

The Intellect

Al Quran
Surah al-An'am - Part 4

Al Hadith
On Concealing one's Neediness

The Awakening
From The Essentials for
the Present Times

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Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

An elderly lady suffering from dementia kept repeating the same two or three phrases so frequently that her offspring could not decide whether to just nod their heads, say nothing or to repeatedly engage with her in the same conversation unendingly.

In our everyday lives, we routinely employ our power of speech to communicate but do not consciously appreciate how we intrinsically put together letters to form words, and then weave words into sentences, and that if the woven pattern goes into disarray, things become incoherent and meanings are lost. We also do not apprehend the impact that our chosen words have on others.

The *Cover Story* of this issue reiterates the worth of words, literally!

Tie the camel and then trust the Lord ﷻ is the rule of thumb for Muslims. Many a people misunderstand the meaning of *tawwakul* and simply think it to mean giving up *asbaab*. So, if you leave your car unlocked, park it with windows down and leave your cellphone in it on glaring display – this is not *tawwakul* – in fact, it is carelessness. But when you adopt the means (lock the car, don't leave valuables behind etc.), then leaving it in the guardianship of Allah ﷻ – the *Al-Wakeel* is surely *tawwakul*. Remember, the Holy Prophet ﷺ wore armour in war, guided the ill to medication or *atibba* and made *du'a*.

We have more on trust in Allah ﷻ in our *Action Alerts* section. And there's more in it on gratitude too...

A *murrabi* once related to his audience the story of his sister complaining of a severe toothache. When he reminded her of all her other functioning, pain-free body parts, she said – 'you don't know what I am going through!'

He thus explained to his listeners how ungrateful human beings are in general: when everything is rosy, there's hardly any gratitude shown towards the Lord and there's minimal realization of the innumerable blessings being showered upon them without their even asking for them; come (the slightest of) discomfort, and it's all mayhem and doomsday.

A Muslim remains in advantage, whether in a state of *shukar* or a state of *sabr*. Just like thanking Allah ﷻ must remain a preoccupation in good times, having the arsenal to tread through tribulations is equally indispensable. How does one emerge unscathed from a really rough patch? What to do when one holds on to faith in difficulty, but negative forces are bent upon making one's hope dwindle? How to stay strong in the face of unsolicited hurt?

In *Reflections* and *Marital Bliss*, we are featuring pieces that reflect on positivity during adversity and spell out ways to traverse through troubled waters.

In life there are instances where, despite trying hard repeatedly, we keep making the same mistakes again and again. The righteous *ulema* say that even then, the one to plead with and make a true friend is Allah ﷻ alone – admit to Him that 'I keep sinning, despite promising I won't, I can't halt without your *taufeeq*, so grant me the ability to confront and subdue my nafs'. This way, on the Day of Judgment, we can at least tell Allah ﷻ that 'I had requested You alone for granting me *taufeeq*, I had given myself over into Your blessed hands...'

In *Al-Hadith*, the same is reiterated – concealing one's neediness from the creation, and putting it before the Creator.

اللهم اجعل لي عندك وليجه و اجعل لي عندك زلفى و حسن مأب

This beautiful supplication underlines the same - we plead with Allah ﷻ to become our best friend – one with whom innermost thoughts are shared; a friend who frequents one's home like a family member, and who is the only one implored in times of utmost need.

One Ramadan to another, one Zilhajj and Muharram to another – time is flying; in the blink of an eye, the year is over. As hours turn to days, days to weeks and weeks to months, our life keeps melting away like a block of ice exposed to heat. We have been endowed with intellect and guided with Revelation; we have been gifted 'time'; all that is asked of us is to spend it prudently. Is it too much to ask for?

Wassalam,

Zawjah Farid

The Meanings of the Quran

By Mufti Muhammad Taqi Usmani رحمته الله تعالى



(The Cattle)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

Thereafter, when they forgot the advice they were given, We opened for them doors of everything, so that when they became proud of what they were given, We seized them suddenly and they were left in despair. [44]

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

Thus, the people who did wrong were uprooted to the last man; Praise be to Allah, the Lord of the worlds [45]

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ إِنَّظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لِمَنْ هُمْ يَصْدِفُونَ ﴿٤٦﴾

Say, "Tell me, if Allah takes away your hearing and your sights and sets a seal on your hearts, which god other than Allah can bring these back to you?" See how We put forth Our verses in various forms? Yet, still they turn away. [46]

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

Say, "Tell me if the punishment of Allah comes upon you whether suddenly or openly, shall any people be destroyed except the unjust?" [47]

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

We do not send the messengers but as bearers of good tidings and as warners. So, those who believe and correct themselves, there will be no fear for them, nor shall they grieve, [48]

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

whereas those who have rejected Our signs, torment shall afflict them, because they used to commit sins [49]

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

Say, "I do not say to you that I have the treasures of Allah, nor do I have the knowledge of the Unseen, nor do I say to you that I am an angel. I only follow what is revealed to me." Say, "Are the blind and the seeing alike? Do you, then, not reflect?" [50]

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

Warn, with it, those who have the fear of being gathered before their Lord, with no one other than Him to support or to intercede. Maybe they become God-fearing. [51]

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُمْ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

Do not expel those who call out to their Lord morning and evening seeking His pleasure. ¹⁴ You are not responsible for anything in their account, and they are not responsible for anything in your account, that you should expel them, and thus become one of the unjust. [52]

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَىٰ مَنْ بَدَّلْنَا أَلْسِنَهُ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

Thus, We have tested some of them through others, so that they should say, "Are these the ones among all of us whom Allah has chosen for His favour?" Yes, does Allah not know well who are the grateful? [53]

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

When those who believe in Our verses come to you, say to them, "Peace on you. Your Lord has prescribed for Himself mercy, so that if anyone of you does an evil deed out of ignorance and mends his ways, then (you will see that) He is Most-Forgiving, Very-Merciful. [54]

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِّلْمُتَّعِبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٥﴾

This is how We explain the verses in detail, so that the way of the guilty may become exposed. [55].

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

Say, "I have been forbidden from worshipping those whom you invoke beside Allah." Say, I do not follow your desires, because if I were to do that, I would be going astray and would no more be of those on the right path." [56]

لِنِإِي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

Say, "I am on clear guidance from my Lord, and you have cried lies to it. That which you demand to be

hastened is not up to me.¹⁵ The Decision belongs to none but Allah. He relates the Truth and He is the best of all judges. [57]

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعِجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

Say, "If what you demand to be hastened were up to me, the matter between me and you would have been over. Allah well knows who the wrongdoers are. [58]

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

With Him are the keys of the Unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book. [59]

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾

He is the One who recalls your souls by night, and knows what you do by day; then He makes you rise up therein, so that a fixed term may be fulfilled. Thereafter, to Him are you to return; then He will tell you what you have been doing. [60]

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ مُوَيْرِثُكُمْ عَلَيْهِمْ حَفِظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

He is Dominant over His slaves, and He sends guardians over you¹⁶ until when death comes upon one of you, Our deputies take his soul in full, and they neglect nothing (from their duties). [61]

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

Then all of them will be returned to Allah, their real Master. Behold, His is the judgement, and He is the swiftest of those who take account. [62]

Explanation

- 14) Some chiefs and affluent people of the Quraish told Abu Talib, the uncle of the Holy Prophet ﷺ that one of the reasons why they did not attend to the Holy Prophet ﷺ was that many people around him were either their slaves or men of a lower status in the society; if he were to expel them from his company, they might go to him and listen to his message. This verse was revealed on that occasion.
- 15) The unbelievers used to demand that if the divine punishment is a reality, it should be brought then and there. The verse refers to this demand of theirs.
- 16) That is, the angels who keep record of everyone's deeds, and protect people from different calamities as well.

(To be continued In sha Allah)



On Concealing one's Neediness

By Mawlana Manzoor Nomani رَحْمَةُ اللَّهِ عَلَيْهِ

Most Beloved of the Lord

(192/52) It is related by Imran ibn Husain that the Messenger ﷺ of Allah said: "Allah loves His believing slave who is poor and has a family to support and yet remains pious and right-minded (and does not earn unlawfully or tell anyone of his needs) (Ibn Majah).

Commentary: One who keeps away from wrongful and prohibited actions in poverty and does not reveal his neediness to others is, indeed, a very brave man and a dearly beloved bondsman of the Lord.

Those who are caught in indigence and destitution and yet spend their days in poverty to seek succour and derive a lesson from these traditions of the Prophet ﷺ, and remain patient and contented at the life of want and privation decreed for them by Allah, as He had preferred for His loved one, the Prophet ﷺ, the torments of neediness and starvation would, really, become a source of happiness and tranquility for them.

Those who hide their Hunger and Privation

(193/53) It is related by Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ said: "Whoever is hungry or has any other special need and hides his hunger or need from others [i.e. does not solicit alms by disclosing his indigence to anyone], it is the responsibility of Allah, the All-Powerful, to provide sustenance for him for a year through a lawful means." (Baihaqi)

Commentary: The phrase, "the responsibility of Allah", occurring in the above Tradition means that the Lord, by His Grace, has made it His usual practice, and anyone who puts it to test with an unflinching faith in His Promise and Beneficence will, Insha'Allah, see it materialise with his own eyes.



Zakat

By Mufti Ebrahim Desai رحمۃ اللہ علیہ

Zakat on Income From Sale of Property

- Q) I always calculated zakat on my total asset at the beginning of Ramadan every year. I paid zakat even when the asset was in my possession for less than a year. Keeping this in mind I have this question: I acquired money after selling off my house this year in March 2002. I will be Insha'Allah buying another house soon. Do I need to pay zakat on this money this Ramadan? But, if I am not able to buy the house by March (i.e. after one year of having the money) but am able to buy it in, say June, then do I pay zakaat and when?
- A) As usual you have to pay zakat on the proceeds of your house this Ramadan. And Allah Ta'ala Knows Best

Zakat For Islamic Schools and Orphanages

- Q) I used to give zakat to orphanage and madarasas. Somebody told me that the zakat money cannot be used to construct the orphanage or madarasa building structure, and can only be used for its operating costs, so you should not give zakat to these organizations if the zakat is being used for constructing the orphanage or madarasa buildings. Please explain this. Also, how would one know for what purpose your zakat money was used by these organizations and whether your zakat was properly disbursed.
- A) Zakat must be given to the poor and needy. Zakat cannot be used directly for constructing a madrassa or an orphanage.

You should give out your zakat personally to the poor and needy who are eligible to accept zakat. If you choose to give your zakat to an organization make sure that there are competent Ulama there who are well versed in the laws of Zakat. You should not give your zakat to an organization where there are no reliable Ulama and the organization is not well versed in the laws of zakat. If they did not

discharge your zakat according to Shariah, your zakat obligation will not be fulfilled. And Allah Ta'ala Knows Best

Giving Zakat to Relief Organizations

- Q) In the USA there are relief organizations which collect zakat funds. They usually keep behind 10-12% of the zakat collected as an operating expense. Is it valid to give zakat to such organizations and fulfill your zakat obligations?
- A) In principle, the prerequisite for discharging zakaat is *tamleek* (making the needy owners of the zakaat) (*Hidaayah*).

If a person hands over his zakat to the organization and the zakat gets used in the operating costs without making a needy person the owner his/her zakat will not be considered as discharged. Therefore, people should be extremely cautious as to whom they hand over their zakat. And Allah Ta'ala Knows Best.

Zakat on Rental Property

- Q) General understanding is Zakat is due on one's asset (gold, property etc). But I have received a Zakat Calculator through email which states that zakat is not applicable on property given on rent irrespective of how much but zakat is payable on the rental income. Is this correct? Or what is the correct method of assessing zakat on property given on rent. Please also give source of reference (i.e. Hadith, Fiqh reference)
- A) Zakat is not payable on the actual property if it was not acquired for resale. Zakat is only levied on the income received. Your Zakat on the income received will be calculated as follows: Cash on hand-less current liabilities (like annual bond repayments, rates, etc.) Zakat is payable on the balance. You may not deduct expenses which you think may fall due during the course of the year - like maintenance, etc. And Allah Ta'ala Knows Best.

Reflections on Edward Said's Orientalism

By Naeema Akram

'Orientalism', to be precise is the term Edward Said uses to describe the European or the Western experience of the East. This experience, however, is a constructed one and constitutes of well-defined processes which made Orient the 'Orient' it is generally perceived of. As a discipline of academics, Orientalism came to be identified as a discipline which appropriated the distinction between the East and the West as a vantage point to elaborate theories about the East or the Orient. Hence, a vast body of scholars such as writers, poets, philosophers, historians, philologists, etc., wrote excessively about the Orient keeping in view the ontological and epistemological differences between the East and the West – the Orient and the Occident. This, however, is just one aspect of what Said calls Orientalism.

Orientalism, in reality, Said would argue, is a 'discourse' that helps the West to come to terms with East by "making statements about it, authorizing views of it, describing it, by teaching, settling it, ruling over it." Hence, Orientalism becomes a means for keeping the Orient in control. Orientalism is the construction of 'other' of the Occident. In setting out to 'know' the 'other', the Occident ends up in 'creating' this 'other', which, in this case, is the Orient. Orient, then simply, Said says, is not "there." It is created by intellectuals and scholars of philosophy, history, literature, etc., who have written for centuries. They have attributed to the Orient their assumptions which have come to be viewed as 'neutral' facts about, or depictions of, the Orient.

Whatever assumptions the Orientalists have made about the Orient are, of course, not value-neutral. The fact that these assumptions are institutionalized as Orientalism betrays the belief of the Orientalists in their political supremacy over the Orient. Thus, it is impossible to sever the links between Orientalism and political power that the Occident enjoys. When Said says that Orientalism is not just a "will" to understand the Orient but also to "control, manipulate, even incorporate, what is manifestly different," he actually explains the way power creates discourse.

Orientalism, as Said analyses it, is an epistemic category which figures in the works of literature and philosophy. Therefore, it would be too naive to assume that these works are apolitical or value-neutral. "Pure and Political knowledge" cannot be completely separated just as the scholar cannot be separated from the life he leads. Moreover, Said also brings in the "methodological question," in which he is concerned not just about the points of departure for his study but also the "question of designating which texts, authors, and period are the ones best suited for" his study. For this particular work, Said chooses to explore the British, French and American "experience of the Orient." His work, more specifically, also focuses on how Islam figures in the Orientalist sensibility of these three nations. The reason that Said gives for his approach is that Both British and French had been the "pioneer nations in the Orient and the Oriental studies," and their status as colonizers had also been instrumental in establishing and safeguarding the Oriental positions given rise to by the Western scholars. America, however, came in much later; its role in the world after the Second World War comfortably landed it into the position vacated by the early colonizers, i.e. Britain and France. So now it is America that has become instrumental in perpetuating Orientalist positions in the world.

For Said, this project also has a "personal dimension." He was a Christian-Arab who grew up in Palestine and went to the university in America. Said was simultaneously an insider and an outsider. Although trained by the Western system of education, Said remained an "Arab-Palestinian" in America for whom life was "disheartening." Probably it was this Orientalist American treatment of his Arab identity which encouraged him to carry out this study.

