

# The Intellect

Al Quran  
Surah Maida – Part 9

Al Hadith  
Greed for Amassing Wealth is Insatiable

The Awakening  
The Virus

*Mercy,  
Forgiveness  
and Salvation*

[www.baitussalam.org](http://www.baitussalam.org)  
US \$8.00 UAE DHS25 UK £5.00  
Europe €6.00 Pakistan PKR250



ENTERING INTO A NEW ERA



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

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



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

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

J.  
FRAGRANCES



pure arabic essence  
EAU DE PARFUM FOR MEN

BARREL



# MAAZ BIN JABAL HEIGHTS



## 1&2 BED APARTMENTS

APARTMENTS

BOOKING STARTS FROM  
**1.53M**

PARKING

MASJID

Exclusive sales partner

**CALL NOW** +92-304-111-7275

**REEHAISH BUILDERS PRIVATE LIMITED**

Office# M-6 & 7, Mezzanine Floor, AQ Business Center, Jinnah Avenue, Bahria Town, Karachi.

© f t y Reehaish | www.reehaish.com



BAHRIA TOWN



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

**Patron**

Hazrat Maulana Abdus Sattar رحمۃ اللہ علیہ

**Advisory Board**

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

**Co-editors**

Zawjah Farid, Bint Akram

**Marketing & Circulation**

Nabeel Ahmad Sheikh

**Design & Concept**



**INNOVATION**

+92 316 8056 863

info@makinnovation.biz

**Legal Advisor**

Mr. Danial

**Printer**

wasaprinters@cyber.net.pk

# خَفَرِ رَمَضَانَ

## کیوں نہ ہم ارادہ کر لیں

کوئی ہمارا بھائی بھوکا نہ رہے

ماہانہ کفالت پیکیج

### Rs.3300

ادائیگی کے آسان طریقے



BANKS



TRUST BRANCHES

VISA easypaisa

upaisa

roree NIFTePay

Blinq quickpay

TCS Jazz Cash

1 BILL

اشیاء کی فہرست

دال مسور 1 کلو گرام

کالا چنا 500 گرام

سفید چنا 1 کلو گرام

آئل 1 لیٹر

گھی 1 لیٹر

دھنیا پاؤڈر 100 گرام

لال مرچ 100 گرام

آٹا 10 کلو گرام

چاول 5 کلو گرام

چینی 1 کلو گرام

کھجور 500 گرام

نمک 800 گرام

بیسن 1 کلو گرام

دال چنا 1 کلو گرام



TABLE OF

# Contents

## 06 | Editorial

By Zawjah Farid

## 08 | Al Quran

Surah Maida – Part 9

The Noble Quran

Mufti Taqi Usmani رحمۃ اللہ علیہ

## 11 | Al Hadith

Greed for Amassing Wealth is Insatiable

Maulana Manzoor Nomani رحمۃ اللہ علیہ

## 12 | Fatwa Forum

Ramadan Queries

## 13 | The Awakening

The Virus

Maulana Abdus Sattar Sb رحمۃ اللہ علیہ

## 15 | Cover Story

Mercy, Forgiveness and Salvation

Zawjah Zia

## 18 | Dunya Mere Aagay

A Trip around the World – Part 1

Translation by Zawjah Zia

## 20 | Spirituality Matters

Unconsciously Slacking Off in Duties

Shaykh Abu Abd al-Rahman al Sulami رحمۃ اللہ علیہ

## 21 | Poets' Panorama

• Of Love and Life

• He Guides...

By Bint Akram

## 24 | Urban Pangs

Greetings

Syeda Samar Naim

## Sweet 'n' Sour | 26

A Beginner's Guide to what is a Fitnah

Muhammad Areeb Nafeyuddin Siddiqui

## Tell a Tale | 28

When Mercy takes over

Contributed by Umm Zahra

## Of Parents and Parenting | 30

Parenting Married Children – a task in itself

Binte Adam

## Action Alerts | 32

The Message of Ramadan

Khalid Baig

## A Leaf from the Past | 34

The World before the Advent of Islam - Part 2

Ukasha Niazi

## A Beautiful Life | 38

Abu 'Ubaida bin al-Jarrah رضی اللہ عنہ

Dr Abdur Rahman Rafat Pasha

Translation by Umm Husain

## Reflections | 42

Making a Difference

Dr Anum Fatima

## Ulul Albab | 44

The British Educated and Civilised Us?

Dr Asad Zaman

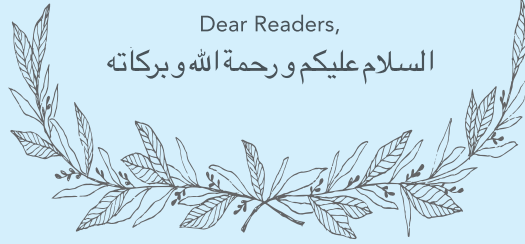
## Special Feature | 48

Memoirs of Hazrat Maulana Mufti

Muhammad Taqi Usmani رحمۃ اللہ علیہ – Part 20

Translation by Umm Abdullah Zubairi

# Editorial



I read a powerful story many years ago but all that remains with me now is its overall theme:

an old Muslim man was offloading heavy objects from a ship anchored at the port; the foreign captain of the ship noticed him working very hard, sweating from head to toe. He offered him some juice but the old man refused. He urged him, but to no avail. The old man cited his fast as the reason for not partaking from the cool, enticing drink. The captain argued: but no one is looking at you right now; who will notice if you take a sip? His reply: God will notice.

It goes without saying that the captain, deeply impressed, accepted Islam.

True or not, the tale carries a very simple, yet solid message: faith is stronger than an anchor that grounds a humongous ship.

And Ramadan is naught but a test of deep, entrenched faith.

Mufti Taqi Usmani رحمته الله provides us some wonderful food for thought vis-à-vis Ramadan:

We are all well aware that men and jinn are created for worship only. But the angels preceded us in deep, unceasing worship. How then is the worship of men distinguishable from that of angels and more commendable / creditable? The simple difference is that the angels don't have the capacity to sin; they have no urge to eat or drink; their eyes don't wander in impermissible directions; they are not overtaken by sleep or unending impulses. So just like a blind man isn't rewarded for not looking at what's prohibited, similarly, no superior credit goes to the angels for worshipping their Lord interminably.

In contrast, imagine the will and courage displayed by Yusuf عليه السلام in confronting the proposal put forth by the wife of Aziz!

Ramadan is just the perfect antidote for developing such enviable willpower; it polishes away the rust that accumulates and blackens our hearts during the remainder of the eleven months.

"Ramadan" literally means "one that scorches or burns." *Ulema* connote that Allah ﷻ, with His infinite Mercy, specially burns away sins of the erring beings in this blessed month. So, the best way of *Istiqbal e Ramadan* (welcoming Ramadan), even better than the standard pre-Ramadan gatherings, is to find means to free up your routine in this holy month – think about how to minimize mundane involvements and maximize acts of worship. Additionally, since we are forbidden from even things that are *halal*, contemplate on how to flee from all that is *haram*. As an example, if you fast and lie alongside, no *Mufti* will declare your fast null and void; nor will he tell you to keep a *Qaza* fast – but you would have lost the real spirit and purpose of fasting.





In reality, fasting is a stepping stone for *Taqwa*; Ramadan is our annual boot camp. So, if you don't keep out *haram* from the manual, you wouldn't really get trained – just like if you switch on the air conditioner but leave the windows and doors ajar, the room would never become cool.

(*Islahi Khutbat*, Vol. 1).

Abstain thus, from even a morsel of *haram*. Abstain from anger (the most recurring example of which is the rampant road rage during Ramadan!) Abstain from lying, arguing and over-burdening servants and employees. (Remember: quarrelling, abusing, telling lies and backbiting renders one's fast *Makruh*). Avail perfectly of this annual renovation of your inner self.

And for starters, read through our engrossing *Cover Story* and *Action Alerts*.

\*\*\*\*\*

A friend of mine once made an informal social observation. She was at the dentist's clinic with her sister and together they observed that if they unintentionally looked in someone's direction, that person would instantly switch her conversation from Urdu to English! Initially, my friend thought it was a one-off; but as they continued carrying on their 'experiment' at schools (mothers picking up children), workplaces (colleagues in conversation), markets, informal gatherings etc., their observations were confirmed: as soon as someone felt noticed, their 'auto-mode' of conversation would smoothly switch over to English. They concluded that people generally wanted others to feel that they were fluent and proficient in the language. (Just like we subconsciously press 1 for "English" when asked to select from a language in the call menu).

So why is English such a status symbol? Why do a growing number of students feel pride in taking "easy Urdu" as a subject, even if they have spent their entire lives growing up in the streets of Lahore or Karachi? Why, to sound perfectly 'foreign', adopt odd, unnatural accents, when one's written / grammar skills are easily exposed during exams?

Do the answers to these questions lie in our troubled colonial past, or is our own naïve gullibility and flawed national character to blame?

To take a peek into some of the reasons for the deep inherent inferiority complex we, as a people, display, turn to the eye-opening inclusion in our *UlulAlbab* section.

\*\*\*\*\*

With clouds of ever-mutating Covid-19 variants looming over our heads, Ramadan, our beloved redeemer, is the perfect silver lining.

Do remember the Intellect magazine team in your prayers,

*Wassalam,*

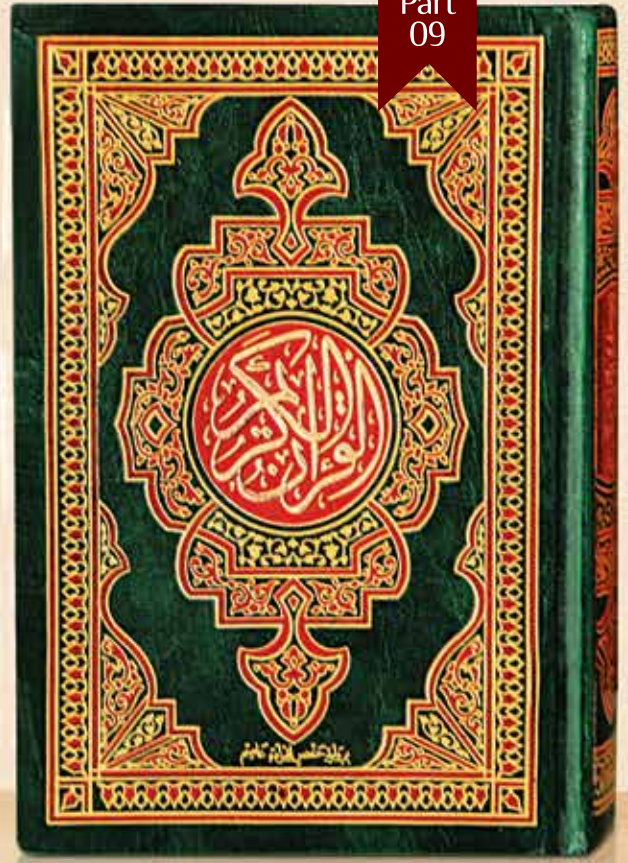
*Zawjah Farid*

# The Meanings of the Quran

By Mufti Muhammad Taqi Usmani حفظه الله

## Surah Al Maida

Translation with Arabic Text



﴿ ١٠٩ ﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

(Be mindful of) the day when Allah will assemble the messengers and will say to them, "How were you responded to?" They will say, "We have no knowledge. <sup>63</sup> Surely You alone have the full knowledge of all that is unseen." [109]

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿ ١١٠ ﴾

(Call to mind the time) when Allah will say, "O Isa, son of Maryam, remember by blessing upon you and upon your mother; when I supported you with the Holy Spirit. <sup>64</sup> You spoke to people while you were still in the cradle and when you grew to middle age. I taught you the Book and Wisdom, the Torah and the Injil. You created from clay something in the shape of a bird, then you blew on it, and it became a bird by My leave. You cured those born blind and lepers by My leave. Your raised the dead by My leave. I kept the children of Isra'il away from you when you came to them with clear signs, and the disbelievers among them said, "This is nothing but a clear magic." [110]

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

When I enjoined upon the disciples (of Isa), "Believe in Me and My Messenger," they said, "We believed. Bear witness that we are the submitting ones." [111]

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

When the disciples said, "O Isa, son of Maryam, can your Lord send down to us a repast from the heavens?" He said, "Fear Allah if you are believers." <sup>65</sup> [112]

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَمًا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

They said, "We wish that we eat from it, and our hearts be satisfied, and we may know for sure that you have told us the truth, and we may become witnesses to it." [113]

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

Isa son of Maryam said, "O Allah, our Lord, send down to us a repast from heaven which may be a happy occasion for us, for all our generations present and future, and a sign from You, and give us provisions. You are the best of Giver of Provisions." [114]

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

Allah said, "I am going to send it down to you, but whoever among you disbelieves after that, I shall give him such a punishment as I shall not give to anyone else in all the worlds." <sup>66</sup> [115]

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

And when Allah said, "O Isa, son of Maryam, did you say to the people: 'Take me and my mother as gods beside Allah?' He said, "Pure are You, it does not behoove me to say what is not right for me. Had I said it, You would have known it. You know what is in my heart, and I do not know what is in Yours. You alone have full knowledge of all that is unseen. [116]

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

I have not said to them anything but what You have ordered me to say, that is, 'Worship Allah, my Lord and your Lord' and I was a witness over them as long as I was with them. But when You recalled me, You were the One watching over them. You are a witness over everything. [117]

﴿١١٨﴾ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ سِوَاكَ تَغْفِرُ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

If you punish them, they are your slaves after all, but if You forgive them, You are the Mighty, the Wise." [118]

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْرُ الْعَظِيمُ ﴿١١٩﴾

Allah will say, "This is a day on which the truth of the truthful shall benefit them. For them there are gardens beneath which rivers flow, where they will live forever. Allah is well-pleased with them and they are well-pleased with Him. That is the great achievement. [119]

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

To Allah belongs the kingdom of the heavens and the earth and of whatever lies therein, and He is powerful over everything. [120]

## Explanation

63) Verses 109 and 110 depict the scene on the Day of Judgment as a reminder that everyone will be held responsible for the way he responded to Allah's commands delivered to him by the prophets. The prophets themselves will be asked how people responded to their teachings. The answer of the prophets will be that they have no knowledge. The purport of this answer is that they were aware only of the outward response of their people, but they did not know what their hearts truly contained, or whether or not their outward reactions conformed to their real intentions.

