Muslims to practice even the fundamentals of their religion. People would even yearn to hear the sound of Azaan. Classical Islamic education was banned in Arabic Language and there was bloodshed even to make people abandon the Muslim prayer c a p



and to adopt wearing a hat instead. Thus, fanatic atheism saw such extremes here which are incomparable to anywhere else in the Muslim world. These extreme sanctions were lifted later on; however, the country's political structure remained largely secular. Public religious activities were still heavily discouraged for a long time. Only recently, with the help and mercy of Allah ﷻ, there has been a refreshing change in the scenario.

The religious circles here didn't give up even in those suffocating, difficult times. They kept holding on as they could. There were three categories of these efforts that especially stand out of the rest. Firstly, it was the *Ulama* who safeguarded the religious knowledge with their lives despite losing apparent presence. Secondly, worth mentioning is the non-political movement by Allama Badee uz Zamaan Noorisi ربه which amazingly rejuvenated the Islamic spirit in the youth through consistent *Da'wah*, and *Naseehah*. The influence of the Noorisi movement can be seen in a huge number of people belonging to all walks of life. Thirdly, is the political activism of the *Rifaah* party by Najam ud Din Arbakaan. This party has been steadily striving to revive the Islamic role on the political fronts. Recently, the *Tableeghi Jamaat* has joined hands with these three existing forms of religious struggles. In its typical, straight forward and completely non-political *Dawah* style, the *Tableeghi Jamaat* is expanding its circle of influence with every passing day.

2) The by-elections for some of the local government institutions had been held recently

when I arrived in Istanbul. The news was packed with the results of the elections, announcing the majority wins by the members of the *Rifaah* Party. Although there are undeniable ideological and organizational differences among the above mentioned various religious movements of Turkey, but on the political front, they look beyond their differences and are united in supporting the *Rifaah* party. As a result, this victory became a victory for all of them; a Muslim victory.

3) The election hype was at its peak when I arrived in Turkey. However, the remarkable thing that I, as an average Pakistani, couldn't help noticing was that despite all the heat of the elections, there was no bloodshed, no hatred or enmity. The city's walls were not littered with political graffiti or promotional posters. There were fixed spaces allocated to these parties to put up their campaign material, and that too with beautiful discipline and order. The locals told us that wall chalking and graffiti was strictly against the law; not only in theory but in action too. No political advertisement could be put up or hung at any place except for the allocated spaces. Moreover, no party or individual was allowed to take down or distort the campaign material of their opponents. Everyone was bound to responsibly take down their material at the end of the allocated time, or else face legal charges.

I wish we could learn this kind of discipline and civility while displaying our emotional expressions as well.

Prophetic Reminders

"Allah ﷻ has not sent down any disease or sickness upon a people but that Allah has sent down a cure for it." (al-Hadith)

The Mouse and the Frog

Contributed by Abdul Ahad

Once on the bank of a river lived a mouse and a frog. A very close friendship developed between the two of them. This friendship grew until it became love. By mutual arrangement they used to meet each other daily in the mornings and would converse with each other for a very long time. These meetings made both of them very happy. They used to tell stories to each other and listened to each other's tales. They even shared their secrets and considered each other as keeper of their secrets. When they met they even remembered and related happenings of more than five years ago, to each other. One day the mouse told the frog: "You are swimming around in the water while I am here on the dry earth. I suffer the pangs of sorrow over being parted from you. I come to the edge of the water to call you, but while you are in the water, even the voice of a lover cannot be heard. I am not happy with just meeting and talking to you for a short while. O frog, beloved, without seeing your face at all times, I am unable to find peace. By day, the sight of you is my life, by night the thought of you is my consolation and sleep. It will be a great favour on your part if you allow me to enjoy your company at all times! I am a creature of dry land and you live in the water. I am unable to enter the water, but you are able to come to the land. However, since you remain inside the water, how will you know whenever I wish to meet you?"

For quite some time they discussed the problem and consulted with each other. Finally, the mouse put forward a suggestion that they should get a piece of string, one end of which would be tied to one of the legs of the frog, and the other end to the foot of the mouse. Thus, whenever the mouse would desire to meet the frog he will pull the string. In the water the frog will feel the pull of the string and would come to the bank of the river. In this way they would meet each other whenever they felt like.

The frog considered the mouse's suggestion to be a bad one and said to himself: "This evil minded one wishes to tie me up (it is no surprise if a blind one falls into a well, surprising when a seeing one falls into it!)."

In spite of disliking the mouse's suggestion, the frog found itself inclined to accede to mouse's request (when a person's desire overpowers his reason, it becomes the beginning of that person's downfall). The two of them, by pulling the string, were able to enjoy meeting each other repeatedly. Then one day the result of this bad company became a reality. A vulture came along and carried the mouse off in its claw. As the vulture flew off with the mouse, he also lifted the frog out of the water – his home, where up to now he had remained safe and sound. What happened to the mouse also happened to the frog. The vulture killed and ate both of them.



Staying Spiritually Healthy

Selected by Amat al-Barr

Editor's Note: We pray to Allah ﷻ that by the time this issue of the magazine reaches you the pandemic is over, *insha'Allah*. Nevertheless, these points are surely to ponder so that we continue with our lives (one of Allah's greatest gifts) in accordance with the ways Allah has delineated for us in His Qur'an, and the model given by the Prophetic Sunnah.

The COVID-19 Pandemic is taking a major emotional toll on us.

The lockdown and the continuous barrage of negative news is creating uncertainty about one's own and loved ones' well being, future, job and financial securities.

This is draining us emotionally and is creating anticipatory grief and depression.

This is spiritually dangerous.

If not dealt with appropriately it will lead to loneliness, lassitude, trouble focusing, feelings of sadness and hopelessness, loss of interest in activities previously enjoyed, irritability, restlessness, sleeping difficulties and eventually exhaustion. The daily prayers, recitations, readings and supererogatory (*nafil*) actions and *khushu* (concentration & reflection) in them will gradually fade away.

This will be a disaster indeed.

The lifelong *mujahidda* (struggle) wasted.

We all have to be proactive in this regard.

Following points will be of immense help, *insha'Allah*.

1. Keep focused. Our goal is achieving Allah's pleasure and acceptance. All sinful activities are a barrier to it. Leave them now.
2. Remind ourselves that Allah, Most High being

the Sovereign authority in charge (*al-Hakim*) has all the right to do with us as He wants. No one can question it. We being His slaves have to accept it. However, at the same time we must remember that He is Wise (*al-Hakeem*) and whatever He does certainly has something beneficial for us. We may not be able to acknowledge this right away but this is for sure.

3. Disconnect with news and social media to a greater extent. Set limits. Check these twice per day just to keep updated and motivated.
4. Connect with Allah. Make *dua*. Ask Allah for safeguard from all our apprehensions. This can even be non-verbal in mind and heart.
5. Keep up with our daily *ma'moolaat* (routine). The *dhikr*, recitations of Holy Qur'an, *Munajat e Maqbool*, *tasbihat*, recommended books. Even under normal circumstances one has to force him/herself to do these. Please remember that this is not easy. This is the daily *mujahidda* (spiritual struggle) required.
6. Make excessive *shukr* (gratitude) of Allah ﷻ. Remind ourselves of all the blessings we have right now, like physical and mental health, food, water, shelter, family and loved ones, accessibility to healthcare, etc. and make *shukr* for each and every one of these blessings individually. Allah ﷻ has promised that gratitude ensures and increases the blessing.
7. Use our time wisely. Each moment of our life is priceless. Do not let it go to waste in useless activities. Do your job. Learn. Read. Write. Cook. Workout. Be busy.

May Allah protect us all and keep us steadfast in these challenging times.

Courtesy: ashrafiya.com

The Heart's Turning

By Umm Ibrahim

Breathing in, breathing out
A task so difficult;
The world, a huge room,
The walls of which are pressing down upon me;
Suffocation,
Confinement,
Rabbishhrahli ...

O heart, why the unrest?
Rabbishhrahli Sadri ...

A cool breeze, rising,
Wa yassir li amri ...

Breathing in, a bit easy
The air, breezy,
wahlul uqdatam-mil-lisaani ...

The heart, turning,
yafqahu qauli ...



A Long Night's Journey into Light...