- Quotations in this article have been excerpted from Said's work, 'Orientalism' published by Vintage Books in 1978.

From The Essentials for the Present Time

By Maulana Abdul Sattar حفظه الله



The Fundamentals of an Islamic Society

Allah ﷻ says,

“and do good deeds so that you achieve success” (al-Hajj, 77).

The word ‘good’ (*Khayr*) contains within itself a vast meaning: if one performs acts of goodness success (*falaah*) would be destined for them. (When) goodness spreads in a society, the mutual relations between people are also be affected by it. It is because of this that Prophet Muhammad ﷺ laid the foundation of the Islamic society in Madinah on the following principle:

المسلم أخو المسلم

“A Muslim is a brother to (his) fellow Muslim.”

This one tradition of the Prophet ﷺ eradicates

all the prejudices, ethnic differences and other distinctions. Hence, a Muslim is required to treat another Muslim just as he would treat his blood brother. The beloved Prophet ﷺ dispelled racial prejudices and all other differences based on colour, creed, caste, nationality and language. This means that (Muslims) have no individuality except that they are bound in the golden chain of the first pillar of Islam – the *Shahdah*.

Our Real Source (*nisbat*)

Our real source (*nisbat*) is *laa ilaaha illAllaah!* A Muslim who is a stranger is your brother no matter what is his colour, nationality or language. This attitude, according to the beloved Messenger ﷺ, distinguishes Islam from *kufr*. When it comes to *kufr*, we see our Prophet's ﷺ sword being raised – he ﷺ encountered his blood relation – his uncle, Abu Lahab – in the Battle of Badr only because he stood in the ranks of the *kuffaar* (non-Muslims)! On the other hand, when it comes to Islam, Hazrat Bilal ؓ, an Ethiopian slave with dark skin is warmly embraced, for he is a part of the same golden chain of *Shahadah*. The Holy Prophet ﷺ, hence, with his actions, proved that even his blood uncle, who was a respected chief of the Quraysh as well, won't be spared if he comes face to face with the Prophet ﷺ in a battle. About Abu Lahab, Allah ﷻ says in the Qur'an:

“Perish the two hands of Abu Lahab, and perish he! Neither his wealth benefited him, nor what he earned. He will soon enter a Fire, full of flames,” (al-Lahab, 1-3).

The Holy Qur'an clearly states that Abu-Lahab is destined for destruction and his hands are rendered broken. This the treatment meted out to one who is an enemy of Allah ﷻ. Whereas in a narration about Hazrat Salman Farisi ؓ, a Persian, the Prophet ﷺ says:

سلمان منا أهل البيت

“Salman is from us (i.e., he is a part of our family).”

Since Hazrat Salman Farisi ؓ possessed the wealth of the *Shahadah*, he was considered to be a brother, a part of the family. His nationality and language, which did not coincide with that of the Arabs, did not matter!

The Chain of Brotherhood

At the time of the migration of the Holy Prophet ﷺ to Madinah, the two great tribes of *Aus* and *Khazraj*, had been in a state of war for a long time. They had fought many battles before. As records show, one of these battles started when a goat of one of the tribesmen went into the fields of his

rival tribesman. The owner of the field found the goat grazing on his land. This infuriated him and he killed the goat. When the owner of the goat came to know of this, he called on his clan for support, and thus started a battle which lasted for forty years.

What Holy Prophet ﷺ presented to these warring tribes was the universal message of peace and harmony. This gave the people of *Aus* and *Khazraj* a chance to experience peace, brotherhood and security from the evils of the previous social setup they lived in. The two tribes readily accepted the message of the Prophet ﷺ, and in the ensuing days this world witnessed the unmatched example of the formation of a cordial society developed on the principles of love and brotherhood.

The Honoured People of Madinah

These men of the *Aus* and *Khazraj* tribes helped those Muslims who had been persecuted and had left their properties and wealth in Makkah. This demonstration of unmatched selflessness and sacrifice towards the people who had migrated from Makkah was so grand that Allah ﷻ mentioned it in the Holy Qur'an:

“who have love for those who emigrated to them, and do not feel in their hearts any ambition for what is given to the former ones (from *fai'*), and give preference (to them) over themselves, even though they are in poverty” (al-Hashr, 9).

This is how Allah ﷻ has praised the *Ansaar* (helpers) of Madinah, that whoever came to them, after losing his property and possession, they embraced him. Nowadays, it's a rare thing to observe! The common attitude generally prevalent today is to blame the growth in population as a problem for economy, society and security. The language, culture, land and ethnicity are now becoming major issues which may well have been the derivatives of atheism and/or paganism, but not Islam. The Holy Qur'an clearly states that they welcome those who come to them from other lands with the belief in the unity of Allah, after being persecuted, tortured and having lost their possessions.

The Exemplary Sacrifice of the People of Madinah

The people of Aws, Khazraj and others in Madinah, who had accepted the Holy Prophet ﷺ as the prophet of Allah ﷻ, got together and helped those who had left their running businesses, personal properties and other assets in Makkah. These people were empty handed and had just managed to secure their faith in the Oneness of Allah ﷻ. The helpers of Madinah didn't feel constricted after they had lent whatever they had to offer to these immigrants. Although they weren't much better off themselves, they preferred the immigrants over themselves and their personal needs. It is never easy to forego one's rights, yet these helpers did so. In fact, they went a step ahead by actually prioritizing their brothers in faith to everything else.

Respect the Relation of Islam

When a Muslim prefers his brother over himself, it is called compassion. We are also Muslims and relate ourselves to the same statement of Unity that those Muslims had related themselves to, i.e., claiming to adhere to the teachings of the same Prophet ﷺ as did the helpers of Madinah, yet the difference is obvious between them and us. The difference in the social setup, economic infrastructure, culture, thinking patterns and actions is so distinct that it simply highlights our falsity. They were such (great people that Allah ﷻ praised them by saying that they preferred others over themselves, although they were themselves in need!

These were the blessings of the same brotherhood about which the Holy Prophet ﷺ had declared in Madinah: a Muslim is a brother to another Muslim so do not oppress him or let him be oppressed by others. Allah ﷻ fulfills the needs of the person who endeavors to help his fellow Muslims. One who relives his fellow Muslim of a calamity or a problem, Allah ﷻ will relieve him of a calamity on the Day of Judgment. Allah ﷻ will hide the faults of anyone on the Day of Judgment, who hid the faults of his fellow Muslims.

The aforementioned narration of the Holy Prophet ﷺ thus eradicates all forms of prejudice and distinction within the Muslim community.

Distinctions are a Source of Identification

These differences of language, caste and colour are merely sources of identification. Allah ﷻ says in the thirteenth verse of Surah al-Hujraat:

"O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware."

In this verse Allah ﷻ says that since the mankind is born of the same father, Adam ﷺ, and the same mother, Hawwa ﷺ, they are inherently the same family. The lands, tribes and other sources are for the purpose of their identification, and not a basis for any kind of distinction. Distinction, in the eyes of Allah ﷻ can only be attained through taqwa, that is, God-consciousness.

Criterion for Dignity and Honor

Allah ﷻ has clarified the criterion for dignity in verse number 13 of Surah Alhujrat:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴿١٣﴾ (الحجرات، ١٣)
"Verily the most honorable amongst you before Allah is the one who fears Allah most."

This verse clearly identifies that fear of Allah ﷻ in a person makes him respectable and honorable. Hence, the greater the fear of Allah ﷻ and regard for His likes and dislikes, the greater a person's stature in the sight of Allah ﷻ.

The Holy Prophet ﷺ has explained a point in this regard; a Muslim doesn't act cruelly towards his Muslim brother, doesn't violate his right and doesn't harm him in any way. He ﷺ further added that a Muslim doesn't leave his Muslim brother helpless so that others oppress or brutalize him. Such an act may well be expected of a hypocrite or an unbeliever but not a Muslim.



By Asna A. Ansari

An average person speaks (at least) around seven thousand words per day. This would mean that in a month an individual speaks around two hundred and ten thousand words, and in a year, two million, and five hundred and twenty thousand words.

Let us now take this further and make some assumptions around how many words a parent might be speaking to their children in a year and eventually in the initial formative years of their lives. An average parent with let's say two children (between the ages of 2 and 12) may be perhaps using 50% of their total words in having conversations with their children. If we build further on this assumption it would be safe to reach the conclusion that an average parent uses approximately twelve million and six hundred thousand words in conversations with their children between the ages of 2 and 12!

In his incredible book, 'Conscious Language', Robert Tennyson Stevens writes that "Language is our operating system, shaping our thought and reality as specifically as a set of blueprints defines the architect's ideas to the builder." So if we can create our reality with our words, then in order to bring a thought to fruition we first have to speak it.

For parents, all around the world, this means that

we hold in our hands (in this case, our mouths, to be more specific) the potential reality of our children. If what we speak is what we shall become or experience then obviously and without a doubt, what we speak is what our children shall become or experience!

Let us now examine what exactly are we talking to our children about?

The largest chunk of the words parents use in conversing with children revolve around what needs to be done or what has not been done. As imperative as it may be to get their days rolling, sadly, it is one of the biggest factor behind the disease of 'stunted vision' which has plagued our generations in the last century.

Such conversations soak up most, if not all of parents' and children's, time, energy and efforts in focusing on the short term. From arising from bed, to going back to bed, these conversations are nauseatingly only about what to do next. Throw in some of these terms such as eat, wear, food, homework, sleep and a whole pack of basic nouns and verbs, you will have an entire package of conversation between a parent and a child for an entire day.

One may ask, why is that a problem? The problem

here is that such conversations create in the minds of children, a sense of undue importance for the ordinary, the mediocre and the very basic things in life. Naturally, the young mind grows up thinking that if there has been so much noise around getting the day's work in order then this must be the most important thing in life i.e., to aim for the basics.

As they grow older and enter teenage, the instructions move away from what needs to be done in a day to what needs to be done in the next few years. What ensues is a medley of conversations which revolves around how children should get their lives in order. Tests, exams, school, high school, college, university and eventually work becomes the axis around which this 'near to be adult' 's life rotates, with the single most compelling purpose being achieving monetary success in their lives, thereby achieving a living standard pursued by all and sundry around them.

This, dear readers, is the most effective way of robbing a child of a bigger, better, and meaningful purpose. What we have essentially done is mercilessly slashed a child's vision, so that he or she is left capable of only envisioning life in this 'dunya'. The highest aim that we are asking them to aim for, is happiness and pleasure and achievement right up to the point they breathe their last breath.

But then, what about the Hereafter? Uhhh, excuse me, what Hereafter?

An individual who has spent his entire life talking about or listening about how to do better in this dunya can simple not consider the Akhirah to be a reality. Simply because there has been no conversation about it. The concept of 'Akhirah' remains a figment of their imagination simply because it was just never a part of their conversations.

What was supposed to be a 'means' became an 'end'. What was supposed to be the 'path' became the 'destination'. It should not then come as a surprise to us when our youth mindlessly pursues excellence in this 'Dunya' only to end up depressed, confused, ego centric and psychotic individuals by the time they reach mid-life. They were hopelessly and frantically scrambling towards a mirage shown to them by the very hands that

were entrusted with the job of showing them the finite reality of mortality and the infinite gift of immortality after that!

On the contrary, if parents enabled their children to envision the 'Akhirah' as a reality as imminent as the sunrise next day, it would become a game changer for the entire Muslim ummah! Merely, the act of having meaningful conversations with children can enable them to align all their worldly endeavors with a greater and nobler purpose.

Allama Iqbal, in his poem, *طلوع اسلام* says:

سبق پھر پڑھ صداقت کا 'عدالت کا شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

*"So learn again the lesson of truth, justice,
and courage*

*For you will be entrusted with the
leadership of this world,*

How beautifully is Iqbal giving our children a noble curriculum! The academia, the knowledge and the formula to achieve a purpose worth pursuing! All through the magic of words!

The right words, if used with a noble intent and articulated to children with wisdom, kindness and purity can enable them to achieve the greatness they are sent to achieve and are meant to achieve in this world.

If only, parents of the Muslim Ummah realized their responsibility of inculcating in their children's minds the noble responsibility of envisioning success in the 'Akhirah' as the one true purpose worth pursuing, it will not be long before we regain our lost glory which our ancestors left behind.



A Trip around the World Excerpted from the travelogues of Mufti Taqi Usmani Sb *دامت برکاتہم*

Translation: Zawjah Zia

Historically, in the early and middle eras of the spread of Islam in the world, we don't see any mention of Islam reaching the part of the world where Japan is. In the known history, the earliest Islamic influence in this area dates back to 1890, when Sultan Abdul Hameed of the Ottoman Empire sent here a goodwill mission; his ship named *Ertugrul* arrived here with this mission. This was basically an information gathering mission, aimed at exploring the prospects of *Dawah* and *Tableegh* in this region. It left a hugely positive impact here and in fact, it won't be wrong if we say that this mission leveled the ground here for the acceptance of Islam. However, tragedy struck when this ship was overtaken by a deadly storm and sank on its way back to Turkey; only 69 people out of the 609 aboard were rescued.

This incident happened in the darkness of the night and those who survived were rescued by Japanese people from a nearby island. Meiji, the then King of Japan arranged for the wounded to be given medical aid and all who had survived to be transported back to Turkey. He also got a

monument named *Ertugrul* to be constructed in order to commemorate the martyrs of this mission. Till this day, a commemoration event holds place in its honour in Japan.

The efforts of this sacred mission did not go to waste for sure. The people of Japan were highly influenced by this incident. A twenty-four-year-old highly educated journalist named Torajiro Yima began a nation-wide campaign collecting funds for the families of the 540 martyrs of this mission and a huge amount was collected. He then requested the Japanese Foreign Minister to get these funds delivered to the families. The Japanese foreign minister arranged for Torajiro himself to go to Turkey in person and deliver the funds to families of the martyrs. The funds were handed over by him to the Turkish Naval Ministry in a grand ceremony in Istanbul.

The story doesn't stop here. At the ceremony, Sultan Abdul Hameed offered Torajiro to stay in Turkey for two years to teach Japanese language to the officers of the Turkish forces. Amazingly,

Torajiro not only taught Japanese language to Turkish officers, he simultaneously learnt Turkish language as well as Islam from them. Not very long after, he reverted to Islam. He added 'Shingetsu' after his name which means crescent in the Japanese language. Some say that he named himself 'Abdul Khalil'. Every time he wrote back to his home during his stay in Turkey, he would add this Islamic name with his old name too.

Although a lot is still to be discovered about the advent of Islam in Japan, but as yet Torajiro seems to be the first Japanese person to enter Islam. He lived up to ninety-one years of age and passed away in 1957.

Legend has it that another Japanese person named Yamaoka entered Islam in 1909 and he renamed himself as Umar Yamaoka. He supposedly performed hajj as well. Around the same time another Japanese man named Bampa Chirwarega visited Mumbai (then Bombay) and accepted Islam under the influence of the local dawah activities. He renamed himself as Ahmad Arega.