The initial question will be put to all the prophets in general. Then certain prophets will be addressed individually, out of whom special reference is made in the following verses to Isa عليه السلام as a warning to the Christians who pretended to follow him.

64) "Holy Spirit" refers to the angel Jibra'il عليه السلام (Gabriel) who used to accompany Isa عليه السلام to protect him from the evil designs of his enemies. See also 3:45 to 51.


65) This reply suggests that a believer is not supposed to make demands for showing miracles, because it sounds like he is raising doubt about powers of the Divine. The disciples of Isa عليه السلام were true believers, and the purport of their answer reported in the next verse is that the request was not based on any doubt, but they asked for it in their eagerness to receive a blessing from Allah عز وجل and as an additional satisfaction to their hearts.

66) Whether or not the requested repast was sent down is a question that cannot be answered with certainty. There are some reports that it was sent down, while others say that the disciples had withdrawn their request after hearing the warning given in verse 115.



(Surah Al-Maidah concluded)



# Greed for Amassing Wealth is Insatiable

By Mawlana Manzoor Nomani 







(181/41) It is related by Abdullah ibn Abbas  that the Messenger of Allah  said: "Even if the son of Adam possesses two fields and two forests full of worldly good, he would like to have a third for only dust fills the belly of the son of Adam, [i.e., his insatiable appetite for wealth will end only in the grave], but Allah shows compassion to the bondsman who turns to Him in repentance" (Bukhari and Muslim).


Commentary: Excessive desire for wealth is a common human failing to the extent that if a man's fields and forests are overflowing with riches he will still not be satisfied and go on wanting an increase in them till the last moment of his life.

Fondness of wealth ends only with death. There is a special favour of the Lord on those who make Him, and not the material world, the object of their adoration. Allah grants them contentment and they lead a happy and peaceful life here in this world too.



## *The Seeker of the Hereafter and the Seeker of this World*


(182/42) Narrates Anas  that the Holy Prophet  said, "A person whose chief aim and ambition will be the seeking of the Hereafter, through his effort and exertion, Allah will grant contentment [i.e., tranquility and freedom from want] to his heart and remove his distress and the world will come to him humbled by itself. But a person whose chief aim and ambition will be the seeking of this world, through his effort and exertion, Allah will produce marks of want in the middle of his forehead and on his face and make his condition miserable [and peace of mind will desert him] and, [after all his striving], he will get only that much of the world as had been ordained for him beforehand."

[This report has been attributed to Sayyidina Anas  in *Tirmidhi* and to Sayyidina Zaid ibn Thabit Ansari  in *Musnad Ahmed* and *Darami*.

Commentary: Allah's manner of treating the bondsman who, believing in the Hereafter, makes it his goal is that He endows his heart with contentment and cheerfulness and what has been foreordained for him from this world reaches him, one way or the other, by itself. On the contrary, whoever makes the material world his objective, Allah thrusts want and anxiety upon him, so that people notice the signs of distress on his face and in spite of his best efforts, he succeeds in obtaining only that much of worldly goods and comforts as had been decreed for him beforehand by Allah . Such being the case, one should make the life of the Hereafter the true object of his desire, and, considering this world to be nothing more than a passing need, strive for it only as it is, generally, done for a short-lived purpose.

## *Real Share in Wealth*

(183/43) It is related by Abu Hurayrah  that the Messenger of Allah  said: "The bondsman says, 'My property! My property!' though in the whole of his worldly possessions what is really his falls only into three categories: (i) what he has eaten and finished up; (ii) what he has worn and made old; and, (iii) what he has given away in charity and made a provision for the Hereafter. Apart from it, what bondsman possesses is going to be left behind by him for others and he himself shall depart from the world one day."

Commentary: It tells us that out of the wealth a man earns or saves in this world, only that is really his which, he spends on his own needs like food and clothing or in the way of Allah , and, thus, stores it up for use in the Hereafter. What he possesses, apart from it, does not belong to him but to his successors into whose hands it is going to pass after his death.

# Ramadan Queries

## Brushing Teeth While Fasting

Answered by Mufti Taqi Usmani

Q.) Can we brush our teeth while fasting?

A.) Cleaning one's teeth with a *Miswak* or with a dry brush is allowed during a fast. However, one should not use paste during the fast because it is *makruh*. Nevertheless, if nothing is ingested past the throat the fast is not broken.

\*\*\*

## Beginning and Ending Ramadan in Two Different Countries

Answered by Mufti Ebrahim Desai

Q.) In Saudi Arabia, if Ramadan commences one or two days before South Africa, a person who commences his Ramadan in South Africa and spends Eid in Saudi Arabia would fast only 28/29 days. Conversely, if a person commences his Ramadan in Saudi Arabia and upon returning to SA before Eid, if the moon is not sighted after the 29th fast, he would have fasted 31 days. What must be done in such situations?

A.) In the first situation, if Ramadan commenced in Saudi Arabia two days before South Africa, the person should celebrate Eid with the people in Saudi Arabia and later make-up for one fast. In the second situation, he must keep the 31st fast and celebrate Eid with the people in South Africa (*Ahsanul Fataawa* vol.4 pg.433).

And Allah ﷻ Knows Best

\*\*\*

## Giving Zakat to Relatives

Answered by Mufti Muhammad Kadwa

Q) Please let me know whether I can give my Zakat to my Younger brother or sister, if they are needy and deserving of it. What are the opinions of the most prominent Islamic scholars in the light of Qur'an and Hadith towards Zakat?

A) Yes, you may give your Zakat to your brother or sister if they are eligible recipients of Zakat. And Allah ﷻ Knows Best

\*\*\*

## Missed Fasts without a Valid Reason

Answered by Moulana Imraan Vawda

Q) I need to know in case if someone is unable to fast for some reason, but not reasons that are permitted i.e. sickness, travel etc. Or please take it this way if someone is not fasting deliberately. What is it he can do to compensate for the sin he is committing. I would be obliged at your help and clear explanation in this regard.

A) He has committed a very major sin. He should sincerely repent and ask Allah ﷻ for forgiveness.

From now on, he has to keep all his fasts. As far as those fasts that he had missed altogether, i.e. those that he did not even start, he has to make *Qadhaa* for all such fasts. And Allah ﷻ Knows Best

Courtesy: [albalagh.net](http://albalagh.net)



# The Virus

By Maulana Abdul Sattar دوست سواتر

This entire system of the universe is created by Allah ﷻ – He's the only one 'Bad'ee us Samavaat', who created and is running it, the Lord of the heavens and the earth:

*To Him alone belong the creation and the command. Glorious is Allah, the Lord of all the worlds (Al-A'raf: 54).*

*Allah ﷻ is powerful in (enforcing) His command, but most of the people do not know (Yusuf: 21).*

*Allah ﷻ judges; there is none to repel His judgement. And He is swift at reckoning (Ar-Ra'd: 41).*

The Decision belongs to none but Allah. He relates the Truth and He is the best of all judges (Al-An'am: 54).

No one can overturn nor overrule His decree; it is Allah ﷻ who makes the Kings and then dethrones them.

Are they seeking honor in their company? But, indeed, all honor belongs to Allah ﷻ (An-Nisa: 139).

## The System of the Universe

If you seek honor and respect, be assured that it lies with Allah ﷻ – He's the only Source of it. Without His will we cannot change our situation, nor can have His unlimited blessings. He's the One who bestows us with our progeny, health and happiness. He's the sole master of heavens, and the earth and everything between them is of no significance in comparison to His Divine decree.

Who can honour anyone, If Allah ﷻ wills to withhold it - it is Him who elevates statuses, and Him alone who bequeaths humiliation:

Whatever blessing Allah ﷻ opens for the people,

there is none to hold it back, and whatever He holds back, there is none to release it thereafter. He is the Mighty, the Wise. (Al-Fatir: 2)

It is Him who decides who can walk through His doors of mercy and who cannot; He commands something to 'Be' and 'It is.'

*All it takes, when He wills something 'to be', is simply to say to it: "Be!" And it is! (Ya-Sin: 82).*

*Circumstances are subservient to Divine will. He does not have to deliberate a roadmap for glory or downfall.*

Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects<sup>1</sup> and make you taste the violence of one another." Look how We diversify the signs that they might understand (Al-An'am: 65).

## Various Worldly Afflictions

His authority rules over fate, and decides as to who should be blessed with honour, prosperity and peace. Quran talks about a nation that enjoyed great health, a pleasant physical disposition and strength. Its people used to live very long but when they disobeyed, a raging wind by the will of its Lord, was sent and it plucked these people up, tossed them and then threw them on to the ground, as if they were uprooted palm trees lying in the streets.

Similarly the nation of Thamud were proud craftsmen, who took great pride in their expertise in masonry and were very arrogant about it. They used to carve out palaces out of mountains but when they went astray, Allah ﷻ sent a loud shout upon them which brought their destruction.

The Pharaohs prided themselves over their great civilization but when Allah ﷻ decreed punishment upon them, He sent upon them a plague of frogs and the blood in water. Allah ﷻ does not plan to punish disobedience, He just has

to say 'Be'; He's the Omnipotent. The 'Army of the Elephants' were arrogant about their Elephants but Allah ﷻ decreed flocks of little birds who carried small pebbles in the beaks and claws and mashed the army like 'eaten straw'.

The nation of Shu'ayb ﷺ had prosperity, wealth and large fertile lands but their disobedience brought upon them a large cloud; people came out thinking it was about to rain, but instead Allah ﷻ had sent a huge fire which burnt them all. Qaroon took pride in his riches and status but he was swallowed by the earth and was buried along with his riches. The nation of Nuh ﷺ was extremely disobedient until a great flood was sent, which drowned them.

It is Him who can change the destiny of nations in moments. His displeasure can manifest from the skies and from beneath the earth, or he can remove love from people's hearts and make them enemies and fearful of each other.

*So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah ﷻ would not have wronged them, but it was they who were wronging themselves (Al-'Ankabut:40).*

*To be continued, insha'Allah.*

## Of *Patience* and *Sympathy*

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

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

Thereupon we said, "O messenger of Allah ﷺ, not all of us possess the means whereby we can give a fasting person to break his fast." Rasulallah ﷺ

replied, "Allah ﷻ grants the same reward to the one who gives a fasting person to break the fast a mere date, or a drink of water, or a sip of milk."

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

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

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

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

- *Fazaail-e a'amaal*



# Mercy, Forgiveness and Salvation

By Zawjah Zia

Sha'ban, 1443 A.H.

It's that time of the year again; the time of this ultimate mix of versatile emotions that are all bubbling in my heart. I am excited; the anticipation of the approaching month of Ramadhan makes me catch myself smiling unconsciously. I am scared too; will I be able to grab this sacred chance this time around and make use of it to the fullest? I am anxious; so many preparations to make, so much mending pending, so much cleansing to do and such less time before I enter the noble month. Last but not the least, I feel uncertain; what is my status in the sight of my Allah ﷻ as I am about to dive into the ocean of His blessings called Ramadhan?

Do I have in me what makes anyone deserve His ﷻ Mercy in the first ten days of Ramadhan?

Am I the sort of slave who shall be forgiven by Him ﷻ in the middle ten days of Ramadhan?

Am I good enough to be liberated from the Fire by Him ﷻ in the last ten days of Ramadhan?

O how I wish the answers are yes, yes and yes! And I make sincere *Du'a* to Him ﷻ for that. But all of a sudden, I don't know how, it seems as if my sins have grown in numbers...and they are haunting badly; shaking my already feeble confidence.

I feel so small!

So, grappling for

support, a few days back I did what always works for me (*Alhamdulillah*) in such moments; explore my *Deen* for the answers to my questions. Perfectly timed, I received an invitation to a pre-Ramadhan *Bayan*.

What more could I ask Allah ﷻ for?

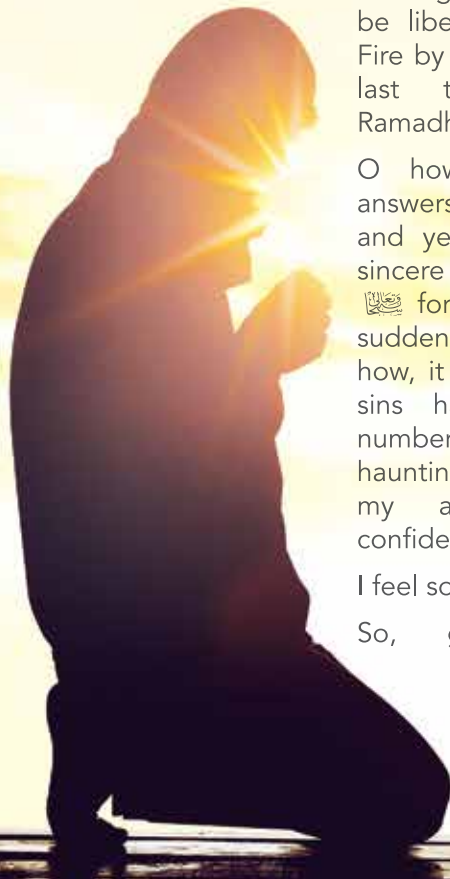
The respectable Sheikh started off with narrating the nobility and stature of the month of Ramadhan. Eagerly clinging to every word being uttered through the loud speaker, I was taking it all in, trying to absorb as much as I could. The three famous sections of *Ramadhan Kareem*; Mercy, forgiveness and freedom from the Fire were brought into narration.