Syeda Samar Mubashir

He feebly stood up and started paving his way out of the mosque with his shaking feet, barely supporting him in his endeavour to step down the stairs. He had a tall height, skinny built and bent-down spine which somewhat undermined his otherwise tall height. It seemed, when one looked at his appearance, that he once used to be a man of strong and heavy built. His eyes were too watery, and opened but only as thin slits, as though too sensitive to the bright sunshine. It was mid-afternoon now. He had slept on his praying chair after *zuhr* salat in the mosque. When he woke up, a breeze touched his face that reminded him of the breeze that he used to feel while driving fast on his motorbike in his youthful

days. Slowly he walked to the garden near the mosque, and sat down on a bench close to the gate. A while later, a group of young boys came in - laughing, hooting, and talking with each other in loud, uncaring voices.

He sat feebly on the bench, hardly noticeable to the boys, looking at them with morose expressions on his face. Their voices brought in front of his eyes a vision-a reminiscence of the days gone by, when everything was fresher, livelier, and full of fun. The boys sat down together on the grass. One of them took out a pack of cigarettes and offered one to each of the boys sitting there. Each of them took it without

any reserve, except for one boy who seemed a bit quieter among the rest. He hesitated but on repeated insistence, he held out his hand and took it. Soon they all started smoking. He couldn't help but remember how his best buddy in the school had once offered him a cigarette and how he had resisted, but just because it was his best friend, he had accepted his offer. The voices of his parents rang in his ears- their pleading voices that he should give up smoking and get to better ways of life. The very word 'right ways' so offended him then. While the right path benefitted those who walked upon it, he ruined himself. Long days were spent in hanging out with the so called friends, eating junk food, playing games at the gaming zones, and at night, gossips filled the ears. His habit of staying up till late hours at night strengthened with years, while his body weakened. He would spend hours talking with friends over the phone about nothing. When he would wake up in the afternoon, he would take his breakfast in which black coke was a must. His mother would often insist him to take milk someday instead of coke, but he would plainly refuse. Nothing else seemed to have a better taste. His studies became a peripheral topic in his everyday routine. Day after day, his life drifted away. He began to lose meaning in life. His temper became shorter than ever, and his tongue became sharp as knife. He walked and talked with an air of carelessness. Sometimes his ears would hear the muezzin give the azan (call to prayer). He would think for a while; would tell himself that he will pray in a while, and would eventually forget.

At times he felt he was losing everything. He would try to feel in his heart the presence of faith. Yes, he believed in Allah and His messenger ﷺ. But still something was missing. He knew he hadn't been praying, and whenever the thought of prayer would come, he would calm down himself by hoping that he will start praying regularly from next Friday. But he had never imagined how the time that he wasted in pretending to be a 'cool guy' would so powerfully haunt him in his old age. 'Why would my activities

hurt my faith anyway?' he would often ask himself. 'Smoke and seeking fun in life does not expel me from the religion', he would reason with himself. He had no anticipation that these apparently slight bruises to his inner life would turn into an infectious sore that would eventually leave him emptied and eaten up. He had never anticipated that his addictions were acts of outright ignorance towards religion.

His obsessive fondness for the film stars whom he admired, extolled and mimicked all his youth rendered him filled with base thoughts, shining faces and false claims. Their sounds and sights all became but a passing fantasy. His fondness for them did not benefit him in the least bit when he found himself in old age. He needed peace and concentration in his prayer, but his past haunted him in his prayers. It depressed him to think how he wasted his precious youthful days, when he was strong and vital. But how grieving and unfortunate that he used up the golden days in finding glory from places where there was only darkness. He realized that all those film stars who were his ideals, were people who had miserable inner lives. He had never thought that how could people whose own states were afflicted with falsehood, love of fame, dishonesty and pretensions could improve anyone's life or bring happiness to any soul.

He looked up at the young lads sitting in front, and wondered how common is the cause of human struggle. Every human being is striving to achieve happiness. Like these young lads, he too used to think that happiness was a synonym of excitement and enjoyment. He wished he knew earlier that happiness would never be the outcome of wasteful activities and glamorous pursuits. He prayed that may God forgive him for taking his life for granted. But a voice came from inside, "How tremendous is the difference between a man who failed to earn his Lord's pleasure but God forgave him, and a man who was God's beloved servant. And how lucky had it been only if you had done good works in your youthful days, and had not trampled your soul in following your desires."

Umar رضي الله عنه and The Roman Envoy

Contributed by Amat al-Barr

Once the ambassador of the Emperor of Rome came to Madina with many gifts. Arriving in Madina, he inquired from the people the whereabouts of the palace of the King of Madina. The people replied: "Our King has no palace. However, our leader, the leader of the believers has a mansion - his respected self which has a special contact with Allah and which has become enlightened through the splendour of His nearness. Thus, this has made him independent of the need for royal palaces."

They further informed him: "You will find the leader of the believers, Hazrat Umar رضي الله عنه in the graveyard of Madina." The Roman Ambassador then went to the graveyard and there saw Hazrat Umar رضي الله عنه lying down, having taken off his shirt with a sheet covering the lower part of his body. He was lying down fast asleep on the ground with no throne or crown on his head. Neither were there any soldiers nor any bodyguards. But as the ambassador looked at his face,

he began to shake with fear. He said to himself:

"I have seen many great Kings in this life, and have been the companion and confidant of many rulers. Never have I feared any King. But the awe and fear I feel from this one dressed in such tattered clothing is indeed perplexing.

This person without any weapons and without any forces sleeping here alone on this ground!

What is it that causes my whole body to shake and tremble in awe of him?

Even if I had seven bodies, they would not bear it and would tremble with fear.

He further thought:

"This awe and fear that I feel is not of this one who is dressed in tattered clothes.

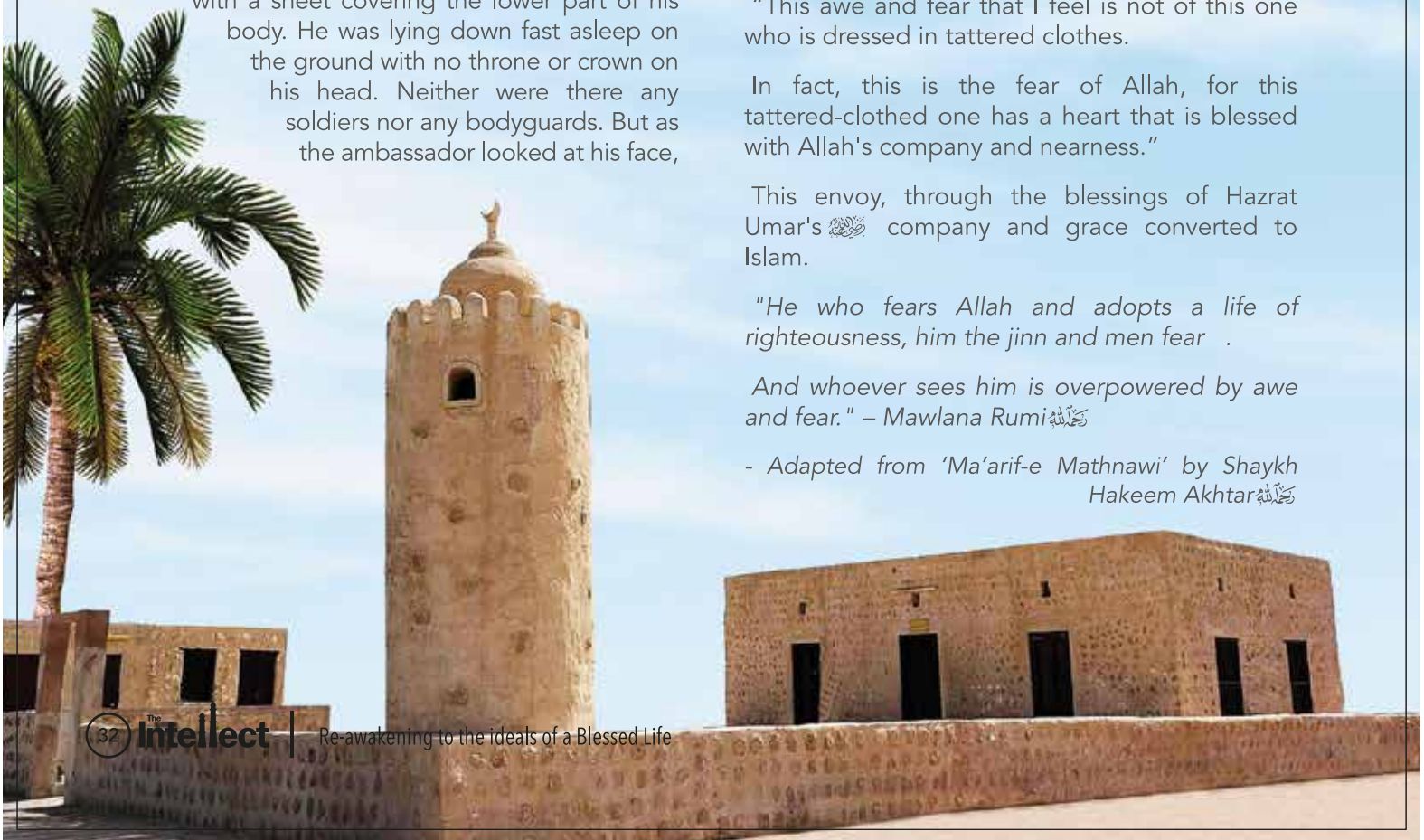
In fact, this is the fear of Allah, for this tattered-clothed one has a heart that is blessed with Allah's company and nearness."