These were the two people who began the dawah activities in Japan and several people entered Islam under their influence. Incidentally, this was the time when Turkistan was undergoing the Bolshevik Revolution and a great number of Muslims were fleeing away from Uzbekistan, Tajikistan, Kazakhstan and Kirghizstan to different parts of the world due to Russian persecutions. Some of these Muslim migrants arrived in Japan too and sought political amnesty here. This gave a boost to forming a Muslim community in Japan and became a reason for many people entering Islam. Some migrants then arrived from India, China and South Asia as well and the first masjid was accomplished in 1935 in Kobe. Another one was constructed in 1937 in Tokyo. Even some influential non-believers from Japan contributed funds for this Masjid. Afterwards, a masjid came up in Nagoya the same year and another one in Osaka in 1977.

Japan had to inevitably establish ties with some Muslim countries during World War II. Post war, these ties grew even stronger; Japan being a struggling industrial state and these Muslim countries being huge sources of oil. This increased the two-way traffic of people between Japan and Muslim countries resulting in further spread of

Islam. During this time the Japanese Muslims began to organize themselves, the Quran was translated into Japanese language and several books about Islam were authored too. The first Islamic center came into being in 1966 which was then merged into this current Islamic center we were at in 1974.

This Islamic center was working under a board of directors comprised of Muslims from Arab countries, Pakistan, Turkey and Japan itself. Mostly, the financial support for this center is a combined input of Saudi Arabia, the Muslim World League, Gulf States, UAE, Qatar and the OIC. This center has published almost up to forty books about Islam and a copy of Quran Majeed with Japanese translation too. Moreover, it publishes a tri-monthly magazine named Al-Islam. Recently, the center has started activities focusing on primary religious education for Muslim children on a small scale. Every year, this Islamic Center manages Hajj arrangements for Japanese pilgrims. Arranging different seminars and speeches creating awareness about the fundamentals of Islam are a regular feature of the center too.

Complementing the efforts put up by this center, the revered *Tableeghi Jama'at* commenced its activities in Japan in 1956 which have been fairly successful so far. The Jama'at acquired a property in Saitama; a locality in the outskirts of Tokyo, which serves both as a masjid and a *Tableeghi Markaz* and is growing day by day.

As a fruit of all these efforts, the Muslim population of Japan which was around the three-thousand mark in 1973, is now touching the fifty-thousand mark *Alhamdulillah* as per the national census. Apart from that, the number of foreign Muslim settlers in Japan is around two hundred thousand. That makes the Japanese Muslim population up to around two hundred and fifty thousand.

It goes without saying that practicing *Deen* in a foreign land is not a very simple and easy task for these Muslims. For one, the basic religious facilities haven't been developing here at the same rate at which the Muslim population has been increasing. Secondly, the religious environment here is not as firmly grounded and established as it is there in some parts of Europe and the USA *Alhamdulillah*...

(To be continued, insh'Allah)

The Grateful Old Man

Contributed by Umm Zahra



When passing through a mountain pass, a Bedouin once came across an old man who was blind and who seemed to be afflicted with various ailments all over his body. It was clear he was wasting away. He was even paralyzed and was constantly forced to remain in a seated position.

The bedouin could clearly hear him say, "All praise is for Allah, Who has kept me safe from ailments with which He has tested many among His creation; and He has indeed preferred me over many among those that He created."

"My brother!" exclaimed the Bedouin. "What have you been saved from? By Allah, I think that you have been afflicted with every single kind of element."

"Go away from me," said the old man as he raised his head. "Do I not still have a tongue with which I

can pronounce His Oneness, and with which I can remember him every single moment? And do I not still have a heart with which I can know Him?"

These words of the old man were enough for the bedouin to repent to Allah ﷻ for his sins and ask Him for forgiveness.

Your best assets are a believing heart and a thankful tongue for these will weigh heavily in the Balance on the day of Judgment and make your whole life worthwhile. Be grateful for them and use them in the remembrance of Allah ﷻ.

The Messenger ﷺ of Allah said: "One engaged in the Zikr of Allah among the heedless is like a living tree in the midst of dry trees" (*Ihya Ulum ud Deen*).

The Soul with respect to Truth and Worship

Shaykh Abu Abd al-Rahman al Sulami رحمته الله

Truth and Worship are contrary to its Nature

Among the infamies of the soul is that it never prefers the truth, and worship is contrary to its nature and disposition. Most of this is derived from pursuing caprice and chasing desires. Anything that has not been slaughtered with the knives of disciplining the soul [*mujahadaat*] will not be brought to life. Allah Most High said to one group from the children of Israel, "so turn in penitence to your Creator and slay yourselves" (Q2:54).

This condition is treated by removing the soul [from this world and dedicating it] to its Lord. Because of this al-Khalil [Ibrahim عليه السلام] (peace be upon him) was ordered to sacrifice his son, and "Then, when they had both surrendered to Allah, and he had turned him down on his face" it was said to him, "You have fulfilled the vision," and "We ransomed him with a tremendous sacrifice" (Q37:103, 105, 107).

Junayd said, "Allah has made affection unlawful to those with attachment [to this world]" [*Al-Asbahaani, Hilyat al-Awliya* (10:274); *al-Ghazali Ihya 'uloom al-deen*, 4:360].

The goal of the treatment is to completely remove the soul [from these attachments and to dedicate it solely] to its Lord.

I heard Muhammad ibn 'Abd Allah al-Razi say: I heard Abu al-Qasim al-Basri in Baghdad say: Ibn Yazdaniyar was asked about a servant: "When he departs from his Lord on what basis should he set out?" He replied, "On [the basis] that he (does) not return to where he departed (from), and that he safeguard his soul from noticing from what he has absolved himself from."

Then someone asked, "This is the ruling for one who departs from something that is present. But what about someone who departs from something that is absent?" He said, "The presence of sweetness in the future [through dedication to one's Lord] in exchange for the bitterness of the past [and one's dedication to fantasy and folly]" (*Al-Qushayri, Al-Risalah al-Qushayriyyah*, 1:213).

-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

Whirling Hearts

By Murtaza Humayun Saeed

Is it fair to insist that God bring to life that same rose that you are clutching,
 When He brings to life roses all year around
 Is it fair to doubt that there will be ever-lasting life,
 When everyday the hearts spin in a longing to behold Him
 Just as the physical earth shows us how
 Is it fair to insist that God prove a point by bringing back yesterday,
 When with the sun rises with every new day
 The abyss of nothingness that we worship
 Makes us slaves of ourselves
 Is it fair to insist that you yourself are god
 When you can't bring back a fly on the wall

This poem was first published in the UK in 2020 by Lote Tree Press in an anthology by 80 Muslims poets from around the world. Murtaza has extra copies of this anthology: 'A Kaleidoscope of Stories. Muslim Voices in Contemporary Poetry' in stock. You can contact him on his Instagram @selectbooks_artgallery. He is a bookseller and teacher. He teaches at Zaawiya Trust School. (www.zaawiya.org.pk)

The Silent Treatment

By Bint e Ahmed

I glanced over *Ayah 8* in *Surah Taha* and began to count the number of words. The ayah depicts a scene from the time Prophet Musa ﷺ leaving Madyan (or Midian) and making his way towards Mount Sinai:

“When he saw a fire, he said to his family: “Wait! Verily I have seen a fire; perhaps I can bring you some burning brand there from, or find some guidance at the fire” (20:10)

With my limited knowledge of the Arabic language, I began to count the number of words Prophet Musa ﷺ spoke to his family. There were 13 words in total! I started to recall how many days it had been since my husband had last spoken to me. It didn't take me long to realize that 3 days had elapsed in this stillness. The reason behind this and similar silent episodes were erratic, unpredictable and trivial most of the time. Misdemeanors like not bringing a specific bowl to the dinner table or accidentally bringing the wrong sauce bottle to name a few.

I know all this too well- living in a disturbed marriage: there are days when my husband would not utter a word for 10 to 15 days over petty issues! No matter how sincerely I asked for forgiveness, he would only break his silence whenever he chose to do so. There would be nodding or gesturing but no words. He would talk to other people as if nothing had happened but for me it would be sight of an angry face with sealed lips. I felt as if I were living with Dr Jekyll and Mr Hyde.

His shunning me for long intervals would leave me in a state of emotional instability. My inner pendulum would swing between anxiety and depression. I would be anxious because of the

randomness of when my husband would break his silence and sadness that this is not why I had signed up for in a marriage. I would dash around the house like an obsessively, compulsively driven wife checking all the taps, light switches, checking if the soap dish had been drained, the rug had been laid at an angle he desired- all in an attempt to get everything meticulously right so as not to be ostracized yet again. There would be incomplete tasks all over the house: things requiring repair, groceries needed to be purchased, important decisions which remained unresolved. All life would come to a standstill.

His emotional unavailability in my marriage had changed me as a person also. I had become more and more silent and withdrawn from him as well as with my other family members. It was difficult to share the neglect I was facing with other people as my husband would be very friendly with others.

My life seemed predictably unpredictable; I was at the mercy of my husband. My marriage seemed like a checkerboard with my husband displaying alternating episodes of rage and malignant silence. I scanned the internet high and low to find out if I were the cause of this mistreatment. Nothing made as much sense as it did on the day I sat in my Marriage counsellor's office. It was my 14th marriage anniversary and of all the places I could be at, I was trying to find out what was wrong with me. She made it very plain to me after listening patiently for our 50 minutes session:

“It is not your fault. This is called The Silent Treatment and is a sign of emotional abuse from the pattern I see in your marriage. It is a means of manipulating and punishing one's partner”.

What is “Silent Treatment”?

Silent treatment has been defined by psychologist Dr Kristin Davin as follows:

“The silent treatment refers to the act of intentionally withdrawing from an interaction, refusing to engage further, and shutting the other person out for extended periods of time.”

Sometimes in disagreements, couples do enter a No-talk phase. Most of the time it is to think over their behaviour and come up with better ways of communicating. At other times the partner is too agitated to continue the conversation and fears that the situation may escalate beyond his control.

Reasons behind “The Silent Treatment”

- **Avoidance:** In some cases, people stay silent in a conversation because they do not know what to say and want to avoid conflict.
- **Communication:** A person may use the silent treatment if he does not know how to express his feelings but wants his partner to know that he is upset.
- **Punishment:** A person uses silence to punish someone or to exert control or power over other people; this is a form of emotional abuse.

When does “The Silent Treatment” become Abusive

Silent treatment becomes abusive when it becomes more than just silence: when it serves as a way of controlling, punishing and manipulating someone. Some of the hallmarks of such abuse as outlined by Dr Kristin Davis are as follows:

- The spouse blatantly and frequently ignores you.
- He/she is silent for extended periods of time with no deadline.
- He/she talks to other people, but not you
- You feel like you are walking on eggshells. Checking meticulously that your actions don't stir already troubled waters.
- You try to talk to him, but he doesn't respond to you.
- You feel punished by his silence.
- He doesn't attempt to communicate his feelings to you.
- It only ends when you apologize, plead, or give in to his demands.

What Purpose does “The Abusive Silent Treatment” Serve?

- It is a means of manipulation: to control the situation or conversation and to force the partner to reconcile with the abuser. It forces the victim to concede with the abuser's demands/ agenda.
- It is used as a punishment strategy: the spouse knows it bothers his partner, but continues to do it anyway.
- It leaves the person on the receiving end feeling anxious, isolated, and lonely.
- It erodes a person's self esteem
- The perpetrator of the silent treatment explicitly blames his partner for causing the silence.

How to Deal with the Silent Treatment?

1. Ask for Allah's ﷻ help:

Allah is the Owner, Creator and Sustainer of this Universe. We do not have the knowledge or wisdom to fathom through the intricacies of our own life or those of our partner's. Humbly and sincerely ask Allah ﷻ to help you in your troubled times. All source of strength and tranquility in life comes from seeking Allah's ﷻ help.

“If My slaves ask you about Me, I am Near. I answer the call of the caller when he calls on Me.” [Quran, 2:186]

Imam Ibn al-Qayyim said, “Du‘ā' is one of the most beneficial remedies. It is the enemy of calamity; it repels it, cures it, prevents its occurrence, and alleviates it or reduces it if it befalls [one]. It is the weapon of the believer.”

2. Voice your concerns:

Try to communicate with your spouse regarding your concerns no matter how awkward the situation may seem. Start by giving the situation a name for e.g.

“I notice that you are not talking to me; when it's convenient for you, can we talk about it?” or

“I can tell you're upset and I would like to hear what is upsetting you.”

Explain to your husband how you are feeling. Use “I” statements and not “You” statements. For e.g. “I feel hurt and frustrated when I'm being ignored.” Instead of saying “YOU always ignore me”

Apologize when it is genuinely your mistake. If however the situation was not your mistake then there is no need to apologize-you are not responsible for your spouse's choice of using silence as a punishment. Unfortunately, more often than not you will notice that even genuinely apologizing may not break the ice.

3. Seek Professional Help:

If you notice that your efforts are not yielding profitable results and the silent treatment is persisting, it is important to discuss this issue with a marriage counselor/therapist who can help the couple come up with better ways of communication. The counselor may also be instrumental in delineating if this pattern in your marriage is 'abuse' and would advise you accordingly. Individual therapy with a marriage counselor can help to boost self confidence and provide healing from the trauma of the emotional neglect in a marriage.

4. Practice Self-Love:

Living with an avoidant partner can take its toll on the one's mental, physical, social and spiritual health. Living in silence can drive you deeper into your own silence. It is important to do a few things during the day that make you happy.

This would include:

- 1) Pursuing a hobby: like reading, gardening, baking, or painting. Doing things you like will help to reduce the stress hormones in your body and promotes mental well being.
- 2) Mindful meditation: It calms the nerves, increases focus, productivity and patience levels.
- 3) Journaling: taking time out on regular basis to pen down what a particular situation has made you feel is soothing to the soul. It helps you to bereave over your situation when no one is around to lend an ear or a comforting hug.
- 4) Staying connected with your social circle: continue to socialize with your friends. They are your support system and the people with whom you get to be you.
- 5) Exercise: Exercise is known to boost the happy hormones in the body: serotonin and endorphins which are mood elevators.
- 6) Educate yourself by reading books on self love and conflict resolution; attend workshops and

webinars on better communication skills and request your husband to join along.

- 7) Perform acts of Kindness in the community: Striving for a cause greater than ours makes us realize our worries are less worrisome than those of others. Some examples include:
 - Helping out in an orphanage,
 - Looking after the less fortunate in your neighborhood,
 - Volunteering at a masjid,
 - Paying someone's groceries,
 - Cleaning up the litter in your area,
 - Educating the poor children in the neighborhood,
 - Feeding an animal,
 - Planting trees in your neighborhood: It is narrated from Prophet Muhammad ﷺ "No Muslim plants a tree or sows a seed and then a bird or a human or an animal eats from it but that it is charity for him" (Bukhari and Muslim)

All these acts of kindness teach us empathy, compassion and selflessness.

Silent treatment is an unproductive way of communicating and more often than not borders upon emotional abuse. It is important to address this issue earlier on in the marital life. If left unresolved, the episodes of silent treatment will recur more frequently and for longer durations. As parents we are role models for our children; by not stepping up and resolving issues in a more constructive way we are subconsciously teaching our children that it is acceptable to become silent and use that strategy to manipulate others for our gains.