Then, the respectable sheikh said something that made me sit up straight; 'Depending on the level of sin that each one of us is living at, we are entering Ramadhan as roughly three types of people...and each type shall have to seek its share of blessings through a different manner.'

All of the anxiety building inside me for the past few weeks seemed to have clenched my heart with full force at once. A lump formed in my throat as I became all ears.

The first type, (the respectable Sheikh continued), consists of the righteous believers; the ones who if by chance commit some sin, immediately repent for it. Continuously and sincerely seeking Allah's ﷻ forgiveness is their norm; fear of Allah ﷻ is their nature. They shall enter Ramadhan with shiny/clean plates and shall immediately start receiving its bounties *InshaAllah*. Their toil outside Ramadhan and their performances inside it makes them the heirs of the *Ashrah* of Mercy, the *Ashrah* of forgiveness and finally the *Ashrah* of being liberated from the Fire *InshaAllah*.

A lone tear building in my eye, my heart envied those believers. I made a silent *Du'a* in my heart to Allah ﷻ to grant me *Tawfeeq* of being that kind



of a believer.

The second type consists of the stumbling believers (as the Sheikh put it). They are the ones whom Ramadhan approaches in a state which has its deficiencies. If someone wants to collect the sacred bounties of Allah ﷻ but his plate is not clean, he'll have to cleanse the plate first. For them, the first Ashrah of Mercy brings a golden chance; an opportunity to cleanse the blobs of dirt from their plates with the scrubs of sincere *Tawbah*. If they are able to utilize this time wisely and are able to earn the Mercy of Allah ﷻ in these ten days when His ﷻ Mercy abundantly descends upon us, the forgiveness and liberation from the Fire shall be served to them too *InshaAllah*.

The sweetness of hope that was being transferred from the voice emitting from the loud speakers to my heart was making it tremble....and my eyes had now become pools overflowing with the tears of gratitude, joy and hope.

The third type of people entering Ramadhan consists of the ones whose records speak volumes of their negligence and misconduct; their plates are extremely dirty. However, there is something very special about them. The fact that they are being blessed with this opportunity of 'once again' entering Ramadhan Kareem, holds immense hope for them because the blessings of this month can encompass even their kind. But logically enough, the toil for them spreads over the Ashrah of Mercy as well as the Ashrah of forgiveness. Naturally, cleaning their plates with so much Mercy and forgiveness around becomes a lot easier and

do-able as compared to doing it out of Ramadhan. Plus, the *Shaitaan* has been chained too which definitely facilitates the cleansing process for them. If they are able to work suitably to earn Allah's ﷻ Mercy and then His forgiveness, then the Ashrah of the liberation from The Fire shall welcome them with open arms *InshaAllah*; their (now clean) plates shall be filled too.

I was no more trying to contain my sobs now. The pages of the diary in my lap on which I had intended to note down the lecture were soiled with my tears. Though mostly, I was crying out of immense gratitude for my Merciful Allah ﷻ, my tears were also an expression of shameful; shameful over my lack of confidence in the Mercy of my Kareem Rabb ﷻ. How could I even have the slightest of doubts about whether Ramadhan was for me or not? It's not what kind of a believer I am that determines how blessed Ramadhan is. Ramadhan Kareem, this priceless gift of Allah ﷻ upon us, is for all of us, no matter how drenched in sin we are, it's our ultimate chance for the ultimate salvation *InshaAllah*. It's a grand feast where everyone's invited. It's just that making an effort to cleanse our plates before Ramadhan shall definitely pay off *InshaAllah*. So, let's make an effort to enter Ramadhan Kareem with sparkling clean plates *InshaAllah*; ready to be served.

May Allah ﷻ bless us all with the *Tawfeeq* of valuing this gift the way it deserves to be valued and make us emerge from it in a state that we have earned His ﷻ pleasure and acceptance. *Aameen*.

## Four Misunderstood Desires

"We sought four traits, but did not achieve them because we did not seek them from their rightful resources;

- We sought richness in money, but richness is in contentment.
- We sought comfort in abundant, but comfort is really in having little.

- We sought honor in good mannerism (not for the sake of Allah ﷻ), but honor lies in the *taqwa*.
- We sought delight in food and clothes, but delight is in modesty and Islam."

- *Tanbih-ul Ghaafileen*



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

**53**  
Grade  
Cement



**Power behind Construction**

### Power Cement Limited

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



# A Trip *around* the *World*

Translation by Zawjah Zia

The world is round; it is something we as kids have been told all through our childhood. Consequently, as a child, I always imagined that if I started walking in one direction and then kept walking in the same direction for twenty-four thousand and eight hundred miles, then I would arrive back at my starting point! As much as this thought would fascinate me, a twin thought with it always was that it was practically impossible to do that.

Never had I imagined that I'd actually be doing it at any point in my life.

I started off from my home; Karachi on the first of June, 1997 and reached Toronto (Canada) via Frankfurt. Further on, my journey continued into the west, passing through Minneapolis, San Francisco and then reaching Los Angeles. From there I moved to Tokyo (Japan) and then finally returned to Karachi on the night of the twelfth of June. It was literally a trip around the globe. This journey was a huge learning experience alongside being geographically interesting and unique.

It all began when a few friends from Toronto invited me over for a two-day seminar on Islamic Banking. The seminar was hosted by many mentionable names including Saeed uz Zafar sahib, Abdul Ha'ee Patel sahib and our dear revert friend (formerly) Mr. Thomas Steven (Abdul Qadir Thomas). Complimenting this invitation was an old promise I had had with some friends in California that I needed to fulfill by visiting them. Hence, as I was travelling to almost the far end of the western world, it was only logical to return home through the Pacific route instead of the Atlantic one. Therefore, I picked Tokyo as a stop-over on my way back since I hadn't been

there before.

It is an out of the world feeling to experience the time for As'r prayer for approximately eight hours straight. That experience actualized for me when the flight I was on was traveling alongside the sun towards west. Even when we had landed at the Toronto Airport, two hours still remained till Maghrib. So that made the As'r time for me that day last for almost ten hours. But travelling against time took a good toll on my sleep as well. I had been awake for the past twenty-one hours and still hours remained till Isha and then finally being in bed.

We had to start early next day for the seminar. Alongside Muslims, the audience included a considerable number of non-Muslims. In the first round of the Seminar, I decided the topic of my speech to be "What is Islam and Islamic Shariah - their influence upon the socio-economic matters of mankind". The reason behind this choice was simply the growing popularity of secularism in the modern world and its automatic manifestation of distancing people from religion in any shape or form. Therefore, for the masses breathing in these toxic fumes of secularism, usually it is plainly not comprehensible how and why any religion can have anything to do with trade and economy. Thus, I tried explaining how Islam is not just a set of ritualistic acts of worship and a few beliefs, rather it provides divine guidance in all those spheres of life where the human intellect can possibly falter. I added to it by providing insight about the limitations of the human intellect and how revelation takes the driver's seat from the point where the intellect gives up in exhaustion. And just because in the past the mankind has seen the fall of Socialism and

Communism, Secularism still cannot automatically be awarded the badge of 'The Absolute Truth'. Certain western think tanks are bent upon professing that the human history has touched its climax with the ideas of secular democracy and capitalist economy. Here I chipped in the reference of a book named "The End of the History and the Last Man" authored by an official of the US foreign ministry, trying to prove just the same. My argument against it was that Socialism and Communism were actually mere reactions to some sheer injustices in the blueprint of the capitalist economy. No economic system, whatsoever, can survive in this world as long as these injustices in the distribution of the wealth are there. Islam, among all this chaos, provides us with a healthy, fair and completely practical economic option, if only its executed in its true spirit. With this prologue I briefly introduced the basic teachings of Islamic Finance and concluded my session with an enthusiastic round of questions and answers.

After conclusion of this two-day Seminar, I got to spend another day in Toronto. I decided to visit a few slaughter houses in the outskirts of Toronto as I had to participate in the annual summit of the Islamic Fiqh Academy Jeddah around the mid of that year to discuss the methods of slaughtering animals in the west.

The same day, I was invited to witness the proceedings of the Ontario provincial assembly. We arrived there during the questions and answers break and the opposition was literally spraying the government with objections. Apparently, the government had set up a tribunal to resolve a discord but the opposition had extreme reservations against the set of this tribunal and was calling it a non-democratic action. The whole scene over there inevitably reminded us of the state of assembly proceeding back home and to our amusement; the spectacle there was not much different. This depleted some of our reasons for the feeling of inferiority that might arise upon seeing the chaos in our assembly at times. The impoliteness, intolerance and ill mannerism of cutting the other person's speech were sending us vibes of familiarity. Among all this rant, the speaker of the assembly almost seemed helpless. Just like home.

Later that evening, we got to spend some time in Madinah Masjid, which is the largest Masjid in Toronto. I was asked to address the audience there between Maghrib and Isha and I got to meet many old friends and acquaintances during this time *Alhamdulillah*.

My next destination was California and I flew to its ancient capital city, San Francisco on the fifth of June. The next day was a Friday and I was to address a gathering at Sacramento. They say that the first ever masjid built in the US continent was here. The Imam and *Khateeb* of this age-old masjid is Maulana Mumtaz ul Haq sahib, a graduate of the esteemed Dar-ul-uloom Deoband and he is among the most actively productive scholars of the community. This masjid was built around 1906 and now there was a Madrassah and a Library with it as well.

Travelling to Sacramento in the company of Maulana Mumtaz ul Haq sahib was a joy indeed. The masses in that community were close and affectionate with him. He guided me that since the majority of the people there were settlers who had moved in from different areas, therefore none of the languages was understood fully. That is why I needed to deliver my speech twice; once in English and then in Urdu. After the speech, I got a chance to interact and mingle with the local Muslim community. It always fills my heart with energy and feelings of oneness to see Muslims from so many places around the world gathered in the US. Apart from a few differences here and there, it beautifully represents the *Iman*-boosting universality of Islam as a religion.

At 4 p.m. we headed towards another city, Santa Carla and decided to take a route passing through downtown Sacramento. It is a nice little place and despite the fact that the state of California consists of big cities like San Francisco and Los Angeles, the state capital was chosen to be in Sacramento most probably because of it being located centrally.

It was considerably hot, but as we started heading towards west, the warmth started decreasing until we reached almost half way to Santa Carla, when the terrain began to get mountainous, along with a sudden shift in the weather too...

*(To be continued, inshAllah)*



# Unconsciously Slacking Off in Duties

Shaykh Abu Abd al-Rahman al Sulami رحمته الله

Among the infamies of the soul is its slacking off in [religious] duties it used to perform. A greater infamy is when the individual is not concerned with his shortcoming and slacking off. Greater yet it is when one is not even aware of his shortcomings and slacking off. And an even greater infamy is when one presumes he is thriving in spite of his shortcomings and slacking off.

This occurs from having little thanks during the occasions when the individual was successful in maintaining those [religious] duties. When his thanks grew little, he was removed from the station of plenty to the station of deficiency- and his deficiency was veiled to him so he then deemed the soul's vileness to the perfection. Allah Most High says, "Is he, the evil of whose deeds is made fair-seeming to him so that he deems it good [equal to one who is guided?]" (Q35:8), "[Those whose efforts have been wasted in the life

of the world] while they thought they were doing good" (Q18:104), "[But they split their affair between them into groups,] each party rejoicing in what it has" (Q23:53), and "Thus unto every nation have We made their conduct seem fair" (Q6:108).

This infamy is removed by continually seeking refuge in Allah; adhering to making remembrance of Allah' reading His book [the Quran] and seeking out its meaning; venerating the sanctity of Muslims; and asking the friends of Allah [awliya] to pray for him that he return of the first state - perhaps Allah Mighty and Sublime will bestow upon him a blessing by opening to him a path to serve and obey Him.

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

## of Love and Life

By Bint Akram

I lament my state  
 Tears in my eyes accumulate.  
 The pain unbearable  
 Trials unending  
 Constantly whisper-  
 "Frailty, thy name is 'Man'."  
 Only when the thread of patience  
 Is about to snap  
 Love, like a King, silently steps  
 Onto the threshold of the broken heart  
 With such intensity  
 Vanquishing all frailty -  
 Preparing me for the test called Life.