This envoy, through the blessings of Hazrat Umar's رضي الله عنه company and grace converted to Islam.

"He who fears Allah and adopts a life of righteousness, him the jinn and men fear ."

And whoever sees him is overpowered by awe and fear." – Mawlana Rumi رحمته الله

- Adapted from 'Ma'arif-e Mathnawi' by Shaykh Hakeem Akhtar رحمته الله



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Youth: On Culture, Religion, and Generation Gap

By Khalid Baig

If the life of this world is an illusion, the period of greatest illusion occurs during youth. It is a period of high energy and great enthusiasm, coupled with an air of invincibility and perpetuity. Like the driver of a fast car, one may also develop a disdain for the slower cars on the highway of life. It is difficult to imagine that the car will run out of fuel and that one day the engine will wear out.


For the moment though the car is fast and it can go places!

For this reason there are special warnings for the youth and glad tidings for the person who uses this energy wisely. A famous Hadith tells us that on the Day of Judgment no man will be able to move from his place until he answers five questions. "How did he spend his life? How did he utilize his youth? How did he earn his wealth? How did he spend it? And, how did he practice what he learnt?" [Sunan al-Tirmidhi]. While the first question asks generally about one's life pattern, the second especially

focuses on the period of youth.

On the other hand, the person who devoted his youth to the worship of Allah ﷻ will be among the selected seven kinds of people: "There are seven people for whom Allah Ta'aala will provide His shade on the day when there will be no shade except His shade: 1. A just ruler. 2. A youth who grew up in the worship of Allah ﷻ. 3. A man whose heart is attached to the mosque. 4. Two men who love each other for Allah's sake; they meet for the sake of Allah ﷻ and part company for His sake. 5. A man who is invited by a woman of beauty and position [to sin], but he refuses saying: 'I fear Allah.' 6. A man who gives in charity secretly such that his left hand does not know what his right hand gives. 7. A man whose eyes shed tears as he remembers Allah ﷻ in private." (Bukhari, Muslim).

Hence the profound advice in another famous hadith to value five things: "Youth before old age,

health before sickness, wealth before poverty, free time before preoccupation, and life before death.”(Narrated by Ibn Abbas  and reported by Al Hakim)

A fast car is dangerous if it does not have strong controls. And that is where *Shaitan* targets the vulnerable — by loosening the controls. It has been his time-tested trick to work through temptations and make desires look irresistible. The path of deviation looks good. It is cool. It is fun. It is endlessly entertaining. The only problem is, it leads to assured disaster. This is the path of MTV and pop culture; of music and hip-hop; of rebellion and generation gap.

‘Generation gap’ is a clever term that aims at giving scientific respectability to rudeness and rebellion. The idea is to create a wedge between generations and make it look acceptable for a young person to be indifferent to any wise counsel from one’s close and well-wishing elders. Which reminds us of the special challenge faced by the youth today. While temptations have always been strong in young age, today the problem is magnified by mega efforts targeting the youth, especially the Muslim youth in the Western world, at all levels including intellectual and philosophical.

A favorite theme of these campaigns is to separate Islam from its culture. When in France, follow the French culture not the Muslim Algerian one, so the argument goes. This argument needs to be carefully deconstructed. Like all clever arguments this one also begins with a bit of truth. It is true that Islam is a universal religion and not restricted to a particular region. It is also true that many Muslim lands, during their period of decline, developed or adopted some cultural practices that were not based in Islam and need to be pruned. Certainly, not everything that has become accepted social practice in every Muslim country is Islamic. But it is a very long jump from there to conclude that everything being done in the Muslim world is un-Islamic and must be jettisoned. And it is even more bizarre to suggest that the replacement of all that with the pop-culture is just fine.

When Islam reached the lands that today form the Muslim world, it influenced the life style and cultural practices there without forcing a monoculture. For example, the wedding practices vary as you move from region to region in the Muslim world. (The picture is complicated by the introduction of many non-Islamic practices there as well.) Yet, they also retain common features traceable to Islamic teachings. These include: 1. Marriage is a sacred act and an important religious obligation and not just a means of fulfilling physical needs. 2. While the ultimate decision to marry each other remains with the bride and groom, parental help, guidance, and support in arranging it is a blessing for them.

The propaganda machine presents this common core of Islamic culture as a great burden, but one only needs to look at the unfortunate millions who are left on their own in the name of freedom, to ascertain the truth. Is it not true that if one were to draw a family-and-home-life-disaster map of the world, it will coincide with a map of the Western world? The distinctly safe area will be the Muslim world, with a gray area within it coinciding with the areas of Westernization. The safeguards and the disaster are built into the underlying cultural values and one cannot do a wholesale exchange of cultural practices without buying into the underlying values and facing the consequences.

Does it mean that all Muslims can aim at is to make mini Pakistans in England or mini Algerias in France? Not at all. Islam allows for growth and adaptation and early Muslims have left great examples of it. Theirs was an example of a natural adjustment that was fully informed by Islamic teachings; it did not damage the underlying values. And it tremendously enriched the new societies. The same healthy adaptation can happen today, with benefits for everyone.

The great task of Muslim youth will be to bring the life-giving message of Islam to wherever they live. With love, dedication, wisdom, and insight. But if you give up all you have, how can you give anything to anyone?

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UMAIR BIN WAHB



By Dr Abdur Rahman Rafat Pasha

Surely 'Umair bin Wahb  has become more beloved to me than some of my sons.


– Umar bin Al-Khattab 

'Umair bin Wahb Al-Jumehee  managed to return safe and sound from Badr but he was forced to leave his son behind, who had been captured by the Muslims.


'Umair was aware of the many crimes he had committed against the Muslims and feared that they might torture his son in order to avenge the wrongs that the Blessed Prophet  and the companions had suffered at his hands.



One morning 'Umair bin Wahb  went to the masjid to Circumambulate the Ka'ba and derive blessings from the idols. There, he encountered Safwaan bin Umayya seated beside the Black stone. Umair  approached him with the pre-Islamic greeting, "Good Morning, O chief of Quraish."

Safwaan responded, "Good morning to you, Abu Wahb. Come, sit beside me and let us while away the time by chatting."

So Umair  sat beside Safwaan bin Umayya and both men began discussing the ignominious defeat they had suffered at Badr.



Mournfully, they spoke to the men that had been captured by the Muslims, and grieved over the slain Quraish leaders, whose bodies had been tossed into a well, known as Al-Qaleeb.


Safwaan bin Umayya sighed heavily and said, "By Allah , now they are gone, life seems hopeless and bleak."

'Umair  replied, "By Allah , how true!" He fell silent for a moment, then swore, "By the Lord of the Ka'ba, if I did not have so many debts and family dependants, I would seek out Muhammad and kill



him. In this way I would put an end to his mischief, for once and for all."

Then he uttered in a low voice, "Nobody would suspect the reason for my going to Yathrib since my son, Wahb is there."

In a flash, Safwaan bin Umayya seized the opportunity afforded by Umair bin Wahb's  words. Eagerly turning to Umair , he said, "'Umair, entrust your debt in its entirety to me. I swear I will repay it, no matter how great it may be. As for your family, I will attach them to my own family and support them for as long we live. For I have enough wealth to take care of their needs and provide them with the luxuries of life."


'Umair  replied, "So be it. Let us not disclose this conversation to anyone."

Safwaan said, "It shall be as you say."

'Umair  departed from the Masjid; his heart aflame with venomous hatred against Muhammad . He kept calculating how best he could achieve his goal. He was afraid of arousing any suspicion by his journey for the families of Quraish captives were constantly travelling back and forth from Mecca to Madina with the purpose of paying the ransom for their loved ones.

He sent for his sword, sharpened it and dipped it in poison. Then he sent for his riding mount and rode off towards Madina, grimly intent upon murder.

When he reached Madina, he headed for the Masjid, seeking Rasul Allah . At the entrance of the Masjid, he dismounted.