Islamic traditions are rich in moments of love, affection and respect between Prophet Muhammad ﷺ and our mother Hazrat Aisha رضي الله عنها. Marriage in Islam is not shrouded in punishment, silence and exploitation. Our children deserve to know through our interaction with our spouse the exemplary marital bliss that is displayed in the biography of Prophet Muhammad ﷺ.



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The Story of an Ideal Marriage

Written by M. Bint Hanif

We live in a time of great cultural, economic, and ideological upheaval; moreover, marriage is among the many institutions affected by these changes. Cultural change is part of human nature; however, the speed and depth of the changes experienced by recent generations, even in aspects of marriage that seem as old as time itself, have created disquiet and uncertainty: have we perhaps lost something essential to what it means to be human? In such times, it is befitting to revisit the wellsprings of divine revelation from the Creator of human nature, so that we might anchor our understanding of marriage in Islam, on the solid ground of abiding truth.

Allah ﷻ has created men and women as couples so that they may effectively assist each other to lead their lives in a manner that pleases Allah ﷻ. The blessing of leading such a life will be prosperity and happiness in this world, coupled with delight

and contentment when standing before Allah ﷻ on the day of Qiyaamah. As a result of this, eternal happiness in Jannah will be secured. However, this can only be achieved when both husband and wife fulfill the rights of each other with the intention of pleasing Allah ﷻ. Furthermore, the basis for preserving love and affection between couples depends on the tolerance, wisdom and the pleasant nature of a wife and the wisdom, forbearance and pleasant conduct of the husband.

The nature of marriage cannot be understood without grasping the purpose of the institution. Among the primary purposes of marriage in Islam is the cultivation of love between a man and a woman. Rasulullah ﷺ said, "There is nothing like marriage for two who love one another." In the Quran's beautiful words:

"And one of His signs is that He created for you spouses from among yourselves so that you may

find comfort in them. And He has placed between you compassion and mercy." [Surat Ar-Rūm 30:21] Islam teaches that marriage fulfills the deep need for comfort and companionship that men find in women and women find in men. Men and women complete one another: *"They are a garment for you, and you are a garment for them,"*

As suggested by the metaphor of garment in this verse, men and women complement one another in marriage. Their roles and responsibilities are equally indispensable to the balance and good order of the household, yet they are not the same.

Men are the caretakers of women, as Allah ﷻ has given one more (strength) than the other, and has tasked them with supporting their family financially. *And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.*

Imam al-Qurtubi said that "caretakers," mean that "men provide for women and defend them."

If we delve into the books of history then the most beautiful and ideally perfect marriage that should be followed and replicated is the special marriage of the greatest of kings, Rasulullah ﷺ and the most noble and chaste woman of Arabia, namely Khadijah-tul-Kubrah ﷺ.

Siraajum Muneer, Al- Ameen, As-Saadiq, the greatest King, the most handsome of all men, The best of Creation; our beloved Rasulullah ﷺ was at the young age of twenty-five when he was proposed by Khadijah ﷺ. She had sent him on one of her business trips and was deeply impressed by Rasulullah ﷺ truthfulness. Khadijah ﷺ was a widow at forty years of age at that time. She was known to be one of the chastest women of Arabia.

Many of the most important nobles of the Quraish had already proposed to her and had been refused earlier on; she then proposed to our Prophet ﷺ. Once Abu Talib had given the proposed marriage his blessings, Rasulullah ﷺ and Khadijah ﷺ were married.

Khadijah ﷺ did not look at the financial status of Rasulullah ﷺ, nor did Rasulullah ﷺ ponder over the previously marital status of a 'widow' of Khadijah ﷺ. They both had searched for integrity and nobility which made this marriage successful and universally envied upon. It was a marriage based upon love, respect, and support from both spouses.

Unfortunately in recent times the bitter fact cannot

be ignored that when looking for a marriage partner, looks, degrees, wealth, and lineage are all given a great amount of preference instead of searching for piety and conduct. Moreover, women who are widowed or divorced are spurned and rejected, leaving them dejected; whereas, all the chaste wives of Rasulullah ﷺ were either widowed or divorced except Aa'ishah ﷺ.

For the next fifteen years Rasulullah ﷺ and Khadijah ﷺ lived blissfully together. Khadijah ﷺ bore him several children. Their first child, a son whom they named Qasim, passed away when he was two years old. The second son was Tayyib/Tahir, who also passed away in his infancy. This unique couple also had four pious daughters who survived: Zaynab, Ruqayya, Umm Kulthum and Fatima ﷺ.

No one except Allah ﷻ, of course, knows more about a man than his wife – whatever that is good or bad about him, his strengths and weaknesses, etc. The more Khadijah ﷺ came to know about her husband, the more she loved and respected him. All and sundry in Makkah called him 'al-Amin', 'the trustworthy', and she, more than anyone else, knew how apt this name was. Rasulullah ﷺ would each year spend the month of Ramadan in seclusion and reflection in a cave on the mountain of Hira, which is at the outskirts of Makkah. Khadijah ﷺ would always make sure that he was provided with food and drink during his retreat. Towards the end of one Ramadan, when he was forty and Khadijah ﷺ fifty-five, Rasulullah ﷺ suddenly appeared at their house in the middle of the night, trembling with fear and saying, "Cover me up, cover me up!"

Khadijah ﷺ was alarmed to see him in such a state. Hastily she wrapped a blanket around his shoulders and, when he had calmed down, she asked him to describe exactly what had happened. He told her how a being whom he had never seen before – in fact it was the angel Jibril – had suddenly appeared to him while he was asleep and had said, "Read!"

"But I cannot read," he had replied, for he was unlettered and could neither read or write. "Read!" the angel had repeated, clasping Rasulullah ﷺ close to his chest. "I cannot read," he had repeated. "Read!" the angel had repeated, firmly embracing him yet again. "What shall I read?" he had asked in desperation, and the angel had replied:

Read, in the Name of your Lord who created, created man from a clot, Read, and your Lord is the Most Gracious, Who taught with the pen, taught

man what he did not know. (Quran 96:1-5)

After the angel had disappeared Rasulallah ﷺ had clambered down the mountain as fast as he could run, not knowing if he was imagining things, or if he had been possessed by one of the jinns.

As she listened to Rasulallah ﷺ words, Khadijah ؓ did not share any of these fears. She realized that something tremendous and awe-inspiring had happened to her husband. Moreover, she was certain, knowing him as she did, that he was not possessed. "Do not worry," she said, "for by Him who has dominion over Khadijah's soul, I hope that you are the Rasul of this nation. Allah ﷻ would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guests and you answer the call of those who are in distress."

When Rasulallah ﷺ was relaxed, Khadijah ؓ took him to see her cousin, Waraqa ibn Nawfal, for he was a man of knowledge, and she was sure that he would be able to explain the meaning of what had just happened to her beloved husband. Waraqa had studied the books of both the Jews and the Christians very closely and he had learned a great deal from many of their wisest people. He knew that the coming of another Prophet had been foretold by both Musa ؑ and Isa ؑ, and he knew many of the signs that would confirm the identity of this prophet when he appeared.

After listening closely to his story, Waraqa, who was both old and blind, exclaimed, "This is the same being that brought the revelations of Allah ﷻ to Musa ؑ. I wish I was young and could be alive when your people will drive you out."

"Will they drive me out?" asked Muhammad.

"Yes," replied Waraqa. "No one has come with what you have been given without being treated with enmity; and if I were to live until the day when you are turned out, then I would support you with all my might. Let me just feel your back." So, saying, Waraqa felt between the Rasulallah's shoulder-blades and found what he was feeling for: a small round, slightly raised irregularity in the skin, about the size of a pigeon's egg. This was yet another of the many signs that Waraqa already knew would indicate the identity of the next Rasul ﷺ after Isa ؑ.

"This is the Seal of the Prophethood!" he exclaimed. "Now I am certain that you are indeed the Rasul

of Allah ﷻ whose coming was foretold in the Torah that was revealed to Musa ؑ and in the Injil that was revealed to Isa ؑ. You are indeed the Messenger of Allah ﷻ, and the being who appeared to you on the mountain was indeed the angel Jibril!"

Khadijah ؓ was both overjoyed and awed to find that her understanding of what had happened on the mountain had been confirmed. Not long after this incident, Rasulallah ﷺ was commanded in a subsequent revelation from Allah ﷻ, through the angel Jibril, to call people to worship Allah ﷻ only, and it was at this point that Khadijah ؓ did not hesitate in expressing in public what she had now known for certain in secret for some time: "I bear witness that there is no god except Allah ﷻ," she said, "and I bear witness that Muhammad ﷺ is the Messenger of Allah ﷻ."

Together with Khadijah ؓ loving and respecting him, Rasulallah ﷺ also loved, respected, honored and cherished her immensely. Love and mercy between them increased in eminence and depth as the years passed by, and not even death of Khadijah ؓ could take away Rasul Allah's ﷻ love for her. Although he re-married several times in later years and treasured all of his wives equally, yet Khadijah ؓ always had a special place in his heart.

Once Aisha ؓ asked him if Khadijah ؓ had been the only woman worthy of his love. Rasulallah ﷺ replied: "She believed in me when no one else did; she accepted Islam when people rejected me; she helped and comforted me when there was no one else to lend me a helping hand. After Rasulallah ﷺ's uncle, Abu Talib, and his first wife, Khadijah ؓ, had both passed away in the same year, and Rasulallah ﷺ together with his minute community of believers endured a time of great adversity and maltreatment at the hands of the Quraish. Without any doubt Rasulallah ﷺ who was now fifty years old, named that year 'the Year of Sorrow.' What a special and unique bond this couple shared! Ink and paper would be depleted if every single quality of this unique couple had to be penned down.

Likewise, Rasulallah ﷺ used a beautiful metaphor to describe the cooperative nature of marriage: 'Behold! Each one of you is a shepherd and each one is answerable with regard to his flock...A man is a shepherd over the members of his family and shall be questioned about them. A woman is a shepherdess over the household of her husband and

his children, and shall be questioned about them.'

One of the most touching examples of tenderness in marriage is the story of the companions of the Rasulallah ﷺ, Abu Talha ؓ and Umm Sulaim ؓ. While Abu Talha ؓ was away, their only child passed away. Umm Sulaim ؓ asked her family members not to tell Abu Talha ؓ about his son until she did. When Abu Talha ؓ came home, he asked his wife about their son, and she replied, "Better than before." Umm Sulaim ؓ then served him food and they both had good time with each other. It was not until the next morning that Umm Sulaim ؓ asked him, "Abu Talha, if some people borrow something from another family and then that family asks for its return, would they resist?" He said no. She said, "Your son has passed away."

Abu Talha ؓ told Rasulallah ﷺ about what had transpired and he said, "May Allah ﷻ bless the two of you in this night of yours!" Umm Sulaim ؓ became pregnant and delivered a son, and the Rasulallah ﷺ named him Abdullah. When he became a man and married, Abdullah ؓ had nine sons, each of whom memorized the entire Quran.

More than a relationship of tenderness, mercy, and intimacy, marriage should be enjoyable. Ibn Kathir (d.1373), the great Quran scholar, said, "It was the character of the Rasulallah ﷺ to live in a beautiful manner with his wives, always being cheerful, entertaining his family and being kind to them, generously spending on them, and laughing with them."

Rasulallah ﷺ used to play games with his wives. His wife Aisha ؓ once said: "I raced him on foot and I outran him, but when I gained some weight, I raced him again and he outran me. Rasulallah ﷺ exclaimed, 'This is for that race.'

The Qur'aan beautifully says:

It is He who created you from a single soul, and made from it its mate, that he might find rest in her. Then, when he embraced her, she bore a light burden, and carried it about. But when she grew heavy, they called upon Allah, their Lord, "If you give us a sound child, we shall surely be among the grateful!"

And we see these meanings in Allah's sweet description of the believers as:

"Our Lord! Grant us from our wives and children the joy of our eyes!"

Marriage is one amazing journey...

The fuel for the first half of the journey is love while the fuel for the second half of the journey is mercy.

Marriage initially takes off as a beautiful, novel experience in which you enjoy the thrills and frills.

With age, the couple turns over to a new page called "old age" which is certainly not some cold cage. Rather, it is a stage where a sage will wage no rage.

A true couple will happily and carefully work around moments of pain and agony. With patience and intelligence, they will learn to give and forgive, let and forget.

The couple will have to live their life which will be surrounded by strife. The world is a place of pressure while the

Hereafter is full of grace and pleasure. However, marriage is a special treasure which offers leisure in measure.

By keeping the Hereafter in mind, the couple will find it easy to bind. It is so rewarding to be kind when put to the grind, allowing problems to quickly unwind.

Youth comes once and old age too. Many reach youth, but old age a few. Thus old age is rare, which a selected few wear.

An old couple is no trouble. Together they will care and remain fair. No frightening stare! No threatening dare! As an aged pair, they will repair, and for the Hereafter prepare.

It is only natural to grow old, for the hair to become grey, the memory to fail and delay, the movements to completely slow down, the ears to struggle to pick up sound, and the eyes to squint to have to see. After all, everything tall will someday fall.

The couple is made of sand, by the unseen hand, all part of our Creator's divine plan.

Every worldly journey ends, despite the many bends.

Marriage certainly tends to have its sends and lends, mends and defends. Death, however, is the final separator, controlled by one Creator, taking every couple sooner or later."



Hajj:

The Physical Side

By Amna Kashif

Hajj requires one to be sane, mature (*baligh*), financially stable and physically fit. More often than not the least consideration is given to one's physical fitness while planning for Hajj. Working on fitness requires dedication and motivation and I believe the month of Zul Hijjah gives us the much needed push to start this journey.

What is Physical Fitness?

You may have noticed that for one to be able to perform Hajj, the requirement is to be physically fit and not just to be physically active. "What's the difference?" some of us may wonder. The difference is actually one of the reasons why we need to focus on fitness from today if we are targeting for Hajj next year.

Many Pilgrims will vouch that the most common (and sometimes the only) advice they get to be physically fit is to start walk. But, is that really enough? I will let you be the judge...

Physical fitness has no simple definition because it is a combination of different components. Oxford Food and Fitness dictionary explains; "to be physically fit means that you are free from illness, and able to function efficiently and effectively, to enjoy leisure, and to cope with emergencies. Health-related components of physical fitness include body composition, cardiovascular fitness, flexibility, muscular endurance, and muscle strength. Skill-related components include agility, balance, coordination, power, reaction time, and speed."

Complicated? Yes, it is. But is it difficult to achieve? No, it's simpler than it seems.

Why the need?

Let us take a sneak peek into the journey of Hajj, highlighting the situations where the components of physical fitness will be helping you achieve excellence (*ehsaan*) in performance of Hajj, *inshaAllah*.

The journey of Hajj starts from the moment one

leaves one's home for the airport, but I am going to jump ahead to the time we land at the Jeddah airport.

At the airport: Time seems to stop, one is in a hurry to reach Makkah but the checking of documents, standing in line, collection of luggage, the wait for your bus to arrive and get loaded takes hours and is the first test of one's fitness.