## He Guides...

Bint Akram

The heart burns with desire,  
 Perfection, it seeks,  
 Dreams, it wishes to fulfill...  
 It dreams of treading the path,  
 Walked by the people of Noor.  
 Light they are,  
*Noorun 'ala noor,*  
 Light upon light, they become.  
 The heart that dreams,  
 The heart that wishes,  
 Is hitherto unaware,  
 Of the reality of the path;  
 The silence,  
 The solitude,  
 The pain,  
 The breaking of the idol  
 called 'desire',  
 All comes before the fire of Love makes  
 one a *majnun*,  
 And takes away the burden of  
 consciousness.  
 When the lover annihilates,  
 And only the Beloved remains,  
 Only then it is,  
 Light upon light.  
*Whosoever He wills,*  
*He guides.*

# THE BIGGEST KITCHEN MANUFACTURER FROM ITALY



FORMALIA design Vittore Nioiu

## KITCHENS, LIVING AND BATHROOMS

DESIGN LOFT 37 37-C, Main Khy-e-Bukhari, Phase 6, DHA, Karachi - T. +92 21 35846216-7 - WhatsApp: +92 21 35846216  
info@designloft37.com

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



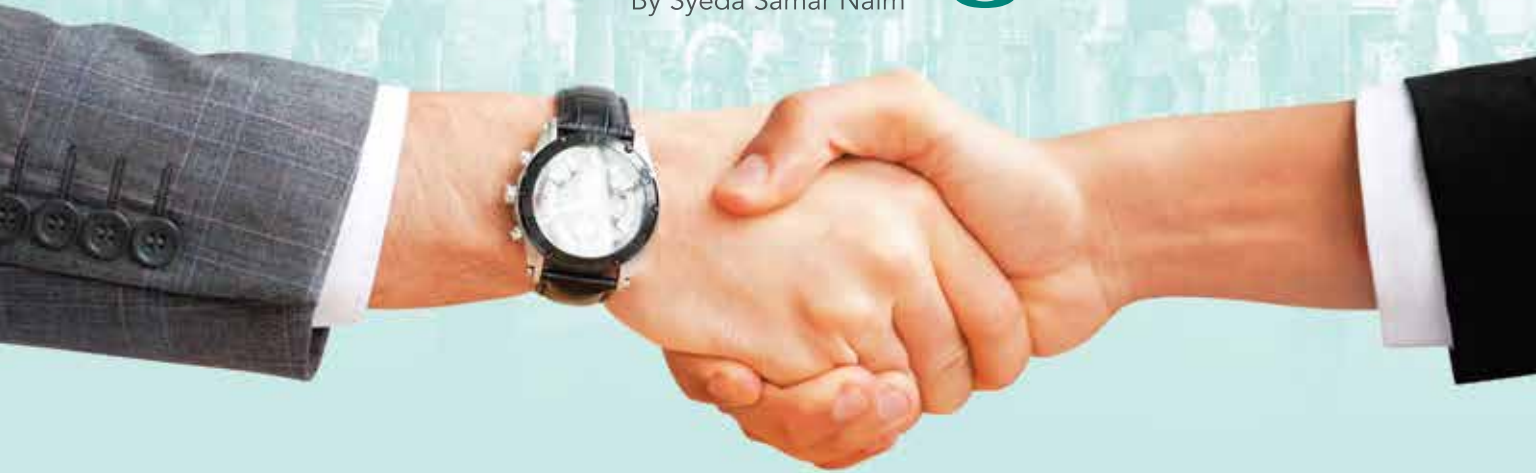


**NAEEM TRADING COMPANY** Main Bedian Rd Near Quaid-e-Azam 91, 54000 Lahore - T. +92 42 36367522 - Siddique Pl.  
Near DHA Ph.2 opp. WTC, 44000 Rawalpindi, Islamabad - T. +92 42 36372439 - raheel@naeemtrading.com



# Greetings

By Syeda Samar Naim



Greetings like “Hi”, “Hello”, “Thank you!”, “You are welcome”, “Good bye” and the like have gained much popularity in Muslim societies with the spread of English language, and more so after it has become a lingua franca in the world. Same goes with small talk. While conversing with one’s Muslim brothers or sisters, when asked “How are you?” people tend to respond by saying “I’m good.” Now because of the fact that English is used as the official language and also as the language of instruction in most of the Islamic countries, and with the expanding interaction of Muslims with non-Muslims around the world for academic or professional purposes, most of the Muslims have adopted the non-Islamic greetings as part of their everyday communication. When it comes to greeting one’s Muslim brothers and sisters, one must ponder over what these greetings essentially mean and how Islamic greetings are different from non-Islamic greetings. As a Muslim, everyone has a right to be greeted Islamically by one’s Muslim brother or sister and similarly, upon every Muslim it is incumbent to invoke Allah’s ﷻ blessings on one’s Muslim brother or sister. We do not realize it but it is a reality that every Islamic greeting is a *du’a* in itself, and a very simple but highly meaningful act that produces everlasting *barakah* in one’s own and others’ lives. This article will first

illustrate how Islamic greetings are different and more meaningful than non-Islamic greetings; secondly, in how many ways the use of Islamic greetings benefits us; and finally, how the use of Islamic greetings itself can work as “*da’wah*” [invitation] to people towards this religion of peace.

Words have the power to evoke feelings, move hearts, change minds, and affect lives in remarkable ways. To illustrate how Islamic greetings are different from non-Islamic greetings, let me give you some examples. For instance, if you think of the word ‘cold’, it would evoke certain feelings, may be even some images, or may arouse some kinesthetic emotions right when you think of the word ‘cold’. Now think of the word ‘fluffy’ and you can almost sense the touch of a fluffy thing. Can’t you? Same goes with the words we use in our everyday communication. We all understand that words are not just a group of letters arranged in a meaningful order, but contain messages that go beyond simple arrangement of letters. Our minds and hearts transcend words and reach what words indicate or mean to us. However, it is important to understand that linguistically corresponding expressions in different languages may be regarded as more or less the same,

Islamic expressions are essentially different. When we compare Islamic greetings to non-Islamic greetings, we see a sea of difference in what they mean and how they differ in their effects on our hearts and lives. For instance, the word “Hi or Hello” means nothing when compared to Assalamu alykum wa rahmatullahi wa barakatuh [meaning May the peace, barakah, and rahmah of Allah ﷻ be upon you!]. Similarly, there are Islamic greetings for every occasion that can mean a lot for and change our lives. The reason being that Islamic greetings, unlike non-Islamic ones, are not simply words but ‘prayers’ uttered to invoke the blessings of God.

So, when we consider the Islamic greetings or expressions, we see that for every occasion these greetings convey not only appropriate messages but also maintain social ties, give divine protection, are a way of thanking Allah ﷻ, strengthen our belief in Him, remind us about His omnipotent power and our reliance upon Him, help us pray for our Muslim brethren, encourage us to do good deeds only for Allah ﷻ, help us also see that we are essentially servants of Allah ﷻ, and our relation to other human beings is also through Him alone. Let me explain this with some examples of Islamic greetings or expressions. For instance, Fi aman Allah [may Allah ﷻ protect you!] is a du’a that gives divine protection which is very different from just saying ‘good-bye’. Another is Alhamdulillah ‘ala kulle haal [Thanks to Allah ﷻ in all situations]. It is usually said in reply to “How are you?” It encapsulates so many meanings: it is a way of thanking Allah ﷻ, a reminder for oneself and the other that we are happy with what Allah ﷻ has given us, that we rely upon Him for everything and that what we are, is because of His blessings and not due to our own achievements. It is very different from saying ‘I’m good’ (an expression that sounds very self-oriented). Jazakumullahu Khairah [May Allah ﷻ give you the best reward for your deed] is a greeting that can remind oneself and the other that good deeds are done only for Allah ﷻ and not to please anyone else. It also reminds us that favours are only from Allah ﷻ, and we human

beings are only a means. Plus, it reminds the doer of the good deed that the return of good deeds must be expected from Allah ﷻ alone, since one does those for the pleasure of Allah ﷻ only. Now if you compare its corresponding English greeting “Thank you” to this Islamic greeting, you can see how great the difference is. Even if you say “Thanks a million” it makes no difference. Further, if we compare “You’re welcome” with its corresponding Islamic greeting Wa iyyaakum, ana shaytu rida Allahi La ehsaana lakum [Same upon you, I did this good deed to please Allah ﷻ and I did not do any ehsaan upon you]. Here also, we see that it works also as a reminder that good deeds are and should be done to seek the good pleasure of Allah ﷻ only. These were only a few examples to illustrate the point. However, one must remember that it is important to say these greetings with the intention and not to use these unthinkingly as clichéd expressions. Moreover, attention should also be paid to pronounce these according to Arabic pronunciation, as incorrect pronunciation can produce wrong meanings and effects.

Apart from these benefits, using these Islamic greetings or expressions in one’s everyday communication can also bring one’s non-Muslim brothers and sisters close to Islam. When others listen to such greetings, they may try to find out what these mean and may be inspired to realize that Islam is essentially a religion of peace.

Finally, we, as Muslims, must realize that we have lost our cultural values, our social and economic stability, our world-wide recognition, and peace not because of what the rest of the world did to us, but because we stopped following what was bestowed to us i.e. Islam, a religion that Allah ﷻ termed as the best and perfectly complete religion for the entire human race. Using Islamic greetings may seem too small an action compared to the actions we need to be taking in order to rise from the fall, yet I think it is of utmost importance for seeking barakah from Allah ﷻ in our own and others’ lives! And may Allah ﷻ guide us to be righteous and follow in the footsteps of the Prophet ﷺ. Aameen

# A *Beginner's Guide* to *What is a Fitnah*

By Muhammad Areeb Nafeyuddin Siddiqui

Fitnah is an Arabic word used in multiple contexts. By definition, it means "trial" or "test", therefore, in the second aayat of Surah Ankaboot Allah ﷻ says "Do people think that they will be left (at ease) only on their saying, "We believe" and will not be put into Fitnah"? The context here is that in order to be eligible for the rewards that have been promised for the Believers, they will definitely have to go through different trials and tribulations, and if they emerge successful in them, only then will they be eligible for the promised rewards. If they fail, they end up incurring Allah's ﷻ Wrath.

So what exactly falls under Fitnah? Well, absolutely anything and everything can be a fitnah. This doesn't mean that every fitnah is necessarily bad. As an example, Allah ﷻ has referred to money and children as fitnah at one place in the Qur'an. At other places, both have been referred to as Allah's ﷻ blessings as well. If excess wealth of a person makes him an arrogant, self-conceited miser, the fitnah of wealth is leading him to Hellfire. If the wealth makes him thankful and he spends it in the Path of Allah ﷻ, then the same wealth which was previously leading him to Hell now paves way for his entry into Jannah. On the flipside, the poverty of a poor person can be a fitnah for him as well: if he remains thankful to Allah ﷻ despite his lowly societal status, he will be rewarded, and if he

behaves ungratefully, he will be punished. Likewise, a handsome person's looks can be a fitnah for him if he becomes too boastful of his looks. A person who is not "very good-looking" according to the society may end up in Hell for being too complaining about how Allah ﷻ has made him. The knowledge of a scholar can be a fitnah if he doesn't act according to it, or if he starts considering himself superior to others due to it.

Similarly, Ahadith refer to ladies as fitnah. Such Ahadith have been grossly misinterpreted by the public to give the impression that Islam considers ladies to be second-class citizens, whereas if we take a look at the definition of fitnah presented above, it becomes crystal clear what these Ahadith actually mean: men's chastity and modesty are put to test via the ladies. And when viewed through this perspective, men are also a fitnah for the ladies, and for the same reason.

Many a times we will come across a fitnah in the form of a dilemma between a ruling of Shariah and our own desires. Dogs are cute and people often want to keep them as pets due to their friendly nature. The dilemma of whether they take them as pets because they like them, or whether they abstain from it because the Shariah prevents them, makes them a fitnah. It is Sunnat-e-moakkidah to keep a beard (i.e., it is a sin to remove it without any valid reason): whether a man chooses to remove his beard because he looks too old with it/because it is unfashionable, or he chooses to keep the Sunnah beard because it is Sunnah makes it a fitnah. Songs and musical instruments are pleasing to the ear: whether a person chooses to listen to music because it soothes him, or abstains from it because of the strict Ahadith against music (especially instruments) makes it a fitnah. It has become a norm to give and take bribes to climb the ladder of success: whether



you choose to bribe someone to attain success or you choose the harder, legal route makes all your endeavours or your workplace (if you are in the position of power) a fitnah.

Dajjal has been referred to as a fitnah for the same reason: he will be the most extreme test of one's Faith.

Whilst emerging successful from a fitnah elevates a believer's status in the eye of Allah ﷻ; it has been strictly prohibited by Rasulullah to pray for fitnah, or to deliberately put yourself in a situation of fitnah. As an example, if someone has access to quality education in a university which practises gender segregation, yet he chooses to study in a co-educational institute, he is putting himself into fitnah. This is a sin: Allah had blessed you by saving you from the trial of having to interact with the opposite gender, and choosing not to avail this blessing is ungratefulness of the

highest degree, and warrants Allah's ﷻ displeasure. Furthermore, when Allah Himself puts someone in a fitnah, He Himself gives that person the strength to fight it, and when someone chooses fitnah for himself, Allah's ﷻ Help remains absent in this case, implying increased susceptibility to losing Faith. However, if, incidentally, we are put into a fitnah, then it is our job to stay steadfast.

May Allah save us from all kinds of fitnah. We have very weak *Imaan* [and if someone thinks otherwise, this itself is a proof of weak Faith; our Faith can never be stronger than that of the Sahaabah, and yet they were always concerned about the intactness of their Faith] that cannot stand fitnah. And may Allah ﷻ give us the strength to emerge victorious if He chooses, with His Wisdom, to put us in a fitnah, *Aameen*.