At that moment, 'Umair bin Al-Khattab  was seated with a group of the companions, near the door of the Masjid. They were reminiscing about Badr and its aftermath; discussing the captives from

Quraish as well as those who had perished. Fondly, they recollected the feats of the Muslim heroes from the Muhajireen and Ansaar and how Allah ﷻ had honoured them with victory and subjected their foes to disgrace.

Suddenly, 'Umar ؓ happened to turn around and his glance fell upon 'Umair bin Wahb ؓ as he purposely strode inside the masjid, brandishing his sword. 'Umar ؓ started up in horror, exclaiming, "Here comes that dog, the enemy of Allah ﷻ, 'Umair bin Wahb! Surely he used to incite the idolaters against us in Mecca and he was their spy against us long before Badr."

'Umar ؓ turned towards his companions and said imperatively, "Go to Rasul Allah ﷺ at once, and surround him and beware lest this vengeful scoundrel should try to harm him."

Then 'Umar ؓ sped towards the Blessed Prophet ﷺ saying, "O Messenger of Allah, the enemy of Allah, Umair bin Wahb has come, brandishing his sword and I am convinced he has come with evil intent."

The Prophet ﷺ said calmly, "Bring him before me." Al-Farooq ؓ advanced towards 'Umair bin Wahb ؓ and seized him with his sword-strap around his neck and marched him off to the Prophet ﷺ.

When the Prophet ﷺ saw him in this condition, he said, "Let go of him, Umar."

'Umar promptly let go. Then the Prophet ﷺ said, "Step behind him."

So 'Umar ؓ stepped back, then the Prophet ﷺ addressed 'Umair bin Wahb ؓ, "Come closer Umair."

'Umair ؓ stepped forward, saying, "Good morning."

Rasul Allah ﷺ replied, "Allah ﷻ has honored us with a superior mode of greeting to yours, 'Umair. Indeed Allah ﷻ has honored us with Salaam, which is the greeting of the people of Paradise."

Umair ؓ said, "Till recently, you shared this greeting with us and your greeting is new for you."

Then the Prophet ﷺ asked, "So what has brought you here, 'Umair?"

'Umair ؓ replied glibly, "I came hoping you would show mercy and release my son."

The Prophet ﷺ said, "But what of the sword hanging around your neck."

'Umair resorted, "Shame on this sword! Did it

benefit us in the slightest of on the day of Badr

The Prophet ﷺ persisted, "Tell me the truth, 'Umair what brings you here?"

'Umair ؓ insisted, "My sole purpose is the release of my son."

The Prophet ﷺ replied, "Rather, you and Safwaan bin Ummaya sat together near the black stone and both of you mentioned the people of Al-Qaleeb from the Quraish victims. And then you said, "If I did not have so many debts and family dependants, I would have certainly killed Muhammad." So Safwaan bin Ummaya assumed responsibility for your debt and responsibility if you were to murder me. But Allah ﷻ prevented you from doing so."

For a moment, 'Umair ؓ was speechless with amazement, then he declared, "I testify that you are the messenger of Allah."

O Messenger of Allah, we persisted in denying your claims of receiving revelation and we disbelieved in the heavenly tidings that you brought us. However, this conversation between Safwaan and myself was known to none but both of us.

By Allah, I am convinced that only Allah ﷻ could have disclosed it to you. All praise be to Allah ﷻ Who led me to you that he might guide me to it through Islam." Then he testified, "There is no god but Allah and Muhammad is the messenger of Allah."

The blessed prophet ﷺ told his Companions, "Educate your brother about his religion, teach him the Quran and free his son."

The Muslims rejoiced wholeheartedly at Umair's ؓ conversion so much so that 'Umair bin Al-Khattab ؓ said, "Even a pig was dearer to me than 'Umair bin Wahb ؓ when he came to Rasul Allah ﷺ, yet today he is more beloved to me than my own sons."

Soon 'Umair ؓ was busy acquiring Islamic Knowledge and illuminating his heart with the light of Quran. These were truly the happiest days of his life.

In the meantime, Safwaan bin Umayya was deluding himself with vain hopes and announcing among the Quraish, "Rejoice, for soon you will receive such amazing news that you will forget all about Badr."

Gradually, Safwaan grew tired of waiting. Insidious doubts and fears began penetrating his

complacency. Soon he was beside himself with worry, and began anxiously questioning all passing riders about 'Umair bin Wahb رضي الله عنه.

Eventually a passing traveller informed him that Umair رضي الله عنه had embraced Islam.

The news smote Safwaan like a thunderbolt, for he had always believed that even if the entire human race was to accept Islam, 'Umair رضي الله عنه would not join their ranks.

One day 'Umair رضي الله عنه came to Rasul Allah ﷺ and requested, "O Messenger of Allah, for a long time, I tried to extinguish the light of Allah ﷻ, and I viciously persecuted all Muslims. Allow me to return to Mecca so I may invite Quraish to Islam. If they accept my invitation, they will have achieved something stupendous. And if they turn away from me, I will persecute them as I used to persecute the

Companions."

The Prophet ﷺ consented and he went to Mecca. When he came to Safwaan bin Umayya's house, he called out, "O Safwaan, you are a chief of the nobles of Quraish and one of their wise man. Can you justify worshipping inanimate stones and offering sacrifices to placate them? Can such senseless rituals be considered a valid religion?

As for me, I testify there is no god except Allah and Muhammad ﷺ is his messenger."

'Umair رضي الله عنه remained in Mecca, inviting to Allah ﷻ with zest and many people accepted Islam at his hands.

May Allah ﷻ abundantly reward 'Umair bin Wahb رضي الله عنه and illumine his grave with radiance.

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

Of Love and Concern...

Once a Sahabi's son was missing.

The Sahabi went looking for his son.

As he was searching he found a group of children playing and saw his son was amongst them.

He saw that Rasulallah ﷺ, the Beloved of Allah was sat at a short distance watching the children.

The Sahabi came into the presence of the Beloved ﷺ and after presenting Salam he asked Ya Rasulallah ﷺ I have been looking for my son and found him playing here, do I have your permission to take him?

The Prophet ﷺ replied,

Let your son play a little longer.

The Sahabi took his leave and left.

A short while later he came again and found the Beloved of Allah in the same place watching the children play.

The Sahabi asked for permission to take his son and once again the Prophet ﷺ asked to let his son carry on playing.

The man left and came back a short while later. Again he asked for permission to take his son and this time the Prophet of Allah ﷺ gave him permission, now you may take your son.

As the man was about to approach the children and call his son, Rasulallah ﷺ called him back.

He returned to the company of Rasulallah ﷺ and the

Prophet ﷺ said, Take your son but when you call him don't call him as 'my son' call him by his name.

The Sahabi was a little inquisitive as to why this instruction was given and he asked Ya Rasulallah, the child is my son and if I did call out to him as 'my son' would that be a problem?

Tears began to fall down the Blessed cheeks of The Mercy to Creation and He replied,

O my companion, amongst those children there are orphans... if you call out to your child as 'O my son' the orphans may feel the loss of their fathers and may be saddened.

To avoid this I have requested that you call your son by his name so as not to hurt their feelings!

The Sahabi was amazed at the intricate level of concern and sensitivity of Rasulallah ﷺ.

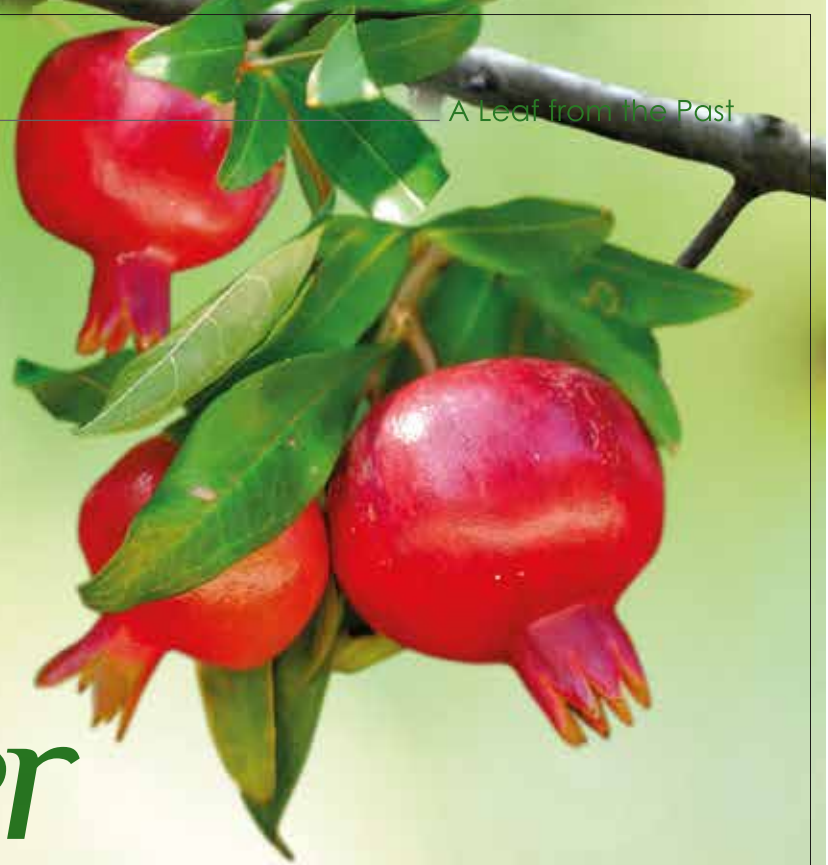
The man took his son, came back to Rasulallah ﷺ to ask leave.