From Jeddah to Makkah: Most common transport is via buses. The distance between the two cities is of two hours on normal days, but it stretches to approximately six to eight hours because of various check points and traffic translating into sitting for long stretches of time. Muscle strength, anyone?

Stay at Makkah: Majority of the pilgrims are accommodated far away from the Masjid-e-Haram, buses and taxis provide transport from the place of stay to Haram but are not allowed to come near in order to manage the pilgrim traffic. Consider the to and fro for the five daily prayers, and you will agree how important physical fitness is for no one should miss the promised reward of one *lakh* prayers just because they are not fit enough to walk such distances.

Those of you who will be provided food by the organizers at your accommodation will be quick to realize what a blessing it is when you will see the never ending queues of people standing to purchase meals three times a day. However, this is not a luxury most of the pilgrims enjoy and many organizers do not promise beforehand to provide food, so making sure that your body is prepared for such endurance is important.

Females are better off circumambulating on the top floors, because whatever time you choose, in the hajj season, close proximity with males on the ground is unavoidable. These floors are several times greater in distance as compared to the *Mutaaf*, hence, females would be glad they worked on their endurance.

Stay at Mina: Muscular strength and agility take on a whole new meaning when you encounter the sleeping arrangements at Mina. Sofa-cum-bed, the most common provision in these tents, define your space for the five days of Hajj. Your back muscles are only the most obvious ones to be under pressure.

Washrooms are yet another test of fitness. You may not always have the choice to use your preference (commode or Indian) as time available, length of line are some factors that affect this decision. Knee fitness will then not hamper you, or waste time unnecessarily.

Stay at Muzdalifa: Promptly at Maghrib all pilgrims leave from Arafat to Muzdalifa, the traffic can only be imagined. One must be prepared to sit in the bus for a long stretch and even if you chose to quicken the process by going on foot, physical fitness will be the required tool to get you through. Buses travel up to a certain point and then all have to travel by foot. Muzdalifah is a valley and so the terrain is uneven, walking on the rocky ground in your slippers is no mean feat. Even if you are sitting on a wheel chair, the ride is bumpy and needs you to be as physically fit as possible. The night at Muzdalifa is an adventure all on its own and you would benefit from it more if you were prepared physically!

Rami: Stoning of the three pillars, an important act of Hajj, requires one to walk long distances: from your tent in Mina to the pillars and back. Thus, cardio respiratory fitness will be your friend in need.

These are some glimpses as to why Hajj is predominantly identified as a physical form of worship. Keep in mind that the purpose of sharing them here is NOT to discourage, rather it is to encourage you to start working on your fitness from today as Islam teaches us to be well prepared and place our trust in Allah ﷻ to get us through.

Even if you are leaving for Hajj this year and did not take into account your fitness, do not lose heart. Knowing what is to come will help you to be aware of your body's strength and weaknesses, enabling you to make the most out of this blessed trip.

Things to do:

Physical fitness with its many facets is simply achieved through proper nutrition, exercise and rest.

- * Make intention (*niyyah*) that you are working on physical fitness so that you are able to perform the acts of Hajj and other worships in the best possible way. This intention and its revision will not only keep you motivated but all the efforts,

time and money spent on its implementation will become a source of reward for you.

- * Take into stock your current eating habits; make sure you are taking all types of food. Vegetables, fruits, low fat meat, low fat dairy items, high fiber bread/*chappati*, should be a part of your daily intake.
- * Resolve deficiencies like low calcium, vitamin D, or hemoglobin levels.
- * Consult a Nutritionist/Dietitian to help you assess and guide you according to your age, gender, likes/dislikes and health issues.
- * Ensure proper hydration. In Makkah, temperatures run high and dehydration is a common phenomena. Developing the habit to drink water according to your requirement will help you keep your body hydrated and functioning during hajj too.
- * Increase physical activity. Experts recommend thirty minutes of moderate exercise (e.g. brisk walk or cycling) five times a day, and muscle strengthening activities two days a week. Do not attempt muscle strengthening exercise without the guidance of trained personnel!
- * Choose an exercise routine that you like so that it is not a dreaded item on your to-do list, rather something you look forward to and more importantly stick to.
- * Every minute of the day that you are physically active, example climbing stairs instead of using an elevator, or ironing clothes while standing instead of sitting, will bring you closer to your fitness goals.
- * Give your body the rest it deserves. Early to bed and early to rise is not a cliché, it is the tool to be healthy and fit.
- * Look after your health, get a yearly check up, and manage health issues that you may have.
- * Invoke (pray) to Allah ﷻ to bless you with His help and mercy, for without His will none of the planning or preparation could be beneficial.

Obligatory (*Fardh*) Hajj is performed only once in a lifetime and it is the desire of every Muslim to perform it to the best of their abilities, earning Allah's ﷻ pleasure and the promised rewards. This article hopes to help you achieve this goal. Let us conclude with the dua that may Allah ﷻ accept our Hajj, of those who have performed and of those who will. Ameen

- The author is a consultant nutritionist and registered dietitian



Parenting Goals *and* Ideas

By Khalid Baig

"O Believers! Save Yourself and Your families from a Fire whose fuel is men and stones." [At-Tahreem, 66:6]

This verse points to the goal as well as the required seriousness of our efforts in bringing up our children. The central goal of their education and upbringing must be to prepare them for the future --- the Ultimate and Everlasting Future. One path leads to success there. It is the path of obedience to our Creator. We must protect them from taking any other path for all other paths lead to the blazing Hellfire. Our efforts must have the urgency they would have if we saw flames engulfing our children here.

While this is a universal command to believing parents everywhere, it assumes special importance for those living in non-Muslim societies for two principal reasons:

1. The pressures to assimilate from all societal organizations are just overwhelming. While schools and television remain the two most potent instruments for corrupting both the intellectual as well as the emotional space

of the young minds, the popular culture and secular ideas invade from all possible directions.

2. The institutions that have been built so far to counter this tremendous force miss the target by a huge margin in numbers as well as quality. In the U.S., for example, there are 400 full time Islamic schools. While this looks like a big number, these schools can only accommodate about five percent of the Muslim student population. More than 95% will go to the government run secular schools. Moreover, even those going to the Islamic Schools are taught the same secular-humanist values and ideas that are dispensed by the public school system as no integrated Islamic curriculum exists today. The Islamic schools merely add Islamic studies, Arabic, and Qur'an to a secular curriculum that remains intact.

The results are devastating. Despite all the noise about Islam being the fastest growing religion (in the U.S./West/World), the Muslim children in Western countries are succumbing to the pressures at an alarming rate. Some openly

renounce Islam. A large number develop doubts and misunderstandings about their religion. They seek compromises between Islam and un-Islam, or quietly develop those compromises in their lives without telling their parents. The result is an epidemic of confusion, split personalities, arguments with parents, or rebellion.

While that should be the impetus for developing better Islamic Schools and other institutions, we should never lose sight of the fact that the biggest role in the upbringing of the children belongs to the parents. This verse says clearly that the responsibility for proper education and upbringing of the children lies squarely with the parents. This is a duty assigned to them by Allah and they will be held accountable for it.

As parents are we up to the task? Are we even clear about where we want to go and how to get there? Do we understand Islamic teachings about parenting and our responsibilities according to the Shariah? Sadly, the answer is no. Our goals as well as ideas about parenting show the same confusions that we are finding in the next generation about Islam. Here is a deeper look at some commonly held ideas and "truths" about parenting.

"Too much discipline will cause rebellion."

Too much discipline can certainly cause rebellion. So can too little. Muslim homes should be loving, caring homes where persuasion works most of the time. But when there is need for discipline, shying away from it can only exacerbate the problem. In the U.S., spanking a child by the parents is a no-no. Yet laws allow a thirteen year old to be treated as an adult (and held with adult criminals) in violent crime cases. Islam asks us to avoid both extremes. For example, we are asked to encourage the children to offer prayers from the age of seven. But they should be disciplined if they refuse to pray after age ten. Insufficient parental control can be as damaging as too much parental control.

"Outside influences do not matter if the home is good."

A good home is essential to proper upbringing. At the same time, we cannot be complacent about outside influences. Children, like budding plants, have to be protected from the harmful environment, whether it is friends, media, books,

or whatever. It is not healthy to let the children be pulled in all different directions in the fallacious hopes that they will ultimately sort out things for themselves. That is a prescription for raising a "post-modern" person for whom, "Everything is O.K."

"It makes no difference if the mother stays home or works outside."

Children everywhere need the loving, nurturing presence of the mother. But, in immigrant Muslim communities, where other support facilities are often missing or woefully inadequate, it makes a huge difference. Unfortunately, most mothers are reluctant to step up to their responsibility here. First, their own education did not prepare them for it, physically or psychologically. Second, there is a lot of self-generated economic pressure forcing women into the work force. Third, and most distressing, in many Muslim communities the working women enjoy a higher social status than the "mere housewives." Mothers should remember the hadith, that the wife is responsible for the children of her husband and will be held accountable for them. Those who belittle the task of homemaking are putting our next generations at extreme risk.

"Good scores mean good upbringing."

Good scores only mean that the student has absorbed the material that he was tested on very well. Whether that is good or bad depends upon the material itself. If a student obtained top grades in the seventh grade History in the U.S., for example, it does indicate a very high probability that he also swallowed --- hook, line and sinker --- all the lies and distortions in World history and History of Islam. Do not be surprised then, when he grows up a living question mark about Islam. As long as they are not being taught from an integrated Islamic curriculum, our blind emphasis on high scores in all subjects may be misplaced.

"Daughters and Sons: Islam demands equality."

Most certainly, Islam strictly forbids preferential treatment of boys or girls. But it is a gross misinterpretation of this command that Islam favors a unisex world. Men and women have different roles in life and our sons and daughters must be prepared for their respective roles.

Gratitude, Contentment and Trust in God

By Dr. Asad Zaman

(The following portion is excerpted from Dr. Asad Zaman's course on "A New Approach to Islamic Economics")

Three qualities that are very important in terms of our attitude towards worldly wealth and material comforts, and which govern our behavior in the economic realm are gratitude, contentment and trust in God. We will be elucidating these one by one:

Gratitude

As Muslims, we are reminded in the Quran that if we are grateful to Allah ﷻ, He will surely increase us in favor, but if we deny Him, His punishment is severe (Quran 14:7). Gratitude is a key strategy for success in this life, and in the hereafter. Here are some ways we can show gratitude to Allah ﷻ:

Firstly, we should count the blessings of Allah ﷻ. If we were to try to enumerate them, we would not be able to

do so (Quran 16:18). We should be grateful for our health, security, clarity of mind, food, time, youth, and energy, while knowing that we cannot possibly count all of the blessings. When we wake up in the morning, we should be thankful for being given life after a mini-death and resolve to make the best use of the day, which may be our last.

Our Prophet Muhammad ﷺ is the perfect example of a grateful servant. He would pray until his feet were swollen, and when it was asked why he did this, he replied, "Shall I not be a grateful servant?" (Al-Mughirah ibn Shu'bah رضي الله عنه). We should emulate him, and worship with a feeling of gratitude for all the blessings given to us, including the recognition of God, and the ability to pray.

Personally, I used to struggle with laziness when it came to Fajr Salah. A verse from Iqbal says: "You do not love Me, you love the comforts of sleep!". Thinking of this made me ashamed to be so lazy, when Allah T'aala had given me so many blessings.

There is a Hadeeth which recommends the following two habits: In worldly affairs, look to those who have less than us and give thanks, and in religious matters, look to those who are more advanced and seek to follow them. If we adopt these habits, Allah ﷻ will count us among those who give thanks and those who are content with what they have been given.

Also, we should be grateful for the small things in life. The Prophet Muhammad ﷺ said, "Whoever is not grateful for small things will not be grateful for large things. Whoever does not thank people has not thanked Allah Almighty." When we wake up in the morning, we should be thankful for being given life after the small death, for our health, security, comforts, and the precious new day. This day is an opportunity, perhaps our last, to buy Jannah with good deeds.

We should remember that success lies in the

present moment, not in achieving desirable outcomes. When we eat, we should reflect on how many miracles have created our food. We should guard ourselves against ingratitude, which can lead to severe punishment. One of the reasons for ingratitude is when Allah T'aala opens up the riches of the world to us:

"And let not the abundance of (worldly) goods divert you, O man, from the remembrance of Allah; and whoever is ungrateful, then verily Allah is Self-sufficient, above all wants." – Quran 28:77

And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sends down by measure as He wills. Lo! He is Informed, a Seer of His bondmen. (Qur'an, 42:27)

In particular, this was demonstrated by Qaroon, who was given an immense amount of treasure. He puffed up with pride, and thought that he had earned this wealth due to his own cleverness and capability, and thus failed in his trial by wealth.

Another reason for being ungrateful occurs due to envy of others who have more than us. This makes us feel that we have less than what we deserve, leading us to the feeling of ingratitude for what we have been given. To cure this, we must get rid of pride (kibr), and replace it by humility. Instead of feeling we deserve more than what we have, we should feel that we have a lot more than what we deserve. Those with even a tiny bit of pride will be cast into the hellfire, before the start of Judgment. To cure ourselves of pride, we should cultivate the feeling that we are the worst person on the planet – given the guidance and gifts that we have been granted by Allah ﷻ, we should be far ahead in terms of our obedience to orders of Allah ﷻ than what we do. In light of this failure, we should look at whatever we have and think that this is a lot more than we deserve.

One final understanding which is helpful in avoiding envy, and avoiding the desire for more which leads to ingratitude, is the understanding that both excess wealth, and insufficient wealth,

are trials from Allah ﷻ. This is made explicit in verses from Surah Al-Fajr which explain that excess wealth and insufficient wealth, both are trials from Allah ﷻ and not signs of the pleasure or displeasure of Allah ﷻ. The best amount of material comforts is the one which is just in accordance with our needs.

Contentment

This is a prized characteristic in Islam. It means being satisfied and grateful for what we have been given by Allah ﷻ, rather than constantly seeking more material possessions or worldly success. In today's society, where materialism and consumerism are rampant, contentment can be a difficult trait to cultivate. We can strive to achieve contentment through certain spiritual practices and by deepening our understanding of the purpose of life. According to a Hadeeth, true wealth does not lie in accumulating worldly goods, but rather in having a content heart that is grateful for the blessings of Allah ﷻ. Spiritual strategies for achieving contentment emphasize finding inner peace and happiness in one's current situation rather than chasing after material possessions.

Success according to Islam, lies in obeying the orders of Allah ﷻ, not in achieving external markers of success. Society teaches us that we need to have a certain job, a certain degree, a certain amount of wealth, popularity, fame, or family, to be considered successful. This mindset leads to discontentment and a lack of gratitude towards Allah ﷻ. We need to learn to appreciate what we have been given and understand that our external circumstances have been designed as best training grounds for us, even if they appear to be difficult.

To cultivate contentment, we need to learn to focus on 'process thinking' rather than 'outcome thinking'. In process thinking, the goal is not to win or achieve a certain outcome, but rather to focus on doing our best in the situation we are in. In the eyes of Allah ﷻ, the king and the peasant

are equally capable of passing and failing tests. We must learn to see all circumstances, whether easy or difficult, as tests that we must pass. We need to understand that the purpose of this life is to collect the best deeds, and that even the smallest deeds done with sincerity count heavily with Allah ﷻ.