A person once wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya ﷺ complaining of the ill-treatment which he received from certain people despite him treating them kindly. After reading the person's letter, Hazrat Shaikh ﷺ wrote the following reply:

You wrote to me mentioning that when a person does not fulfill your rights, or repays your kind treatment with ill-conduct, then you experience grief and are hurt over their ill-treatment. This feeling is natural and it is normal for one to feel hurt when someone treats him badly. However, with the grace and favor of Allah ﷻ, you should endeavor to adopt the mind-set and train yourself to think that the one who fails to fulfill your rights, or repays your kindness with ill-treatment – in reality, he is doing you a favor. The reason is that had this person repaid your favor with kindness in this world, then you will only

## Earn Millions in the Hereafter

receive the kindness that he showed you in this world. However, the reward that you will receive in the Hereafter for his ill-treatment will be a million times better than the kindness you showed him in this world.

It is for this reason that my Akaabir (pious seniors) would often say, and it was their special practice as well, that a person should not worry about how others are treating him. Rather, his constant worry and concern should be, "How am I treating others and dealing with them?"

بدی را بدی سہل باشد جزاء  
اگر نیک ہستی فاحسن الی من اساء

To repay ill-treatment with ill-treatment is quite easy. If one is truly pious, he will repay ill-treatment with kindness.

- Maulana Muhammad Zakariyyah Kandhelvi ﷺ  
[Courtesy: ashrafiya.org]

# When Mercy takes over

Contributed by Umm Zahra

One night Sultan Mahmood went walking among his subjects after taking off his royal clothes and putting on ordinary clothes. He chanced to come upon a group of thieves who were consulting amongst themselves. On seeing him they asked, "Who are you?"

The King (Sultan) replied: "I am also one like yourselves." They understood that to mean that he was also a thief like themselves and allowed him to join their company. They then continued the conversation amongst themselves and it was decided that each one of them should explain what specialty or skill he possessed so that at the time of need a task could be put before him to show that special skill.

One of the thieves said: "Friends, I have a special gift in the form of my ears; whenever a dog barks, I fully understand what he says."

The second one said: "I have a special gift in the form of my eyes; whatever I see in the darkness of night, I am able to recognise it in the light of day."

The third one said: "I have this specialty in the form of my arms that through the strength that lies in my arms, I can make a hole in the strongest of walls, to enter a house".

The fourth one said: "I have a special gift in the form of my nose that by smelling the sand on the ground I am able to ascertain whether there is any treasure buried underneath it or not. It is just like in the case of Majnoon, who without being told, merely by smelling the ground, could find out where his beloved, Layla, was buried."

The fifth one said: "I have such strength in my

hands that no matter how tall a building is, I can climb along its walls with my rope ladder and easily enter the building in this manner."

Thereafter they all asked the King: "O Man, what special gift do you possess which we can make use of in our thieving activities?" The King replied: "I have this specialty in my beard that when criminals are handed over to their executioner, I merely shake my beard and the criminals are immediately set free." (In other words, if as a show of mercy I shake my beard, the criminals found guilty of murder, are set free).

On hearing this, the thieves said: "O dear Qutub, on the day of difficulty, you will be our only means of salvation." In other words, if we get arrested, then through your blessings we will be saved. Now we do not have to fear, because the rest of us already had the special gifts which would help us in our thieving exploits, but none of us had the means of granting safety from punishment. This specialty lies only with you. Now we need not have any fear of punishment. Now we can get on with our work without any any kind of reservations.

They all went in the direction of the palace of Shah Mahmood with the King in their midst. Along the way a dog barked and the one who understood the dog's language translated: "The King is also in your midst." Although they heard it, no one paid any attention to this information, as greed had taken minds hostage.

One of them smelled the ground and explained that it was the Royal Palace. There was a treasure in this place. The other one threw a rope ladder against the wall. Another one made a hole in the wall and they all entered to burgle. Afterwards they divided the loot amongst themselves and hastily each one of them went to hide his share of the spoils.

The King noted each one's description and found out where each of them resided. He left them and secretly re-entered the Royal Palace.

The following day the King related the entire story to his courtiers and thereafter sent the policemen to arrest them and to inform them of their death sentence. When they were brought before the court with hands bound together, they were all trembling in fear before the King's throne. However, the thief who had this special gift of recognising anybody during the day whom he had seen during the darkness, was quite at ease. In him together with the signs of fear there were also signs of hope. In other words, although he was struck by awe while standing before the King and although fearing the King's wrath and revenge, he also had the hope that the King would be true to his word, that when in mercy he shakes his beard, criminals will be set free. Furthermore he also had the hope of setting free all his companions because the King will surely not turn away from all those whom he knew and recognised.

This person's face was changing from yellow to red, as within himself the feelings of fear and hope alternated. The Sultan in kingly dignity passed the judgment that they all should be handed over to the executioner to be hung on the gallows. As the King himself was witness to their crime, there was no need for any other witnesses. As soon as the King announced his judgment, this person appealed in great humility: "Sire, with your

permission, may I say something?" The King permitted him to speak and he said: "O Master, each one of us had exhibited his special gift which helped in this crime. Now it is time that the king's specialty should be exhibited according to the promise. I have all the while recognised you. Remember you had promised that in your beard there is this specialty, that if you cause it to move in mercy, the criminal will be saved from punishment. Hence, O king, shake your beard, so that through the blessings of your grace, all of us can be saved from the punishment of our crimes. Our specialties have brought us to the gallows. Now it is only your special gift that is left which can save us from being punished. Now is the time for the exhibition of your specialty. Kindly shake your beard. Because of fear our lives have reached right up to our mouths. Please save us with the special gift that lies in your beard."

Sultan Mahmood smiled at the plea and became filled with mercy and grace as he heard their pitiful admission of guilt. He said: "Each one of you had exhibited his special quality to such an extent that it has brought you to the brim of destruction, except in the case of this one. He recognised me as the Sultan. He saw me in the darkness of the night and recognised me as the Sultan. Hence for his having recognised me, I set all of you free. I feel ashamed at those eyes which recognised me and not shake my beard and thereby exhibit my special quality."

## The Shield

It is mentioned in a hadith that fasting is a shield. The person who awakens in the morning in a state of fasting should not commit any act of ignorance. If some other person approaches him in an ignorant way, he should not reply him in the same

ignorant manner nor should he address him disrespectfully. Instead, he should inform him that he is fasting. By him in whose control is the life of Muhammad ﷺ, the smell that emanates from the mouth of a fasting person is more beloved in the sight of Allah ﷻ than the fragrance of musk. In other words, on the day of judgement, the smell that emanates from the mouth of a fasting person will be replaced with a fragrance even better than musk. This fragrance will emanate from the mouth of the fasting person and it will be most beloved in the sight of Allah ﷻ. This foul smell that emanates from a fasting person in this world will actually be a source of attaining that fragrance in the hereafter.

# Parenting Married Children - a task in itself

By Binte Adam

They say parenting toddlers is a challenge – the terrible twos, meal time blues, starting school, and what not. There was a time when even I was of the mindset that once the terrible twos pass, parenting would be relatively easier. Boy, how wrong I was!

I am sitting now, in my bedroom, reading my diaries of yesteryears, wondering about the solution to my present dilemma. Maybe you can help me out.

I got married into a joint family household. One can imagine the expectations attached to a daughter-in-law (and sister-in-law) in such setups. I won't go into the details because frankly, they are not relevant now. The point is, I had promised myself that when my two sons would grow up, I will be the best mother-in-law there is. I had also vowed that my daughter would be an ideal sister-in-law. And I think that's where the problem started.

Come the happy hour when my eldest son got married, and I soon realized it is easier said than done to be the ideal mother-in-law. Petty issues like (the couple's) waking hours and eating out suddenly seemed more humungous than when I was on the receiving end so many years ago. My daughter-in-law had her own way of doing things, which often clashed with my own. I kept on biting my lips, trying not to comment or object. It was hard to keep mum in front of my son as well. Oh, how I missed those days when I could order him to be at home at a certain time or snap when he made too much of a mess in his room. Now, I simply diverted my attention elsewhere: I started attending the Qur'an classes, took up knitting, and also ascertained that I frequented the gym to do whatever little exercise I could.

Turning a blind eye and a deaf ear to the happenings at home made the environment much more pleasant, and I was happy at that. I ignored strewn-about clothes, messy kitchen counters, and so on. Isn't that what I had always promised myself? I think promises are easier to utter, and very difficult to keep (Daughters-in-law, take note!).

Anyway, so back to my problem, it first started when Sidra, my daughter, came over with her three children to stay for the day. I must mention her three tiny tots, aged six, four and two, can wreak havoc in the house in just about fifteen minutes and get everyone's blood pressure raised. Yes, they are my adorable grandchildren, but there is a reason I have clearly told Sidra I will not babysit them all at once. Now, Sidra has this quirk, you may call. She comes for the day without informing us in advance. We have NO idea when she would arrive, for how long she would stay, and so on. We are always making wild guesses. But since she is the only daughter (and





sister), my sons, spouse and myself simply let her have her way. But the entrance of Safia, my eldest daughter-in-law, totally changed the situation.

Again, I don't want to bash Safia. She is a darling – she really is. In spite of everything, she is a lovely person, and someone whom I want to stick around (instead of letting her leave and form her own nuclear family). Anyway, in the early days of her marriage, Safia was too polite to say anything. She would welcome Sidra, hurriedly 'baby proof' as much of the house as she could, and then go into the kitchen to prepare the day's meals. Over time, however, I could sense Safia's irritation at Sidra's sudden appearances. I may mention here, without being unfair, that Sidra comes every three to four days at least and if she was my own sister-in-law, I would be as annoyed.

But I am not the sister-in-law now! I am the mother! How different it is when your own daughter is the one who comes and visits often, and you sense annoyance, regardless of how subtle, from your daughter-in-law. I have tried, believe me, I have attempted numerous times to muster up the courage and tell Sidra to call before coming, at least a day earlier, so we can make plans accordingly. But somehow, when it comes to her, all my good sense fails me.

Being someone who has been inclined towards the *deen*, I have also tried to talk to Safia and tell her the great rewards of hosting guests. Again, my courage fails me – or maybe it's the sense of having experienced emotions similar to Safia's when I was in her own position.

What to do?

### *Shawwal, 1434 AH*

Tensions between Safia and Sidra grew to the point where they both had a shouting match. I looked on helplessly, all my parenting experience of so many years failing me completely.

"I will come whenever I want!" Sidra had yelled.

"Fine, but don't expect ME to cook for you or babysit your kids." Safia had retorted.

"I don't believe this! I come to my mother's and this is the treatment I get!" Sidra resorted to emotional blackmail.

Safia had stormed out and slammed her bedroom door. For the next few days, Safia would disappear into her room whenever Sidra would come. That posed new problems. Sidra was not used to working in my house. She got even more annoyed that she had to cook meals for her kids or keep an eye on them. She got on my case, too.

"You are too lenient with Safia. You need to be stricter. Had I behaved like this in my in-laws' house, my husband and my mother-in-law would have skinned me alive," she exaggerated, dramatically.

How do you tell your daughter that a time comes in your life when your daughter-in-law is THE support to you – she is the one who eats with you, talks to you, goes out with you, and of course, after a while, empathizes with you! The daughter goes away and has a life of her own – the daughter-in-law, if she has sufficient *taqwa*, is the one who sticks around.

In any case, I realized if I was not going to say anything to Safia or Sidra, my last resort would be to simply delegate one portion of the house to Safia. And this was what I ultimately did. I told Sidra that she can come whenever she wants to, but she will have to handle her children and their meals. Safia relocated into her own portion upstairs. She and I maintained our cordial relationship, and after they had both calmed down, my son ensured they made up as well.

Does the story end here? No, it doesn't. Many mothers like me are facing this dilemma in their homes, and without the means to delegate portions to the daughter-in-law, they suffer in silence, not willing to spoil their relationship either with the daughter or the daughter-in-law. The result is friction between the brother/brother's wife and sister/sister's family. What is the way out? Do you have an answer? I would love to hear from you!

# The Message of Ramadan

By Khalid Baig



We observe Ramadan every year. Do we also *listen* to it?

Ramadan is the most important month of our calendar. It is a tremendous gift from Allah ﷻ in so many ways. In our current state of being down and out, it can uplift us, empower us, and turn around our situation individually and collectively. It is the spring season for the garden of Islam when dry grass can come back to life and flowers bloom. But these benefits are not promised for lifeless and thoughtless rituals alone. They will be ours if our actions are informed by the message of Ramadan.

Today the message of Ramadan tends to get drowned out by much louder voices of the pop culture that have an opposite message. We have become so accustomed to them that many of us remain enslaved to them even during Ramadan.

The most important message of Ramadan is that we are not just body. We are body and soul. And that's what makes us human beings and that which determines our value as human beings is the soul and not the body. During Ramadan, we deprive the body to uplift the soul. This is all simple and familiar. But we can understand its significance if we remember that the message of the materialistic

hedonistic global pop culture that has engulfed every Muslim land today - just like the rest of the world - is exactly the opposite. It says that body is everything. That the materialistic world is all that counts. That the greatest happiness - if not virtue - is in filling the appetites of the body. This message produces endless appetites and consequently endless wars to fill those endless appetites through endless exploitation. It produces endless frustrations since the gap between desires and achievements can never be filled. It produces endless chaos and endless oppression. Yet, this trash comes in such beautiful and enticing packages that we can hardly resist it. We equate this slavery with freedom. We consider this march to disaster as progress. And with every movement, we get further and deeper into the mire.

Ramadan is here to liberate us from all this. Here is a powerful message that it is soul over body. Take a break from the pop culture. Turn off the music and TV. Say goodbye to the endless and futile pursuit of happiness in sensory pleasures. Rediscover your inner self that has been buried deep under it. Reorient yourself. Devote your time to the reading of the Qur'an, to voluntary worship,

to prayers and conversations with Allah ﷻ. Reflect on the direction of your life and your priorities. Reflect on and strengthen your relationship with your Creator.