He then asked Ya Rasulallah ﷺ why are you sat here watching these children, again with tears in his blessed eyes, the Mercy to Creation replied,

"I was watching those children and sat close by so that they know that even though they do not have fathers, they have the Prophet of Allah to care for them."

We have forgotten what it is to be a true Muslim...

- Shaykh Abu Yusha Yasir



Like Father Like Son

Translation by Bint Akram

Abdullah bin Mubarak رضي الله عنه is known as a great *Muhaddith* in the history of Islam. His father, Mubarak, was a slave, who used to work in his master's orchard. One day the master came in and asked Mubarak to fetch him a sweet pomegranate. Mubarak picked one from a tree and brought it over. The pomegranate turned out to be sour. The master, with a creased forehead, told Mubarak that he had asked him to bring forth a sweet one. Mubarak went back, picked another from another tree and brought forth. Again, the pomegranate turned out to be sour. Now the master was angry. "I have asked you to bring a sweet pomegranate and you've again brought a sour one!" Mubarak returned and yet again picked a pomegranate from a different tree. Incidentally, that one also turned out to be sour. At this the master was not only angry but amazed as well. "Can you still not identify a sweet pomegranate from a sour one (as Muabarak had long been working in the orchard)?" Mubarak replied, "I can differentiate a

sweet from a sour one only after tasting it; and I have never tasted a pomegranate from your this orchard." "Why," asked the master. "Because you never mentioned that I was allowed to eat from the fruit of the orchard. How could it be permissible for me to eat from your pomegranates without your permission?" explained Muabarak. The master was deeply touched at this, so much so that he gave the hand of his daughter in marriage to Mubarak (because of Mubarak's piety and Godfearingness). Abdullah bin Muabarak رضي الله عنه was born to this couple, and the piety and knowledge which Allah ﷻ blessed him with need no introduction.

- Adapted from Ibnul Hasan Abbasi's '*kitaabon ki dars-gah mein*'



Strange Times

By Naeema Akram

So Heaven has given us to live in interesting times; we are entering the greatest global crises in many decades; and it is right for Muslims to reflect, taking advantage of these newly long and quiet days... - Shaykh Abdal Hakim Murad in 'A Perspective on the Pandemic'

May 2020

Diary,

The world is closing in on me.

In fact, it must be closing in upon many people these days.

These are strange times.

Extremely strange. I never

thought I would be among those who would

live to see these strange times. Here I am, surviving with the will of Allah – the best of planners. These times would make good stories for my grandchildren, if I live to see them. A virus has taken over the entire world - the Corona, literally the one who wears a crown. There are so many perspectives regarding it; so many conspiracy theories as well. Let's keep everything, all theories aside. The fact of the matter is that tables have been turned. Our mindless marathon in this material, transitory world has suddenly stopped. Every human being in the world, at the moment, is told to stay away from another. 'Social distancing,' they call it. Shaykh Abdal Hakim Murad describes it quite aptly that "no one wishes to stand too close to Azrail, the Angel of Death." Shivers run down my spine when I think of the Angel of Death being so near. Unfortunately, that is my state of *Iman*. I do not

despair of the mercy of my Lord. What scares me is the scarcity of provision on the way that eventually leads to Him. The only hope rests in His infinite mercy. There is nothing without it. These are strange, reflective times ...

Diary,

We are spending this Ramadan being locked down. Sounds funny. Who could have locked our mindless endeavours down? Allah, indeed, is the best of planners. Who knew things would turn completely upside down like they have now? Man had created so much chaos in the world that there seemed to be a need to bring everything to a halt. It was needed that the humanity be brought back to its senses. A poet once said,

سمت کی کوئی خبر نہ ستارے پتا
چلتے رہنے کو ہی یہ لوگ سفر جانتے ہیں

(No sense of the way, no guiding star/the journey is naught but (an aimless) stroll)

That is how it was. We were merely walking without having any sense of direction or purpose. We had lost our guiding stars. And without those, there was so much darkness around. It seemed like we had been sleepwalking. The Shaykh (Abdal Hakim Murad) thinks that "the consumer carnival, the Mardi Gras of our product-addicted age is over; this feels like a morning-after, a hangover. We used to reach happily for the goods in the shops, which shone and sparkled before our entranced and childish eyes. Now we hesitate and touch gingerly, reluctantly, as though

touching the skin of a corpse." This might sound like a distasteful comparison to many. Well, distaste is what we associate death with. But how true is this! It feels as if we, being the part of the herd, were sleepwalking and have suddenly woken up. Have we woken up to a pleasant or an unpleasant world is for us to decide. Pleasantness is relative here. For many, this break from the usual running after the world might be a breath of fresh air, whereas, others might be lamenting over having to stay at home all day long. Whether we like it or not, it has happened. We have been locked down, and this time the choice is not ours. Nature seems to be in a vengeful mood ...

Diary,

"Even the atheist brain knows ours for a time of hubris: we madly ravage and violate nature and walk upon the moon; every other species cringes from us as ecosystems die; our gamed financial system is increasingly parasitical upon the poor. From our human perspective Covid-19 is an infection which disorders our world; but seen from the world's perspective humanity itself has, over the past age, become a still more deadly disease: like a fungus or a hookworm we suck the blood of the host, multiplying insanely until the ecosystem itself, the planet which we vampirize, starts to sicken and die. Bani Adam, released from the natural restraints urged by religion, has itself become a disease, in its planning and its wisdom no more intelligent than a microbe. We have become a Qarun-virus." (Shaykh Abdal Hakim Murad)

I cannot agree more. We did not even realize that we had become vampires sucking on the blood of our planet, an *amanah*, Allah had trusted us with. Such mindlessness! They tell me dolphins have returned to the waters in Venice! And it is after ages that the waters have become crystal-clear. People, isolated in their homes, are now witnessing the rare sight of deer and foxes roaming freely in an otherwise busy Dubai neighborhood. They say that wildlife in the Margalla Hills of Islamabad has returned. The smog filled air of Lahore has cleared. The birds now can actually be heard chirping. Nature, it

seems, is rejoicing and enjoying the sight of people 'encaged' in their homes. As I said, tables have turned ...

Diary,

The pandemic, like an octopus, still has the world held tight in its tentacles. Death and disease has made people immensely fearful. Is fear the right response to the condition in which we find ourselves at the moment? The Shaykh explained that the Premodern Muslim medics and scholars, when thought about contagion, "assumed a social world in which expectations from life and *dunya* were modest." Well, there's the rub. *hazaaron khawshishe~ aisi ke har khawshish pe dam nikle* (thousands of desires that I wish to die for,) ... Long hopes, and infinite desires that we had started living for. Our consumerism had come to a point of no return, to the point of harming our own environment in which we and our future generations would breathe. We had forgotten death and it had become a subject so distasteful that it had no place in our thoughts or conversations. We had forgotten the important lesson of this world being nothing but play and that the eternal life was still to begin. What happened then? All of a sudden the entire world stopped, with fear in its eyes because death was gazing back at it. "Terrors about death and a love of abundance are more the *sunna* of Nimrod and Pharaoh; they are the ways of Abu Jahl, not that of the Seal of the Messengers," says the Shaykh.

The Pandemic, it seems, has come forth to jolt us from our forgetfulness; to revisit our lives, and priorities; to review the state of the world torn apart by wars and cruelty; to help us share in the pain and fear of those living in the constant fear of being bombed. Where has all the 'terrorism' suddenly disappeared? What became of Syria? Palestine? Kashmir? Where has all the news vanished? The Corona, a little virus that has donned the crown, seems to have gobbled up all. Are we going to be witnessing a completely new world after this contagion is gone? It still remains to be seen...