The Quran tells us that the life of this world is short, and that the rewards for the good deeds we do will last forever. When we focus on the Hereafter and realize that this life is only temporary, we will be able to do the deeds that Allah ﷻ wants from us. We must learn to never complain about our situation, and to be grateful for what we have been given. Even in the most difficult of circumstances, we should remember that things could be worse, and that Allah ﷻ has placed us in this situation for our benefit. We should concentrate on doing good deeds, serving the creation of Allah ﷻ for the sake of His love, and making Allah ﷻ happy.

In conclusion, contentment is an essential concept in Islam. We must learn to appreciate what we have been given, rather than constantly seeking more. We need to understand that true success lies in obeying the orders of Allah ﷻ, not in achieving external markers of success. By focusing on process thinking, seeing all circumstances as tests, and doing good deeds for the sake of Allah's love, we can cultivate contentment and bring peace and happiness to our lives. May Allah T'aala grant us the Noor of His guidance and create in us the characteristics pleasing to Him, and protect us from the characteristics which displease Him. *Ameen.*

Trust in God

In Islam, trust in God (*Tawakkul*) is an important concept that is mentioned in both the Quran and Hadeeth. Some Ayat from the Quran are listed below:

- *And whoever puts all his trust in Allah, He will be enough for him. (Q 65:3)*
- *And put all your trust [in Allah], if you truly are believers. (Q 5:23)*

- *He is Rabb of the east and west, there is no deity except Him, so take him as your Protector. (Q 73:9)*
- *Put your trust in the living Allah who never dies, and celebrate His praise. (Q 25:58)*
- *In Allah should the trustful trust. (Q 14:12)*

As (65:3) states, if we trust in Him, He will be enough for us in all circumstances. This shows us the supreme importance of learning to trust in Allah ﷻ. When life presents us with difficulties and challenges, it becomes difficult to trust that Allah T'aala has created these difficulties for a purpose. Instead, we start thinking about how we might have been able to prevent these problems by doing this or that differently. This way of thinking is explicitly prohibited in the Quran:

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being – indeed that, for Allah, is easy – *In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful –*

When a disaster strikes, we should think that it was written for us, and contains hidden benefits which we are not aware of. Sometimes one difficulty saves us from a much bigger difficulty. Or, a difficulty is a punishment for a sin, which saves us from much greater punishments in the *Akhirah*. Or, difficulties can be source of getting close to Allah T'aala by prayers, and patience in facing them can elevate our degrees and earn us great rewards. So, we should trust in Allah ﷻ, that whatever happens is the best for us.

As the Ayat also tells us, we should not become proud of our achievements and think that we have earned them on our own. Instead, we should acknowledge that whatever we receive is a result of Allah's will, and it was written for us. Once we develop trust in Allah ﷻ, we will not be anxious

or worried about the future. We will carry out Allah's commands and rely on Him to create the best possible outcome.

Allah ﷻ tests us to elevate our degrees, increase our status, and forgive our sins. Even the Prophets ﷺ faced great difficulties and challenges. Therefore, we should not lose hope and have faith that Allah ﷻ is calling us towards Him through our troubles. When we turn to Allah ﷻ with humility and sincerity, we receive His blessings, which are greater than anything else.

In conclusion, we should trust in the promises of Allah ﷻ more than anything else in this world. Our faith in Him should be stronger than our trust in money, power, and material means. Allah ﷻ will find a way out for us from any difficulty if we have *Taqwa* (piety and fear of Allah ﷻ). This way will not always be visible, but Allah ﷻ will create a path for us if we trust in Him. We should remember the example of how Allah ﷻ parted the waters for Musa ﷺ and trust that Allah ﷻ will create a way for us, even if it seems impossible.

May Allah ﷻ bless us with strong faith and trust in Him during times of difficulty and ease. *Ameen*



The Advent of Islam

By Ukasha Niazi

Battle of Hunayn:

After the conquest of Makkah, [many] tribes came to the Prophet ﷺ and began accepting Islam on their own. (*Kitabul Maghazi, Sahih Al-Bukhari*) But the tribes of Hawazin and Thaqeef remained firm in their opposition to Islam. Following this, they launched a battle against Muslims to hurt the integrity of Islam. They prepared a strong army which advanced by taking along their properties, provisions, and families so that everyone fought to the last drop of his blood and with a might to protect his family and possessions. This was Malik ibn Auf's (chief military officer) strategy (*Ar-Raheeq ul Makhtum*).

Prophet Muhammad ﷺ had left Makkah, accompanied by twelve thousand Muslims. Ten thousand of these had taken part in the conquest of Makkah Mukaramah. A great number of the other two thousand, were Makkans who had recently embraced Islam. The march began on the nineteenth day of the conquest of Makkah (ibid.)

The strength of the Islamic army was impressive as it was the largest Muslim army mobilized till then; thus, some Muslims expressed their conviction that such an army could not be defeated. Nevertheless, reposing faith in the number of soldiers was not what was expected of them, rather they were demanded to believe on the help of Allah ﷻ, solely and primarily, and all other materialistic things were of secondary status to them. Hence, Allah admonished them in the following verse (*At-Taubah 25-26*):

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُوفُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ
ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَدَّ بَ
الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ -

(Allah has surely blessed you with His help on many battlefields, and on the day of Hunain, when you

were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers.)

The Muslims were thus admonished at first. The Holy Prophet Muhammad ﷺ had mounted a mule and he ordered Hadhrat Abbas ؓ to loudly call out to those back those who were fleeing. Following his call, people managed to remobilize and fight again. So, in the next round of the battle, Muslims managed to attain victory and many non-Muslims were imprisoned as well as a large number of them were killed. Later all the prisoners were freed. (Tareekh e Tabri, Ibn Hashim)

Battle of Tabuk

Caesar was the ruler of Rome and possessed a great army. A report was put forth before the Holy Prophet Muhammad ﷺ stating that Caesar was planning an attack on the Muslims.

The report of this battle proved fell hard on the Muslims. Firstly, the Muslims were short of means, and were not prepared to enter such a massive battle. Moreover, the distance they were to travel towards the opposite army was too long and at that critical time, the summer season was at its peak. The epitome of summer season meant that the fruits in the orchards of Madinah were ripe and ready, and it was time to take care of the harvest and enjoy the sweet and gratifying result of their toil. But the Muslims had to sacrifice it all. They were to advance for the war. Holy Prophet Muhammad ﷺ appealed to the Muslims for financial support. And in response, many

Sahaba came up with a huge quantity of provisions, weaponry, and other material assets.

Excluding the hypocrites, who stayed back at the Medina, the Prophet of Allah, Muhammad ﷺ left for Tabuk with 30,000-strong army. (Tabaqat Ibn Sa'd, Maghazi portion).

When the Muslim army reached Tabuk, the people of Syria were awed by this bold move and the plan to attack Muslims was dropped. The Muslim army stayed in Tabuk for a month.

After his return from Tabuk, the Muslims happily greeted the Holy Prophet Muhammad ﷺ, while the hypocrites who did not go for war presented false pretexts before him. Only three sincere companions ؓ who did not join the campaign had to undergo a test by Allah ﷻ. They were eventually forgiven.

Masjid-e-Zarar is burnt to ashes:

On his way back from the battle, the Holy Prophet Muhammad ﷺ ordered to burn down Masjid e Zarar. This site was not a mosque in reality. Rather, some hypocrites had built it to secretly gather weaponry and military assets to fight against Muslims. They pretended it to be a mosque just to avoid the doubts of Muslims. Furthermore, they even invited the Holy Prophet Muhammad ﷺ to lead a prayer in it so as to gain certification amongst the Muslims. Once the Holy Prophet Muhammad ﷺ received revelation, clearly mentioning the conspiracy of the hypocrites, he ordered its demolition.

Delegations:

After his return to Medina, the Holy Prophet Muhammad ﷺ started receiving many delegations from far and wide, interested in accepting Islam. It is reported that the estimated count for such delegations was around seventy. (*Seerat e Rasul e Akram* ﷺ by Mufti Shafi Usmani ؒ)

After *Ghazwa-e-Tabuk* (in Zeeqa'da 9th Hijra), Holy Prophet Muhammad ﷺ appointed Hadhrat Abu Bakr Siddique ؓ as ameer of the Hajj.

The Farewell Hajj (HajjatulWida'):

In Zeeqa'da (10th Hijri), Holy Prophet Muhammad ﷺ intended to perform the pilgrimage. The news spread quickly and scores of Muslims throughout the peninsula eagerly came forward to join him in his Hajj journey. On a Saturday of the last four days of Dhul-Qa'dah, the Holy Prophet Muhammad ﷺ started the departure preparations (*Fath Al-Bari*). He asked all of his wives ؓ to accompany him in

Last Part

performing this auspicious religious duty. After the departure from Medina, he made a stopover at Zulhulayfa (six miles from Madinah) and spent the night there (*Sahih al-Bukhari, Kitab ul Hajj*). Next day he took a bath and offered two Rak'ats of Salah. He then rode his camel Qaswa, wore Ihram, and called the *Talbiya* (a Muslim prayer invoked by the pilgrims as a conviction that they intend to perform the Hajj only for the glory of Allah ﷻ).

He entered Makkah al-Mukarramah on Sunday, the 4th of Zulhijjah, by morning. He then performed the *Tawaaf* (taking seven rounds around Ka'aba in the prescribed way). After completing the *Tawaaf*, he came to the place in Al-Haram known as *Muqaam-e-Ibrahim* and offered two Rak'ats of Salah there.

In 'Arafat, the Prophet ﷺ stayed at a place called Namera in a blanket tent. When the sun began to cool down a little, he rode his camel and came to an open space where he delivered his historic Farewell Sermon while still mounted. The complete sermon, details of which can be found in *Seerah* books, includes life-changing advice for humanity. Here, we present some key points:

"Arabs are not superior to non-Arabs, nor are non-Arabs superior to Arabs. You all are the children of Adam, and he was made of clay."

"All the usury claims of the period of ignorance are obliterated today and, first of all, I dismiss the claim of usury entitled to 'Abbas bin Muttalib (the Prophet's uncle)."

"Fear Allah in regard to women."

"I am leaving behind a thing among you. If you hold fast unto it, you will not go astray. And that is the Book of Allah (the Qur'an)."

About the sermon, Maulana Abul Hassan Ali Nadwi ؒ writes:

"This was a miraculous sight to see that when Holy Prophet Muhammad ﷺ was proclaiming the words of Allah ﷻ in front of such a large number of his followers, he only mounted a camel whose saddle and saddle cover together would not cost more than few pennies. What a contrast it was if compared with the throne of the rulers of the time!" (*Muhammad, the Last Prophet* by Abul Hassan Ali Nadwi)

After the sermon, the Prophet ﷺ asked Hazrat Bilal ؓ to call Adhan and then offered the Zuhr and 'Asr Salah jointly. Then he rode his camel and went to a place known as the Mawqaf, where he stood and remained engaged in supplication facing the K'aba for a long time (*Zaadul Ma'ad*). Close to sunset, he prepared to leave. He completed all the

rituals of Hajj and then returned to Madinah with the *Muhajireen* and *Ansar*. Before Madinah, he made a stopover at Zulhulayfa and spent a night there. Next day, at daybreak he entered Madinah Munawwara.

The Last Expedition:

The Byzantine state was a threat to the Muslims. The Prophet ﷺ mobilized an army to battle them. He deputed Osama bin Zayd ؓ to lead the mission and gave an army in his command to avenge the death of Zayd ؓ alongside. But before this army could proceed, the news reached that the Prophet ﷺ had fallen ill.

The illness:

In the month of Safa'r 11th Hijri, the Holy Prophet ﷺ visited Jannat-ul-Baqee' (the graveyard of Madinah Munawwarah). Upon his return he developed a headache which soon turned into a fever.

It was the normal practice of Holy Prophet Muhammad ﷺ that he would allot turns to his wives ؓ and would equally spend time with all of them.

The day he returned from Jannat-ul-Baqee, it was Hazrat Maimona's ؓ turn. On Monday when his illness increased, he took permission from his wives to stay at the house of Hazrat Ayesha ؓ. They allowed him with great pleasure. He had grown so weak by that time that Hazrat 'Ali ؓ and Hazrat 'Abbas ؓ held him by his arms and led him to the house of Hazrat 'Ayesha ؓ.

As long it was possible for him, he kept leading the Muslims in prayers but soon he developed a weakness that stopped him from doing so. He then asked Hazrat Abu Bakr ؓ to lead Muslims in their prayers.

Holy Prophet Muhammad ﷺ comes to the mosque

The fourth day before his death, the Prophet ﷺ felt somewhat well around the time of the Zuhr Salah. He asked for seven *Mushk* (leather water container) of water to be poured over him. After taking a bath, he came to the Masjid with the support of Hazrat 'Ali ؓ and Hazrat 'Abbas ؓ. The Salah had started by that time and the believers were standing in congregation behind Hazrat Abu Bakr ؓ. Realizing the presence of the Prophet ﷺ there, Hazrat Abu Bakr ؓ wanted to move behind. The Prophet ﷺ signaled him to continue leading the prayer and he ﷺ sat down beside him, and joined the prayer. 'Hazrat Abu Bakr ؓ followed the Prophet ﷺ in Salah, and the others performed the rituals of Salah by looking at Hazrat Abu Bakr ؓ (Sahih Muslim, Sahih Bukhari).

The very last sermon:

After Salah, the Prophet ﷺ delivered a sermon, which was the last sermon of his blessed life. In this sermon he told the companions that Allah ﷻ had asked one of his bondsmen to choose between the life in this world or departure to the life of hereafter. And that person had opted for the life hereafter. Hearing this, Hazrat Abu Bakr ؓ burst into tears. People looked at him in surprise and wondered why a person should cry when the Prophet ﷺ was simply narrating an event. But the secret-keeper of prophet hood and the closest friend had understood the Holy Prophet's ﷺ indication (that he was referring to himself). He also highlighted the importance of the Ansar and told Muslims to treat them gently. He gave a few other instructions as well.

Last day:

The Prophet's illness had its ups and downs. On Monday when he departed from this world, he felt better. His little house was adjacent to Masjid e Nabawi. Early in the morning he lifted the curtain and saw the Muslims engaged in the Fajr Salah. The sight pleased him so much that he laughed in happiness. The devotees thought that he intended to join the congregation, which created some commotion among them. Hazrat Abu Bakr ؓ tried to move back from the place of the *Imam*. The Prophet ﷺ signaled him not to do so and dropped the curtain.

Last Advice:

The time of his departure to his eternal abode was approaching close. It was Monday afternoon. His breathing was heavy. Then his lips moved feebly with these words:

الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ

(Keep hold of Salah and be good to those who work for you)

Passing away

Close to him was a water vessel. The Prophet ﷺ placed his hand inside it and then rubbed the wet hand on his face. He covered his face with a shawl for a while and then removed it. Afterwards he lifted his hand up and said,

اللهم الرفيق الأعلى

(Oh Allah! The Supreme Comrade)

With these words on his lips, he breathed his last.