On the last day of one Sha'ban, Prophet Muhammad ﷺ, gave a Khutbah about the upcoming month of Ramadan. It is a very important Khutbah that we should carefully read before every Ramadan to prepare ourselves mentally for the sacred month. It begins: "Oh people! A great month is coming to you. A blessed month. A month in which there is one night that is better than a thousand months. A month in which Allah has made it compulsory upon you to fast by day, and voluntary to pray by night. Whoever draws nearer to Allah by performing any of the voluntary good deeds in this month shall receive the same reward as is there for performing an obligatory deed at any other time. And whoever discharges an obligatory deed in this month shall receive the reward of performing seventy obligations at any other time. It is the month of Sabr (patience), and the reward for sabr is Heaven. It is the month of kindness and charity. It is a month in which a believer's sustenance is increased. Whoever gives food to a fasting person to break his fast, shall have his sins forgiven, and he will be saved from the Fire of Hell, and he shall have the same reward as the fasting person, without the latter's reward being diminished at all."

The hadith continues and contains many other very important messages. However, let us take the time to highlight two of the statements contained above. First, that Ramadan is the month of sabr. The English translation is patience but that word has a very narrow meaning compared to sabr. Sabr means not only patience and perseverance in the face of difficulties, it also means being steadfast in avoiding sin in the face of temptations and being persistent in performing virtues when that is not easy. Overcoming hunger and thirst during fasting is part of it. But protecting our eyes, ears, minds, tongues, and hands, etc. from all sins is also part of it. So is being persistent in doing good deeds as much as possible despite external or internal

obstacles. Ramadan requires sabr in its fullest sense and provides a training ground for that very important quality to be developed and nurtured. Here is a recipe for the complete overhaul of our life, not just a small adjustment in meal times.

The highest point of Ramadan is itikaf, an act of worship in which a person secludes himself in a masjid to devote his time entirely to worshipping and remembering Allah ﷻ. Some in every Muslim community must take a break and go to the masjid for the entire last ten days of Ramadan. Others should imbibe the spirit and do whatever they can.

But we must differentiate between worldly pleasures and worldly responsibilities. We take a break from the former and not the latter. Sayyidina Abdullah ibn Abbas, Radi-Allahu unhu, was performing itikaf, when a person came and sat down silently. Sensing his distressed condition Ibn Abbas enquired about his situation, learnt that he needed help, and proceeded to leave the masjid to go out and help him. Now this action does nullify the itikaf, making a makeup obligatory. So the person, though grateful, was curious. Explaining his action, Ibn Abbas related a hadith that when a person makes efforts to help his brother, he earns the reward for performing itikaf for ten years.

This brings us to the second statement to consider: that Ramadan is the month of kindness and charity. With those in distress in the millions in the world today, the need for remembering this message of Ramadan cannot be overstated.

Unfortunately, today another scene seems to be dominant in some parts of the Muslim world. Here Ramadan is the month of celebrations, shopping, fancy iftars at posh restaurants, entertainment and gossip. People stay up at night but not for worship; they while away that time watching TV or wandering in the bazaar. Ramadan here is more a month of feasting than fasting.

No one can take away our Ramadan from us; we just give it away ourselves. And if we realize the utter blunder we have made, we can take it back.

# *The World before the Advent of Islam*

By Ukasha Niazi

## Failure of Major Civilizations

Alongside a religion, a civilization also holds an immense significance in the lives of human beings. The answers for why religions failed to do anything revolutionary in the 6th Century C.E. have been discussed earlier. For now, let us give a brief look at the reasons for why civilizations were ineffective in playing any pivotal role to bring a positive change in the society.

We will briefly discuss the two major civilizations of the time:

- 1) Roman Civilization
- 2) Persian Civilization

## Roman Civilization

By one means or another, a civilization has a close association with a religion. Hence, we will not be wrong in saying that the Roman Civilization was an emblem of Christianity, and therefore the reasons for the failure of Christianity more or less match the reasons for decline and fall of the Roman Civilization.

It is a fact that by the middle of the 4th Century

C.E., Christianity came to a point where its teachings could not be attributed to Prophet Jesus. At that crucial time, a new issue propped up in the Roman Kingdom. People started arguing about whether Prophet Jesus was a human or contained the attributes of god.

This discussion led to the conflicts amongst two major groups in the Roman Kingdom.

In the eastern state of Rome, the disorder and lack of discipline crossed its limits. Though, the public was going through tough times, Roman Emperors held no mercy while doubling the taxes. Consequently, the people of Roman kingdom started feeling bad about their emperors. An average person of Roman civilization was only in a state of clinching his fists, as hard as possible, upon seeing such doctrines of anarchy. This state of monopolies resulted in large-scale rebellious activities and bloody wars. In an upheaval of 532 C.E., around '30,000 People were killed in the Capital city.' (Encyclopedia Britannica)

Other than human blood, everything else in the market had gone expensive. Justice itself



became unaffordable, and the elements of dishonesty, deceit and treachery were highly entrenched in society members.

Dr Alfred Butler writes regarding the Roman Empire:

'In Egypt, the Romans ruled with a single stance of looting public by any way possible. The collected money would go in hands of the ruling bodies, and no one would slightly care about the welfare of the public which was breathing inside the country.'

In Syria, the Romans exhibited the similar anarchy and lawlessness. The difference between the ruling class and the general public seemed so immense as it was a difference between a lord and his slave. The residents of Syria were never granted human rights and they lived a life, which was typical of nomadic people. Huge taxes were imposed on them, which they often failed to pay. Some poor people sold their children to pay the levies. The Romans ruled over Syria for around 700 years and immediately after their arrival, a long-lasting process of brutal killing commenced.

Consequently, the public was unhappy with the Roman rule, and they yearned for a source which would lift this wrath from their souls.

### Persian Civilization

The Persian civilization began as an outcome of Achaemenid Empire. (The Achaemenid Empire was founded by Cyrus the Great. The empire began in 7th Century B.C. Cyrus conquered much territory during his rule and left behind a vast empire, which became known as the Persian Empire.)

The Persians produced one of the great empires of human history and their domination wasn't temporary.

Ruling nations spread their culture and religion rapidly to places under their rule. Let us take a peek at the religion followed in the Persian

Civilization and its culture.

The Old Testament reports that king Cyrus, the great, released Jews from their Babylonian captivity in 539-530 B.C. and permitted them to return to their homeland. (Book of Ezra, King James Bible)

This reference shows Cyrus's compassion with Judaism. Alongside Judaism, Persians promoted Zoroastrianism as well.

However, during the reign of Darius II, Herodotus wrote the following words, which vividly talk of the Persians' religion.

'[The Persians] have no image of gods, no temples, nor altars. Persians often sacrifice to the sun and the moon, to the earth, to fire, to water, and to the winds.' (Herodotus; Volume I, Page No 132)

Accordingly, their religion had become fire worshipping. A fire, everybody knows, holds no such ability through which it can help the society members in uplifting their moral standards. Neither can fire resolve issues of its worshippers nor is it able to penalize those who do not follow it. Due to this reason, Persians soon began a life free of religion. They had no teachings for correcting their character and to boosting their religious spirit.

Furthermore, Persian civilization was weak in controlling financial crisis as well. Huge taxes were imposed on those who often failed to pay them. On the other hand, the leading class displayed immense extravagance. The public couldn't meet its basic needs and those in government thoroughly fulfilled their desires. As an example, Khesurus II, had a crown which contained 120 pounds (around 55kg) of gold in it. (Lecky, History of European Morals, Volume 1, Page 243).

The aristocrats and upper class always behaved inhumanly with the public. Therefore, people lost every sort of trust in this kingdom and impatiently

waited for someone, who could revive moral standards for them.

Till now, we have briefly discussed the four chief religions and two major civilizations of the world along with the reasons for why they were not able to lead the world around 6th century C.E.

Now we will shortly look at the condition of the Arabian Peninsula, the birthplace of Islam so that we understand why Arabia was a suitable place for the advent of such a religion, which was soon going to ring a bell of revolution in the entire world - a revolution which would change the way people talk, see, smell, feel, touch, think and even breathe.

#### **Why was it in the luck of the Arabian Peninsula?**

The people of the Arabian Peninsula possessed some natural talents and abilities, by which they were superior to other people of the world.

No one could defeat them in fluency and eloquence. Their impromptu speeches and stanzas were awe-inspiring. Besides, they were models of bravery and courage. Also, the slogan for liberation and freedom was instilled in their minds that they could not accept anyone's slavery or oppression. Faithfulness and honesty were common attributes of Arabs.

Though they held decent qualities but due to their long stay in a peninsula which was not in connection with the rest of the world and their lack of association with prophetic teachings for a long time, they adopted some bad moral attitudes.

By the 6th Century, they were the most influential figures in idolism. The moral drop poisoned their character. Idol worshipping became common in the Arabian Peninsula.

They had the habit of drinking. Classical Arab poetry contains many couplets where beverages are mentioned as an element of honour. Gambling was a part of their culture and so was

rape and fornication. These acts were indispensable for most society members.

The woman held no importance in the Arabian society. The Holy Quran has mentioned these accounts in detail. (As examples, see: Surah Baqarah verse 232, Surah An-Nisa verse 19, Surah Al-Ina'am verse 140) The newborn girl was buried alive. A widow was not allowed to choose another spouse for herself after her husband passed away.

The Arabs displayed an aggressive nature that encouraged them to fight. Wars were common. Rather, they took it as a source of recreational activity and even enjoyed killings. Fights amongst two tribes would often continue for years upon years.

#### **Plunged in Darkness**

To cap it all, by beginning of the 7th Century C.E., there was no such nation, religion or civilization found on the face of earth, which could be marked as 'perfect'. In addition, members of societies were deeply involved in moral sins. The governments had failed to lead the world and the public ignored to follow religion properly. No civilization, culture or religion could lead the way out of the darkness.

Although, there were still some people who followed divine teachings but they were a very small minority. In fact, these few handfuls of religious bodies were not in a state of reviving religious spirit in people's minds and hearts.

#### ***The Arrival for Revival***

Finally, at this critical juncture in the world's history, God planned to lift people out of darkness. At the end of 6th Century, He sent someone special – the one who transformed entire world. That special being was born in 571 C.E., in the month of Rabi ul-Awal at Makkah al-Mukarramah.

(To be continued, *inshAllah*)

# We've done it again!

With Pakistan's first 4-layer metalized packaging film for edible oil, Eva's freshness is now securely sealed

NEW  
IMPROVED  
PACK



**4** layers of extra protection against UV light, oxidation and germs

We have made Eva's quality and freshness impenetrable by adding an extra metalized layer to its packaging. These layers act as a barrier against UV light, oxidation and germs increasing the life of oil and its freshness, ensuring you get the same great taste and freshness in every bite.

We understand the value of quality.  
We understand you.

*Eva*  
Naye kal ki  
Nayi Dhunn



# ABU 'UBAIDA BIN AL-JARRAH رضي الله عنه

"Each nation has a custodian, and the custodian of this nation is Abu 'Ubaida."

- Prophet Muhammad ﷺ

Tall and slender, he had a radiant face which drew people to him. All found peace in his company. He was a shy man, very humble and tenderhearted, but in a crisis, he would show great determination and courage. He was the trustworthy custodian of the nation of Muhammad ﷺ, 'Aamir bin 'Abdullah bin Al-Jarrah Al-Fahri Al-Qurashi رضي الله عنه, commonly known as Abu 'Ubaida.

'Abdullah bin Umar رضي الله عنه described him, "Three people from Quraish are the most radiant of countenance, the noblest in conduct, and the epitome of modesty. If they speak to you, they will never lie, and if you speak to them, they will never belie you. They are Abu Bakr As-Siddiq, 'Uthman bin Affaan, and Abu 'Ubaida bin Al-Jarrah رضي الله عنه."

Abu 'Ubaida رضي الله عنه was among the earliest Muslims, for he accepted Islam at the hands of the hands of As-Siddiq رضي الله عنه, on the day following the conversion of Abu Bakr رضي الله عنه. Then he went to Rasul Allah ﷺ, accompanied by 'Abdur Rahman bin 'Awf, 'Uthman bin Mazh'oon and Al-Arqam bin Abi Al-Arqam رضي الله عنه and they all proclaimed their Islam before him. These men were the mighty pillars upon which the magnificent edifice of Islam was founded.

Abu 'Ubaida رضي الله عنه faced the persecution to which all the early Muslims were subjected in the Meccan period. Resolutely, he endured hardships, the like of which no followers of any religion ever faced. Yet he neither wavered, nor flinched in the face of adversity, and he proved faithful to Allah ﷻ and His Messenger ﷺ in all situations

and at all times.

At Badr he faced the toughest trial of his life. During the battle, he fought so fiercely that the enemy soldiers fell back and avoided facing him. Yet one man seemed determined to fight Abu 'Ubaida رضي الله عنه. Although Abu 'Ubaida رضي الله عنه did his best to avoid a confrontation, the man relentlessly pursued him until he blocked all avenues of escapes for Abu 'Ubaida رضي الله عنه, and stood directly before him.

At this point, Abu 'Ubaida's رضي الله عنه patience ran out and he swiftly killed his opponent who was in fact, his own father 'Abdullah bin Jarrah.