Reminders from a Black Slipper

By Zawjah Farid

It lies there still. Hauntingly perched on the sill. Half turned, as if wrenched out in an extreme effort to hold on, to grip...

It was a lovely, golden day in Karachi. Not hazy with pollution as it usually is. Nazia was in conversation with her maid regarding the usual (and irksome) question of what to cook for the day. From outside the dining room window, they could hear some activity going on in their neighbor's house. "Baji, I think they have a repairman over to service the air conditioners. I fear this year summers have started earlier". Nazia couldn't agree more. She wiped her forehead and went to her bedroom, thinking of all the things on her to-do list.

First, she sorted out the bills. Next, she checked the assignment completed by her teenage son the day before; it required quite a bit of proofreading. The bell rang; "It must be the

milkman", she thought. She looked through her cell-phone reminders: get a costume for Mano for her school annual drama; help Tina with her tajweed lesson; Shahzaib needs new sneakers; appointment with the dentist at 3:00 pm on Saturday; important groceries needed for the weekend family dinner; wedding reception of a second cousin next week; drawing room needs an essential re-paint next month... and the list trickled over to some months beyond; there was one reminder even for the next year!

The bell rang again. Nazia called out to her maid: "Did you check the intercom?" The maid didn't reply. She was apparently engrossed in some huge commotion going on next door. Nazia could hear a lot of loud voices and she thought she might even have heard a half-muffled scream. She rushed to the kitchen, only to find her maid ashen-faced. "Whatever is the matter?" Nazia asked.

"Baji, the AC repairman fell off the first-floor window sill", replied the maid with a trembling voice. "I think he's unconscious. They rushed him off to a hospital".

"Poor man", thought Nazia, visibly perturbed. "Just a minute ago he had begun working on the vent. So sad. I do pray he is up on his feet really soon". And that was that.

Back to work, Nazia rummaged through her purse for a receipt obtained from the Cantonment Board office. Next, she called her husband in the office regarding some financial matter; then she gave a few quick instructions to the cleaning lady....and so her day continued along the usual lines.

Next morning, while dropping off the kids to school, the neighbour's repairman came to Nazia's mind. She asked the driver about his condition. His flat, matter-of-fact reply was nothing short of a bolt from the blue: "He's dead".

What? Dead? Just like that?

No warnings, no signs, no illness, no nothing. Life snuffed out of a healthy, young man...

Dead!


The news pounded like a hammer on Nazia's head.

"Astaghfirullah, Astaghfirullah, Astaghfirullah..." is all she could mutter all the way to the school.

Nazia's thoughts couldn't stop churning: *his mother would've made plans for his marriage. Maybe she even had her eyes set on a girl of the family. She would've dreamed of grandchildren playing in her lap. His father would've thought of relying on him in old age. What about his own dreams? A family, a small abode, a shop...*

A ting rang out from Nazia's phone: another reminder; another plan. She dismissed it irritatingly. There was a ferocious storm brewing in her mind.

She remembered reading an anecdote about a man's meeting with *Malak-ul-Maut* (the Angel of

Death), whereby the man complains about the Angel's unexpected / sudden arrival to take him away. Azrael  tells him that a number of notices and reminders were sent forth to him in the form of graying of his hair, wrinkling of his skin, the birth of his grandchildren etc., so did he really have any grounds to complain?

This repairman though, thought Nazia, was young. His death, thus served another significant purpose: it was a wake-up call for OTHERS; his near and dear ones and those who witnessed or heard about his astonishing demise.

Nazia pondered over the fact that there are times in our life when lucid signs are flashed right before our eyes. But how long does the feeling stay with us? Does it jerk us out into facing the reality of this material world each time we are bogged down by problems, or whenever the *dunya* over-claims our existence? Does it help every time the burdens of our day-to-day routines and unfinished plans weigh down heavily upon us? Do we realize that the actuality of the life in this world is flimsier than crepe paper and the enormity and significance of the Hereafter should literally cast a larger-than-life shadow on our everyday existence?

Do we even pay heed?

Days breezed by. Then one dreary morning, while Nazia was busy laying down the table for breakfast in her first floor dining room, her eyes inadvertently wandered outside the bay window....

There, balanced precariously on the platform of the neighbor's window sill, she caught sight of a solitary, worn-out, harrowing *black slipper*....

...all that remained of a life no more!

Indeed, strange are the ways in which reminders are sent forth to mankind.

"Remember frequently the thing that cuts off pleasures," i.e. death (at-Tirmidhi)



Building Islamic Foundations for Social Sciences

By Dr. Asad Zaman

I explained in an earlier piece (*The Greatest Challenge Facing the Ummah*), that the main problem facing the Ummah can be called the problem of the 'Modern Mu'tazila'. In a nutshell, this means that we Muslims are in so much shock-and-awe of the West that we accept everything coming from the West. This is much like the Ancient Mu'tazila, who were so impressed by Greek philosophy that they argued that we should put these philosophies on par with the Qur'an and Hadeeth. Today, the 'Modern Mu'tazila' are so impressed by the West that they accept everything coming from the West without question. There are two reasons for this extreme reverence, which leads Muslims to put Western knowledge not just on par with, but actually

superior to the Qur'an. If they see a conflict between Qur'an and Hadeeth, they accept Western thought, and reinterpret the Quran to conform with Western teachings.

Why are Muslims in shock-and-awe? There are two fundamental reasons. One is the conquest and colonization leading to European domination of the globe; colonization is the conquest of minds. The second reason is that all around us we see the fruits of Western knowledge. Our lives are shaped by Western technology. It is impossible to deny the value of Western knowledge. We need two solutions to the two problems.

First Step: Differentiate between Physical Sciences and Social Sciences – note that this is

made more difficult because Western intellectuals claim that there is no difference. Both types (Physical and Social) are equally reliable, objective, based on advanced mathematics and analysis of empirical evidence. However, the more perceptive thinkers in the West have understood that there is a great difference between the two. Physical Sciences are about the external world, and the success of the West in this area is manifest in our daily lives. We are surrounded by technology which was created by this scientific knowledge which was developed in the West. So, as a first step, we should concede this superiority – let the West have this field. They have made tremendous advances in the Physical Sciences. We could have a debate as to whether or not these advances have brought benefit to mankind, especially since it seems that climate change created by these human inventions is about to make the planet uninhabitable for humans. But, it is better to yield this front, because we have other, more important battles to fight.

Second Step: The weakness of the West lies in the Social Sciences. Social Sciences reflect how societies work, and how human beings should behave. This is based on the analysis of Western historical experience. It is also based on the rejection of religion and the assumption that human beings have no hearts and souls — embodied in the famous statement of Rene Descartes, father of Western philosophy: “I think therefore I am”. This restriction of human beings to brains only – no heart or soul — has dominated Western conceptions of what it means to be human, especially in economics. Western Social Science is based on a large number of defects, briefly listed below:

1. It was rejection of Christianity that led to the search for answers to questions about human problems based purely on reason and observation. As detailed in *Origins of Western Social Sciences*, the foundations are built on rejection of God, Afterlife, and any unobservable phenomena.
2. Because of the rejection of afterlife, Western Social Sciences (WSS) are solely concerned with this life. In Economics, this reduces to maximization of pleasure in this life, which is known as worship of the *Nafs* in Islam. Rational human behavior is defined as being concerned with this life only.
3. Even though WSS is derived from lessons learned from European history, it pretends to be universal, and applicable to all societies and cultures. This is manifestly false, and has been noted by many scholars.

The above are intellectual objections but perhaps the main objection to WSS arises from looking at the results achieved by this science. The twentieth century has been full of the bloodiest wars in the history of mankind, which continue to this day. Families and communities, the main source of human happiness, have been destroyed. Encouragement of individualism and hedonism has led to massive increase in loneliness, so much so that a Minister of Loneliness has been appointed in Great Britain. Results of the conversion of human beings to human resources have been loss of meaning in life, resulting in suicides, crime, drinking and drugs, and many other social ills. Massive income inequality has resulted in fifty people owning more than half of the planetary wealth, while more than a billion live in abject poverty. All this illustrates that, unlike physical sciences, social sciences of the West have not succeeded in bringing peace to the world, and happiness to human beings.