صلى الله عليه وسلم

(Concluded)

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Nayi Dhunn

Zaid al-Khayr رضي الله عنه

"Indeed you possess two qualities loved by Allah and his Messenger; calmness and forbearance." - Muhammad, Rasul Allah ﷺ

People are like mines; the best of them before Islam are the best after embracing Islam. We would like to sketch two portraits of the noble Companion Zaid Al-Khayr رضي الله عنه; one of him in his pre-Islamic days, and the second one, after his acceptance of Islam. Before he accepted Islam, he was called as Zaid Al-Khayl رضي الله عنه, but the Blessed Prophet ﷺ named him Zaid Al-Khayr رضي الله عنه.

In a narration of Shaybani from a Sheikh from Bani 'Aamir, "It was a year of severe drought and famine in which our crops and livestock perished. One of our men brought his family to Heera, promising them as he went, 'Wait here for me, until I return to you.' Then he swore an oath to them that he would not return to them, until he managed to earn some money, even if he should perish in the attempt.

He took some meager provisions for the journey, and walked all day long. As night fell, he saw a tent before him. Tied next to the tent was a camel, so he said to himself, 'This is my first booty.' He began untying the camel, but before he could mount it, he heard a voice call out to him, 'Leave it alone and save yourself.' Whereupon he left it and fled.

He kept walking for seven days till he reached an enclosure for camels. There was a huge leather tent beside it, which looked very grand. The man

said to himself, 'There are bound to be camels in this enclosure, and there are bound to be people in this tent.'

The sun was about to set and he peered inside and saw a frail old man, sitting in the centre. He entered surreptitiously, and crouched behind the old man, who was unaware of his presence.

Soon the sun set, and a mighty horseman of magnificent physique came riding up with effortless ease. The horseman was accompanied by two slaves, who walked to his right and left and with him were almost a hundred camels. The procession was held by a huge camel which knelt down.

The horseman instructed one of his slaves, 'Milk this camel (pointing to a plump she-camel) and give the Sheikh some milk.' The slaves obeyed and milked the camel till the vessel was filled. Then he placed it before the old man and withdrew from him. The old man took a couple of sips and then left the milk.

The man said, 'Stealthily, I crawled forward, took up the vessel and drank all the milk.'

When the slave returned, he picked up the vessel and exclaimed, 'O Master, he has drunk it all.'

The horseman rejoiced, 'Milk this camel' (and he pointed to another camel). The slave placed the vessel before the vessel before the old man and did as he was commanded. The old man took one sip and left it, so I picked it up and drank half the milk. I did not wish to drink all, lest it should rouse the suspicion in the heart of the horseman.

Then the horseman commanded his second slave to slaughter a goat. He slaughtered it, whereupon the horseman arose, and roasted it for the old man and fed him with his own hands. Then the horseman and his slaves also ate, after which they all went to sleep.

At that point, I crept towards the camel, untied, and mounted it. As we left, the other camels followed. When dawn came, I looked around in every direction, but I saw no pursuers, so I kept on travelling as the sun rose.

Then I turned around, for it seemed to me as though an eagle was approaching. It kept drawing nearer, until I was able to perceive clearly, and I saw it was a rider, and I realized that it was the same horseman who had come in pursuit of his camels.

I tied up the camel, took out an arrow from my quiver, and placed it in my bow. I positioned the camels behind me. The horseman stood at a distance and called out to me, 'Untie the camel.'

I said, 'Never. I have left behind hungry women in Heera and swore I would never return without wealth, even if I die in the attempt.'

The horseman replied, 'You are a dead man. Untie the camel.'

I replied, 'I will never untie it.'

The horseman said, 'Woe betide you, you are deluded.'

Then he said, 'Let go of the camel's bridle.' The bridle had three knots. He asked me which knot he should hit with his arrow. I pointed to the middle knot. He aimed his arrow, and let it fly. And behold, the arrow penetrated the middle knot with as much precision as though he had inserted it with his hand. Then he hit the second and the third knots as well.

At that point, I restored my arrow to the quiver

and surrendered myself. He drew near me, took my bow and arrow and said, 'Mount behind me,' I mounted behind him.

Then he asked me, 'How do you think I will treat you?'

I replied, 'Badly.'

He asked, 'Why is that?'

I answered, 'Because of what I did to you, and because Allah gave you victory over me.'

The horseman asked, 'Do you really think I would treat you badly when you have shared the food and water of my father, Muhalhil, and you spent the night beside him.'

When I heard the name, Muhalhil I asked him, 'Are you Zaid Al-Khayr?'

He replied, 'Yes.'

I beseeched him, 'Treat me kindly' and he replied, 'No harm will befall you.'

Then he took me to his place and said, 'By Allah, if these camels belonged to me, I would've given them all to you, but they belong to one of my sisters. Stay with me for a few days, for I am about to raid a tribe and hope to gain some booty.'

Three days later that he attacked Bani Numayr and brought back a hundred camels. He gifted all of these to me and sent with me, enough men to protect me until I reached Heera."

Thus was the portrait of Zaid Al-Khayr رضي الله عنه in his pre-Islamic days. Now let us read his account after he embraced Islam: When news of the Blessed Prophet ﷺ reached Zaid Al-Khayr رضي الله عنه, he prepared his travelling mount, and invited the important leaders from his tribe to go to Yathrib and visit the Blessed Prophet ﷺ.

A huge delegation from Tayy accompanied him, including Zurr bin Sadoos, Malik bin Jubayr, Aamir bin Juwayn and others. Once they reached Madina, they headed for Masjid Nabwi, and tied their mounts outside the door.

By coincidence, they found the Blessed Prophet ﷺ standing on pulpit, addressing the Muslims. Their attention was riveted by his speech, and they were astounded by the deep reverence with which the

Muslims were listening to the Holy Prophet ﷺ. When the Blessed Prophet ﷺ saw them, he said, "Surely I am better for you than 'Uzza, and all that you worship. Surely I am better for you than the black stone, which you worship other than Allah."

Zaid Al-Khayr ﷺ was deeply affected by the words of Rasul Allah ﷺ, while his companions had different reactions. A group of them responded to the truth and eagerly accepted it, and a group of them arrogantly rejected it; a group destined for Paradise and a group destined for the Fire.

When Zurr bin Sadoos saw the Blessed Prophet ﷺ surrounded by devoted believers his heart filled with envy. He said to those around him, "I see a man who shall rule all of Arabia. By Allah, I shall never become his Subject." He headed for Syria, where he shaved his head and accepted Christianity.

As for Zaid ﷺ and the others, their reaction was totally different. When the Prophet ﷺ completed his sermon, Zaid ﷺ rose among the crowd of Muslims. He was extremely handsome and so tall that when he sat on a horse, his feet could touch the ground as if he were riding a donkey. Now he arose and proclaimed in ringing tones, "O Muhammad, I bear witness that there is no God but Allah, and that you are the Messenger of Allah."

The Blessed Prophet ﷺ drew near him and asked, "Who are you?"

He replied, "I am Zaid Al-Khayl bin Muhalhil."

The Blessed Prophet ﷺ responded, "Rather, you are Zaid Al-Khayr, not Zaid Al-Khayl. Praise be to Allah, Who has brought from your plains and mountains and opened your heart for Islam."

Henceforth, he was known as Zaid Al-Khayr ﷺ.

The Blessed Prophet ﷺ took him to his home, accompanied by 'Umar bin Al-Khattaab ﷺ, and a group of other Companions. When they reached the house, the Blessed Prophet ﷺ tossed a cushion at Zaid Al-Khayr ﷺ so he could recline on it. He was overwhelmed at the thought of reclining in the presence of Rasul Allah ﷺ, so he returned the cushion, but the Blessed Prophet ﷺ kept returning it to him whereupon he would give it back. This happened thrice.

Once they were all comfortably seated, the Blessed Prophet ﷺ addressed Zaid Al-Khayr ﷺ, "O Zaid,

whenever a man has been described to me, upon meeting him, I would always find him to be a lesser man in reality. You are the one exception. O Zaid, you possess two qualities that are loved by Allah and his Messenger."

Zaid ﷺ asked, "And what are those, O messenger of Allah?"

Rasul Allah ﷺ replied, "Calmness and forbearance." Zaid ﷺ exclaimed, "Praise be to Allah Who granted me qualities loved by Allah and His Messenger."

Then he turned to the Blessed Prophet ﷺ and said, "Give me three hundred horseman, and I guarantee you, that I shall lead a raid against the Roman Empire and inflict heavy losses upon them." The Blessed Prophet ﷺ extolled his courage and said, "May Allah exalt your rank and magnify your goodness. What manner of man are you?"

Then all of Zaid's ﷺ companions also accepted Islam. When Zaid ﷺ intended to return with his companions to their homeland in Najd, the Blessed Prophet ﷺ bade him farewell and said, "What manner of man is this! And to what heights will he not rise, if he is saved from the fever of Madina."

In those days, an epidemic of fever was rife in Madina and as Zaid Al-Khayr ﷺ was leaving, he was afflicted by the fever. He said to those with him, "Keep me away from the lands of Qays. For there were many skirmishes between us due to the follies of pre-Islamic ignorance and by Allah, I will not fight any Muslim until I meet Allah Most High."

Zaid ﷺ travelled back to his homeland in Najd despite being ravaged by the deadly fever which grew by the hour. He was desperate to meet his tribe in order to persuade them to accept Islam and so he fought the fever with all his might and main.

His race against death continued until finally fate prevailed and his pure soul passed away during his journey home. Between his conversion and death, he did not commit a single sin.

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

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Recovering from Trauma and Suffering

By Aadil Farook

Today I listened to an entire conversation in which someone poured out all his frustrations, expressed all his disappointments, and shared his regrets about his bitter experience. I saw him and heard him out with utmost concern without interruption. On top of that, most importantly, I understood him from A to Z as if it were my own experience. I acknowledged his pain with all my heart, mind, and soul.

Fortunately, I can share some vital guidance on recovering from a terrible life experience. To explain that, I have to explain my story in detail to make sense to you because it will cover all the angles of his discussion today and give you at least food for thought, something to reflect and ponder upon. So read it with an open mind and be willing to listen to a different point of view – not what the bestselling authors or top motivational speakers may tell you.

Let me compare and contrast Aadil Farook in Malaysia in 2009 with Aadil Farook in Pakistan from 2010 to 2016. What are the positive indicators for the ideal life of a believer?

Happiness, inner peace, positivity, optimism, energy, aspirations and dreams, productive routine, health and good eating habits, sound sleep, zero psychological issues, emotional stability, no dependence on medication, good relationships and social life, confidence, creativity and God-consciousness, strong faith and remembrance of God, contemplation and worship, preparation for the Hereafter, learning, reading, writing and preaching, helping others, patience on adversity and gratitude on blessings, utilization of God-gifted talents, academic proficiency, successful career path, respect in society, determination and the long list goes on.

All these points could be ticked in Malaysia. It was heaven for me. Not many were ticked for me in Pakistan. It was an abyss for me.

For many years I miserably struggled with the question: Why did all this happen to me? What was God's wisdom behind it? Why was I deprived of such an ideal life? And landed in such unfavorable conditions? What hidden benefit did I get from all this? Why did I have to go through all this? Why did I get deprived of that degree which was ideal for me? Why was I expelled despite being the top student at a leading institute? Why were my dreams shattered? Why were all my efforts wasted? Why were all my hopes torn apart?

I couldn't understand anything at all. I couldn't find the answers to my questions. I had to live a pointless, burdensome life without direction or benefit for many years. I had to accept a horrible, inferior, messed-up version of myself, and it was impossible coping with my existence with a smile.

But here's the most crucial point which I was missing. And to understand that single point, I had to wait for many years. In 2017, I first attended the Question & Answer session of an eminent successor of a belated Sufi saint. In 2019, I became his disciple. Now in 2023, I understand why God put me through all this trauma. I confess with conviction that God is perfect in doing whatever He does. How?

In Malaysia, all positive points were ticked for me but one. That single point is much more important than all the others put together.

It is simply the essential quality of a good believer, especially a traveler of the spiritual journey, the most critical indicator of an ideal life of a believer according to our Holy Book and sayings of the Prophet ﷺ – it is true humility and genuine humbleness – having a heart free of pride, narcissism, ego, arrogance, self-love, self-worship – a heart full of self-negation rather than self-affirmation.

This quality was lacking in me in Malaysia in 2009; according to this measure, the Aadil Farook of 2023 is a much better human. My remaining spiritual

journey is to keep polishing this quality to attain proximity to our Prophet ﷺ, whose humility and humbleness are infinitely higher than everyone else.

God put me through all this only to make me a better person. Still, it took me many years to understand, acknowledge, and appreciate it to the extent that now I thank God for not making me what I was aspiring to become. I thank God for making me what I am today because while the world may have sung praises of me in case of the former, now I hope to have more value in the court of God. I am delighted with it.

You might say that your story is different to mine, so how can my words help you at all?

My mentor says that being content with God in truth and reality is being at peace with all the life experiences, encounters with all people, and all that what you have gone through because it is God who decreed all that by His Will, His Wisdom, His Plan, His decision, His choice, His knowledge, His preference and He knows what is best for you. As a believer in our Holy Book, have you forgotten this verse (2:216):

"It may well be that you hate a thing while it is good for you, and it may well be that you love a thing while it is bad for you: and God knows, whereas you do not know." So what you need is solely unshakable trust in God that if He put you through all this, it is best for you even if you don't understand that at all, and if you keep doing good patiently and with gratitude, there will come a time when you will see the fruit of your deeds right in front of your own eyes and then you will say, "I thank God those things happened in my life" – this is not just wishful thinking or idealism or utopia or daydreaming. If you believe it, you will experience it yourself.

The conclusion is that since you are a believer, you should always trust God's plan 100%. The Holy Qur'an says (6:59), "Not even a leaf stirs without His will." How can your entire life be without purpose?

Memoirs of Hazrat Mufti Taqi Usmani دامت برکاتہم

Translation by Kaiser Nizamani

Accordingly, those who had promised to come, arrived (for the laying down of the foundation stone of Dar ul Uloom, Karachi). Together with addresses by senior scholars, speeches and plays by students of Dar ul Uloom were also organized. I was twelve years old and Ustadh Ahmadul Ahmad had prepared me, with much affection, for an Arabic speech, and perhaps I was also included in an Arabic play performed by students. Due to my young age, my speech was much appreciated.