In truth, Abu 'Ubaida رضي الله عنه did not kill his father, rather, he killed the personification of idolatry in the form of his father, and Allah ﷻ revealed a Quranic verse about this incident:

"You will find a people who believed in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they are their father or sons or their brothers or their families. Such are those in whose hearts faith has been inscribed and He has strengthened them with a Spirit from Himself, and he will admit them with a Spirit from Himself, and He will admit them into gardens underneath which rivers flow to dwell therein forever. Allah is pleased with them and they are pleased with Him. Such are the party of Allah. Know that the party of Allah are verily the successful." (58:22)

Such an amazing sacrifice could only have been made by someone like Abu 'Ubaida رضي الله عنه, renowned for his certitude and faithfulness. Truly



he was a shining inspiration for later generations.

Muhammad bin Ja'far narrated, "A Christian delegation came to the Messenger of Allah ﷺ and asked, "O Abul Qasim, appoint one of your Companions to judge between us and settle our financial disputes for we know that the integrity of the Muslims is beyond doubt.

Rasul Allah ﷺ replied, "Come to me in the evening, I will appoint for you one who is strong and trustworthy."

'Umar bin Al-Khattaab رضى الله عنه related, "On that day, I went early for Dhuhr prayer. I have never coveted a position of authority except on that day, out of hope that I might be the man described by the Messenger of Allah ﷺ.

When Rasul Allah ﷺ led us for Dhuhr prayer, he began looking to his right and left so I promptly began craning my neck in the hope that he would see me. But his gaze kept shifting among us, until he spotted Abu 'Ubaida bin Jarrah رضى الله عنه and summoned him, instructing him, "Go with them, and judge justly between them in their disputes."

I said to myself, "Abu 'Ubaida has won!"

This was not Abu 'Ubaida's رضى الله عنه only quality for he combined strength of character along with integrity. The following incident is narrated about him.

"The Prophet ﷺ had sent a group of his Companions to intercept a trading caravan of the Quraish. Abu 'Ubaida رضى الله عنه had been appointed as their leader and all they had for provisions was a bag of dates. Abu 'Ubaida رضى الله عنه would hand each man a single date as his daily provision. The man would suck the date with the intensity of a suckling baby, drink water and that was his daily meal which would have to suffice him till night."

On the day of Uhud, when the Muslims faced defeat, one of the pagan soldiers began screaming. "Show me where Muhammad ﷺ is! Show me where Muhammad ﷺ is!"

In that moment of deadly peril, Abu 'Ubaida رضى الله عنه was one of the ten Companions who defended the Messenger of Allah ﷺ and shielded

him with their bodies to protect him from the spears of the idolaters.

When the battle was over, the Blessed Prophet ﷺ had been severely wounded and two of his teeth had been broken and two rings from his armor had become deeply embedded within his cheek. Abu Bakr رضى الله عنه advanced towards the Messenger of Allah ﷺ intending to take them out, but Abu 'Ubaida رضى الله عنه came forward and said resolutely, "I adjure you to leave this task to me." Abu Bakr رضى الله عنه stepped aside for him. Abu 'Ubaida رضى الله عنه was terrified of hurting the Prophet ﷺ if he were to pluck the rings with his fingers, so he leaned forward and bit upon the rings. The rings came out with a force that dislodged two of Abu 'Ubaida's رضى الله عنه teeth. Abu Bakr رضى الله عنه said admiringly, "Abu 'Ubaida was the most handsome of men even with his missing teeth."

Abu 'Ubaida رضى الله عنه participated in all military engagements with the Messenger of Allah ﷺ, until the Blessed Prophet ﷺ passed away. On that day 'Umar bin Al-Khattaab رضى الله عنه addressed Abu 'Ubaida رضى الله عنه, "Give me your hand so I may swear allegiance to you, for I heard the Messenger of Allah ﷺ say, "Every nation has a custodian, and you are the custodian of this nation."

Abu 'Ubaida رضى الله عنه replied, "I will never claim precedence over a man appointed by the Messenger of Allah ﷺ to lead us in prayer for he led us in prayer until the Messenger of Allah ﷺ passed away."

It was then that everyone swore allegiance to Abu Bakr رضى الله عنه, and Abu 'Ubaida رضى الله عنه once more proved his wisdom and sincerity.

After Abu Bakr رضى الله عنه passed away, the Caliphate passed away to 'Umar Al-Farouq رضى الله عنه and Abu 'Ubaida رضى الله عنه faithfully obeyed him in every matter except one.

Abu 'Ubaida رضى الله عنه had let the Muslim army to the frontiers of Syria and they won several battles in quick succession until they managed to conquer the whole of Syria, reaching the banks of the Euphrates in the East and Asia Minor in the North. At that point, a deadly plague ravaged the Muslim

army. 'Umar ibn Al-Khattaab رضي الله عنه sent a messenger to Abu 'Ubaida رضي الله عنه with a letter containing the following instructions, "I need you most urgently. If you receive my letter at night, leave before morning. And if you receive it during the day, leave before evening."

Abu 'Ubaida رضي الله عنه read 'Umar's رضي الله عنه letter and remarked quietly, "I understand the need he has for me. He wishes to preserve one who is a mere mortal who is not destined for immortality."

Then he wrote back to 'Umar رضي الله عنه, "O Ameer-ul-Momineen, I know your need of me, but I happen to be part of the Muslim army, and I do not consider myself above their afflictions. I do not wish to part from them until Allah ﷻ has fulfilled our mutual destinies. So, if my letter reaches you, grant me leave to remain with the army."

Hen 'Umar رضي الله عنه read the letter, he was deeply grieved and wept profusely. Those around him asked in distress, "Has Abu 'Ubaida passed away, O Ameer-ul-Momineen?"

'Umar رضي الله عنه replied, "No, but death is very near."

'Umar رضي الله عنه was correct, for very soon Abu 'Ubaida رضي الله عنه was afflicted by the plague. As he lay dying, he enjoined his army, "I enjoin upon you the

following advice; as long as you accept it, you will prosper.

Establish prayer, fast in the month of Ramadhan, give charity, perform Hajj and 'Umra, wish each other well, be sincere to your leaders and do not cheat them, and be not deluded by this world. Even if a man lived for a thousand years, he would ultimately end by dying. May the mercy of Allah be upon you."

Then Abu 'Ubaida رضي الله عنه turned to Mu'aadh bin Jabal رضي الله عنه and said, "O Mu'aadh, lead the people in people in prayer."

After uttering these words, his pure soul passed away.

Mu'aadh رضي الله عنه arose and addressed the people, "O people, you have lost a great man. By Allah, I have never seen a more pious man, nor one so completely devoid of rancor, nor one more intense in love for the Hereafter nor one more sincere towards the Muslim Ummah. May Allah have mercy on him and all of you."

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

## Three Persons

It is mentioned in a Hadith that on the day of judgement, three persons will not have to give an account of the food that they ate, irrespective of what they ate as long as it was halal. They are: the fasting person, the person who makes sehri, and the person who is stationed on the borders of the Islamic state safeguarding it from being invaded by the kuffaar. This is a great concession for these three persons that they have been absolved from giving an account of their eating. It should be borne in mind that despite this concession, one should not spend a lot of money and time in preparing very exquisite meals. Spending a lot of time in preparing delicacies turns one away from the remembrance of Allah ﷻ and gives impetus to one's power of committing sins. This should always be borne in mind. One should value the bounties that Allah ﷻ has blessed one with. The best way of showing gratitude to Allah ﷻ is that one should obey all His commands and orders.



فروٹس سے نکلا فروٹو!

frooto®

Fruit Juice Drink

مینگو، اورنج، اپیل اور مکس فروٹ کے ذائقے

Over  
30  
Years  
of  
Excellence



# Making a difference

By Dr. Anum Fatima

This writing is for budding doctors, house physicians, medical officers, residents and future consultants. These are not forged stories or carved scenarios but are real experiences. Being trained in a government hospital in Pakistan, I am painfully aware of the work burden, poor resources, administrative constraints, security lapses and nonsupportive environment faced by the doctors. But I still believe that we are not handcuffed. We are always able to take the right kind of decision for our patients, give our 'little extra' to help them. The people who arrive in hospitals are in

pain. Their heartfelt prayers can take us doctors to the highest level in Jannah. The choice is ours to make! Consider these scenarios...

A 70 year old man presented with stroke in medical emergency of a government hospital. The senior medical resident asked the house officer to counsel the attendants to take him to another hospital as no beds were available. The house officer was clever enough to know the real reason; the senior medical resident had to leave early and had no time to assess and admit the patient or at least retain him and provide emergency management...

A young doctor cared for her patient for many days but despite many efforts he passed away. The family who witnessed the doctor's sincere attempts were thankful towards her despite the fact that their patient could not be saved.

Sunday morning a woman in labour arrived in hospital emergency. The house officer watching from a distance realised that the couple was visiting the hospital for first time and they didn't know where to go. Tired from the night call, not having the energy to speak, she pressed the elevator button and kept the door open till the pregnant lady reached with her slow pace. Her grateful eyes said everything...

A child with cerebral palsy admitted in paediatric ICU. The doctors in charge knew the poor prognosis and ignored her management knowing that she would not survive and it would be futile to stay awake at night and perform her hourly suction.

Tired and exhausted after long-ER, the resident surgeon was talking to the patient's attendants in calm and comforting tone, addressing their concerns about the surgery, guiding them about further tests, procedures and prognosis. Not

snapping or snubbing them for being ignorant or for asking silly questions.

Medical Superintendent was visiting the COVID filter clinic, the house officer informed him about non availability of beds and oxygen cylinders and that the patients were in dire need of oxygen. The cold response was a scolding to not admit patients beyond hospital capacity and that nothing could be done as the resources were not provided by the government.

Patient admitted in COVID ICU telling a doctor who had painstakingly worked for his recovery that he considered her as his own daughter.

Doctors not appearing for COVID duties due to fear of contracting the virus. A resident who's own father was suffering from COVID came regularly saying that the patients were admitted helplessly without their attendants, she considered every patient as her responsibility and meticulously worked for their treatment..

Patient arrived around midnight in psychiatry ward. The house physician assessed the patient and knew that he needed admission. But he could not dare call the senior resident from home. Thus he only provided emergency management and asked the patient to come next morning for detailed evaluation and admission.

A young boy was brought to hospital by his father from a far flung village. He got admitted in

psychiatry ward with diagnosis of acute and transient psychotic disorder. The resident doctor empathised with the worried father at which he started crying and blessing him with *duaas*. When asked the reason, he said that none of the doctor who saw his son before empathised with him, rather they would scold him and none of them bothered to explain his diagnosis.

\*\*\*\*\*

We all are answerable for our actions to Allah ﷻ. The higher the position of authority, the more accountability it brings with it. As mentioned in a Hadith:

Ibn 'Umar (May Allah be pleased with them) reported:

The Prophet saw said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects" [Al-Bukhari and Muslim].

Being a doctor and practicing medicine is also a responsibility. May we be able to relieve people's distress, alleviate their pain and be a source of comfort for them. May all our efforts be intended to please Allah ﷻ and may we earn Jannat ul Firdaus through our sacred profession.

## Dates and Milk

A hadith mentions that when you open your fast, it is preferable to open it with dry dates because there is a lot of blessing in this. If you do not have dates, open your fast with water because water is a great purifier. In certain Ahadith it is also mentioned that the fast should be opened with milk.



# The *British Educated* and *Civilized Us?*

By Dr. Asad Zaman

We have swallowed hundreds of poisonous lies as a result of our Western education which has created a deep inferiority complex within us. The Europeans did not become "Enlightened" spontaneously. The Dark Ages of Europe ended due to the light of the Islamic Civilization which had shone brightly in Al-Andalus, Islamic Spain, for seven hundred years.

In this piece, I discuss another widespread belief which is inculcated by Western education — that colonization was a BENEFICIAL process! England colonized India which was populated by "savage, uneducated and ignorant barbarians", and

brought us the benefits of their advanced civilization.

In fact, the opposite is true.

European colonizers destroyed well-functioning societies, while creating myths about their "civilizing mission" to justify brutal and ruthless conquest and exploitation. In India, the myth that Muslims were invaders and conquerors was invented (which continues to create hatred between Hindus and Muslims) in order to portray the East India Company as liberators (See also, "How the British stole \$45 Trillion from India" as an antidote to the myth of benevolent colonization).

Here, I want to briefly discuss the pre-colonial educational systems of India. A while ago, some brainwashed person wrote in the papers that the concept of public education was introduced by the British to India. Actually, the REVERSE is true. India had an excellent system of public education, which was destroyed by the British.

Many people have written about the excellent systems of education in pre-colonial India. In *The Last Mughal*, William Dalrymple writes about early colonial times that: "He who holds an office worth twenty rupees a month commonly gives his sons an education equal to that of a prime minister. ... After seven years of study, the young Muhammadan ... (is the equal of) ... a young man raw from Oxford."

In England, only the Aristocracy received education, and the majority of public was considered to be the laboring class which had no use for an education. Like many other products, the British imported public education into England only after seeing a model of public education in India.

It is not true that we were “ignorant savages” before the British came. Entirely the opposite: Indian culture valued learning and provided many forms of financial support to scholars so that all could obtain an education without any payment. Indians were especially skilled at mathematics, logic, and philosophy. There were literally thousands of institutions of higher learning in India, even in remote villages, and Delhi was especially renowned for its learning. Scholars from all around the world came to study in India, where experts in all areas of knowledge could be found. For just one pictorial demonstration of glorious architectural achievements, see The Glory that was Lucknow.