WSS originated when Europeans rejected Christianity and sought to build rules and regulations for creating a good society on the basis of reason alone. An elaborate system of rules for creating a good society based on Islamic principles has been created over the centuries, codified in Islamic *Fiqh*. The rules that Western society developed are based on ruthlessness, competition, selfishness, pursuit of pleasure and wealth. These are diametrically opposed to the Islamic principles of cooperation, generosity, social responsibility, self-sacrifice, and pursuit of the *Akhirah*. What is extremely surprising is that most Islamic economists failed to recognize this conflict. Shock and awe of the West led them to accept Western principles and attempt to re-interpret the Qur'an and Hadeeth in order to

reconcile the conflicts between the two. It is worth pausing here to provide some examples of this pattern.

The Qur'an clearly talks about the unlimited bounty of our Lord. As the first generation of Islamic Economists recognized, this is in conflict with the idea of scarcity. However, the second generation received training in the West and learned to accept scarcity as a fundamental principle of economics. They found various ways of reconciling the resulting conflict between teachings of Islam and Western economics. In fact, the fundamental economic problem is *Israf* and *Tabzeer*, which is the real cause of scarcity. However, a defeated mentality on part of Muslims led them to accept scarcity, instead of building new foundations for economics based on Qur'anic concepts.

Similarly, the idea that rational behavior involves maximization of pleasure that we derive from goods and services has no match to Islamic ideals. However, many Islamic economists argued that utility maximization is an Islamic principle,

because of blind acceptance of Western principles. They made the argument that Q2:201 "And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" teaches us that we should ask Allah ﷻ for the good things of this world = "Utility Maximization". In fact, there are many more verses in the Quran which teach us that the life of this world is but the pursuit of illusion, and the *Akhirah* is far better and everlasting.

As I have argued in *The Crisis in Islamic Economics*, Islamic scholars could not develop a new paradigm for economics because they could not reject Western ideas even when these ideas were in conflict with Islamic teachings. In my article, *Reviving the Promise of Islamic Economics and Launching An Islamic Revolution in Economics*, I have explained that the path is still open in front of us – if we have the courage to reject Western teachings and build afresh on strong foundations furnished by Islam, we can create an entirely new social science, something which the world desperately needs today.

Humbleness and Fear

Ishaq ibn Rahawayh رضي الله عنه narrated:

"I went out with Ahmad ibn Hanbal in his final Hajj and when we reached the end of Madinah we were approached by an old man being carried on a stretcher. His eyebrows had drawn over his eyes due to old age and he had tightened them over with a head cloth.

There were young and old men around him and someone said: 'Which of you is Ahmad ibn Hanbal?' The people pointed their fingers at Ahmad and the man approached him until he stood in front of him. He said, 'Are you Ahmad ibn Muhammad ibn Hanbal?' He said, 'That's what my mother affirms' The old man said, 'Do you recognise me?' Ahmad replied,, 'By Allah, no.' The old man revealed, 'I am from the sons of 'Ubayd'Allah ibn Musa ibn Ja'far ibn Muhammad ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib. I saw in a dream yesterday the Prophet ﷺ, Abu Bakr and 'Umar رضي الله عنه. They were crossing the canal of

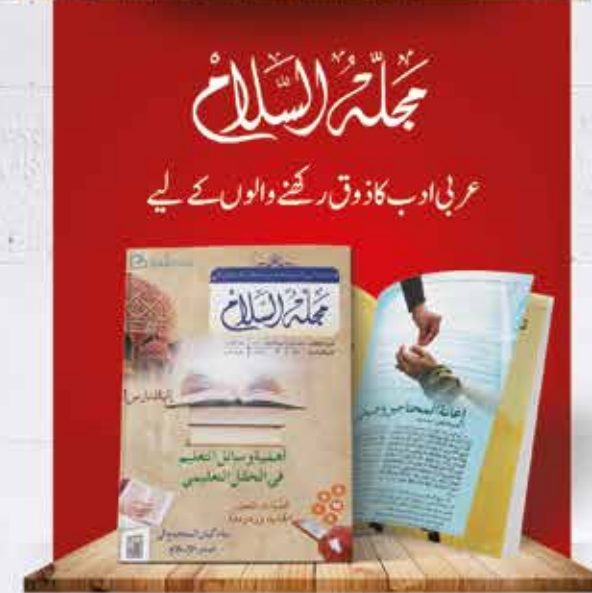
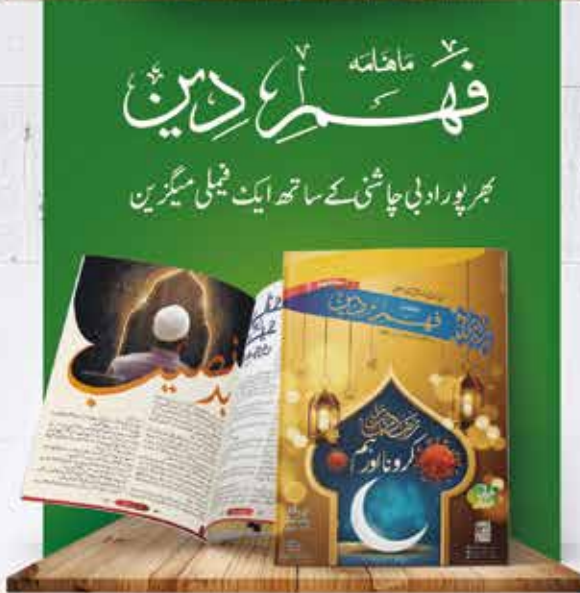
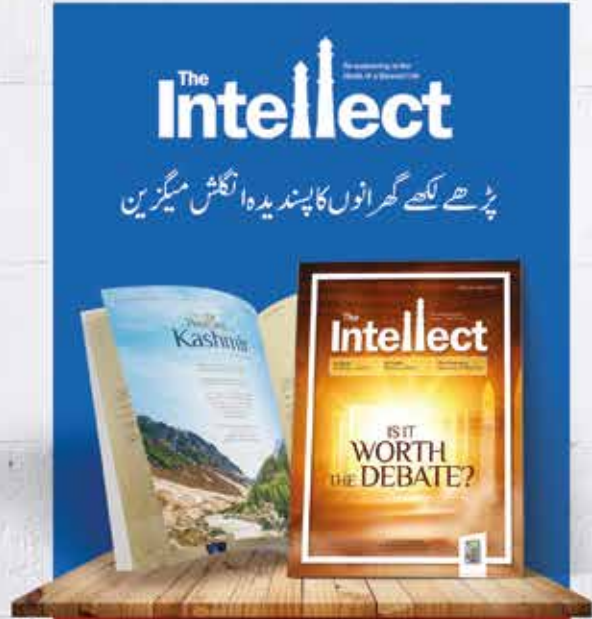
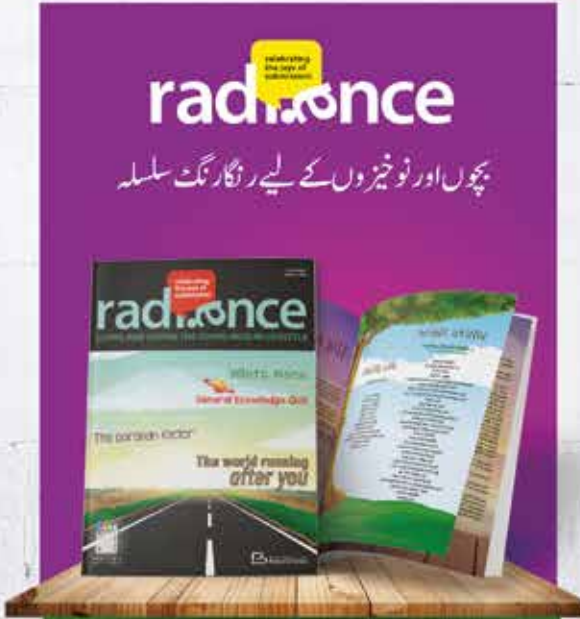
Baghdad when the cloak of the Messenger of Allah ﷺ fell from his right shoulder. Then you, O Ahmad, rushed forth and brought the cloak until you placed it on the shoulder of the Messenger of Allah ﷺ. So the Prophet ﷺ turned to you and so did Abu Bakr and 'Umar رضي الله عنه and they said to you, 'Rejoice, for you are our companion tomorrow in Paradise.'

The old man then said to those who were with Imam Ahmad, 'The cloak that Ahmad returned to the shoulder of the Messenger of Allah ﷺ is the Sunnah of the Messenger of Allah, which Ahmad will return to the people.'

Out of his humbleness and fear, whenever this incident was mentioned, Imam Ahmad would say, 'I wish a mountain could come over me and I never heard this!'