The first sitting was convened on the 20th of February under the chairmanship of the Ambassador of Saudi Arabia, respected Abdul Hameed Al-Khateeb (may Allah's mercy be upon him), who was himself a good scholar. The second sitting was presided over by Hadhrat Maulana

Khair Muhammad Sahib (may Allah's mercy be upon him), the third sitting, on 21 February, was held under the chairmanship of Hadhrat Mufti Muhammad Hasan Sahib (may Allah's mercy be upon him) and the fourth sitting under Hadhrat Maulana Athar Ali Sahib (may Allah's mercy be upon him). Besides these elders, Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi (may Allah's mercy be upon him), Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him), Khalifa Abdul Haq Sahib from Quetta, and Hadhrat Maulana Sher Muhammad Sahib (may Allah's mercy be upon him) from NWFP also addressed the gathering. Besides them, respected Sardar Abdur Rab Nishtar Sahib, Abu Hossain Sarkar Sahib and Dr Malik Sahib

from amongst State Ministers, and also Speaker of the Constituent Assembly respected Maulvi Tameezud Deen Sahib, the Ambassador of Syria respected Jawwad Al-Murabit Sahib (may Allah's mercy be upon all of them) also attended.

The following was published in Daily Jang on 21st February 1955:

Contributions totalling Rs. 93,000 announced for Darul Uloom

Karachi: 20 February – Today the Opening Ceremony of Darul Uloom took place under the chairmanship of the Ambassador of Saudi Arabia, As-Sayyid Abdul Hameed Al-Khateeb. Besides large numbers of residents of Karachi, several notable scholars from all over Pakistan, including Maulana Mufti Muhammad Hasan (Lahore), Maulana Khair Muhammad (Multan), Khalifa Abdul Haq (Quetta), Maulana Athar Ali, the president of Nizamul Islam party (East Pakistan), as well as local scholars participated. The Ambassador of Syria respected Jawwad Al-Murabit Sahib, Maulvi Tameezud Deen Khan Sahib and Sardar Abdur Rab Nishtar Sahib also attended. Students who had learned Arabic through novel teaching methods delivered speeches in Arabic (one of them was lowly Muhammad Taqi), which the audience greatly appreciated. The chairperson of the meeting expressed his heartfelt delight at the establishment of Darul Uloom, which would become a means of acquiring and furthering knowledge of Islamic studies. He also elaborated on the significance and eminence of knowledge and prayed for the success of Darul Uloom. During the gathering a businessman from Karachi, respected Seth Abdul Latif Bawani, pledged Rs. 93,000 towards the construction of Darul Uloom. Before the chairperson's address, Maulana Muhammad Idrees Sahib Kandhlavi, Shaykhul Hadith of Jamiya Ashrafiya Lahore, and Ustadh Ahmadul Ahmad of Syria gave speeches. The second sitting of the convention took place after Isha. The third sitting was convened from 2:30pm to 5pm today. And the fourth sitting took place today after Isha, in which Maulana Mufti Muhammad Hasan and other scholars delivered speeches."

(Daily Jang, 21 February 1955)

But in an unexpected turn of events, someone

sowed a misconception among the relatives of Hadhrat Allama Shabbir Ahmad Usmani (may his secret be sanctified) that they had the foremost right over this land near Hadhrat Allama's burial place which Mufti Muhammad Shafi Sahib was usurping, and that he must be stopped from this. It is not appropriate to delve into the identities of those who fanned the flames of this matter because they have all returned to Allah Ta'ala. May Allah Ta'ala forgive all their sins. However, the situation deteriorated to such an extent that even the ears of Hadhrat Shaykhul Islam's (may his secret be sanctified) respected wife, who was a simple domestic lady and had no concern for worldly matters, were filled against our respected father, and a letter was also published in Jang newspaper with her name as the sender, and a poster was also published against our respected father (may Allah's mercy be upon him).

When news of these developments reached our respected father (may Allah's mercy be upon him), he visited the respected wife of Hadhrat Allama and tried to clarify the situation. However, she was a simple household lady in whose heart the seed of mistrust had been sown. As a result, she did not give any positive reply. And the matter escalated to such a degree that newspapers reported that she would personally protest at the venue of the Opening Ceremony.

I have written before that when the Chief Commissioner was invited to Darul Uloom, a verbal request was made in the presence of the aforementioned relatives of Hadhrat Allama Usmani (may Allah's mercy be upon him) that that piece of land should be allotted to Darul Uloom as a memorial of Hadhrat Allama Usmani. And later an official application was sent to the Chief Commissioner on 3rd July 1953 about which Hadhrat's relatives were aware but no protest was lodged from their side at that time. Now, when all legal procedures had been duly completed with their full awareness, this protest was launched out of the blue.

When our respected father (may Allah's mercy be upon him) came to know of all this, he made a decision which is almost unimaginable in today's atmosphere. Our respected father said: "I am opening this madrasa for the pleasure

of Allah Ta'ala; I am not opening a shop for doing business. And I do not want to create a madrasa by displeasing my teacher's wife. So, the foundation stone of Darul Uloom will not be laid in this Ceremony. However, since eminent scholars and leaders of the nation have arrived from far and wide, this gathering will continue as planned so that people can benefit from their speeches. But this is not the groundbreaking ceremony of the madrasa, rather this will be an ordinary annual gathering. And construction of the madrasa will remain suspended until this contention is cleared with Hadhrat's respected wife agreeing to the final outcome."

Consequently, the following news was published regarding the Ceremony in Nae Roshni, dated 23 February 1955:

The Businessman Who Does Not Serve the Deen and Nation is Guilty of Ingratitude

Issues Faced in Promoting Arabic Language Deliberated Over in Darul Uloom's Convention

Karachi: 22 February (Special Correspondent) – His Excellency Sayyid Abdul Hameed Al-Khateeb, Ambassador of Saudi Arabia to Pakistan, announced the ground-breaking of new building of Darul Uloom, a magnificent Islamic seminary similar in model to Jamiya Azhar built as a memorial of Shaykhul Islam Allama Shabbir Ahmad Usmani (may Allah's mercy be upon him) in the capital of Pakistan. The announcement was made in a grand ceremony in which eminent Islamic scholars and intellectuals from all over Pakistan participated. Among them were Hadhrat Maulana Athar Ali Sahib president of Jamiyat Ulama-e-Islam and Nizam-e-Islam Party East Pakistan, Maulana Khair Muhammad Sahib from Multan, Mufti Muhammad Hassan Sahib from Punjab, Shaykhul Hadith Allama Muhammad Idrees Qasmi from Lahore, Shaykhul Qurra Qari Hamid Husain Sahib, Hadhrat Khalifa Abdul Haq Sahib from Balochistan, Hadhrat Maulana Sher Muhammad Sahib from NWFP, and others.

Besides leading Islamic scholars, Maulana Tameez Ud-Deen Khan Sahib, Sardar Abdur Rab Nishtar, Abul Husain Sarkar (State Minister), Abdul Muttalib Malik (State Minister), Sayyid Ameen Al-Misry, His

Excellency the Ambassador of Syria, Seth Abdul Latif Bawani, Mr A.M. Qureshi (former president of Muslim League and president of Ikhwan Pakistan) were among the noteworthy attendants.

Maulana Mufti Muhammad Mateen Al-Khateeb presented Darul Uloom's charter as well as a summarized Annual Gazette which explained that Darul Uloom was established in the form of a trust in memory of Hadhrat Shaykhul Islam Allama Shabbir Ahmad Usmani. He mentioned that Seth Bawani, Hakeem Muhammad Saeed (owner of Hamdard Laboratories), Khan Bahadur Fazal Kareem, Khan Bahadur Haji Wajeehud Deen, Seth Haji Sharif and Mufti Muhammad Shafi Sahib were appointed trustees, and that the trust was registered with the Government of Pakistan which had granted it tax-exemption. The Municipal Corporation had allotted the land to this registered trust with the recommendation of the Honourable Chief Commissioner. The government had also gifted land of 800 square yards, other than the land allotted to Darul Uloom, to Shaykhul Islam's widowed wife, and another 800 square yards to Shaykhul Islam's brother.

The proceedings began with recitation of the Noble Quran. Thereafter, in line with Darul Uloom's campaign towards promoting Arabic language, various speakers delivered speeches in Arabic. These speeches underlined the importance of Islamic knowledge and also encouraged Muslims to benefit from modern worldly knowledge in accordance with the needs of today's times. In his opening address, the Ambassador of Saudi Arabia delivered a scholarly sermon about Tawheed (Oneness of Allah ﷻ) and the beliefs of a Muslim and advised Muslims to unite together under the banner of Tawheed and Risalat (belief that the Prophet Muhammad ﷺ is the last Messenger of Allah ﷻ). Regarding Darul Uloom, he stated that he felt proud to be given the honour of inaugurating it.

It was announced at the end of the first day's sitting that the ceremony of laying the foundation stone would be postponed due to some recommendations from the wife of Allama Usmani being under consideration of the Trust. Seth Haji Abdul Latif Bawani donated Rs. 93,000 in Darul

Uloom's building fund and construction works have started. Eight lakhs (800,000) would be spent on the building, as a result of which the construction of a great Islamic seminary would be completed in this Islamic state. Seth Bawani remarked that he is a businessman and it is incumbent upon a businessman to spend from the blessings that Allah Ta'ala has bestowed on him in service of his country and his Deen, and that it would amount to ingratitude for a businessman not to fulfill this obligation. All Islamic scholars and speakers emphasized on promoting Arabic language and exhorted that it was of utmost importance for the Muslims of Pakistan to learn Arabic. (*Nae Roshni*, 23 February 1955).

Those who heard from our respected father that he had suspended construction of Darul Uloom were left flabbergasted. People tried to reason: "This land has been allotted to Darul Uloom and nobody has the legal right to impede its construction. The governmental machinery has also assured us of its full cooperation. Blueprints of the building have been officially approved and some rooms have been constructed. Haji Abdul Latif Bawani Sahib has pledged Rs. 93,000 for its construction. Notable Islamic scholars from around the country have arrived, and a groundbreaking ceremony has been conducted in their presence. Relinquishing this land in the present situation, especially when the building in Nanak Warah has become extremely cramped, will be a cause of much dejection and disrepute". However, our respected father declared that he could not base the foundation of Darul Uloom upon a dispute with the respected wife of his teacher. My elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib narrates that our respected father went on to tell the Board of Trustees: "Since the land has been allotted to you, you have the full right to proceed with the legal actions necessary to continue the construction. But I will not be part of it. I will continue my work in my *madrasa* in Nanak Warah until I get a piece of land without involving myself in any dispute."

Thereafter, the late Hakeem Muhammad Saeed and Khan Bahadur Fazal Kareem Sahib were dispatched to discuss the matter with the relatives

of Hadhrat Allama Usmani. Our respected father (may Allah's mercy be upon him) accepted most of their demands. For example, their first proposal was that the Madrasa should be established with the name of Hadhrat Allama Usmani (may Allah's mercy be upon him), which was already being done. The signboard erected on the construction site had "In memory of Shaykhul Islam Hadhrat Allama Shabbir Ahmad Usmani" clearly written on it. Their second condition was that respected Fazal Haq Sahib be made the trustee of Hadhrat Allama's burial place and the Masjid near it. Our respected father (may Allah's mercy be upon him) accepted this condition as well. However, their third demand was that the Trust of Darul Uloom should be altered and re-named Allama Usmani Trust which would comprise of the heirs of Hadhrat Allama Usmani (may Allah's mercy be upon him). This point was fundamentally wrong, firstly because a Waqf (endowed) educational institution could not be permanently established on the basis of ancestry. Secondly, the land had been allotted to the Board of Trustees of Darul Uloom, which would have to be disbanded to fulfil this condition, which was practically impossible in the current situation and governmental circles also disapproved of it. Thirdly, from among Hadhrat's heirs only Maulana Muhammad Yahya Sahib (may Allah's mercy be upon him) was a scholar, which means that he was the only one who could be interested in matters pertaining to the *madrasa*. For this reason, our respected father offered to include him in the Board of Trustees of Darul Uloom. However, it seems that those people who were instigating them neither desired to establish a madrasa nor were they well-wishers of Hadhrat's relatives. As a result, the objections continued despite our respected father accepting all their demands. And our respected father (may Allah's mercy be upon him) maintained his stance with the words: "I do not wish to lay the foundation of the *Madrasa* on dispute, especially by hurting my teacher's respected wife".

Our respected father (may Allah's mercy be upon him) would often quote the Hadith of the Noble Messenger ﷺ:

أنا زعيم بيت في وسط الجنة لمن ترك المراء وهو محق

Meaning: "I guarantee a house in the center of Paradise for the one who gives up a dispute, despite being in the right."

We always found our respected father (may Allah's mercy be upon him) acting upon this Hadith, but this was a juncture at which persisting in one's habit of giving up one's right required extraordinary resolve and valour. We were all heartbroken at the outcome. It seemed an almost certainty that a Darul Uloom befitting the stature of Hadhrat Allama would not be built at this place, and God knows what this place would come to be used for. And it so transpired that neither could a religious seminary be constructed at that place nor did Hadhrat Allama's relatives get any residential plots, and nor was Hadhrat's brother made the trustee of his burial place and the nearby Masjid. Rather, when these relatives of Hadhrat could not consent to Darul Uloom's construction by any means and our respected father ultimately relinquished all his rights from the land, Mr A.M. Qureshi Sahib (in whose house Hadhrat Shaykhul Islam and his respected wife had been residing) constructed his private institute named Islamia College on this land, where worldly education was imparted at a fee. This college made no reference whatsoever to having any link to Hadhrat Allama. Hadhrat Allama's grave remained in the compound of this college for years in such a derelict state that even reaching it was difficult. The college's administration also did not have much concern for keeping it clean. Years later, on my request, the late General Ziaul Haq Sahib had a separate path made for it after which it became accessible.

If one of us was in our respected father's position, we could easily furnish the argument that if we leave this place, it is possible for it to be used for something which is contrary to Hadhrat Allama's dignity. However, the heart which contained no considerations except the pleasure of Allah Ta'ala decided that it was incorrect to lay the foundation of Darul Uloom upon dispute. This is what our respected father (may Allah's mercy be upon him) had learned from his elders.

Qutbul Irshad Hadhrat Maulana Rasheed Ahmad Gangohi (may his secret be sanctified) had also revived the decrepit *Khanqah* of Hadhrat Shaykh

Abdul Quddus Gangohi (may Allah's mercy be upon him) and began classes for learning the Quran and Hadith. However, when Hadhrat Shaykh Abdul Quddus Gangohi's (may Allah's mercy be upon him) inheritors objected to this, he moved the Madrasa, which had been running for years, to the nearby Masjid without even a moment's qualms. Our respected father was his spiritual successor. Therefore, however astonishing and heartbreaking his decision may have been for us, for him it was a routine decision. His thought process was that if Allah Ta'ala willed, He would provide another better place for Darul Uloom. It was due to this that I heard eminent scholars remark that this single act of Hadhrat Mufti Sahib (may his secret be sanctified) was enough proof of the exaltedness of his character, and his truthfulness and sincerity.

This event regarding the land near Allama Usmani's (may Allah's mercy be upon him) grave took place in Jumaduth Thaniya 1374H. Our academic year ended after this in Sha' ban and the new academic year began in Shawwal 1374H. However, it was due to the blessings of our respected father's (may Allah's mercy be upon him) sincerity and trust in Allah that just a few months later Allah Ta'ala provided a much bigger land in Sharafi Goth, the details of which I will present later *InshaAllah*.



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کستی روٹی پراجیکٹ

صرف عزت نفس کی خاطر

5 روپیہ

لاکھوں روٹیاں مستحقین تک

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