Advanced systems of providing free and high-quality education to all were deliberately and systematically destroyed by the British. The British used the excuse of the Mutiny of 1857 to seize the *Waqf* which were used to fund education and social welfare for the public. In addition, they made a policy of denying jobs to scholars, humiliating and degrading the *Ulama*. Instead of bringing education and civilization to us, they created the ignorance and corruption that we see today. Corruption was created because honest and sincere influential citizens, loyal to the interests of the public, were treated as enemies of the Raj, stripped of their properties, and imprisoned and executed arbitrarily, especially after 1857. Only those who were prepared to betray their own nation, and cooperate with the British, and become boot-lickers, were allowed to rise to high positions, and given rewards for their loyalty to the British Raj, and their betrayal of their fellow Indians. This led to the spread of corruption

— which just means putting personal interest ahead of what is important for the society — in the land.

Below I provide some excerpts from an article “Destruction of schools as Leitner saw them” published in the Dawn some time ago. It explains how the British destroyed the educational systems of Punjab, which had created 100% literacy among men and women, and replaced it by the current system, where the majority are uneducated.

Excerpts from the Dawn Article Destruction of schools as Leitner saw them”:

When the Lahore Khalsa Darbar collapsed, the EIC (East India Company) got control of the Punjab. The EIC, after a survey, discovered that education in Lahore, and the Punjab, was far superior to the education the British had introduced all over `conquered India`. In Lahore alone there were 18 formal schools for girls besides specialist schools for technical training, languages, mathematics and logic, let alone specialized schools for the three major religions, they being Hinduism, Islam and Sikhism. There were craft schools specializing in miniature painting, sketching, drafting, architecture and calligraphy.

The Company concluded that the Punjabis were years ahead in the field of education than the so-called `enlightened` Europeans. Every village in the Punjab, through the Tehsildar, had an ample supply of the Punjabi `qaida`, which was compulsory for females. Thus, almost every Punjabi woman was literate in the sense that she could read and write the `lundee` form of Gurmukhi.

To keep the Punjabis `in line`, a deliberate campaign to burn all Punjabi `qaida` was planned. The events of 1857 provided them with an excuse to do so. Accordingly, great bonfires of books, especially the Qaidas were made by the British, destroying an essential tool for education and

learning in Punjab

An amazing book from the legendary G.W. Leitner, the founder of Government College, Lahore, and the Punjab University and undoubtedly one of the world's greatest ever linguist, who studied 'Indigenous Education in the Punjab' in amazing detail in 1882.

Leitner writes that due to policies of the British government: "the true education of the Punjab was crippled, checked and nearly destroyed ... our system stands convicted of worse than official failure". Prior to British rule, every mosque, a temple, a dharmshala had a (free) school attached to it".

This network the British set out to destroy. In the carnage of revenge that followed 1857, the British made it a special effort to search every house of a village and to burn every book. Even in the secular schools of Lahore which used Persian or 'lundee' as the medium of instruction, books formed the major bonfire when the British troops 'cleansed' the area. Leitner claims that before 1857 the Punjab had an estimated computation as he called it, 330,000 pupils learning "all the sciences in Arabic and Sanskrit schools and colleges, as well as Oriental literature, Oriental law, Logic, Philosophy and Medicine were taught to the highest standard". Leitner claimed that after the events of 1857 the Punjab, by 1880, had, again a computed estimation, just 190,000 pupils. He says an entire tradition, far superior to what Europe had to offer, was destroyed. He studied the statistics and showed that the Sikhs had spent more on public education than the small amount spend by the British.

Concluding Paragraph from Dawn Article:

It is very clear that Lahore in the dying days of the Lahore Khalsa Darbar and the years before 1857 had a first-rate educational system that was far superior to what the British had to offer. What amazes one the most is the fact that women were more educated than men, and this, Dr. Leitner

observes, is what made sure that with every passing year, the literacy rate increased. Once this stopped, it progressively declined. What we are today is for all of us to think about. My way of measuring literacy, given the bias that a journalist would have, is the number of newspapers sold every day. In Pakistan the number barely crosses one million. For a population of 180 million, this means a Functional Literacy Rate of 0.55 per cent. Need one say more? The destruction continues.

My own conclusions

Today our educational policies are in line with COLONIAL policies — keep the public uneducated and ignorant so that they can provide servants, and menial workers to satisfy the Brown Baboo Sahibs — the pathetically poor quality of government schools is deliberate to keep the class structure intact, where the English speakers get all the perks and privileges, while Urdu medium are exploited by the elite upper class. All this is possible because of Macaulay's system of education: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." This underlying philosophy of education creates the upper-class elites, who are admirers of the West, and have contempt and hatred for their own INFERIOR brown people.

As an antidote, it is necessary to study the true story of the horrific and brutal process of colonization, which has been covered up, concealed, and removed from the textbooks.







AT A  
DISTANCE OF  
ONE  
CLICK!



## ALL MAGAZINES OF BAITUSSALAM PUBLICATIONS

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

Available on the  
**App Store**

GET IT ON  
**Google Play**



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

### FURTHERMORE, YOU WILL FIND IN THIS APP:

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

# Memoirs of Hazrat Mufti Taqi Usmani رحمۃ اللہ علیہ

Translation by Umm Abdullah Zubairi



## The Beginning of Arabic Education

The next year, i.e. Shawwal 1372 AH, equivalent to July 1953, we started our learning of Arabic subjects. I had reached the age of ten and all our books except *Arbi Ka Muallim* were assigned to *Hazrat Maulana Sehban Mahmood Sahab Rahimahullah*. Subsequently, we successively studied *Meezan o Munsha'ib*, *PanjGanj* and *Ilmus Seegha* for *Sarf* (morphology); for *Nahw* (grammar) we studied *Nahw Meer*, *Sharh Maiya*, *Aamil* and *Hidayat un Nahw*; for literature we studied *Duroos ul Adab* of *Hazrat Maulana Sayyid Sulayman Nadwi Sahab Rahimahullah* and thereafter *Mufeedut Talibeen*; we studied all these books from *Hazrat Maulana Sehban Mahmood Sahab Rahimahullah*. We studied *Arbi Ka Muallim* from *Hazrat Mufti Wali Hasan Sahab Rahimahullah*. *Hazrat Mufti Sahab* had a penchant for literature, due to which he enthusiastically made us practice Arabic composition. Due to my young age, I could not master the subtleties of Arabic grammar and morphology, but from the beginning only I liked to write in Arabic. As a result, I would often successfully pass writing exercises, though my handwriting used to be very bad, and it took quite a considerable time for it to improve. My teachers, in consideration of my young age, would greatly appreciate my small efforts and would deal with me with lots of love and encouragement. I would find practising Arabic

speaking difficult because my tongue was not fluent, and I would often falter while speaking. Thus my elder brother *Hazrat Maulana Mufti Muhammad Rafee' Sahab*, who conversed eloquently from the onset only, *Masha'Allah*, would often help me practice.

*Hazrat Maulana Sehban Mahmood Sahab Rahimahullah* would conduct a test every Thursday, due to which we had to stay focused during the entire week. And it was due to his excellent teaching skills that in that single year we studied the same number of books as are taught in two years nowadays. Thus we studied *Sharh Maiya*, *Aamil* and *Hidayatun Nahw* together with *Nahw Meer*; *Panj Ganj* and *Ilmus Seegha* together with *Meezan* and *Nurul Idah of Fiqh* together with *Duroos ul Adab* and *Mufeedut Talibeen*, all in the same year.

A long cane used to remain with *Hazrat*, which was seldom used and merely served the purpose of inspiring awe in students. Albeit it would be used once in a while and I also attained the good fortune of being on the receiving end of that cane once or twice.

There was nobody my age in my class; all were

elder to me. As a result, I could not bond with them during play time after classes. Thus, I would make subsidiary friendships with students in classes below mine. Besides my elder brother, among my classmates was the elder brother of Maulana Habibullah Mukhtar Sahab Shaheed (the former rector of Jamiya Arabiya, Binnori Town), Maulana Muhammad Ahmad Sahab (who is currently residing in Makkah Mukarramah), while Maulana Habibullah Mukhtar Sahab was one year junior to us. My nephew, Hakeem Musharrif Hussain Sahab as well as Qari Muhammad Ismail Meerathi Sahab were both his classmates. After lessons, I would play with them for a while in a nearby park, or sometimes outside the premises of Darul Uloom. Both of them had a knack for all games, from Kabaddi and *Gilli Danda* (Tip-cat) to cricket. I would anyway stick with them as a sidekick, but could never attain mastery in any game. Besides, we used to be in a hurry to return home after Asr so we anyways had very limited time to play.

At a corner of the park in front of the Madrasa, a street vendor would roast grams, puffed rice, popcorn, etc., the earthy smell of which would intensify our hunger in the afternoon. My respected mother would give me one aana daily as pocket money, which used to be sufficient to fulfill the cravings of a child in those days. I would spend half of my capital in buying the earthy-smelling popcorn or roasted grams from the street vendor and after having the lunch which used to come from home, I would spend the remaining on buying raw guavas, raw mangos or sour almond fruits. I would also play for a while during this time in the afternoon.

I still remember that there was a Memon boy named Yusuf who used to live near our house at Burns road. I was astonished when he told me that he received four aanaas as daily pocket money, considering it to be an outrageous amount for living a lavish lifestyle! Yes, that's right!

Today I laugh at this, and you would surely be smiling at, that in those times the worth of four aanaas was something to be envied for. However, a day will come when the wealth and properties which we consider enviable today, and over which we dispute and wage legal battles, would be considered even more worthless than four aanaas, and we would laugh as to what trifling things did we cherish? That day we will realise the truthfulness of what the Noble Quran has foretold us: **“وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ”**

Translation: The worldly life is nothing but a material of delusion.

Anyway! My first year of Arabic studies thus ended and the year-end exams approached. The following were my results that year:

Subject	Marks
Nurulldah	49
Meezan o Munsha'ib	51
Arabic KaMu'allim(Arabic Tutor)	49
Nahw Meer	51
Duroosul Adab	49
Sharh Maiya 'Aamil	48
Hidayatun Nahw	45
Mufeedut Talibeen	50
Panj Ganj	48
'Ilums Seegha	50
Jamal ul Quran	47
Tajweed	51
Mathematics	48
Handwriting	41

The next year (i.e. 1373 AH, equivalent to 1954) again all our books were assigned to Hazrat Maulana Sehban Mahmood Sahab Rahimahullah. Consequently, we studied *Kaafiya*, *Nafhatul 'Arab*, *Tayseer ul Mantiq*, *Mirqat* and *Sharh Tahzeeb* all from him. We had become so accustomed to Hazrat's captivating style of teaching that we could not cope with any other style of teaching. After having studied *Nurul Idah* from Hazrat the previous year, when it was time to study *Qudoori* from him this year, due to some need of the Madrasa this book was assigned to a new teacher instead of him. However our class, which included, besides us two brothers, Maulana Muhammad Ahmad Sahab (who was the

elder brother of Hazrat Maulana Habibullah Mukhtar Sahab Shaheed, the former rector of Jamiyat ul Uloom Al-Islamiyyah Binnori Town), Maulana Abdur Razzaq Sahab Muradabadi Muhajir Madani and several other intelligent students, could not get along with him. There was no culture of sending complaints against teachers, but the management itself noted something amiss and assigned this book to Hazrat Maulana Ameer uz Zaman Sahab Kashmiri Rahimahullah, with whom we were accustomed since long, and so all students were at ease with him.

*To be continued, insha'Allah*

## The Month of Allah ﷻ

Fear the month of Ramadan because it is the month of Allah ﷻ. In this month, Allah ﷻ has ordered His servants to emulate His practice by abstaining from food and drink. Since Allah ﷻ is pure from food and drink all the time, this month of Ramadan has been specially attached to Him. As for the other months, they all belong to Him as well. Allah ﷻ has given you eleven months in which you can eat, drink, and indulge in other halal pleasures. He has set aside just one month for Himself in which He has ordered you to abstain from food, drink, and other halal pleasures.

Therefore, fear the month of Ramadaan, for most certainly, it belongs to Allah ﷻ. Obey Allah ﷻ in this month and abstain from sins. Although obedience to Allah ﷻ is necessary all the time, it's importance is stressed in particular places such as Makkah al-Mukarramah and Madinah al-Munawwarah; and at particular times such as in the month of Ramadan. Special attention should be paid to abstaining from sins at such places and at such times because just as rewards are multiplied at these times and places, so too is punishment.



ابو حاشیر  
ABU HAASHIR



# WHY BUY ONLINE WHEN YOU CAN TEST, CREATE AND BUY?

**CREATE YOUR OWN SCENT AT OUR FLAGSHIP STORE**

If you are a fragrance lover & have always dreamt of creating your custom scent, then this is your chance. Now you can create your favorite branded scent with the same notes as designer or can come up with your custom scent made exclusively for you in our lab at Abu Haashir's Flagship store, which is located in the vicinity of DHA. Excited already? so are we.



Shop #1, Building 28C, Seher, Lane 9,  
D.H.A. Phase 7 Sehar, Karachi, Pakistan

[WWW.ABUHAASHIR.COM](http://WWW.ABUHAASHIR.COM)

SCAN &  
CONNECT



Connect with us:

[www.facebook.com/abuhaashirperfumes](https://www.facebook.com/abuhaashirperfumes)  
[www.instagram.com/abuhaashirandco/](https://www.instagram.com/abuhaashirandco/)  
(+92) 322 3413 414

arts  
Bluebird

# Little artists

can unleash their creativity  
in the classroom or at home



KIDS  
POSTER  
PAINTS

WORRY  
FREE

3+

Available in 500ml and 100mlx6 set



[www.bbarts.pk](http://www.bbarts.pk)