- Translated from '*Kitab Mihnat al-Imam Ahmad ibn Hanbal*' by Imam al-Maqdisi

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Memoirs of Hazrat Mufti Taqi Usmani رحمت برکاتہ

Translation by Umm Abdullah Zubairi

I had mentioned earlier about my respected father Rahimahullah having established a bookstore named Darul Isha'at which he had left behind in Deoband, and Bhai Jaan (respected Muhammad Zaki Kaifi (May Allah Ta'ala's mercy be upon him)) used to take care of it. However, it only generated a small revenue and secondly, there was no way to move it to Pakistan. I don't know how our respected father Rahimahullah had had a few small booklets published even after coming to Pakistan. This was the time when Urdu speaking immigrants were coming to Pakistan battered, broke and distressed, and the biggest problem for them was their own food and shelter. Therefore, after covering printing and publishing costs, the demand for Urdu books was not enough to generate any income.

Given such financial situation, our respected father also constantly remained concerned about his elderly mother whom he had left behind in

Deoband. She was a spiritual disciple of Hadhrat Gangohi Rahimahullah and we had never, in our entire lives, seen her disengaged with *Zikrullah* (remembrance of Allah Ta'ala). Her remembrance of Allah ﷻ was such that we even used to hear the words "Allah, Allah" with each breath of hers. Our respected father Rahimahullah wished to arrange for her to come to Pakistan as soon as possible. She could not travel by train. Besides this, our Bhai Jaan was left alone in our house in Deoband. He was only twenty-two or twenty-four years of age at that time and would manage all matters related to Darul Isha'at. What were his emotions at being alone, away from parents and siblings? He wrote a card to us on Eid which had fallen in those days, where he described his feelings in a poem. I still remember the following verses of that poem:

I agree that I should make my heart accustomed to pain,

But how can I hide the discomfort which cannot be concealed

You can light up your house for the happiness of Eid

*I will decorate my heart with my own scars
Away from parents, siblings distanced from me,
Tell me how, thus I celebrate Eid?*

The third concern of our respected father Rahimahullah was that the four of us brothers who had come to Pakistan needed education, and at that time there was only one Madrassah in Karachi, which was located in Khadda locality and known as Mazharul Uloom. It was so far away from our house that it was impractical for us to study there.

The biggest inconvenience our respected father (May Allah's mercy be upon him) faced was that the area we were living in had a majority of British and Parsi population, and the few Muslims who lived there sadly did not have much concern for Deen, except whom Allah Ta'ala had willed; as a result there was no Masjid near or far. Initially, our respected father (May Allah Ta'ala's mercy be upon him) would go very far away in order to attend the congregational prayers, but later he had a cabin built almost in front of our house, with the cooperation of some Muslims, in which congregational prayers started to take place five times a day. Gradually, an area for a Masjid in the neighbouring alley was procured, where, all praise is to Allah, a Masjid was built, and which still exists today.

An additional predicament was that the caravans of immigrants were reaching Karachi every day. Some of them were our relatives and had no support except from our respected father (May Allah Ta'ala's mercy be upon him). Thus they also lived in our house as almost permanent guests, and making effort to help them obtain a source of income was also among our respected father's (May Allah Ta'ala's mercy be upon him) duties. Besides this, he also used to try and help the broke and distressed immigrants in every possible way.

In short, our respected father (May Allah Ta'ala's mercy be upon him) was facing various types of problems and it is difficult for us today to even

speculate how he faced those situations. But for us he was an extremely kind father who would always seem happy and carefree in front of his family, rather he would even take us out to cheer us up. The most scenic seaside attraction in Karachi in those days was Clifton which was often referred to as "Hawa Bandar" (air harbour). Since it was considered far away from the city center and few buses used to go there, it often seemed desolate and tranquil during daytime. Our respected father (May Allah Ta'ala's mercy be upon him) would take all of us family members there during that time. The sea used to reach the place where today the big park is situated, and the waves of the sea would come underneath the front portion of the old bridge which today stretches from the eastern to the western side of the park. We used to swim in the waves of the sea according to our individual capacities and after eating the lunch that we would have brought from home, would return home. Similarly, our respected father (May Allah Ta'ala's mercy be upon him) would sometimes take us for a boat ride from Kemari to Manora and this day trip used to be very exciting for us kids.

On one hand, notwithstanding the aforementioned problems, he would arrange for such entertainments to freshen us up (and, by telling us stories and sayings of the pious elders he would also nurture our minds during such outings); on the other hand, due to the scholarly disposition that Allah Ta'ala had bestowed upon our respected father (May Allah Ta'ala's mercy be upon him), his scholarly and (Islamic) jurisprudential activities never came to a halt. Even though he had resigned from the post of being the head Mufti of Darul Uloom, Deoband, a long time ago, people used to send Islamic jurisprudential questions to him from all over the world, answers to which he would write even in those circumstances. And although he was not able to bring many things from Deoband, he however did bring important books, manuscripts, handwritten writings, and letters and blessed relics of pious elders with much care. And he

would say: "During customs check my biggest concern was for those books and papers, but the customs officers had no interest in them. Their concern was that no gold or silver, or unstitched cloth should be able to pass through." Thus, a large portion of this scholarly property of our respected father had come with him, to such an extent that even Shaykhul Islam Hazrat Allama Shabbir Ahmad Usmani (May Allah Ta'ala's mercy be upon him) was not able to bring as many books with him. As a result, if he needed to conduct research for some question of jurisprudence, he would climb the stairs up three floors to visit our house, and would study there.

Gradually, by the Grace of Allah Ta'ala, all these problems began resolving themselves in the form of a company for publishing books, which our respected father's (May Allah Ta'ala's mercy be upon him) friends set up in Karachi itself, in partnership with him. On the other hand, it became possible for Bhai Jaan, who was alone running the bookstore in Deoband, to somehow transport the bookstore to Pakistan, and to also bring our respected paternal grandmother (May Allah Ta'ala's mercy be upon her) along. Since she could not bear to travel by train, he brought her from Delhi by flight. That day was of unforgettable joy for us family members, when we went to receive them at the Drigh Road airport. The airport at Drigh Road used to be considered far away from the city, and a forest had to be crossed on the way. In those days only one airline, by the name of Orient Airways, used to fly between Pakistan and India. When its Dakota airplane stopped at the runway, it was the first time I got the opportunity to see an airplane up close. All our eyes were focused at its door. A short while later Bhai Jaan appeared from the door and with a smile on his face he waved at us, then returned inside. A few moments later when he came out, he was holding our grandmother in his arms. And thus a huge concern of our respected father (May Allah Ta'ala's mercy be upon him) finally mitigated.

Bhai Jaan brought as many books on the plane

as he could, however, the entire collection could only come by ship. Allah Ta'ala made this possible by way of a special student of our respected father (May Allah Ta'ala's mercy be upon him), Hadhrat Maulana Nur Ahmad Sahab (May Allah Ta'ala's mercy be upon him), who hailed from the district Akyab of Burma and had come to Darul Uloom Deoband as a student. He was very close with our respected father (May Allah Ta'ala's mercy be upon him). Since our respected father (May Allah Ta'ala's mercy be upon him) had participated in the Pakistan Movement, and he did not want to be part of any political effort while being affiliated with the Darul Uloom, he had thus resigned from Darul Uloom at the instructions of his Shaykh Hadhrat Hakeem Ul Umma Thanwi (May his secret be sanctified). Hadhrat Maulana Nur Ahmad Sahab was close with our respected father, he had studied some books from him, probably in his free time, and used to stay in his service and company very often. He was very grieved at our respected father (May Allah Ta'ala's mercy be upon him) migrating to Pakistan, and himself wanted to come as well. Allah Ta'ala had bestowed upon him great talent for actively doing things requiring hard work and exertion. He took up the task of bringing the books by sea on himself and made it happen. Thus the bookstore was transported to Pakistan through him. Our respected father called his nephew, late respected Fakhir 'Aalam Sahab to come with him. After the passing away of his parents he was being brought up by our respected paternal grandmother (May Allah Ta'ala's mercy be upon him). Due to our grandmother coming to Pakistan he had been living at his (maternal) aunt's place in Deoband. Our respected grandmother was anxious at his separation from her. Our respected father (May Allah Ta'ala's mercy be upon him) thus found it appropriate to call him along with Hadhrat Maulana Nur Ahmad Sahab (May Allah Ta'ala's mercy be upon him). Thus they came together by ship.

Continued, Insha'Allah...

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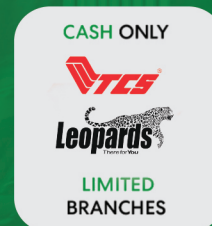
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DUBAI ISLAMIC BANK (0009)

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